

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 SABBATH.

Holy Sabbath-day of rest!
God Almighty thee hath blest;
He to man, in Eden's bow'rs,
First proclaimed thy sacred hours.

Holy Sabbath! all divine,
Jesus tells me thou art mine;
Sinai's law must ever stand,—
BINDING IS THE FOURTH COMMAND.

Holy Sabbath! without thee,
Man is never, never free;
All are slaves to Satan bound.
Where is heard no Sabbath sound.

Holy Sabbath! type of Heaven!
Dearest day of all the seven;
I will love thee more and more,
Till I reach the blissful shore.

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 PERFECTION OF THE LAW OF GOD.

BY ELD. JOHN MATTESON.

TEXT. "I have seen an end of all perfection; but thy commandment is exceeding broad." Ps. cxix, 96.

THE law of God is a subject upon which much has been said, but this subject is not yet exhausted. It still presents a wide field for investigation. The endless cycles of eternity itself can never exhaust the completeness and fullness of that holy law, which is founded upon the righteousness, and reflects the character, of the omnipotent and infinite Creator.

The law of God is expressed in the ten commandments, given upon Mount Sinai. "And he wrote upon the tables the words of the covenant, the ten commandments." Ex. xxxiv, 28. "And he declared unto you his [God's] covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone." Deut. iv, 13. "I will give thee tables of stone, and a law, and commandments which I have written." Ex. xxiv, 12.

In the text last quoted it is evident that the commandments spoken of are the ten commandments written upon the two tables of stone, for the Lord wrote none other. That the law spoken of is the ten commandments is shown by the use of the words "commandments which I have written," defining what law it is that is found on the tables of stone. This text cannot mean that the Lord gave Moses three separate things:

tables of stone, a law, and commandments, for we all know that the commandments were written on the tables. The word "law" stands right between the two clauses, consequently can refer to nothing else but the commandments written upon the tables. The Lord called upon Moses to come up into the mount for the express purpose that he might receive that law which God had written in ten commandments upon the tables of stone.

We must therefore inevitably come to the following logical conclusion from the premises contained in the three texts quoted: 1. The ten commandments are God's covenant. 2. The ten commandments constitute, according to God's own words, a separate law. 3. Therefore, the ten commandments are the law of God.

The law of God is *unlimited in its duration*. We have now seen that the ten commandments are called God's covenant, which he commanded. This will make the application of the following texts plain: "The mercy of the Lord is from everlasting to everlasting upon them that fear him. . . . To such as keep his covenant, and to those that remember his commandments to do them." Ps. ciii, 17, 18. The mercy of the Lord will never cease. God will have such as fear him so long as the world stands, and in the world to come the fear of God will continue with the righteous forever. We learn further; that to fear God is to keep his covenant or commandments. Therefore the law of God must exist as long as the mercy of God exists and the righteous exercise the fear of God or keep his law.

"He will ever be mindful of his covenant. . . . All his commandments are sure. . . . They stand fast forever and ever. . . . He hath commanded his covenant forever; holy and reverend is his name. . . . His praise endureth forever." Ps. cxi, 5-10. Shall the praise of God ever cease? Nay, verily. But of equal duration with this is the law of God.

"This is he [Moses] that was in the church in the wilderness with the angel which spake to him in the Mount Sinai, and with our fathers; who [Moses] received the lively oracles [ten commandments] to give unto us." Acts vii, 38. Here the well-known fact is stated, that Moses received the ten commandments from the hand of God on Mount Sinai; and it is also stated that they were given to Moses for the purpose that he should deliver them unto us. To whom? To the Christians. On the occasion of the martyrdom of Stephen the distinguishing line between the disciples of Christ, and the old Jews who rejected Christ, was plainly drawn. He was the persecuted, they the persecutors. He died in the service of his Master, Christ. They killed him in the service of their master, the Devil. Does Stephen say, "The lively oracles were given to you Jews?" Certainly not. But, guided by the Holy Spirit, he claims that they were given to us—Stephen and the rest of the disciples, as well as all that love Christ and his commandments. This we still claim. We cannot give up such a precious pearl. We do not want it trodden down by swine. With Stephen we love the lively oracles, and humbly thank the Lord that they were given unto us [Christians].

Well may Paul say, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. iii, 31. Do you ask which law Paul meant? "I delight in the law of God. With the

mind I myself serve the law of God." Rom. vii, 22, 25.

Having thus briefly pointed out the existence and perpetuity of the law of God, I proceed to point out a few features in the perfection of that law.

I. THE LAW OF GOD IS PERFECT BECAUSE IT REFLECTS THE CHARACTER OF GOD.

When a king takes possession of an earthly throne his character is most plainly seen in the proclamation and execution of his laws. If he is a cruel tyrant, his rules will be such as to deprive his poor subjects of all liberty, and to crush them with severe oppression. If he is a spendthrift who wants to revel in sensuality, he will place heavy taxes and burdens on his people. If he is warlike, he will pass regulations for the army and navy. If merciful and just, his laws will tend to guard the liberty, rights, property, and lives of his people. So likewise the law of God becomes an index to his character.

The God we worship is the Creator of heaven and earth. The heavens declare his glory, and the earth abounds with the works of his hands. Throughout nature we discover fixed laws and regulations which he has decreed. These all speak of perfection, of infinite power, wisdom and love. The existence of a God, possessed of such a character, no enlightened and observing man can doubt. Now then, if the law which the Bible calls the law of God also reflects such a character, then this is the strongest kind of proof that the ten commandments, and the principles therein contained, are the law of the Creator of heaven and earth.

1. *It exhibits the justice and impartiality of God.* No man is exempt from the duties required by the law of God. "Fear God and keep his commandments; for this is the whole duty of man (*Danish*, the duty of every man)." Eccl. xii, 13. By human laws small crimes are often punished severely, but if some great man becomes the instigator and partaker of the basest crime, he will go free, or receive only a slight punishment. A single rebel among loyal people, if convicted, would soon be shot, but the ringleader of the most infernal rebellion, the greatest enemy of liberty and human rights, goes free. It is very satisfactory to realize that God is not thus unjust, and that his law exhibits no such impartiality. "God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness, is accepted with him." Consequently all that do not fear God, but transgress his law, are rejected by him. Kings and mighty men, wise and rich men, are all by the law of God placed under the same obligations with the weak and the poor. The penalty affixed to this law—death—makes no exemption. "The Lord will not hold him guiltless that taketh his name in vain." He will execute justice in the manner and at the time appointed. His dealings with people in the past do fully prove that the law is not an unmeaning letter. Though Justice has made a covenant with Longsuffering to tarry awhile, yet Justice will be gloriously vindicated in due time.

But justice not only assigns punishment for crime, it also pronounces a blessing and promises a reward to the obedient. "Showing mercy unto thousands of them that love me and keep my commandments." "Blessed are they that do his [the Father's] command-

ments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

It is also evident that the man who obeys the last six commandments, containing our duties to our fellow-men, will be considered a just man. The commandments do not only forbid a certain vice, but do also enforce the opposite virtue, which is summed up in the words: "Thou shalt love thy neighbor as thyself; I am the Lord." Lev. xix, 18. All will admit that this principle exhibits perfect justice. Then this law must also have had its origin from the just Creator, and is still the expression of his holy will.

2. *It reflects the holiness and purity of God.* All vice is therein forbidden; all virtue commanded. We can easily trace back to this law every principle of right. My neighbor is sick and poor. I ought to help him. If I neglect it he may die. Now then, if my neglect of this duty becomes a cause of his death, it is certainly a violation of the sixth commandment. Again: my brother is not very smart in deal. I make a bargain with him. The terms agreed upon are for my gain and his loss, but I say nothing about it. I suppose every Sabbath-keeper, at least, will admit that this is stealing in the second degree. The law of God forbids all such wrongs. It forbids even the smallest degree of impurity, and demands the greatest degree of perfection and virtue. Jesus kept this law. "Even as I have kept my Father's commandments, and abide in his love." John xv, 10. The life of Jesus is therefore an illustration of the holiness and purity of God's law. Since the fall no man has lived who could thus exemplify that law. Blessed be God, who sent his only begotten Son to this fallen world. "He was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." How beautifully the holiness of God, reflected by his perfect law, shone forth in the life and example of our illustrious Saviour. Truly, "the law is holy, and the commandment holy, and just, and good." Rom. vii, 12.

3. *It is a declaration of God's authority and majesty.* "Thou shalt have no other gods before me." Who but the great Creator could claim such worship, demand our undivided affections, call for the deepest humility, and thus take to himself honor and glory, far above all principalities and powers? This law demands that nothing in heaven above or on the earth beneath should take up our attention or love, or be the object of our worship, but God alone. This is reasonable and just, for the God of heaven has authority, and majesty, and wisdom, and power, and glory. Every attribute of love, mercy, goodness, benevolence, holiness, justice, and virtue, found among men or angels, has proceeded from him. All the wisdom, power, and excellency found in this world, and in millions of worlds round about us, has sprung from God, and is still found in him. Were every intellectual being in the universe struck out of existence, no science would be lost, no principle of true philosophy forgotten, no heavenly truth lost. It would be all found in God. He is dependent on no one. All are dependent on him. He can give to all. None can give to him, but that which he had first given, and which was his own. And although he has conferred upon millions of living beings some degree of wisdom, strength, holiness, beauty, and happiness, yet the infinite store of divine wisdom and power, holiness and beauty is not diminished nor exhausted. Therefore is there found more excellency in God himself than in the whole creation around him. All the beauty of Heaven and earth would not be half so glorious to behold as the great Creator himself, for he is the sun that lends light to all. The sweetest songs of Heaven, the most rapturous melodies of heavenly harmony, the most ecstatic chords, produced on golden harps by immortal beings, could not fill the soul with more joy than the sweet and mighty voice of Jehovah. That voice will first be heard when he delivers the everlasting covenant to his waiting, agonizing people. Rev. xvi, 17. Luke xviii, 7. Then salvation draws near. Then the prospect brightens as the eternal day begins to dawn, and God's Israel are going home to the Father's house, to be presented by Jesus before the throne of God.

Blessed hope, soon to be realized! We shall see God. Matt. v, 8. It fills my poor soul with unutterable longings.

This great God, whom we are called upon to worship by obeying his law, is none other than the God of nature. "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." This great God has just claims on all his intelligent creatures to worship him. And the law which thus declares his authority and majesty can be none other than the law of God. "And delivered his strength into captivity, and his glory into the enemy's hand." Ps. lxxviii, 61. This refers to the ark, and the terms strength and glory can have reference to nothing else than the duplicate of God's law which he gave to ancient Israel. Truly the law of God reflects his majesty and glory, and must be perfect.

4. *It shows forth the mercy and love of God.* It is truly mercy and kindness in God to warn his creatures against that which will bring upon them sorrow and pain; and to encourage them to do that which will secure present and future happiness. That the law of God is thus perfect, and founded in justice and love, even earthly governments acknowledge; for they use the law of God as the great pattern and standard after which they form their laws. And those nations who are ignorant of, or have departed from God's law, are also less civilized, and have more imperfect governments. Yet the kings of earth do not honor the great God of Heaven, or give him the glory, from whom every true principle of legislation, of justice, and mercy, has sprung.

First. True obedience to this law is the effect of love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii, 37-40. Here the two divisions of love are referred to—love to God, and love to our fellow-men. The effects of the former are seen in obedience to the four commandments on the first table; the effects of the latter branch, in obedience to the last six commandments. "This is the love of God, that we keep his commandments." 1 John v, 3. Thus obedience to God's holy law is the natural fruit or effect of love to God. But love to God has originated from God. "We love him, because he first loved us." 1 John iv, 19. As long as God exists, so long will he continue to exercise love toward his children. This love begets love to him, therefore will God's children love him to all eternity. But we have seen that the legitimate result of love to God is, that we keep his commandments; therefore these commandments can never cease, so long as God exists, and his character remains unchanged. Sooner could you forbid the vine to bring forth grapes, or prevent the clouds to send forth rain, than you could destroy this precious fruit of God's love, obedience to the law of God by his children. There hangs that precious fruit on the tree of love. The storms of temptation and persecution have violently shaken the heavenly tree. All the elements of darkness combined have raged against it. All the infernal powers of evil men and angels have hurled their thunderbolts at it. Much precious fruit have they caused to fall to the dust. But there stands the heavenly plant still unshaken, rooted and grounded in the love of the Eternal One, still bringing forth precious fruit. Blessed be God. And the fruit that fell on the ground is not lost. The trumpet will sound. The saints arise. This mortal will put on immortality. Then the heavenly fruit will shine more glorious than ever. The saints will be filled with the fullness of God's love, and their obedience be as perfect as that of angels. Then the prayer of God's children will be fulfilled. "Thy will be done on earth as it is done in heaven." But the powers of darkness will cease their warfare. They will be hushed in silence, and never, never more disturb the peace of the children of God.

Secondly. Obedience to the law of God will bring happiness and peace. A tree is known by its fruit. But every one, who from a true motive has obeyed that law, can testify that nothing in this world brings

so much satisfaction or true happiness, as the keeping of these precepts. "The statutes of the Lord are right, rejoicing the heart. . . . More to be desired are they than gold, yea than much fine gold; sweeter also than honey and the honeycomb." Ps. xix. "The law of thy mouth is better unto me than thousands of gold and silver." "Great peace have they which love thy law; and nothing shall offend them." Ps. cxix. "I delight in the law of God after the inward man." Rom. vii. Obedience to that law will secure peace and happiness in the family, in our neighborhood, in the whole earth, as far as it is obeyed.

The more I meditate on the law of God, the more I admire its perfection; the more I discover in it the attributes of a wise, just, holy, and merciful God. Thou art worthy, O God, to be worshiped, to receive honor and blessing and glory. Oh that I could keep thy precepts more perfectly. Unto thee I owe my existence, my all. Mould me after thine image here, that in the world to come I may rejoice in perfect and eternal obedience.

II. THE LAW OF GOD IS MORE PERFECT THAN ALL HUMAN PERFECTION.

This is most evident to such as love that law, and earnestly strive to pattern their own lives after its precepts. The more we study the law, the more perfections we discover in it. And every additional information brought to light from those heavenly principles, points out in us imperfections which we did not previously notice. Ever since Adam sinned we have been much troubled with pride and self-exaltation. Our rebellion against God sprung from an unwillingness to give God the glory, and a desire to take to ourselves those honors which belong to our Creator. And in the last generation this prevailing evil has greatly increased. May the Lord help us to be benefited as we proceed in our considerations.

1. *All human perfection is limited.* This is evidently taught in our text. "I have seen an end of all perfection." To the perfection of God there is no end. His law is perfect. The perfection spoken of can therefore be none other than human perfection. The psalmist looks around, no doubt, on those who were endeavoring to live in the fear of God, and then compares and measures their perfection by the law of God. The result is that he declares that there is an end to all human perfection; but the law of God is not thus limited. "Thy commandment is exceeding broad." We claim to be commandment-keepers, and often speak of keeping all the commandments of God. This is right. When we reject the traditions of men, and endeavor to honor God by remembering his statutes to do them, this is pleasing in the sight of God. "We keep his commandments, and do those things that are pleasing in his sight." 1 John iii, 22. Yet with all this, there is great danger of becoming exalted; of thinking more highly of ourselves than we ought to think. Rom. xii, 3. "Knowledge puffeth up." 2 Cor. viii, 1. Not because there is any evil in knowledge, but because the pride which may be left in us takes occasion of the knowledge to make us think that we are somebody. Thus our prayers often happen to savor much of Pharisaism. I thank the Lord that I am such an honest man. I am a Sabbath-keeper. I know a great deal about present truth. If my ignorant neighbors would only listen to me, how much I could teach them. Then we look down upon them as inferior creatures. Next, we begin to think that our brethren ought to honor us some. Then we feel our own importance, and are in a fair way to have our hearts all covered over with large, glittering flowers of self-righteousness and self-conceit. And even those who are leaders, and have had many years of experience in the work, are by no means proof against these devices of Satan. Then humility hangs her head like a drooping flower. The contrite spirit takes its flight. We get into a lukewarm condition; think ourselves rich and increased with goods, and know not that we are poor, and blind, and naked. Then, where is the zeal, the fervent love, the penitential tear, the humble confession, the hungering and thirsting after righteousness? Where is the ardent longing for Jesus, the communion with him, the tender compassion toward our brethren and fellow-men? O God! deliver us from pride. Help us to see

our own weakness, that we may flee to Jesus. Help us to draw so near to God that we may feel his everlasting arms surrounding us. In him alone is our strength.

First. Human perfection is limited by ignorance. In 1844 there was a people who looked for the coming of Christ. We have good reasons to believe that many of them were more zealous and devoted than we find Adventists at the present time. God was with them, and they rejoiced in union, harmony, and brotherly love, while they were despised by a scoffing world. Yet they did not keep the fourth commandment. Not because they did not like to, but because they were not enlightened. Four years ago most Sabbath-keepers lived in gross violation of the laws of health, injured their own bodies, shortened their lives, and consequently violated the sixth commandment. They were ignorant, and have since that time proved their desire to walk in the light, as the light has shone. And though with some it takes several years before the light can penetrate their gross darkness, yet we hope that not many will be left behind. At least, the time cannot be far distant when we must cease to plead ignorance on this point. We need not wonder if the future should bring new light to us, whereof we may be still ignorant, for the law of God is exceeding broad. "Open thou mine eyes that I may behold wondrous things out of thy law." Ps. cxix, 18.

