

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*.

"SO RUN THAT YE MAY OBTAIN."

OH! COULD we remember that life is a race,
And a bright crown of glory is hung at its goal,
That to turn back is death, and to look back disgrace,
We should tremble indeed for the indolent soul!

What pains should we take the reward to secure!
How soonfully oast off the garments of pride—
View power as distraction, and wealth as a lure,
Mere apples of gold thrown to draw us aside?

Each hour would seem lost that no progress could show,
And a hindrance each tie that our limbs did not
brace;

Nought more should we seek than a "plain path" below,
And a glimpse of the prize at the end of the race.

But alas! though we know with what struggles are
gained

E'en the honors of earth, that so soon fade away,
Yet with minds all undisciplined, bodies untrained,
We presume on a crown that can never decay.

But this crown incorruptible will not be given,
Save only to him, amongst all who contend,
That with foot spurning earth, and with eye fixed on
Heaven,
In patience and faith shall endure to the end.

The fleetest in starting are sometimes the last,
And many are hinder'd who once did run well;
The self-confident stumble, the faint are soon pass'd,
And the proud are earth-bound, as it were with a
spell.

O then be it ours to arise from our sleep,
And forsaking, forgetting the things left behind,
To press forward boldly, and evermore keep
In subjection the body, in patience the mind.

H. Goodwin.

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 CAUSE OF SPIRITUAL DARKNESS.

BY ELD. J. H. WAGGONER.

TEXT. "Walk while ye have the light, lest darkness come upon
you." Jno. xii, 35.

These words were spoken by our Saviour as an ad-
monition to those who had the privilege of hearing his
teachings. Like many other scriptures, they speak
just as forcibly to us as they did to those who heard
them, because they declare a principle of general ap-
plication.

The word light is used metaphorically, meaning the
words or instruction set forth before them. Says the

Psalmist, "Thy word is a lamp unto my feet, and a
light unto my path." Ps. cxix, 105. God's word is
the lamp in the light of which we must walk, as dark-
ness will surely follow the neglect of its teachings.

The proposition I deduce from this scripture, which
I wish to impress upon your minds, is this: Dark-
ness, or ignorance, in morals, results from sin, or neg-
lect of duty. The opposite of this, viz., that people
are wicked only because they are ignorant, is generally
believed and taught; but the scriptures plainly teach
that their ignorance proceeds from their wickedness.
If this proposition is found to be true, it will remove a
multitude of excuses and false refuges, and leave the
charge of wrong just where it belongs, upon the wrong-
doer.

But the Scriptures of truth are not a lamp to the
feet nor a light to the path of the wicked. It is only
on the strait path of righteousness that their light is
shed. Of the wicked it is said, "Their feet run to
evil;" and "are swift to shed blood." Isa. lix, 7;
Prov. i, 16; Rom. iii, 15. "They have made them
crooked paths;" and, "They are froward in their
paths." Isa. lix, 8; Prov. ii, 15. Of course their
way is in darkness; the light of Heaven does not shine
upon their steps. And we should all remember that
when we walk in darkness, we cannot appropriate to
ourselves the words of the Psalmist above quoted. It
belongs only to those who walk in the light of the
word of God.

Some err in seeking a great amount of light or
knowledge without a proper regard for its use or posi-
tion. We may believe all the truth in the Bible—
"understand all mysteries"—and yet not fulfill the
Saviour's injunction. "Faith without works is dead."
To believe is good and necessary, but it must not be
made a substitute for action. This error is manifested
among those students of prophecy who pass by the
"present truth" as taught in the message of Rev. xiv,
9-12, which stands just before the coming of the Lord,
and look only for a great light to be developed in a
"future age." I would liken them to men who build
a bonfire on a distant hill in a dark night and attempt
to walk thereby. The effect is only to dazzle and be-
wilder, and they will be more apt to stumble over ob-
structions in their path than if no light was in sight.
A lamp, though giving a much smaller amount of light,
shining on our present pathway, where we ought to
step just now, is far more useful. Let us all see that
we ever place our feet where the light of present
truth is shining, and take no step in a dark or doubt-
ful way.

The word of inspiration says, "Light is sown for
the righteous." Ps. cxvii, 11. Though it is said in
truth that righteousness is right-doing, or walking
conformably to the light, yet this text teaches us that
there is a righteousness or uprightness to which God
has respect, and to such in his providence he will send
the light. This fact is often recognized in the prayers
of the faithful, when they ask God to send the truth to
the honest-hearted. In this we find an explanation of
the dealings of God with individuals in all ages.
Aside from this, we might consider God a respecter of
persons, which he is not. God knows what is in man;
he sees the uprightness of the honest-hearted, though
they may be unknown to men. "Unto the upright

there ariseth light in the darkness." Ps. cxlii, 4.
Blessed assurance to those who hunger and thirst after
righteousness, though dark clouds may encompass
them. The Lord will not leave them a prey to the en-
emy, but will bring them out by a way they know not,
and cause them to stand in a sure place, and guide
them in judgment, for "he layeth up sound wisdom for
the righteous." Prov. ii, 7. In this text also is the
same idea presented, that light and wisdom follow,
and are given as the result of, righteousness. And as
we grow in grace; as our desires for holiness increase;
as our faith becomes more perfect by works; the light
increases. And thus it is that "the path of the just is
as the shining light, that shineth more and more unto
the perfect day." Prov. iv, 18. It would be very un-
reasonable to expect that the wicked should also find
light while walking in the opposite direction. "The
way of the wicked is as darkness; they know not at
what they stumble." Prov. iv, 19. And as the just
by following after righteousness have their light in-
creased, so the wicked in following out their wicked-
ness add to their own blindness and to the darkness
which surrounds them.

This truth is clearly set forth by the apostle Paul in
his letter to the Romans. A few words in regard to
the intent of this letter may not be out of place. It is
generally claimed that the first chapter has exclusive re-
ference to the heathen. That it has a striking applica-
tion to them I admit; but on examination it will be
found that this letter in every essential particular is
parallel to that to the Galatians, and in that the abom-
inations enumerated are called "the works of the flesh."
As such I firmly believe they inhere in all flesh; they
are the indications of that "carnal mind" which "is
enmity against God." And what evil could not be ex-
pected from such a source? The time has been when
I would have repelled this as a harsh or unjust accusa-
tion; and I presume many now judge as I did then.
And why did I so judge? First, because to allow this
latitude to the scripture is to condemn self; and this
the heart unrenewed by divine grace will ever seek to
evade. Secondly, because these sins, or many of them,
had not been fully developed in my life I did not think
they existed in my heart. But the more correct rule
of judgment is given in the word of God. By this we
learn that hatred and lust are, in the sight of God,
murder and adultery. And with good reason; for the
action springs from the desire or propensity, and
where these exist, the act will follow unless circum-
stances prevent their development. But that I had
been guilty of hatred, I could not deny; hence the dis-
position which leads to murder existed. But my sur-
roundings had kept this under restraint, so that it had
never actually produced its legitimate result. And as
with hatred, so with other propensities to evil. And
again, as with myself, so I perceive it is with all around
me. We often take credit to ourselves for actual vir-
tues when there is instead merely the absence of actual
crimes. And in many cases the fear of consequences,
or our love of approbation, prevents the crime which
would readily be committed if we were left free from
outside restraint. This is but a truthful view of our
fallen nature, and has caused me to confess myself
"guilty of all," and firmly to believe that in us
"dwelleth no good thing." Well may we ascribe to

divine grace all that we are or do that is acceptable to God. Humility well becomes a race so degraded as we have become.

But allowing that the first chapter of the letter to the Romans refers exclusively to the heathen, it then stands as a confirmation of my proposition. That they are low sunken in darkness we know; but yet, that they have lost sight of the true God and his worship is no just ground for judging that they are entirely ignorant of the great principles of morality. In truth, they are not, though many think they are. Missionaries all agree in their statements that they are not destitute of a knowledge of morality, but appear to be entirely destitute of the love of it. In this consists their degradation. The worshipers of Buddha teach that he was once a man, but became a god by his strict conformity to the principles of morality. Now if they were as ignorant of moral principles as is generally claimed for them, how should such ideas be incorporated in their teachings? But while they worship Buddha for his morality, they show a real hatred to morality itself. Thus they may be said to "hold the truth in unrighteousness," and to "condemn themselves in the things which they allow," as really as the most enlightened sinner under gospel privileges.

But there was a time when all mankind knew God. Why, then, does heathenism exist? How has this moral darkness obtained its sway over these vast multitudes? Hear the apostle's answer to this question: "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened." Rom. i, 21; and further in verse 28: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind," or to a "mind void of judgment." (Margin.) Here is a plain declaration that their darkness proceeded from their own will; it is the result of the gratification of their own hearts' desires.

The same idea is again presented to the Corinthians. "But if our gospel be hid, it is hid to them that are lost." And here the carnal mind, ever ready to catch at excuses to justify self, imputes the wrong to the providence of God, and wonders why they should be blamed for being lost if the gospel is hid from them. But the next verse shows how or by what means the gospel is hid from them: "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. iv, 3, 4. I doubt not there are many now who have once known and even believed the truth, who never think of it; from whose minds its evidences are entirely obliterated; who are as ignorant of truth as if they had never heard of it; and only because of their earnest devotion to the "god of this world." Selfishness and avarice drowned their convictions; the Spirit of God was grieved away; their light is gone out. The plea of ignorance, always so ready to be offered, will avail them nothing when called to give an account for their privileges so abused. The celebrated Rowland Hill once gave an illustrative reproof to such a darkened mind. Arguing a point with a minister of the "established church," his opponent continued to assert that he "could not see it," though Mr. Hill quoted the scripture plainly proving his position. Wearied with his resisting the evidence, Mr. Hill took a piece of gold from his pocket, and laying it over the text, said: "There, now, I cannot see it, neither." Many a minister has covered the truth with his salary—many a man has laid his farm, his shop, or his friends and interests over the commandment of God, and then put in the plea that he "could not see it." Fatal deception! the "god of this world" will afford no refuge in that day when the wrath of God "shall sweep away the refuge of lies, and the waters shall overflow the hiding-place."

Again, we read of certain ones that "God shall send them strong delusion, that they should believe a lie; that they all might be damned." And here, again, the self-justifying fault-finder cries out against God for tyranny and injustice for so treating his poor, helpless creatures; or the professed minister of Christ equally dishonors God by talking of his "decrees," and the

"mysteries of his grace," in thus appointing some to destruction, while others were predestinated to eternal life. But God is no respecter of persons; he looks at the heart; he that is wise is wise for himself, and the scorner shall bear his own scorning. God does not act with causeless partiality. Why is it, then, that he sends strong delusion upon some? "Because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. ii, 10-12. Thus we see that the cause of their blindness and delusion is in themselves; in their own unbelief of the truth and love of iniquity. God has a choice; he chooses such as believe the truth and love righteousness. But he gives over to blindness and a "reprobate mind" such as do not like to retain him in their knowledge, but walk in their own evil ways. The "predestinarian" ascribes their blindness and wickedness to the fore-ordainment and determination of God, who (he says) chose to "pass them by" without any provision for their salvation. Thus he reverses cause and effect, and really throws back the wrong from man upon his Maker. But the word of God vindicates his ways; places the cause of their reprobation in their own evil doings, and in that they will not come unto him that they may have life; and renders the throne of God clear in the judgment. Ps. li, 4.

It has often been a matter of query why men of the best judgment and of superior intellect can see no force in a plain argument for the truth. This subject affords an answer: the cause is in their own hearts. The Lord says, "The wisdom of their wise shall perish, and the understanding of their prudent shall be hid," when their heart is removed from him, and his fear is taught by the precepts of men. Isa. xxix, 13, 14. They do not "walk in the light," and the light they have becomes darkness. "The way-faring men, though fools, shall not err therein." The way-faring man is a traveler; he is moving onward; such the Lord will shield from error and delusion; their light shall arise even in darkness.

By the course of some we should be led to think that the word of God was, to them, only a lamp to the head or a light to the tongue. Their boast is of their understanding of the truth; their readiness to talk is their evidence of grace; it is their "gift." But look at their "path"—mark the steps of their feet, and we shall discover that no light shines there. And if a doubt be expressed of their judgment, their discernment, or a word said of their want of the graces of the Spirit, they are filled with astonishment. How can they be mistaken who have so good an understanding of the truth? they will ask. We pity them in their blindness. Love is proved by obedience; it walks in the light; and without it we may understand all mysteries, and yet be nothing.

Look at the present condition of the world. War, oppression, drunkenness, licentiousness, "and every evil work" are seen in every direction. And so benighted are men that they not only tolerate but justify all these abominations. What has caused all this? We attribute it to "the fall of man." But why did man fall? Not for want of the knowledge of God, but for lack of obedience. Heathenism, and all the villainy with which man ever debased himself, had their only origin in sin. So it has ever been; so it will ever be. The refusal or neglect to walk in the light is certain to bring darkness of heart and blindness of mind.

Look at the case of Pharaoh. When Moses and Aaron went in before him with a message from the Lord to let the people go that they might serve him, he answered that he knew not the Lord, nor would he let the people go. And when miracles were shown to confirm their message, he called for the magicians, hoping to receive opposing evidence to justify his course. And when the power of God rested in judgments even on the magicians, till they were brought to confess the hand of God, Pharaoh still clung to the weaker side, and believed where he found the least evidence, and all because his selfishness inclined in that direction. So have we seen many a man trembling before the argument of truth; perhaps overwhelmed with evidences in favor of "the Sabbath of

the Lord," yet settling down complacently in the observance of the "rest-day of man's invention," with his conscience quieted with a mere cavil or weak objection. In such cases, the motive is not analyzed; people often mistake the confirmation of their prejudices for the establishment of their faith; they think they desire to know the truth, when they really desire to gratify their selfish aspirations. A most remarkable case of this kind is found in the case of Baalam. The Lord told him not to go with the messengers of Balak; yet when Balak sent again saying to him, "I will promote thee unto very great honor, and I will do whatsoever thou sayest unto me," he said to them, "Tarry ye also here this night, that I may know what the Lord will say unto me more." Num. xxii. The temptation was too strong for his weak principle. With so great riches and honor set before him, he was not satisfied with the first order of the Lord; he must needs wait to see if the Lord would not change his word! How many seek the word of the Lord as Baalam did? And the Lord gratified his selfish desire so far as to tell him to go. But his journey was an unprofitable one: he lost the favor of God, and was driven from the presence of Balak in disgrace. Had he rested content with what the Lord had told him, and steadfastly obeyed his word, instead of seeking to change it, God would have been with him still; even Balak must have respected him; and his name had not been handed down to all generations as one who "loved the wages of unrighteousness." 2 Pet. ii, 15.

Abraham, on the other hand, was chosen of the Lord. The great purposes of God were revealed to him. Light was shed on his pathway above all that lived in his day. When the Lord was about to execute judgment on the wicked inhabitants of the plain, he said, "Shall I hide from Abraham that thing which I do? . . . For I know him that he will command his children and his household after him, and they shall keep the way of the Lord," &c. Gen. xviii, 17-19. Thus it is that light is sown for the righteous. God, who sees the heart and understands all its intents, deals with man exactly according to his character. Thus it was also with Noah. Why did God reveal his will and purposes to Noah in preference to the multitude beside? "For thee," said the Lord, "have I seen righteous before me in this generation." In his uprightness he gladly received the word of the Lord, and walked in the light of his instructions, condemning the wicked world by his obedience of faith; and it did not avail the multitude that they "knew not till the flood came," seeing their ignorance was caused by their unbelief, and that the imaginations of the thoughts of their hearts [or purposes and desires] were only and continually evil.

