

# ADVENT



# REVIEW

## And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

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

#### "I SHALL BE SATISFIED."

PSALM. xvii, 15.

Not here:—my roses bear too many thorns:  
My gold has in it too much of alloy;  
The purple of my robe to oft adorn  
An aching soul; my sweets to often cloy.

Not now:—the present has too much of pain—  
Too much, alas, of mingled hope and fear;  
I set my loss to often 'gainst my gain:  
I shall be satisfied not now, not here.

But there! but then! in Heaven!—when I wake  
In His dear likeness who for me once died;  
O, fount of bliss! in thee once let me slake  
My life-long thirst—I shall be satisfied!

Selected for Review by S. J. THAYER.

### 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.

### GLAD TIDINGS OF SALVATION.

BY ELD. T. M. STEWARD.

TEXT. Mark xvi, 15. "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." (or lost.)

This language of the Saviour was uttered under very interesting circumstances. He says in John iii, 16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Again in 1 John iv, 9: "In this was manifested the love of God toward us because that God sent his only begotten Son into the world, that we might live through him." Verse 14. "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." Then without Christ the world would have been lost. Acts iv, 12: "For there is none other name under heaven given among men, whereby we must be saved."

So the Son proposes to enter into this great work, and the Father consents to send him. Therefore, in due time we see him manifested in the flesh, to condemn sin in the flesh; or, in other words, to show that God's law could be obeyed in the flesh, and thus condemn the transgression of the law.

During his ministry he chose twelve of his disciples, ordained them, and named them apostles, Luke vi, 13, appointed them leaders, and, by personal instruction, qualified them for this work of making known to the world this great salvation.

But our text is his final charge to all who shall engage in the work by divine appointment. His language is plain. My object, in selecting this text, is to notice the gospel more particularly; and I will take up the subject in the following order: I. Go ye. II. Into all the world. III. Preach the gospel to every creature. The conditions of life or salvation I must leave for another time.

I. Then the command to go. "Go ye." What meaning there is in the command. The natural heart would have suggested that they take their positions at certain localities, and then, as others are the ones to be benefited, let them be to the trouble and expense of coming. But, no! no! Make the sacrifice. The world is lost in sin; they will not appreciate the call; you leave your homes and comforts, and go to them with this cheering message, that they can be saved. The servant is not greater than his lord, neither he that is sent greater than he that sent him. You are to share my glory, now bear a little of my sufferings. Go, offer to them eternal life in my name. Oh! What a message! After man had turned from this rich gift, when it was within his reach, and by sin forfeited all right to it, God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. And then he proposes, at his own expense, to send the news to all the rebels, so they can avail themselves of the blessing if they will. Who can withstand the invitation of such amazing love? Truly God is love.

But, says one, does that commandment extend beyond the apostles? I think it does. I don't think Christ expected they would live long enough to preach the gospel to all the world. In Matt. xxviii, 19, we read: "Go, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, \* \* \* and, lo, I am with you alway, even unto the end of the world." He did not expect they would live, and teach unto the end of the world. I understand this charge is to all those whom he may choose during this dispensation to preach the gospel. Then, with this commission in our hands, and the promise of our Saviour, we are authorized to preach the gospel, if he has called us. We should be careful that he has called us, and also that we are qualified for this work. Then,

II. Into all the world. How wide and benevolent is this commission. As the purest love and richest benevolence dwelt in the bosom of our divine Saviour, we find it, in its richness, in this instruction. Glad tidings of salvation to be carried to all the world, to all nations. While man is living in sin and rebellion against a just and a holy God, he, with his Son and the holy angels, are planning to save the rebels. Infinite wisdom could devise no plan only by the death of his well-beloved Son. In Matt. xxvi, 39, we read that Jesus prayed, saying, "O my Father, if it be possible, let this cup pass from me." If there is any other way to save man, relieve me of this bitter cup. But there was no way. So in verse 42 he says: "O my Father, if this cup may not pass from me except I drink it, thy will be done." Blessed, loving Saviour! He loved his Father, and he loved poor, fallen man; and in the magnitude of his love he poured out his soul unto death. "But he was wounded for our transgressions;

he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. liii, 5, 6. Blessed Jesus! How much it has cost him to offer salvation to the world! Who could withstand such love? Ah! methinks while angels shout "Glory to God in the highest and on earth peace, good will toward men," I hear poor, degraded, lost, and perishing man catch the inspiring lay, and while hope and life spring up anew in his saddened and despairing heart, he swells the glad note of praise in one universal song of thanksgiving and praise to its divine Author, and his Redeemer.

How sad that he, with all his love, is despised and rejected of men, the very ones he died to save. He is willing to bear all this to save the few who will accept salvation. He is despised of men, that we may be esteemed of God. He is rejected of men, that we may be accepted of God. He carries our sorrows, that we may partake of his joys. He shares our griefs, that we may enjoy his peace. And with his stripes we are healed. Praise God for such a Saviour! This is too great a salvation to be limited, so it is to be carried to all the world. It is worthy of a world-wide circulation. Herald it to all the world! Not to Jews only, but unto all nations. Teach all nations. "To every creature." No respect to persons.

III. Preach the gospel. But, says one, What is the gospel? I may think one thing is the gospel, and you may think just the opposite is the gospel; can both be right? I answer, No. Both may be wrong, but one must be. So let us candidly weigh a few thoughts on this subject.

1. This is a very important subject. For while those who believe and are baptized shall be saved, those who believe not shall be lost. So the eternal destiny of all turns upon believing, or disbelieving the gospel. As we cannot believe what we do not understand, then it will devolve on God to make the gospel proposition so plain that every accountable child can understand it; for unless they believe it, they will be lost; and they cannot believe it unless they understand it. They must understand it to be saved. Now I will undertake to show that the gospel is so plain that every accountable child can understand it.

The word, gospel, is generally defined to be good news. This is rather indefinite, for all good news is not embraced in the gospel. But admitting the definition of the word, I will define the terms, gospel of Christ, and leave you to judge of its fitness. It is this: All the promises God has made to us through Christ. This is comprehensive enough, and limited enough. But now I must content myself with one class of promises; for it would require too much space to investigate them all. Yet whatever chain of promises we investigate, it is gospel, while they all harmonize.

