

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.

VOL. XXX.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 8, 1867.

NO. 17.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association

J. M. ALDRICH, PRESIDENT.

TERMS.—Three Dollars a Year, in Advance. For further Particulars, see Prospectus Inside.

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

WEARINESS AND REST.

SAVIOUR, I come to thee—

A weary child, with pain and care oppressed;
O, let me lean this aching, burdened heart
Upon thy loving breast!

The way is very dark;
I cannot see it, Lord, through these my fears,
Take thou my hand, and draw me up to thee,
Through all the lonely years.

I have no strength, dear Lord:
O, let me lie where I can touch thy feet,
And gaze up from the dust into thine eyes,
Thou art so true and sweet.

And come, Oh, come to me!
And raise me to thine arms, and teach me there
The strange, deep secrets of thy love, and bend
To listen to my prayer.

Speak to me soft and low:
My spirit yearneth for one little word
To cheer the still, sad silence of my life—
One word from thee, my Lord.

Speak to me, O my God!
There are sweet voices falling on my ear,
Long known, long loved, but in my inmost soul
Their tones I cannot hear.

But thou wilt speak to me;
And, as the river falls into the sea
And sinks to sleep, so this my wearied heart
Shall find its rest in thee.

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.

TIME OF SETTING UP THE KINGDOM.

A Sermon Preached in the Tent at Bowersville, Ohio, Tuesday Evening, Sept. 3, 1867.

BY ELD. J. H. WAGGONER.

"In the days of these kings shall the God of Heaven set up a kingdom." Dan. ii, 44.

It is with a deep feeling of our responsibility before God that I stand before you to maintain an unpopular view; we are well aware that we stand against the prejudices and feelings of the majority, who have long been taught to believe the opposite of what we teach. But we rely upon the word of God alone, fully believing that we are in harmony with it. Did we suppose that truth depended on majorities, we

should pursue a different course from that which we are taking.

This is a very important subject in itself; and the large assemblage on this occasion proves that it has also an importance in the minds of this people. We have given no argument upon it, only referring to it incidentally in our expositions of prophecy; these expressions, and the opposition they have received, have led to the interest we see manifested this evening. But its importance is not increased by our feelings. It would be just as important if no one cared for it; and it could be no more important if all believed in it. The importance of the truths of God are intrinsic. That the subject of the Kingdom occupied an important place in the mind and teachings of the Saviour himself, is clearly seen. Of the benedictions with which he commenced the Sermon on the Mount, the first relates to the kingdom: "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." When he taught his disciples how to pray, after expressing reverence for the holy name of our Heavenly Father, the first petition is, "Thy Kingdom come."

There are three forms of expression used in the Scriptures: kingdom of God; kingdom of Heaven; and kingdom of Christ. These mean the same thing. It is the kingdom of God because God sets it up. It is the kingdom of Heaven because it is heavenly in its nature and origin: not of earth. It is the kingdom of Christ, because Christ is its king.

Before entering upon the direct proofs I will notice, in the form of objections, the positions taken against the view we advocate. There are two kinds of evidence received on this subject: positive or direct, and snpositive or inferential. Some do not discriminate between them, but rest as confidently on an inference as though it were positive proof. This is an abuse of evidence, and should never be tolerated in the investigation of any subject. I wish to call particular attention to this fact, that those who believe that the kingdom was set up on the day of Pentecost, or at any other time near the first advent of our Saviour, have no direct proof to that effect. They rely upon a few texts from which they infer that that was the case. The following are considered their strongest proofs, and I take them up as objections.

1ST OBJ.—Matt. iii, 2. "Repent, for the kingdom of Heaven is at hand."

This text, so far as time is concerned, contains nothing definite. Without any other testimony on the subject we might infer that it was near at hand, but we can get only an inference at best to that effect. In the lectures of Mr. Winthrop, an Episcopalian clergyman, on the prophecies, my mind was first called to the fact that the Greek word in this text, rendered "at hand" in our version is not the same that is so rendered in 2 Thess. ii, 2, where Paul warns them not to believe the day of Christ's coming is at hand. In Matt. iii, 2, he gives the word the sense of *approaching*; that in 2 Thess. ii, 2, of *immediately impending*. In this I think Mr. Winthrop is sustained by the lexicons; and it certainly accords with the current teachings of the Scriptures. According to prophecy, John the Baptist could announce it as approaching. There were foretold in the second chapter of Daniel, where I get my text, four universal earthly dominions to exist; these to be succeeded by the kingdom of God, which

was to destroy and supersede all dominions. John stood under the fourth of these, and of course the kingdom of God was next in order: its gospel and king were now to be proclaimed; and thus the time had come for calling special attention to its approach.

2D OBJ. Luke xxii, 21. "The kingdom of God is within you."

This, it is argued, shows that the kingdom is set up in the hearts of his people. But they were not his people to whom he spoke thus; they were the Pharisees. So the objector sees the necessity of appealing to the marginal reading, or to a different construction of the text. If the marginal reading be the true one, then it may speak of the king himself, according to a well-known manner of expression in the Scriptures, where a part is taken to represent the whole, and the whole is expressed when a certain part is meant. As this idea must be borne in mind to understand several scriptures on this subject, I call your attention to it particularly. The kingdom consists of various parts, as king, territory, subjects, and laws. Now some think the kingdom is defined in Rom. xiv, 17. "For the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." Suppose you tell me the kingdom of Great Britain is a limited monarchy. I ask you, Who is the reigning monarch? You answer. A limited monarchy. Where is its territory located? Answer. A limited monarchy. Tell me what you know of its subjects? Answer. A limited monarchy. What is the nature of its laws? Answer, limited monarchy. Right for once; and this is the only one of all the questions that your answer has given any light upon. So of Rom. xiv, 17; it says nothing of the king, territory, subjects, or location, but speaks only of its principles. The whole is expressed when this part is intended. And so also in Matt. xxv, 1, where the kingdom of Heaven is likened to ten virgins, which went forth to meet the bridegroom. But Jesus is both the bridegroom and the king; hence the whole kingdom could not go forth to meet him, but those prepared for its subjects could, and these represent the kingdom. Again, the kingdom is said to do certain things which we learn that Christ does in person. As king he represents the whole kingdom, even as Nebuchadnezzar was called the head of gold, because he represented Babylon. So in Luke xxii, 21, the king, who represents the kingdom, was among them, as the margin reads. But if this is not the true exposition of the text, then it certainly points forward to the time when the kingdom should be openly manifested; but in either case it does not define the time of its being set up.

3D OBJ. Col. i, 13. "Hath translated us into the kingdom of his dear Son."

This text, like many other scriptures, speaks by anticipation, or "of things which be not as though they were." Rom. iv, 17. It speaks as though we were already redeemed and translated, whereas both are future. Paul, who wrote this text, says also in Rom. viii, 23, that we are groaning for redemption; and in Eph. iv, 30, that by the spirit which we here receive we are "sealed unto the day of redemption." Of Enoch and Elijah he says they were translated; and he speaks of a company who will also be translated when the time of redemption comes, and the kingdom

appears. I shall hereafter give proof that translation, redemption, and the kingdom are all future, and come at the same time.

As proof that the apostles speak by anticipation, I compare 1 John v, 11, where it is said "that God hath given to us eternal life," and Titus i, 2, where it is said we are "in hope of eternal life, which God that cannot lie hath promised." We cannot be "in hope" of what we have in possession; therefore the first is spoken by anticipation—we have it in his promise which is sure.

And again, as more closely related to the objection, Paul says to the Corinthians, "We shall not all sleep, [or die,] but we shall all be changed," or translated. The pronoun "we" naturally refers to the speaker and those whom he addressed; but in this case it did not refer to Paul and those to whom he wrote. And so in 1 Thess. iv, 17. "We which are alive and remain unto the coming of the Lord;" &c. But Paul shows in his second letter to them what must take place before the Lord comes, utterly precluding the idea of *their* being translated without seeing death. They could read it as only in prospect, though the present tense and first person were used; it can be read as a present fact only by those who live until the Lord's coming. There are prophecies in the New Testament as well as in the Old; and the apostles often used the present tense when the things referred to were no more fulfilled than were Isaiah's words when he said "Unto us a child is born, unto us a son is given." The explanation of the next objection will afford proof on this point.

4TH OBJ. Matt. xvi, 19. "And I will give unto thee the keys of the kingdom of Heaven."

The objector says the keys were given to Peter, which proves the kingdom was set up in Peter's day, else he could not open the door and induct men into it.

I have ever been astonished at this being urged to support such a theory. Did Peter actually and literally receive keys with which to unlock the door of the kingdom? Our opponents will not claim this, though they speak as though they believed it, and their unscriptural expressions would imply it. Thus they make no distinction between the kingdom and the church; and again, they make no distinction between the church and a meeting-house. Putting the two together, and whoever carries the keys of the meeting-house has the keys of the kingdom! But Peter did not carry brass keys to open iron locks into the kingdom. His own teaching gives us a full explanation of this point.

In 2 Pet. i, he addresses those "who have obtained like precious faith with us;" they were Christians. He tells them to add to their faith virtue, &c., for by so doing they shall never fall, but make their calling and election sure; and then says: "For so [by this means] shall an abundant entrance be ministered to you into the everlasting kingdom of our Lord and Saviour Jesus Christ." It is thus that he uses his keys and opens the door of the kingdom by teaching his brethren what to do to secure an entrance into it; but he also taught them that it was yet in the future—they were not yet in it. And James proves the same, calling his brethren *heirs* of the kingdom which God hath promised to them that love him. Jas. ii, 5.

Enough has now been said to prove the remark true that it is only by the merest inference that any one can believe that the kingdom has been set up. I now come to the direct testimony on this subject, and shall endeavor to show a harmony between the Old and New Testaments on this subject—between the words of the prophets, and of Jesus and the apostles.

For the sake of brevity, I will pass by some of the first expressions of the Scriptures concerning the kingdom, and call your attention to the eighty-ninth Psalm; to the promises which God made to David. Verses 3, 4, read as follows: "I have made a covenant with my chosen. I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations." And from verse 37: "Also I will make him my first-born, higher than the kings of the earth. If his children forsake my law and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faith-

fulness to fail. My covenant will I not break nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David; his seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in Heaven." There is an impressive certainty about these promises. God has sworn by his own holiness that David's throne shall endure forever: as a faithful witness in Heaven: as the days of Heaven: to all generations. The only condition expressed reaches his children, or people, but does not affect the promises to him. The seed to whom these mercies are promised, who is to endure forever, can be no other than Christ. The children who are to be visited with the rod for their iniquity are the children of Israel, the Jews, as shown by Matt. xxi. Our Saviour here speaks a parable of a man who planted a vineyard and let it out to husbandmen; at the season of fruit he sent messengers, whom the husbandmen beat, stoned, and cast out. Then he sent his Son, the heir, whom they conspired against and slew. When questioned the Jews said those husbandmen should be destroyed and the vineyard given to others who would render the fruits in their seasons. He made the application to them, saying: "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." We have seen that the rod was to be laid on them if they did not keep the commandments of God; yet the kingdom and throne should endure. Here we see how this should be fulfilled; it should be taken from them and given to those who would keep the commandments which they had broken and rejected. And this is a warning to us. Many boast of the kingdom, who reject the law of God, and thereby forfeit all right to it, as did the Jews. James says the kingdom is promised to them that love God; and John says the love of God is to keep his commandments.

That we have got at the foundation of the subject of the kingdom in the promises to David, as quoted from the Psalm, we prove by the New Testament. Peter, in his sermon on that day of pentecost next after our Lord's resurrection, says the sure mercies of David were promised to Christ. He argues the resurrection of Christ from the Scriptures, proving that the scripture quoted did not refer to David, for he was dead and in his sepulchre, which was yet with them. But "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts ii, 30. Here mark the literality of the promise. A personal, bodily resurrection of Christ was necessary to fulfill the Scriptures, as he was to be raised "according to the flesh" to sit on David's throne. This cannot be spiritualized away to mean "the reign of grace in the believer's heart," in which we also believe, but which is not referred to in any scripture which speaks of setting up the kingdom.

With this also accords the angel's announcement in Luke i, 32, 33, predicting the birth of Christ; he said, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall rule over the house of Jacob forever, and of his kingdom there shall be no end." If this was not to be fulfilled literally, why was the genealogy of Christ so carefully preserved? Why so much mention made in the Scriptures of his being David's son? He was "born king of the Jews," and by reason of such birth was entitled to the throne of David. It was called David's throne because it descended from him; but David is dead, and therefore it is Christ's own throne by descent.

The query may arise, How shall the Lord God give him the throne which is his own by right of inheritance? I answer, all that any one inherits by birth he loses by death. Had Christ remained dead, another would have succeeded to the throne. But God raised him from the dead, as we have seen by Acts ii, that he might sit on it; thus he was dependent on the gift of the Father for the throne to which he was born heir. But being raised from the dead, and dying no more, the promise of an endless kingdom may be fulfilled in him. No other can arise to claim that throne while he lives.

Next I enquire, What was the condition of that

throne and kingdom when Christ was on the earth? Let us look again to the word of prophecy. In Ezek. xxi, 25-27, the word of the Lord came to Zedekiah, as follows: "And thou, profane wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God, Remove the diadem and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high: I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is, and I will give it him." No one will deny that this refers to Christ as the one who was to come whose right it was, for the promises could be fulfilled in no other. And then the question may be asked, Has not Christ come? He has come; and the Scriptures teach us that he is coming again. I will briefly examine the circumstances of his two comings, and we will see to which the prophecy refers. Peter says of the prophets, "Searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. i, 11. The time of "the sufferings of Christ," refers to the first advent; and "the glory that should follow," to the second advent. This is more clearly shown in 1 Pet. v, 1; "The elders which are among you I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." Here he makes the glory of Christ to be revealed in the future. And yet again in chapter iv, 13. "But rejoice inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." Paul informs us definitely when we shall partake of this glory: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii, 4. Therefore it is at the second coming of Christ his glory shall be revealed. Now I will directly answer the question. Did he receive the kingdom at his first advent? On this, see the Saviour's own words in Luke xix, 11-15. They were near to Jerusalem and "thought that the kingdom of God should immediately appear." They did not understand as Peter afterward taught, that his resurrection must intervene. They showed their faith by their works, and also that they did not understand his parable, by crying when he went into Jerusalem, "Hosanna to the son of David." But to the parable. "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." We are bound to the conclusion that he represented himself as going to Heaven to receive the kingdom, and that his kingdom was located on the earth, the citizens of which refused to have him for their king; as otherwise, if he left Heaven to come to earth, here to receive the kingdom, then it would be the citizens of Heaven that sent this rebellious message after him. That he receives the kingdom in Heaven is also proved by Dan. vii, 13, 14. "I saw in the night visions, and behold, one like the Son of Man came with the clouds of Heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, glory, and a kingdom," &c. Some one may reply, That is just what we believe; that Christ went to his Father to receive the kingdom, which was set up on the day of pentecost, ten days after he ascended to his Father. To such I would say; It would be well to bear in mind what Alexander Campbell said about the difference between *faith* and *opinion*. Faith is based on the evidence of Scripture, and when there is no evidence there is no faith; it is mere opinion. Now when people say it is their faith that the kingdom was set up on the day of pentecost, they mistake, for they have no evidence to that effect; it is merely their opinion. I would respectfully invite our opponents, at any time during our meetings here, to bring us one text of scripture showing that a kingdom, or anything else, was set up on the day of pentecost. But we shall not be accommodated; no such text exists. It being very clear that Christ did not receive the kingdom while he was on earth, we are prepared to take another step, and enquire, What is his past and pres-

ent position in relation to the kingdom under consideration? We will again take his own testimony.

John received a Revelation from Jesus Christ in the year 96; full 63 years after his ascension to his Father. In that he refers to both his present and future position as follows: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii, 21. We have examined the point that Christ may truthfully call the throne of David his throne, and here he refers to it at least 63 years after that day of pentecost, as one which he shall sit upon at a future time. We readily admit that Christ is on a throne and in a kingdom now, but not one that was ever overturned; not one that was given to him by virtue of his relation to David; not one that was set up at any time of which the mind of man can conceive; and of course not the one referred to in any of the scriptures quoted. With this coincides Paul's words, "We have such an High Priest who is set on the right hand of the throne of the majesty in the heavens." Heb. viii, 1. And again he speaks of his position on the throne of his Father in Heaven, and also of his expectation in reference to his own throne and kingdom thus: "But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." Heb. x, 12, 13. This last text refers to the words of David in the Psalms, and to set it still more clearly before you I will compare two expressions in the Psalms, one showing the nature of the gift, the other its location in point of time. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. ii, 8, 9. His action in reference to them shows the nature of the gift; they are not to be converted as obedient servants, but to be broken and dashed in pieces as his foes. Now notice the time when they are given to him. "The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." Ps. cx, 1. I have shown that the present position of our Saviour is at the right hand of his Father in Heaven, and he is to sit there as priest until the dominion over the earth and its wicked inhabitants is given to him. These are the malicious "citizens" of his kingdom who sent a message after him, saying, "We will not have this man to reign over us." How vain the effort to rise against his power! They will not have him while he is a priest, pleading his own precious blood for them; but they must submit to his authority when he ceases to plead for them; when he has received the kingdom, and returns to reckon with his servants and take vengeance on his foes.