Secondly. By weakness. Man is truly a weak creature. Having served sin so long it is not to be wondered at if some weakness should still cling to the most devoted, the most zealous servant of God. Christ is the perfect pattern. He kept the law of God. But even those who claim perfect sanctification would not say that they are in all points of godliness equal to Christ, with the exception, perhaps, of some rank fanatic. Where is there such purity of thought, word, and actions? Where such infinite love, such meekness, patience, and tender compassion? Will you not bow down your head and acknowledge the superiority of Christ, even laying aside his divinity? Do you not discover your own deformities when you are placed side by side with Christ? Do you not blush, and cry out unclean, and bow down in the dust to the last Adam, the second man, who is the Lord from Heaven? If you do not, I dare say that you know but little about sanctification, for you lack one of the most essential of the Christian graces—humility. A deep sense of our own unworthiness is very necessary to salvation. Even with my best endeavors I must realize that I am an unprofitable servant. Luke xvii, 10. Many believe that when they think and feel that they are sanctified then it is even so. They say their heart is filled so full with the love of God that there is not room for anything else. But if the claims of the law of God are presented to them they turn away in disgust, and the plainest truths of God's word they reject as heresy. Thus the sequel proves that a man is not holy simply because he imagines himself to be sanctified. And such instantaneous sanctification is mostly founded in ignorance and fanaticism. We must go through trials to be made perfect. The blessing which we obtain as we lift up our hearts in prayer to God, is only a preparatory work. Then God bestows a degree of faith, but afterward comes the trial when faith must be exercised. As the precious gold is purified in the fire, so must we be purified by trials. 1 Pet. i. If we resist the temptation, endure the trial, and overcome, then we are made a little stronger and are better able to endure the next trial. Thus, and only thus can we overcome our weakness. And as long as God sends us trials we may rest assured that there is still *some dross* which needs to be purged away. Truly we are a weak race, and our greatest weakness is that we do not realize our own weakness, and are prone to cover it up. May the Lord give us eye-salve and help us to see.

Thirdly. By accidents. We cannot see into the future. We know not what the morrow will bring forth. Often we act from good motives and try to do our best, but something happens which we never thought of, and all our efforts prove to be in vain. No good results follow. Sometimes a little good may follow, but it is not at all adequate to the exertions put forth. At other times we may even injure some one, through our lack

of discretion, or by blunders, or by hasty words or actions. Some say that the Lord will take our motives for our actions. This is not true. At least I never found such teachings in the Bible yet. The Lord will take a thought or motive for a motive, a word for a word, a deed for a deed. If the motive is good it will be thus considered, and if the action is wrong, it will forever be wrong. In the judgment we must all be judged according to our deeds. Not according to what we determined to do, but according to that we have done. The law of God makes no provision for accidents. When we therefore come short in this respect, we have good reason to acknowledge our own weakness and imperfection.

Fourthly. By a lack of fullness in degree. The law of God has claims, not only upon our actions and words, but upon our thoughts and affections. It is perfect in the highest degree. It also demands the highest perfection, the most perfect obedience. It makes no provision for ignorance, or weakness, or accidents. It requests that we should be holy as God is holy. "Thou shalt have no other gods before me." The young man that came to Jesus had kept the last six commandments, but the first commandment had never entered into his heart. His possessions took up a larger share in his affections than God. Matt. xix. Thus it is now likewise easier, in some measure at least, to do our duty to our neighbors; but when we come to test how much room God takes up in our thoughts, meditations, plans, words, and affections, we often come short. And yet the genuineness and perfection of all our actions is determined by our love to God. Oh! how necessary to obtain more fullness of this love. If, like that man, we loved our earthly possessions more than God, we were not Christians at all. But even if we love God more than everything else, there may be degrees in the fullness and fervency of such love. And as long as there are higher degrees to be obtained, as long as there is dross in our hearts to diminish such love, so long imperfection remains with us, and we must continue to press forward until we be "filled with all the fullness of God." "Till we all come . . . unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. iii, 19, and iv, 13.

2. *The law of God is perfect in the highest degree.* This is evident from the fact that it was given to man before sin entered into the world, while as yet he was pronounced very good. You may say, how do we know that it was given then? We know that God forbade our first parents to covet and steal the fruit of the tree of knowledge of good and evil. And he sanctified or set apart the seventh day for man to keep holy. Gen. ii, 3, 17. Mark ii, 27. And if you will take a survey of the rest of the commandments, you cannot imagine for a moment that Adam could violate any of them and yet be a perfect man. Your good sense would revolt at the idea of Adam's worshiping idols, swearing and cursing, stealing and killing, and still retaining the friendship of God. Consequently he knew that these things were wrong. And this knowledge we find imparted to his posterity. From the days of Cain and Abel down to Mount Sinai, we can trace a knowledge of the principles of the ten commandments. In that mount, God honored the children of Israel, by depositing his law with them, written out in legible characters, that it might not be perverted nor forgotten. The same is also plainly seen from the reasoning of Paul in Rom. vii: "The commandment which was ordained to life, I found to be unto death." And Eze. xx, 11, 21: "My judgments, which if a man do he shall even live in them." After man had fallen into sin, these commandments could not be ordained to life; for the Lord knew that man had already violated them, and they would only be found unto death. But before sin entered the world, they could be ordained to life. Now when man fell and violated the commandments, this could not change the law in the least degree. The character of God could not change. Neither could his holy will, expressed in his law, change. Man has changed, has become sinful and imperfect, and consequently sick and debilitated. But the law has made no provision for this, except the penalty. The law cannot stoop down to accommodate itself to poor, fallen man. The moral law is as un-

changeable as the law of nature. If a man overloads his stomach with too rich food or too much, the law of nature cannot change to accommodate him. No more can the law of God change to call even the smallest violation or neglect a virtue, or excuse it and cover it up.

This being true, how can the law be adapted to our present wants? First, "By the law is the knowledge of sin." "I had not known sin but by the law." Rom. iii, 20; vii, 7. "The law of the Lord is perfect, converting the soul. . . . The commandment of the Lord is pure, enlightening the eyes." Ps. xix, 7, 8. Here is the eye-salve so much needed in these last days. Teach me thy statutes. Show me my imperfections. Magnify God and tremble at his word. But let me humble myself in the dust, and come before God with a broken heart and a contrite spirit. Secondly, The law of God is "a lamp unto my feet." It is the perfect standard of holiness. "All thy commandments are righteousness." Ps. cxix, 172. Paul believed all things written in the law, and therein exercised himself to have a conscience always void of offence. But this standard of holiness being so perfect and I so imperfect, how can I obtain the favor of God?

3. *Terms of acceptance with God.* God has made provision for the pardon of sin, as he gave his only begotten Son to die in our stead. "The Lord hath laid on him the iniquity of us all." Isa. liii. "He hath made him to be sin for us." 2 Cor. v. "By him, all that believe are justified from all things." Acts. xiii. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. All this I understand very well, you say. If I repent and turn away from sin, and keep the commandments of God, then I am accepted with the Father through Jesus. But what about sins or wrongs after you begin to keep the commandments? Can God also forgive them? Or do we fulfill the law now without failing? Who does? Who will cast the first stone? How many, for instance, are fully obeying the sixth command, as it stands connected and related to the laws of life? How many can say that they live just right with regard to food and drink, sleep, labor, &c.? And if we come short in obeying the physical portion of that law, do we find ourselves more perfect in obeying the law in its spiritual bearing?

When we first try to serve the Lord, we are only beginners. By trials and sufferings we must learn obedience. Even the Son of God learned obedience by the things which he suffered. Heb. v, 8. There can be no other way for us. Therefore God is merciful in leading us through trials, that we may grow in grace. Thus we become acquainted with our own weakness and discover our own failings. Such failings are wrong. It is displeasing to God. But what shall we do? Sit down, and be discouraged, and give up the struggle? No! this will never do. "If any man sin we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins." 1 John ii. If I confess my sin before him, and plead the name of Jesus, he will pardon, and I must try to be more diligent in watching and praying. Nearer to God, is my daily motto. Then I can go to the Lord with filial fear and pray "Forgive us our debts, as we forgive our debtors." This prayer, all will admit, contains all the elements which may enter into the daily petitions of a child of God. And that portion of it which is quoted, certainly implies daily imperfections. I presume, then, that none will contend that we, in this probationary state, can get to such a degree of perfection that we must expunge from the Lord's prayer the petition: "Forgive us our sins; for we also forgive every one that is indebted to us." Luke xi, 4. When Jesus has finished his ministration in the temple of Heaven, and the mandate goes forth: "He that is holy, let him be holy still;" then that petition will cease.

But how then can we be called commandment-keepers? Time and space fail me to do justice to this question. But I will point out a few ideas contained in the scriptures, then you can search for yourselves. Abraham kept God's commandments. Gen. xxvi. Yet he erred in his family relations, and had to pass through many trials, until his faith and confidence

in the promise of God showed itself victorious, as he proceeded to offer his only son. Abraham obeyed God in his general conduct before that time, but with his obedience was mingled some human imperfections, wherefore he had to be purified through trials. Jacob was obedient to his parents. Gen. xxviii, 7. He was accepted with the Lord. Gen. xxviii, 13. Yet he erred in some things, and had to encounter the bitterest trials. Through confession, weeping, and supplication, and agonizing struggle with the angel, did he obtain acceptance. Gen. xxxii, 24; Hos. xii, 4. In no other way can we become partakers with him in the promise.

When we seek first the kingdom of God and his righteousness; when our sins are forgiven through Christ, and we love God more than any other object; when it has become our chief object in life to obey God and glorify him; then we are his children. And as we are proceeding in the school of probation, and discover imperfections and errors in ourselves, or sometimes stumble in the way, the only remedy is to seek the Lord more earnestly, and find acceptance with him daily through the merits of Jesus. What a blessed assurance, to know that we have an high priest in Heaven, who can be touched with the feeling of our infirmities. This is a healing balm to the wounded heart. And by the smiles of forgiving love we are enabled to love Jesus more and serve him better. We hunger and thirst after righteousness, and long for the kingdom of God, when his glory shall cover the earth.

May the Lord help us to so strive that we may obtain an inheritance in the mansions of light, and there more fully learn to understand and obey the law of God without a shadow of imperfection.

THE SAINTS' INHERITANCE.

"THE righteous shall inherit the land, and dwell therein forever." Ps. xxxviii, 29.

Here is a promise made to the righteous that they shall inherit the land. What land of promise is here referred to? Answer, That which was promised to Abraham. "And the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward; for all the land which thou seest to thee will I give it and to thy seed for ever." Here we find that God made a promise to Abraham and his seed. David therefore must have reference to the land promised to Abraham.

And did Abraham receive the promise when he died, or does he rest in hope of yet seeing the promise fulfilled? There is not one word in the Bible about Abraham dying and going off to a spirit land beyond the bounds of time and space, and receiving the promise at death; but the Scriptures plainly tell us that he died in faith, *not having received* the promise, but saw it afar off, and was persuaded of it, and embraced it, and confessed that he was a stranger and a pilgrim on the earth. Again we learn in Acts, vii, 5, "And he gave him none inheritance in it, no not so much as to set his foot on; yet he (God) promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Here we can see that he did not receive his promise but it is yet future.

J. B. GOODRICH.

A writer in the N. Y. Independent speaking of the temperance meetings at Saratoga the present season says:—

I find a deep determination among the temperance men here to stand by the Metropolitan Excise Law this fall, in the face of the desperate effort of the rum-power and the Sabbath-breakers to overthrow it. The fight of 1867 in this State will turn largely on this issue. Elsewhere there is a similar struggle. Boston, New-York, and Philadelphia are just now three great battle-grounds between Right and Ruin.

BEWARE of the common illusion of forming your estimate of yourselves from the favorable opinions of those around you, as they cannot know the secret principles from which you act.—Dr. Alexander.

The Commentary.

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

Rom. vii, 19.

"For the good that I would, I do not; but the evil which I would not, that I do."

In this language, says Wesley, Paul is personating a man convinced of sin, but not yet conquering it.

Matthew vi, 12.

"And forgive us our debts as we forgive our debtors."

TRUE repentance and genuine faith always produce a disposition to forgive others. Habitual malice and revenge are proofs of impenitence. If a believer be betrayed into an unchristian spirit in this respect, he must not expect the comforts of forgiveness, or communion with God; but frowns, rebukes and corrections, till reduced to a better temper. We are thus reminded frequently to examine ourselves in this particular, with special impartiality, lest in the praying for the pardon of our sins, we should in fact call for wrath instead of mercy on our souls. At the same time we are reminded to pray for that humble, gentle, forgiving spirit thus impartially required of us. *Scott.*

This being the first spiritual petition we make for ourselves, it shows how much we are concerned to obtain it; our happiness depending wholly on the favor of God, and our misery on his displeasure. *Whitby.*

It is hardly possible to imagine a more effectual expedient to promote the forgiveness of injuries, than this of making it a part of our daily prayers to ask such pardon of God, as we impart to our offending brother. *Doddridge.*

Matt. vii, 1, 2.

Judge not that ye be not judged. For with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again.

These verses do not forbid the magistrate to judge, and pass sentence on criminals; or the rulers of the church to censure and exclude such members as disgrace their profession; or Christians to withdraw from every brother that walks disorderly; for these are duties expressly enjoined in Scripture. In like manner it cannot be supposed, that our Lord intended to forbid his disciples to form a judgment of men's state and character according to their avowed principles and visible conduct; for in this very chapter he directs us to judge by this rule, and indeed many duties to others absolutely require us to form some judgment both in respect to their state and their actions. But we ought not to be officious, rash or severe in forming our judgment, nor hasty in declaring it. We should judge as favorably as we can where the fundamentals of Christianity are professed, and not disgraced by an inconsistent conduct. We ought to put the best construction on doubtful actions, and never ascribe apparently good ones to bad motives, without full proof; to shun curious inquiries into men's conduct, and injurious suspicions; and steadily to avoid giving our opinions to any man's disadvantage, without some duty requires it of us; or condemn whole sects and societies of men except as the scripture evidently condemns them. We should, as far as we can, shun every thing which savors of malevolence or spiritual pride; for the opinion which the Christian must form of the state of the world and the hearts of men, though he do not needlessly apply it to individuals, will give sufficient offence; and it ought not to be increased by rash and harsh judgments in particular cases.

He who is habitually propense to this self-sufficient, presumptuous, and censorious judgment of others, gives them great cause to suspect that he is devoid of true grace itself, and exposed to judgment without mercy from God. If a Christian gives way to so evil a spirit and practice, he may expect sharp corrections; nay, both the world and the church will commonly judge of men, according to their method of judging of others. Thus in every sense it is verified, that with

what measure we mete it shall be measured to us again.—*Scott's Notes.*

While we are careful not to call evil good and darkness light, we should also guard against a censorious spirit, the offspring of pride and petulance, or we shall prepare bitterness for ourselves, and may expect sharp rebukes from God, and harsh censures from man. But why should we who have so much to be humbled for and to rectify in our own conduct, officiously expose our brothers faults, which perhaps are far less heinous than our own? Rather let us seek for far more self-knowledge, a sounder judgment, deeper humility; and grace to walk more circumspectly; that if we have the opportunity, we may have ability, influence, and tenderness, to counsel, caution, and reprove our brethren with propriety and efficacy.—*Scott's Practical Observations.*

Infidel Objections to the Bible Answered. No. 8.

Reward and Punishment to be Bestowed in this World.—Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner.—Prov. xi, 31.

Reward and Punishment to be Bestowed in the NEXT World.—And the dead were judged out of those things which were written in the books, according to their works.—Rev. xx, 12. Then he shall reward every man according to his works.—Matt. xvi, 27. According to that he hath done, whether it be good or bad.—2 Cor. v, 10.

The foregoing is an illustration of the manner in which contradictions are manufactured—not between scripture and scripture, but between the Bible and popular theology. The orthodoxy of the present day teaches that we are to be rewarded or punished beyond the bounds of time and space, while the Scriptures teach, as expressed in the first of the above texts, that they will "be recompensed in the earth." Here is a contradiction indeed, but one for which the Bible is not responsible. Nor do the above texts even seem to contradict this great truth, as they do not allude to the place of future punishment, referring as they do only to the time and certainty of a future judgment. That this is to be in the *next world* we freely admit, but would submit as our belief that the world to come will be this earth, purified and made fit to become the reward of the righteous, while its transition state of fiery refining will be the scene of the woe and misery which are the sinner's portion. *w. c. g.*

THE LAW OF GOD AND THE SABBATH WHICH IT ORDAINS.

BY W. H. LITTLEJOHN.

(Continued.)

ENOUGH has already been said to show that the Israelite must have regarded the seventh-day as occupying, immovably, its proper place in the week. Its boundary lines were perfectly distinct, and the time of its beginning and ending was as manifest to all, as though it had come in with the booming of cannon, and gone out with the tolling of bells. It is this which explains a matter of which we have already made mention, *i. e.*, that though Sabbath-breaking was during their history a crying sin of this nation, and one which brought upon them great calamities, it does not appear that they ever ventured upon an attempt at observing for the Sabbath any other day than that kept by their fathers in the wilderness. But to resume.

Thirty days have elapsed since the events already considered. A period too short to admit of a change in the signification of words. The people are encamped at the foot of Sinai, having witnessed scenes of the most terrible grandeur ever presented to the eye of man. The Lord had come down upon the top of the mountain in awful majesty and visible glory, and with his own finger had written the ten words of his law: The fourth expressed his will respecting the sabbatic institution. We have already seen, that the first words used therein, "Remember the Sabbath day to keep it holy" suggest the idea that this precept was designed to enjoin a duty already known, rather than to declare a new one. The second clause contained a permission to labor on the six working days. The third is designed to point out so clearly as to leave no possibility of mistake, the day which is meant in the first clause by the term Sabbath day. It reads as follows: "But

the seventh-day is the Sabbath of the Lord thy God, in it thou shalt not do any work." As it is in reference to the understanding which should be had of these words, that the difference of opinions exists, it will not be necessary to quote the balance of the commandment. If it were done, it would furnish proof which would afford us material aid in this controversy. But we shall not need it.