2. The gospel is a unit. Christ does not say, preach a gospel, but *the* gospel. He does not say, preach this gospel to the Jews, and that to the Gentiles; this to the Baptists, and that to the Methodists. No! no! But preach *the* gospel to every creature. The same gospel that is preached to one, is to be preached to all. Hear Paul on this subject: Gal. i, vi: "I marvel that

ye are so soon turned from him that called you into the grace of Christ unto another gospel: [he corrects himself] which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from Heaven, preach any other gospel unto you, let him be accursed." "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Paul does not admit of conflicting gospels. Christ and Paul teach a unit gospel. Paul says there are some who preach perverted gospels, and he pronounces a curse on such. Now if all ministers had always preached the same gospel to the world, then those who believed it would all have had the same faith; and believing the same promises, they would have had the same hope, all expecting the same thing. See Eph. iv. So we are held to this point: We must preach what Paul preached, or be cursed. Then let us see what Paul calls the gospel. Gal. iii, 8. "And the Scripture, foreseeing that God would justify the heathen [Gentiles] through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." The gospel was to be preached to all nations; and the blessing promised to Abraham was to reach all nations. God has never had but one gospel, as he has but one Saviour, and one plan of salvation. Let us turn to the original promise made to Abraham. Gen. xii, 1-3: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." In the 7th verse of this chapter, God defines his blessing in part. "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land." Again, Gen. xiii, 14: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever." This truly is good news to Abram, and all whom it concerns; and it is as plain as need be. Let us take Paul's comment on this in Gal. iii, 16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ." Then the promise will read, Unto Christ will I give this land. There could be no mistake in this promise. It was the very land Abram saw that God promised to give him, and his seed, or Christ. But, to be sure, let us read Gen. xvii, 8: and I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Then Paul, to show how this is to reach all nations through Christ, says, Gal. iii, 29: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Abraham has the assurance that sometime in the future he shall possess all that land. And as God renews the promise to Isaac in the 26th chapter, he uses this language, "All these countries," which must embrace more than just the land of Canaan.

The Psalmist says, Ps. xxxvii, 11: "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Paul seems to have understood it in this way; for he says, Rom. iv, 13, "For the promise that he should be the heir of the world, was not to Abraham, or to his seed, through the law [or works], but through the righteousness of faith." Peter tells us what the nature of this inheritance is. 1 Pet. i, 3, 4: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away."

Then the earth and the world which God promised Abraham, are sometime to be incorruptible, and undefiled. 2 Pet. iii, 13: "Nevertheless we, according to his promise, look for new [renewed] heavens and a new [renewed] earth." Or we expect, according to his promise, that the curse will be removed from the earth,

and the atmosphere, and it will again be filled with the glory of the Lord. See Num. xiv, 21; also Rev. xxii, 3.

This promise to Abraham was of such vast importance in the mind of Jehovah, that he would not let it rest on merely a promise, but confirmed it by an oath. Gen. xxii, 15-18. Paul, in Heb. vi, 16-20, tells us why God was so particular in this: "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise [those who are Christ's] the immutability of his counsel [promise] confirmed it by an oath: that by two immutable things [his promise and his oath] we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor to the soul, both sure and steadfast, and which entereth into that within the vail."

Then by God's oath, this promise is made doubly sure; and if it has not been fulfilled in the past, it certainly will be in the future. None will contend that Christ ever had the land, earth, or world, as his He sojourned here once, but had not where to lay his head. Then we may expect it in the future.

Perhaps some will say that Abraham possessed the land, for he lived there. But when good old Sarah died, he had not so much as a burying place. See Gen. xxiii, 3-16. Hear Stephen, a man full of the Holy Ghost, on this subject. He will preach the same gospel Paul preached. Acts vii, 1-5: "Then said the high priest, Are these things so? And he said, Men, brethren, and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into a land which I shall shew thee. Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land. [of Canaan] wherein ye now dwell. And he gave him none inheritance in it, NO NOT SO MUCH AS TO SET HIS FOOT ON: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

Now hear Paul on this point. Heb. xi, 8-10: "By faith, Abraham, when he was called to go out into a place which he should after [not then] receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city that hath foundations, whose builder and maker is God." See Rev. xxi, 14. So they have not yet received the promise.

Perhaps some will say, The children of Israel inherited (or possessed) that land, and so the promise was fulfilled to them. But this will not meet the promise; for it was to Abraham himself, and was to be an everlasting possession. But let Paul settle this. Heb. xi, 12, 13: "Therefore sprang there, even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore, innumerable. These all died in faith, not having received the promises, but having seen them afar off [in the future], and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Please read from verse 32 onward. Verse 39: "And these all, having obtained a good report through faith, received not the promise. God having provided [foreseen, margin] some better thing for us, that they without us should not be made perfect," [or receive the promise]. That is, we shall all receive the promise at one time. Then we cannot expect to receive it until after probation is ended.

But Paul says again, Gal. iii 9: "So then they which be of faith are blessed with faithful Abraham." Then I must wait until Abraham receives the inheritance before I can claim mine; and at the same time all the faithful will be blessed with him. But Abraham, Isaac, and Jacob, with all the faithful, are dead. Can the promise be fulfilled to them while they are dead? No. Then we must wait until they are raised from the dead.