In the vision of Daniel the same time is pointed out for setting up the kingdom, or bestowing the kingly power on the Son of Man. It was when the Judgment was set, (which we have before shown must pass upon the saints before the second advent of our Saviour, as he must be the advocate in their Judgment,) that he was brought before the Ancient of Days where he received the kingdom. Dan. vii, 9-14. The same is very definitely stated in Rev. xi, 14-19. No one will dispute that the seventh trumpet brings in the closing scenes of this dispensation; such events as the following are brought to view under it: "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and them that fear thy name, small and great, and shouldst destroy them that destroy the earth. But in this connection and under this trumpet it is also said: "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." There can no fact be more clearly revealed than is this, that at the close of this dispensation, when human probation ceases; when the enemies of God and Christ will so remain because salvation will no longer be offered; when the priesthood of Christ on his Father's throne will close; then will the throne of David be conferred on Christ, and he will return to earth in the glory of his power to rule as king; then will the kingdom of Heaven be set up; then will the promises be fulfilled

for which the saints have long prayed and waited.

We are now prepared to understand the statement of our text: "In the days of these kings shall the God of Heaven set up a kingdom." It is assumed without any authority that "these kings" means the Cæsars, but this is contrary to all Scripture evidence on the subject. King and kingdom are used interchangeably in this prophecy. Thus in chap. vii, where the four great kingdoms are brought to view (the same as in chap. ii,) under the symbols of beasts, the angel said, "These great beasts which are four, are four kings;" thus, Babylon one, Persia one, Greece one, and Rome one; and each of these is spoken of in the singular—never in the plural. So if reference is made to them by the expression "these kings," it must refer to all of them; that is in the days of Babylon, Persia, Greece and Rome, shall the God of Heaven set up a kingdom. Such a construction is forced and unnatural, but no more forced than to apply it to the Cæsars. But there are certain kings or kingdoms referred to in the text, so intimately connected with the interpretation of the symbol of "the stone" as scarcely to be mistaken—certainly not unless by those so wedded to a theory as to make the plain reading of the scripture bend to their theory. The "stone cut out of the mountain without hands," that is, not of human or earthly origin, represents the kingdom which the God of Heaven shall set up. But it is not brought into view in the prophecy during the dominion of either of the four kingdoms above referred to. The fourth, or Roman, represented by the legs of iron, was divided, as symbolized by the toes of the image. After these came up, which was within 300 to 500 years since Christ, the stone is first noticed. Its first appearance is in its "smiting the image on his feet that were of iron and clay;" the iron representing the strength of the iron kingdom, or Rome; the clay the brittleness or weakness of divisions. These it brake in pieces, and at once all parts of the image were destroyed together, and the stone became a great mountain and filled the whole earth. Thus the kingdom of God is introduced, not infusing itself into the kingdoms of the image and converting them into the kingdom of God; but destroying them and taking their place on the earth. It has been asked of me here: "How could the stone roll and roll over the whole earth, before it smote the image, if it were not previously existing?" Where the questioner got this idea of rolling I leave you to imagine. No one should try to teach what the prophecy means until he knows somewhat of what it says. The setting up of this kingdom, as we have seen, is the act of the Father in Heaven giving the power and dominion to his Son: the first appearance of the kingdom is its smiting the nations. Or, as the other scriptures quoted show, Christ comes possessed of the power and dominion, and thus representing the kingdom he breaks the nations with a rod of iron, and dashes them to pieces. And this all takes place under the seventh trumpet. How unnatural and unscriptional the construction which would place it in the days of the Cæsars! "These kings," the European powers, formed of the divisions of the Roman Empire, stand to-day awaiting the appearance of the Son of Man in his kingdom and power, as King of kings and Lord of lords, treading the winepress of the wrath of God in the battle of the great day, as we read in Rev. xix and xx. There are some here who have ridiculed our exposition of the ten kings; but they are not the first who have done so. When Alexander Campbell produced the same facts in his debate with Bishop Purcell, the Bishop tried to turn them into ridicule, to evade the force of the argument against the Catholic church. We do not endorse all the conclusions Mr. Campbell drew from these scriptures, but we do stand with him in regard to the facts which cannot be controverted; and our opponents are welcome to stand with Bishop Purcell in ridiculing them.

We have a still further confirmation of the truth we are advocating in the Scripture statements about the time when the saints possess the kingdom. The apostle James says, God has "chosen the poor of this world, rich in faith, heirs of the kingdom which he has promised to them that love him." Jas. ii, 5. Now if the kingdom were already set up, and men already introduced or translated into it, surely them that love

God and are rich in faith should be in it. But they have it only in the promise of God; they are yet heirs to it, of course, only expecting it. In Matt. xxv the Saviour shows where their heirship will end. When the Son of man comes, sitting on the throne of his glory, that is, at the second advent, then he will say to his followers, "Come ye blessed of my Father, inherit the kingdom." Verse 34. Surely there is a wide distinction between being an heir and an inheritor. When Christ comes the dead saints are resurrected, and the living translated to inherit the kingdom. The same is brought to view in Daniel, as we find by comparing it with Paul to the Corinthians. Daniel said of the kingdom represented by the stone, it "shall never be destroyed, and the kingdom shall not be left to other people." Dan. ii, 44. It will be an everlasting kingdom, and the subjects must be immortal so that there will be no change from one people to another. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. xv, 50. "Flesh and blood" refers to the mortal state of man, for the apostle goes on to show that we shall be changed or translated from mortal and corruptible to immortal and incorruptible. The kingdom is an eternal or incorruptible kingdom, and corruption, or men in a corruptible, mortal state, cannot inherit it. Of course we can inherit it after this corruptible puts on incorruption, and this mortal puts on immortality. But this takes place when the Lord himself descends; when his voice is heard waking the dead; the same time of which the Saviour spoke in Matt. xxv, when the Son of man comes upon the throne of his glory, raising and changing his saints, and calling them to inherit the kingdom. There is a harmony in all these Scripture declarations truly delightful and cheering to the toil-worn pilgrim, who, though heir, has been beset with tribulation, waiting for the kingdom and glory to be revealed. And with these also agree the words of the prophecy in the description of the work of the "little horn," the Papal power. "I beheld, and the same horn made war with the saints and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. vii, 21, 22. How idle then to talk of the saints possessing the kingdom before this horn arose.

But one more testimony from the words of the Saviour, and I will close my argument. In Luke xxi, 25, the signs of the Lord's coming are brought to view, the same as in Matt. xxiv. "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity." These signs are literally fulfilled in the sun, moon and stars; they are distinct from the things taking place "upon the earth." "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Verse 28. When redemption comes may be learned from verse 27: "And then shall they see the Son of Man coming in a cloud with power and great glory." But there is another important fact stated in connection with the signs of the coming of the Son of Man, and of our redemption. He says also in verse 31, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Here we have a comprehensive view of all the facts relating to this important time. The Son of Man comes, at which important time he sits upon the throne of his glory; he raises the dead, and translates the living; he calls them to inherit the kingdom; and when the signs of this event are given, then we may know that redemption and the kingdom are nigh. There is redemption in its full reality; then the saints are translated into the kingdom to go no more out forever; they shall not pass away and leave it to another people, but they "shall possess the kingdom forever, even forever and ever."

My friends, "these kings" spoken of in the text, stand to-day in their place. But the nations are already angry; they are preparing for the battle of the great day. Spirits of devils are even now working miracles to deceive and turn away the people from the truth, that that day may overtake them as a thief. The perils of the last days are upon us; iniquity abounds and the love of many is waxing cold. And yet these trials and troubles shall increase till the "time of trouble" is ushered in. How dark the prospect here; but how bright just beyond, when the coming of our Saviour ushers in the day of redemption, and calls us to the joys of his everlasting kingdom. My heart is in this glorious subject; with such a prospect beyond this state of care and sorrow, I daily and earnestly pray, "Thy kingdom come." Amen!

The Commentary.

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

Punctuation of the Scriptures.

READERS of the Bible should know that the punctuation of our version, and indeed of any other version of the Scriptures, is not the work of inspiration, but solely the work of man. The first translations of the Bible were without the marks of punctuation which are now used; indeed the comma in its present form was not invented until the year 1790. It would not be surprising then if the marks of punctuation were sometimes misplaced, and in several instances this is the case as in 2 Pet. iii, 10, where the grammatical construction evidently requires a comma or semicolon after the word *also*, detaching the words "the earth also" from the sentence following and connecting them with the preceding sentence. Also in Luke xxiii, 43, where the whole tenor of the Scriptures demand that the comma before the word "to-day" should be placed after it.

The importance of punctuation is happily illustrated in the following ingenious arrangement of sentences, which appears in a secular newspaper:

He is an old experienced man
In vice and wickedness
He is never found
Opposing the works of iniquity
He takes delight
In the downfall of the neighborhood
He never rejoices
In the prosperity of any of his fellow creatures
He is always ready to assist
In destroying the peace of society
He takes no pleasure
In serving the Lord
He is uncommonly diligent
In sowing discord among his friends and acquaintances
He takes no pride
In laboring to promote the cause of Christianity
He has not been negligent
In endeavoring to stigmatize all public teachers
He makes no exertion
To subdue his evil passions
He strives hard
To build up Satan's kingdom
He lends no aid
To the support of the gospel among the heathen
He contributes largely
To the evil adversary
He pays no attention
To good advice
He gives great heed
To the devil
He will never go
To Heaven
He must go
Where he will receive the just recompense of reward.

Read the above in the following manner: Pause at the end of the first line; then at the end of every other line, reading two lines in connection. After reading it through in this manner, commence again and pause at the end of the second line; then at the end of every other line.

W. C. G.

Infidel Objections to the Bible Answered. No. 17.

The Sabbath instituted because God rested on the Seventh day. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it. Ex. xx, 11.

The Sabbath instituted because God brought the Israelites out of Egypt. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and a stretched-out arm: therefore the Lord thy God commanded thee to keep the Sabbath day. Deut. v, 15.

THIS so-called contradiction is hardly worthy of notice or comment, but as many of the opponents of the Sabbath at the present time are placing themselves upon the infidel's ground by using the latter collection of texts as an argument against the perpetuity of the Sabbath, we give it to show how near opposition to God's truth approximates to infidelity.

The fourth commandment, from which the first proposition is drawn, states unqualifiedly that God blessed and hallowed the Sabbath day because he rested upon it. It therefore is and always will remain a fact that the institution of the Sabbath is based upon the Creator's rest, and any attempt to bring for-

ward something else as the reason for its institution is an effort, either consciously or unconsciously, to establish a contradiction in the Scriptures. If Deut. v, 15, gives a different reason for the institution of the Sabbath from that given in the fourth commandment, then we are ready to admit that there is a contradiction in the Bible.

But as we examine the text we shall find that the reason there given is not why the Sabbath was instituted, but why the children of Israel should keep it. They had been brought from Egyptian bondage where they could not observe it, into a place where they were enabled to comply with all the requirements of God, and hence they were reminded of their obligations. On the same grounds they were commanded not to pervert the judgment of the stranger and the fatherless, nor take a widow's raiment to pledge, the Lord giving as a reason, that he had redeemed them from their bondage in Egypt. Of course no one will claim that the obligations of justice and mercy originated with the deliverance of the children of Israel, but there is just as good reason for such an assertion as for the claim that the Sabbath had its origin in that event.

W. C. G.

QUESTIONS AND ANSWERS.

BRO. SMITH: I have received from the hands of the Wisconsin and Illinois Conference Committee the following questions. I append a reply to each of them, that both question and reply may appear in the same number of the Review for the benefit of the brethren and sisters of the Wis. and Ill. Conference, and all others who wish to learn the facts in the case.

QUESTION NUMBER ONE.

Did you receive your views upon health reform before visiting the Health Institute at Dansville, N. Y., or before you had read works on the subject?

ANSWER.

It was at the house of Bro. A. Hilliard, at Otsego, Mich., June 6, 1863, that the great subject of Health Reform was opened before me in vision. I did not visit Dansville till August, 1864, fourteen months after I had the view. I did not read any works upon health until I had written *Spiritual Gifts*, Vols. iii and iv, *Appeal to Mothers*, and had sketched out most of my six articles in the six numbers of "How to Live." I did not know that such a paper existed as the *Laws of Life*, published at Dansville, N. Y. I had not heard of the several works upon health, written by Dr. J. C. Jackson, and other publications at Dansville, at the time I had the view named above. I did not know that such works existed until September, 1863, when in Boston, Mass., my husband saw them advertised in a periodical called the *Voice of the Prophets*, published by Eld. J. V. Himes. My husband ordered the works from Dansville and received them at Topsham, Maine. His business gave him no time to peruse them, and as I determined not to read them until I had written out my views, the books remained in their wrappers. As I introduced the subject of health to friends where I labored in Michigan, New England, and in the State of New York, and spoke against drugs and flesh meats, and in favor of water, pure air, and a proper diet, the reply was often made, "You speak very nearly the opinions taught in the *Laws of Life*, and other publications, by Drs. Trall, Jackson, and others. Have you read that paper and those works?" My reply was that I had not, neither should I read them till I had fully written out my views, lest it should be said that I had received my light upon the subject of health from physicians, and not from the Lord. And after I had written my six articles for *How to Live*, I then searched the various works on Hygiene and was surprised to find them so nearly in harmony with what the Lord had revealed to me. And to show this harmony, and to set before my brethren and sisters the subject as brought out by able writers, I determined to publish "How to Live," in which I largely extracted from the works referred to.

QUESTION NUMBER TWO.

Does not the practice of the sisters in wearing their dresses nine inches from the floor contradict Testimony

No. 11, which says they should reach somewhat below the top of a lady's gaiter boot? Does it not also contradict Testimony No. 10, which says they should clear the filth of the street an inch or two without being raised by the hand?

ANSWER.

The proper distance from the bottom of the dress to the floor was not given to me in inches. Neither was I shown ladies' gaiter boots; but three companies of females passed before me, with their dresses as follows with respect to length:

The first were of fashionable length, burdening the limbs, impeding the step, and sweeping the street and gathering its filth; the evil results of which I have fully stated. This class, who were slaves to fashion, appeared feeble and languid.

The dress of the second class which passed before me was in many respects as it should be. The limbs were well clad. They were free from the burdens which the tyrant, Fashion, had imposed upon the first class; but had gone to that extreme in the short dress as to disgust and prejudice good people, and destroy in a great measure their own influence. This is the style and influence of the "American Costume," taught and worn by many at "Our Home," Dansville, N. Y. It does not reach to the knee. I need not say that this style of dress was shown me to be too short.

A third class passed before me with cheerful countenances, and free, elastic step. Their dress was the length I have described as proper, modest and healthful. It cleared the filth of the street and side-walk a few inches under all circumstances, such as ascending and descending steps, &c.

As I have before stated, the length was not given me in inches, and I was not shown a lady's boot. And here I would state that although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation. As I wrote upon the subject of dress the view of those three companies revived in my mind as plain as when I was viewing them in vision; but I was left to describe the length of the proper dress in my own language the best I could, which I have done by stating that the bottom of the dress should reach near the top of a lady's boot, which would be necessary in order to clear the filth of the streets under the circumstances before named.

I put on the dress, in length as near as I had seen and described as I could judge. My sisters in Northern Michigan also adopted it. And when the subject of inches came up in order to secure uniformity as to length everywhere, a rule was brought and it was found that the length of our dresses ranged from eight to ten inches from the floor. Some of these were a little longer than the sample shown me, while others were a little shorter.

Numerous letters came to me from all parts of the field, inquiring the length of the dress shown me. Having seen the rule applied to the distance from the floor of several dresses, and having become fully satisfied that nine inches comes the nearest to the samples shown me, I have given this number of inches in No. 12, as the proper length in regard to which uniformity is very desirable. If it be said that a lady's boot is not nine inches high, I would say I wear a boot eight inches high, and when I have walked before my sisters with it uncovered as those properly dressed passed before me in vision, they could not see the top of my boot.

QUESTION NUMBER THREE.

In Testimony, No. 11, you say: "My apology for calling your attention again to the subject of dress is that not one in twenty of my sisters, who profess to believe the testimony, have taken the first step in the dress reform." How long before writing No. 11, had you worn the reformed dress?

ANSWER.

I put on the reformed dress September, 1865, when I visited Dansville with my sick husband. It was the same length I now wear, and I was distinctly given to understand that it was not the "American Costume." I have worn this style of dress ever since

that time, excepting at meetings, in the crowded streets of villages and cities, and when visiting distant relatives. Since I commenced to write No. 11, in January, 1867, I have worn no other than the reformed dress. My reasons for pursuing the course I have are as follows:—

1. I put on the reformed dress for general use more than two years since, because I had seen that it was a convenient, modest, and healthful style, and would, in the providence of God, as Health Reform should lead the way, finally be adopted by our people.

2. It was my duty to avoid raising prejudice against the dress, which would cut off my testimony if I wore it, until I had fully set the matter before the people, and the time came, in the order of events, for it to be generally adopted.

3. The dress reform was among the minor things that were to make up the great reform in health, and never should have been urged as a testing truth necessary to salvation. It was the design of God that at the right time, on proper occasions, the proper persons should set forth its benefits as a blessing, and recommend uniformity, and union of action.