Let the candid reader remember that what we are searching after now, is the import of the commandment when given. Whatever it then was, it still is. For as it is the intention of the Law-giver that we are seeking for, it will be necessary to give his words the same meaning which attached to them when used by him, or we shall fail to accomplish our object. Whatever it would have been allowable for a Hebrew to do in the wilderness, we may do now. Whatever he was restricted from doing by the ten commandments themselves then, would not be legitimate for us now. The history therefore of the forty years during which the Lord walked with this people and talked with them through his servant, must furnish us with the best light attainable on this subject. Certainly there can be no better commentator found on this, as well as on every other subject, than God himself. No one will be rash enough to insist that there can be any conflict between what he has said and what he has done. His deeds and words are perfectly harmonious. Nor does he ever do through inadvertence, that which would prevent the enjoyment of a liberty which he designed to allow, or the discharge of a duty which he had imposed. Accident, indiscretion, inconsistency, are as much unknown to him in the moral as in the physical world. Any opinion, therefore, which you entertain, that is in conflict with either of these principles, must be wrong, and the sooner discarded the better.

Let us apply this touchstone to the doctrine that the Lord intended to give the Hebrews the privilege of selecting for themselves the particular day of the week which they should observe as the Sabbath. Suppose that, with the majority of modern christendom, they had hit upon the first as a suitable one for this purpose. As they were not allowed to bake or seethe any thing on the Sabbath, having been commanded to do this upon the day before, the seventh-day occupying this position would of necessity have been to them a day of preparation. But we have already seen that as no manna at all fell on that day, it could not be gathered in the fields, and consequently, they would have come to the morning of the first day unprovided with food. They discover in abundance upon the ground, that which they so much need. But they recall the positive injunction of Jehovah, that no man should go out of his tent or gather it on the Sabbath-day. The results of this experiment are very unpleasant; since they, their wives, and little ones, are compelled to spend the whole day without so much as tasting food.

Still determined to make a change of some kind, and stung by the mortification of the first failure, they resolve to attribute it to the fact that no manna had fallen on the seventh day. In order to remedy this evil, they select the second. By this means the first becomes the day of preparation. Forgetting that Moses had instructed them that the bread which should fall on the sixth day only was to be preserved till the one following, busy hands are employed in gathering the requisite amount of the precious food of angels, with which Heaven has provided them, for two days. The sun goes down. The bustle and din of the camp has ceased. The people assembled within their tents indulge the illusion that they are observing an acceptable Sabbath unto the Lord, and give themselves to sleep. The morning dawns, and waking from their slumbers they gather round to break their fast by eating that most palatable food whose taste was like unto wafers mixed with honey. How great their disappointment, how complete their loathing of that which they had before craved, when they find their vessels filled with a mass of corruption, alive with filthy worms. Again hunger becomes their portion, or a disregard of their chosen Sabbath their necessity.

That willing blindness, and dogged obstinacy which always characterizes those who have exalted their own wisdom above that of their Maker, still impels them to

farther effort. The third, the fourth, the fifth, the sixth days are tried in turn, but all with the same results. On the first, they had no food at all. On the remaining five, it was such as to create nausea and disgust to that extent that the thought of eating it could not be entertained for a moment.

One more effort, and they have completed the circuit, and reached the point from which they started. Once more they agree to try the seventh day. On the sixth they gather the food of two days. The camp fires burn brightly, and with minds chastened and made wiser by the lessons which experience has taught them, they enter cheerfully upon the labor of cooking that which is to be used on the morrow. This time there is no failure; the dawn reveals to every person in all that vast congregation, the unmistakable proof that God puts a distinction between days. That on the sixth he gave them the food of two days, and worked a miracle in its preservation in order to give this fact such emphasis that none could fail to be impressed with it.

Reader, if your doctrine of one seventh part of time would have been thus condemned when espoused in the earlier ages of revelation, it is equally liable to God's displeasure now. The lapse of centuries has neither increased nor diminished the fourth commandment. It reads the same, and consequently means the same now, as then. God never changes. He is no respecter of persons. Time never discloses any errors in his judgments. Race never secures any relaxation of the vigorous exactness of the obedience which he demands. If, therefore it has been made to appear that you have hitherto been in error respecting the import of the sabbath law, do not delude yourself into the supposition that there is to be a discrimination made in your favor. Your only hope lies in a complete renunciation of your past mistakes, and an earnest endeavor for the future to make your life conform in all things to the will of God as portrayed in his word.

We turn our attention now to the third and last defense of those who find themselves keeping a day other than the one originally pointed out; i. e., The first day of the week has now by divine appointment supplanted the seventh, and should be observed as the Sabbath.

If the premise contained in the above be sound, the conclusion is undeniably correct. That is, if God has really signified his desire that the ancient Sabbath should be discarded and a new one take its place, it becomes us to conform with alacrity to that which he requires at our hands. But before we can consent to depart from the old landmarks, and trample under foot a precept which was considered of sufficient importance to be placed in the decalogue, and when there, guarded with most jealous care, we should insist upon the clearest and most irrefragable proof that we are not exchanging a plain "thus saith the Lord" for a doubtful inference of man. He has read in vain the fearful story of apostasy and retributive judgment brought to light in the history of the Church, as written thus far, who has not discovered among the most prominent causes of her calamities a disposition to accept for doctrines the traditions of men. Again and again has it become necessary to warn men of the fatal consequences which flow from this overweening propensity of theirs, until mercy, weary of her fruitless labors, and still anxious to reclaim, has been compelled to wear the visage and robes of vengeance, and wield a borrowed rod till she could compel that obedience which she could not win. In the days of our Saviour, notwithstanding the fact that the Jews were in possession of a written Revelation, and that inspired men had been raised up at brief intervals to lead them in the path of knowledge, so completely had they perverted the ways of truth, that the little light which remained served merely to disclose the density of that gloom which had taken possession of their minds. Hardly had the corridors of the great temple ceased to echo the scathing rebuke which he had administered to the blind leaders of the blind who were vainly endeavoring to worship God while "teaching for doctrines the commandments of men," when it was made apparent that the seeds of the old error, having found lodgment in the newly-organized church, gave marked signs of an early and vigorous growth. In vain did the apos-

tle warn against those who should "bring in damnable heresies," in vain did he declare that the mystery of iniquity had already begun to work. Neither prayers nor threats, hope of reward nor fear of punishment, could avert the impending ruin. One by one the fundamental doctrines of a pure religion were either explained away altogether, or so far modified as to render their recognition almost impossible. The work was begun by an artful use of sophistical arguments. It was then followed up by an appeal to the opinions and practices of those who had been deluded by them. Until finally, the Catholic priesthood, who were first the children and then the defenders of these wicked practices, while using the former as a weapon of offense, and the latter as a shield of defense, found themselves in a situation where they could shape and mould the theology of their time at will. It was while contending with such, that Luther, wearied with the useless labor of presenting solid Scripture arguments to those who invariably met them with a citation from the works of one or more of those whom the Church had canonized as saints, forged those bolts of logic, which, pointed with a sarcasm that was tempered with truth, pierced them through and through. On one occasion when alluding to this practice he made use of the following language:

"When God's word is by the fathers expounded, construed and glossed, then in my judgment it is even like unto one that straineth milk through a coal-sack, which must needs spoil the milk, and make it black; even so likewise God's word of itself is sufficiently pure, clean, bright and clear, but through the doctrines, books and writings of the fathers, it is very surely darkened, falsified and spoiled."

But who were these fathers, whose authority in matters of faith this bold champion of infant Protestantism thus unhesitatingly repudiates? They were the men who had been the companions, and the companions of the companions, and so on, of the apostles. Was the sentiment which was thus nobly uttered, and fully endorsed by the reformers of that age, a truthful one? Or are they the words of a moral trickster? the miserable make-shift of one who, finding himself worsted in argument, sought relief from the mortification of defeat, by dishonestly denying the competency of those witnesses who had been successfully appealed to, to establish the heretical character of his notions? If so, let us confess the errors of the last three hundred years, crave the pardon of the much-abused Pope, and consider ourselves happy, if, through his magnanimity, we are permitted to occupy some humble place in the now faltering columns of his bewildered followers. But if on the contrary they are the language of truth and soberness; if it is indeed true that it is the chief glory of Protestantism that there is found among the first utterances of her young life, "the Bible and the Bible only," as a rule of faith, let her maturer years, and riper experience, never give her lie to this, her first and noblest rule for determining the character of every doctrine.

(To be continued.)

OUR BIBLE CLASS.

THE Bible Class at Ransom Center is being much interested and instructed, at the present time, in the examination of the book of Revelation. And in this examination we find the excellent work entitled "Thoughts on the Revelation," an invaluable assistant. I am sure that I express the sentiment of every member of the class, when I say that we find in the book of Revelation an inexhaustible treasure. It is replete with present truth, which must be understood and obeyed, in order to the reception of the promised blessing.

We would suggest to the Bible Classes among our people, that have no particular course marked out for the season, that now is a good time to investigate the book of Revelation. Every family should possess at least one copy of "Thoughts on the Revelation." Then, by a careful and prayerful investigation, I feel entirely safe in saying that you will be much interested, instructed, and edified, and, consequently, built up in the most holy faith.

H. A. ST. JOHN.

Ransom Center, Mich.

Historical Department.

Prophecy is History in Advance.

BOWER'S ESCAPE FROM THE INQUISITION.

In the first three numbers of this volume of the Review, was given an interesting account of the downfall of the papacy in 1798, from Bower's History of the Popes. Our readers will be interested in learning something of the personal history of this author. Archibald Bower was formerly professor of Rhetoric, History and Philosophy in the Universities of Rome, Fermo, and Macerata, in Italy, and in the latter place counsellor of the Inquisition. The following sketch, from the Methodist Magazine, of the proceedings of that infernal tribunal, and the escape of Mr. Bower therefrom, while it is a true narrative, will at the same time possess for the reader all the interest of the most thrilling romance. Truly a church which originated and sustained the diabolical proceedings of the Inquisition, is worthy to be called the "mystery of iniquity," and a harlot drunken with crime and blood. The events here narrated occurred in the year 1726.

I never, (says Mr. Bower,) pretended that it was for the sake of religion alone, that I left Italy; but on the contrary, have often declared, as all my friends can attest, that, had I never belonged to the Inquisition, I should have gone on, as most Roman Catholics do, without ever questioning the truth of the religion I was brought up in, or thinking of any other. But the unheard of cruelties of that hellish tribunal shocked me beyond all expression, and rendered me, as I was obliged, by my office of Counsellor, to be accessory to them, one of the most unhappy men upon earth. I therefore began to think of resigning my office; but as I had on several occasions, betrayed some weakness, as they termed it, that is, some compassion and humanity, and had upon that account been reprimanded by the Inquisitor, I was well apprized, that my resignation would be ascribed by him to my disapproving the proceedings of the holy tribunal. And indeed to nothing else could he have ascribed it, as a place at that board was a sure way to preferment, and attended with great privileges, and a considerable salary. Being, therefore, sensible how dangerous a thing it would be to give the least ground to any suspicion of that nature, and no longer able to bear the sight of the many barbarities practised almost daily within those walls, nor the reproaches of my conscience in being accessory to them, I determined, after many restless nights, and much deliberation with myself, to withdraw at the same time from the Inquisition, and from Italy. In this mind, and in the most unhappy and tormenting situation that can possibly be imagined, I continued nearly a twelvemonth, not able to prevail upon myself to execute the resolution I had taken on account of the many dangers which I foresaw would inevitably attend it, and the dreadful consequences of my failing in the attempt. But, being in the meantime, ordered by the Inquisitor to apprehend a person, with whom I lived in the greatest intimacy and friendship, the part I was obliged to act on that occasion, left so deep an impression in my mind as soon prevailed over all my fears, and made me determine to put into execution, at all events, and without further delay, the design I had formed. Of that remarkable transaction, therefore, I shall give here a particular account, the rather as it will shew in a very strong light, the nature of the proceedings in that horrid court.

The person whom the inquisitor appointed me to apprehend, was Count Vicenzo della Torre, descended from an illustrious family in Germany, and possessed of a very considerable estate in the territory of Macerata. He was one of my very particular friends, and had lately married the daughter of Signior Constantini, of Fermo, a lady no less famous for her good sense than her beauty. With her family too, I had contracted an intimate acquaintance while Professor of Rhet-

oric in Fermo, and had often attended the Count during his courtship, from Macerata to Fermo, but fifteen miles distant. I therefore lived with both in the greatest friendship and intimacy; and the count was the only person that lived with me, after I was made Counsellor of the Inquisition, upon the same free footing as he had done till that time; my other friends being grown shy of me, and giving me plainly to understand, that they no longer cared for my company.

As this unhappy young gentleman was one day walking with another, he met two Capuchin friars; and turning to his companion, when they were passed, "What fools," said he, "are these to think they shall gain Heaven by wearing sackcloth and going bare-foot! Fools indeed, if they think so, or that there is any merit in tormenting one's self; they might as well live as we do, and they would get to Heaven quite as soon." Who informed against him, whether the friars, his companion, or somebody else, I knew not; for the Inquisitors never tell the names of the informers to the counsellors, nor the names of the witnesses, lest they should except against them. It is to be observed, that all who hear any proposition, that appears to them repugnant to, or inconsistent with, the doctrine of the holy mother church, is bound to reveal it to the Inquisitor, and likewise to discover the person by whom it was uttered; and, in this affair, no regard is to be had to any ties, however sacred, the brother being bound to accuse the brother, the father to accuse the son, the son the father, the wife her husband, and the husband his wife; and all bound on pain of eternal damnation, and of being deemed and treated as accomplices, if they do not denounce in a certain time; and no confessor can absolve a person who has heard any thing said, in jest or in earnest, against the belief or practice of the church, till that person has informed the Inquisitor of it, and given him all the intelligence he can concerning the person by whom it was said.

Whoever it was that informed against my unhappy friend, whether the friars, his companion, or somebody else who might have overheard him, the Inquisitor acquainted the board one night (for to be less observed, they commonly meet, out of Rome, in the night), that the above-mentioned propositions had been advanced, and advanced gravely, at the sight of two poor Capuchins; that the evidence was unexceptionable; and that they were therefore met to determine the quality of the proposition, and proceed against the delinquent agreeably to that determination. There are in each inquisition twelve counsellors, viz., four Divines, four Canonists, and four Civilians. It is chiefly the province of the divines to determine the quality of the proposition, viz., Whether it is heretical or only savors of heresy; whether it is blasphemous and injurious to God and his saints, or only erroneous, rash, schismatical, or offensive to pious ears.

That part of the proposition, 'Fools, if they think that there is any merit in tormenting one's self,' was judged and declared heretical, as openly contradicting the doctrine and practice of holy mother church, recommending austerities as highly meritorious. The Inquisitor observed, on this occasion that by the proposition, "Fools, indeed," &c., were taxing with folly not only the holy fathers, who had all to a man practised great austerities, but St. Paul himself, who "chastised his body," that is whipped himself, as the Inquisitor understood it, adding, that the practice of whipping one's self, so much recommended by all founders of religious orders, was borrowed of the great apostle of the Gentiles.

The proposition being declared heretical, it was unanimously agreed by the board, that the person who uttered it should be apprehended and proceeded against agreeably to the laws of the Inquisition. And now the person was named; for, till it is determined whether the accused person should or should not be apprehended, his name is kept concealed from the counsellors, lest they should be biased, says the Directory, in his favor or against him. For, in many instances, they keep up to an appearance of justice and equity, at the same time that, in truth, they act in direct opposition to all the known laws of justice and equity. No words can express the concern and astonishment it gave me to hear, on such an occasion, the

name of a friend for whom I had the greatest esteem and regard. The Inquisitor was apprised of it; and to give me an opportunity of practising what he had so often recommended to me, viz., of conquering nature with the assistance of grace, he appointed me to apprehend the criminal, as he styled him, and to lodge him safe, before daylight, in the prison of the holy Inquisition. I offered to excuse myself, but with the greatest submission, from being any ways concerned in the execution of that order; an order, I said, which I entirely approved of, and only wished it might be put in execution by some other person; for your lordship knows, I said, the connexion. But the Inquisitor shocked at the word, "What?" said he, with a stern look and angry tone of voice, "talk of connexions where the faith is concerned? there is your guard, (pointing to the Sbirri or bailiffs, in waiting,) let the criminal be secured in St. Luke's cell (one of the worst) before three in the morning." He then withdrew with the rest of the counsellors, and as he passed me, "Thus," he said, "nature is conquered." I had betrayed some weakness, or sense of humanity, not long before, in fainting away while I attended the torture of one who was racked with the utmost barbarity; and I had, on that occasion, been reprimanded by the Inquisitor for suffering nature to get the better of grace; it being an inexcusable weakness, as he observed, to be any way affected with the suffering of the body, however great, when afflicted, as they ever are in the Holy Inquisition, for the good of the soul. And it was, I presume, to make trial of the effect this reprimand had upon me, that the execution of this cruel order was committed to me. As I could by no possible means decline it, I summoned all my resolution, after passing an hour by myself, I may say in the agonies of death, and set out a little after two in the morning, for my unhappy friend's house, attended by a notary of the Inquisition, and six armed Sbirri.

We arrived at the house by different ways, and knocking at the door, a maid-servant looked out of the window, and inquiring who knocked, was answered, the Holy Inquisition, and at the same time, ordered to awake nobody, but to come down directly and open the door, on pain of excommunication. At these words, the servant hastened down, half naked as she was, and having with much ado, in her great fright, at last opened the door, she conducted us, as she was ordered, pale and trembling, to her master's bed-chamber. She often looked very earnestly at me, as she knew me, and shewed a great desire of speaking to me; but of her I durst take no kind of notice. I entered the bed-chamber with the notary, followed by the Sbirri, when the lady awakening at the noise, and seeing the bed surrounded by armed men, screamed out aloud, and continued screaming, as out of her senses, till one of the Sbirri, provoked at the noise, gave her a blow on the forehead, that made the blood run down her face, and she swooned away. I rebuked the fellow very severely, and ordered him to be whipped as soon as I returned to the Inquisition.