But "the time would fail us" to trace the dealings of God with his chosen servants. One notable instance only we further notice. It is that of Cornelius. Living in an age when national prejudice was exceedingly strong; a Gentile, and as such despised of the Jews who exclusively claimed the favor of God, he was yet humble and devout, and loved the Lord; and through him God made known more fully to his servants his purposes of grace to the nations. First, an angel was sent from Heaven to direct him to send to Joppa for Simon Peter who should teach the gospel to him and his house. And another angel was sent to Peter to give him a vision, and by this means to instruct him that God was no respecter of persons, nor cared for national distinctions. Difference of character is the only difference of which he takes account. Though this was a most remarkable case, it was strictly in accordance with God's revealed purpose, and with his uniform dealings with man. Two angels were sent from Heaven; a vision was given to the apostle; he and his friends went to Cesarea; and all to inform this Gentile that Jesus was the Christ, the Son of God, the Saviour of man. And why him in preference to others? Because he was "a devout man, and one that feared God." The angel said to him, "Thy prayers and thine alms are come up for a memorial before God." What mattered it though he was not a Jew—though he knew not that Jesus was the Christ, or that faith in him was necessary to salvation? His honesty of heart and devotion to the cause of God rendered him beloved, and the inhabitants of Heaven and earth must

unite their service to place before him a knowledge of what he ought to do. On the other hand, how many who dwell under the full blaze of gospel light, who boasted that they were Abraham's seed and children of the promise, had their foolish hearts darkened because of their vain imaginations, and their neglect to walk in the light which God so graciously set before them. And, as could only be expected, they proceeded to more blindness and ungodliness until they even clamored for the blood of the meek and inoffensive Son of God, and chose to liberate a robber in his stead! Do we wonder that blindness could be so great, and hatred of all that is holy and good so intense, under such privileges as they enjoyed? Then let this be a constant warning to us; for such are our hearts, and such will surely be our course if we neglect the light that shines on our pathway.

What is recorded in God's word is for our example and admonition; and in vain shall we search the Scriptures; in vain shall we learn its facts or its principles if we fail to make an application to ourselves, so as to profit by them in our temptations and trials. All may look dark and discouraging; cares and sorrows may weigh you down; but if you are true to God and faithful in your duty to him, he will cause the light to shine around you and fill you with joy and gladness. But some look on the dark side of every object; all seem conspiring against them; their brethren are their enemies; trials are destroying their faith, and zeal and love grow cold under their burden of sorrow; and much they complain of the roughness of the way. But let them look within, and examine carefully their own hearts, and there they will find the cause of their darkness and trials. None can pluck you out of the Saviour's hand; but you can leave his fold and fall by your own worldliness or neglect. Some get discouraged, and are ready to give up all, because others neglect their duty, or do something to grieve them. Vain excuse! Not the faults of your brethren, but of your own selves, will prove a snare to you. It is not an outside, but an inside influence that will cause faith to decline and love and zeal to grow cold.

"But of all the foes we meet,
None so apt to turn our feet,
None betray us into sin,
Like the foes we have within."

We have often been pained to see the influence of our most devotional meetings or best conferences entirely lost to some, and they would go away complaining of darkness and wrongs. But the trouble was with themselves; they carried the darkness in their own hearts. Others were blest; why not they? Because they were watching for evil, and everything was viewed with a jealous eye; everything discolored by a sour disposition. Had they gone to the place praying for the Spirit of God; had they worshiped lamenting their own lack of grace; had they hungered and thirsted after righteousness; they might have been filled with the peace of God and gone on their way rejoicing. Oh! that we might all realize that we carry the cause of our darkness within us, in our own hearts!

I cannot close without calling attention to the apostle's description of the happy state of those who walk in the light. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." But we could not highly prize the fellowship of those who walk in darkness. Nor can we walk with those with whom we disagree. In order to have fellowship one with another, our faith, our feelings, our desires, our efforts, must be in harmony. And if it be sweet to enjoy the fellowship of saints, of the best and holiest and loveliest on earth, what must it be to enjoy that of which the apostle writes? "And truly our fellowship is with the Father, and with his Son Jesus Christ." But we cannot expect to have fellowship with the Father and Son unless we are in harmony with them. "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth." For "God is light, and in him is no darkness at all;" and as light and darkness cannot be united, so it is impossible for us to have fellowship with him unless we walk in the light. "And these things," says the apostle, "we write unto you that your joy may be full." This is our privilege; a fullness is yours in the gospel if

you seek it. Twice the Saviour promised it; and his apostle assures us of it if we walk in the light. I leave this subject with these glorious thoughts before you: Cleansed from all sin; having fellowship with the Father, and fullness of joy. May the Lord by his Spirit assist us to hunger and thirst after righteousness, that this fullness may be ours.

THE CHINESE AND MOSAIO RECORDS.

[BRO. SMITH: If you think the following facts, showing that infidelity can draw no aid nor comfort from the Chinese records, would be of interest to the readers of the Review, I submit them for a place in the paper.—J. L. BAKER.]

"The Chinese have been supposed to have records that reach higher than the history of Moses; but we find by the best accounts of their antiquities that this is false. Their antiquities reach no higher than the times of Noah, for Fohi was their first king. They pretend to no history or memoirs that reach up higher than his times, and by all their accounts, the age of Fohi coincides with that of Moses' Noah. Their writers in general agree, that Fohi lived about 2952 years before Christ. The author of *Mirandorum* in *Sina et Europa* computes him to reign but 2847 years before our Saviour; and Alvarez Sevedo places his reign not so early, imagining it to be but 2060 years; and all those computations agree well enough with the times of Noah: for Noah was born, according to Archbishop Usher, 2948 years, and died 2016 years, before Christ; so that all the several computations about Fohi, fall pretty near within the compass of Noah's life.

But we shall hereafter see many reasons to conclude Moses' Noah, and the Chinese Fohi to be the same person."—*Shuckford*, Vol. 1, page 48.

"The first king of China was Fohi; and as I have before observed that Fohi and Noah were cotemporaries at least, for there are many reasons, from the Chinese traditions concerning Fohi, to think him and Noah the same person. First, they say Fohi had no father, i. e., Noah was the first man in the post-diluvian world; his ancestors perished in the flood, and no tradition hereof being preserved in the Chinese annals, Noah, or Fohi, stands there as if he had no father at all.

Secondly, Fohi's mother is said to have conceived him encompassed in a rainbow; a conceit very probably arising from the rainbow's first appearing to Noah, and the Chinese being willing to give some account of his origin.

Thirdly, Fohi is said to have carefully bred seven sorts of creatures, which he used to sacrifice to the Supreme spirit of Heaven and earth; and Moses tells us that Noah took into the ark, of every clean beast by sevens, and of the fowls of the air by sevens, and after the flood Noah built an altar, and took of every clean beast, and every clean fowl, and offered burnt offerings.

Fourthly, the Chinese derive the name of Fohi, from his oblation; and Moses gives Noah his name upon account of the grant of the creatures for the use of man, which he obtained by his offering.

Lastly, the Chinese history supposes Fohi to have settled in the province of Xensi, which is the north-west part of China, and near to Ararat, where the ark rested."—*Shuckford*, vol. 1, p. 82 *Campbell's Debate with Owen*.

THE BIBLE—SOME STATISTICS.

A "READER" of Zion's Herald sums up the statistics of the Bible thus:

The Scriptures have been translated into 148 languages and dialects, of which 121 had prior to the formation of the British Foreign Bible Society never appeared.—And 25 of those languages existed without an alphabet, in an oral form. Upwards of 45,000,000 of God's word are circulated among not less than 600,000,000 of people.

The first division of the Divine orders into chapters and verses, is attributed to Stephen Langton, Archbishop of Canterbury, who, in the reign of King John in the latter part of the 12th century, or middle of the 13th century, divided the Old Testament into chapters as they stand in our translation. In 1561 Athias, a Jew of Amsterdam, divided the section of *Ilugo* into verses—a French printer had previously (1561) divided the New Testament into verses as they now are.

The Old Testament contains 39 books, 229 chapters, 23,214 verses, 592,439 words, 2,780,100 letters.

The New Testament contains 27 books, 260 chapters, 7,950 verses, 182,253 words, 933,380 letters.

The entire Bible contains 66 books, 1,189 chapters, 31,175 verses, 774,692 words, 3,566,480 letters.

The name Jehovah, or Lord, occurs 6,855 times in the Old Testament.

The word "and" occurs in the Old Testament 84,542 times.

The middle book of the Old Testament is Proverbs.

The middle chapter is the 29th of Job.

The middle verse is 2nd Chronicles, 20th chapter, 17th verse.

The middle book of the New Testament is 2nd Thessalonians.

The middle chapters are Romans 13 and 14.

The middle verse is Acts xi, 7.

The middle chapter, and the least in the Bible is Psalm 117.

The middle verse in the Bible is Psalm cxviii, 7.

The least verse in the Old Testament is 1st Chronicles i, 1.

The least verse in the Bible is John xi, 35.

The 19th chapter of 2nd Kings and Isaiah 36th, are the same.

In the 21st verse of the 7th of Ezra are all the letters of the alphabet, I and J considered as one.

The Apocrypha (not inspired, but sometimes bound between the Old Testament and the New) contains 14 books, 183 chapters, 15,081 verses, 152,185 words.

The preceding were ascertained by a gentleman in 1718. Also by an Englishman residing at Amsterdam, 1772, and is said to have taken each gentleman nearly three years in the investigation. There is a Bible in the University of Gottingen written on 5,474 palm leaves.

A day's journey was about 33 and 1-5 miles.

A Sabbath day's journey was about an English mile.

Ezekiel's reed was eleven feet, nearly.

A cubit is 22 inches, nearly.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was worth about fifty cents.

A shekel of gold was \$1.09.

A talent of silver was \$516.23.

A talent of gold was \$13,809.

A piece of silver or a penny was thirteen cents.

A farthing was three cents.

A gerah was one cent.

A mite was one and a half cents.

A homer contains seventy-five gallons and five pints.

A nepha or bath contains seven gallons and five pints.

A hin was two gallons and one pint.

A firkin was seven pints.

An omer was six pints.

A cab was three pints.

The divisions of the Old Testament are four.

1. The Pentateuch, or the five books of Moses.

2. The historical books, comprising Joshua to Esther, inclusive.

3. Poetical or doctrinal books, from Job to Songs of Solomon, inclusive.

4. Prophetical books, from Isaiah to Malachi.

The New Testament is usually divided into three parts.

1. Historical, containing the four gospels and Acts.

2. Doctrinal comprising all the epistles from Romans to Jude.

3. Prophetical, being the book of the Revelation.

Commemorative ordinances of the Jews were:

Circumcision, the seal of the covenant with Abraham.

The passover, to commemorate the protection of the Israelites, when all the first-born of the Egyptians were destroyed.

The feast of Tabernacles, instituted to perpetuate the sojourning of the Israelites for forty years in the wilderness.

The feast of pentecost, which was appointed fifty years after the passover, to commemorate the delivery of the law from Mount Sinai.

Feast of Purim, kept in memory of the deliverance of the Jews from the wicked machinations of Haman.

AGREEING WITH PAUL.—An admirable reply was once made by a careful reader of the Bible to an infidel who attacked him with such expressions as these:

"That the blood of Christ can wash away our sins, is foolishness; I don't understand or believe it."

The Bible student remarked, "You and Paul agree exactly."

The infidel replied with much surprise, "How is this, that Paul and I agree?"

Said the student, "Turn to the 1st chapter of first Corinthians, and read at the 18th verse."

The infidel read, "For the preaching of the cross is to them that perish, foolishness, but unto us which are saved, it is the power of God."

The infidel hung his head, and ever after studied the Bible, and soon believed it to be God's power unto salvation.

The Commentary.

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

The Image of God.

FROM the fact that man is said in Gen. i, 27, to have been created in the image of God, some divines argue that he is endowed with immortality. We claim that the image cannot be taken to mean immortality any more than it can be taken to mean any other of the divine attributes, such as omnipotence, omniscience and omnipresence, but must refer simply to the physical outline. The rendering of this verse in the Icelandic Bible, as found in Webster's Dictionary under the word, man, gives the true idea. "Literally," says Webster, "And God *shaped* man after his image; after God's image *shaped* he them; and he *shaped* them male and female."

There is certainly no immortality here, unless it consists in *shape*.

Infidel Objections to the Bible Answered. No. 9.

God is Tired and Rests.—For in six days the Lord made Heaven and earth, and on the seventh day he rested, and was refreshed. Ex. xxxi, 17. I am weary with repenting. Jer. xv 6.

God is Never Tired, and Never Rests.—Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? Isa. xl, 28.

The Infidel here makes a contradiction by assuming that the word, rested, as applied to God, means that he rested from *physical exhaustion*. Unless it does mean this, there is no contradiction between the passages. But it does not mean this, as is shown by the following clear and pertinent remarks of Prof. Bush; and hence the infidel's objection vanishes. It is hardly necessary to remark in passing that the expression in Jer. xv, 6, expresses not bodily weariness, but simply the conviction on the part of God that it was useless to longer grant mercy to his professed people, in the vain hope that they would turn from their sins. Prof. Bush says:—

"*Rested on the seventh day.* Heb. *shabath, ceased*. Taking the term 'rest' in its ordinary acceptation, this is obviously applying to the Most High language which is strictly to be predicated only of his creatures. 'The Creator of the ends of the earth fainteth not, neither is weary,' nor can he stand in need of the refreshment of rest. 'Ceased' would undoubtedly have been a better rendering, as the original is not opposed to weariness but to action. It is true, the idea of *rest* is closely connected with that of *cessation from action*, but they are still distinct, and it is important that the distinction should here be kept in mind, to prevent the impression that the rest spoken of was *reposé from fatigue* rather than a *ceasing to create*. From the original 'shabath' to *cease*, comes our English 'sabbath' a *cessation*, i. e., cessation from the ordinary secular work of the week. There is nothing, therefore, in the genuine import of the term to imply that a *total inaction* is enjoined on that day, but merely a *desisting and consequently resting from secular occupations*. The most industrious and even laborious performance of religious services may be perfectly compatible with the *rest*, properly understood, of the holy Sabbath. It is not to be a day of mere indolent repose to body or mind, but a resting from the concerns of this world, in order to an active devotion of ourselves to things spiritual and eternal, things connected with the duties of worship and the highest interest of our own souls and the souls of our fellow men. Thus the Most High now *ceased* from multiplying the objects of creation, yet in another sense he still continued active, as our Saviour says, John v, 17, 'My Father worketh hitherto and I work.'

The Resurrection from the Dead.

Phil. iii, 11. If by any means I might attain unto the resurrection of the dead.

THE resurrection here spoken of is not that which is common to all, but, as the connection shows, is the Christian's reward. So, indeed, the Greek, *Εξαστασεν των νεκρων*, should be translated: "If by any means I might attain unto the resurrection *from* the dead; that is, *out from among the dead people*."

Always in the New Testament when the resurrection of the saints is spoken of, it is mentioned as being *from* the dead [people]; except in 1 Cor. xv, where Paul is refuting the doctrine that the dead cannot rise at all.