4. The issue came too soon. The defence of the dress was forced upon us by those who opposed it, who at the same time professed full confidence in my testimonies. When the Health Institute was opened at Battle Creek, and the dress adopted by female patients, as directed by the physicians, then came the opposition, chiefly from brethren at Battle Creek. The physicians having full confidence in my testimonies, stated to them that the style of dress they recommended for their patients was the same as I had seen would be adopted by our people. Then came the general inquiry, and a strange spirit of blind and bitter opposition arose with some who professed to be among the firmest friends of the testimonies. The general inquiry spread everywhere, and in the autumn and winter of 1866, letters came in from all directions inquiring in regard to what I had seen, asking for immediate answers. I therefore determined to hasten out No. 11. We visited the church at Wright, Mich., Dec. 21, 1866, and labored with them six weeks. I there wrote most of Testimony, No. 11. The first two Sabbaths and first-days I spoke to the people in my long dress. But when I had fully set the matter before the people without raising their prejudice, I put on my present style of dress, which was immediately adopted by the numerous sisters of that church. I have worn it since that time. At Greenville, Orleans, Orange, Windsor, Bushnell, Greenbush, Monterey, and Ithaca, I have, in speaking upon the great subject of health, mentioned the dress reform as one of the items of least importance which make up the great whole. With the dear sisters of these churches I have had no unhappy conflicts. I have presented the claims of this new and unpopular style of dress to them, while I set them an example. They have received my testimony, and have followed my example from principle, and not as the result of being urged. Those who, by their blind opposition, brought the issue too soon, caused confusion and prejudice, especially in the church at Battle Creek, must settle the matter with God and their brethren. I am clear in this matter, having done the best I could in standing in defence of the truth, and in laboring to save our people from confusion upon the subject.

QUESTION NUMBER FOUR.

Is there not danger of brethren and sisters taking extreme views of the Health Reform?

ANSWER.

This may be expected in all stirring reforms. The devotion to the subject manifested by our preachers and by the Review, and the unqualified, stirring appeals for large sums of money without giving proper cautions in the matter, has given the impression to many that Health Reform is that which demands their attention above all others, and some who need to be taught the first principles of righteousness, have urged it out of season, and have thus disgusted the people. It is God's plan that persons who are suited to the work should prudently and earnestly set forth the Health Reform, then leave the people to settle the matter with God and their own souls. It is the duty

of those every way qualified to teach it to make people believe and obey, and all others should be silent and be taught.

QUESTION NUMBER FIVE.

Is there not danger of urging the Health Reform upon others before they are prepared to receive?

ANSWER.

There is. This is especially true in the matter of dress. When we first received the third message the Lord had many things to say to us, but we could not hear them all then. He has led us with a gentle hand and tender care, step by step, till we have reached the reform in health. When young disciples have learned what we had learned up to the time of the introduction of this reform, let this also be prudently set before them.

QUESTION NUMBER SIX.

Your last vision was given Dec., 1865. Many inquire, "If the visions are so important for the church, why so long before the subject of Health Reform was brought out?"

ANSWER.

I had, before I had the last vision Dec., 1865, spoken quite fully upon the subject of health. My last vision related mostly to individual cases. I have written thousands of pages since that time of personal testimonies which most of our people know nothing about. I have written hundreds of letters relative to the establishing of a Health Institute, of which still more are ignorant. I have been pressed with cares, labors and grief by reason of sickness in my own family. Yet I have done much in further bringing out the subject under most unfavorable circumstances. It may be that I have done this, especially on the dress question, as fast as the Lord would have me. It has certainly been brought out faster than some who raise this question have been ready to receive it.

QUESTION NUMBER SEVEN.

Shall we understand by what you have said in your testimonies in favor of recreation, that you approve such vain amusements as chess, checkers, charades, back-gammon, hunt-the-whistle, and blind-man's-buff?

It is generally reported in this Conference that you have taken an interest in the amusements which have been practiced at the Health Institute at Battle Creek, that you play checkers, and carry a checker-board with you as you visit the brethren from place to place.

ISAAC SANBORN,
H. C. BLANCHARD, } Conf.
R. F. ANDREWS, } Com.

ANSWER.

Since I professed to be a follower of Christ at the age of twelve years, I have never engaged in any such simple plays and amusements as named above. Neither have I at any time given my influence in their favor. I do not know how to play at checkers, chess, back-gammon, fox-and-geese, or any thing of the kind. I have spoken in favor of recreation, but have ever stood in great doubt of the amusements introduced at the Institute at Battle Creek, and have stated my objections to the physicians and directors, and others, in conversation with them, and by numerous letters.

On pages 24-26 of Testimony No. 12, I have spoken of "Recreation for Christians," as follows:—

"I was shown that Sabbath-keepers as a people labor too hard without allowing themselves change, or periods of rest. Recreation is needful to those who are engaged in physical labor, yet still more essential for those whose labors are principally mental.

"I was shown that it is not essential to our salvation, nor for the glory of God, for us to keep the mind laboring, even upon religious themes, constantly and excessively. There are amusements which we cannot approve, because Heaven condemns them,—such as dancing, card-playing, chess, checkers, &c. These amusements open the door for great evil. Their tendencies are not beneficial, but their influence upon the mind is to excite and produce in some minds a passion for those plays which lead to gambling, and dissolute lives. All such plays should be condemned by Christians. Something should be substituted in the place of these amusements. Something can be invented, perfectly harmless.

"I saw that our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children. On these days when there is danger of our children partaking of evil influences, and becoming corrupted by the pleasures and excitement of the world, let the parents study to get up something to take the place of more dangerous amusements. Give your children to understand you have their happiness and best good in view.

"Let families unite together and leave their occupations which have taxed them physically and mentally, and make an excursion out of the cities and villages a few miles into the country, by the side of a fine lake, or in a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, and spread their table under the shade of a tree, or under the canopy of heaven provided with the very best of fruits and grains. The ride, the exercise, and the scenery, will quicken the appetite, and they can come around a repast which kings might envy.

"Parents and children on such occasions should feel as free as air from care, labors or perplexities. Parents should become children with their children, making it as happy as possible for them. Let the whole day be given to recreation. Exercise of the muscles in the open air, for those whose employment has been within doors and sedentary, will be beneficial to health. All who can, should feel it a duty resting upon them to pursue this course. Nothing will be lost, but much gained. They can return to their occupations with new life, and new courage to engage in their labor with new zeal. And such have gained much, for they are better prepared to resist disease."

I will here give extracts from Testimony No. 12, pages 77-79, in regard to vain amusements:—

"Those connected with the Health Institute now located at Battle Creek, should feel that they are engaged in an important and solemn work; and in no way should they pattern after the physicians at the institution at Dansville in matters of religion and amusements. Yet, I saw that there would be danger of imitating them in many things, and losing sight of the exalted character of this great work. And should those connected with this enterprise descend from the exalted principles of present truth, to imitate in theory and practice those at the head of institutions where the sick are treated only for the recovery of health, and should they cease to look at their work from a high religious stand-point, the especial blessing of God would not rest upon our institution any more than upon those where corrupt theories are taught and practiced."

"I was shown that the position of Dr. Jackson in regard to amusements was wrong, and that his views of physical exercise were not all correct. The very amusements he recommends hinder the recovery of health in many cases, where one is helped by them. And physical labor for the sick, is to a great degree condemned by Dr. Jackson, which proves in many cases the greatest injury, while such mental exercise as playing at cards, chess, and checkers, excites and wearies the brain, and hinders recovery. Light and pleasant physical labor will occupy the time, improve the circulation, relieve and restore the brain, and prove a decided benefit to the health. But take from the invalid all such employment, and he becomes restless, and, with a diseased imagination, views his case as much worse than it really is, which tends to imbecility.

"For years past I have been shown from time to time that the sick should be taught that it was wrong to suspend all physical labor in order to regain health. In thus doing the will becomes dormant, the blood circulates through the system sluggishly, and grows more impure. Where there is danger of the patient's imagining his case worse than it really is, indolence will be sure to produce the most unhappy results. Well-regulated labor gives the invalid the idea that he is not totally useless in the world, that he is, at least, of some benefit. This will afford him satisfaction, give him courage, and impart to him vigor, which vain, mental amusements can never do."

I have answered these questions as fully and as well as circumstances would admit. If other brethren have similar questions to propose I shall be glad to answer them also, as I can find time.

ELLEN G. WHITE.

Pilot Grove, Iowa., Sept. 26, 1867.

Historical Department.

Prophecy is History in Advance.

CHARACTER OF LUTHER.

[THE following spirited description of the character of one to whom the religious world owes so much, will be of great interest to those who in these days of error and false doctrine desire to emulate the character and virtues of the great Reformer, by boldly advocating reforms in doctrine and in Christian holiness.]

For three hundred years after the death of the Saviour, the glorious Gospel, which he gave to man, was promulgated by his faithful disciples in all simplicity. Notwithstanding the persecutions of Nero, and other Roman Emperors, the number of its adherents steadily increased. When Constantine became a professor of Christianity, the bitter persecutions ended, but instead of the pure, primitive love of the lowly Jesus, the cold formality and the heartless pomp of a state religion were introduced. About the fifth century, the Bishop of Rome assumed the supremacy which he has since arrogantly maintained. History records the gradual decay of the Roman Empire, and we are brought to the midnight of the dark ages. During its gloomy years the doctrines of Transubstantiation, Purgatory, Auricular Confession, Priestly Absolution, Papal Indulgences, Adoration of Saints, Worship of the Host, Monastic Seclusion, and Clerical Celibacy were successively admitted.

At the beginning of the sixteenth century superstition, and its companion, ignorance, held almost undisputed sway. This is admitted by the Italian Jesuit *Bellarmino*, who says, there was not at that time, "any knowledge of sacred literature, or reverence for divine things, or scarcely any religion remaining."

The *Mystics* had beheld the corruptions of the church with sorrow; the *Waldenses* had contended for a purer faith; *Wickliffe* had opened the word of God in England; *John Huss* had nobly sealed with his own blood the truth he had preached; the vacillating *Erasmus* had written against the most prominent abuses; some few others had spoken more or less directly; yet, the Papacy could look down with scorn upon its opposers, and those that could not be brought over were speedily silenced by the headsman's axe or the burning faggot.

At this period, when the power of the Pope appeared to be most strong, when the so-called heretics had been, it was thought, exterminated, and the great princes of the world were ready to acknowledge the claims of the Romish hierarchy; when the friends of the Papacy were perhaps congratulating themselves upon the possession of almost unlimited power; then, *then* it pleased God to raise up a man who should shake the Papal edifice from its foundation, and inflict on it an incurable wound. This instrument in the Lord's hand was not one of the great ones of earth, as the world reckons greatness. No, God chooses "the foolish, the simple ones, to confound the wise."

The reformer *Zwingle* was the son of a herdsman; *Melanchthon*, the son of an armourer, and the subject of our sketch, MARTIN LUTHER, was the son of a poor miner.

Luther declared, "I am a peasant's son, and my father, grandfather, and great grandfather were all common peasants." Robust manhood, such as Luther's, springs from plebeian loins.

In analyzing the mental character of Luther, the most superficial observer will not fail to notice his steadfastness,—his unalterable constancy and determination. This predominating characteristic of firmness made him resolute and inflexible, and led him to persevere in his work, as fast as the light was thrown upon his path, with a tenacity and a fixedness which displayed his indomitable courage and sturdy manliness. His enemies charge him with wavering and changing, but the variations they observe are not changes of character or of purpose; they are merely the modifi-

cations of his course rendered necessary by the fuller revelations of truth he received, through a diligent study of the Scriptures, and the developments of the evils of the Romish Church. Luther was always true to his convictions of right, and if he ever advocated an error, it was in the belief that it was a truth. He held the doctrine of consubstantiation, which is scarcely more acceptable to Protestants now than transubstantiation, and, while satisfied of his error in this, yet we cannot but admire his faithfulness in courageously teaching what he believed to be true. Even Sir Wm. Hamilton, the Romanist, admits that Luther "never paltered with the truth."

Many besides Luther had strong convictions of the fallacies of the Papal system, and the gross evils which it supported, but they were satisfied with uttering a feeble cry of warning, saying a word in opposition, or lamenting the wrongs in silence. Luther stands out from such in bold relief, because he had moral courage to act, and using at first, faithfully, his *one* talent, his Master entrusted him with many more. Whatever Luther believed to be true, he taught, not secretly, but publicly; and the truths he proclaimed were not withheld until he could dress them up to suit the popular taste, but enunciated with distinctness, force, and power, if not always with grace, purity and refinement.

But we observe in Luther unusual combinations of character. We have said that firmness was the leading trait in the character of the Saxon Reformer, but this firmness was exercised in combination with those faculties of mind, which, with intense power and force, gave him kindness, sympathy, and desire for the happiness of all men.

Firmness, with pride and selfishness, gives the insane lust for rule, for mastery, dominion, and command; but firmness with true benevolence, with love for God and love for man, strengthened and vivified by a fiery soul, such as Luther's, gave tremendous force and vitality to all his acts. Had he not worked out his design, the millions who now repeat the name of Luther with love and respect would not have even known that such a man had ever existed. Men of equal intellectual talent are numerous now, men of equal executive capacity, yet they are comparatively insignificant, because they lack the happy fusion of purpose and action—they lay out reforms on paper, as our speculators do town lots in the wilderness; or they attempt to construct a massive edifice without any definite design.

The source of the irresistible power of Luther was his acting out the truth. *It was truth lived out.* As the Lord poured into his mind larger and larger views of truth, instead of storing these in his memory for future use, he considered this would be equal to hiding the talent in the napkin, so he acted out his convictions for each day. Now, as *unused* power, be it that of a muscle or an intellectual endowment, is gradually lost, and *used* mental force creates *new* power, or rather prepares us for the reception of new power, and, as Luther was active, keeping every talent in use, allowing no rust to accumulate, we have in Luther a vastness of energy, and a sublimity of faith unapproached by ordinary men. Luther's faith made him strong, Luther's living according to that faith, made him unconquerable.

John Huss attacked the scandalous corruptions of the Papacy. Luther followed, denouncing not only the errors of life, but the *doctrines* of the Church. The one referred principally to its morals; the other leveled his blows at the foundation upon which the false edifice rested. Luther's actions were not confined to mere denunciations; had they been, then he would not be worthy of the rank we give him, that of a true Reformer. The pseudo-reformer deals in condemnatory phrases; he censures existing institutions, but offers none better; he destroys the confidence of men in time-honored customs, but builds nothing valuable upon the ruin he makes. Luther aimed to overthrow the Papacy, yet he was no ruthless destructionist. He opposed the change of the ceremonies of the Church until the people desired the alterations. Reforms were not to be introduced until the people were prepared for them. He did this so consistently that some have said that he rather followed than led the reform-

atory movement. Luther was satisfied of the evils of Image worship yet opposed the Iconoclasts, who destroyed them. He knew that breaking the Idol did not cure Idolatry, and that the true course was to preach the right faith, the reception of which would remove the idol from the heart.

Luther—a man of reflection, deep, earnest, intense thought; a man of words, the thoughts found appropriate utterance in a language of thrilling power; a man of action,—not concealing his light, but showing it prominently and conspicuously. In all this he approached the true ideal of the True man. No visionary doting over mere speculations. No wordy-radical, devoted merely to blustering talk. No revolutionist, tearing and tramping down the institutions of his country, without respect to the past, regard for the present, or penetration respecting the future. But a keen-witted, energetic reformer, insisting upon his own rights, but regarding the dues of others, aggressive, yet reasonable; excelling in force and surpassing in mental power, but not lacking in the more attractive elements of a noble nature, gentleness, sympathy, benevolence, love; such a blending of heart-wealth and intellectual greatness as gives us the truly heroic in life.

Other Reformers were willing to employ physical force to further their designs; Luther, true to his faith, in the guidance of the Heavenly Master, the Prince of Peace, deprecated all resort to the weapons of carnal warfare.

Thus fearless and truthful, he pursued the acquisition of knowledge, with ardent zeal, and propagated his views in spite of all opposition. We hold him up to view as a Christian Hero; not faultless, but with noble virtues so overshadowing all failings that in a grateful remembrance of his too-little-valued services we shall not dwell upon his errors.

The Papists take his works, and selecting out here and there an objectionable passage, they bring it forth prominently, and bid you gaze upon it. Considering that Luther published one hundred and thirty-three different treatises in one year, his errors do not appear to have been more numerous than weeds are in a well kept garden. Would you admire the taste of a man who should visit your grounds, and passing by a thousand flowers of glorious hue and refreshing fragrance, should gather a bunch of rank weeds, and bring them for your acceptance, saying, "What think you of the product of your garden?" Luther's deficiencies and imperfections are as weeds growing in strong soil—we have no fancy for making a collection of them.

Carping critics may gloat over his errors, but had they lived in Luther's day, think you they would have seen so much of truth; and if they should have perceived the right path, would they have had courage to pursue it, facing the dangers that he faced?

We say that Luther was a true Reformer. Consider for a moment what reform is. Re-form. Formed anew: changed from evil to good: cast in a new mould!! Now men must melt their metal before they can cast it; so must the true Reformer commence his labor by informing the minds of the people, and softening their hearts by enlarged views of truth and exhibitions of love. We need not quarrel about the mould, the form *will* represent the mind and heart of the people. If the form is not right, war not against the exterior but aim at the root—the source of the wrong. 'Tis Pharisaic to care so much for the outside; renovate the heart, then you shall find good fruit in the regenerate life, and the external will not merely look fair, but be really so.

The Rev. Dr. Cumming remarks on this subject, "Man's constant prescription for the elevation of man is to alter his *circumstances*; God's grand prescription for the improvement of man is to change his heart. Man's plan is to give the patient a *new bed*; God's divine plan is to give the patient *health*. Man goes to the circumference, and tries by civilizing to get inward and ultimately to Christianize; God's plan is to begin at the centre, Christianize the heart, and *then* civilize the whole circumference of the social system."