But have we any assurance, or promise, of a resurrection? I answer, Yes. Without it, God's promise would fail. Hear Paul. 1 Cor. xv, 16, 18: "For if the dead rise not, . . . then they also which are fallen asleep in Christ are perished, and your hope is vain." This would include all the heirs of the promise who are dead. Christ, through whom the promise was made, has taught a resurrection from the dead. John v, 28, 29: Marvel not at this; for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Acts iv, 1, 2: "And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead." Hear Paul again. Acts xxiv, 15: "And have hope toward God which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Again, Acts xxvi, 6-8: "And now I stand and am judged for the hope of the promise made of God unto our fathers [Abraham, Isaac, and Jacob]; unto which promise our twelve tribes, instantly serving God day and night, hope to come [in the future]. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Paul refers to the promise as the foundation of their hope; and from this argues a resurrection from the dead, with a direct appeal to the conscience of king Agrippa. In the 27th verse, Paul asks this significant question: "King Agrippa, believest thou the prophets? I know that thou believest." No wonder that Paul asked why it should be thought a thing incredible with him that God should raise the dead. Had the prophets believed in a resurrection of the dead? Hear Job, who lived near the time of Abraham. Job xix, 25-27: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Read also chapter xiv. Hear David: Ps. lxxi, 20: "Thou, which hast shewed me great and sore troubles, shalt quicken me again [bring me to life], and shalt bring me up again from the depths of the earth." [Grave.] Ps. xvii, 15: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." Isa. xxvi, 19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Jer. xxxi, 16: "And they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Hosea xiii, 14: "I will ransom them from the power of the grave; I will redeem them from death." Dan. xii, 2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Lastly on this point we turn to Eze. xxxvii, 11-14: "Then he said unto me, Son of man, these bones are the whole house of Israel, [all God's people]. Behold, they say, Our bones are dried, and our hope is lost. We are cut off for our parts. [They thought because they were going into the grave they would lose the promise]. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land. Then shall ye know that I the Lord have spoken [promised] it, and performed [fulfilled] it, saith the Lord."

This matter then is settled, that the faithful of all ages expected a resurrection from the dead. This never has taken place, so they are still in the graves. We are still looking for it. But when may we expect it? 1 Cor. xv, 22, 23: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his



own order: Christ the first-fruits; afterwards they that are Christ's [the heirs of the promise] at his coming." Then at the coming of Christ, all the faithful, dead and alive, will be gathered.

Paul, in comforting his brethren who were mourning for the dead, writes: 1 Thess. iv, 13: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [go before] them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first [before the wicked dead arise. Rev. xx, 5.]. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

This is called the first resurrection. Rev. xx, 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." They shall not die again. They must have been changed. 1 Cor. xv, 5: "Behold, I show you a mystery: We shall not all sleep [die; for some will be living when Christ comes], but we shall all [who are Christ's] be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the living] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." This is the reason why they shall not die again. Immortality cannot die.

We have seen that the nature of the inheritance is incorruptible; and corruption cannot inherit incorruption. 1 Cor. xv, 50. So the saints must all be changed before they can inherit the promise. They partake of the divine nature; 2 Pet i, 4; the nature of God; 1 Tim. i, 17; are born of the Spirit: John iii, 5; and are now prepared to reign with Christ in his kingdom.

But where will they reign? They are to reign with Christ a thousand years, as priests. During this time they are to sit in judgment with him. Rev. xx, 4.

Where shall they reign? You say on the earth. This cannot be; for when they reign on the earth, they reign forever. It cannot be on the earth; for the earth is corrupt and is not purified until the end of the one thousand years. Christ tells us, Jno. xiv, 1-5, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."

This settles the matter, that the place he is preparing for them is away from this earth. Paul says, Heb xi, 16: For he hath prepared for them a city." This city Paul says is above, and is called the New Jerusalem. Gal. iv, 20. He calls it the heavenly Jerusalem—the city of the living God. Heb. xii, 22. So when he has raised his saints, and changed them to immortality, making them spiritual beings like himself, (Phil. iii, 2,) he then takes them to his Father's house, the New Jerusalem, and there they reign with him for a thousand years in judgment upon the wicked. 1 Cor. vi, 2: "Do ye not know that the saints shall judge the world?" 2 Pet. iii, 7, 8: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men. But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." That is, this day of judgment upon the ungodly by the saints will be a thousand years long, while the earth remains desolate. While they are thus engaged and waiting to see the inheritance fitted up for them, we hear them singing, Rev. v, 9, 10: "Thou art worthy to take the book,

and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." They are redeemed and are reigning as kings and priests, but the purchased possession is not redeemed, and they are anticipating this event, and sing, "We shall reign on the earth;" that is, when it is restored.

The wise man says, Prov. xi, 31: "Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinner." Then, as both classes are to be rewarded in the earth, can they both be rewarded at the same time? We think not; for while the righteous are promised life, the wicked are threatened with death. While one is to have peace, the other is to have tribulation and anguish. While one is to remain forever, the other is to be cut off and destroyed. Then, as the righteous are promised the new earth, it must be after the wicked have received their reward, i. e., destruction. Turn to Ps. xxxvii: "Wait on the Lord and keep his way, and he shall exalt thee to inherit the land: When the wicked are cut off, thou shalt see it." Verse 9: "For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." Verse 10: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place [the old earth], and it shall not be. But the meek shall inherit the earth [the new earth], and shall delight themselves in the abundance of peace." "For all the earth shall be filled with the glory of the Lord." Num. xiv, 21. "And there shall be no more curse." Rev. xxii, 3.

So the wicked are to be recompensed first. But they must first be judged, and their judgment is one thousand years. Then, at the end of the one thousand years, the rest of the dead are raised, and the judgment is executed. Rev. xx, 13-15: "And whosoever was not found written in the book of life was cast into the lake of fire." Now, if God by his power should preserve them alive there, in the lake of fire, to all eternity, then there would be no death there; but John says: Death and hell [the grave] were cast in there. How shall we understand this? Death is not an object that can be taken up and thrown into the lake of fire. But it is a condition, brought about by the extinction of life. You tell me, "Death has never entered your family," I understand that none of them have died. You say, "Death has entered my family," I then understand it that some of them have died. So let us understand John. When he says death was cast in there, he means that they begin to die there. But you say they have died once and been raised. So John explains this. He says, "This is the second death." Now they are dying the second time, suffering the penalty for transgressing God's law. "The wages of sin is death." Rom. vi, 21.

How fully all those texts relating to the destiny of the wicked are fulfilled here. Eze. xviii, 4: "The soul that sinneth, it shall die." Ps. xxxvii, 38: Here they are destroyed. Ps. xxxvii, 20: Here they perish. Here they are consumed. Mal. iv, 1: Here they are burned up, root and branch, as the chaff; and none can quench this fire. Ps. xxxvii, 22: Lo, they are cut off. Ps. xxxvii, 10: They shall not be. Obadiah xvi: They shall be as though they had not been.