Christ's resurrection is always mentioned as from among the dead, and that in all the different forms of speech, as, He rose, was raised, and God brought him *from the dead*. In the same way is mentioned the case of Lazarus. This is evidently because the dead in general are left behind. The dead in general are never thus spoken of in God's word. All will rise, but the saints a thousand years before the wicked.

It is only, then, by self-sacrificing, self-crucifying, obedient, earnest, Christian living, that either Paul or we can expect to attain to the resurrection from among the dead.

J. P. HUNTING.

THE LAW OF GOD AND THE SABBATH WHICH IT ORDAINS.

BY W. H. LITTLEJOHN.

(Continued.)

ACTING upon this principle, we shall exclude, as not being pertinent to this issue, any testimony which shall be offered, which has for its foundation Church history, and for its object, the establishment of the fact, by other than Scripture evidence, that Christ and his apostles profaned the seventh and regarded as holy the first day of the week. Nor shall we make any discrimination in favor of Martin Luther, his co-laborers, or any of the good men who have since lived. What we want, is to ascertain if possible, the will of God in this matter. We shall go, therefore, directly to the fountain head, refusing to drink from the pitcher of any, no matter how illustrious his name, nor how pure his intentions, lest, when tested by the chemistry of Heaven, its contents shall be shown to contain properties which do not belong to the waters of life. Nor shall we, in this, render ourselves liable to the charge of being over-nice. For we are but urging in theory, what all have admitted in practice. To illustrate: are you a Presbyterian, a Congregationalist, a Methodist, a Baptist, or an Episcopalian? If so, then you have in your creed, doctrines which Luther never espoused, and some of which he would have disapproved. This being the case, you have, yourself, refused to make his opinions the standard. Nor have you erred in this. For that he held views for which the Scriptures furnished no warrant, is too generally admitted to need proof. Nor should this fact occasion surprise. The wonder is that, indoctrinated as he was in the beginning with the multitudinous errors of the Catholic church, he was so far favored as to receive that degree of light and grace which enabled him to see and expose so many of her false doctrines as he did. God's purpose, as shown in his providence, since the great apostasy of this dispensation, is to bring us back ultimately to a perfect understanding of that faith which was originally committed to the saints. The men of the sixteenth century acted a noble part in this glorious work. It was their fortune to rear the first great barrier which was able to resist the power of the rapidly-advancing flood of Papal corruption. They did more than this. They pressed it back, and re-possessed a large portion of the territory which had been occupied by the enemy. Since then other noble spirits have been raised up, who have covered themselves with imperishable honor, without detracting from that of those who have gone before, by correcting their mistakes, discarding some of the tenets which they had accepted as sound, and rescuing others which had been entirely overlooked. Has this long line of devoted and courageous men terminated forever? Is there no longer any need of their services? Have we attained the unity of the faith and the perfection of love? Is our age an exception to the rule, in that it has no present truth which will test the sincerity of every man's profession, and purify a people by trials and sacrifices? Does not the present apathy of the church, its pride, its worldliness, its fashionableness, its popularity, afford unmistakable signs that the leaven of false doctrines still corrupts its life? Has it not been noticeable that her declension in piety began at the same time, and has increased in exact ratio, with her dispo-

sition to ignore reforms, and avert her eyes from the path of crosses, lest she might discover that it was that of duty, also? If so, the proper remedy should be immediately applied. Every article of her faith should be made to pass under a critical examination. This is a work of time and should be characterized by order and system. As Sunday-keeping is now under consideration, we shall do well to settle this, as being the first in order. It becomes us to move with the greatest caution in this matter, and to apply with perfect fidelity, those rules which we have already seen to be the only ones which can be used with safety in deciding questions of this nature. If the results which would follow from the verdict which we as individuals must give, are not sufficient to awaken in us an appreciation of the extreme circumspection which should characterize our movements, it will be well to recall the fact that, since the keeping of the first day of the week has been shown to involve a violation of the letter and the spirit of the fourth commandment, it is at least possible that it may be the work of that power which was to "think to change times and laws." Dan. vii, 25. That after all, this coin which has passed current till the friction of centuries has worn it so smooth that its date can only be deciphered with difficulty, may, when placed in the crucible, and subjected to the developing power of heat, be made to exhibit in stronger outlines the crown of an Emperor on one side and the tiara of a Pope on the other. To the law then, and to the testimony.

As I cannot be expected to prove a negative, I ask for a candid statement of the reasons which have induced you to adopt this innovation. Give me the chapter and the verse which contains a positive declaration that the Lord has ever amended the fourth commandment in such a manner as to enjoin the observance of the first, instead of the seventh day of the week. You answer, It cannot be found. Then inform me where I can obtain an exact copy of the commandment, as amended. This is very desirable, as we may differ widely as to the import of the language in which it is expressed. Perhaps you have misconstrued it altogether. You reply, it does not exist. When, where, and under what circumstances was it amended? You respond, the place and manner are not definitely given. But do you not see, that by these three confessions, your belief has been shorn of every thing which gave it positive character? That it has become a thing of conjecture, the creature of hypothesis, the child of supposition. And yet you have admitted nothing more than what is true. Thousands when challenged in like manner, though confident at first that they could turn immediately to the desired testimony, have, after weeks of patient investigation, been forced to make the humiliating concession that it did not exist.

But, say you, I can furnish proof that Christ and his apostles kept holy the first day of the week. Before examining the grounds upon which you base this confident assertion, suppose we grant, for the sake of argument, that it is correct. Having done this, since it is your chosen stronghold, and constitutes the only defense which is left you, if we can show that though it were true, it would not shield you from your obligations to observe the seventh day also, then would you be left entirely without cover. Do you not acknowledge, you ask, that such a precedent would be binding upon us? Yes, provided there is any thing to show that it was given for our imitation. And we are willing to agree, for the sake of giving you all the latitude which you ask, that there is. Do you not perceive, however, that all this simply has the effect to multiply the difficulties of your situation? That since you have failed to prove the repeal of the fourth commandment, we are now obligated to keep both the seventh and the first day of the week? For one is ordained as the Sabbath by a plain precept, and the other by an admitted precedent.

But, say you, it is not possible that God desires us to keep two days in seven. Consequently it follows that the old Sabbath is done away. Should we admit your premise to be true, your deduction is unsound. There cannot be a more obvious principle of logic, than the admitted one, that when there are apparently two duties imposed, one by hypothetical argument, and the other by positive command, and when it would be

unreasonable to suppose that both are binding, then the latter will always take the preference, and furnish the rule of action.

Nor would the case be different should we go one step farther, and grant that you had an explicit statute, for the keeping of the first day; for laws never repeal each other, unless by necessary consequence; *i. e.*, if two be passed both are executed if it be possible, even though they be somewhat similar in their natures, provided, that it is not expressly stated that one is designed to repeal the other, and provided that it is not utterly impossible that both should be carried into effect. Suppose for example, that some prince should issue an edict requiring every person in his kingdom to suspend business on the fourteenth day of February in each year, because it was the anniversary of his birth. Again, suppose this has been faithfully carried out for years, and another is promulgated, whereby the fifteenth day of the same month is to be celebrated annually, in the same manner, because it was on this day that he entered upon his regency, and suppose the penalty attached to these laws was that of death. Think you that there would be found in his whole realm a man rash enough to conclude, at the peril of his life, that the issuing of the last of the edicts, abrogated the first? Ought you then to be less cautious about disregarding a decree of Jehovah, whose penalty is that of eternal death, and therefore more terrible than any which man can inflict? Yet such is the course which you pursue. For you set aside God's chosen memento of his rest after creation, simply because you claim that he has selected the day following as one to be kept in honor of redemption. Think not however, that you can easily escape condemnation. For if your premises are right, you are chained by every principle of logic and consistency, to the observance of both of these days.

As this would be an unpleasant necessity, and one which in the long run would become exceedingly burdensome, the idea naturally suggests itself, that it is highly improbable that God has ever imposed it. That, after all, we may have misconstrued certain events which have hitherto been regarded as furnishing abundant proof that Sunday-keeping is of apostolic origin. In order that we may be doubly sure that you have not misjudged respecting this, we propose to put you upon your proof. Where is it recorded, in so many words, that Christ, his apostles, or those converted under their preaching, ever kept, or attempted to keep holy one single first day of the week? You answer, Nowhere, and continue that your belief that they did, rests upon certain facts incidentally brought to view in the New Testament. Here then, is a ray of light. Our first inquiries revealed the fact, that the superstructure of your faith was reared upon the shifting sand of precedent, instead of the fixed rock of precept. The answer to our second, already suggests the possibility that another glance will show the whole thing to be a delusion which owed its existence to an unwarrantable deduction from admitted facts. This will become more evident as we proceed.

We have neither the space nor the disposition to enter into an examination in detail, of even all of the limited number of passages which are quoted in defense of the views which we are combating.

We call attention first to the language of Rev. i, 10. "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." These words of John are often cited by our opponents as containing a recognition of what they are pleased to term the "Christian Sabbath." The manner in which this is obtained, though it cannot claim the merit of ingenuity, furnishes such a striking illustration of the extent to which prejudice and preconceived notions can cloud the judgment and blunt the perceptions of minds that are naturally acute, that it demands a passing notice. The syllogism which is ordinarily used for this purpose, runs substantially as follows:

First, The Lord has a day in this dispensation which is peculiarly his own, since the Holy Spirit gives this appellation to the one on which John was in the Spirit.

Secondly, Christians ought therefore, to celebrate it in a suitable manner.

Thirdly, The first day of the week was the one to which the revelator referred, and should, consequently, be observed with great solemnity.

With the first two points we shall not quarrel. All that we ask is, that those who urge them, will act the part of consistency, and follow them to their legitimate results as they will be made to appear farther on. The third, we unhesitatingly pronounce a *non sequitur*, a begging of the question, so bold, that none can fail to recognize it as such; a dogmatic assertion that their view is right, without a scintilla of evidence to rest it upon. The text, standing alone, by itself, barely proves that there was a day known, as late as the writing of the Apocalypse, as the Lord's. While unexplained by other scriptures, we would be as much in the dark respecting the one which bore this distinguishing title, as though we had never heard of its existence. We cannot even determine from it whether it is of annual or weekly recurrence. One, with a show of logic, might insist that it was the day of Christ's nativity, here alluded to. Another, that it was that of his resurrection. Again, the classes to which the last two belong, might be so sub-divided that one would understand that these days returned yearly, the other weekly. And thus we might multiply inferences without number. So that should we approximate as nearly to certainty as we might under the circumstances, we could only say with confidence, that if the annual theory were right, then we must be on at least one in every seven years. But if that be wrong, and the weekly right, then our chances would be as one to seven.

Fortunately, there is a way of escape from a position so disagreeably uncertain. The Scriptures, in this, as in most other cases, will furnish the key that will unlock the mystery. The very familiarity with which John speaks of the Lord's day, renders it certain that it was well known to all. This being so, it would be strange indeed if no trace of its origin and history could be found upon the sacred pages. But if they are there, it will be an easy matter to determine whether the first or some other day, was the one upon which the apostle witnessed that sublime panorama of coming events, reaching even beyond the limits which history has yet attained. Take your Bible, therefore, and search patiently for the chapter or the verse which registers an act or a word of Jehovah, which clearly indicates that he has at any time bestowed upon the first day of the week, honors which rendered it especially his own. Our word for it, you will not find what you desire between its lids. Though it is many times mentioned in both Testaments, the same Spirit which you claim inspired John to designate it as the Lord's day in the Revelation, afterward, while guiding his pen in writing the gospel, always refers to it by the use of its proper numeral; facts which are strangely mysterious, if you be right; for it would be difficult to explain why it was that the Lord having a day of his own, in a sense higher than that in which all belong to him, should have spoken of it but this once in the possessive case. To our mind, the conclusion is irresistible that the words in controversy, have had a misapplication. Nor need we travel far before discovering where the difficulty lies. The very men who have made the mistake, have furnished an index finger which points so directly to the source of all this trouble, that we have but to look where it indicates, and the mystery is at once unveiled. Times without number have clergymen read with solemn emphasis, and devout congregations sung with the spirit, if not the understanding, the following:

"Another six day's work is done,
Another Sabbath is begun:
Return my soul, enjoy thy rest,
Improve the day that God hath blessed."

—Church Psalmist.

There is, then, a day which "God hath blessed." Listen again, and we shall ascertain which it is that has received this benediction:

"Again the day returns of holy rest;
Which, when he made the world, Jehovah blessed.
When, like his own, he bade our labors cease,
And all be piety, and all be peace."

—Church Psalmist.

The allusion here made is unquestionably to Gen. ii, 3. "And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God had created and made."

It affords us important aid at this juncture, since the passage to which it refers furnishes the most indubitable evidence that in the beginning God made a marked difference between the days of the week, so far discriminating in favor of the seventh, as to bless and sanctify it. Having learned thus much, and knowing that the Lord is not fickle, that he should without cause withdraw his favor from one day, and give it to another, and having seen that the first day when placed in the scales has been found wanting, we are now prepared to examine the strongly presumptive claims which the seventh lays to the honor of being the only one which can properly be denominated the Lord's day. These claims are based upon the following scriptures, and many others of like import, but which it will be unnecessary to quote here. First, "And he said unto them, this is that which the Lord hath said: to-morrow [*i. e.* the seventh day,] is the rest of the holy Sabbath unto the Lord." Ex. xvi, 23. "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. xx, 10. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. xx, 11. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, [*i. e.* the Lord's holy day,] and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." Isa. lviii, 13, 14.

From the above it is clearly deducible that the Sabbath day and the Lord's day were identical. For inspiration, while referring to the former, applies to it (as in the case of Isa. lviii.) the term Sabbath, and my holy day, in a manner which shows that they were considered but different names for the same thing. It is manifest therefore, that following the example set us, we can with propriety substitute the latter for the former, wherever it occurs.

Again, as the Sabbath has once been set apart by solemn act of God as a day which belonged to him exclusively, it must ever remain such, till by an equally clear expression of his will, all days are reduced to a common level, or another receive the sanctity that had been previously attached to the one which he had claimed. As this has never been done, since the commandment has not been repealed, and since it is true that even though it had, the seventh day would still remain the Sabbath, because its claims to this distinction are even older than the commandments themselves, reaching back to the first week of creation, it follows, that it entered the new dispensation, clothed with the same dignity, and shining with the same lustre, which characterized it in the old. This being the case, whenever reference is made to it in the New Testament, it would be legitimate to make mention of it by the use of its old and familiar name, Lord's day. And as the definite article *the* is used by John, it is evident that there was but one day known as such. We conclude, therefore, that this is the one of which he spake. Without further comment, we pass to the consideration of the other points, with the simple request that we may be allowed to correct the syllogism before us in such a manner, that its teachings will accord with the facts in the case. It will then read:

First, The Lord has a day in this dispensation which is peculiarly his own, since the Holy Spirit gives this appellation to the one on which John was in the Spirit.

Secondly, Christians ought, therefore, to celebrate it in a suitable manner.

Thirdly, The seventh day of the week was the one to which the revelator referred, and should be observed with great solemnity.

(To be continued.)

Historical Department.

Prophecy is History in Advance.

BOWER'S ESCAPE FROM THE INQUISITION.

(Concluded.)