Let the illustrious example of the sturdy SAXON inspire each one of us to nobler life. Let us be animated

to deeds of heroism. Let each one determine that he will accomplish something for his kind, something for the human brotherhood. Let us not be so base as to daily use the measure of liberty which the Reformers worked to give us, without doing something ourselves to extend its dominion. Sneaking selfishness dictates a course of life which brings inglorious ease; but the Christian Hero wars for spiritual freedom, not for himself only, but for the whole brotherhood of Man.

The faint-hearted may learn from the life of Luther to seek for a faith which shall make them strong. Luther, with God, was stronger than Popes, Priests and Kings without God.

The Reformer did not shut himself up in seclusion to mope over the ills which appeared to be incurable, but contended for the truth, as he saw it, with manly vigor. His love of right was not a mere sentiment, but an inspiration brought out into life.

Luther lives in History. Germany claims him, but he belongs not exclusively to her—he lived for the great family of Man.

Carlyle says of Luther's works in 24 quarto volumes, "They are not well written" (he speaks of their style), "but in no books have I found a more robust, genuine, I will say noble faculty of a man than in these. A rugged honesty, homeliness, simplicity, a rugged, sterling sense and strength. He flashes out illumination from him; his smiting idiomatic phrases seem to cleave into the very root of a matter."

Richter says, "his words were half battles." Bossuet, the talented Roman Archbishop tells us "he had a lively and impetuous eloquence, which charmed and led away the people." Melancthon said, "No writer ever came nearer St. Paul than Luther has done."

Luther's words were bright, cutting, keen—it requires a sharp lancet to open a foul ulcer.

Luther moved with power—might of intellect—might of will—could less force have shaken the dry bones of Romanism?

His course was brilliant; but 'twas not the glare of a meteor, flashing for awhile, then passing off into nothingness; but the course of a star, shining with brighter and brighter radiance, and still illuminating the world.

ALL IS VANITY.

If any one covets a crown, or a sceptre, or a presidential chair, or a millionaire's fortune, or a post of honor among men, or a queen's jewels, or a pleasure seeker's bubbles, let him first read what they say, and how they feel and fare. Lord Chesterfield, the prince of fashion, with Solomon, said of his gay, golden life, "All is vanity." Alexander the Great conquered all the world, and died, aged but thirty-two, in a fit of drunkenness,—perhaps poisoned to death. Julius Cæsar conquered Europe, and won royal honor, but at the last was assassinated by a supposed friend. The impious and proud Voltaire said, The world was full of wretches, and he "the most wretched of all." One of the Spanish emperors (Abderrahman III.) reigned in splendor fifty years, but declared he could count up in that half century "only fourteen days of unalloyed happiness." Hannibal, the renowned African hero, died of poison administered by his own hand, unlamented and unwept. Charles V. resigned his throne and crown in despair of finding happiness as an emperor. Of the great Roman emperors, history informs us that no less than nine in succession were slain by the Pretorian Guards. The infamous empress Catherine, of Russia, could get no sleep, so did her guilty conscience torment her.

Lincoln, the ruler of thirty millions, was shot dead in an instant. Some of the sovereigns of Great Britain were assassinated or beheaded. Queen Elizabeth died saying she would give "millions of money for an inch of time," in which to get ready. Louis Napoleon has lived in constant fear of the assassin's bullet. Of sixty-seven queens, who have sat on the throne of France, eleven were divorced, two were executed, nine died young, seven were widowed early, three cruelly treated, three exiled, the rest being either poisoned or broken-hearted. Napoleon Bonaparte, the arbiter of Europe, declared he had been as fortunate as any man

on earth, but "had not enjoyed one hour of real happiness in all his life." Truly—"Uneasy lies the head that wears a crown."

The great Hume rested his hope in philosophy, and as the result declared he was "affrighted and confounded at the forlorn solitude" in which it placed him. Goethe, who was so much admired in high circles, said at the age of eighty-four he "had scarcely tasted twenty-four hours solid comfort in all his life." George Brummell, with a most princely fortune, spent £800 a year on dress alone, and died at last in a lunatic asylum. The Duke of Marlborough had a million of money, and vast estates; but looking around upon them as far as his vision could extend, exclaimed to a friend, "I do not believe that there is in all this vast circuit a more unhappy man than myself." Robert Clive became the conqueror of all India, and had the treasures of the East poured at his feet, but died disappointed and a suicide. Christopher Columbus discovered a new world, but was robbed of the honor of naming it, became an object of hatred and abuse and died poor and sorrowful. William Beckford, of England, had an income of £100,000 a year and finally died in want and misery.

The wretched life and unhappy death of Lord Byron are well known. William Pitt possessed the rarest intellectual gift in England, but lived in misery and unhappiness, and died of a broken heart. The last words of the great orator Sheridan were, "I am absolutely undone." Sir Walter Scott, who received the honors of an empire, died in sadness and sorrow, and without hope. The celebrated poet Campbell affirmed that "his fame was only bitter," and died in grief and solitude. Gibbon, the great historian and infidel, died saying, "All is dark and doubtful." The eloquent John Randolph's last word was, "Remorse." William C. Johnson and T. F. Johnson were a few years ago the most brilliant orators in Congress; one died an outcast and pauper, the other became diseased, and sunk down in ignominy and misery,—all through intemperance. Bulwer, the great novelist said in his last days, "I am gloomy and unhappy." The delirious, dying hours of John Jacob Astor, who was worth twenty-five millions, were—"Money, money, bring me money." Ebenezer Francis, of Boston, who died leaving four millions of dollars, was in the panic of 1857 reduced almost to despair by the abundance of his money. Stephen Girard the great millionaire of Philadelphia, said that with all his wealth he "lived like a galley slave, passed sleepless nights, and was worn out with care."

A great American capitalist, when asked why he did not have his life written, replied in these sad words, "My life has been a failure." The four brothers Rothschild are the bankers of Europe, the wealthiest men in the world. Their united income is \$1000 an hour. But when some one said to the Baron at Paris, "I should think you would be happy with such a kingly fortune," his quick, reproving, negative reply was,—"Happy! me happy!"

Reader is not this sad record a striking commentary on the vanity of all earthly riches and greatness? Which would you prefer, to be ranked in this high but wretched company, and, like Abner die "as the fool dieth;" or be an humble, faithful Christian, and one day inherit immortal life in a glorious and endless kingdom? Which?—D. T. T., in *World's Crisis*.

TROUBLE FROM WITHIN.

THE passionate, ill-natured man lives always in stormy weather, even though it be the quiet of dew-fall around him. Always wronged, always hurt, always complaining of some enemy, he has no conception that that enemy is in his own bosom, in the sourness, the ungoverned irritability, the habitual ill-nature of his own bad spirit and character. I speak not here of some single burst of passion, into which a man of amiable temper may, for once, be betrayed; but I speak more especially of the angry characters, always brewing in some tempest of violated feelings. They have a great many enemies, are unaccountably ill-treated, and cannot understand why it is. They have no suspicion that they see and suffer bad things because they are bad, that being ill-natured is about the

same thing as receiving ill-treatment, and that all the enemies they suffer from are snugly closeted in their own evil tempers.

The same is true of fretful persons—men and women that wear away fast and die, because they have worried life completely out. Nothing goes right—husband, or wife, or child, or customer, or sermon. They are pricked and stung at every motion they make, and wonder why it is that others are permitted to float along so peacefully, and they never suffered to have a moment of peace in their lives. And the very simple reason is, that life is a field of nettles to them, because their fretful, worrying tempers are always pricking out through the tender skin of their uneasiness. Why, if they were set down in Paradise, carrying their bad minds with them, they would fret at the good angels, and the climate, and the colors even of the roses.—Dr. Bushnell.

VICTORY THROUGH CHRIST.

"He knelt, the Saviour knelt and prayed,
When but his Father's eye
Looked through the lonely garden's shade
On that dread agony;
The Lord of all above, beneath,
Was bowed with sorrow unto death.

"The sun set in a fearful hour,
The stars might well grow dim,
When this mortality had power
So to o'ershadow Him,
That he who gave man's breath might know
The very depths of human woe.

"And was the sinless thus beset
With anguish and dismay?
How may we meet our conflict yet,
In the dark narrow way?
Through Him, through Him, that path who trod:
Save, or we perish, Son of God."

COMFORT FOR THE FORGETFUL.

WE must not measure the benefit we receive from the preached word according to what of it remains, but according to what effect it leaves behind. Lightning, you know, than which nothing sooner vanishes away, often breaks and melts the hardest and most firm bodies, in its sudden passage. Such is the irresistible force of the word; the Spirit often darts it through us, it seems like a flash, and gone, and yet it may break and melt down our hard hearts before it, when it leaves no impression at all upon our memories. I have heard of one, who returning from an affecting sermon, highly commended it, and being demanded what he remembered of it, answered, "Truly I remember nothing at all; but only while I heard it, it made me resolve I would live better, and so by God's grace I will." To the same purpose I have somewhere read of one who complained to an aged, holy man, that he was much discouraged from reading the Scriptures, because he could fasten nothing upon his memory which he had read. The old man bade him take an earthen pitcher and fill it with water; when he had done this, he bade him empty the pitcher again and wipe it clean, that nothing remain in it. While wondering at what this tended, he said, "now though there be nothing of the water remaining in it, yet the pitcher is cleaner than before; so, though thy memory retain nothing of the word thou readest, yet thy heart is the cleaner for its very passage through it."—Bishop Hopkins.

Every day is full of a most impressive experience. Every temptation to evil temper which can assail us to-day will be an opportunity to decide the question whether we shall be tossed by the restlessness and agitation of the world, or whether we shall gain the calmness and the rest of Christ. Nay, the very vicissitudes of the seasons, day and night, heat and cold, rain and sunshine, affecting as variably and producing exhilaration or depression, are so contrived as to conduce toward the being we are to become, and decide whether we shall be masters of ourselves or whether we shall be swept at the mercy of accident and circumstance, miserably susceptible of merely outward influences. Infinite as are the varieties of life, so manifold are the paths to a saintly character; and he who has not found out how, directly or indirectly, to make everything converge toward his sanctification, has as yet missed the meaning of this life.—Sel.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 8, 1867.

URIAH SMITH, EDITOR.

EDITORIAL CORRESPONDENCE, NO. 3.

SEPT. 24. Crossing the Mississippi at Rock Island at 7 A. M., we soon had the privilege, for the first time, of breathing the pure air of Iowa, and setting our eyes on its boundless prairies. Reached Washington at a little past noon, where we were met by Bro. H. Nicola and R. M. Kilgore, and taken to the hospitable home of the latter. Having partaken of refreshments, the rest of our party went on with Bro. Nicola to his home in Pilot Grove, the place of the meeting, while we remained to finish reports for the paper, and other correspondence. Arrived at the encampment on Thursday morning in good time for the meeting. Found the Iowa tent erected, and brethren and sisters assembled and assembling from every quarter for the season of worship. The tent was pitched in the edge of the grove near the S. D. A. meeting-house, the seats of which were used to seat in part the tent, the house, meanwhile, furnishing a good home for quite a large number of those who had come in from a distance.

It was to us a matter of no small interest to stand upon the very spot where a little more than two years ago the cause of present truth in this State encountered such fierce and bitter opposition, in the unreasonable and underhanded defection of two who were then public laborers in this work; but where the truth triumphed, and these unhappy victims of the deception of the enemy were brought to see and heartily confess the snare into which they had fallen, only, however, alas! to return to it more blindly and unaccountably than they had been taken in it at the first. It was also a matter of rejoicing and thanksgiving to God, that Bro. and sister White, who have been passing through the deep waters of affliction, and whom their enemies would have been glad to see completely swallowed up, as they predicted they would be—it was a matter of thanksgiving that they were able once more to visit this spot, where they last met the brethren under so unfavorable circumstances, and to see them now in the enjoyment of a good measure of health and strength, Bro. W. preaching six of the seven discourses given at the meeting, and sister W. bearing her testimony on every opportunity with a sense of constantly-increasing physical strength and vigor.

In happy contrast also was this meeting with the former in still another respect. Not now as then did they come to meet a spirit of hardness and strife, but hearts full of sympathy and love, grateful for their presence, ready to stay up their hands, and join with them in gratitude for the good occasion upon which we had met.

To speak of each meeting in order, would be too statistical for the brevity of this report. Like the Convocation in Wisconsin, the meeting was a good and blessed season for those assembled. The attendance of brethren was not so large as in Wisconsin; but on first-day the attendance of those without was even greater, there being about fifteen hundred people upon the ground.

The social meetings were good, showing on the part of those engaged in them, an interest in the cause of truth, and the individual work of preparation for coming events that now devolves upon us. The feelings of the brethren seemed to be well expressed by one who said that he had supposed heretofore that his whole interest was in this work; but he concluded not, for he found it was now rapidly increasing.

The subjects brought before the meeting were well adapted to the condition of the cause, and the wants of the brethren in this State. In his opening remarks, Bro. W. dwelt upon the difficulties through which the cause has passed in this Conference, referring to those who have doubted the leadings of God's providence and the genuineness of the work, and the lessons we

may learn from their experience; most of them having already made shipwreck of their faith.

Friday afternoon the time was occupied by sister White on the instruction we may derive from the history of the children of Israel, and God's dealings with them; which were ensamples unto us, to the intent we should not lust after evil things as they also lusted. A powerful and impressive exhortation was given to keep free from the example and fashions of the world, and to exclude from our families the unconsecrated, and every influence which would tend to corrupt our children, and draw them away from the sobriety of the last message of mercy to mankind.

In the evening a discourse of much interest to the brethren was given by Bro. White, on the subject of Advent experience. There were but half a dozen in the entire congregation of some three hundred Sabbath-keepers, who had had an actual experience in the first and second messages. Yet the others had virtually had an experience in them by receiving the truth of those messages, as they took their stand upon the third. Such experienced in a few days as they were receiving the truth, the feelings and emotions which characterized those messages, and which covered, with those who were actually engaged in them, months or perhaps years of time. The first message was one of rejoicing; "Fear God and give glory to him." The work of the third message, is of a far different nature. This is a heart-searching work of preparation for the great day, connected with the hour of judgment and the finishing of the ministration in the sanctuary above. That message found utterance in shouts of joy and glory; this oftener in tears. None should therefore feel dissatisfied if they do not have the feelings which characterized the Advent people in 1844. We do not want to go back twenty-three years for the feelings and spirit of that time, but we want to receive the spirit of the present time in reference to the advent, and accept the solemn feelings which the present solemn message is calculated to produce.

After a discourse, Sabbath forenoon, by Bro. White, on Luke xxi, 34-36, Bro. Geo. I. Butler was solemnly set apart to the work of the gospel ministry by prayer and the laying on of hands. Prayer by Bro. Bourdeau; right hand of fellowship and charge, by Bro. White.

In the afternoon we listened to an affecting farewell discourse from Bro. Bourdeau, as he took his leave of the brethren of this State among whom he has labored for more than a year, to return again to the East. Text, 2 Cor. xiii, 11: "Finally brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." This text, which is a sermon in itself was well set forth. May the brethren carefully remember, and scrupulously heed, the instruction which Bro. B. labored to instill into their minds from these precious words of the apostle.

At 6 P. M., sister White spoke for one hour upon the health and dress reform, setting forth the subject in a manner to remove all misunderstanding, and enable all to act understandingly and with uniformity in these matters. At 7, Bro. W. spoke on the subject of baptism, after which the evening was spent to a late hour, in the answering of questions, and the examination of candidates for baptism. Twenty-six offered themselves, and were accepted as fit subjects, either by vote of the members present from the churches which they proposed to join, or where none such were present, by vote of the entire congregation. Among the candidates were many youth and children whom it was pleasant to see taking up the cross, and starting in the service of their Divine Master. Bro. Butler administered the ordinance, on first-day morning, at the nearest place, some four miles distant. A good season was enjoyed at the water's edge.

Preaching first-day forenoon by Bro. White, and in the afternoon by Sr. W., closing with a solemn appeal to the people to prepare for the coming Judgment. The evening meeting was omitted to give the brethren opportunity to prepare to return to their homes on the morrow.

Thus, ere we were aware, the pleasant four days of meeting had sped like an arrow away, bringing the sad hour of partings and farewell greetings. And as

the beholder witnessed the quivering lips and falling tears, he could truly have said, Behold, how these love one another! We separated, never more to all meet again in this pilgrimage state, but each cherishing a hope now bright for the better land. How many will ever see this hope realized? How many will safely land on the immortal shore? And how many will leave the wrecks of their ill-guided barks, amid the perils of these last days? Let us each resolve to gain the heavenly land. We may all go through if we will.

The brethren consider the cause in this State in a better condition now than at any previous time. Its friends, it is true, are not so numerous as they have been in times past. Those who were brought into the truth wrong, never partaking of the right spirit, have left it, as it was almost certain that they would. But those that remain are having an experience that will be of lasting benefit to them. They have another spirit, and are learning to value vital godliness and holy living, in connection with the truth, more than mere theory and a spirit of contention on the points of our faith.

This meeting will result in good. We shall confidently look for encouraging and lasting fruits, as the brethren, imbued with its good spirit, bear its influence to their several homes. The cause has many firm and staunch friends in this State, men of too much sterling integrity and moral worth, to prove recreant to the truth which they now so ardently love. We believe that from this time on, there will be a gathering influence, and a growth in grace. May the labors of Bro. Butler in the State be blessed of Heaven, and other faithful men be raised up to assist him in his arduous work.