They have now had their recompense in the earth, and now the next thing is to purify the earth for the saints. The fire that burns up the wicked continues to burn as long as there is any thing destructible for it to prey upon. 2 Pet. iii, 10: "And the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." The effects of the curse are entirely removed. Verse 13: "Nevertheless we according to his promise look for new heavens and a new earth wherein dwelleth righteousness;" or wherein the righteous shall dwell.

After seeing the wicked punished "with everlasting destruction from the presence of the Lord, and from the glory of his power," as he comes to be glorified in his saints, 2 Thess. i, 9, 10, the scene is described as follows, Rev. xxi, 1-7: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea. And I John saw the holy city, New Jerusalem,

coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven saying, Behold, the tabernacle of God [the 'Father's house'] is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, write; for these words are true and faithful. And he said unto me, It is done. I am Alpha, and Omega, the beginning and the end. [I began this work, and now I have finished it.] I will give unto him that is athirst of the fountain of the water of life freely [free access to it.] He that overcometh shall inherit all things; and I will be his God, and he shall be my son." John i, 12.

Now the meek can inherit the earth, and delight themselves in the abundance of peace. Abraham, with all the family of the faithful, can now enjoy the fulfillment of his promise, and the gospel becomes the power of God unto salvation, to all that believe. The gates of the New Jerusalem are thrown upon, while Christ, the Redeemer, leads Abraham forth to view the long-expected inheritance, now redeemed from the curse and all its consequences, to bloom in all its glorious splendor to all eternity. No wonder John says, "And every creature which is in Heaven, and on the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Glorious state! Happy throng! Millions redeemed, and brought back from the curse, and now adopted into the family of God, to be fellow-heirs with Christ and Abraham in the kingdom and inheritance, as the result of proclaiming this gospel to the world. This commission is not a small matter. Christ shall then see of the travail of his soul, that is, what he was so anxious to see, and shall be satisfied. Isa. liii, 11.

How shall we escape if we neglect so great salvation? Heb. ii, 3. How will Christ honor those who have cheerfully, and willingly suffered with him in this great and glorious work! Go forth, then, ye chosen heralds of the cross, ye ministers of his, ye who labor under this great commission; and preach the one gospel, in the strength of Israel's God, and you shall have a rich and an abundant reward at last.

And, dear brethren, as probation is drawing to a close, let us all haste to take a part in spreading this gospel by lending our means to the Lord, to scatter these truths.

Poor sinner, this gospel has been preached for six thousand years, and now the last call is being made upon you to embrace life, eternal life. Now is your last opportunity. This slighted, your doom is fixed, and you are lost, lost. Jesus, understanding what it was to be lost, had rather die than to see you go to perdition. He died for you, poor sinner. Turn ye! turn ye, for why will ye die! Praise God! the promise is yet in the future, and we can become Christ's, thus Abraham's seed, and heirs according to the promise. Amen.

#### The Christian Comforter.

It is a blessed thing to cheer one sorrowing heart, to soothe one pain, to dry one tear; but thrice-blessed is he whose lot it is to comfort and be "a succorer of many." Who would not have rather, like Mary, have laved the weary feet of Jesus than to have offered wine a golden chalice to the proud Herod on his throne? Who would not rather have sheltered his homeless head in that humble cot of Bethany than have entertained an earthly prince? Who would not crave the place of those meek women who pressed with tearful eyes and throbbing hearts around the cross, in preference to them who nailed him there? Next to placing the cup of cold water to his parching lips, is the honor of giving it to those of his children who, like him, are bearing the burdens of others.

Reader, are you gathering with Christ?

## The Commentary.

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

### The Mote and Beam.

AND why beholdest thou the mote that is in thy brother's eye, but considerest not the beam in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. Matt. vii, 3-5.

These verses show that while Christ addressed his disciples as the children of God, he yet warned them that there might be hypocrites among them. If a man, whose eyes were closed with some obstruction or disease (which like a beam was evident to all, and which entirely prevented his seeing any object distinctly) should affect curiously to spy out some little particle in another man's eye, and officiously offer to remove it; he would render himself ridiculous. His attention should be directed to the disordered state of his own eyes, and his endeavors used to remedy it, before he offered his assistance to his brother.

Thus while Christians should watch over one another, and point out and remedy even small mistakes in each other's principles and practices, the man who presumes to reprove every defect of others, when his own spirit and conduct are notoriously wrong, only proves his own officiousness and hypocrisy. He who would become a wise reprover must begin at home; and first take heed to himself and his doctrine, temper and conduct. When these are become unexceptionable, he may with propriety, authority, and hope of success, offer his help to his brother in rectifying their judgments and promoting their sanctification: yet he will do it with humility, tenderness and candor. But alas! it is observable in spiritual optics, a beam in the eye generally renders a man quick-sighted in discerning other men's faults, and blind only to his own. It is probable that our Lord alluded to some proverbial expression familiar to his hearers, the knowledge of which would throw more light on the subject, than any criticism on the original words can do. "There was a proverbial speech among the Jews, in and before Christ's time, set down afterward with some variation in the Talmud thus. "They which say to others, *Take out the small piece of wood out of thy teeth*, are answered, *Take out the beam out of thine eyes*: to check the impetuosity of those who are always censuring and condemning others for small matters,—when they themselves are much more to be reprehended."—*Hammond's Scott's Notes.*

### Salt. Matt. v, 13.

YE are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Luke says:

Salt is good; but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear. Luke xiv, 34.

The following interesting observations, throwing light on these passages of Scripture, we take from Watson's Biblical and Theological Dictionary.

Although salt, in small quantities, may contribute to the communicating and fertilizing of some kinds of stubborn soil, yet, according to the observations of Pliny, "all places in which salt is found are barren and produce nothing." The effect of salt, where it abounds, on vegetation, is described by burning, in Deut. xxix, 23: "The whole land thereof is brimstone, and salt of burning." Thus Volney, speaking of the borders of the Asphaltic lake, or Dead sea, says: "The true cause of the absence of vegetables and animals is the acrid saltiness of its waters, which is infinitely greater than that of the sea. The land surrounding the lake, being equally impregnated with that saltiness, refuses to produce plants; the air itself, which is by evaporation loaded with it, and which moreover receives vapors of sulphur and bitumen, cannot suit vegetation; whence that dead appearance which reigns around the lake." So a salt land, Jer. xvii, 6, is the same as the "parched places of the wilderness," and is descriptive of barrenness, as saltiness also is, Job xxxix, 6; Ps. cvii, 34; Eze. xlvii, 11; Zech. ii, 9.