THE other instance of the cruelty of the Inquisition, related in the spurious account of my escape published by Mr. Baron, happened some years before I belonged to the Inquisition; and I do not relate it as happening in my time, but only as happening in the Inquisition of Macerata. It is related at length in the annals of that Inquisition, and the substance of the relation is as follows: An order was sent from the high tribunal at Rome, to all the Inquisitors throughout Italy, enjoining them to apprehend a clergyman minutely described in that order. One answering the description in many particulars being discovered in the diocese of Osimo, at a small distance from Macerata, and subject to that Inquisition, he was there decoyed into the Inquisition, and by an order from Rome, so racked as to lose the use of his senses. In the mean time the true person being apprehended, the unhappy wretch was dismissed by a second order from Rome; but he never recovered the use of his senses, nor was any care taken of him by the Inquisition. Father Piazza, who was then Vicar at Osimo to Father Montecicoli, Inquisitor at Macerata, and died some years ago a good Protestant, at Cambridge, published an account of this affair, that entirely agrees with the account I read of it in the records of the Inquisition.

The deep impression that the death of my unhappy friend, the most barbarous and inhuman treatment he had met with, and the part I had been obliged to act in so affecting a tragedy, made on my mind, got at once the better of my fears; so that forgetting in a manner the dangers I had till then so much apprehended, I resolved, without further delay, to put in execution the design I had formed of quitting the Inquisition, and bidding forever adieu to Italy. To execute that design with some safety, I proposed to begleave of the Inquisitor to visit the Virgin of Loretto, but thirteen miles distant, and to pass a week there; but in the meantime, to make the best of my way to the country of the Grisons, the nearest country to Macerata, out of the reach of the Inquisition. Having therefore, after many conflicts with myself, asked leave to visit the neighboring sanctuary, and obtained it, I set out on horseback the very next morning, leaving, as I proposed to keep the horse, his full value with the owner. I took the road to Loretto, but turned out of it at a small distance from Recanati, after a most violent struggle with myself, the attempt appearing to me, at that juncture, quite desperate and impracticable; and the dreadful doom reserved for me, should I miscarry, presented itself to my mind in the strongest light. But the reflection that I had it in my power to avoid being taken alive, and a persuasion that a man in my situation might lawfully avoid it, when every other means failed him, at the expense of his life, revived my staggered resolution; and all my fears ceasing at once, I steered my course, leaving Loretto behind me, to Rocca Contrada, to Fossobrone, to Calvi in the dukedom of Urbino, and from thence through the Romagna into the Bolognese, keeping the by-roads and at a good distance from the cities of Fano, Pesaro, Rimini, Forli, Faenza, and Imola, through which the high road passed. Thus I advanced very slowly, travelling, generally speaking, in very bad roads, and often in places where there was no road at all, to avoid, not only the cities and towns, but even the villages. In the meantime, I seldom had any other support but some coarse provisions, and a very small quantity even of them, that the poor shepherds, the countrymen, or wood cleavers, I met in those unfrequented by-places, could spare me. My horse fared not much better than myself; but, in choosing my sleeping place, I consulted his convenience as much as my own, passing the night where I found most shelter for myself, and most grass for him. In Italy there are a very few solitary farm houses or cottages, the country

people there all live together in villages; and I thought it far safer to lie where I could be any way sheltered, than to venture into any of them. Thus I spent seventeen days before I got out of the ecclesiastical state; and I very narrowly escaped being taken or murdered on the very borders of that state; it happened thus:

I had passed two whole days without any kind of subsistence whatever, meeting with nobody in the by-roads that would supply me with any, and fearing to come near any house, as I was not far from the borders of the dominions of the Pope. I thought I should be able to hold out till I got into the Modanes, where I believed I should be in less danger than while I remained in the papal dominions; but finding myself, about noon of the third day, extremely weak and ready to faint away, I came into the high road that leads from Bologna to Florence, a few miles from the former city, and alighted at a post house, that stood quite by itself. Having asked the woman of the house whether she had any victuals ready, and being told that she had, I went to open the door of the only room in the house, (that being a place where gentlemen only stop to change horses,) and saw to my great surprise, a placard pasted on it, with a most minute description of my whole person, and the promise of a reward of 800 crowns (about £200 English money) for delivering me up alive to the Inquisition, being a fugitive from the holy tribunal, and of 600 crowns for my head. By the same placard, all persons were forbidden, on the pain of the greater excommunication, to receive, harbor, or entertain me, to conceal, or screen me, or to be any way aiding and assisting me in making my escape. This greatly alarmed me, as the reader may well imagine; but I was still more affrighted, when entering the room, I saw two fellows drinking there, who, fixing their eyes upon me as soon as I came in, continued looking at me very steadfastly. I strove by wiping my face, by blowing my nose, by looking out of the window, to prevent their having a full view of me. But, one of them saying, "The gentleman seems afraid to be seen," I put up my handkerchief, and turning to the fellow, said boldly, "What do you mean, you rascal? Look at me—am I afraid to be seen?" He said nothing, but looking again steadfastly at me, and nodding his head, went out, and his companion followed him. I watched them, and seeing them, with two or three more, in close conference, and no doubt consulting whether they should apprehend me or not, I walked that moment into the stable, mounted my horse unobserved by them, and while they were deliberating in an orchard behind the house, rode off at full speed, and in a few hours got into the Modanese, where I refreshed both with food and with rest, as I was there in no immediate danger, my horse and myself. I was indeed surprised to find that those fellows did not pursue me; nor can I in any other way account for it, but by supposing, what is not improbable, that as they were strangers, as well as myself, and had all the appearance of banditti, or ruffians flying out of the dominions of the Pope, the woman of the house did not care to trust them with her horses. From the Modanese I continued my journey, more leisurely through the Parmesan, the Milanese, and part of the Venetian territory, to Chiavenna, subject with its district, to the Grisons, who abhor the very name of the Inquisition, and are ever ready to receive and protect, all who, flying from it, take refuge, as many Italians do, in their dominions. However, as I proposed getting as soon as I could to the city of Bern the metropolis of that great Protestant canton, and was informed that my best way was through the cantons of Ury and Underwald, and part of the canton of Lucern, all three popish cantons, I carefully concealed who I was, and from whence I came. For, though no Inquisition prevails among the Swiss, yet the Pope's nuncio, who resides at Lucern, might have persuaded the magistrates of those popish cantons to stop me, as an apostate and deserter from the order.

Having rested a few days at Chiavenna, I resumed my journey quite refreshed, continuing it through the country of the Grisons, and the two small cantons of Ury and Underwald, to the canton of Lucern. There I missed my way, as I was quite unacquainted with the country, and discovering a city at a distance, was

advancing to it very slowly, as I knew not where I was; when a countryman whom I met, informed me that the city before me was Lucern. Upon that intelligence, I turned out of the road as soon as the countryman was out of sight; and that night I passed with a good-natured shepherd in his cottage, who supplied me with sheep's milk, and my horse with plenty of grass. I set out very early next morning, making the best of my way westward, as I knew that Bern lay west of Lucern. But, after a few miles, the country proved very mountainous, and having traveled the whole day over mountains, I was overtaken among them by night. As I was, looking out for a place where I might shelter myself during the night, against the snow and rain, (for it both snowed and rained,) I perceived a light at a distance, and making toward it, got into a kind of a foot-path, but so narrow and rugged that I was obliged to lead my horse, and feel my way with one foot, (having no light to direct me,) before I durst move the other. Thus, with much difficulty, I reached the place where the light was, a poor little cottage, and knocking at the door, was asked by a man within, who I was, and what I wanted? I answered that I was a stranger, and had lost my way. "Lost your way?" replied the man, "there is no way here to lose." I then asked him in what canton I was, and upon his answering, that I was in the canton of Bern, "I thank God," I cried out transported with joy, "that I am." The good man answered, "And so do I." I then told him who I was, and that I was going to Bern, but had quite lost myself, by keeping out of the high roads, to avoid falling into the hands of those who sought my destruction. He thereupon opened the door; received and entertained me with all the hospitality his poverty would admit of; regaled me with sour crout and some new laid eggs, the only provisions he had, and clean straw with a kind of rug for my bed, he having no other for himself and wife. The good woman expressed as much satisfaction and good nature in her countenance, as her husband, and said many kind things in the Swiss language, which her husband interpreted to me in the Italian; for that language he well understood, and spoke so as to be understood, having learned it, as he told me, in his youth, while servant in a public house on the borders of Italy, where both languages are spoken. I never passed a more comfortable night; and no sooner did I begin to stir in the morning, than the good man and his wife came both to know how I had rested; and, wishing they had been able to accommodate me better, obliged me to breakfast on two eggs, which Providence, they said, had supplied them with for that purpose. I then took leave of the wife, who, with her eyes lifted up to Heaven, seemed most sincerely to wish me a good journey. As for the husband, he would by all means attend me to the high road leading to Bern; which road, he said, was but two miles distant from that place. But he insisted on my first going back with him to see the way I had come the night before; the only way, he said, I could have possibly come from the neighboring canton of Lucern. I saw it, and shuddered at the danger I had escaped; for I found that I had walked and led my horse a good way along a very narrow path on the brink of a very dangerous precipice. The man made so many pious and pertinent remarks on the occasion, as both charmed and surprised me. I no less admired his disinterestedness than his piety; for, upon our parting, after he had attended me till I was out of all danger of losing my way, I could by no means prevail upon him to accept of any reward for his trouble. He had the satisfaction, he said, of having relieved me in the greatest distress, which was in itself a sufficient reward, and he cared for no other.

I reached Bern that night, and proposed staying some time there; but being informed by the principal minister of the place, to whom I discovered myself, that boats were frequently down the Rhine, at that time of the year, with goods and passengers from Basil to Holland, and advised by him to avail myself of that opportunity, I set out accordingly the next day, and crossing the popish canton of Soleurre in the night, but very carefully avoiding the town of that name, I got early the next morning to Basil. There I met with a most friendly reception from one of the

ministers of that place, having been warmly recommended to him by a letter I brought with me from his brother at Bern. As a boat was to sail in two days, he entertained me very elegantly during that time at his house, and I embarked the third day, leaving my horse to my host, in return for his kindness.

The company in the boat consisted of a few traders, of a great many vagabonds, the very refuse of the neighboring nations, and some criminals flying from justice. But I was not long with them; for the boat striking against a rock not far from Strasburgh, I resolved not to wait till it was refitted, (as it was not my design to go to Holland) but to pursue my journey partly in the common diligence or stage-coach, and partly on post horses, through France into Flanders.

Having got safe into French Flanders, I there repaired to the college of the Scotch Jesuits at Douay, and discovering myself to the rector, I acquainted him with the cause of my sudden departure from Italy, and begged him to give immediate notice of my arrival, as well as of the motives of my flight, to Michael Angelo Tambuvini, general of the order, and my very particular friend.

The rector wrote, as I had desired him, to the general, and the general, taking no notice of my flight, in his answer, (for he could not disapprove it, and did not think it safe to approve it,) ordered me to continue where I was till further orders. I arrived at Douay early in May; and continued there till the latter end of June, or the beginning of July, when the rector received a second letter from the general, acquainting him, that he had been commanded by the congregation of the Inquisition, to order me wherever I was, back to Italy; to promise me, in their name, full pardon and forgiveness, if I obeyed; but if I did not obey, to treat me as an apostate. He added, that the same order had been transmitted, soon after my flight, to the nuncios at the different Roman Catholic courts, and he, therefore, advised me to consult my own safety without further delay.

Upon the receipt of the general's kind letter, the rector was of opinion that I should repair by all means and without loss of time, to England, not only as the safest asylum I could fly to in my present situation, but as a place where I should soon recover my native language, and be usefully employed, as soon as I recovered it, either there or in Scotland. I readily closed with the rector's opinion, being very uneasy in my mind, as my old doubts, in point of religion, daily gained ground, and new ones arose upon my reading (which was my only employment) the books of controversy I found in the library of the college. The place being thus agreed on, and it being at the same time settled between the rector and me, that I should set out on the very next morning, I solemnly promised, at his request and desire, to take no kind of notice, after my arrival in England, of his having been any ways privy to my flight, or of the general's letter to him. This promise I have faithfully and honorably observed; and should have thought myself guilty of the blackest ingratitude if I had not observed it, being sensible that, had it been known at Rome, that either the rector or general had been accessory to my flight, the Inquisition would have resented it severely in both. For, although a Jesuit in France, in Flanders, or in Germany, is out of the reach of the Inquisition, the general is not; and the high tribunal not only have it in their power to punish the general himself, who resides constantly at Rome, but may oblige him to inflict what punishment they please on any of the order obnoxious to them.

The rector went that very night out of town; and in his absence, but not without his privy, I took one of the horses of the college, early next morning, as if I were going for change of air, being somewhat indisposed, to pass a few days at Lisle; but steering a different course, I reached Alre that night, and Calais the next day. I was there in no danger of being stopped and seized at the prosecution of the Inquisition, a tribunal no less abhorred in France than in England. But, being informed by the general, that the nuncios at the different courts had been ordered, soon after my flight, to cause me to be apprehended in Roman Catholic countries, through which I might pass, as an apostate or deserter from the order, I was under no

small apprehension of being discovered and apprehended as such, even at Calais. No sooner, therefore, did I alight at the inn, than I went down to the quay; and there, as I was very little acquainted with the sea, and thought the passage much shorter than it is, I endeavored to engage some fisherman to carry me that very night, in one of their small vessels, over to England. This alarmed the guards of the harbor; and I should have been certainly apprehended as a person guilty, or suspected of some great crime, fleeing from justice, had not Lord Baltimore, whom I had the good luck to meet in the inn, informed me of my danger, and pitying my condition, attended me that moment, with his company, to the port, and conveyed me immediately on board of his yacht. There I lay that night, leaving every thing that I had, but the clothes on my back, in the inn; and the next day his lordship set me ashore at Dover, from whence I came in the common stage to London.

DO THE ANGELS COME ABOUT US?

Do the angels come about us?
Do they listen to our prayer?
Do they hover gently o'er us,
And our sorrows help to bear?
Do they bring us love and blessings?
Do they whisper words of cheer?
Do they give us faith for asking?
Do they tell us not to fear?

Do their wings bring joy from sadness?
Do they smile amid our woe?
Do they bring us hope and gladness?
And our fondest wishes know?
When the night is dark and starless,
And the heart sinks back in fear;
When the tempest rages wildest,
Do the angels hover near?

Do they bring the morning brightness
Over shadows dark and drear?
Do they tell us that the midnight
Of our sorrow brings us cheer?
Do they tell us where the star gem
Of a sweeter faith is found,
And still point us to the glory
When in Heaven we wear the crown?

Yes the angels come so near us,
That they hear our heart's deep prayer,
Fold their pinions gently round us,
Soothe our grief, dispel our care
And they bring us love and blessings,
Bring us hope and gladness bright,
Bring sweet joy and light and pleasure,
From the sadness of our night.

If we suffer then, who knoweth
What the angels may return;
If the Father gives us angels,
What sweet lessons may we learn.
If our path be one of sorrow,
Thorny, steep, and full of woe,
We may rest, for on the morrow,
Joy again our hearts shall know.

JENNIE DEWEY.

Health Institute, Aug. 5th.

THE GREATNESS OF GOD'S WORKS.

"Great and marvelous are thy works, Lord God Almighty." Rev. xv. 3.