In the meantime the husband awakening, and seeing me with my attendants, cried out in the utmost surprise, "Mr. Bower!" He said then no more; nor could I for some time, utter a single word; and it was with much ado that, in the end, I mastered my grief so far as to be able to let my unfortunate friend know that he was a prisoner of the Holy Inquisition. "Of the Holy Inquisition!" he replied, "alas! what have I done? My dear friend, be my friend now." He said many affecting things; but as I knew it was not in my power to befriend him, I had not the courage to look him in the face, but turning my back to him, withdrew, while he dressed, to a corner of the room, to give vent to my grief there. The notary stood by him while he dressed, and as I observed, quite unaffected. Indeed, to be void of all humanity, to be able to behold one's fellow-creatures groaning and ready to expire in the most exquisite torments cruelly can invent, without being in the least affected with their sufferings, is one of the chief qualifications of an Inquisitor, and what all who belong to the Inquisition must strive to attain to. It often happens, at that infernal tribunal, that while an unhappy, and probably an innocent person is crying out in their presence on the rack, and begging by all that is sacred for one moment's relief,

in a manner one would think no human heart could withstand; it often happens, I say, that the Inquisitor and the rest of that inhuman crew, quite unaffected with his complaints, and deaf to his groans, to his tears and entreaties, are entertaining one another with the news of the town; nay, sometimes they even insult, with unheard of barbarity, the unhappy wretches in the height of their torment.

To return to my unhappy prisoner; he was no sooner dressed, than I ordered the Bargello, or head of the Sbirri, to tie his hands with a cord behind his back, as is practised on such occasions, without distinction of persons; no more regard being shown by the Inquisition to men of the first rank, when charged with heresy, than to the meanest artificers. Heresy dissolves all friendship; so that I durst no longer look upon the man with whom I had lived in the greatest friendship and intimacy as my friend, or show him, on that account, the least regard or indulgence.

As we left the chamber, the countess, who had been conveyed out of the room, met us, and screaming out in a most pitiful manner, upon seeing her husband with his hands tied behind his back, like a thief or robber, flew to embrace him, and hanging on his neck begged, with a flood of tears, we would be so merciful as to put an end to her life, that she might have the satisfaction, the only satisfaction she wished for in this world, of dying in the bosom of the man whom she had vowed never to part with. The count, overwhelmed with grief did not utter a single word. I could not find it in my heart, nor was I in a condition to interpose; and indeed, a scene of greater distress was never beheld by human eye. However, I gave signal to the notary to part them, which he did accordingly, quite unconcerned; but the countess fell into a swoon, and the count was, in the meantime, carried down stairs, and out of the house, amidst the loud lamentations and sighs of his servants, on all sides; for he was a man remarkable for the sweetness of his temper, and his kindness to all about him.

Being arrived at the Inquisition, I consigned my prisoner into the hands of the gaoler, a lay brother of St. Dominic, who shut him up in the dungeon mentioned above, and delivered the key to me. I lay that night in the palace of the Inquisition, where every counselor has a room, and returned next morning the key to the Inquisitor telling him that his order had been punctually complied with. The Inquisitor had been already informed of my whole conduct by the notary; and therefore, upon my delivering the key to him, "You have acted, (said he,) like one who is desirous at least to overcome with the assistance of grace, the inclinations of nature;" that is, like one who is desirous, with the assistance of grace, to metamorphose himself from a human creature into a brute or a devil.

In the Inquisition, every prisoner is kept the first week of his imprisonment, in a dark narrow dungeon, so low that he cannot stand upright in it, without seeing anybody but the gaoler, who brings him, every other day, his portion of bread and water, the only food that is allowed him. This is done, they say, to tame him, and render him, thus weakened, more sensible of the torture, and less able to bear it. At the end of the week he is brought in the night before the board to be examined; and on that occasion, my poor friend appeared so altered, in a week's time that, had it not been for his dress, I should not have known him; and indeed no wonder, a change of condition so sudden and unexpected; the unworthy and barbarous treatment he had already met with; the apprehension of what he might, and probably should suffer; and perhaps, more than any thing else, the distressed and forlorn condition of his once happy wife, whom he tenderly loved, whose company he had enjoyed only six months, could be attended with no other effect. Being asked, according to custom, whether he had any enemies, and desired to name them; he answered, that he bore enmity to no man, and hoped no man bore enmity to him. For as, in the Inquisition, the person accused is not told of the charge brought against him, nor of the person by whom it is brought; the Inquisitor asks him whether he has any enemies, and desires him to name them. If he names the informer, all further proceedings are stopped till the informer is examined anew; and if the information is found to

proceed from ill-will, and no collateral proof can be produced, the prisoner is discharged. Of this piece of justice they frequently boast, at the same time that they admit, both as informers and witnesses, persons of the most infamous characters, and such as are excluded by all other courts. In the next place, the prisoner is ordered to swear that he will declare the truth, and conceal nothing from the holy tribunal, concerning himself or others, that he knows, and the holy tribunal is desirous to know. He is then interrogated for what crime he has been apprehended and imprisoned by the Holy Court of the Inquisition, of all courts the most equitable, the most cautious, the most merciful. To that interrogatory the count answered, with a faint and trembling voice, that he was not conscious to himself of any crime, cognizable by that Holy Court, nor indeed by any other; that he believed, and ever had believed whatever holy mother church believed, or required him to believe. He had, it seems, quite forgot what he had unthinkingly said at the sight of the two friars. The Inquisitor, therefore, finding he did not remember, or would not own his crime, after many deceitful interrogatories, and promises which he never intended to fulfill, ordered him back to his dungeon, and allowing him another week, as is customary in such cases, to recollect himself, told him that if he could not in that time prevail upon himself to declare the truth, agreeable to his oath, means would be found of forcing it from him; and he must expect no mercy.

At the end of the week he was brought again before the infernal tribunal, and being asked the same questions, returned the same answers, adding, that if he had done or said any thing amiss, unwittingly or ignorantly, he was ready to own it, provided the least hint of it were given him by any there present, which he entreated them most earnestly to do. He often looked at me, and seemed to expect, which gave me such concern as no words can express, that I should say something in his favor. But I was not allowed to speak on this occasion, nor was any of the counselors; and had I been allowed to speak, I durst not have said any thing in his favor; the advocate appointed by the Inquisition, and commonly styled, "The Devil's Advocate," being the only person that is suffered to speak for the prisoner. This advocate belongs to the Inquisition, receives a salary of the Inquisition, and is bound by an oath to abandon the defence of the prisoner if he undertakes it, or not to undertake it, if he finds it cannot be defended agreeably to the laws of the Holy Inquisition; so that the whole is mere sham and imposition. I have heard this advocate, on other occasions, allege something in favor of the person accused; but on this occasion he declared that he had nothing to offer in defence of the criminal.

In the Inquisition, the person accused is always supposed guilty, unless he has named the accuser among his enemies and he is put to the torture if he does not plead guilty, and own the crime that is laid to his charge, without being so much as told what it is; whereas, in all other courts, where tortures are used, the charge is declared to the party accused before he is tortured; nor are they ever inflicted without a credible evidence brought of his guilt. But in the Inquisition, a man is frequently tortured upon the deposition of a person whose evidence would be admitted in no other court, and in all cases without hearing his charge. As my unfortunate friend continued to maintain his innocence, not recollecting what he had said, he was, agreeably to the laws of the Inquisition, put to the torture. He had scarce borne it twenty minutes, crying out the whole time, "Jesus Maria," when his voice failed him at once, and he fainted away. He was then supported, as he hung by his arms, by two of the Sbirri, whose province it is to manage the torture, till he returned to himself. He still continued to declare that he could not recollect his having said or done any thing contrary to the Catholic faith, and earnestly begged they would let him know with what he was charged, being ready to own it if it was true. The Inquisitor was then so gracious as to put him in mind of what he had said on seeing the two Capuchins. The reason why they so long conceal from the party accused, the crime he is charged with, is, that

if he should be conscious to himself of having ever said or done any thing contrary to the faith, which he is not charged with, he may discover that too, imagining it to be the very crime he is accused of. After a short pause, the poor gentleman owned that he had said something to that purpose; but as he had said it with no evil intention, he had never more thought of it from that time to the present. He added, but with so faint a voice as scarce could be heard, that for his rashness, he was willing to undergo what punishment soever the holy tribunal should think fit to impose on him; and he again fainted away. Being eased for a while of his torment, and returned to himself, he was interrogated by the promoter fiscal (whose business it is to accuse and to prosecute, as neither the informer nor the witnesses are ever to appear) concerning his intention. For, in the Inquisition, it is not enough for the party accused to confess the fact, he must likewise declare whether his intention was heretical or not; and many, to redeem themselves from the torments they can no longer endure, own their intention was heretical, though it really was not. My poor friend often told us he was ready to say whatever we pleased; but, as he never directly acknowledged his intention to have been heretical, as is required by the rules of that court, he was kept on the torture till, quite overcome with the violence of the anguish, he was ready to expire; and being then taken down, he was carried quite senseless, back to his dungeon; and there, on the third day, death put an end to his sufferings. The Inquisitor wrote a note to his widow, to desire her to pray for the soul of her late husband, and warn her not to complain of the holy Inquisition, as capable of any injustice or cruelty. The estate was confiscated to the Inquisition, and a small jointure allowed out of it to the widow. As they had only been married six months, and some part of the fortune was not yet paid, the Inquisitor sent an order to the Constantini family, at Fermo, to pay to the holy office, and without delay, what they owed to the late Count della Torre. For the effects of heretics are all *ipso facto* confiscated to the Inquisition, and confiscated from the very day, not of their conviction, but of their crime; so that all donations made after that time are void; and whatever they have given, is claimed by the Inquisition, into whatsoever hands it may have passed; even the fortunes they have given to their daughters in marriage, have been declared to belong to, and are claimed by the Inquisition; nor can it be doubted, that the desire of those confiscations is one great cause of the injustice and cruelty of that court.

The death of the unhappy Count della Torre was soon publicly known; but no man cared to speak of it, not even his nearest relations, nor so much as to mention his name, lest any thing should inadvertently escape them that might be construed into a disapprobation of the proceedings of the most holy tribunal; so great is the awe all men live in of that jealous and merciless court."

(Concluded next week.)

EXPANDING THE LUNGS.—Step out into the purest air you can find: stand perfectly erect, with the head up, and the shoulders back, and then fixing the lips as though you were going to whistle, draw the air through the lips into the lungs. When the chest is about half full, gradually raise the arms, keeping them extended with the palms of the hands down, as you suck in the air, so as to bring them over the head just as the lungs are quite full. Then drop the thumbs inward, and after gently forcing the arms backward and the chest open, reverse the process by which you draw your breath, till the lungs are empty. This process should be repeated three or four times after bathing, and also several times through the day. It is impossible to describe to one who has never tried it, the glorious sense of vigor which follows this exercise. It is the best expectorant in the world. We know a gentleman, the measure of whose chest has been increased three or four inches during as many months.

PRIDE can be as insolent in rags as in purple and fine linen.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 13, 1867.

URIAH SMITH, EDITOR.

"THE SEVENTH-DAY SABBATH—IS ITS OBSERVANCE BINDING?"

We have received a tract entitled as above, written by one G. W. Bailey, in which he endeavors to show that this question should be answered in the negative. Considerable ingenuity is displayed in his methods of argument, and as it might have the effect to mislead the superficial reader, we deem it worthy of notice; and especially, as it comes to us endorsed by the Western Advent Christian Publishing Association, bearing their imprint, and advertised as for sale at their office. To be sure, the author starts out with the declaration that he wishes no one held responsible for his positions, but it seems the W. A. C. P. Association chooses to assume this responsibility, by publishing the work and advertising it through their paper.

It may not be amiss to remark that this Association is also about to publish a work upon the same subject from the pen of Elder Preble, whose positions are entirely antagonistic to those of Mr. Bailey, Eld. P. professing to be a ten-commandment man and a stickler for Sunday, while Mr. B. is a no-law, no-sabbath advocate. Our opponents care not *how* the Sabbath question is fought, nor on what grounds, provided it is done, and all the factions in the country, of whatever stripe, are united in one common enmity against God's Sabbath.

The first point which the writer endeavors to establish is that the Sabbath was a part of the first covenant, and that the ten commandments constituted that covenant. Proving that the first covenant is done away, he has now got rid of the troublesome Sabbath, by having it *abolished*. But hold! what else has he done? Those precepts forbidding idolatry, profanity, murder, adultery, theft, lying and covetousness, which were also a part of that covenant, have also "waxed old" and "vanished away." But, says one, those are in the new covenant. How can this be, when they have *vanished away*?

But suppose he is correct in making the ten commandments the first covenant, and in proving that therefore that covenant came into existence on Mount Sinai? If we can prove that the Sabbath existed and was binding before the giving of the ten commandments to Moses, then the abolition of that covenant would have no effect upon it whatever. If the Sabbath could exist independent of the covenant before it was instituted, it could still continue to exist after that covenant was done away, upon the same basis that it stood before. That the Sabbath was binding for at least thirty days or more before the giving of the law on Sinai is shown in Ex. xvi, where it is recognized as an existing institution and binding upon the children of Israel.

We do not propose however to leave this question here, but shall endeavor to prove conclusively that the first covenant was not the ten commandments. Mr. B. endeavors to prove that there was but one covenant in the former dispensation, or at least utterly ignores the fact that there was more than one. That we may not be accused of misrepresenting him we will give a verbatim extract from his work:

"In Galatians iii, 16 and onward, we read: 'Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, That the covenant, that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.' Here we find a law, the date of which is 430 years this side of the promise to Abraham, which is, also, 'the covenant.' We shall find that this date brings us down from Abraham to Sinai; the locality of the first covenant: and, also, the date of it." Page 7.

It will be seen from the above that a grave error is committed here in confounding the covenant confirmed

to Abraham, with the law, which was four hundred and thirty years after. The covenant was one thing and the law which could not disannul that covenant, was another, and we marvel greatly that even a casual reading of the text could lead to any other conclusion. He has now taken the sword by the blade and given us the hilt, for we shall prove by this very text that there was a covenant four hundred and thirty years before the giving of the ten commandments. Whether this was the "first covenant" referred to by Paul is not now material.

The ten commandments are called a covenant, but they do not constitute the covenant which was done away, as it does not "fill the picture," as Mr. B. triumphantly claims. He first endeavors to establish the fact that the first covenant consists of the ten commandments and *nothing else*. He finds a covenant in the ark, 1 Kings viii, 21, and then proves from verse 9 that there was nothing in the ark save the two tables of stone. We are glad he is thus positive on this point, as he has fatally committed himself by admitting all we could ask for.

Now the reader will bear in mind that his first covenant is the ten commandments, no more, no less. Now let us see what Paul says about this covenant. Heb. ix, 1. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Do we find anything on the tables of stone about ordinances of divine service, or anything which required a sanctuary? Not one word. The first covenant (or testament—*διαθήκη*) was dedicated with blood, which was sprinkled on it by Moses, verse 18. Were the tables of stone thus sprinkled? Most assuredly not. Then the first covenant cannot be the ten commandments, for according to Mr. B. the ten commandments alone constitute a covenant, and these cannot "fill the picture."

W. C. G.

(To be continued.)

REPORT FROM BRO. WHITE.

FIFTH-DAY, July 26th, in consequence of severe suffering from two remaining roots of teeth in the upper jaw, and a decayed double tooth in the lower, I went to the dentist's office and had them extracted. Relief in my jaws came in consequence, but my head remained inflamed, and ached severely till first-day eve. The loss of blood, of which I have a scanty supply, and the shock, rather unfitted me for the duties of the important meeting before us.

But Sabbath morning we rode twelve miles to Bushnell, and found the brethren in the place and from the region round about gathered at the beautiful grove. I spoke to them an hour from Matt. xii, 31, 32, pointing out what the unpardonable sin is, and by whom it is committed. It is thought that the discourse was timely, and that it helped some present who had been tempted to believe that they had committed the sin which hath no forgiveness. Remarks were also made of a cheering, encouraging nature by Elder Strong and Mrs. White. A call was made for candidates for baptism when ten or twelve arose. It was then decided to have baptism in the afternoon, which was taken up in examining candidates, and receiving them by unanimous vote on their being baptized. The result was that twelve were received. Mrs. White and Bro. Strong made this meeting exceedingly interesting by their exhortations to some present to come forward and do their duty. These affectionate appeals they could not and did not resist. They yielded, vowed faithfulness, and were baptized.

Bro. Strong, having become dissatisfied with both his former baptism and ordination, which he received at the hands of men who led off a faction from the body of Seventh-day Adventists, and bitterly opposed those they left, here asked both at the hands of those present.

About five in the afternoon we left for the lake, three miles distant, where I baptized Bro. Strong; and having received authority from the General Conference Committee, bowed with Bro. and sister Strong upon the green shore, and, assisted by brethren Maynard and King, local elders, set our dear fellow-laborer apart to the sacred office of the holy ministry by prayer and the laying on of hands. I mention the

name of sister Strong on this occasion. My views and feelings are that the minister's wife stands in so close a relation to the work of God, a relation which so affects him for better or worse, that she should, in the ordination prayer, be set apart as his helper. The brethren and sisters all bowed with us, and the scene was solemn and impressive. Then, at my request, Bro. Strong led his wife and twelve others down into the water and immersed them, making fourteen in all that were baptized. Bro. Strong is a member of the church at Allegan, and his wife a member of the church at Orleans. This leaves twelve to start with for a church in Bushnell, with six male members, all strong men in the middle age of life. The material for a church here is good; but much needs to be done for them. Others will join them soon.

First-day morning we met to complete the organization of the church by the choice of officers. The meeting was perfectly harmonious. An elder, a deacon, and a clerk, who is also treasurer of S. B., were chosen by unanimous vote. By this time the congregation had assembled, and the ordination of the elder and deacon was deferred to another time. I then took the stand and spoke one hour and a half upon Law and Gospel. My positions were:—

1. That law was a rule for beings on probation to live by. That where there is no law there is no sin, none can fall, consequently no probation. That angels fell, consequently they were before their fall to be governed by law. That man fell, therefore was amenable to the law of God at the time of his fall. That the probation of angels and men was not to be eternal, but for a limited period, at the close of which they would be out of danger of sin.