Hence the ancient custom of sowing an enemy's city, when taken, with salt, in token of perpetual desolation, Judges iv, 45; and thus in after times the city of Milan was burned, razed, sown with salt, and ploughed by the exasperated emperor, Frederic Barbarossa. The salt used by the ancients was what we call rock, or fossil salt; and also that left by the evaporation of salt lakes. Both these kinds were impure, being mixed with earth, sand, &c., and lost their strength by deliquescence. Maundrell, describing the valley of salt, says: "On the side toward Gibul there is a small precipice, occasioned by the continual taking away of the salt; and in this you may see how the veins of it lie. I broke a piece of it, of which that part that was exposed to the sun, rain, and air, though it had the sparks and particles of salt, yet it had perfectly lost its savour; the inner part, which was connected with the rock, retained its savour, as I found by proof." Christ reminds his disciples, Matt. v, 13: "Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." This is spoken of the mineral salt as mentioned by Maundrell, a great deal of which was made use of in offerings at the temple; such of it as had become insipid was thrown out to repair the road. The existence of such a salt, and its application to such a use, Schoetgenius has largely proved in his "*Horne Hebraicae*." The salt unfit for the land, Luke xiv, 34, Le Clerc conjectures to be that made of wood ashes, which easily loses its savour, and becomes no longer serviceable.

### Notes on Genesis

CHAP. xxviii, 5. And Isaac sent away Jacob; and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

*Sent away Jacob.* Whoever observes Jacob's life, after he had surreptitiously obtained his father's blessing, will perceive that he enjoyed very little worldly felicity. His brother proposed to murder him, to avoid which he was in a manner banished from his father's house; his uncle Laban deceived him, and treated him with great rigor;—after a servitude of twenty-one [Dr. A. Clarke, see his calculation, says 40] years, he was obliged to leave him in a clandestine manner, not without danger of being brought back, or murdered by his enraged brother;—no sooner were these fears over, than he experienced the baseness of his son Reuben; he had next to bewail the treachery and cruelty of Simeon and Levi; then he had to feel and lament the loss of his beloved wife; he was next imposed upon by his own sons, and had to lament the supposed untimely end of Joseph;—and to complete all, he was forced by famine to go into Egypt, and there die in a strange land. So just, wonderful, and instructive, are the ways of Providence!—*Greenfield.*

VERSE 11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

We know not to what hardships we may in Providence be called; it is therefore prudent to inure ourselves to labor and self-denial; as the mean accommodations, which are intolerable to the delicate and luxurious, are scarcely inconvenient to those, who have been accustomed to labor and fare hardly.—*Scott.*

Wrapping their heads in their mantles, the Arabs, like Jacob here, often sleep abroad, with a stone for a pillow.—*Boothroyd.*

VERSE 12. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to Heaven; and behold the angels of God ascending and descending on it.

Prof. Bush has given, in a note of considerable length, his reasons for believing that, 'instead of an ordinary ladder,' the original rather imports, that the object of vision in Jacob's dream was a 'towering elevation, as of mountains cast up, and heaped in one, of broken sides, as steps or stairs for ascent; typifying the succession of kingdoms afterward made known to Daniel, agreeably to the Jewish commentators.—*Jenks.*

VERSE 18. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

*Oil.* Vegetable oil; a very common article of food in the East, the S. of Europe, &c., where it is used

much as we use butter. Oil indeed would be thought as indispensable as bread to a person making ever so hasty a journey. It seems also to have been used to lubricate the travel-worn limbs, and was, and is considered very invigorating and refreshing, as appears from many texts of Scripture, and from the accounts of travelers in hot countries. Its medical virtues have also ever been highly esteemed.

CHAP. xxix, 2. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered their flocks; and a great stone was upon the well's mouth.

*A great stone.* In Arabia and other places, they cover up their wells of water, lest the sand, which is put in motion by the winds, should fill and quite stop them up.—*Chardin.* So great was their care not to leave the well open any length of time, that, as we see, they wait till all the flocks are gathered, and then, on the flocks being watered, immediately replace the stone.—*Harmer.*

### BLESSED ARE THE MEEK, FOR THEY SHALL INHERIT THE EARTH.

BLESSED benediction! coming from the lips of the Son of God; from the lips of "Him by whom the heavens were made," and who has all power both in Heaven and upon earth! How little does the greatness of this promise enter into our conceptions? and how little do we comprehend who are the meek! David, speaking by inspiration, assures us, that "The meek will God guide in judgment," a promise which to-day more concerns the Christian than the former; since it is a guarantee for the fulfillment of it, as also proof of the apostle's words, "Godliness is profitable unto all things; having promise of the life that now is, and of that which is to come. 1 Tim. iv, 8. It is also a pledge, for the answer to David's prayer, "Guide me by thy counsels, and afterward receive me to glory;" is the result of such a life, as truly as effect follows cause. Yet never for a moment should the thought creep into our hearts, as I recently heard expressed in prayer, "that we might so live as to be able to demand of God a just recompense of reward," but always bear in mind our Saviour's teachings, that "having done all, we are to say we are unprofitable servants." The truly meek will have these feelings, ever remembering those other memorable words: "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God." Eph. ii, 8.

But meekness is a character to be attained; for we are admonished in God's word to "seek meekness, if so be ye may be hid in the day of the Lord's anger." Zeph. ii, 3. Then there is a day of the Lord's anger coming upon mankind—a day when his long-suffering has reached its appointed bounds. In that day, oh! blessed are the meek for they shall inherit the earth. Ps. xxxvii, 11. "The meek shall eat and be satisfied." Ps. xxii, 26. But amid the strife and turmoils of this life, how often do we see the meek escape from outbursts of human passion.