WHEN the sun is set, and darkness covers the earth beneath, not only the lover of the marvelous and sublime, but especially the true child of God, can find in the starry vault above him a boundless sea of contemplation, an exhaustless mine of wealth.

Man with the aid of the telescope has laid hold upon distant worlds and subjected them to his scrutinizing gaze; has determined their density, and weight in tons; has measured their circumferences and diameters, and even the height of mountains upon their surfaces; has ascertained the exact time of their diurnal and yearly revolutions; and determined all the general laws that govern their existence as planets in the canopy of heaven.

Our earth, the third planet in order from the sun, is found to be nearly eight thousand miles in diameter. Saturn is nine hundred, and Jupiter fourteen hundred times larger than the earth. And yet all these revolve round, and derive their light and heat from the same sun, which is ascertained to be thirteen hundred thousand times larger than our earth.

Notwithstanding the vast size of the sun, it is believed to be much smaller than some of the fixed stars, the nearest of which is distant about thirty-eight thousand billions of miles.

Our sun is believed to be one of the stars of the milky way, situated in the south and inner side of the ring; which ring is termed an astral system; numbers of which systems like our own appear in the depths of space, as we raise the power of our telescopic instrument. Stars so remote that their light, traveling at the rate of two hundred thousand miles a second, would occupy thirty-five hundred thousand years in reaching our earth. Amazing thought! And yet if we could stand upon one of those distant worlds and stretch our vision to the heavens beyond we should doubtless discover them filled with the works of God.

"The heavens declare the glory of God, and the firmament sheweth his handiwork." Is it possible that the Almighty can for a moment regard our mundane sphere, which is as it were, impalpable dust as compared with the whole creation of God? And more: can man, vile, rebellious man, who has insulted that God, and defied the wrath of Heaven, be made the object of his favor, or partaker of his glory?

"And can it be, thou heavenly King,
That thou shouldst us to glory bring?
Make slaves the partners of thy throne,
Decked with a never-fading crown?"

Yes, it is possible. With God all things are possible.

Man has broken the law of God, and must needs incur its penalty. But Jesus has redeemed man. "For what the law could not do in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. viii. 3.

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich." 2 Cor. viii. 9. Yes, Jesus, the Son of God, commander of the hosts of Heaven, took our flesh, and dwelt among us; was tempted, afflicted, despised; wept over human woes; stooped to wash the feet of his servants; was condemned to a cruel, shameful death; and all for us. Yes, reader, for you and me.

"Amazing love, and can it be,
That thou, my Lord, shouldst die for me!"

"No," says the objector. "The infinity of God's creation forbids the possibility of so great a sacrifice being made for so worthless an object; almost the lowest order of created things." Before pronouncing too hastily let us take that magnifying glass and examine the eye of this butterfly. We find it contains seventeen thousand lenses, each as perfect as the human eye. Amazement! And yet this is only one of the wonders of the world beneath, unfolded to our astonished gaze by microscopic power.

Again: we divide a particle of matter into halves, and each of these parts into halves again; and so on. Now I ask, is it possible so to reduce these particles in size, as that they shall no longer possess the properties of one half, one fourth, &c.? I think not, even though our finite minds and imperfect vision cannot trace its intricacies below a certain point. As there are heights above us that we cannot measure, so also there are depths below us that we cannot fathom: but "All things are naked and open to the eyes of Him with whom we have to do." As therefore God has created the glories of the world above us, so also has he created the wonders of the world beneath us. Nothing is beneath his notice. "If I ascend up into Heaven thou art there; if I make my bed in hell; behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." As God is infinite in power, honor, and glory, so also is he infinite in love. The gift of his only Son is proof of that love.

"If the seas with ink were filled,
And were the skies of parchment made,
And every stalk on earth a quill,
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry,
Nor could the scroll contain the whole,
If stretched from sky to sky."

ADOLPHUS SMITH.

Ottawa Co., Mich.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 20, 1867.

URIAH SMITH, EDITOR.

THE SEVENTH-DAY SABBATH—IS ITS OBSERVANCE BINDING.

(Continued.)

HAVING now disposed of the ten commandments by making them the first covenant, and having that covenant abolished, because it was faulty, Mr. B. now gives us the following as a reason why it was faulty:

"This covenant we are told is faulty; and it is so in this respect: it neither teaches love to God, nor love to our neighbor. It does indeed speak of love; but not in such a way as to make it a part of the ten commandments. 'And showing mercy unto thousands of them that love me AND keep my commandments'—the love being quite different from the commandments. Those only got the blessing who did both. A person may obey without love; but cannot love without obeying what is obligatory."

Does he believe this, or does he say it to evade the force of the magic word *love*, contained in the commandments? We think it must be the latter, for how can a man in his senses, declare that a "person may obey without love." Hear the apostle on this point: "For this is the love of God that we keep his commandments." 1 Jno. v, 3. Love and the keeping of the commandments, are here shown to be one and the same thing, and obedience without love is simply impossible.

But let us see about the faultiness of these commandments. David says, "The law of the Lord is perfect converting the soul; the statutes of the Lord are right," &c. Ps. xix. Now one of two things must be true: the psalmist was speaking of the ten commandments, and they could not therefore be the *faulty* covenant; or, he referred to some other law. Aside from the ten commandments, which alone are called a law, we have in the former dispensation the law of commandments contained in ordinances. One of these two must therefore be the *perfect* and *right* law. But Paul shows conclusively that it could not be the latter, for he calls that "carnal," and says "it made nothing perfect," and "could not make him that did the service perfect," &c. Hence we are compelled to believe that the law in which David delighted, and which Paul himself called "spiritual," was God's moral law of ten commandments, and not the "faulty" covenant which waxeth old and vanisheth away.

To further strengthen his position he now takes refuge in the seventh chapter of Romans. The "blindness of mind" which characterizes our antinomian opponents is made apparent by their appeals to this testimony, which proves upon examination, to be a convincing chapter on the perpetuity of those very commandments our opponents would have it abolish. He first admits that Paul here has reference to the ten commandments by the use of the following language:

"Now the apostle seems to draw a comparison between the law of the land and the law of God; for it is this law he is speaking of as we can see by reading verse 7; for it is the same law all the way through. 'Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet? That law is the one forbidding covetousness; hence the one brought in here by Paul—the law written on stone.'"

Now before giving what we believe to be the apostle's true meaning in this chapter, we would like to ask Mr. B. how in the name of reason and common sense an old dead law, which waxed old and vanished away at the cross, could have been instrumental in converting Paul thirty years this side of the cross, and without which he "had not known sin?" and how that law which he calls "faulty," can be the same one that Paul calls "holy, just and true" in the 12th verse of this same chapter? When he can harmonize these difficulties perhaps he will not be so muddled with regard to the true meaning of this chapter.

w. c. g.

(To be continued.)

THE SIN AGAINST THE HOLY SPIRIT.

"WHEREFORE I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. xii, 31, 32.

Despair, which I have myself felt keenly, is usually the result of believing and feeling that one has committed the sin which hath no forgiveness. Such persons I think are all mistaken. At least many of them are, as each will point you to a distinct sin, differing from that of the others. But as the text teaches that there is but one such sin, those only who commit this sin have good cause to despair. That all such despairing, fearing, trembling souls are mistaken, I judge from the fact that the Bible represents the careless as on the way to certain ruin, while it lavishes promised blessings upon those who tremble at the word of God and fear that they will fail of everlasting rest. For examples, see the boasting Pharisee, and the repenting Publican who dare not even raise his eyes to heaven. He smote his own breast and prayed, God be merciful to me a sinner. Again, those that are really lost, feel not the strivings of God's Spirit, but lay at ease in the arms of Satan. Those for whom there is hope have the care of good angels, and the Spirit strives with them. Satan strives for them, hence the person feels the collision of spirits, causing a great variety of feelings, one of which is despondency. The time will come when the lost will feel their condition; but I think no such one feels it now; hence all those persons with large conscientiousness and small hope, who feel that they are lost, are only imposed upon by Satan. They may have committed sin and in despair have given up the Sabbath. But they hear the evidences again, and feel deeply and weep over their condition; but feel that it is no use for them to try again to keep all the commandments of God. To such I would say, You have not committed that sin. You are all feeling. Those guilty of this sin are as unfeeling as the stones in the bottom of the ocean. Take hold of the truth again. And to all who are in despair let me address you in the language of the apostle, and the assurance of my own soul, "Resist the Devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you."

But what is the unpardonable sin? If I can give a distinct answer, the reader can know whether or not he has committed it. Mark the following points:

1. There is but one sin of this kind in the reach of sinners. The following expressions in the text prove this: "All manner of sin and blasphemy shall be forgiven unto men but the blasphemy against the Holy Ghost. He that speaketh against the Holy Ghost it shall not be forgiven him." A man may break each of the ten commandments, yet not commit the sin which hath no forgiveness. Without repentance and faith he must be lost. With these he may be saved.

2. Murder is considered the highest crime. The law of our country punishes it with the severest penalty. The Sabbath commandment may be greater than the precept, "Thou shalt not kill." But when we take into the account the education and views of the American people relative to these two precepts, the decision must be that murder is the highest crime.

When the Lord said, "All manner of sin," he must have included murder. Thank God, that by the precious blood of his dear Son, even the crimson stains of this terrible crime may be washed away. Despair not, dear, fainting brother. Your deep feelings have nearly driven you to insanity, and have almost unfitted you to reason calmly. God knows this, and by his prophet calls upon you in the following touching language, "Come now and let us reason together. Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. i, 18.

3. Sin cannot be committed against that of which men have no knowledge. Those who have no knowledge of God do not sin against him. Where there is no law, consequently no knowledge of the Lawgiver,

there is no transgression. Hence those who know nothing of the Holy Spirit, have never felt its power or seen its influence upon others, have not sinned against it.

4. Those who feel its influence to a degree, but do not yield complete obedience so as to enjoy its fullness; though they may have seen its influence upon others, but have hesitated, neither confessing the work of God nor rejecting it, do not commit this sin. They may by their extreme caution, and fear to commit themselves, even "quench the Spirit;" yet that grieved Spirit lingers and strives. Such do not commit the sin against the Holy Ghost.

5. But he who has knowledge of it, feels it and sees its influence upon others, and professes the work to be of God, then denies it and rashly says it is the work and power of the Devil, commits the sin which hath no pardon. Attributing the work of the Holy Spirit to Beelzebub was this sin in the days of Christ. It is the same now. This is very apparent from the fact that in close connection with my text is the following:

"And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself. How shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Verses 25-28.

Here are the historical facts, eighteen centuries old. The text declaring that there is but one such sin, and pointing that sin out, is the conclusion given as a warning to the rash and the comfort of the trembling, till the close of time. A word against the Son of man, it shall be forgiven, but a word against the Holy Spirit, never.

When a boy I listened with great interest to the relation by my father of the words of an aged servant of God as he was laboring to lift from the mire of despair some doubting souls who concluded from their bad feelings that there was no mercy for them. They doubted because they felt bad, and felt bad because they doubted. Oh! how cruel the Devil is to harness bad feelings up with doubts, and fasten them upon the mind, and set them running with lightning speed to hurl conscientious souls down the precipice of despair.

But to return to the relation. Said the minister: "But few persons have committed the unpardonable sin. In the so-called religious wars of the past, when an infidel led on his army against a professedly Christian nation, he was overcome and fell in battle. A ball entered his breast. The blood poured out in a stream. He caught his hands full of it, and in insult to the Son said, as he threw it toward heaven, 'Thou hast overcome me, thou Nazarene!' This man committed the sin which hath no forgiveness."

That this General found no pardon we believe, first, because he had no time to seek for it; and, secondly, he had no disposition to seek pardon. But the last words he spake were not against the Holy Ghost, they were against the Son. If that heaven-daring sinner had not before committed the sin unto death, and if he had had time and a disposition to repent, he could then have found mercy, even after he had flung the crimson current from his own veins into the face of the Son of God. All manner of sins shall be forgiven save one.

I close by saying, I present this subject to help the desponding, and as a warning to the rash whose hope ever rushes them forward, and whose conscientiousness, of which they have none too much, never blocks the wheel. Dear reader, the way to life is narrow; but the door of hope opened through the death of Christ into this narrow way, is as wide as the world. The love and pity of Christ is exalted as high as all your sins, piled one upon the other. The remedy will search and cure to the very depths of all your crimes, if you are not guilty of the one sin.

Christ came not to call the righteous to repentance; but to call and save just such repenting, despairing sinners as you are. You feel unworthy. Then look away from unworthy self to Christ, and be lost in the

worthiness of the Lamb. The hypocrite and the deceived plead their own worthiness, and thank God that they are better than other men, while the humble plead for pardon, and as faint hope revives, exalt the Lamb. The secret, if not the out-spoken sentiment, of their soul is,

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But when I hear it asserted by professed ministers of the gospel, and even such as profess the advent faith, that there is a higher law than that which was proclaimed in person by the great Jehovah and written by his own finger in tables of stone, I cannot believe the assertion true; and can only look upon it as speaking great words, even words of blasphemy, against the Most High. A higher law than the moral code uttered by the lips of the Most High and given in his own hand writing to men—the only moral code revealed in the word of God! And where is this higher law written? asked I of a young minister recently. Said he, "In men's hearts."

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I was almost discouraged in regard to an effort I had been making, and was on the point of giving up. A kind friend gave me words of encouragement, and oh! how the waves of gratitude surged around my heart. Words were inadequate to express my thanks for that encouragement.

Little things, all, and I might go on enumerating such, I know not how long, for I see them all along through the by-gone years. But you, my reader, doubtless have the same experience. These little things I have thought are like the tiny ripples on the surface of the broad ocean. The little efforts we make may seem to us overwhelmed and cast out of sight by the more successful efforts of others, and we may be tempted to cease our efforts. But we should not. If every little ripple were taken from the ocean, because it is so small and so easily lost from view, where would be the beauty we so much admire, and which is made by little sparkling ripples, in themselves almost nothing, but together with others they make this beauty. And thus it is with our little efforts for good; standing alone they may seem as nothing, but grouped with others they help to make earth an Eden. If we stop striving because we are less successful than others, the words "Well done" will never be spoken to us.

Rochester, N. Y.

M. J. COTTELL.

GOT THE BLUES.

This is in popular parlance, an expression of very common occurrence. It signifies, we understand, a discouraged and fretful condition of the mind. Nor is this affliction (for affliction it certainly is), of less frequent occurrence. Most of us know what it is from experience; and how thankful we have been to get relief from its depressing influence. Go where you will and you will find men and women suffering from this health-destroying malady. Nor are the people of God entirely free from it. But we rejoice in the fact that Christian temperance, as exhibited in the Health Reform, is working for them a permanent cure. I hope we shall soon get where the above-named expression will become entirely obsolete with us as a people.

Brother, sister, let us walk out on the firm platform of the present truth, which, as a bright and shining light, is shining brighter and brighter as we near the glorious consummation. Get the "Christian graces," and then you will never be troubled with the "blues," for the two are incompatible.

H. A. ST. JOHN.

Ransom Center, Mich.

CONTENTMENT.