The weather throughout both meetings, with the exception of one rainy night in Wisconsin, has proved most delightful. Everything seemed to conspire to render the meetings most pleasant seasons. A spirit of perfect union apparently pervaded all hearts, and the blessing of the Lord was upon his people. To his name be the praise.

It has been a great privilege to us to see the faces of many friends of the truth, with whose names we have long been familiar. May an acquaintance, commenced through the Review, that good medium of communication among the little flock, and now strengthened by the privilege of seeing each other's faces, and grasping the friendly hand, be perpetuated forever in the kingdom of Heaven. Blessed hope. We thank the brethren for their cordial greetings and words of sympathy, and hope to hear from them often for the paper, on our return to the Office.

Bro. and Sr. White, accompanied by Bro. and Sr. Bourdeau, hold meetings next Sabbath and first-day at Mt. Pleasant, from which point we expect to return home.

THE OLD ARGUMENT AGAIN.

OUR attention is constantly being called to the effort made by Sunday-keepers to defend their darling theory through the columns of the religious press. Scarcely is any new argument attempted, but the old positions are presented again and again with but little variation. The October issue of the Christian Press, the organ of the Western Tract and Book Society, contains an effort of this character, which we have been requested to notice through the columns of the Review. Probably most of our readers are familiar with the line of argument which it presents, but for the sake of those who are not we give it entire, to show the weakness of a position which cannot be supported by a single text of Scripture.

We give the article in sections convenient for reply.

THE SABBATH.

"Should any particular day be observed?"

"Under the old economy not the third, fourth, or fifth, but the seventh day was the day which the people of God were bound to observe in his worship, not that the morality of the law extended to the particular day, but because it was the will of God that the seventh day should be observed. The same thing is true as respects the observance of the first day under the New Testament economy. That is the day which Christians are now bound to observe and not the second, third, or fourth day of the week, because the day has been changed by the authority of Christ, and the first day

of the week is now the Lord's day instead of the seventh day. The following is the argument proving the change of the day, as we have used it elsewhere:

"The seventh day was the Sabbath originally appointed. Had any one power to change it to the first day? That it was changed no one denies—that Christians have observed the first day as the Sabbath instead of the seventh, from the resurrection of Christ, is admitted by all. Who changed the day? To this we reply: It was done by the authority of the Lord Jesus Christ. True, this is not asserted in so many words by the Scriptures, but the evidence is nevertheless quite conclusive."

The above contains quite a number of assertions, which ought to be backed by the authority of Scripture before being received by those who take the Bible for their guide. It will be noticed that not a single text is presented in proof of what is asserted.

"It was the will of God that the seventh day should be observed" under the old economy, and "the same thing is true as respects the observance of the first day under the New Testament economy." How do we know it is the will of God? His will is made known to us by his Word. If it is his will for us to observe the first day of the week he has so commanded us. But where in all the Word of God is such a commandment recorded? The will of God that "not the third, fourth, or fifth, but the seventh day," should be observed in the former dispensation, was made known by the fourth commandment. If that commandment taught the observance of only the seventh day then, it must teach the same now, and cannot be made to enjoin the first day of the week, nor any other day but the seventh. A change of day must involve a change of the commandment, and until that is proved all inferences in regard to such a change are entirely groundless.

Our Sunday advocate then asserts that "Christians have observed the first day as the Sabbath instead of the seventh, from the resurrection of Christ," and claims that this "is admitted by all." He should have known before making so broad a statement that none of the advocates of the true Sabbath admit it, nor does any one else who is conversant with the history of the matter. We are not disposed to admit such an assumption as that without good evidence, and as it is a link in his chain of argument it devolves upon him to prove it instead of simply asserting it.

The day was changed, he says, by the authority of the Lord Jesus Christ, and then gives his reasons:

"1. The Saviour claimed complete control over the Sabbath.

"His own declaration is: 'The Son of Man is Lord even of the Sabbath day.' His disciples heard this declaration from his own lips. Is it at all conceivable that they would have presumed to interfere with this day, over which their Master claimed special control? And is it conceivable that, among a people so attached to old usages as the Jews were, they would have succeeded in their effort? Besides this, without the authority of Christ would they have considered it wise policy to have attempted such a change? They were called troublemakers and turners of the world upside down. Would they, in such a matter, excite prejudice only for the directions of Christ? The supposition is absurd, and therefore, they must have had the authority of Christ for the change."

His first proposition is based upon the assumption that the apostles made the change, and until this is proved the arguments in favor of this proposition are worthless. He asks if they could have effected such a change among the Jews who were attached to old usages, without the authority of Christ. No; nor could they with his authority, for nothing would so conduce to lessen their respect for the Son than to hear him quoted as authority for the violation of his Father's law; for until they could be made to see that the fourth commandment was changed or abolished it would be a violation of it to observe any other day than the one it enjoined. The fact that the disciples did not thus "excite prejudice" is conclusive evidence that they did not attempt such a change, for among all the accusations which the Jews brought against them we do not find them charged with making or trying to make such a change, and certainly if they had attempted it "among a people so attached to old usages as the Jews were," they would have been arraigned for it at once.

But does the fact that "the Son of Man is Lord of

the Sabbath-day," prove that he intended to change or abolish it? By no means, but rather to protect it, to honor it, and to strip it of those burdensome rites and traditions which the Pharisees had heaped upon it.

But we pass to notice his second proposition.

"2. The Saviour countenanced the change.

"We have the following record in the gospel of John xx, 19: 'Then the same day, at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.' . . . 'And' after eight days again (i. e. the first day of the week again) his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.' Thus the Saviour sanctioned their assembling for worship the first instead of the seventh day of the week. Would he have done so if it had not been his purpose that this day should continue to be the Sabbath of the Christian? Is not this sanction sufficient authority to observe this day instead of the other, even if no special direction had been given in reference to it?"

The foregoing attempt to prove the occurrence of two consecutive weekly meetings on the first day of the week is, about as far-fetched as anything we have occasion to notice in the Sunday argument, and will not bear the slightest examination. Let us look now at the first of these meetings. The disciples were assembled on the evening of the first day of the week, immediately after the resurrection of Christ, to celebrate that event, if the foregoing claim is correct; that is, after keeping the previous day, as some of Christ's followers certainly did, "according to the commandment," they made a change in their Sabbath observance, and went to keeping the first day of the week without any commandment! But let us see how they were observing it. The account of the resurrection as given by Mark, informs us that notwithstanding Christ appeared to several witnesses, who testified that he had risen, the apostles still refused to believe it, and on the occasion cited above he upbraided them for their unbelief and hardness of heart because they would not believe those who had seen him after he was risen. This certainly does not look much like celebrating his resurrection, or keeping a Sabbath in memory of that event.

But, says the inquirer, perhaps the second meeting may prove to have been a commemorative occasion, and thus justify the conclusion that the practice of meeting on the first-day was thereby established. The first point to be decided is the time of the meeting. Having appeared to his disciples on the evening of the first day of the week, and one of the twelve being absent, our Saviour takes occasion to appear to them again when the unbelieving Thomas was present, which was "after eight days." How long after eight days the record does not state, but the arithmetic which would make it just a week could be used equally well to prove that two and two equal six, and it certainly is astonishing that men of intelligence and judgment in other matters should make such a use of a term as is made of this. It simply shows a want of better argument. The sophistry of this reasoning, however, is greatly excelled by the barefaced assumption contained in the third and last proposition, which we herewith append:

"3. The first-day is called by the Holy Spirit, 'the Lord's Day.'

"But how could this be done unless he had taken this day for his own instead of the seventh day? unless it be that he now claims as his, two days out of the seven, and allows man the other five. But this is not claimed by any one, and there is no hint of it either in precept or in the practice of the early Christians. Our conclusion, therefore, is that the day was changed by him who is 'Lord of the Sabbath,' and who only had authority to change it. We are, therefore, as Christians, under obligation to keep, not the seventh, but the first day of the week, and to keep it by refraining from worldly employments and recreation, and by observing the ordinances of divine worship."

"The first day is called by the Holy Spirit, 'the Lord's day.'" Indeed! We would be pleased to have the chapter and verse pointed out in which this remarkable statement is made. The term "Lord's day" occurs but once in all the Bible, and that in Rev. i, 10. "I was in the Spirit on the Lord's day;" and there is not the slightest intimation in the context

that it was the first day of the week. We are therefore left to determine the signification of the term by other scriptures. If we search the Bible through we can find but one day which the Lord has ever called his own. The language of the fourth commandment explicitly designates that day: "The seventh day is the Sabbath of the Lord thy God." See also Isa. lviii, 13, where the Lord calls the Sabbath "my holy day," "the holy of the Lord," &c. Until we find some other expression equally as strong relative to some other day, we must conclude that the seventh day of the week is, the Lord's day; and to assume that it means the first day when the Scriptures do not even intimate such a thing, is unworthy of those who profess to take the Bible for their guide.

But perhaps it may be claimed that the term refers to the Son and not the Father. Even if this be true, there is no proof that it refers to the first day of the week, for our Saviour himself declares: "The Son of Man is Lord also of the Sabbath day." While it is his Father's rest-day, and one which he claims as his own, yet the Son also has an interest in and a love for it, and he devoted no inconsiderable portion of his ministry to the work of divesting it of the burdensome traditions which the Pharisees had heaped upon it, holding it up before the people as a merciful institution, "made for man." Surely we may conclude that such a day, thus honored both by the God of Heaven and by his only-begotten Son, may emphatically be termed "THE LORD'S DAY."

Thus every argument which is not founded upon the immutable word of God, falls to the ground, and this effort in behalf of Sunday shows the weakness of a chain of argument of which every link is based entirely upon inference. Reader, do you not prefer the plain teachings of Scripture to all the inferences that ingenious men can devise? If so, let me entreat of you to obey the commandments of God rather than the "traditions of men," by remembering that "the seventh day is the Sabbath of the Lord thy God," and by faithfully observing all his commandments, that you may "have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

W. C. G.

TO THE CHURCHES IN MAINE.

DEAR BRETHREN AND SISTERS: You already see that we have a State Conference for our State, appointed to be held at Norridgewock, Nov. 1. We shall all feel a deep interest in the result of this Conference. The state of the cause here now demands that something be done in this direction. So the several churches and scattered brethren now need to prepare for this meeting. It will be necessary therefore for each church to have a business meeting, and see to the following points: 1. Choose some male member to represent you in the Conference. 2. Let the Clerk give him a writing, stating that he is the legally chosen delegate of that church. 3. Let him bring to the Conference a written statement of the number of members of his church, the condition of the church, when it was organized, how much their s. b. amounts to per year, how much they have on hand, &c. It is the duty of the elder of each church to see that these things are attended to immediately.

Let all come who can, and bring your unconverted friends with you. Come prepared with quilts, robes, &c., and we will entertain you freely. The church at Norridgewock invite all to come and partake of their hospitality, and enjoy the Conference with them. Come to labor, to pray, to sing, to exhort, to be a part of the Conference.

The delegates should all be at N. on Thursday evening before the Conference. Friday will be our day of business.

Those coming on the cars from down the river will stop at Waterville. If they will write us at N. a week beforehand we will have a team meet them there Thursday night. If not, they can take the stage. Those coming from the east will stop at Skowhegan, where they can take the stage five miles to N.

Let us come in the Spirit of God and of the present truth, and the Lord will meet with us.

D. M. CANRIGHT.

THE HOUR OF PRAYER.

DEAR Lord is any hour so sweet,
From blush of morn to evening star,
As that which calls me to thy feet—
The hour of prayer?

Blest be that tranquil hour of morn,
And blest that solemn hour of eve,
When, on the wings of prayer upborne,
The world I leave!

For thou a day-spring shines on me,
Brighter than morn's ethereal glow;
And richer dews descend from thee
Than earth can know.

Then is my strength by thee renewed;
Then are my sins by thee forgiven;
Then dost thou cheer my solitude
With hopes of Heaven.

Words cannot tell what sweet relief
Here for every want I find—
What strength for warfare, balm for grief,
What peace of mind.

Hushed is each doubt, gone every fear;
My spirit seems in Heaven to stay,
And even the penitential tear
Is wiped away.

"MY PEOPLE DOETH NOT CONSIDER."

THIS language of the Lord, by the mouth of his prophet, though spoken more than twenty-six hundred years since, has been an accurate description of the condition of a large class in all ages of the world. Mankind are too prone to forget, not to consider, their dependence, responsibility and accountability. Few, very few, after close self-examination, can plead Not guilty to the charge.

Do we consider, as we should, God's tender care over us, and realize the debt of gratitude we owe in consequence? Do we not forget that his eye takes cognizance of all our ways, that he is the giver of every good and perfect gift, that all our blessings, in sickness and health, in prosperity and adversity, flow from his bountiful hand? Do we consider that good angels watch over us, and shield us from danger, that, though unseen, they are efficient guardians,—“ministering spirits, sent forth to minister for them who shall be heirs of salvation?”

Could we have a panoramic view of our past life, and behold their ministrations, see how we have been saved from accident and harm, through their interposition, even when we have seen no danger in the way; could we but know the many times they have beaten back the darkness which the enemy has tried to press upon us, how they have fought with evil angels when they have striven to gain an influence over us; could we but know how often we have escaped temptation through their interposition, and how the Saviour has, through their instrumentality, in the hour of temptation provided the way of escape that we might be able to bear it, our hearts would glow with gratitude, when we consider that not only have we been saved from imminent danger, but that it has been of God's mercy, and through the aid of angels that excel in strength, that no harm has befallen us.

I recollect reading several years since an anecdote which illustrates this idea. Two preachers met at conference. One was expressing great gratitude to God for his providential escape from danger. Said he, “My horse becoming frightened at some object by the wayside, I barely escaped being precipitated down an awful precipice, where I would certainly have been killed by the fall.” “Well,” said his companion, “I have greater cause of gratitude than you.” The first speaker desired an explanation. “I came to this place without my horse being frightened at all; I was in no apparent danger, from any cause, and if our gratitude is measured by and in proportion to the favors bestowed upon us by our Heavenly Father, I have certainly more cause of gratitude than you.”

Dear brethren and sisters, let us consider how good the Lord is, and under all circumstances strive to realize the consequent obligation resting upon us to love him with all our hearts, and praise him for his manifold

mercies, for his goodness to the children of men. This is no more than our reasonable service.

N. ORCUTT.

Health Institute, Oct. 1, 1867.

THOMAS CARLYLE'S MILLENNIUM VIEWS.

Few there are who would thread through the mazes of Thomas Carlyle, even for the gems of rich thought he is reputed to evolve. But below is given an extract worthy to be noted as the opinion, resulting from his observation of men and manners,—the opinion of one, of whom those who differ from him admit, “Want of discernment is not one of his misfortunes; no man is quicker to see facts.”

“All the millenniums I ever heard of heretofore, were to be preceded by the chaining of the Devil a thousand years;—laying him, tied neck and heels, and put beyond stirring, as the preliminary. Preliminary steps have been taken, with more or less ardor for the last thirty years; but they all seem to be in the opposite direction; a cutting asunder of straps and ties wherever found; pretty indiscriminate of choice in the matter. . . . So that now hardly any limb of the Devil has any thrum or fether of rope or leather left upon it. In fact, he is likely to become an emancipated gentleman; lithe of limb, as in Adam and Eve's time, and scarcely a tee or finger of him tied any more. And you my friends are certainly getting into a millennium such as hardly entered into the dreams of Bedlam.”

The above, scathing as it is, cannot be called a caricature, but rather a fitting commentary upon those Scripture words, “The Devil has come down unto you, having great wrath, because he knoweth that he hath but a short time.” And pitiable as it is that there should be occasion for the following, it must nevertheless be admitted that there are indications of its fulfillment.

“In a limited time, say fifty years hence, the church, all churches and so-called religions—the Christian religion itself, shall have deliquesced into—Liberty of Conscience, Progress of Opinion, Progress of Intellect, Philanthropic Movement, and other aqueous residuums of a rapid, badly-scented character—and shall, like water spilt upon the ground, trouble nobody considerably thenceforth, but evaporate at its leisure.”

Very grateful may Adventists be that they have a sure word of prophecy, begetting a better hope for the future of our world than that eliminated by the progress of man. Yea, they may rejoice with joy unspeakable and full of glory, that Jesus Christ “hath begotten us to a lively hope through his resurrection from the dead.” Rejoice that Jesus spoke those prophetic words, “If I be lifted up I will draw all men unto me.” A strange way it did seem to draw all men unto him, when they saw him lifted upon the cross, even unto death. No wonder they sorrowfully said, “We trusted that it had been he that should redeem Israel.” And so it was. But as yet they had not learned the comprehensive view of those prophecies which spake glorious things of Christ's coming kingdom. Alas! that to this day the words of Jesus, “Oh fools and slow of heart to believe the prophecies,” are so applicable to such a majority of mankind, who blindly shut their eyes, and steel their hearts to the literal kingdom to which Christ shall redeem his Israel; and persistently follow a myth they cannot define.