This meekness, so much to be desired, is it easily attained? A few, meek and quiet spirits may answer, yes! But the majority of us, surrounded as we are by the daily chafing, irritating influences of life, can testify how frequently we forget that the words "great peace have they who love thy law, and nothing shall offend them," is one of the declarations of the word of God. At times, clad in the panoply with which Christ enrobes us, we abide the test, and rest meekly in the "Tower of strength, into which the righteous may run and be safe." But alas! far oftener our equanimity is disturbed by some trifling annoyance—perhaps so trifling that we ourselves wonder afterward that it ruffled our serenity, and repent with bitter reproaching.

These very annoyances are intended as the discipline by which we are to decide, whether we be masters of ourselves, and possess meekness of character; or whether we shall be "tossed by the restlessness and agitation of the world," miserably susceptible to merely outward influences. But they who, chastened by this discipline, learn to walk "with all lowliness and meekness, with long-suffering, forbearing one another in love," Eph. iv, 2, shall be counted worthy



to inherit the earth. What a blessed anticipation, the earth in possession of the meek! blessed because among the meek no jars and discords arise, but in meekness and quietness they possess an inheritance, redeemed by Christ from its primal curse, under which it has groaned for six thousand years, waiting for its redemption, even as we ourselves wait for the redemption of our bodies. Rom. viii, 22, 23.

M. W. HOWARD.

Malone, N. Y., Sept., 1867.

#### AN EXAMPLE OF PERSEVERANCE.

WE find that those individuals who have become eminent and distinguished in any direction of usefulness, have possessed perseverance in a very large degree. I was forcibly reminded of this fact a short time since, while reading something of the early life of John Kitto, author of Kitto's Encyclopedia, from which we derive so much valuable information on Bible subjects. Perhaps a little sketch of the same will not be uninteresting to the young readers of the Review. I write merely from memory, not having the book at hand.

He was born in Plymouth, England, in the year 1804. He was cradled in the lap of penury, and still worse, his father was the victim of intemperance. Happily, in the tenderest years of childhood, his good old grandmother took him to live with her. She gave him much good instruction, and he clung to her with all the ardor of his youthful affections. In childhood he evinced the strongest love of learning, and spent all his pennies for books. Not being able to buy such, or as many as he wished, he borrowed of his friends. Ashamed to continue to beg such favors, he modestly stated his request in writing, and sent it where his delicate feelings forbade his asking in any other way. He had little relish for the sports which other boys of his age engaged in, but was content to spend his spare time in reading. Thus at an early age he acquired much useful knowledge.

After a few years had passed away quite pleasantly, his grandmother's health failed. She was stricken with paralysis, and, with John, was obliged to become dependent on his father for support. His condition was then very miserable. He was obliged to work very hard, and suffered much unkind treatment from his father. Still his thirst for learning was unabated. He chose the garret, being more secluded for his sleeping place, furnished it with a stand, and a pine torch for a light, and here he spent his leisure, and many of his sleeping hours in his favorite occupation.

But a severe calamity awaited him. He was at work with his father upon the roof of a building, and was at that moment thinking with a sense of dread of the sudden death of a young friend, when his foot slipped, and he fell a distance of thirty-five feet. He was insensible for two weeks, and when consciousness returned, it was found that he was entirely deaf. This occurred when he was thirteen years of age. He could now do little to help his father, and a short time afterward was sent to the workhouse for support. This was a great trial to him. But even there he was just as eager for learning, and as a means of self-improvement, and of spending his spare moments, he commenced keeping a journal, which practice he continued as long as he lived.

Let us reflect for a moment! A poor deaf boy, whose father was a drunkard—himself a pauper in a workhouse—keeping a journal! Who ever heard of such a thing! An extract from it at this time reads, "Jan. 14. Gained the idea that I had better sometimes be imposed upon than never to trust." Certainly a bright idea for one so young to record. Three or four years after he went to the workhouse his grandmother died. In his journal he describes his feelings at that time in the most pathetic language. I took some note, and will give a portion of it as nearly as I can, on account of its high tone and excellent character. He obtained leave to visit home, hoping to see her alive. He says: "I ascended the stairs with noiseless tread, that I might not disturb her. Useless precaution. She was dead! Think you I wept? I did not weep. Tears are far less sorrows. The sluices of my eyes were dried. I remember that I have sometimes wept for childish sorrows, then why

not for this great affliction. But God forbid that tears should be the test; for I felt insupportable agony. When I saw that the hands which had so often fed and caressed me were stiff and motionless forever;—guess my feelings, for I cannot describe them. Born to be the sport of fortune, to find sorrow where I hoped for bliss, to be a mark for the giddy and gay to shoot at; what I felt at the loss of my almost only friend, is beyond description. Gone forever! This is a word of agonizing poignancy! Yet not forever. I may hope to meet her again. This is my consolation. Already I anticipate the moment when, putting on the robe of immortality and celestial splendor in the presence of our God, we shall meet again, never to part. Accursed be the atheist, who seeks to deprive man of his noblest privilege; of his hope of immortality, and degrade him to a level with the beast which browses the grass of the field. What were man without this hope?"

Thus wrote young Kitto. How many youth at the present time would be ashamed to manifest emotions of grief at the death of so aged a friend. Six months after this, through the influence of some who had interested themselves in his behalf, he was apprenticed to a shoemaker. This man proved to be a cruel wretch, and often treated him in a barbarous manner. At this time so intense was his grief that he even contemplated suicide. Unable to endure it longer, he prepared a complaint in writing, and sent it to those gentlemen who were interested for him. They saw in him material for future usefulness, and kindly provided him a home where he had access to a large library, and the command of his time. He proved his gratitude to his benefactors by improving well these privileges, and cheerfully yielding to their counsel. He practiced addressing letters of advice to himself, particularly on each returning birthday. The following extract is a specimen: "Enjoy the present. Make the most of the opportunities you now possess, and leave the future to itself and to God. The present only is your own; both the future and the past is beyond our power. It is therefore the mark of a little mind, to suffer fears of futurity or regrets for the past to embitter our present moments, and to cool our exertions in the pursuits and duties in which we are engaged."

These were the beginning of better days for the poor deaf boy. He afterward learned the art of dentistry, and of printing. He was an earnest student of the Bible, and gave evidence of being a sincere Christian. He became the author of several valuable works on Biblical History, and thus rendered himself a blessing to the world. Without a large amount of perseverance he would probably never have risen above the capacity of a servant in the workhouse. With it, he made great attainments in learning and usefulness.