HUMAN life, like the surface of the earth, is diversified, here a joy, and there a grief; now a calm, and then a storm. The bitter with the sweet is blended all through life's journey. Now we may be treading a flowery path; anon we meet with thorns and briers. To-day all is sunshine, and to our meager vision naught but happiness and prosperity appear; our cup of joy is running over. To-morrow, dark clouds of adversity may lower above us, and as full may be our cup of sorrow. To-day we are enjoying the society of dear friends; to-morrow they may be snatched from our embrace.

We might wish that it were otherwise. Yet in these the wisdom and goodness of God are manifest. Our life is but "a vapor that appeareth for a little time, and then vanisheth away;" and were it all joy, satisfied with earth, we might cease to strive for Heaven; forgetful of our mortality, immortality might cease to be the object of our desires. Were it all trials and gloom, were there no rift in the cloud, we might faint beneath our burdens. Our all-wise and merciful Creator "knoweth our frame, he remembereth that we are dust," and like a tender parent takes us by the hand. That dear Saviour who died for us, knoweth to sympathize with us. He is still able and willing to bear our griefs. He will not forsake us while we make him our portion. We may still hear him say, "Lo, I am with you always, even unto the end of the world."

And yet in a sense it is true that life is what we make it. Brooding over our misfortunes, we may magnify mole hills into mountains, and in imagination

sink beneath burdens never to be borne; even the sweet may be made bitter. But having the love of God as the mainspring of every action, making it our first business to glorify him, we may confidently hope that his gentle hand will buoy us above the waves of adversity, and be at peace, contented, assured that all will be well.

A contented mind is one of the greatest of blessings—a blessing which few possess, and yet one which it is the privilege of every one to enjoy. We read that "godliness with contentment is great gain;" and we may add, the two are inseparably connected. Without godliness we could not be really contented, were the world at our command. Were we in possession of the wealth of the Indies, and all the lore of ages; could we inscribe our name on the loftiest pinnacle of fame, and be had in admiration by the great of earth, yet without godliness, we are like a ship without ballast. The ambitious and worldly are ever discontented, ever aspiring after something beyond their reach, while the truly godly are contented in whatever lot may, in the providence of God, be assigned them. Then let us learn with the great apostle, in whatever state we are, therewith to be content.

J. Q. FOR.

Madison Co., N. Y.

Conference Department.

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

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

From Sister Brant.

A LITTLE more than a year has passed away since I commenced keeping the seventh-day Sabbath. When my attention was first called to the subject by an absent sister, my mind revolted at the idea of keeping as the Sabbath, one of the working days of the week, and working while others worshiped; yet something seemed to whisper, Don't be afraid to read on the subject. If it is God's truth, embrace it; if not, condemn it. I did read, and tried hard to quiet conscience and sustain myself in Sunday-keeping, but all to no purpose. Light had dawned on my pathway, and I felt that I must walk in it. I had often spoken of bearing the cross, despising the shame; but oh! how little I knew the full import of the words till I came to the spot where I must tell my brethren and sisters and all around me, that henceforth I must keep the Bible Sabbath. I felt then that I knew something of the deep meaning of those words, "Going forth to him without the camp, bearing his reproach."

But I have been sustained, and can now say with the apostle, Those things that were gain to me, I count but loss, for the excellency of the knowledge of Christ Jesus. Like many others I am too far from those of like precious faith to sustain social meetings on the Sabbath, though my companion and six more are trying to keep the Sabbath in this vicinity. The minds of many in the community have been called up to the subject, and it is astonishing to me with what flimsy excuses they will try to quiet their consciences, and pass on with the multitude to the Judgment.

Said one man to me not long since, "To-day is your Sabbath, is it not?" I replied "We feel that it is the Lord's Sabbath and are trying to keep it as such." "So do I," said he; "I can find nothing in the word of God to sustain the change." Yet he went right on to do business on that day and keep the first. He professed to love God and keep his commandments.

Another says, "I believe the seventh day is the right day to keep; but the cross is so great I cannot take it up." Oh! how can such read with pleasure the words, "He that hath my commands and keepeth them, he it is that loveth me; and if ye love me, ye will keep my commandments." I dare not trifle with these things, lest it be said, "In vain do ye worship me, teaching for doctrine the commandments of men."

And now I wish to say a word of encouragement to those who write, print, and send out the Review. If Christ will say in the great day of final reckoning, "Inasmuch as ye did it to one of the least of these my

brethren, ye did it unto me," what will be your reward who are weekly feeding so many with words of encouragement, of warning, of knowledge! Where could the scattered believers in Christ's speedy coming look for such comforting words; such strengthening food; such light for their pathway, if it were not for the Review. Then let the printers be encouraged, and you who have written, write again. You who have sent out the silent messengers, send others. They won't be lost.

And to you who are troubled, persecuted for your faith and hope, I would say, Bear it patiently a little longer. He who watches the falling sparrow, will know when your cup is full. He waits with interest to remove the cup of affliction, and give you the crown of glory that fades not away.

And here I want to acknowledge a debt of gratitude I owe to some unknown hand, and to whom shall I ascribe it? I refer to the receipt of the Review, paid for to Vol. 31. Shall I ascribe it to a kind Providence who has always so kindly watched over my interest? Yes I do, and thank his holy name; but that Providence moved some heart and hand to bestow the gift.

E. M. BRANT.

Clayton, Minn.

From Sister Holt.

DEAR BRETHREN AND SISTERS: As the invitation is to all, to avail themselves of the privilege so kindly extended to us in the letter department, I would say that I am trying to keep all the commandments of God and the faith of Jesus. I am thankful that I ever saw the light of present truth. How cheering the hope which buoys the fainting heart above this cold dark world of selfishness and sin, and points to the hour of Jesus' coming, to take his waiting, toil-worn ones to himself. I am striving to overcome that I may be there. Though my heart often shrinks in view of my weakness and unfaithfulness, and though I am very sensible that I am a great sinner, yet I feel like striving more and more to overcome, through the help of Him who is faithful and true. The rich reward promised to the faithful is worth any sacrifice of earthly good. My heart is often pained by open opposition from opposers of the truth; but I thank the Lord that thus far his grace has been sufficient for even this. I feel to give all honor to the reform in all points, and am trying to practice it. Pray for me that I may so live as to have the protection of Him who has promised to be the widow's God, and the father of the fatherless. I need much grace, I have much to overcome; but I desire to be so humble, and walk so circumspectly before the Lord that I can claim his promises. I hope to overcome and behold the King in his beauty.

M. A. HOLT.

Vermont.

From Sister Dibble.

DEAR BRETHREN AND SISTERS: As I read your cheering testimonies in the Conference Department, I feel to cast in my mite as one striving for the kingdom by trying to keep all the commandments of God, and having the faith of Jesus. It is about two years and a half since I first saw the light of present truth; and I rejoice to say and feel that the more I search the Scriptures of truth, the brighter the light shines. Yes, precious Bible! what a treasure! how rich to the hungry soul are its precious truths, direct from the lips of the dear Redeemer! How consoling to the weary traveler are the precious promises therein contained! Had we, lonely ones, no other source of comfort than the divine word and the accompanying Holy Spirit, we should still have no cause to complain; but, on the contrary, bless God for the daily manna which still remains for those who murmur not in the way that God leads his chosen people. And then the many minor helps we have as aids to the heavenly Canaan: the Review, with its counsel and encouragement, the Health Reform, just in time to repair our broken and wasted constitutions, Spiritual Gifts, Thoughts on Revelation, and all the others on present truth. These, if appreciated and lived out, would be sufficient it would seem to fill up our moments so profitably that there would be no room for the adversary to whisper doubts, discouragements, and murmurings. Then let us gird on the armor of God and press on our way to the end of the Christian race. Pray for us scattered ones that we be gathered with you to Mount Zion.

M. F. DIBBLE.

Wyoming Co., N. Y.

The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 20, 1867.

SUNDAY-KEEPING IN A NUT-SHELL. The illustration given by Bro. Littlejohn this week in his article on the law and Sabbath embraces in one sentence the whole sum and substance of the Sunday institution. Take out of it the part that a heathen emperor and the papal Man of Sin have acted in its institution and promulgation, and a vestige of it could not be found. Verily it is a "coin which by the friction of centuries has been worn so smooth that its date can with difficulty be deciphered; but when subjected to the heat of the crucible there is plainly brought out the crown of an emperor on one side and the tiara of a pope on the other."

THE OHIO CONFERENCE.

Fifth Annual Session.

PURSUANT to the call of the Committee through the Review, this Conference assembled in session at Lovett's Grove, Wood Co., Ohio, on Thursday, August 1, 1867, at 6 P. M. Prayer by Eld. J. N. Loughborough.

The delegates to the Conference were then called for, and their credentials examined. Number of delegates present, nine, representing eight churches. Two churches were represented by letter.

As recommended by General Conference, the following resolution was adopted as Sec. 3, Art. vii, of our State Conference constitution.

This Conference may at its discretion invite all persons present who are members of our churches in good standing to take part in the discussion of business, but not to participate in voting.

On motion, all members present in good standing, were invited to take part in the deliberations of this Conference.

Minutes of previous meeting called for, read and accepted.

The following committees were appointed.

On Resolutions. Elders J. H. Waggoner, J. N. Loughborough, and I. D. Van Horn.

On Nominations. Eld. I. D. Van Horn, and Brn. Geo. Smith, and Levi Gregory.

To audit and settle accounts with ministers. Brn. M. Kittle, Jno. Clarke, R. Humphries, Geo. Smith, Wm. Crous, and Jos. Clarke.

Adjourned to Friday morning, at 9 A. M.

Second Session. Met according to adjournment. On motion, it was resolved to add the resolution on page 15 of General Conference minutes, that a committee of six be appointed to assist in settling accounts with ministers, to page 4 of the Ohio Conference minutes.

Also it was resolved to add to Art. iv, page 5, two resolutions respecting the expulsion of members, calling them Secs. 3 and 4. See report of Mich. Conference.

The Treasurer's report was then called for, read and approved as follows:

Amount of funds on hand at the time of last report,	\$ 666.43.
Amount received during the year,	885.82.
Total,	\$1552.25.

Expenditures during the year, \$1100.00.

Balance in the Treasury	452.25.
Aug. 1, 1867,	

Total, \$1552.25.

JOHN MEARS, Treasurer.

By request, the name of Lovett's Grove church, was changed to Bowling Green, Wood Co., O., as the Lovett's Grove post office has been discontinued.

By request, the church in Jackson is hereafter to be called the church in Fremont, and the churches of Green Springs and West Townsend are by their desire, united and named the church in Clyde.

Credentials were granted to Bro. Waggoner for the ensuing year, the General Conference committee having decided that he be located in Ohio.

Report of the committee on resolutions called for, read, and separately considered, and unanimously

adopted (see report of General Conference), viz., 1. Instructing church clerks, not to give letters of commendation without the voice of the church. 2. A resolution discouraging the removal of members of churches for trivial reasons, or without consent of the church. 3. A resolution stating to whom the ordinances belong. 4. A caution against the dealing in patent rights. 5. Protest against S. D. Adventists going about the country peddling, and at the same time presenting points of present truth; the church deeming such a mingling of sacred and common things irreverent and wholly improper. 6. A resolution expressing our confidence in Spiritual Gifts. 7. A resolution calling the attention of all to the work entitled Appeal to Mothers. 8. Health Reform an important feature of "present truth." 9. A resolution recognizing the hand of God in the establishment of the Health Institute. 10. Dress, recommending Judson's Letter, and the pamphlet containing this and Conference resolutions on the same subject. 11. A resolution recommending the reform dress as worn at the Health Institute. 12. A resolution deprecating war as a violation of the teachings of Christ. 13. A resolution of humility, in view of general self-laudation at the time of the close of the war of the great rebellion.

Committee on nominations reported, naming the following persons for officers for the ensuing year:

For President, Eld. J. H. Waggoner, Bowling Green, Wood Co., O. Secretary, Jos. Clarke, Portage, Wood Co., O. Treasurer, John Mears, Bowling Green. Executive committee, J. H. Waggoner, O. Mears, Geo. Smith.

On motion, the report of the committee was accepted and the nominations acted upon as a whole, and they were thus unanimously elected.

Distribution of labor came next in order. Calls from various parts of Ohio were made and considered. Adjourned till 3 P. M.

Afternoon. Third session. Opened by prayer by Eld. Waggoner. The following resolutions were adopted:

1. That we recommend to the brethren and sisters in Ohio to unite in daily prayer to the Lord of the harvest, to send forth laborers; and to set apart the tenth day of September next, as a day of fasting and prayer for that object.

2. That the churches in Ohio be requested to pay into the State Treasury, all moneys received into their church funds.

3. That the church in Orwell be permitted to retain 10 per cent of their funds, for a charitable object.

4. That we appropriate \$50.00 of our Conference funds to the Gen. Conf. Missionary Fund.

5. That we appropriate \$50.00 of our Conference funds to the S. D. A. P. Association.

6. That we appropriate \$50.00 of our Conference funds to the charitable fund of the Health Institute.

7. That we tender our thanks to the church of Bowling Green for entertaining this Conference.

8. That the minutes of this Conference be published in the Advent Review.

Adjourned to the call of the committee.

I. N. VAN GORDER, President.

JOS. CLARKE, Secretary.

OHIO CONFERENCE ADDRESS.

TO THE S. D. A. CHURCHES IN OHIO: In the great mercy of our God we have been permitted to meet again in Conference, and having considered the state of the cause, we feel constrained to address you in this manner.

I. We see no reason why we should feel discouraged in this great work. The Lord has continued to bless us in all our unfaithfulness and unworthiness. During the past year we have been enabled in his good providence to have more labor than usual in this State, and we have all rejoiced over the success which attended it both in new fields and among the churches. Circumstances have hindered the carrying out of the design of having many or all of the churches visited previous to the Conference; but we are gratified to know that they are generally free from difficulties and trials, so that at this time we are not aware of any circumstances which call for the special labor of the

ministers among the churches. In these days of darkness, trials, and temptations, we truly rejoice that such a state of peace and outward prosperity attends you.

In connection with these facts it will be cheering to all to know that through the kind consideration of the General Conference we have secured the services of two ministers from Michigan for the ensuing year, who expect to spend the entire year in this State; and not, as has been mostly the case in time past, labor a few months and then return to their own Conferences. This, we trust, will be the means of securing a more permanent, healthy state of the cause.

II. But while we congratulate you on the peaceful state of the churches, we would not have you deceived in regard to Satan's wiles and devices. We sometimes mistake quiet for prosperity, and think because we have no present, visible conflict with the enemy, that therefore he is not laboring for our overthrow. He works not only with power and signs and lying wonders, but "with all deceivableness of unrighteousness;" and it is often much easier to overcome or stand free from his signs and wonders, than to resist the subtle influence of his mild and pleasing deceptions. As avowed hatred is less dangerous than flattery, so is active persecution less soul-destroying than the seductive arts which soothe and throw us off our watch. As has been written,

"Far more the treacherous calm I dread,
Than tempests bursting o'er my head."