2. That the design of the law was to be man's saviour; not to redeem him from sin, but to save him from its commission. Having broken the law, he must have a Saviour who can redeem. There is no redeeming power in law, human or divine. Let the law of Michigan illustrate: To those who are law-abiding citizens, the law is a saviour. It saves their property from thieves, and their buildings from fire, and their families from the murderer. But let a man break the law, and can it save him? It may save him from the repetition of like acts, by seizing him and binding him hand and foot, and taking him to the State's Prison. The law of God would have saved Adam if he had kept it; but having fallen, it cannot save us. There never was, and there is not now, the least redeeming power in the moral law.

There is ordained, however, a redeeming power in our State. A man may be sentenced to two years' close imprisonment at the State's Prison; but if circumstances be favorable he may be pardoned out to enjoy freedom at the close of the first year. This power is invested in the Governor of the State. The sinner need not remain shut up in the prison-house of sin. After repentance toward God, he may, through faith in Christ, go free. But if he uses his freedom unlawfully, the law will take hold of him again, as surely as the law of Michigan would take hold of the pardoned culprit should he repeat his unlawful deeds. And as his chance of pardon by the Governor would grow more doubtful at every abuse of his liberty, so the sinner's hope of finding pardon by the blood of Christ fades at each apostasy.

3. That the gospel, or good news, commenced with the first promise pertaining to redemption, "The seed of the woman shall bruise the serpent's head." The gospel was also preached to Abraham. The hope of fallen man was not in the law, even after its ministration of service contained in sacrifices was added. These sacrifices could not take away sin; but pointed to One who could. Christ, then, was the only hope of the Jewish church. He was the hope of Adam. We see him leaving the garden in anguish and tears under the sentence of death. But with what joy he bears the good news that redemption is possible: Christ was seen by righteous Abel who brought the firstling of the flock, typifying the Redeemer. And Heaven as much sanctioned this offering pointing to Christ, as it did the introduction of the infant saviour into the world, when the angels over the plains of Bethlehem sang, "Glory to God in the highest, and on earth

peace, good will toward men." Christ was the Saviour of the Jews as really as he is of Christians. They looked forward to the cross in faith and hope, through obedience to the ordinances of that dispensation. We look back to it in faith and hope as we obey the ordinances of this dispensation.

4. That if man needed law before the fall, he needed its moral precepts as a rule of life more after his fall, and restoration to hope. I did not say that the letter of the ten commandments was adapted to the condition of angels and man in Eden. Yet they were governed by law, or they could not have fallen. The same moral principles which governed holy beings are fully comprised in ten precepts, worded to meet our fallen condition. Adam needed these as much as Jews or Christians. That Adam, Abel, Enoch, Abraham, and Moses before he saw Sinai, had the ten commandments is seen in the fact that we have in the sacred history of their time the record of the violation of each precept. These could be communicated to Adam as well as the first promise of Christ.

Mark the events of the past which establish the immutability of God's law. First, the fall, the expulsion from the garden, and the curse seen on man and beast. The whole creation groaneth beneath the weight of the curse, and the blight and mildew of it are seen upon every living substance beneath the sun. Had God's law been of such a nature that it might have been changed, the sentence of death could have been lifted from Adam, and the fall and its results have been prevented.

Secondly, the proclamation of the law amid scenes of grandeur at Sinai established still more firmly the perpetuity of the moral law. To impress man with its importance and changeless nature, its Author proclaimed it in the audience of all the people gathered around Sinai, while the smoke ascended up to heaven, the lightnings flashed, and the thunders rolled around its base.

Thirdly. The crucifixion. If the law could have been abolished, man might have been set free without the humiliating agony and death of Christ. Oh! the heresy that both Christ and the moral law died! That Christ died to kill his Father's holy law is the boldest sentiment of the author of all untruth. "Says Christ, 'Think not that I am come to destroy the law.' Later we hear Paul's inquiry, 'Do we then make void the law through faith?' He answers, 'God forbid; yea, we establish the law.'" In the first century Christ had ministers who taught that faith in their Master established the law. In the nineteenth century, ministers abound, bearing the Christian name, who teach that faith in Christ makes the Father's law void. Are these the ministers of Christ, or of Satan?

See Jesus, once the King of glory, now the man of sorrows, in tears often, in agony, sweat, and blood, in the garden; beheld him upon the cross! The sun is veiled in darkness, the veil of the temple is rent, the earth quakes, and the rocks rend. The shaken world echoes to the gospel sound, "It was the Son of God that died." And for what was this? To redeem man from death, the penalty of moral law.

The greatest events that have occurred since Satan found his way into Eden, establish the law. The fall, the curse with its decay; each falling leaf and fading flower, cite us to violated law. The vast assembly around Sinai, the grandeur of the tempest of fire and smoke, and the voice of God above all distinctly proclaiming the ten moral precepts, all impress us with their dignity, holiness, and perpetuity. The life of Christ, his tears, his agony, his death and resurrection, proclaim in highest accents the law as changeless as its divine Author.

The shock which the creation felt at the fall was great. That which caused Sinai to tremble was in outward manifestation greater; but that which it felt when the Son of the Highest gave up his life, which rent the temple and the rocks, and opened the graves of many of the just, was the greatest. Superlative in degree! None could be greater! The highest but one in the universe dying in agony and blood; the noblest light of Heaven is veiled; the earth, once the workmanship of God's perfection, tottering, quaking, shivering; and the veil of the temple, the most magnificent building on the earth, rending in twain. This done,

even Omnipotence could do no more to redeem man from the sentence of death, and to teach us the perpetuity of his law. The scenes of Sinai gave the Jews great evidence. Add to these the transcendent scenes of Calvary, and Christians have greater evidence that they should observe the commandments of God than the Jews had.

Cain's punishment for violating the law will be great; that of Jewish sinners will be greater; but that of commandment-breakers in this dispensation will be the very climax of wrath poured out with indignation by the Author of law.

5. The law and the gospel are not antagonists, opposed to each other, one belonging to the past dispensation to the exclusion of the other, and the other alone belonging to the present dispensation. The gospel of the present dispensation does not take the place of the law of the past. If there was no gospel in the past dispensation, then there can be none saved in that dispensation; for law only convicts transgressors, and never saves them. And if there be no law in the present dispensation, then there will none be saved in it, as there is no sin from which to save men. "Where there is no law, there is no transgression." Law and gospel must go hand in hand throughout the entire period of man's probation, whether in the Patriarchal, Jewish, or Christian ages.

6. The apostles taught repentance toward God and faith in Christ as comprising the means of salvation. Says Paul, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts xx, 20, 21.

Two distinct duties of different natures are required of sinners; first, repentance toward God, because sin, of which they are to repent, is the transgression of his law; and, secondly, faith in Christ, because pardon and salvation is only through him. These two duties were required of sinners in the first century. They are no less required of the sinners of our time. These comprised the duty of Adam, of Enoch before he could walk with God, and of Jewish sinners. But if, as many teach, God's law is abolished, and a new code from Christ has taken its place, Paul should have taught repentance toward Christ and faith toward Christ. In this case the offended law-giver is made also the advocate, which would be folly in the extreme. As well might men undertake to conduct a case in a court of justice without the statutes of the State. This would be a pleasing change indeed to the criminal to have to do without a good advocate or lawyer.

Christ is not our law-giver. "The words that I speak," said he, "are not mine but his that sent me." As prophet, or teacher, he taught his Father's law. As priest, he becomes the sinner's advocate with the Father. At the right hand of the Majesty in the Heavens is our advocate. We point the sinner to both, and cry, Behold the offended Lawgiver, and repent of your violation of his law, and, Behold the Lamb who died for your sins, arose for your justification, and ascended on high to intercede with the Lawgiver for you.

With Paul, the apostle John agrees: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John ii, 1. Catholics may take Christ for their law-giver, and the Pope for their advocate; but with Christ for a law-giver, what will Protestants do?

7. The perpetuity of the law, and its connection with the gospel in the salvation of sinners in the present dispensation is proved by the existence of the ten commandments in the heavenly sanctuary. In the typical service, the sacrifices typified Christ slain; the priesthood, Christ our advocate at the Father's right hand; and the typical sanctuary, with its two holies, the sanctuary in Heaven where our priest ministers. In the typical holy place was the golden altar, table of shew-bread and the candlestick with seven burning lamps. These are also in the antitypical holy place in the heavenly tabernacle. In the most holy of the earthly was the mercy-seat and the ark containing the ten commandments, before which the high priest ministered at the close of the yearly round of Jewish ser-

vice. In the most holy of the heavenly is the mercy-seat, (which was the cover of the ark containing the ten commandments) before which Jesus stands at the close of this dispensation.

"For God well knew perdition's son
Would ne'er his precepts love;
He gave a duplicate alone,
And kept his own above."

There, beside his own holiness, in the archives of glory, has God deposited his law, safe from the rage of wicked men and demons. There, also, stands Jesus, the author of the gospel and the basis of the hope of fallen man. "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. xi, 19.

This grand scene was to be among those under the sounding of the seventh trumpet. The seven cover the dispensation, the seventh reaching to the close. As our great High Priest at the close of his advocacy for sinners passes into the Most Holy, according to the type, to appear before the mercy-seat, the ark of the ten commandments is there seen. True believers follow their Lord by faith as he enters, and they see the ark. This is why commandment-keepers arise now, and Sabbath-keeping becomes important present truth and present duty.

Men who preach but half a gospel may cry, "Behold the Lamb." But with definiteness he who has the whole armor may cry, "Behold the Lamb before the ark containing the ten commandments, pleading with the Father for those who have repented of their transgressions of them, and are now obeying them."

8. That law and gospel are united in the salvation of sinners is seen in the closing declaration of the third and last merciful message of Rev. xiv, just prior to the second advent, "Here are they that keep the commandments of God and the faith of Jesus." This needs no comment.

9. The closing benediction of the blessed Book of God contains the crowning promise of all that is promised to those who are obedient to the law of God. "Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city." Rev. xxii, 14. Notice the following points:

First. It is the Son of God who gives the promise. "Hear ye him."

Secondly. He speaks of obedience to the commandments of another, which all will admit are those of his Father.

Thirdly. This gospel promise of entering the city of God and having right to the tree of life, which Adam forfeited by breaking the law of God, is made to those who are elevated through faith in the death of Christ so that they can keep them. They are saved by faith in Christ, not for keeping the law of God, but in keeping it. Amen.

The attention and interest of the congregation seemed complete. In the afternoon Mrs. White addressed the earnest listeners for an hour and a half with much freedom. Bro. and sister Strong are now with us. We take them to the Greenbush Grove Meeting, where we separate, they to labor in Gratiot county, and we to return home.

JAMES WHITE.
Greenville, July 31, 1867.

THE GLORIES OF ETERNITY.

CAN it be possible that mortal beings such as we are, shall inherit all the glory and happiness which the Bible promises to the saints? It seems almost too much to believe; yet the great God, who cannot lie, has promised it. First, they shall have eternal life! Who can measure the full meaning of that word eternal? Try to grasp the vastness which it comprehends. My mind looks into the future ten thousand years; but what is that when measured with eternity? A moment, a mere breath. On, on, and still on, my mind stretches for a million of years, but there is no end yet. Vast eternity still lies beyond all this. Age after age rolls by, but still eternity has only just begun! And will the saints still be there? Yes, while the sun and moon shall endure, while Heaven shall stand, and God shall live, so long shall the man of God live on.

Secondly, they shall have immortal youth and fadeless glory! Health and vigor shall flow through every vein; joy and gladness shall beam on every face. No death, no aches, no broken hearts, all, all is happiness there!

Saints of God, cheer up, you will soon be there. Sinner, where will you be during this eternity?

D. M. CANRIGHT.

A WREATH OF FLOWERS AND A CROWN OF THORNS.

"They platted a crown of thorns and put it about his head."—*Mark.*
 "Let us go to him, without the the camp, bearing his reproach."—*Paul.*
 "I will that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness,) with good works."—*Paul.*

What do I see? A wreath of flowers
 Entwined around a Christian's brow!
 No one should let their ransomed powers
 Before the shrine of pleasure bow.
 Let pretty flowers, in Nature's bowers,
 Blossom and bud, we know not how.

It cannot be a tinsel wreath
 Becomes a lonely "Pilgrim" here;
 The hair that flows so fair beneath,
 Does much more beautiful appear;
 God gave it thee; then let it be
 An ornament accounted dear.

We know a crown of piercing thorns
 Was placed on thy Redeemer's brow;
 And does a fancy wreath adorn
 Thy head, in imitation now?
 Can it be so? Are all to know
 That you such vanities allow?

There is a day—an awful day,
 That comes along with quickened pace,
 When "all the proud," (the Scriptures say,)
 "Will fall before the judge's face;"
 Though honored here, they will appear
 To be the subjects of disgrace.

No wreath of flowers, no sparkling gem,
 No costly robes will then avail;
 Nothing secures life's diadem,
 Nor saves one from the sinner's wail,
 But to possess Christ's righteousness,
 And have our hope within the veil.

Then, sisters, seek a spirit meek,
 Let that thy chief adorning be;
 And when the King of Glory comes,
 He will not be ashamed of thee.
 Enrobed in white, in realms of light,
 Thon wilt the King Eternal see.
 —M. H. MORRISON, in *Herald of Bridegroom*.

UNGUARDED MOMENTS.

If we realized how every little word or act of ours has a bearing for or against the truth with unbelievers, it seems as if we would be more careful what we do and say. But whether we realize it or not, it is so. They are watching us with jealous eyes to find something to reproach us with, and if we are reproached it is not we alone that suffer; but also the truth which we profess to believe. "Oh," said one, "yon make a great profession, but I don't see as some of you live any better than other folks." How that saying saddened my heart. I thought, how many inconsistencies might not this person have seen in me. Am I among those who live no better than others who believe not the truth? If I am, may God help me to look well to my ways and mend them wherever they need mending.

We are told to watch unto prayer and be sober; and this we all know is just what we need to do; and I do not think there is any danger of our praying too much; and yet we may pray hours and it will avail us nothing unless we also *watch*. Many of us no doubt after holding sweet communion with the Lord, have thought we would be so careful not to displease him, that we might feel his presence continually; but in an unguarded moment we have done something which has put all joy to flight, and caused us sorrow and anguish of spirit. Ah! that is it; we prayed, but forgot to watch.

In an unguarded moment we joined with the light and trifling in their frivolity. In an unguarded moment we have yielded to impatience and spoken fretful, cutting words. And shall I say in an unguarded moment some of us have trespassed on God's holy time, and took for our own use a little from the beginning of the Sabbath; perhaps thinking it would not make much difference with the Lord, as it was much more convenient for us; coming home from business excursions sometime after sundown. Truly unguarded were such moments. Have not unbelievers good reason to say, "You profess great things but I do not see as you live them"? The man who went out in an-

cient times to gather sticks on the Sabbath day, thought it was a little thing and perhaps it was more convenient for him to do it then than some other time; but he found to his cost that it was not a little thing in the sight of God. It is not for us to suit our convenience as regards keeping holy the Sabbath hours; but if we would please God, we must arrange all our matters so that they will not conflict with the command. If we do not, we shall find to our sorrow, that it will not be convenient for the Lord to save us.

He caused the man who gathered the sticks to be killed, because he presumptuously sinned in breaking the Sabbath, as he well understood what God had commanded. Can it be any less a sin of presumption now, to trespass on the Sabbath hours than it was at that time, when we have had so much light on the subject?

God commanded that for those who sinned ignorantly, an atonement should be made; but he who sinned presumptuously, should be utterly cut off from among his people, his iniquity should be upon him.

We must be on our guard every moment, and at every weak point there we must set a double guard.

Let us with David say, Set a watch, O Lord, before my mouth; keep the door of my lips. Ps. cxli, 3. Hold up my goings in thy paths, that my footsteps slip not. Ps. xii, 5. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight O Lord, my strength and my Redeemer. Ps. xix, 13, 14. M. E. WILLIAMS.

Lancaster, N. Y.

THE LAW OF GOD.

THE ten commandments are emphatically the law of God. This is shown from the following reasons. 1. While all the rest of the Bible was given through the medium of angels and men, the ten commandments were spoken by God himself directly to the people. "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. iv, 12, 18.

2. God himself wrote the ten commandments with his own finger, while the rest of the Bible was written by men. "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. xxxi, 18.

3. While the rest of the Bible was written on paper or parchment, God wrote the ten commandments on tables of stone. Ex. xxxi, 18.

4. The tables of stone containing the ten commandments were placed in the holy ark in the most holy place in the sanctuary. Deut. x, 1-5. No other part of the Bible was placed there.

5. The ten commandments by themselves are called a law. "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. xxiv, 12. James also shows that it is the law which convinces men of sin, and by which they will be judged. Chapter ii, 9-12.

There is a moral principle, or a principle of right, in each one of the ten commandments, which always has been and ever will be binding upon men. Think of them a moment. Thou shalt have no other Gods, nor make an image to worship, nor swear, nor break the Sabbath, nor dishonor your parents, nor kill, nor steal, &c. These things are wrong in themselves and always will be. Hence it is a moral law.

7. The ten commandments have always, until very lately, been regarded by almost every class of Christians as emphatically the *Law of God*.

Canaan, Me.

D. M. CANRIGHT.

MEN will mourn for the evil which sin brings, but not for sin which brings the evil.—*Secker*.

THE MIXED MULTITUDE

WERE the direct cause of God's so often visiting the curse upon his people Israel. Many thousands fell out by the wayside on account of the influence which the mixed multitude held over them. They were allied with the world on the one hand, and God's people on the other, thus uniting God's peculiar people with the world. This was one of Satan's artful devices. It was in a back-slidden state that he thus led them to intermarry and unite with the world.