Now, my youthful friends, let us learn a lesson from the life of this good man. Were his aspirations high? Ours are higher. His object was to become an educated and useful man in the world. Ours is to become fit for the society of Heaven. He met with obstacles. So do we. If he needed much perseverance, surely we need a double portion. We need it in correcting our wrong habits, in fulfilling our vows to the Lord, in short, in performing every duty, which if we do, we well know will render us so peculiar from the world around us.

But let us never lose sight of the object we would gain.—Eternal life in the kingdom of God, a home and a mansion in our Father's house. And this so soon to be realized! Oh! then let us persevere. It is not enough that we keep our good resolution a day, a week, or a month. If we then relapse into carelessness and indifference, we do not persevere. "But he that shall endure unto the end, the same shall be saved." Blessed promise! I feel the necessity of cultivating this virtue. We have no time to lose. Heaven will help us if we help ourselves.

S. E. LINDSLEY.

New Haven, N. Y., Oct., 1867.

Of a great many that seem to come to Christ, it may be said that they have not come to him, because they have not left themselves.—Archbishop Leighton.

#### REFLECTIONS.

How often is my heart oppressed,  
How oft by sorrow driven,  
To seek a place of blissful rest,  
That rest that's found in Heaven.

And though my troubles may increase,  
And dangers thicken fast,  
I'll ever hope for that sweet peace,  
The saints will gain at last.

It was a rough and thorny way,  
My Saviour trod below,  
And shall I seek for pleasure gay,  
Or with the scorners go?

No, my Redeemer, help me here,  
To cast my all on thee;  
And tread the path till thou appear,  
Where I thy footsteps see.

SIMON PATTEN.

Germania, Wis.

#### SHALL WE HAVE A SABBATH?

THE New York Sabbath Committee have issued a circular to the people of New York with the above title, for the purpose of counteracting the influences which have been, and will be, brought to bear, to effect the repeal of the clause of the Excise Law prohibiting the traffic in liquor on Sunday. There have recently been meetings of Germans in this and other cities, in which strong resolutions have been passed against Sunday laws, and in which the members have pledged themselves to cast aside political considerations, and to vote only for candidates who are opposed to Sunday and Temperance legislation. Last summer the German Central Republican Committee of New York sent a petition to the Constitutional Convention of the State, urging "that Sabbatarian and Temperance legislation be forever banished from the statute-book," and declaring "that they will never vote for a revised constitution which sanctions such laws."

The *New York Democrat*, the leading German Republican daily paper of the State, winds up a series of anti-Sunday articles with the demand: "Equality of rights for all! No caste of priests! Either abolish the observance of Sunday altogether or close the churches on Sunday." The cry is raised that the law interferes with civil and religious liberty, and that it is hard, beyond precedent, in its requirements; neither of which is true. Liberty is license when it interferes with the rights of others; and the Sunday law but protects those who believe in the sacredness of the day.

In 1855, a city ordinance was passed, and approved by Fernando Wood, mayor, as stringent as that now in force, which, though practically null, was virtually in operation till the present law superseded it. Judge Allen, of the Supreme Court, in 1861, declared the Christian Sabbath to be a civil institution, concerning which legislation is perfectly legitimate; and Judge Wright, in delivering the unanimous opinion of the Court of Appeals, in December, 1866, pronounces the present Excise law "more liberal than that which it supersedes, or any general law since the organization of the Government, as a part of its police system, regulating, restraining, and prohibiting the traffic in intoxicating drinks."

It is feared that, to gain the votes of so large a body as the Germans, political partisans of either party may consent to their demands, and give the desired pledges. Let all friends of order and religion learn wisdom from their foes, and, throwing down all barriers of party, resolve to vote only for such men, in city and State, as are pledged to uphold the Sunday law.

We have heretofore argued the beneficial effects of the law upon all classes. We presume THE METHODIST has few readers who do not desire Sunday to be held sacred. What is needed is the sense of individual responsibility, and of importance of individual action. We are a Christian, as truly as we are a republican, nation, and we can as little endure the introduction of aggressive infidelity as of aggressive absolutism.—Methodist.

☞ If you would be nothing, just wait to be something.

## Historical Department.

Prophecy is History in Advance.

### DR. NELSON'S VIEW OF THE ADVENT.

MANY persons considering themselves of the most orthodox stamp, have by some means imbibed the impression, that Adventists stand out alone and unsupported in their position, by the churches of the age; and that all that is believed touching the advent by the Advent body, is a new development of error.

Let all who so view these matters, peruse the sixty-fifth and sixty-sixth chapters of Nelson's Cause and Cure of Infidelity, published by the American Tract Society, 150 Nassau Street, N. Y.; and it should be remembered that this work was written by Dr. Nelson about the year 1836, some eight years previous to the great advent movement of 1844.

Please let me present the first one of these chapters; not that we endorse every particular point of his view, but to show how very nearly his views approximated to the views now held by S. D. A. people.

JOSEPH CLARKE.

After quoting from the ninth chapter of Daniel, that portion relating to the seventy weeks, Dr. Nelson adds:

The Israelites in reckoning their time, made use of two kinds of weeks, very different in duration, but the same in parts, commencement, and termination. They used the week so well known with us, seven days in extent, and commencing [ending?] with a Sabbath of one day, or twenty-four hours. Their other week which we have ceased to use was seven years in extent, and commenced with a Sabbath of one year's duration. Of course each day of this week was one year. The Israelites who would say it was three weeks to Jubilee, meant twenty-one years. That a week was seven years in length, did not seem strange to him, as it does to those who have long ceased to compute time in this way. The heathen took up the Jewish mode, and reckoned by that week. A celebrated author, in writing his life, and stating that he had passed his eleventh week, did not pause to make any explanation. He seemed to feel that the pagan world at that time were so familiar with the week of years, that all his readers would know that he was seventy-seven years of age.

The people of Daniel, and perhaps all the surrounding nations, knew well that these seventy weeks named by the angel, reached across four hundred and ninety years; and they were looking for the appearance of a great Saviour the year in which Christ was born; but they did not know him when he appeared not clothed with pomp.