In proof of this inability to define, a little incident may appropriately be given here. Gathered around an evening table were a group, among whom were two intelligent, well-educated young ladies. In the conversation the remark was incidentally made by one of them, “When the millenium comes.” Yes, replied I, if you can tell what you mean by the millenium. “Why,” said she, “that good time to the church, of which the Bible tells.” I wish you would point some of the passages out to me, I asked. A “Scripture Manual” was conveniently at hand. She turned to the heading “Millennium,” hastily coned over the passages and looked up in blank astonishment. Isa. lvi, 8, was turned to and read. It had been quoted by each in turn, and even by myself, not quite correctly. “Are you sure,” she asked, “that is the only passage that

speaks of a nation being born in a day?” Quite sure that is the nearest to it of any passage in the Bible, I replied. Utterly confounded, but not in the least angered she rose from the table, playfully saying, “Now Mrs. H., next time you battle for that point do you do it stronger, for the passage does not come so near affirming that, as you yourself admitted.”

MARY W. HOWARD.

THE COMING STORM.

THE world has passed its halcyon days—its pleasant times. Dark days of heavy trouble are coming. The political horizon is already overcast with dark clouds, and the distant roar of the awful storm is heard and heeded only by those who are watching. Are God's people awake, and noting the occasional, lurid flash of the coming storm? Are we “cutting loose from the world,” and getting ready? Do we realize that time is short? that the day of trouble hastens? Yes, greatly; all unobserved, both by the world and worldly professors? Soon the lightnings will flash. Soon the roar of the storm will be upon us; and during the lulls of this storm of wrath (self-brought upon a guilty world) will be heard the wails of anguish and groans of despair from those who are unprepared. This time is coming. Let us not be found sleeping. Brethren, awake.

JOHN CLARKE.

TOO LATE.

THE steamboat was to leave in half an hour. I had so delayed my business that it became necessary to do the work of an hour in only a few minutes. Hence it was imperfectly done, and only in time to arrive at the wharf and find that the boat had crossed the river where it paused a moment to take in freight before proceeding on its way down the stream. I hailed it. The reply came. “We cannot go over for you.” Alas, too late!

Moral. The last message of mercy is being proclaimed to fallen man. Some heed the warning and “lay hold of the hope set before them in the gospel,” but many even of these delay the work of preparing to meet the Son of God at his appearing and kingdom. While their brethren advance they hold back, “having a form of godliness,” but practically denying the power thereof. Such will awake to their danger only in time to discover their irreparable loss. Then they may wander to and fro, seeking the word of the Lord in vain. Then they may engage with ardor in the work they have so long delayed; but like Esau, they will find no place of repentance even though sought earnestly and with tears. Then their cry to the sealed ones can only meet with the response, “We cannot go over to you.” “There's a great gulf between us and you.”

Sinner, flee from the wrath to come. Laggard Christian, quicken thy pace.

“Hasten sinner to be wise,
Stay not for the morrow's sun.
Wisdom if you still despise,
Harder is it to be won.”

ADOLPHUS SMITH.

Ottawa Co., Mich.

A HAPPY CHANGE.

I SAW a beautiful flower fade upon the stalk, and its green leaves were scattered upon the cold ground. I looked again, it had come forth in more than former glory, and shed its beauties round.

I saw the glorious sun sink beneath the western wave, and the sable curtain of night was dropped upon the earth and pinned with a star. I looked again, and the same sun, in all its resplendent beauty, emerged from the horizon, rejoicing in the brightness of its course.

I saw a worm, cold and motionless, enclosed in its narrow cell, with every sign of life extinguished. Again I looked, and behold! it spread its gorgeous wings, and floated in the balmy air, apparently rejoicing in its new being.

I have seen the children of God, in youth, in middle age, in gray hairs, cut down by the relentless hand of death, and laid away in the cold, silent, and cheerless grave. By faith, strengthened by the unfailing word

of God, I can behold them with glorified, immortal bodies, basking in the lambent flame of God's glory, and roaming amid the amaranthine bowers of Paradise restored.

Praise God for this blessed hope, soon to be realized! Reader will you be there?

H. A. ST. JOHN.

HOW CAME IT TO PASS?

THAT three thousand were converted on the day of Pentecost—how came it to pass? The truth as it is in Jesus was preached, and the power of God accompanied and made the truth effectual. But had not the meeting for prayer, of which mention is made in Acts i, 14, a close and influential connection with the glorious results of that day and that discourse? Undoubtedly it had. But what was there in that meeting of the hundred and twenty disciples to exert an influence to the conversion of three thousand individuals? Whence had it that power? I answer, it was a prayer-meeting—*professedly* and *mainly* a prayer-meeting. If it had been a meeting for *preaching*, it would not have exerted the influence it did, even though prayer had preceded and followed the sermon. It was a prayer-meeting—a meeting of Christians to express their dependence on God; unitedly to call on him for his blessing; to plead the promise, and to wait for the fulfillment of it. Those are the *efficient* meetings in which Christians meet and agree to ask of God. I wonder they do not value them more. To the prayer-meeting Christians come, to exercise the high privilege of intercession for others—to do good and to communicate—to act the “more blessed” part; whereas, to meetings of another kind, they go for the less benevolent purpose of receiving good. Yet Christians value no meetings so little as the prayer-meetings! For the church, I blush that it should be so.

But the influence of that meeting of a hundred and twenty was not owing entirely to its being a prayer-meeting. Many meetings for prayer are held, and no such effects follow. There must have been something *peculiar* about that prayer-meeting, to account for its efficacy. There was *much* by which it was distinguished from ordinary prayer-meetings. The mention of some of these peculiarities may be of service. It may provoke imitation in some churches.

1. All the church attended that prayer-meeting. “These *all* continued,” &c. There were but a hundred and twenty disciples, and they were all present. Not a member of the church was absent, unless providentially detained. How different is it now! Now, if so many as a hundred and twenty can be collected in a prayer-meeting, yet they represent perhaps a church of five or six hundred communicants, and all the rest are with one accord absent. They who meet may agree among themselves to ask for an outpouring of the Spirit, but it is, after all, but the agreement of a minority of the church. The majority, by their absence, dissent from the request.

2. As all attended, of course the men attended as well as the women. Yes, every *male* member of the church was present; and I suppose the males were more than one half of the whole number. They did not leave it to the women to sustain the prayer-meetings. That prayer-meeting had not the aspect of many a modern prayer-meeting, in which almost all are of the weaker sex.

3. The most distinguished members of the church attended, as well as the most obscure. There were all the apostles, and “Mary the mother of Jesus,” and “his brethren.” None of them felt above being at a prayer-meeting. How is it now? Let that question answer itself.

4. They were all agreed—“of one accord,” as it is said. Not merely agreed as touching what they should ask, viz., the fulfillment of “the promise of the Father,” but of *one mind* generally—aye, and of *one heart*. They thought and felt alike. They all loved one another. They observed the new commandment. Such cordial union among Christians has great power with God. It does not always exist in our prayer-meetings.

5. They *persevered* in prayer. “These *all* continued in prayer.” First they stirred themselves up to take

hold on God, and then they said, “We will not let thee go, except thou bless us.” They met often for prayer, and all met, and they lingered long at the throne of grace. There were not some who came to the meeting once for a wonder, or only occasionally. No; “these *all* continued,” &c. It is not so now. But how long did they continue asking? Until they obtained; and then they did but pass from the note of prayer to that of praise. They sought the Lord until he came. It is time we all should do it. They were together—holding meeting—when the Spirit descended.

I think if *all* our church members would *habitually* attend the prayer-meetings, *men* as well as women, *rich*, as well as poor, and “be of one accord” in heart, as well as in judgment, and would *continue* in prayer, they would not wait in vain for “the promise of the Father.” Oh, for such prayer-meetings! But now they are despised by many. How often we hear it said, *It is nothing but a prayer-meeting!* Nothing but! I should like, for my part, to know what *surpasses* a prayer-meeting. And often on what unworthy conditions do those *called* Christians suspend their attendance. They must know who is to conduct the meeting, who will probably lead in prayer, and from whom a word of exhortation may be expected; and if the meeting is not likely to be to their mind, they will not attend it. This thing ought not so to be.—*Newins.*

A TEST OF UNIVERSALISM.—“A Christian gentleman, one Col. Richardson, was in a boat along with two Universalists, on the river, some distance above the Falls of Niagara. The Universalists began to rally the Col. on his belief of future punishment, and expressed their astonishment that a man of his powers of mind should be so far misled as to believe the horrid dogma. The Colonel defended his opinions, and the result was a controversy, which was carried on so long and earnestly that when they, after some time, looked round, they found that the boat was hurrying, with great rapidity, toward the Falls! The Universalists at once dropped the oars, and began to cry to God to have mercy on them. Richardson laid hold of the oars, exerted all his strength, and, by God's mercy, pulled ashore. When they had landed, he addressed his companions: ‘Gentlemen, it is not long since you were railing at me for believing in future punishment. Your opinion is that when a man dies the first thing of which he is conscious is being in Heaven; now, I want to know why you were so terribly frightened when you thought that in five minutes more you would be over the Falls and up in glory?’ The Universalists were silent for some time; at length, one of them, scratching his head, said: ‘I’ll tell you what, Col. Richardson, Universalism does very well in smooth water, but it will never do to go over the Falls of Niagara!’”

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 Hale.

DEAR BRETHREN AND SISTERS: Being one of the lonely ones, it has often been suggested that I should communicate with my brethren and sisters through the medium of our paper, as a portion of its pages is set apart for the purpose, that we may have the opportunity of speaking one to another. I have enjoyed reading the letters from the members of the scattered family of God's children, and if I could speak some cheering word that would encourage some lonely traveler on his journey Zion-ward, I should be happy indeed.

It seems to me that we have every thing to encourage us in this good way; there is light ahead, and it will shine brighter and brighter unto the perfect day.

Then we have a strong arm to lean upon. Are there any hard and seemingly dangerous passes to go through? His rod and His staff they comfort us; He is our strength; of whom shall we be afraid? Our

enemies may harass us along the way, seeking some chance to give us a deadly blow, but our armor is strong, only we must be sure to have it all on securely; and the weapons of our warfare are not carnal, but mighty; and angels are ever around us to minister to us who are heirs of salvation. Then shall we not dare to do right though all the world oppose?

How sweet it is to be allowed to do little services for Jesus, who has done and suffered so much for us. Gladly we'll take the cup of suffering if he gives it, for he has drank of it before. Are there any duties for us to perform? How cheerfully we can do them, rejoicing to be the honored instruments of doing His will.

How blessed it is to have such a mighty friend; who is interested in all that concerns us; to whom we can carry all our cares and perplexities; our joys and sorrows; and feel that he never wearies, but is always willing to listen to his children. Clouds and darkness gather over our way at times, and human wisdom would lead us to think that we were hedged in on every side; still we may trust, and walk right on in the path of obedience—the only safe path—and no good thing will be withheld from those who walk uprightly.

Then let us be cheerful and joyful. There is no reason why we should not, for “light is sown for the righteous, and gladness for the upright in heart.” “And we know that all things work together for good to them that love God.” ANNA H. HALE.

Millbury, Mass., Sept. 22, 1867.

From Bro. Brown.

BRO. SMITH: I thank God with all my heart that I ever heard the sound of the third angel's message. It brought me out from the Methodist church about four years ago. But I must confess I have not been trying to live it out in all its bearings until within the present year. But I thank God that I have made up my mind, with the grace of God to help, to keep all the commandments of the Lord blameless. I would say for the encouragement of others that reform is just what we as a people need to fit us to stand in the great time of trial that is just a little in the future. I can say too that I heartily endorse the dress reform. It is just what the sisters need to distinguish them from the world. My wife has adopted it and feels she has received a great blessing by so doing. We are both trying to live out present truth, and hope by so doing that we shall gain eternal life and be saved when Jesus comes. W. N. BROWN.

Portland, Me.

SISTER S. F. GRAY writes from Faribault Co., Minn.: Permit me to say to the dear brethren and sisters in Minnesota, that in the town of Jo Davis there is a small number who are striving for victory over the world, the flesh and the Devil. Two years ago there were but two Sabbath-keepers here; at present there are fifteen who are striving to obey God in all things.

Sabbath, Sept. 21, was a good day for us. Bro. Demick, from Bass Lake, was with us, and by request spoke upon the subject of the Sanctuary. The Lord gave freedom, and our hearts were made to rejoice. In the evening we had a prayer and conference meeting. The Lord was with us by his Spirit, and we had the pleasure of hearing six of our friends decide to keep the commandments of God and go with us to the kingdom. Pray for us dear brethren and sisters, that we may continue faithful by the grace given us, that when Jesus comes we may with you enter the heavenly kingdom.

SMALL BUT POWERFUL.—The moths have succeeded in shutting up one of our most fashionable churches for the season. It seems that these troublesome little creatures have been multiplying in the new and elegant meeting-house on Boylston street (Dr. Gannet's) until it has become necessary to close the house and strip it of all its upholstery, in order to save it from utter ruin, to say nothing of the clothing of the attendants. May not this fact be taken as a living illustration of the Scriptural injunction, that it is better to lay up treasures in Heaven, “where neither moth nor rust doth corrupt” than to put them in palatial and fashionable churches which rather tend to exclude the meek and lowly?—*Wide World.*

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 8, 1867.

THE RELIGION OF SPIRITUALISM.

THE latest edition of "Hayward's Book of all Religions," recognizes the "Religion of Spiritualism." The article is written by one A. E. Newton, who is endorsed by the Banner of Light as capable of setting forth the faith of the true believer. From his definition we make the following extract:

"There is no distinct system now before the public which can with propriety be called Spiritualism, or the Spiritual Philosophy, and for which Spiritualists, as such, can be held responsible. Modern Spiritualism, more specifically, may be defined as that belief or conviction which is peculiar to, and universally held by, the people now called Spiritualists. This may be stated in the single proposition—

"That disembodied human spirits sometimes manifest themselves, or make known their presence and power, to persons in the earthly body, and hold realized communication with them."

"Whoever believes this one fact, whatever else he may believe or disbelieve in Theology, Philosophy, or Morals, is a Spiritualist, according to the modern use of the term."

If the above definition is correct, and we are not disposed to question it, the estimate of their numbers, placed at eleven millions in the same issue of the Banner, certainly is not too high, for if we were to try the so-called orthodox churches by this standard, the vast majority would answer to the description. While comparatively few will acknowledge the title of Spiritualist, their corrupt theology relative to man's immortality is paving the way for their rapid descent into that infidel pit, which will sooner or later drown them in perdition. w. c. g.

NOTES BY THE WAY.

THURSDAY morning, Sept. 26, left Washington, Iowa, in company with Bro. Smith and brethren from that place, for the Convocation Meeting at Pilot Grove. After a most pleasant ride of ten miles over the prairie, we arrived at the Grove. Here a cordial reception was given us by the good brethren of Iowa, who were assembled from all parts of the State to attend this great meeting. Of this good meeting I will not speak in detail. Particulars will be given in the Editorial Correspondence.

Suffice it to say: The Lord met with his people on this occasion, and we were permitted to enjoy a most excellent season together. There were probably over 300 Sabbath-keepers in attendance. And such a turnout of people as were assembled on first-day, is seldom witnessed at a religious meeting in a country place like this. It was estimated that there were from 1500 to 1800 persons present.

Bro. and sister White were blessed with health and strength, and enjoyed freedom in the Lord during the entire meeting, and their testimony was gratefully received.

We are happy to say that the waves of opposition have spent their force in Iowa, and peace and tranquility are again restored among the brethren in that State.

Our hearts were made glad to find the cause so prosperous there, and to see the brethren all so united and determined to press the battle. The Lord continue with them.

We are glad of our visit to Iowa. Now that we have seen the dear brethren there face to face, and formed a personal acquaintance with them, and mingled our prayers and our testimonies with theirs, we shall feel that our hearts are more closely knit together than before. Our work is one. May we be one in the bonds of love and fellowship of Christ.

Pilot Grove, the place of our meeting, is a native

grove, containing, as I was informed, about three hundred acres, and stands out on the vast prairie like an oasis on the great desert. The timber is mostly oak and hickory. Years ago, when this country was new and uninhabited, when for many miles around not a tree nor shrub was to be seen, nor any familiar object to greet the eye, but all a vast ocean plain, this grove is said to have served as a faithful pilot to guide the adventurous traveler on his course. Hence the name which it now retains.

The church in this place numbers about fifty members. Like this noted grove which served formerly to guide the traveler over these boundless plains, so may this church stand out as a way-mark to the world around them, and serve as a faithful pilot to guide the life-bound traveler over the broad plains of sin.

On Monday morning, took leave of Bro. and sister White, Bro. Smith, and other good brethren at Pilot Grove, and with Bro. Olmsted of Michigan, accepted the kind invitation of Bro. J. Hare to take us to Mt. Pleasant, where he resides, a distance of about forty miles. Such a long wagon ride would ordinarily have been tiresome and tedious, but on this occasion it was a rare treat, such as I never before enjoyed. A pleasant day, splendid roads, good company, and a continual stretch of such beautiful prairie to feast the eyes upon, all combined to make the trip most delightful, and one to be remembered hereafter with great satisfaction.

Our short stay at Mt. Pleasant we enjoyed much. Here we found some excellent brethren and sisters who gave us a cordial greeting, and spared no pains to make our visit pleasant. We shall not forget their kindness. We love these brethren.

Mt. Pleasant is indeed a pleasant place,—rightly named. It has upward of 5000 inhabitants, and is a thrifty, enterprising city. One of the chief features of interest in this place is the "Iowa Hospital for the Insane." Through the introduction of Bro. A. A. Fairfield to Mr. Ashbury, the Supervisor of the Hospital,—a very courteous and obliging gentleman,—we were shown through the entire buildings, and specially favored in the way of details, explanations, &c. This institution is said to excel any thing of the kind in the Union. It certainly speaks well for Iowa. The appropriations at the present time are about \$600,000. Its entire arrangement and management are of the first order. There are now in attendance 340 patients. How sad the sight to see so many beings created in the image of God, with their reason dethroned!