I imagine that there were many faithful men of God among them then, who had observed and deplored this forgetfulness of duty on Israel's part. Perhaps the elders then, as now, had raised a warning cry against such a course, and it had been passed by almost unheeded. If so, they, at least, were clear in the matter.

I think there must have been three different classes at that time:

1. Those faithful men of God, who always stood in his counsel and in the forefront of the battle; they were always in attendance upon his worship; they were lovers of God more than lovers of pleasure; they reproved, rebuked and exhorted with all long-suffering and patience.

2. The second class, quite numerous, were those who had a form of godliness but knew little of the power thereof, and

3. Those who were almost destitute of the Spirit of the Lord, lovers of pleasure more than lovers of God, who joined heart and hand with the world in its pleasures, thus making God's people to gradually decline from a state of favor and acceptance with God to a condition which must bring his curse and wrath upon them.

This may be better illustrated by taking a view upon the battle-field in our late war. Here comes a vast army marching into action, and as the head of the column passes, you will observe that every man stands shoulder to shoulder there; firmness and determination are expressed upon every countenance. The very appearance of the first two or three divisions carries an air of victory with it, but as the latter part of the column approaches, they begin to lag behind, and finally the rear brings up with stragglers, sutlers, money-changers, and an incongruous mass of hangers-on to the army. And I think this very aptly represents the condition of the army of the Lord anciently.

These things may be typical of the condition and dangers of the remnant people of God, who are journeying toward the heavenly Canaan. It becomes us, in view of the perils which surround us, to faithfully compare their history with present facts, and avoid, as far as possible, being found among the mixed multitude; in this way we may escape the just wrath of an indignant God.

Oh! that God may not only have a care for us, but that we may have a care for ourselves in these perilous times; that we may cherish a spirit of watchfulness and prayerfulness, and get on the whole armor of God. And especially, in this time of such great peril to the youth, do they need to pay heed to the faithful counsel and exhortations of the more aged and experienced.

E. G. RUST.

Battle Creek, Mich.

Dr. Cumming of England, in concluding a lecture on the coming of Christ, says:

There is nothing shocking in it. Our Saviour does not so construe it; for what does he say? "When ye see these things come to pass," What! be terrified—be alarmed—resign your duties? No, no, no. The Bible is too rich in common-sense: And who can possibly regret the nearness of such a consummation? What will it be? The end of sin, the emancipation of the oppressed, the extinction of war, the return of earth's ancient glory, the restoration of all the blessedness we have lost, a peace that passeth understanding, no more quarrels, no more misapprehensions, no more sorrows. Instead of dreading the advent of so glorious an epoch, with all our hearts we should pray, as from the heart I do, Come, Lord Jesus; yea, come quickly.

A WEEK of selfishness and a Sabbath of Pharisaical devotions make poor religion.

Conference Department.

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

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

From Bro. Hulbert.

BRO. SMITH: I think it can be truly said that we are among the lonely ones, situated as we are near the borders of civilization, but we do not feel to despair, for we realize that we have a precious Saviour who is ever ready and willing to help in every time of need. We have no preaching here at this time except what we get from our excellent paper, the Review.

I wish to state that I have been numbered for some years with the first-day Baptist church or people. Some time last fall I heard two lectures from Eld. Ingraham, and the truths he brought out of divine Revelation seemed to fasten conviction on my mind. I examined the Bible more attentively until I made up my mind I was in an error; since then I have been trying in my weak way to keep the commandments of God, and I find in so doing there is great reward. The S. D. Adventist people here have many bitter enemies among those of other denominations; and it is my earnest prayer that the Lord will by the light of divine truth drive darkness and error from their minds that they may feel and realize that we are living in the last days, and that it is highly important to give heed to God's third and last message to the world. I think I can say I love the present truth in all its bearings, believing it to be of God. We feel to thank his dear name for it. Our hearts are cheered from week to week with the kind instruction of the Review, and devoutly wish that the principles it inculcates may spread far and wide. The sermons we love to read, but with aching hearts we often wish we could hear them from the pulpit. The testimonies of the brethren and sisters we read with much feeling and interest, and gladly would we extend the hand of fellowship to them and talk to them of our trials and afflictions, and tell them those light afflictions which are but for a moment will work out for us a far more exceeding and eternal weight of glory; and it is my prayer that the Lord would revive his work, that he would in the midst of deserved wrath remember mercy and extend it to us.

It is my earnest wish that all those who read the Review may give heed to its reproofs, be encouraged and strengthened by its exhortations, leave error and embrace right doctrines, and thus be enabled to grow in grace and in the knowledge of the truth, and be prepared to stand amid the perils of the last days and meet the Saviour at his appearing.

A. H. HULBERT.

Clayton Co., Minn.

From Bro. Marshall.

BRO. SMITH: I have often thought I would communicate a few lines testifying to what God has done for poor unworthy me. I have been trying to keep the commandments some ten years, since I first heard the third angel's message proclaimed by Brn. Loughborough, Ingraham and others. I was brought up a Methodist from childhood, and had belonged to the Episcopal church some twelve years, and about the same length of time with the Wesleyans. At the age of sixty-one years I was satisfied I was following the traditions of men, and gladly embraced the present truth, and feel to rejoice that after so long a time I was brought to listen to and embrace the Advent faith. I am one of the lonely ones, and have passed through many severe trials and afflictions, having none of my family to go with me excepting my wife, who keeps the Sabbath. I want to be an overcomer and have a place in the kingdom, to go no more out forever. I am poor as to this world's goods, but hope to have an inheritance in the new earth. I am very thankful for the Review; it comes a welcome visitor. I feel I could not do without it.

S. H. MARSHALL.

Whiteside Co., Ill.

From Sister Coggeshall.

DEAR BRETHREN AND SISTERS. I have often thought while reading your good letters in the Review, that I would like to write and cheer your hearts by telling you what the Lord has done for me, and that I feel to thank him that ever I saw the light of his word, that has led his people out from this vain world to turn their minds toward the city, the New Jerusalem; and that by faith I can look into the temple where the ark is that contains the commandments, and see that the holy Sabbath is not left out. My heart rejoices that I have the privilege of keeping it; I do prize it, and every week as it returns, I think as you do, that the blessing of Heaven comes with it. It is twenty-two years since I commenced keeping it, and I love it to-day as well as ever, and I love the children of the Lord; their company is precious to me. I seldom go to meeting as there are none very near, but I feel the Lord blesses me, if he did not, I should be discouraged; for the past year has been one of trial. My husband, and a daughter nearly eighteen year of age have been laid in the grave. But I have hope in their death, that they will rise in the first resurrection. The thought of meeting them again where no death can ever come, helps me to bear my trials, and the promise that our blessed Saviour is soon coming, cheers my heart to press forward.

I am glad the Lord has put it into the hearts of his people to take care of their health. I want a part with them where sickness can never come. Pray for me that my faith fail not.

RUTH R. COGGESHALL.

Westport, Mass.

From Sister Fry.

DEAR BRO. SMITH: I have long been wanting to address a few lines to the brethren and sisters of Chicago. I have lived here three months and have not had the privilege of meeting with them yet. I have inquired all around but could get no clue to their place of worship. Would some of the sisters please call on me at No. 31, Archer-Road, corner of Butterfield st. I long to meet with the people of God, and with them try to overcome and enter in through the gates into the city and dwell in those mansions that are prepared for those that keep all the commandments of God and are unspotted from the world when Christ comes to redeem his people. Yours in hope of eternal life.

FANNIE R. FRY.

Chicago, Ill., Aug. 2, 1867.

From Sister Sutliff.

DEAR BRETHREN AND SISTERS: For the first time I pen a few lines for the Review. I have kept the Sabbath for more than two years. The Review is about all the preaching we have. Each week it is welcomed in our family circle. It affords us much comfort and consolation, as we are deprived of the privilege of meeting with a church where we can hear present truth preached. There are a few of us that meet every Sabbath and have a season of prayer and comfort one another from week to week. I believe the Lord will give us grace to live above this world, if we will but lay hold of his promises and draw near to him by prayer daily, having faith in God.

At times I feel that I come so far short of living out present truth, that it will be said, "Depart from me, I never knew you." I feel this morning that by the grace of God I will rise above such fears and do the best I can.

There is but little in this world that binds me to it. I feel and realize that the Christian life is a continual warfare. That we are strangers in a strange land.

I try to live the Health Reform, I believe it is what we all need to make us healthful. I have been particularly blessed in trying to live out the Reform. My health is much better this summer than formerly. I have hardly known what it is to have the headache.

May the Lord help us to be faithful, that his word may abide in us and we in him, that we may ask at his hand and receive liberally as our circumstances require.

I trust that we, the lonely ones, have your prayers at the throne of grace that, though unworthy we may

come off conquerors, yea more than conquerors through him that hath died to redeem us from our sins.

Your sister, striving for the victory through the blood of the Lamb.

L. E. SUTLIFF.

Dodge Co., Minnesota, July 16, 1867.

From Sister Musser.

DEAR READERS OF THE REVIEW: I can truly say that I am a believer in the present truth. I believe we are living in the last days, near the close of probation. I have been trying to keep the commandments of God and the faith of Jesus, some four years. A few weeks ago I joined the little band of Sabbath-keepers at Ithaca. I am more determined than ever to live out the whole truth, and more in accordance with the requirements of God than I have in my past life. I am striving to live up to the Health Reform, in dress as well as in diet. Since I eat but two meals a day I see that I enjoy the blessings of health more than I ever have before. I feel to praise God for the light he has shown me on the reform question. I am pointed out and slurred at by some to be sure, but what care I for their taunts? Let me live so that Christ will smile on me and I ask for no more. Pray for me that I may be an overcomer and stand with the remnant on Mount Zion. Yours in hope.

ADDIE MUSSER.

Gratiot Co., Mich.

From Bro. Walling.

BRO. SMITH: The truth looks good to me, and I prize it far above all the things of this world. It has done a great work for me, and I love and believe it in all its parts, the Health Reform not excepted. I am trying to live it out as well as circumstances will admit. I am afflicted with poor eye-sight and am unable to see to read, but my kind brethren and sisters write and read for me, for which I feel very thankful. They often read to me the precious truths of the word of God which testify of Christ's second coming to gather his jewels. I want to be ready in that day to meet the Lord in peace. I feel that I have great reason to thank the Lord for what he has done for me, unworthy as I am. He is still merciful to me, and desires to heal me, but I must come to him and buy the gold tried in the fire, and the eye-salve that I may see, and the white raiment that I may be clothed.

Yours seeking eternal life.

GEO. WALLING.

BRO. P. PALMBLA writes from Laporte: With many others I can say, the Review is a welcome visitor to me, as it is the only preaching we have here. For some time past I have thought how glad I would be if there could be a sermon in every paper, and I thank God that we have it now, with the addition of much more, as the paper is now double in size. I am an old and feeble man, but so long as it is possible to sustain this mortal life, I desire that spiritual food which will enable me to obtain eternal life in the kingdom. The Review is a great help to me, and the sermon alone is worth more than the cost of it. I pray the Lord to bless the publication department, that those who read the books and papers may be made wise unto salvation. And may I so live before the Lord in fullness of obedience, that he may grant me a place among the redeemed, for Jesus' sake.

SISTER SARAH BROWN, of Barry County, writes: I am very much interested in your papers and know how to prize their weekly visits. I never have heard any of the Adventists preach, but have read the Review nearly two years, and so far endorse its doctrines as to wish to learn more of your people. I am not a member of any church, but can truly say I love my blessed Redeemer. I have long been convinced that it was right to keep the seventh day as the holy Sabbath, but have not been able until lately to rest on that day. Oh! how I would like to hear some of your people preach.

THE moment a man gives away to inordinate desire, disquietude and torment take possession of his heart. The proud and the covetous are never at rest; but the humble and poor in spirit possess their souls in the plenitude of peace.—Kempia.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 13, 1867.

A PROPHECY FULFILLED.

PAUL gives the following plain description of professedly Christian people in the last days: "For the time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv, 3, 4. We claim to have reached that time, and that the disposition which Paul describes is plainly exhibited on the part of most of the churches of the land. This is why it is so hard to gain the ears of the people for the proclamation of the truth. They are turned away from it to pleasing fables which suit them better. Hence it is at this time that the ministers of God are reined up by the charge of the apostle in view of the impending advent of the Lord Jesus, to preach the word.

But when we apply this language to the popular churches, we are accused of being captious and uncharitable. Well, will they receive it any better from one of their own number? If so, we have the testimony. The celebrated C. H. Spurgeon will not be accused of any sympathy with the Adventists or their views; yet he bears the following unwitting testimony to the fulfillment of Paul's language at the present time. We italicise a few words for the special consideration of the reader:—

"It is, I think, a matter for very deep regret that this is not an age in which Christian people want to be edified. It is an age in which they like to have their ears tickled, and delight to have a multiplicity of anecdotes and of exciting matter; but they little care to be well instructed in the sound and solid doctrines of the grace of God. In the old Puritanic times, sermons must have been tiresome to the thoughtless, but now-a-days I should think they are more tiresome to the thoughtful. The Christian of those days wanted to know a great deal of the things of God; and provided that the preacher could open up some point of Christian practice to make him holier and wiser, he was well satisfied, though the man was no orator, and might lead him in no fields of novel speculation. Christians did not want a new faith; but, having received the old faith, they wished to be well rooted and grounded in it, and, therefore, sought daily for an illumination, as well as for quickening; they desired, not only to have the emotions excited, but also to have the intellect richly stored with divine truth, and there must be much of this in every church, if it is built up. No neglect of an appeal to the passions, certainly; no forgetfulness as to what is popular and exciting; but with this, we must have the solid bread-corn of the kingdom, without which God's children will faint in the weary way of the wilderness."

"THOUGHTS ON THE REVELATION."

I DESIRE to express my appreciation of this excellent work. I have examined many commentaries on the book of Revelation during the years in which I have been trying to search the Scriptures. Some of these I regard as valuable for the light which they shed upon many portions of the book; but it is my decided conviction that none of them give the mind of the Holy Spirit so fully as does this work of Bro. Smith's. Some points of minor importance I have regarded in a different light, but with the general exposition of this important portion of the Bible I do most heartily concur. I desire to see this work placed in every Advent family. I also desire that those who are not acquainted with our faith may be benefited by its valuable instructions.

1. The book sets forth truths of inestimable value.
2. The style of the book is such that it will be interesting to every class of readers.
3. It presents the whole matter in so brief a form that all can find time to read it. Perhaps its brevity will be regarded by most of its readers as its chief fault.

4. Finally it is offered at a moderate price. One dollar will procure you this excellent commentary on "The Revelation of Jesus Christ." Take my advice and furnish yourself with this modest and invaluable help to the better understanding of this part of the holy Bible. Help others to its instruction who know not its worth, and you will have cause to bless God for the result in the coming day. J. N. ANDREWS.

Washington, N. H., July 29.

THE EFFECT—"HE GOT MAD."

I HAVE been acquainted with some professors of the truth who are always ready to talk in its favor (and such generally do nothing in its favor but talk), who often boast of their success in advocating its claims. Their opponents cannot stand a moment before them; and their uniform testimony is that after talking a little while with a man he gets mad and leaves them. To get their opponents real mad seems in their minds to indicate a complete triumph. But what good has been accomplished? Has the truth triumphed? No; the truth only triumphs when men yield to its claims, and the love of God is shed abroad in their hearts. The only victory in such cases is a triumph of selfishness, and the gratification of a contentious spirit. If such persons had even a little judgment, they would know that they would serve the cause of truth far better by holding their peace, and letting their neighbors alone. What would the same persons think of the success of our ministers if their preachers had no other effect than to make the hearers mad? There are some foolish and unreasonable men who have no more sense than to meet argument with anger; but they are not met with every day, and the man who has prudence enough to be trusted to advocate the truth will have discretion enough to leave them before they get very angry. This self-conceited style of talking the truth which stirs up a spirit of strife and contention is a great evil in some places. It begets prejudice, and shuts up minds against the claims of God's word. The Scriptures say we should "study to be quiet," and I recommend this text to those whose friends and neighbors are apt to get angry at their conversation.

J. H. WAGGONER.

EDDINGTON, ME.

JULY 26, Bro. Goodrich and myself came from Hartland to Bangor, intending to walk to Eddington, seven miles. But it rained so that we stopped in a barn to wait till the storm was over. It being after dinner time, we thought we would call at the house and get some dinner. While we were talking the man of the house came out, and we told him what we wished. In a very crusty manner, he replied, "If you had asked a little sooner, I don't know but what you might have got something; but I don't know whether you can now or not." After this he walked around the barn and eyed us very sharply as though he wished we would leave. We in short, got no dinner there. We concluded that he was a relative of ancient Nabal. 1 Sam. xxv.

At length we met the friends from E. and so arrived there just before the Sabbath. Here is a church of about fifteen members, besides several Sabbath-keepers who do not belong to the church. They have had but little labor here for a long time. We enjoyed a good season with them in their Bible Class and Sabbath School. All seemed much interested in it.

We had some freedom in speaking the word. We found the most of them pretty well out on the Reform. Four of the sisters had on the reform dress, and the others intend to put it on now. They like it very much.

We re-organized s. n., raising it some, though it is not very heavy now.

A difficulty between two or three members of the church, in which, of course, all sympathized more or less, has for several months thrown darkness and discouragement over their meetings. Our principal object in coming was to try to settle this. We spent all of Sunday afternoon investigating it. Then, after consulting about it, in the fear of God and love of the truth and our brethren, we plainly told them our de-

cision. At first it was hard to see it and hard to submit. But when the church unanimously sustained the decision, the will gave way and confessions were made. We closed with a season of prayer. Then what a scene followed! I shall never forget it. As they began to confess to each other and forgive one another, the tears began to flow and they all began to weep and cry aloud and embrace each other. It was as affecting a scene as I have witnessed for a long time. It was a sweet place.