We beseech you not to be deceived by the enemy of all righteousness in this respect. Do not mistake indifference for inward peace. Do not lose sight of the truth that lukewarmness is nauseous in the mouth of the faithful and true Witness. And we urge you to the necessary work of self-examination, to see whether you are indeed active, earnest, zealous Christians; whether you are hungering and thirsting after righteousness; whether the prosperity of God's cause and the honor of his name are dearer to you than any or all earthly interests. We thus entreat you because we fear that many of you are not as much alive to the wants of the cause, do not realize the perils of the times and the near coming of the Lord, as in days past. Brethren and sisters, "THE LORD IS COMING!" And do we indeed believe it? Is it our abiding incentive to duty? Do we daily and hourly make our calculations in reference to this great truth? Are we really preparing for that day? or for many days to come in this evil state? "Where your treasure is, there will your heart be also," and so will your destiny be decided when Jesus shall come to save them that have made a covenant with him by sacrifice. We do not expect that such as are lukewarm will at once realize it, or understand the danger of the position they occupy; nor do we think that any of us realize the importance of the present hour, the magnitude of the wants just before us, and the weight of our responsibility in relation to them. And we do entreat you all without any exception to review your own position; to examine yourselves with care in the light of God's fulfilling prophecy, and see whether you stand where he can constantly approve and smile upon you. We may have this testimony that our "ways please God," and without this, all earthly joys and treasures are but a vain show. We cannot help fearing for the present professors of the third angel's message. We do not see among many of them that earnestness and fervent zeal that existed among them when their numbers were less and the perils of the passing hour not so great. "The fervent, effectual prayer" of faith is seldom offered. Special or present blessings are seldom sought. Because our wants are not realized we do not press our cases with urgency to a throne of grace. We have settled down in self-complacency because we have the truth, and felt little burden for those around us who "perish for lack of knowledge." We have cast off the burden of the cause from our hearts, and left the whole work to a few overtasked ministers. This is no fancy sketch, nor is it overdrawn. Have we not cause for fear? God will have a proved and faithful people to carry on his work. Are we striving to be such a people? Do not, we entreat you, pass lightly by this appeal, but

attentively consider it. Examine yourselves before God in humble, fervent prayer, and seek for the enlightening influence of his Spirit to assist you, that you may see and realize how far we are removed from the only source of consolation—the presence of our Saviour.

III. While it is well to look to our standing, it is not well to waste our time with mere regrets. We must arise and get nearer to our Father. We will try to lay before you some of the means whereby, in our judgment, this may be accomplished.

The Saviour directed us to pray the Lord of the harvest to send forth laborers. This, of course, devolves upon us wherever the circumstances of the cause demand an increase of laborers. How is it at the present time?

1. There is not a resident minister in the whole State of Ohio; nor is there a supply of lay brethren who feel called or qualified to take charge of the Monthly Meetings of the churches. Thus we are entirely destitute of laborers; entirely dependent on other Conferences for our labor. In consequence of this our labor is uncertain; we are not always able to get such as are acquainted with the field; it is inconvenient for the ministers thus to labor away from their own Conferences; and it is scarcely ever possible to get labor for the entire year. Such is our condition in regard to laborers.

2. Almost every church reports favorable fields in their immediate vicinities, and very urgent calls come from lone individuals, and even from places where scarcely anything is known of our faith. In fact, the calls come up from every direction—the fields are truly white to the harvest, and no laborers to answer to the calls. Now, brethren, we believe the Lord does not tell us to seek his face in vain; we are commanded to pray because he is willing to grant our requests. We believe that the very commandment to ask for a blessing carries with it the assurance that our prayers will be heard. Why, then, is it that these urgent calls for help have met no response from the body of believers in the truth? Why are we so earnest in pursuing our earthly interests, while the greatest interests of the cause are neglected, and so many are calling for help, and we shut our ears to their cries? Why is it that this commandment of our Saviour goes unheeded from month to month and from year to year? Has not the Saviour said, If ye love me ye will keep my commandments? And will our profession of love be accepted with him while disregarding a commandment which is given to draw out our hearts toward God and our fellow-men, and to prove in us that enlarged benevolence which is a leading characteristic of the gospel? If anything can prove that we are lukewarm, and in imminent danger of being spued out of the mouth of the Lord, it is this disregard of our Saviour's words on this point, wherein is shown our selfish, cruel indifference to the spiritual wants and eternal destiny of our fellow-men. We consider it quite unreasonable to expect to greatly enjoy the blessing of God, to arise from our lukewarm state, or to see the precious cause of truth revive, till we wake up to the near-coming of the Lord, to the importance of the work, and to our responsibility before God in view of his mercy to us in sending us this precious light, and to the faithful discharge of this much-neglected duty to God and our fellow-men.

We wish to record our deep regret that circumstances have caused us to neglect for some time past the wants of the churches in respect to Monthly Meetings, which have been found to be so useful in every State where they have been tried. We have lacked efficient aid to take charge of these meetings. This we regret. But we also regret that a wrong idea has obtained among the churches: viz., that the presence of a minister is necessary to the success of such meetings. From our observation we are convinced that unless something special calls for the attendance of a minister on such occasions, these meetings are most profitable if conducted by a lay brother and the work of the meetings devolves upon the churches. It seems to be natural to look to the minister to do the work when he is present, and thus the members place themselves under a restraint. While the minister may do his

work faithfully, and therefore be free before God, the members may be *pleased* more than *benefited*. They may go to their homes weak and barren of spirit because they have not been active in their duty. If the churches will look at this matter in a more correct light, and take hold of their duties promptly, the ministers may be filling positions which others cannot occupy, in carrying the truth to other places; and the truth will not only be built up in our hearts, but others will be brought to rejoice with us in the light, and be prepared to meet the perils soon to come. But if the time of the minister is consumed among the churches, the Spirit of God will be grieved away for our lack of Christian benevolence, and we will not be blessed as we would be if we would labor and practice self-denial for the sake of our fellow-men, and for the glory of God in the spread of the knowledge of his word. We invite you to carefully consider this matter. Rest assured that God has made us our brother's keeper, and his blood will be required at our hands if he is left to perish by our neglect. May the Lord prepare all of our hearts and minds for more active service in the cause of our heavenly Father.

Another means of rising may be found in a more perfect conformity to the adopted plan of Systematic Benevolence. Many are doing well in this respect; others adopt no system, or put their means far below a just valuation. No man can afford to defraud his soul of the blessing of God. We may deceive ourselves; but God is never deceived. He knows our hearts, and we shall all be closely tested at last. But while we are permitted to labor in his cause we should remember that the extent of our works is the measure of our faith. All beyond that is vanity.

IV. While we exhort you to labor more diligently in the cause, and to show your faith by your works, we would again remind you that all our works are but vanity unless growing out of personal piety and consecration to God, or having his love shed abroad in our hearts. While we know that a profession of love to God is nothing without obedience and love of his truth, we may err on the other hand in loving the truth or a theory of the truth without loving God. We fear there are those who show an interest in the success of the truth, and who would do all in their power to extend it, who yet do not draw near to God in their own hearts; who do not enjoy or seek a deep experience in the way of salvation. The truth is not the end we seek, but only the means. Its design is to draw our hearts out toward God; to sanctify and fit us for his holy kingdom. And though we may have all knowledge of its doctrines, and could speak with the tongue of an angel, and give all our goods to support the truth, or suffer persecution in its defense, if we have not love to God, we are nothing. There is no substitute for holiness of heart. If we enjoy this, the fruits will appear, and our works and labor of love will find acceptance with God, and be crowned with abundant success.

V. In conclusion, we would exhort you to bear in mind the resolution passed by our people in General Conference in regard to humbling ourselves before God for our ingratitude for his favors in the past. May the Lord lead us by his Spirit, and support us by his grace, that we may know how to discharge this important duty in his fear, that his smile may return to us; that the joy of his salvation may be restored to us; that sinners may be converted to God and his name be glorified in the earth.

OHIO CONF. COM.

News and Miscellany.

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

The Italian Government Displeased.—FLORENCE, August 16, Evening. The Italian government is displeased with the visit to Rome of the French General Dumont, and will soon look for a change in the treaty of last September.

—The jury in the Surratt trial having failed to agree, Judge Fisher discharged them on the 10th inst. The Judge afterward read a note prohibiting Mr. Bradley from practicing in that Court, which led to a challenge from the latter gentleman, and created great excitement.

Immense fraud on the Government by means of soldiers' discharge papers have been discovered.

There are apprehensions of the yellow fever becoming an epidemic at New Orleans.

Indian outrages in the territories continue, murders and robberies being fearfully frequent, even on the new railroad lines.

Opposition Gains in France.—PARIS, August 16. At an election recently held throughout the empire for members of the Councils General the Opposition made very heavy gains.

The Suspension of Secretary Stanton.—Mr. Stanton having declined to resign in compliance with the President's suggestion, was by him suspended from his office as Secretary of War, and Gen. Grant appointed in his place *ad interim*, Aug. 12. Mr. Stanton yielded, under protest, to the President's order. There are rumors of further disagreements in the Cabinet, according to the following dispatches:—

New York, August 13.

The Tribune's special says:

The suspension of Secretary Stanton has created some excitement and many speculations as to whose turn it will be next—Randall or Seward. It is the almost universal impression that both of these gentlemen will sever their connection with the administration, for the reason that both are disgusted with the President. Seward has leaned strongly toward Stanton in all his troubles with the President, and especially in this last one. This afternoon, after Cabinet meeting, the Ex-Secretary and Mr. Seward were out riding, and this, with other things, has given color to the report that Seward will leave the Cabinet by his own free will sooner than was expected.

The Herald's special says:

It is stated that the President desires that all of his Cabinet should send in their resignations that he may make a general revision of his council. Seward and McCulloch are believed to be in bad odor at the White House. Reports were in circulation looking to the speedy decapitation of Judge Hall and Gen. Sheridan.

The Times' special says:

The President intimated to-night that he will soon tender the office of Secretary of War to a distinguished Ex-Governor of New England, probably meaning Andrews, of Massachusetts.

The Tribune's special says:

Gen. Sheridan has written a letter to Gen. Grant, complaining bitterly of the conduct of Gen. Rousseau in New Orleans, stating that he exerted his influence with the rebel citizens to prevent the acceptance by them of Gen. Sheridan's construction of the reconstruction acts, and also of his general demeanor toward Sheridan.

It is not true that the President telegraphed to Gen. Steadman to take Mr. Stanton's place. Gov. Flanders, of Louisiana, has ordered an investigation of the connection of Ex-Governor Wells with the levee bond swindle.

The Adjournment of Congress.—Before Mr. Johnson gets through with the business he has laid out for himself, we think that the judgment of those members who opposed the adjournment of Congress will command the respect of the most conservative person in the Republican party. In his debate with Mr. Fessenden, it will be recollected that Senator Chandler, of Michigan, predicted that the previous conduct of the President gave every reasonable assurance that he could not be trusted without the restraint of a continual session of Congress, and maintained that the people demanded either that Mr. Johnson should be so restrained, or that he be deprived of all power to inflict injury upon the Reconstruction policy of Congress. This was the feeling of both of our Senators, and it was shared by the Radical portion of the Senate and House. But other counsels prevailed. Congress was adjourned. The healthful constraint of impeachment was removed by the sneers or the indifference of a certain portion of the Republican party, and four long months were gratuitously given to Andrew Johnson to obstruct and overturn what had been accomplished after eighteen months of vigilance and contest. In one month he has rid himself of the most important obstacle in his way; for he was evidently obliged to remove Mr. Stanton first in order to weaken and tear down the military power which Congress erected against him. He has still three full months in which to continue this work of destruction. What there is left when they meet again in November of all that Congress gained in a prolonged and incessant fight with him will be the result of a want of energy and skill on his part, not of foresight and wisdom on theirs. That new and more important responsibilities will devolve upon them in consequence of their mistakes there can be no room for doubt.—*Detroit Post*.

The New Ordeal.

FOREWARNED is forearmed; and though it is comfortable to take the optimistic view of events, and always the right thing to hope for the best under all circumstances, we are not to close our eyes to obvious facts, or to refuse to understand the tendency of things because it is not what we would like to believe. The

Earl of Shaftesbury was not talking utter nonsense when he quoted Senator Wade's Kansas speech as showing one of the dangerous tendencies of universal suffrage. More accurately speaking, it is the debasing tendency of ignorant suffrage against which there is need of warning. Whenever a considerable class of voters are illiterate and uninformed upon public questions, demagogism flourishes naturally, and there is a tendency even among party leaders of average wisdom and integrity to descend to low and dishonest arts, and cater to the prejudices of the multitude. This has always been an element of weakness and corruption in our politics. In the best-taught communities, where the people are trained in public schools, it is not entirely absent; and in the communities of the South and West, where the masses have had little opportunities for education, it has made our elections too often mere games of trickery and deception, in which the loudest brawler, the most impudent charlatan, and the most conscienceless panderer to the prejudices of the rabble was sure to win. We have increased this element by the rapid naturalization of foreigners, till it governs some of the chief cities; and our demagogues who control it thus secure themselves in power, whatever abuses they may commit.

To the foreign element we are now adding a still larger one, more untought and quite as susceptible of easy control; and very soon we shall add another in the hundreds of thousands of Asiatics who are pouring into the Pacific states, into whose heads the first idea of self-government has never entered. For we cannot go backward; we must go through with the experiment we have undertaken, for weal or woe. If we are to complete it successfully it will not be by refusing to recognize its possibilities of evil, but by foreseeing and providing against them, so far as that is now in our power. There are many thoughtful men who believe that the severest ordeal of our institutions is yet to come, and through this unlimited and unqualified extension of the suffrage. Nor does it relieve this apprehension to insist that the theory of universal suffrage is right; that whoever must support the government and obey the laws should have a voice in the making of the laws and the selection of their administrators. Those who have established the government, and maintained it at a great cost of treasure and blood, are not to yield such blind and unqualified allegiance to a theory as to surrender the control of affairs to those manifestly incapable of perpetuating free institutions. If the Chinese and Japanese should outnumber the Americans in California, it does not follow that they must be allowed to rule that State. Sufficient probation and preparation may at least be required, to fit them to comprehend their rights and duties as free citizens of a republic, without doing violence to the democratic theory. Michigan proposes to give suffrage to its Indians, and they are so few and so far civilized that there is no danger in the experiment. If they were numerous enough to outvote the white citizens, the latter might well hesitate before surrendering the state to their keeping.

The freedmen of the South are better fitted for full citizenship than either the Indians or Asiatics. They have seen freedom and longed for it all their lives; their instincts are right, and they are docile and eager to learn. The experiment of suffrage is tried by them under peculiarly favorable circumstances, and they are pretty certain to go right at first, substantially, through their connection with the party that has given them their liberty and clothed them with political power. But they are a nation of children, in knowledge and self-control. They are just beginning with the rudiments. The ten-year-old schoolboys of Massachusetts are infinitely better fitted for the exercise of political power. And their very docility and implicit trust in those who profess to be their friends exposes them to the arts of the demagogues. This was illustrated in the Richmond convention, last week. Even Hunnicutt saw the importance of holding the white Unionists of Virginia in the republican party, and endeavored to secure them hearing and fair treatment in the convention; but the petty demagogues circulating through the black mass were stronger than Hunnicutt, much as the freedmen trust him, and they disregarded his advice. The same class controls the freedmen at Charleston, and in most of the southern cities. And they hold them by promising to share among them the property of the South, to be confiscated for their benefit. When the negroes find that these and other promises cannot be kept, there will be danger that they will forsake not only the demagogues who have deluded them, but the party in whose name false promises have been made. The negro vote is secure for the republicans in the reconstruction elections; beyond that everything is uncertain and must be provided for. Or, if the freedmen control the new governments of the reconstructed states, how they will use their power is a matter for no little doubt and apprehension.