I was willing to turn from the sickening scene, and look out from the high tower of the main building upon the more cheering and beautiful scenery outside. Never did my eyes fall on a more charming view than was presented from this elevated place. As far as the eye could penetrate the depths of space, one vast delightful plain, beautiful both by nature and art, was spread out before us in magnificent display.

'If old earth, thought I, with all the curse upon it, be clothed in such splendor, and present so tempting a view, what sympathizing beauty and charms must be presented when the curse shall be removed! Welcome, glad day! There will then be no need of hospitals for the sick or insane. Sickness and insanity, sorrow and death, will have passed away, to be known and felt no more. Give me then our earth restored, instead of a mystical heaven "beyond the bounds of time and space."

Wednesday, Oct. 2, 4 o'clock, A. M., now at Mt. Pleasant depot waiting for the cars to journey eastward. I go to Burlington, thence into central Illinois to visit kindred in the flesh.

As I am now waiting for the cars, so may I be waiting when Jesus comes. J. M. A.

NOT IN WORD, BUT IN DEED AND IN TRUTH.

DEAR BRETHREN AND SISTERS: Quite recently, at our General and State Conferences, and on some other occasions, we have passed resolutions in regard to humility, consecration, &c., &c., all of which were well. But let us be careful that our humility and good works do not exist only in "resolutions." It would be full as well to never take such action, if we do nothing

further. It is indeed a solemn thing to enter into covenant with God, as we do in passing resolutions and in making vows to do better; but if we fail to carry out our covenant, how great is the responsibility that rests upon us. It is no light matter to vote on a resolution where eternal interests are concerned, and our subsequent lives should ever attest that we regard it in that light. We are now merging into times that will try men's souls, and it becomes us all to have a daily experience in the things of God. Oh, that each of us, as members of the great body of Christ, might seek to draw nourishment from the true and living Vine, that God's great salvation might be with us, and all our works stand the test of the judgment, which is right upon us. Again I say, let us be careful that the resolutions which we pass to get nearer to God, do not prove a dead letter, and mere acts of formality. We may forget them, but be assured God never does. Finally, let us be doers of the work, as well as hearers of the word, and not love in tongue and word, BUT IN DEED AND IN TRUTH. G. W. A.

A MISSTATEMENT CORRECTED.

I HAVE learned from Bro. T. M. Steward, that certain Advent ministers in Wisconsin are making the statement that in sister White's earlier visions she saw that the dead are in a conscious state; and that she even brought back messages from the departed to their friends still living. I have had a personal acquaintance with sister White for more than twenty-two years, and have had an accurate knowledge of nearly every vision. This is especially true of her earlier visions. I am therefore prepared to bear testimony in this case, and I do hereby state most explicitly and unqualifiedly that the above assertion put forth against sister White, is without the slightest foundation in truth. Some of the earliest visions did, on the contrary expressly assert the fact that the saints who have fallen in death, are now asleep.

I would also add that to the best of my knowledge and belief, sister White was a believer in the doctrine of the sleep of the dead for a considerable period of time before her first vision was given. This doctrine was generally believed by the Adventists of Portland in 1844, of which city she was then a resident.

J. N. ANDREWS.

Berkshire, Vt., Sept. 19, 1867.

REPORT FROM BRO. CORNELL.

SINCE I started out this time I have been laboring moderately, yet with some success. Held six meetings at St. Charles, and trust some good was done. I found the church there quite on the background, but they appeared glad to hear and manifested a desire to be helped.

I spent one Sabbath in Midland City, but found the way hedged up for public meetings. I am now holding meetings forty-four miles north-west of Saginaw city; have baptized three and organized a church of ten members. There are several others here who keep the Sabbath, but as yet hold back about uniting with the church.

I shall now turn aside to rest awhile till the meeting-house is ready at Tittabawasee. The friends there have done nobly, and they now have a very commodious and neatly-finished house of worship, nearly ready for dedication. May they all rejoice when it shall be said, "Come, let us go up to the house of the Lord together."

M. E. CORNELL.

Jerome, Michigan, Sept. 20.

THE CAUSE IN ATHENS, ME.

THE weather has compelled us to close our meetings here. The interest was good to the last. Without the tent we had no suitable place for meetings; so we called a meeting to see what should be done. It was immediately resolved to have a meeting-house in which to continue the meetings. Money, labor, materials, &c., were subscribed, and now we have the timber on the ground, the foundation laid, and the carpenters at work erecting a house 32x40. We hope for the blessing of God upon this work. It was positively demanded here. God has raised up friends

to the cause here who are willing to sacrifice for it. We expect to stay here some time yet and follow up the work. Pray for us. D. M. CANRIGHT.

PALESTINE AND THE JEWS.

THE Age-to-Come teachers have been increasing in their efforts to prove the "Return of the Jews" from the Scripture promises; and they have also many times asserted that the prospect was very favorable for their speedy return to Palestine. Their arguments from the prophecies having been abundantly refuted, I wish to call attention to the present actual prospect of their soon or even ever possessing Jerusalem.

So sanguine have been some that the Lord was opening the way for the settlement and possession of the "land of promise," and believing that great blessings were in store for those who would go up to possess it, that, from time to time, efforts have been made to colonize "the faithful" there. The last, and which of course, should have been the most successful as the time of the promise draws near, was made by a party from New England, who went there in 1866. Mr. H. H. Jessup, a well-known American Missionary, wrote from Beirut, Sept. 3, 1866, as follows:

"We were distressed at the news of the coming of a colony of Americans from Maine to settle at Jaffa. The Consul at Jerusalem has written to Mr. Seward, to dissuade the deluded people from such an insane undertaking; but they will not be dissuaded. Nothing less than the 'sacred' soil will satisfy them. They will find the Turkish Government suspicious, and opposed to them at every step. Once outside of Jaffa gardens, the plain is frequented by the Bedouin, and they will find the Holy Land too hot for them in more senses than one. It seems sad that sober reason could not have reached them. I have noticed advertisements of the scheme in the papers from time to time, but regarded it as a hoax. We now hear they are coming. May the Lord have mercy on them."

"An accurate history of the visionaries who have made similar raids on the Holy Land during this century, either as individuals or in companies, would be one of the most astonishing books ever written. But this 'down east' attempt to get further east bids fair to cap the climax."

But they would not be dissuaded; they went, and I have read the account of their experience there. It may be briefly summed up in the words of Ezekiel: "lamentation, and mourning, and woe." They did not find the climate as favorable as they expected, nor the land productive, as had been represented to them. Sick and dying; destitute of provisions and other necessities of life; with cunning, and most cruel enemies on every side, the worst fears of Mr. Jessup seemed more than realized. And those who urged them into this fanatical step, take but little notice of their disappointment and sufferings, lest, perhaps, their own blindness and folly should thereby be exposed and rebuked.

So much for present efforts and prospects. Let us look for a moment at the future. The Western Christian Advocate of Sept. 11, 1867, in a leading article entitled "Can Jerusalem be sold?" presents some facts of deep interest on this subject. It says the low state of Turkish finances gives rise to some such talk, but a sale is considered impossible. In that event it says—

"A new crusade might break out against the successful purchaser, or against any purchaser. The very thing that Christians, above all things else, desired for half a millennium, they would now as anxiously dread. *The possession of Jerusalem by any single body of the Church is impossible.* France will never allow Russia to own it, nor Russia, France; nor will either or both of them allow the treasure to pass into England's hands; nor will she and Prussia allow any other party undisputed ownership. *Nor can the Rothschilds be permitted to buy it for their people; for the Christian powers will not grant the Jews such a privilege lest their own rights be disturbed by the possible fanaticism of reviving Judaism.* So jealous are these powers, that to-day each Christian clan holds semi-fortified posts in or near the Holy City. Russia has built an enormous convent near the Damascus gate, professedly for its

Church, actually to control the city. It has the solidity and proportions of a fortress, and is admirably situated for military purposes. The church built by England and Prussia on Mount Zion, had political and military, as well as ecclesiastical ends in its location; and France received as a gift from the Sultan a site on Bezetha, the north-east tower of the city, not far from the tower of Antonia—the Latin race where it was in the days of Pilate—as finely adapted to the same idea, as are England's and Russia's. The Jews have hospital grounds with fine stone buildings, opposite the Joppa gate. So that four powers surround the Holy Sepulcher to-day, armed as the legions of Pilate, Herod, and Caiaphas in that solemn midnight centuries ago. In the north-east of it stands the Roman Catholic, on the north-west the Greek Church, on the south the Protestants, on the south-west the Jews."

"Jerusalem can never be sold to either party. An attempt to thus dispose of it would create greater commotion than the offer of Constantinople to England, Greece, or Russia."

Instead of "assured peace" there is no other spot on the globe so completely fitted for a scene of contention and war. No one of the powers interested will let these false "visions of peace" be fulfilled if it is to be possessed by any rival. Though of no special value in itself, perhaps to either nation, it is yet a treasure which all covet, and none can possess in security. Its future is not hard to mark out. The Ottoman power is declining and must soon sink. Then the jealousy of the nations over Jerusalem will come to its crisis. Then will that "great river Euphrates" be "dried up," and "the way of the Kings of the east be prepared." Then will the Lord "begin to bring evil upon the city which is called by his name," and "all the kingdoms of the world which are upon the face of the earth," "shall fall and rise no more" in the mighty conflict—the "battle of the great day." See Rev. xvi, and Jer. xxv. The "peace and safety" cry is the great delusion of the day. Lord, spare thy people!

J. H. W.

News and Miscellany.

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

—A terrific hail storm recently passed over the city of Philadelphia, lasting only a few moments, but breaking thousands of panes of glass, and stripping the trees of their foliage.

—The Sabbath is no longer to be a source of trouble to the conscientious followers of Moses. The Rabbins have pronounced absolution in the name of politics. It is announced to be the decision in high rabbinical circles in Germany, that the religion of the Jews does not prevent a voter casting his ballot on Saturday.

—A Paris letter states that the French Minister of War, on dismissing the troops encamped at Chalons, made use of the following significant words: "Messieurs, you have been studying the theory of war; you will soon study its practice."

Heavy Safe Robbery in Nebraska.—St. Louis, Oct. 2. The safe of the Merchants' Union Express Company at Brownsville, Nebraska, was robbed last night of about \$15,000. There is no clue to the robbers. One package of \$2,400 was dropped by the robbers and secured.

Bonds Stolen.—Providence, Oct. 2. Twenty-two thousand dollars worth of bonds were adroitly abstracted from the Cashier's desk of the First National Bank to-day.

Blue Plague.—A contagious malady has appeared among the emigrants at New York City, called the blue plague. The disease broke out on the emigrant ship Illinois, and has thus far proved fatal in more than half who are attacked.

The Crow Indians.—St. Louis, October 2. The Crow Indians refuse to meet the peace commissioners at Laramie in November.

Brutal Prize Fight near Portsmouth, N. H. Portsmouth, N. H., October 2. The prize fight between Rocky Moore, of New York, and George Rooke, of Providence, for \$1000 a side, came off this morning on Smutty Nose Island, one of the Isles of shoals, and was a desperate affair. Moore won the fight in 24 rounds, lasting one hour.

France.—London, Sept. 30, Evening. It is reported on the Continent that Napoleon has addressed a note

to the sovereigns of the South German States on the subject of their relations with Prussia, and that in this note the French Emperor, after calmly discussing the last circular of the Prussian Cabinet, urging German unity, asks the Southern potentates to pledge themselves not to pass the Maine and immerge their countries in the new Confederation of the North.

Italy.—Florence, Sept. 30. Garibaldi has refused to give the Italian government his parole not to engage in hostilities against the Papal States.

Great Britain.—London, Sept. 30. The Pan-Anglican Synod has adopted and issued an address condemning Rationalism, Popery and Mariolatry, and seeking to promote unity in the church.

Papers Sustained by the Blacks.—"The Elevator," San Francisco, California; circulation, twenty-three hundred copies; edited by a colored man. "The Pacific Appeal," published by colored men. "The New Orleans Tribune," a daily and weekly; each issue about ten thousand copies; managed and edited by colored men. "The True Communicator," Baltimore; George T. Cook (colored), editor; published until a few months since; suspended at present, but is to be issued again. "The Zion's Standard and Weekly Review," New York City; circulation, four thousand copies; colored people do all the literary and mechanical work; William Howard Day (colored), editor. "The Christian Recorder," Philadelphia, published by the Conference of the African Methodist Episcopal church; circulation, five thousand copies; Rev. James Lynch (colored), editor. "The People's Journal," Brooklyn, N. Y.; circulation, two thousand copies; edited and printed by a colored man; and "The Freedmen's Torchlight," a monthly paper, both published by the "African Civilization Society." "The Colored Citizen," Cincinnati, O.; circulation, two thousand, four hundred copies; under entire control of colored men.

A New Religion.—A London paper says a singular course of lectures has just been brought to a close—nothing less than the formal inauguration of a new religion! The new religion is that of Positivism, founded a few years ago by Auguste Comte; and the lecturer was Mr. Richard Congreve, long known as a fervent follower of Comte and believer in his religion, although he has only now taken steps to found a church, with a building and regular services. Mr. Congreve has announced, that a church will shortly be built, and regular services instituted for promoting the new creed, which is to regenerate humanity. With them, no other philosophy or explanation of the universe is possible, except such as can be got through science, by observation and experiment; but the majority stop short of Mr. Congreve's doctrine, which was also Comte's own, that the religion of the Future must consist of these scientific truths alone, and the practice of the moral precepts thence derived.

Across the Sierra Nevadas.—The great tunnel of the Central Pacific railroad at the summit of Sierra Nevada range is opened. The track is being laid on the eastern slope, a locomotive is already running in the Truckee valley, and in a few days the road will have reached the open country of the Salt Lake basin, after which the progress will be rapid and easy. This overcomes the only noticeable obstacle on the western portion of the through line; and its significance is understood when we are told that the cost and difficulty of grading the 150 miles now completed, is greater than for the 650 miles next following. The Chief Engineer expects to average a mile a day across the interior valley next year. The local traffic on the completed portion surpasses all previous estimate, and is lucrative without the immense through business which we may expect to flow over it.

Shipments of Wheat and Flour from San Francisco.—San Francisco, October 2. The wheat shipments for the quarter ending September 18th, were 1,492,444 sacks, valued at over \$2,750,000. A fleet of 685 vessels, 54 of which left Europe since January 1st, have carried over 3,500,000 sacks of wheat, valued at \$6,750,000. The number of flour shipments for the same period were 436,547 barrels, valued at over \$2,500,000. Twenty-four vessels are now chartered and loading with wheat, 14 of which are from England.

The annual report of the cashier of the Bank of California, shows transactions for the year amounting to over \$62,000,000.

DR. HALL assails the idea that men rest by doing nothing. He says the only healthful rest, as long as our physical and mental condition remain as it is, is to be busy. Men of force and industry will everywhere tell you, "It is the hardest thing in the world to do nothing." The true object of rest is recuperation, and that is best brought about as to the body, by exercising a different set of muscles; and as to the brain, by calling into requisition a different set of organs or powers, causing the mind to act upon new objects.

Impending Financial Crisis in France.—New York, October 2. The *Commercial Advertiser* says: Among some foreign bankers there is some apprehension that embarrassments may occur in continental money markets, from the critical condition of the Credit Mobilier, of Paris. The latest mail advices represent that it was doubtful whether the Mobilier would effect the proposed loan with the bank of France, owing to the indisposition of directors to give their own personal security, as they had in the first instance proposed. It is considered impossible that the institution should stand without. Support from the bank of France is asked for, and in the event of its failure the financial disaster, not only in Paris, but in Italy and Germany, must be very severe.

Napoleon's New Gun.—The following is the most explicit account of the new weapon, said to have been invented by Louis Napoleon, which we have met within our foreign files. It is taken from a Toulouse paper:

"The trial of the new small cannon, the most terrible yet invented, continues at Meudon. None know their mechanism, except the artillery officers, who direct the experiments. Cannon, carriages and ammunition are brought in leather valises, and the trials take place behind a screen of planks. All that can be known is that at two thousand five hundred metres these arms send a perfect hail of balls against a target two metres high and one broad. At that distance the balls pierce an iron plate two centimetres thick. Each cannon can fire twenty shots in a minute, and two men suffice for the transport of the arm, the carriage, the ammunition, &c. Lately these guns were fired against a clump of trees at fifteen hundred metres (nearly an English mile). The trees were mowed down in a few minutes, like a cornfield by a steam mowing machine.

"It is frightful. Five or six men armed with such an engine could destroy a whole regiment in a few minutes."

The Execution of Maximilian.—Tudos, Maximilian's body servant, and the priest who attended him in his last moments, give the following description of the tragedy, which no doubt is the authentic one. We omit the preliminary proceedings, as described by the narrators, excepting only the facts that there were five men detailed to shoot each prisoner—one to act as a reserve; that they stood five paces distant, and that the condemned stood three feet apart from each other.