Thus we trust that harmony is once more restored among them. May the Lord bless them is our prayer. After this, it seemed to me that I loved the erring ones better than I could if they had never done wrong. I heard others say, "I shall love you now better than ever before." It is noble to repent, to confess our errors, and to ask pardon for them. It is humiliating to pride, but it is blessed to do it. Then I thought that the reason why Jesus loves his people so much, is because he has forgiven them so much. This trial also shows the use of organization. May the Lord now keep them in union. D. M. CANRIGHT.

TO THE BRETHREN IN IOWA.

There is no State that I have had such interest for as your State.

1. We have visited you several times.
2. We have urged others to visit you.
3. When you stood in greatest doubt of us, then has our interest deepened, and in your darkest hour we went to you ourselves and fought the battles of truth with you, which proved to us a dear visit. The sickness that followed cost us \$3000, and nearly two years of precious time, and still we cannot do one-half we could before.

But God has not forsaken you. We are happy to learn by brethren Butler and Bourdeau that the condition of things in the State has greatly improved, so that if we should visit you this Autumn at your Convocation Meeting, it would be to enjoy victories with you rather than to engage in battle, and that your meetings will be large.

They also state that if we do not meet with you, your general State gathering will be given up. We say, Hold your meeting the first of October, and if possible we will meet with you. But should we come to you, do not expect too much of us. Last Sabbath and first-day I spoke in a grove four times. Mrs. White was not able to go so far. This was too much after riding fifty miles sixth-day. It poorly fitted me to ride in the extreme heat fifty-four miles second-day. Here were four days' work sufficient for a week's work for a well man. I have since been resting preparatory to our meeting here Sabbath and first-day. Brethren pray for us. JAMES WHITE.

To the Brethren of the Illinois and Wisconsin State Conference.

As Brn. R. F. Andrews and H. C. Blanchard have urgently called our attention to the importance of making proper preparation to attend the Convocation Meeting that is to be held at Johnstown Center, Rock Co., Wis., ten miles east of Janesville, and eight miles south of Milton Junction, I hope no pains will be spared in preparing to attend this feast of Tabernacles. We expect to pitch the large tent in a beautiful grove within fifteen rods of my house; and we would like to see forty tents around it. Eighty yards of factory will make a tent fifteen feet long, and nine feet wide, with a wall six feet high, and a fly, that is a double top, which makes it perfectly dry in time of rain. Such a tent will not cost more than \$16.00, and they should be made and kept to attend these large meetings. We hope to see the largest gathering of Sabbath-keepers at this meeting—that has ever met in this Conference. The Johnstown church especially invites the lonely and scattered ones to come and bring all their interested friends. Those who come by railroad should be at Janesville the day before the meeting, where teams will meet them. Should they reach there on Monday night, they will please go to the American Hotel. May the Lord grant a general interest in this meeting, is my prayer.

ISAAC SANBORN.

NOTE FROM BRO. HUTCHINS.

To my numerous friends I would say, that I am doing the best I can to regain my health, and have some reason to hope that the efforts in this direction will not prove unavailing; though it must be borne in mind, that one so completely broken down in health and strength as myself, and especially one whose digestive organs can perform their office no better than mine, must have time to accomplish any very favorable change. Therefore it will be necessary that I remain here longer than I contemplated when I left home.

Myself and companion hope to share in the prayers of the dear saints at the throne of grace, that God's especial blessing may attend our efforts to recover our health. If we are in the way of duty, it is certainly proper to seek the blessing of Heaven to rest upon us, and though unworthy, it is our privilege to believe he will direct our paths, if in all our ways we acknowledge him.

A. S. HUTCHINS.

Health Institute, Battle Creek, Aug. 8, 1867.

A GOOD MOVE.

I AM exceedingly glad that our brethren and sisters are taking hold of the matter of the reform dress. I have long felt that our wives and daughters needed just this. How much nearer it comes to living out the apostle's instructions to be clothed in modest apparel than the long dresses, heavy skirts, and indecent hoops, which they have worn in the past.

I am happy to say that a large number of our sisters in Maine have adopted it and I do most heartily commend them for their willingness to bear reproach in this respect, and I sincerely hope none will shrink from this most healthful duty. I do trust that the time will shortly come when we shall all eat, drink, and dress to the glory of God.

L. L. HOWARD.

Washington, N. H., July 29.

CONVOCATIONS.

Long time ago there was on the other side of the sea of Tiberias a convocation of people seeking Jesus, whom when they had found they hailed, calling him "Master." They were ignorant of their own hearts. They thought they were true disciples. But our Lord discerning their motives answered them, "Verily, verily, I say unto you, Ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labor not for the meat that perisheth, but for that meat that endureth unto everlasting life, which the Son of man shall give unto you." The account of this meeting is found in John, chapter six. In consequence of the straight testimony there given we read that "from that time many of his disciples went back, and walked no more with him." Let us take heed to ourselves lest love of the loaves and fishes so occupy our hearts that we stumble at the word of Jesus.

The season of our convocation meetings is near at hand, and a few thoughts relating thereto suggest themselves. First, let us who intend going to those meetings examine ourselves that we may know the motives which lead us to go. Whether curiosity, pleasure, gratification of appetite, &c., may not be what leads us; or whether we are going sincerely desiring the word of the Lord, the bread of life. Let us settle this before we start, lest the testimony we hear when there cause us to go back and cease from following Jesus.

Again, secondly, Our meetings are not for the purpose of having a picnic. Therefore let our preparations for the body be of the most simple kind. In the past I have noticed the food most commonly brought and eaten. Rich pies, cakes made of fine flour, sugar, eggs, butter, saleratus, &c., saleratus biscuits, fine-flour bread, cheese and such like, composing the bill of fare, and being partaken of heartily. Now I do believe that pies and preaching will not do well together. I do believe that the good word has failed to reach the heart in the past because the senses were clogged as the effect of eating such—I was about to say food,—unnecessary and unwholesome articles. Let

us therefore, as I said before, make our preparations in this respect with simplicity, with an eye single to the glory of God and the actual wants of our bodies.

A suggestion or two may not be out of place. Hard and soft graham bread and crackers will keep sweet and good longer than any other bread, and is the most wholesome and nutritious. Let the bread then be of this kind. This, with the addition of fruits of some kind, will be amply sufficient to sustain the body. We might refer to the example in the chapter where Jesus, having compassion on the multitude because they had continued with him "three days and had nothing to eat," would "not send them away fasting lest they faint in the way," and fed them with bread and fish, of which we read "they did all eat, and were filled" (satisfied, *Griesbach*). Matt. xiv, 32-39. Let us in the fear of God be thus simple in attending to our bodily wants. Let us come so hungering for the word of life that we may forget the body in a measure, and Jesus will feed us so that when we return we may go in the strength of that food to meet our temptations, and to do the will of God even like Elijah, until our work here is done,—return with body rested, not wearied and worn, and soul refreshed. Again I would say, Let us be temperate in these things. Let our convocations be a feast of unleavened bread and bitter herbs. Let us repent and put away all our lusts, and get ready for the Lord's coming.

H. C. MILLER.

Monroe, Wis.

News and Miscellany.

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

Gen. Grant has been nominated by the Union committee for the next President of the United States. President Johnson is working to remove Mr. Stanton, Secretary of War, preparatory to the removal of Sheridan. The Union men of the South express great indignation over the threatened removal of Sheridan. The election in Tennessee has gone Republican, Brownlow for Governor, securing a heavy majority. The Kentucky election has gone as heavily Democratic.

Freedmen's School.

THE report of the Superintendent of schools for the Freedmen's Bureau for six months, ending with the 31st of December, shows the whole number of schools officially reported, 1,207, with 1,406 teachers, and 75,456 pupils; the number of industrial schools and schools not officially reported, is 192, with 228 teachers, and 12,514 pupils, making an aggregate of 87,871 pupils, of whom only 2,302 were free before the war. The freedmen own 286 school buildings, and sustain wholly or in part 623 schools, of the pupils, 15,248 pay tuition, which amounts to \$11,377 per month. Of the teachers 400 are colored persons. The number of Sabbath schools is reported 782, with 70,610 pupils. The Superintendent says these figures are very satisfactory. In addition to those in schools, thousands of scholars who have made some progress, are now teaching parents, brothers and sisters at home, so that nearly every freedman's house in the land has become a school house, and families in every section have become pupils. To say that half a million of persons liberated by the war are now studying the spelling book, would be a very low estimate.

The War Rumors.—A despatch from London, July 26th, says that there is much caution shown by capitalists and business men in that city, the feeling having become general that war between France and Prussia is imminent. A private despatch from Berlin, of the same date, also makes mention of the general opinion that war is certain, and adds that Prussia is actively urging forward her preparations for such an event. Still greater sensation was created by a Vienna telegram, stating that the Emperor Napoleon had sent a note to King William of Prussia, urging him to surrender the Danish districts of North Schleswig to Denmark, but that the Emperor Francis Joseph of Austria declined to interfere in the matter at all. The truth of this statement, as far as France is concerned, was positively denied by the *Moniteur*, on Saturday July 27th. Nevertheless, the semi-official journal of Berlin continued to urge King William to repel the intrusion of the French Emperor in the political affairs of Germany.

More important than these vague war rumors is an official statement in the official Gazette of Vienna, saying that it is the right and interest of the Emperor Napoleon to enforce the treaty of Prague. The same paper also says that the Czar of Russia has sent to King William of Prussia a note to the foregoing effect. If the sense of the official paper is correctly given by the cable despatch, it is clear that Austria means to pursue a foreign policy hostile to Prussia.—*Methodist*.

Mormons.—Late advices from Utah indicate that an irrepressible discord has broken out among the Saints, and that the problem of Mormonism will soon solve itself. Large numbers of anti-polygamists have left Utah, bound for Nauvoo, Ill. Brigham Young is being boldly denounced by many of his followers, and the sect is becoming rapidly demoralized. Two or three Sundays ago, Young, in a sermon at Cottonwood, denounced William Howard, a distiller, who immediately rose in the audience and branded Young's statement as false. Young then ordered Howard put out of the house, which was done, and subsequently told his hearers to tear down Howard's house and distillery, which, however, they failed to do. A day or two afterward, Howard sent Young a letter, demanding a retraction of his personal statements, or he would hold him personally responsible. It is said that Young intends to move to the newly-discovered gold mines.

The *London Standard* says: "Experiments show that the American 450 pound gun is fatal to the invulnerability of the present British ship armor. We have not a vessel afloat that could stand the shock at close quarters."

The Movement Against Rome Abandoned for the Present.—Florence, August 5. Garibaldi has come to the conclusion that, considering all circumstances, it is best to abandon for the present the movement against Rome. The volunteers who had begun to collect from all parts of Italy, and who had already invaded the Papal territory at various places, will disperse, but the movement will be kept up with great activity. Garibaldi himself expresses his firm belief in the success of the next movement.

Coolies to Take the Place of Slaves.—A cargo of coolies has lately arrived at New Orleans from Cuba, to be used as laborers on the Mississippi sugar plantations, and it is stated that Ah Yuc, a commissioner from the Chinese government, has concluded a contract with a number of Louisiana, Alabama and Texas planters, to bring 5000 Chinaman to this country for their use, and that they will soon arrive. We suppose, as in the West Indies and other places, these laborers are bound out to serve for a term of years, for stipulated wages, which are of course very low, and under certain conditions. What the conditions may be in this case we do not know, as the only one announced is that, in case of the death of any of the laborers, their remains shall be returned to China at the expense of their employers. What the other conditions of the service are, however, we do not care; whatever they may be nominally the coolie system is only a modification of slavery, and even worse in some of its features, and we protest in advance against its introduction into the United States.

The experiment of coolie labor has been thoroughly tried in the West Indies, in some of the South American states, in Australia, and elsewhere. Everywhere it is found as bad as slavery, both for the masters and the laborers, who are brought across the ocean much as cargoes of slaves were in old times, and when they reach their destination they are regarded as chattels, without any rights that anybody is bound to respect.

—London, August 3—2 p. m. Dispatches received to-day from Athens bring intelligence that the Grecian government has announced its determination of declaring war against the Sublime Porte on the 1st of September should the hostilities against the Christians of Candia not be ended by that time. Great military preparations are being made for such a contingency, and orders have been issued calling out the entire reserves of the kingdom.

—The total exports of tea from China during the season just closed, were to the United States 29,242,800 pounds, and to Great Britain 109,483,100. In the season of 1864-5, the exports were to this country 10,280,400, and to Great Britain 112,500,700.

A Phenomenon.—The people of this locality were favored last evening with a view of a phenomenon of a somewhat rare occurrence. At 9½ o'clock, during one of the slight showers, a fine lunar rainbow made its appearance in the western sky and continued quite brilliant for about fifteen minutes. The moon was just rising and the bow was consequently very large. It presented faintly, the more prominent colors of a solar bow and gradually faded into a streak of white light, traces of which remained for nearly half an hour.—*Troy Times*.

A Traveler's Opinion.

"An American has good reason to be weary of war, and the excitements which precede and follow war. The grand and terrible epidemic moves now against the course of the sun. It leaves our tired but not exhausted republic to threaten the half of Europe with even fiercer fires.

"Whether it bursts out this year or the next, the poison is in the air; everywhere there is a hot, lurid, oppressive atmosphere—the smothered, formless fear, the expectancy, the constriction of respiration among the people, which foretell some certain catastrophe."

—B. T. in *New York Tribune*, of June 5, 1867.

Political Effect of Sheridan's Action.—General Sheridan still continues to act while the President is hesitating. His removal of almost the entire city council of New Orleans, and appointment of loyal men in their places—which appointments include five colored men, of whom one is a full black—is an act over which Andrew Johnson will feel no less bitterly than over the removal of Throckmorton. It is probable, also, that the next order from Sheridan will make a sweeping change in the State officials of Texas, compelling the rebel State officers generally to follow in the footsteps of the Governor to private life.

In his appointments, no less than in his removals, General Sheridan has shown himself a consummate master of political tactics. He has not only removed the right men, in the right manner, and at the right time, but he has also appointed the right men to the vacant offices. The appointees who are white, are generally the Republican candidates for those offices at the last elections. They are men in whom the Union men not only have confidence, but men whose appointment adds strength to the Republican party of the State. In appointing registers as well as in appointing city officers for New Orleans, General Sheridan has given a share of the offices to colored men. One-third of the registers are colored men, each board being composed of two whites and one colored man; generally of one officer or ex-officer of the United States army, one white Union citizen, and one colored Union citizen. This division unites in support of the boards the sentiment of the army, the white Union voters and the freedmen; and it is no less shrewd, politically, than just. The appointment of a proportion of loyal colored men in the city government, in place of the white traitors removed, still further tends to consolidate the colored voters in support of General Sheridan's administration, while the joint action of the army, the white Unionists and the freedmen, in these offices, tends to consolidate them into one party, accustoms them to act together against their mutual enemies—the rebel Democracy—and lays the foundation of the future Union party of Louisiana upon the broadest, deepest, and surest foundations. In this matter, Sheridan is daily proving himself as wise, as dashing, and as victorious a politician as he has proved himself as a military leader. Of all the Generals thus far tried, he has shown himself the best qualified for political, civil administration; a fact that will go far to bring him forward prominently as a candidate for the Presidency, if the President should fulfill his threat, and remove him from his command. We sincerely hope, for the sake of the South, that the President will be deterred from doing this.—*Detroit Post*.

—There are now thirty-seven States and eight Territories in the Union, not counting the Russian purchase. We may, therefore, pretty nearly calculate the number of states that are to compose the Republic of the future. If each of the eight territories becomes a state, the number of states will be forty-five. Dakota and Utah, however, are pretty sure to be divided, which will make forty-seven states. Texas will yet be divided into three states. Another state will be formed from New Mexico and adjacent territories. This will make exactly fifty states in the American Union, and fifty stars on the American flag.

—The Paris correspondent of the *New York Times* says:

"If Prussia attempts to absorb any more territory France and Austria will attack her, and the Governments of France and Austria will be supported to a man by their people. This much is certain, and I may add that it is tolerably certain that Prussia does not intend to stop where she is.

It is quite possible that Napoleon, however it may be with the Austrian Emperor, would welcome a foreign war as a safety-valve. The success of the United States in crushing rebellion and causing the failure of the Imperial-Mexican scheme, together with the wondrous prosperity of our people, have made the French more than ever restive under Napoleonic tyranny. The opinion to this effect, which we expressed yesterday, is fully confirmed and still more positively asserted by the *Times'* correspondent.

The Political Situation in France.

The political agitation continues and increases. The speech of Thiers was followed on Friday, July 12, by M. Emile Ollivier, one of the French Liberals who "accept the situation" and give a qualified support to the Emperor. M. Ollivier attacks the Minister of State with great force, and opinion gains ground that a change of ministry is imminent, or, at least, that it is deliberated upon by the Emperor. Certain revelations were expected from Ollivier in regard to a conversation between himself and the Emperor on the liberal decrees promulgated on the 19th of January, legislation upon which has now been postponed by the ministry until the November session. None were made, but M. Ollivier directed all his eloquence against the failure of the Ministers, and especially of M. Rouher, to carry out the good intentions of the Emperor. He is reproached with having deceived the nation by failing to proceed with these reforms which were to "crown the edifice," as the Emperor said, and M. Ollivier boldly asserts, what many think in silence, that the Government might long since have carried the laws for the press and public meetings, had it really desired to do so. M. Rouher is further accused of having deceived the country in his statements about the Mexican Empire, and upon the condition of the finances as well. Nevertheless, M. Rouher declined to reply to M. Ollivier, and his imperial master replies for him by the gift of the diamond cross of the Legion of honor. In respect to M. Ollivier, it is further to be remarked that his abandonment of the Liberal minority with which he had so long acted is attributed by his enemies to a desire for a place in the ministry, and that he regards Rouher as a successful rival not less than an unsuccessful Minister.