Education before the ballot, and as the essential preparation for it, would have averted in a great measure these and other dangers. The soundness of the principle was confessed, but stress of party necessity overruled its application. As the next best thing we must

press every means of education in connection with the ballot. The northern schools in the South should be more liberally sustained. They are as yet but a drop in the bucket to the immense need. Mr. Peabody's munificence should be brought into working effect as rapidly as possible. And the necessity for general education should be the constant theme of our Christian and political missionaries in the South. The establishment of a compulsory educational system by Congress for the South is not likely to be attempted; but if Congress may exhaust the treasury in feeding the southern poor, it may certainly do something for the instruction of her ignorant masses. At all events, and by all means and instrumentalities, the education of the people is to be secured. Accomplishing this soon enough, we shall pass through the great ordeal unscathed, and free institutions will stand. Neglecting it, who can say what ignorant suffrage and uncontrolled demagogism may bring in the next quarter of a century? There are evils more to be dreaded than war.—*Springfield Repub.*

A Year of Peace in Europe.

VERY remarkable have been the events in Europe illustrating the year of peace which began on August 24, 1866, by the signing of the treaty of Prague. Italy, with the exception of the city of Rome, has been united and strengthened; and already formidable efforts are making to redeem the Imperial City from the Papal rule which has so long cursed it. The old confederation of Germany has been consolidated in a great kingdom under a more liberal constitution than it has ever before enjoyed. Austria, though a constitutional monarchy in name for nearly twenty years, was practically an absolute despotism until a year ago; since then it has been forced to make great concessions to its subjects, to restore her old and liberal constitution to Hungary, and to permit her patriotic exiles to return and take their places in the councils of her country. England, displaying more influence in European affairs than she was supposed to possess, has by a timely interference prevented a renewal of war in Germany; and with more liberality or even greater shrewdness than she has had credit for, has conceded or else imposed on her people more liberal or else more deceptive Reform measures. France, forced to abandon her aggressive schemes in Mexico, turned her attention to the arts of peace, and won a great triumph in the display at Paris, to which have gathered, as to a feast of good fellowship, the lately belligerent monarchs and princes and warriors of Christian and infidel Europe. Very little indeed has been accomplished during that period which is not calculated to give the nations greater liberty of person and conscience, and advance them to a higher grade of civilization.—*Harper's Weekly.*

Obituary Notices.

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

DIED, in Davis Co., Iowa, June 22, 1867, after an illness of five months, sister Elizabeth Cowgill, wife of T. B. Cowgill leaving the father with seven children to mourn their loss. A. A. FAIRFIELD.

DIED in Henry Co., Iowa, of bronchical affection and consumption, Moses A. Clark, in the 56th year of his age. Bro. Clark had been striving alone in his family and neighborhood for over seven years to keep the commandments of God and the faith of Jesus. Though dead we believe he yet speaks to his family and neighbors in his faith and godly example. Words on the occasion from Rev. ii, 7, to a large and attentive audience of friends and neighbors. May the Lord incline their hearts to seek the overcomers' reward. A. A. FAIRFIELD.

DIED in Portland, Maine, July, 16th, 1867 of cholera infantum, Leon Irvin, infant son of Bro. and sister S. B. Gowell, aged 7 months and 15 days. He was sick only about two days. Thus a lovely flower is cut down by the enemy death, and is the third one that Bro. and sister G. have had torn from their fond embrace. But for the blessed hope of the resurrection so near at hand their grief would be inconsolable. Theirs is not a hopeless sorrow, for they have an abiding faith in the promise of the loving God, "they shall come again from the land of the enemy." Jer. xxxi, 16.

Words of consolation were spoken by the writer from Job. xiv, 14. J. L. PRESCOTT.

DIED in Clyde, Ohio, July 28, 1867, Maria Jane, oldest child of Bro. and sister Herald, aged 9 years lacking 7 days.

A discourse was preached at the Universalist meeting-house in Clyde, on Sunday, Aug. 11, from 1 Cor. xv, 57. J. H. WAGONER.

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 8, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. The Association has now a large and well-furnished Office of publication, established in Battle Creek, Mich., and employs two steam power presses in carrying on its business. A meeting of the stockholders is held each year, at which a board of trustees is elected to manage its business, and editors chosen to conduct its periodicals, till the ensuing meeting. All persons employed in the publishing department, are engaged at stipulated wages, and all profits accruing from the business, are strictly applied by the Association to the carrying out of the object of its formation, and to its charitable uses and purposes. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

The Advent Review and Sabbath Herald

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

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

The Youth's Instructor

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

The Health Reformer.

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

The Sabbath Question

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

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

The Second Advent.

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

Immortality through Christ Alone.

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

Packages of Tracts.

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

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

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

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

Our Book List.

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

—*THE HISTORY OF THE SABBATH*, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 60c., 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.

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—*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.

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—*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, 30c., 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.

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—*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.

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

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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. 20, 1867.

BEAUTIES OF SPIRITUALISM. The reader will recollect the account of the creation given by the spirits, quoted on p. 37 of Bro. Waggoner's *Modern Spiritualism*, an outburst of nonsense, which we have supposed even Spiritualists would be ashamed ever to reproduce. Some of their modern productions, however, we find do not come much short of it. A late *Banner of Light* contained the following desperately luminous description of spirit life—or something else:—

"Celestial man takes on six enveloping clothings in his descending cycle, his outcoming life, his incarnations; or, perhaps, better worded, he grows outwardly from himself, as spirit into six degrees of expression, his seventh degree being himself, most internal, most deific in the special or analytic sense (which is the larger diviner) when making his upward cycle of movement; for then he exercises his negatives, his superficial and artificial characteristics, and makes himself more consciously immortal in wholeness—in the seven degrees of his trifold being, conscious of his past consciousness—a harmonic trinity in unity, and Lords and Lords."

I. N. PIKE.—We think if you would iron out your papers beneath a damp cloth, after folding them over, they would retain their shape.

A. JOHNSON.—We could not encourage the outlay of any great amount of time or expense on the article you speak of, without knowing more of it.

"DURING the period comprehended in the sacred records of the Old Testament, though Sabbath privileges were in repeated instances despised, no professed friend of the true religion is found to dispute the divine appointment or sacred character of the seventh-day's services and rest." *Giffilan*.

And why? Because no friend of the true religion had yet set up an institution the observance of which would be a natural rival to the observance of the day that God had sanctified as the Sabbath for mankind.

R. F. C.

To the Friends of the Review.

OUR excellent Review is made still more valuable by its recent enlargement. I thank God for its prosperity, as evinced not merely by its increased size, but by the instruction which it imparts, and the excellent spirit which it breathes. Brethren, let us do what we can to send this winged messenger to many families who as yet know nothing of the truths which it advocates. Do what you can to sustain the Review by your means and by your influence, and withal do not forget to pray daily that the Spirit of God may bless its instruction to many who are now walking in darkness.

J. N. ANDREWS.

MONTHLY MEETING AT TOPSHAM, MAINE.

THIS meeting was held according to appointment, July 20 and 21, but under very unfavorable circumstances, as it rained constantly nearly all the time. The Portland church was well represented, and our brethren and sisters all seemed determined not to let the rain prevent them from attending every meeting, though it was a violent storm. Some were a little disappointed in not seeing Bro. Canright at this meeting; but the Lord in answer to prayer, seemed to overrule all things for good, so that we had a very interesting and profitable season.

Our hearts were made glad by seeing our beloved brethren Howard and Stratton, who broke to us the bread of life. On the Sabbath they preached twice on the subject of Health Reform, and the necessary preparation to stand in the time of trouble. The Lord assisted by his Spirit; and never have we seen the importance and necessity of this great subject presented in such a clear and impressive manner before. The scales seemed to drop from our eyes. The penetrating rays of truth had power to drive away the dark shadows of stupidity and unbelief, and enabled us to

see just what inconsistent and unreasonable creatures we have been. Many things which have heretofore been very dark and mysterious, now became plain and comprehensive. How many times our faith has been shaken, and Satan, taking advantage of our weakness has caused us to doubt, and we have been compelled to exclaim like the apostle Paul, "Oh! wretched man that I am." We now see that God could not consistently answer our prayers, while we were adding fuel to the flames of passion, through the indulgence of a depraved appetite. How absurd it now appears, for us to ask God to build up, while we are engaged in tearing down. Perhaps this is the reason why the sick are not more often healed in answer to prayer. But, blessed be God! wherein we were once blind, we now see. In the light of the Health Reform we have been enabled to discover the treacherous leak that was sinking our frail bark into perdition.

In the afternoon, as soon as Bro. Howard had concluded his interesting discourse and given liberty to any who might wish to make remarks, the congregation gave good evidence that the spirit of reform had got down deep into their hearts; for with one accord they confessed wherein they had come short in this respect, and declared their determination henceforth to glorify God in their bodies and spirits which are his. May the Lord help us to carry out these determinations, and enable us faithfully to perform our solemn vows.

Sunday afternoon we assembled at the Unitarian meeting-house in Brunswick, where Eld. Howard delivered a funeral discourse, occasioned by the death of a young man named Frank Collis, who died in the United States Navy at Hong Kong, China, about six months ago. This was a favorable opportunity to get the truth before some whose prejudices would not allow them to attend our meetings under ordinary circumstances.

Sunday evening we came together again at the house of Stockbridge Howland in Topsham, for the purpose of attending to the ordinances of the Lord's house. This was truly a precious season; and as we separated that night after following the example and commands of our divine Redeemer, the bonds of Christian love, union, and fellowship, seemed stronger than ever. Every countenance was lighted up with hope and love as they exclaimed, What a good meeting we have had! Would to God that we might ever retain that happy frame of mind till we all meet to part no more at the marriage supper of the Lamb.

H. C. WINSLOW.

Topsham, Me., Aug. 11, 1867.

TENT MEETING IN MAINE.

WE have pitched the tent in this place, and have had meetings two days. It is not an entirely new place, as there are about twenty Sabbath keepers here now, the most of whom however have come into the truth within a short time. They needed much labor to get them in order and into all parts of the truth. As it is back in the country and we had only a small school-house in which to hold meetings, and as there were some interested among those without to hear, we concluded that the best way was to pitch the tent and make thorough work of it. We have done it more for the benefit of the church than we have expecting to reach others; but the interest appears to be better than we expected.

Our congregation has numbered about three hundred, who give good attention to the word spoken. How long we shall stay here we cannot tell; but we hope to see a good work done here, in the name of the Lord before we leave.

The other churches in the State will have to be satisfied at present with the labor which they have had, as every one has had more or less this summer. It seems to me that this is all that they could reasonably ask. We cannot spend all our time in visiting the churches. One or two are all that can be spared for them; the rest of us must be breaking new fields and trying to extend the work. Here there is an open field and a good interest to hear. Manifestly God is at work in this section, and we cannot feel it duty to leave and go where there is no particular interest. More than two hundred persons have embraced the Sabbath in the last two years, within a few miles of this place, and still the interest is good, and the work

moves on. We think therefore that this is a plain indication that this is the place of labor at present and we think it is best to do our work thoroughly wherever we do commence; so of course it takes us much longer than it would if we hurried over the ground and ran from place to place.

We hope to have a State Conference organized here soon, and we desire all to be prepared for it. Our Monthly Meeting comes Sabbath and first-day, August 24 and 25. It will be here in the tent, and we expect to see the largest gathering we have yet had in Maine. Brethren pray for us.

D. M. CANRIGHT.
J. B. GOODRICH.

Appointments.

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

PROVIDENCE permitting, we will meet the brethren in Gratiot Co., Mich., at Ithica, Sabbath and first-day, August 24 and 25, Wright, Sept. 7 and 8, Battle Creek, Sept. 14 and 15.

JAMES WHITE,
ELLEN G. WHITE.

THE next Monthly Meeting of the Marion, Anamosa, and Lisbon churches, will be held at Lisbon, Iowa, on the first Sabbath and first-day, 7th and 8th, of September next.

R. D. TYSON, Church Clerk.

ON account of Bro. White's appointment for Battle Creek, Sept. 14 and 15, we take the liberty to withhold the appointment for Monthly meeting in Convis at that date. Bro. W. and the church here will be happy to see, on that occasion, a good representation from the churches around.

MICH. CONF. COM.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

ELD. N. FULLER: The letter containing the \$3.00 was not received. We give Bro. Voorhees credit for the same.

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.

\$1.50 each. Dr J H Glinley 32-1, O M Patten 31-1, Libbie Squire 31-1, C E Cramer 31-9.
\$3.00 each. J P Hall 31-1, N C Walsworth 32-11, J H Truesdell 32-1, J F Troxel 32-8, Mrs J C Parker 33-1, F Ramsey 32-18, E Mundford 31-14, L Stowell 31-13, C W Ball 32-10.

Miscellaneous. G W Edwards \$4.25 32-1, J Dresser 1.00 30-1, F E Swain 2.00 30-1, Wm H Tisdale 1.00 31-1, R Briggs 2.00 32-9, C McCoy 1.00 30-17, Dr Wm Stanton 3.40 32-1, Geo T Smith 2.64 32-1, C Allen 2.00 31-3, S M Handy 2.00 32-1, B H Brooks 1.00 30-13, L Newton 1.00 31-1, Mary Aderton 2.00 31-9, C W Tompkins 1.00 31-1, W Francis 1.00 31-1, John Goodwin 2.00 32-1, E Mott 1.63 32-1.

To make up Advance Credits.

D Dadmun 50c, Dr J H Glinley 25c, Mrs Mary Beach 50c.

Donations to Publishing Association.

Eliza J Connet \$5.00.

Cash Received on Account.

J Perrin \$1.00.

Books Sent By Express.

P. Strong, St John's, Mich., \$18. 1, C L Palmer, Three Rivers, Mich., 6.00, S B Whitney, Genoa, Cayuga Co., N. Y., 39.15.

Books Sent By Mail.

L A Sargent 25c, Geo White \$1.00, A H Gray 1.87, C L Sweet 25c, J C Revell 25c, G H Truesdell 14c, Mrs M Beach 1.00, L B Hoyt 2.00, M Harrison 4.05, O F Guilford 1.13, L Newton 50c, M D Sharpe 1.00, J W Wolfe 55c, E Lobdell 25c, L Stowell 50c, R F Andrews 2.50, D Marsh 1.25, I D Cramer 1.12, R P Stewart 25c, J Hiestand \$1.00, S H Daniels 25c, G W Titus 25c, H Everts 1.37.

Michigan Conference Fund.

RECEIVED FROM CHURCHES. Church at Owosso \$28.00, Chesaning 8.00, Caledonia 5.00, North Plains 6.00.

General Conference Missionary Fund.

RECEIVED FROM CHURCHES. Church at Falmouth, Mo., 16.83, Portland 50.00, Norridgewock 10.00, Athens 9.00, China 13.00, Edington 28.00.—Timothy Bryant 15.00, Dolly Dadmun 1.50.

For the Health-Reform Institute.

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

Mrs F Glascock \$25.00

On Shares in the H. R. Institute.

The following amounts have been paid on pledges previously given to the Health-Reform Institute.
J N Loughborough \$25.00, Henry Bunce 25.00, Mrs F Glascock 25.00, G W Colcord 25.00, F M Palmeter 25.00.

Charitable Fund of the Institute.

B Auten \$1.49, D M Canright 1.56.