"His Majesty placed his hand on his breast to show the soldiers where to fire, and opened his arms to receive the shots. The signal was given and the four men fired. The Emperor looked upward and fell slowly in a sitting position. He was struck by all four balls, by three in the lower part of his waistcoat on the left side, and by one high up on the right. He moved his eyes and arm, and looked toward Tudos, who had been standing only three paces from him, as if he wished to speak, but he was not able to articulate. One of the priests sprinkled him with holy water. The man held in reserve then came up and gave him the fifth ball, but it only went through the lungs on the right side. The muzzle of the gun was so close that the waistcoat took fire and Tudos had to pour water on it to put out the flame. The Emperor in his agony pulled at his waistcoat as if to open it, and tore it at the fifth button hole from the bottom. He continued moving, so another soldier was brought up, but his rifle missed fire. Gen. Diaz came up on horseback and told them to make haste and finish; again a soldier came up and pulled, and again did the piece miss fire. There were no more men ready with their arms loaded, and some moments were lost in finding one. At last one was brought who stepped up close and fired, and this time the shot went through the Emperor's heart, and put an end to his sufferings. He gave a convulsive start, gasped, and fell back dead. His dress had again caught fire, and Tudos had to extinguish it with water. The Emperor must have lived about two minutes after he received the first fire.

"Four cargadores then brought a rough kind of coffin, too short for the body, which was pushed in with the legs hanging over the edge, and in that manner it was carried back to Queretaro, unaccompanied by any officials; it was followed, however, by a great number of poor Indians, weeping loudly. Every drop of blood which fell on the ground was quickly wiped up by the handkerchiefs of these poor people. Mejia did not die till after the Emperor; it took seven balls to kill him. Miramon was the only one of the three who died immediately. All three were fired at the same time. It was his Majesty's particular wish that, in case they were condemned, they should all be executed together."

The Impending War in Europe.

A GREAT war in Europe is inevitable. Those who place the slightest trust in the assurances of peace which the rival governments are continually making, forget the maxim of Talleyrand, that the use of speech

is the concealment of thought. Those who choose to take the word of a French or Prussian Minister, forget that truth is one especial virtue which a continental statesman cannot afford to practice. All great wars in Europe have begun with proclamations of peace, so that the very phrase of "international amity" sounds like the report of a gun. The nearer the war the more earnest are the protestations of good will; and the governments remind us of prize-fighters who, just before they beat each other to jelly, exchange the warmest hand-shakings and most cordial smiles. We have had more than one instance in this generation, of royal rulers congratulating their subjects upon the prospect of long and happy peace at the very moment when they were preparing their armies to invade somebody else's territory. "France desires peace; all her interests are bound up in undisturbed commerce, manufacture and art. She will make any sacrifice to avoid war." This is the manner in which the Emperor talked at Amiens. "I have crossed France with the Empress from Strasburg to Dunkirk, and our hearty and sympathetic reception everywhere, has filled us with the liveliest gratitude. Nothing, I perceive with pleasure, can shake the confidence which for 20 years, the French people have placed in me. They have estimated at their real value the difficulties I have had to surmount. The ill success of our policy across the ocean has not diminished the prestige of our arms, since everywhere the valor of our soldiers overcame all opposition. The events accomplished in Germany have not caused our country to depart from a calm and dignified attitude, and it relies with justice on the maintenance of peace." Yet all this reliance upon the perpetuity of peace did not prevent Napoleon from buying iron-clad war vessels in America to increase a navy already superior to that of England. Nor did it put a stop to the unusual activity in re-organizing, drilling and arming every branch of the military service. The camps of France are as busy as her manufacturing. Immediately after the triumph of Prussia, measures were taken to organize the army on a basis of 800,000 men. Prussia, equally emphatic in her protestations, has been as significant in her actions. The avowed policy of Bismark is the consolidation of the North German States into one great military power, of which Prussia shall be the head, and it is notorious that his schemes have for their immediate object the detaching of the South German States from the influence of Austria. France is arming; Prussia is arming; the needle-gun is to be met with the Chassepot rifle. Austria is sacrificing the hereditary policy of the House of Hapsburg to gain—what she has never had—the effective support of Hungary, and an assurance that Hungarian troops could be depended upon in battle.

Italy, and even Switzerland, are adding to their materials of war, while that vast and semi-barbaric power which overhangs Western Europe like a threatening cloud, has already announced that the Sultan must revolutionize the whole system of his government. Every movement of Russia against Turkey has been the prelude to a great continental struggle, and, of all her movements, the late demand is the boldest. And war does not result from the action of the Czar, as much as his action is governed by his knowledge of the future. Peace may be preserved by a miracle—but miracles are very rare in politics; and if there is any significance in facts, the editor of this paper was right when he lately gave his opinion, in his Paris correspondence, that war was the settled purpose of the European Powers, and that France and Prussia would meet on new battle-fields before next spring. The music of festivities and the songs of peace are heard throughout Europe; but beneath their rejoicing strains is heard the far sound of trumpets, and the roll of approaching drums. The silence is like that of a bright morning when two great armies meet, and, while the birds sing and the bees hum in the clover, await for a few brief moments the command to fire and the word to charge along the line.—*Wilkes' Spirit*.

Obituary Notices.

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

DIED, Sept. 17, 1867, in the town of Lima, Pepin Co., Wis., of summer complaint, Ada Viona, youngest daughter of Wm. S. and Mary Bolser, aged 1 year, 5 months, 17 days.

Soon the trumpet's tone will call thee
From thy low and dusty bed,
Soon, oh, soon, with joy we'll greet thee,
Where no farewell tear is shed.

C. H. ROGERS.

DIED, in Vergennes, Mich., of canker and dysentery, after an illness of thirteen days, Arthur, son of E. B. and E. A. Keeney, aged 1 year and 21 days.

E. VAN DEUSEN.

Publication Department.

Buy the truth, and sell it not. Prov. xxiii, 23.

The Publishing Association.

The Seventh-day Adventist Publishing Association was incorporated in Battle Creek, Mich., May 3, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. The Association has now a large and well-furnished Office of publication, established in Battle Creek, Mich., and employs two steam power presses in carrying on its business. A meeting of the stockholders is held each year, at which a board of trustees is elected to manage its business, and editors chosen to conduct its periodicals, till the ensuing meeting. All persons employed in the publishing department, are engaged at stipulated wages, and all profits accruing from the business, are strictly applied by the Association to the carrying out of the object of its formation, and to its charitable uses and purposes. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

The Advent Review and Sabbath Herald

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

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

The Youth's Instructor

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

The Health Reformer.

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

The Sabbath Question

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

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

The Second Advent.

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

Immortality through Christ Alone.

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

Packages of Tracts.

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

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

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

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

Our Book List.

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

—**THE HISTORY OF THE SABBATH**, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz.

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—**HOW TO LIVE**, treating on Disease and its Causes, and all subjects connected with healthful living. An important work. pp. 400. Cloth \$1.00, 12 oz. In pamphlet form, 75c., 10 oz.

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

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

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

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

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

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

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

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

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

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—**SPIRITUAL GIFTS**: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph iv, &c., were to continue to the end of time.

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

Charts.

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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.

Postage.

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

Address.

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

Form of Bequest.

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

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

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

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 8, 1867.

A. GLEASON.—You will find your questions answered in sister White's article, "Questions and Answers," in this number of the Review. W. C. G.

It is expected that Bro. and sister White will return from their Western tour this week, so that in all probability they will be at Battle Creek next Sabbath and Sunday, Oct. 12 and 13. Bro. D. T. Bourdeau and Bro. Loughborough will also be here.

Our brethren and sisters in this vicinity, in view of these expectations, are cordially invited to come and meet with us. Let our friends from Convis, Burlington, Newton, Bedford, Marshall, and scattered ones near by, come up to this meeting and hear the word of the Lord. G. W. A.

We are sorry to learn by recent letter that Eld. N. Fuller of Nile, Allegany Co., N. Y., is very low with typhoid fever, as also his wife and oldest son. A physician has gone from the Health Institute to visit them. We understand that Eld. Cottrell was with Bro. Fuller until he himself took the disease and had to leave for home. Need we say, brethren and sisters, that we should remember these afflicted ones in our prayers? The "faith of Jesus" instructs us on this point. G. W. A.

WORTH REMEMBERING.—In the issue of Sept. 17, No. 14, is an article headed, "Taking the Lord's Name in Vain," which, as a whole, certainly deserves more than a passing notice. But there is one thought especially in that article which I hope the reader has not forgotten: it is in reference to repeating the oaths that wicked men have used. Such things generally occur in telling stories; but it would be a thousand times better to omit such stories, than to lend our influence in favor of oath-taking by repeating the irreverent expressions of ungodly men.

There is also another way of taking God's name in vain, which I am afraid few persons seldom think of. It is where anecdotes are told which bring the name of the great God in direct contrast with some droll idea, and thus the point is made more forcible. Is not this wicked? And should we ever allow ourselves to repeat such anecdotes, and thus countenance an irreverent use of that holy name of God. In this way puns, conundrums, and witticisms are trucked about from one end of the land to the other, and are passed from mouth to mouth as something very smart, while in reality they are only very wicked. Even the sayings of little children are made to figure largely in this kind of irreverence,—many of which probably the children never uttered, but are gotten up to serve the purpose of this wicked species of mirth. Let us, brethren, be careful to never engage in any conversation, nor to repeat any story, which savors of irreverence toward God. G. W. A.

It is said of Martin Luther that the more he had to do, the more frequently and fervently he prayed. On one occasion he remarked to a friend, "I have so much to do to day that I shall have to pray three hours." May not this custom of the great reformer contain a valuable suggestion to us, who in the midst of a continual pressure of duties are in danger of being "overcharged," and forgetting to seek that relief and strength which alone can be obtained in prayer, in earnest supplication to God? G. W. A.

Review to the Poor.

We are pleased to record in this No. the worthy example of a few brethren in donating to furnish the Review to the poor. We call the particular attention of our brethren to this noble work. May we have hearts to sympathize with the poor among us; and not simply say, "Be ye warmed and filled," &c., but do whatever is "needful."

We have many poor brethren and sisters among us, who feel that they cannot do without the Review, and

yet are not able to pay for it. Brethren, shall they have it? You all say, *Yes, they shall.*

But, it cannot be furnished without means. All of you, therefore, who in the kind providence of God are blessed with means beyond the reach of want (and there are many such among us,) are loudly called upon to aid in this great work. Will you do it? Let this question be answered by the proper acknowledgements through the Review. J. M. A.

PROGRESS OF SPIRITUALISM.

In an article under the above heading, the Banner of Light gives the following statistics relative to the rapid increase of Spiritualism:

"In a work recently published in New York, by the Appletons, entitled 'Christianity and its Conflicts, ancient and modern,' the Spiritualists of the United States are set down at six millions, three hundred and thirty-three thousand. A convocation of Roman Catholic Bishops at Baltimore, last spring, brought out the estimate, made from the statistics furnished by each Bishop from his own diocese, that there were above ten millions of Spiritualists in this country, with fifty thousand mediums. It likewise appeared that the sum total of Romanists and Protestants in the country is not quite nine millions, with forty-five thousand priests. Judge Edmonds' estimate, which we have spoken of before, puts the whole number at ten or eleven millions."

Those who are disposed to ridicule the manifestations of Spiritualism as "trickery and humbug," can find food for reflection in the astounding fact that ten millions of people in the most enlightened country in the world, and some of these men and women of the greatest intelligence, have been "humbugged" into this belief.

Had they not better accept the Scriptural solution of the mystery, that they are the "spirits of devils, working miracles," and give up the popular fable of the soul's immortality, which is the basic foundation for this gigantic error? W. C. G.

Dedication.

THE new meeting-house at Tittabawassee, ten miles north-west of Saginaw City is now about completed, and as the plastering and paint will be thoroughly dry in three or four weeks' time, it is proposed to dedicate the house Sabbath, October 26. Bro. and sister White and Bro. Uriah Smith are especially invited to attend and conduct the dedication meetings, and for one week following.

The friends here will do their best to provide for all who may attend from other places round about.

In behalf of the church, M. E. CORNELL.
Sept. 20th.

NEVER.

"I will never leave thee nor forsake thee."

Let every believer grasp these words, and store them up in his heart. Keep them ready, and have them fresh in your memory; you will want them one day. The Philistines will be upon you, the hand of sickness will lay you low, the king of terrors will draw near, the valley of the shadow of death will open up before your eyes. Then comes the hour when you will find nothing so comforting as a text like this, nothing so cheering as a realizing sense of God's companionship.

Stick to that word, "never." It is worth its weight in gold. Cling to it as a drowning man clings to a rope. Grasp it firmly, as a soldier attacked on all sides grasps his sword. God has said and he will stand to it, "I will never leave thee."

"Never!" Though your heart be often faint, and you are sick of self, and your many failures and infirmities—even then the promise will not fail.

"Never!" Though the Devil whispers, "I shall have you at last; yet a little time and your faith will

fail, and you will be mine." Even then the word of God will stand.

"Never!" When the cold chill of death is creeping over you, and friends can do no more, and you are starting on that journey from which there is no return—even then Christ will not forsake you.

"Never!" When the day of judgment comes, and the books are opened, and the dead are rising from their graves, and eternity is beginning—even then the promise will bear all your weight; Christ will not leave his hold on your soul.

O, believing reader, trust in the Lord forever, for he says, "I will never leave you." "Lean back all your weight upon him, do not be afraid. Glory in his promise. Rejoice in the strength of your consolation. You may say boldly, "The Lord is my helper, I will not fear."

RELIGION AND RUM. At Napoleon, Indiana, directly across the street from the Roman Catholic meeting-house, stands a drinking saloon, and "both are said to be crowded on high church days."

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. S Rumery 31-17, J Stuart 31-15, Polly Conklin 32-1, Wm Jensen 31-15, J T Freeman 30-17, C Smalley 31-15, W A Beach 31-17, C N Ford 30-7, J C Tomlinson 31-18, L H Russell 31-4.

\$1.50 each. J Shorey 32-1, M E Ewers 31-17, E Dalgren 32-1, O Bartlett 32-1, S E Sutherland 31-1, J H Cook 32-1, M A Holt 32-16, H Clark 32-1.

\$3.00 each. H Croable 34-1, T H Starbuck 32-17, J Sanborn 34-1, F Rousseau 31-17, S Osborn 31-20, C L Boyd 32-16, C S Brockway 32-10, J Sewell 32-14, A J Stover 32-16, I N Matthews 32-7, J Kirman 33-1, B Morrison 31-18, E M Kimball 31-1, R D Tyson 32-7, D Andre 36-4, J T Mitchell 33-14, R J Davis 32-1, N Osborn 31-1.

Miscellaneous. A Lamb \$2.00, in full of acct., B F Curtis \$4.75 33-1, Mrs C Dalby \$3.50 33-1, J G Brown \$1.75 32-1, J Long 50c, 31-1.

To make up Advance Credits.

Rebecca Adams 50c.

For Review to the Poor.

E Green \$2.00, D Andre \$5.00, J Youell \$1.00, S Glascock, \$5.00.

Donations to Publishing Association.

Adaline Lamb s. b. \$3.00.

Cash Received on Account.

H Nicola \$1.00, G Walling \$10.80, D T Bourdeau for H Nicola \$0.50, D T Bourdeau for D T Shireman \$1.50.

Books Sent By Mail.

H Hilliard, 45c, E A Mantor 25c, A H Gray 15c, D W Emerson 15c, O W Austin 25c, E R Whitcomb 30c, H D Corey 25c, M E Rust 25c, E M Perine 50c, H C Hoyden 25c, J B Ingall 18c, M Marquart 25c, O Davis 80c, A L Burroughs 30c, O S Wright 50c, L H Robinson 40c, Mary Zimmerman 25c, L W Jones 25c, Mrs H Smiley 25c, John Walton 45c, H Huntington 25c, Mrs H Johnson \$1, H A Fennel \$1.50, Mary E Harris 15c, J G Davis 15c, S N Haskell 75c, H L Hull 17c, Henry N Morse 40c, R T Payne 30c, W Johnson \$5, L Mann 25c, W J Hardy \$1.60, A K Rasmussen 88c, Zera Brooks 30c, J S Woodward 30c, G W Parker 44c, S Mariah Jones 15c, C L Boyd 30c, W Pepper 30c, C Seaward 25c, G P Bailey 15c, J Turbush \$1, H S Gurney \$1, Harriet White \$1.90, A Rust 15c, T Demmon 60c, E Baker 25c, L H Russel \$1.25, W Richards 55c.

J H Cook 40c, G H Truesdell 27c, Mrs Clara Loop 15c, A S Cowdrey 15c, S P Clark 15c, C S Brockway 25c, H Abbott 50c, S M Abbott 25c, H Hunter 90c, S A Craig \$2, L Young 81c, H Thurbur 15c, J Heath 35c, M A Holt 15c, Mary E Stockwell 25c, C R Davis 15c, Eugene Hardy 15c, H Bastedo \$4, E D Scott 50c, John Leland \$2, S Myers 50c, D Hildreth \$1, N S Warner 50c, A Korb 25c, A A Fairfield 75c.

To Publish Small Tracts for General Distribution,

Calvin Green \$5.00.

Michigan Conference Fund,

Received from Churches. Church at Allegan \$35.00, H E A Demill \$5.50.

General Conference Missionary Fund.

Church at Portland, Me. \$36.00, Falmouth, Me. \$14.14, Cornville, Me. \$5.00, Hartland and Palmyra, Me. \$25.00.

On Shares in the H. R. Institute.

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

A W Cummings \$25.00, D T Shireman \$25.00, N D Harding \$25.00, Sarah Donaghey \$25.00, J Hare \$25.00, M McAvoy \$25.00.