The speech of M. Glais-Bizoin on the same day was one of the most open attacks yet made upon the Emperor, full of genuine devotion to liberty, accompanied by a biting wit and a power of sarcasm, which elicited wars, alternately of laughter and of anguish, from the majority of the Chamber. He declared that in every country in Europe where a constitutional government exists, except in Spain, there is more real liberty than in France. Every other representative assembly, even that of Austria, has the right of choosing its own President, of publishing its own reports, of initiating measures, of questioning the government; and all those countries have a freedom of the press unchecked by humiliating restraints. France has none of these. "Never was liberty so great in France as after the Revolution of 1848; never was its fall so great as after the blow which destroyed the work of that revolution. On the morrow of that catastrophe [i. e. the coup d'état] the nation woke without rights, without freedom, and without dignity or security!" The demonstration of this proposition occupied the greater part of this speech, which was continually interrupted with cries and exclamations from the benches, and by warnings from the President; by none of which did M. Glais-Bizoin appear to be disconcerted. "Do you wish," asks M. Glais-Bizoin, "a real stability? Do you wish to put a stop to those distant expeditions which give to the waves the blood and treasure of France? Do you wish to see unjust taxes disappear? Do you wish that impartial justice shall reign throughout the land? Then let the winning of liberty be the business of your life. Like that Emperor who, sleeping and waking, demanded of Varns the legions he had squandered, do you, in season and out of season, demand our liberties. Have but one cry: Give us back our liberties! This nation is indignant that you keep it so long, in the face of the civilized world, on the stool of penitence and with a fool's cap on its head!" The Chamber burst into a torrent of outcries, and M. Glais-Bizoin was called to order by the President, on the curious ground that he was attacking the whole country, to which he gravely responded, before taking his seat, "I bow with the profoundest respect to the President's call to order, and I declare to him, also, if he like, that I am flattered by it.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.

DIED, at Tontogany, Wood Co., Ohio, July 20, 1867, sister Amy Ridgeway, in the 44th year of her age.

On Sunday, July 28, Bro. I. D. Van Horn preached her funeral sermon at the Presbyterian church, in Tontogany, to a large and attentive congregation, from the words, "The last enemy that shall be destroyed is death." 1 Cor. xv, 26.

Sister R. was one of the lonely ones, yet she was faithful to her trust in God. Her life and example told for the good of the cause of present truth among her friends and neighbors about her. Those who mourn her loss may have good reason to believe that she rests in hope.

JOSEPH CLARKE.

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 Miscellaneous.

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 John 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, 20c., 2 oz. Without likeness, 10c., 2 oz.

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

—*BOTH SIDES*: A series of articles from T. M. Preble, on the Sabbath and Law, *Reviewed*. 20c., 4 oz.

—*SANCTIFICATION*, or Living Holiness. Many common mistakes on this important subject, corrected. One of the best works ever published on this subject. 15c., 4 oz.

—*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.

—*THE KINGDOM OF GOD*: The Time and Manner of its Establishment. A Refutation of the doctrine called, Age to Come. 15c., 4 oz.

—*MIRACULOUS POWERS*. The Scripture testimony on the Perpetuity of Spiritual Gifts, illustrated by Narratives of Incidents that have transpired all through the Gospel Dispensation. 15c., 4 oz.

—*APPEAL TO MOTHERS*, on the Great Cause of the physical, mental, and moral, ruin of many of the Children of our time. 10c., 2 oz.

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

—*THE PROPHECY OF DANIEL*. An Exposition of the Prophecy of the Four Kingdoms, the Sanctuary and the 2300 Days, Dan. ii, vii, & viii. 10c., 3 oz.

—*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.

—*THE LAW OF GOD*, its Observance from Creation, its Immutability and Perpetuity, proved from the testimony of the Old and New Testaments. 10c., 3 oz.

—*VINDICATION OF THE TRUE SABBATH*, by J. W. Morton, late Missionary of the Reformed Presbyterian Church to Hayti; with a Narrative of the Author's Personal Experience, of thrilling interest. 10c., 3 oz.

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

—*BAPTISM*, Its Nature, Subjects, & Design. 10c., 3 oz.

—*THE COMMANDMENT to Restore and Build Jerusalem*. A conclusive argument that it is to be dated from the 7th year of Artaxerxes, B. C. 457. Just the book for these days of wild conjecture on the prophetic periods. 10c., 2 oz.

—*THE SEVEN TRUMPETS*: An Exposition of Revelation viii and ix. A New Edition, thoroughly revised and enlarged. 10c., 2 oz.

—*KEY TO THE CHART*. An Explanation of all the symbols illustrated upon the Prophetic Chart. 10c., 2 oz.

—*THE SANCTUARY*, and 2300 Days of Daniel viii, 14; its Cleansing and the time of its accomplishment. 10c., 2 oz.

—*THE CELESTIAL RAILROAD*, a most happy exposure of the inconsistencies of popular religion. A new edition revised, and adapted to the present time. 4c., 1 oz.

—*THE SABBATH OF THE LORD*: A Discourse by J. M. Aldrich. 5c., 2 oz.

—*THE END OF THE WICKED*. 5c., 1 oz.

—*MATTHEW XXIV*: A Brief Exposition of the Chapter, showing that Christ is at the Door. 5c., 2 oz.

—*MARK OF THE BEAST*, and Seal of the Living God; showing how we may avoid the one, and secure the other. 5c., 1 oz.

—*THE SABBATIC INSTITUTION*, and Two Laws; showing when the Sabbath was instituted, and the plain distinction between the Moral and Ceremonial Laws. 5c., 1 oz.

—*BIBLE STUDENT'S ASSISTANT*: A compend of Scripture References on Important Subjects. 5c., 1 oz.

—*AN APPEAL for the Restoration of the Sabbath*: An Address from the Seventh-day to the First-day Baptists. 5c., 1 oz.

—*REVIEW OF FILLIO*, on the Sabbath Question. 5c., 1 oz.

—*MILTON* on the State of the Dead. 5c., 1 oz.

—*EXPERIENCE OF F. G. Brown* on Second Advent. 5c., 1 oz.

—*SYSTEMATIC BENEVOLENCE*, An Address, &c. 5c., 1 oz.

—*THE SECOND ADVENT*: Sixteen Short Answers to Sixteen Common Objections. 4c., 1 oz.

—*SAMUEL AND THE WITCH OF ENDOR*; an exposition of this remarkable portion of Scripture, showing the state of the dead, and the sin of witchcraft. 4c., 1 oz.

Tracts in Other Languages.

—*LIV OG DÖD*: "Life and Death;" a work in Danish, on the Nature of Man, the Saints' Inheritance, and the Destiny of the Wicked. 280 pp., paper cover, 40c., weight 12 oz.

—*THE BIBLE STUDENT'S ASSISTANT*, in Danish. A work on the plan of the Assistant in English, containing scripture references on a variety of subjects, adapted to the Danish Bible. 5c., 1 oz.

—*FORTY QUESTIONS ON IMMORTALITY*, in Danish. 2c., 1 oz.

—*THE SABBATH, Its Nature and Obligation*, in German. 10c., 2 oz. The Sabbath, in Holland. 5c., 1 oz. In French. 5c., 1 oz. In Danish 10c., 1 oz.

—*AN EXPOSITION* of Dan. ii and vii, in French. 5c., 1 oz.

One-Cent Tracts.

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

—*THE TWO LAWS*. The Distinction shown between them.

—*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.

—*STATE OF THE DEAD*, Brief Thoughts. Author unknown.

—*TIME LOST*; or Old and New Style Explained.

—*THE HEAVENLY MEETING*; a thrilling rhapsody on the joy of the saint as he first meets his Saviour and the heavenly host.

Two-Cent Tracts.

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

—*SUNDAY-KEEPING*. The reasons for it examined and refuted.

—*THE SABBATH*: The time of its Institution.

—*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.

—*PREACH THE WORD*: An Argument for the Sabbath.

—*DEATH AND BURIAL*; or, Scriptural Baptism.

—*MUCH IN LITTLE*: A Collection of Choice Extracts on eternal misery.

—*TRUTH*.

—*POSITIVE INSTITUTIONS*; their Nature and Claims.

Three-Cent Tracts.

—*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, Aug. 13, 1867.

TO OUR CONTRIBUTORS. We have reached a season of the year when the attention of many of our correspondents is likely to be engrossed in other business than writing for the paper. The remainder will therefore greatly oblige us by making extra efforts to supply the paper with matter, that our fund of contributions may not run low. We would further state that in obedience to the instructions of the last Conference, we design giving our attention for some weeks to come to the work of preparing Answers to Objections against the Visions for publication in pamphlet form; which is another reason for our making this request at this time.

The piece of music given in this number was arranged, and the words translated from the Swedish, for the Review, by Bro. J. Matteson.

PERSONAL. For the information of our numerous friends in the East, who have manifested an interest in our welfare, we would say that we are now located in Battle Creek. Although this removal cost us some self-denial and the severing of many ties, yet we believe duty called, and trust we are in a field of usefulness, where the blessing of the Lord may be ours to enjoy.

WM. C. GAGE,
ELLEN L. GAGE.

A Request.

As all the brethren and sisters in the Illinois and Wisconsin State Conference are anxious that Bro. and sister White should attend our Convocation Meeting in September, will Bro. White please state through the Review whether they can come or not.

ILL. & WIS. CONF. COMMITTEE.

To the Church of Allegany County N. Y.

By special request, and on account of some business transactions, I have decided to attend your Quarterly Meeting at Niles Settlement, the 17th inst. Will the brethren and sisters come prepared to settle up their s. n. for the present year.

I request every member to be present on that occasion if possible.

N. FULLER.

TO THE CHURCHES IN IOWA.

You will please bear in mind that Bro. R. M. Kilgore of Washington, Washington Co., Iowa, is treasurer of the Iowa Conference for the present Conference year. His father, who is a responsible man, can attend to his business during his absence.

I would also add, that at our last Conference, blanks for churches' quarterly reports were left with me to supply the wants of those churches who had not obtained them. Such churches can write me at Richmond, Washington Co., Iowa, that they may not be hindered in reporting to the Secretary.

D. T. BOURDEAU.

Acknowledgment.

I would further acknowledge the receipt of the following sums to assist in defraying my expenses at the Health Institute, for which these kind friends have my sincere thanks.

A Friend \$10.00, H. Everts \$5.00, W. Patch \$3.00, C. C. Gould \$2.00, Calvin Green \$2.00, L. H. \$1.00, M. B. \$1.00, Unknown Friend \$1.00, H. Bingham \$1.25.

A. S. HUTCHINS.

Appointments.

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

Wisconsin Convocation Meeting.

ACCORDING to a suggestion from Bro. White in another column, the Iowa Convocation will probably be deferred till about Oct. 1st. We therefore, as the Wis. and Ill. Conf. Committee have left the matter in our hands, appoint the meeting for Wisconsin, Sept. 25, and presume that Bro. and Sr. White will attend it, on their way to Iowa.

GEN. CONF. COMMITTEE.

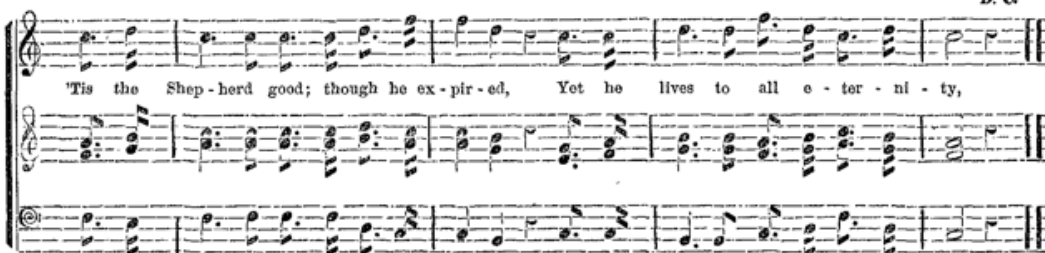
THE GOOD SHEPHERD.

A Swedish Air.

Fine.



D. C.



All that we in weakness may be wanting,
All in all I find my friend to be.
All my sorrows, trials and temptations,
Knoweth he, and kindly helpeth me.
True, my friend doth sometimes seem to tarry,
But he said, 'Tis but a little while,
Then again awhile and I am near thee,
And thou canst enjoy my sweetest smile.

Jesus, when of doubting Thomas mindful,
How his heart is full of unbelief,
Grants to him, his wounds to touch in mercy;
To behold them, thus removes his grief.
Thomas, moved by Jesus' kind compassion,
And regained by marks of agony,
Crieth, full of joy and godly sorrow:
O my Lord, my God, my Surety!

Dearest Saviour, give to me this favor;
Thy blest wounds to also touch and see.
Write the marks of dying love and mercy
On my heart, accept me thus with thee.
Tender Shepherd, think how thy disciples,
Gathered by the gospel trumpet's sound;
Only through thy wounds and by thy guidance,
Can escape and e'er be faithful found.

Trials sore and perils now are thickening,
As the end of all things is at hand.
Dangers and temptations fearful threaten
To exclude us from the promised land.
Jesus, save us in this time of trouble.
Lead us on, a little lowly band,
Bring to us the shower of refreshing,
Prince of peace, save by thy mighty hand.

No preventing providence, we will meet with the church at Mauston Wis., Sabbath and first-day Aug. 17th and 18th, Dell Prairie 24th and 25th, Fish Lake 31st and Sep. 1st.

R. F. ANDREWS,
H. C. BLANCHARD.

A MONTHLY meeting for Southern N. H. and central Massachusetts will be holden at South Lancaster, Mass., Aug. 31 and Sept. 1.

A monthly meeting for Central N. H., will be holden at Washington, N. H., Sept. 7 and 8.

At these appointments we hope to arrange for the continuation of Monthly Meetings and for the future distribution of labor in N. E.

The past Sabbath and first-day has been spent by us in Amherst. The interest here seems to demand further labor. One of us will remain to spend the next Sabbath and first-day here, and the other will return to Washington to fill our appointment there.

We must ask our brethren to be patient with us. We cannot fill the calls made on us as fast as they come in, but will use the best judgment we can in the selection of fields of labor and in due time will try to attend to the wants of all. Meanwhile we ask the prayers of the people of God.

J. N. ANDREWS.
L. L. HOWARD.

Amherst, N. H., Aug. 4, 1867.

THE next Quarterly Meeting for Pilot Grove, Washington, and Iowa City churches of S. D. Adventists, will be held at Pilot Grove, Iowa, Sabbath and first-day, Aug. 24 and 25. Meeting to begin at the commencement of the Sabbath.

Come, dear brethren and sisters, praying that the Lord may meet with us and give us a good time.

HENRY NICOLA.

PROVIDENCE permitting I will hold meetings with the church in Ithica, Gratiot Co., Sabbath and first-day, Aug. 24 and 25, and will hold meetings thereafter as duty may call and the way open.

P. STRONG.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

H. C. MILLER: The \$200 has been received and placed to your credit.

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money receipted pays, 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.

\$1.00 each. J B Brooks 32-1, P Müller Jr 29-1, E Butler 31-1, P Alvord 31-1, Mrs A M Beniman 30-1, J Sharer 30-17, D Howard 30-3, R Childs 31-1.

\$1.50 each. Wm Russell 31-1, E F Hicks 31-21, L S Philbrick 31-1.

\$3.00 each. Jane Stacey 32-1, J W Wolfe 32-13, O Mears 33-1, S B London 32-1, E B Keener 33-1, J Lovell 32-15, N Chase 32-1, J J Sweet 31-9, A Green 32-1, E Millin 32-1, Mrs B Hale 32-14, J Crook 32-9.

Miscellaneous. M Kittle \$1.25 30-1, S Bowers 2.00 31-14, T Ramsey 28c 31-6, J Clarke 46c 31-1, E Eton 50c 31-18, A Burgess 5.00 32-1, W T Davis 4.00 32-1, W K Loughborough 2.25 32-1, E Bartlett 3.30 33-6, J H Cottrell 2.75 31-1, Wm Thornton 2.00 31-20, E A Nutting 2.00 31-3, J M Hall 2.25 32-1, G W Bartlett 4.25 32-12, R Loveland 2.50 33-11, F Linscott 2.85 31-1, J M Flinders 2.85, 31-1.

To make up Advance Credits.

T R Horner 50c, Mary Wolf 50c, D Richmond 50c, C A Bates 25c, C Bates 25c, H N Bates 25c, Wm Pierce 50c.

For Review to the Poor.

O Mears \$2.75, E Butler 50c, I N Pike 25c.

Shares in Publishing Association.

Betsy Judd \$20.00.

Donations to Publishing Association.

Betsy Judd 8c, Ohio Conference \$50.00.

Cash Received on Account.

Joseph Clarke \$15.00, P Strong 5.00, S N Wright 62c.

Books Sent By Mail.

Geo W Kibbe 50c, J Matteson \$1.70, A Johnson 15c, C Holcomb 25c, L Carpenter 5.00, C A Bates 3.35, S N Wright 38c, A H Clymer 1.12, D W Randall 25c, J S Miller 1.00, H H Cunningham 25c, S J Bostwick 50c, W Caviness Jr 1.00, P Alvord 25c, I N Pike 1.75, P C Rodman 1.00, H Hillard 1.00, C J Ghering 12c, J H-ck-tt 50c, M E Winslow 25c, I Green 1.12, L Martin 1.00, T L Waters 2.05, Eli Wick 1.00.

Michigan Conference Fund.

Church in Jackson \$30.00.

General Conference Missionary Fund.

RECEIVED FROM CHURCHES. Church in Wakeman, Ohio, \$16.03, Manchester, N. H., 5.00, Cornville, Me., 35.00, Norridgewock 54.00, Topsham 10.00, Athens 8.00, Clinton 14.00, Ohio Conference 50.00.

For the Health-Reform Institute.

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

O Mears \$75.00, Geo Smith 25.00, J U Cottrell 25.00.

On Shares in the H. R. Institute.

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

Levi Gregory \$25.00, O Mears 75.00, Geo Smith 10.00.

Charitable Fund of the Institute.

O Mears \$5.00, Ohio Conference 50.00.