The people of Israel were in captivity; their homes were naked and despoiled; and if they ever did return to build their city, it must be by edict from the potentate holding them in subjection. After the vision of the prophet, those who were watching for the redemption of the world, would also watch and listen for a command from some of Persia's monarchs to restore and to build Jerusalem; and from the date of this command, would note the commencement of the seventy weeks. There were two commands to this effect; ordering, and then ordering again, the restoration of Jerusalem. One of these decrees was obtained in the seventh, and the other in the twentieth year of Artaxerxes.

Sir Isaac Newton justly observes, that "the dispersed Jews became a people and a city, when they returned into a body politic; and that was in the seventh year of Artaxerxes Longimanus." Maclaurin. The seventy weeks accomplish the declarations of Heaven, if commenced immediately after one of these commandments, and if weeks of solar years are used; while from the other, if seventy weeks of lunar years are counted, the termination is the same. This astronomical accommodation awakens the surprise of many.

That the walls and streets of Jerusalem were nearly fifty years in building, and that the times were so troublous that the workmen labored with a sword in one hand, and a building implement in the other, I had read elsewhere, but had never applied it so as to note the accuracy of the prophet, until reminded of the prediction and the fulfillment by the commentary.

Whoever reads Ezra and Nehemiah, may feel that the difficulties connected with Jerusalem's restoration were indeed sufficiently pressing to merit the language "troublesome times." That expression will never again stand before him as covered with obscurity. Scott points us to the fact, that the term of seventy weeks in the text is divided into three several portions. These three different periods are of a very unequal length, but when added together make up the seventy. They are a term of seven weeks, of sixty-two weeks, and of one week. The seven weeks' term extends across the time of building, which was so dangerous and so toilsome. This lasted forty-nine years; each one of the seven weeks being seven years, according to our mode of reckoning. The workmen were beset by their enemies in such a manner, that they labored while clothed in armor. The sixty-two weeks seem to extend from this time, until the Most Holy was anointed on the bank of Jordan. Oil had been used to anoint other high-priests; but to anoint the great High-priest, that which the oil signified, the Holy Spirit, was seen to descend and rest upon him. After his baptism, the Saviour traveled and preached, healed and instructed, for three years and six months, just the half of a week, before he was crucified. He rose from the dead, ascended, and told his followers to go and tender the gospel in his name to the earth, but to begin at Jerusalem. They did so, and during another half week, thousands on thousands accepted, and with them the covenant was confirmed, before the preachers were driven from Judea to offer it to the Gentiles. This last term of one week is divided into two parts. It was in the middle of it that the great sacrifice was offered, which annihilated the utility of all other sacrifices. It was in the middle of the last week that the oblation was poured out, which instantly checked the efficacy of all other oblations. We are told that when Messiah should be cut off, it would not be for himself. This points us to the atonement—to the vicarious sufferings which, as we have noticed, were shown so fully to Isaiah, and which he repeated with such strange variety of words. A covenant is an agreement between two parties. When one offers and the other refuses, a covenant is not confirmed. When both agree, it is confirmed or closed. God's part of the agreement which he offers to make, is, that he will take the one who has sinned, as his child, place the everlasting righteousness brought into view by the Most Holy during the last one of the seventy weeks to the man's account, as though it belonged to him, protect, guide, and finally save. Reader, he is serious, and will confirm such a contract with you, if you wish it. Man's part of the covenant is, that he will accept the gift of this righteousness, confessing he did not make it himself; cease opposition to his Maker; inquire after all his precepts, and obey them. During the three years and a half before the death of Christ, he, with his apostles, confirmed this covenant with many of Daniel's nation; and his apostles, after he left them, did the same for half a week in his name. After this, obstinacy prevailed; and it was not very long before the "people of the prince," that was foretold when Daniel lived, the Romans, came and did destroy "the city and the sanctuary." If any should inquire what is meant by the sentence, "The end thereof shall be with a flood," I would answer, Read a full account of the siege and destruction of Jerusalem; and if the expression is not fully explained, I am unable to make it plainer. Flavius Josephus was a spectator of that flood. He wrote, and his books may be read. As it regards the desolations which were to overwhelm the nation which cut off the Messiah, we are only told that they should roll on until the consummation; how long before the consummation, this chapter does not tell. God's people have seen them pouring out, and have looked on with wonder for eighteen hundred years, asking, "Will this torrent never cease to beat upon the desolate?" The answer is, Not before the consummation. But we have rea-

son to believe this now approaches so near that we may begin to discern it dimly.

Respecting the measurement of these three divisions of weeks, it is true that the quibbler may cavil and speak zealously against the prophecy; and so he can quibble and speak plausible falsehood concerning the proper location of any star in the heavens. I shall then go on at once to the inference promised, which is brief and may be speedily drawn.

APPLICATION. I had read heathen poets, and had applauded them. I had read ancient orators, and had admired them. I had watched with great curiosity, even a little turn of expression in a historian, who lived long since. Why did I not observe and wonder at the fact, that here, on the page of prophecy, which was written five hundred years beforehand, which had been in Egypt three hundred years before Messiah "was cut off," was found a relation of interesting events which were to take place, as accurate as the record of them after they did take place? Why was I not at least excited so far as to inquire into the matter? The reason is, that man is inclined to run after falsehood and nonsense, with more activity than he is after truth and things of everlasting moment. Some millions of our race have found this out; but there are more millions who do not believe it.

#### AN OUTLINE OF HISTORY.

The following passage of scripture, taken from the same prophet, was not, if I now remember accurately, observed faithfully by me, until I had a hope in the Messiah who was "cut off." I am, however, very confident that if I had noticed it closely at any portion of my life, and had heard it expounded by any one acquainted with history, I should have deemed it worthy of a second reading. The passage is in the seventh chapter of Daniel, verse 2-29. Take a Bible and peruse it.

An outline of history for many centuries is desirable. There are many who would be glad to be familiar with the profile of the most prominent nations of the earth, for the last two thousand three hundred years. An ordinary attention to this chapter will furnish this much-abbreviated, but very correct history. Those who complain of enfeebled memories, will find a remedy in the imagery of the verses we have referred to. Those who desire it can at any time obtain a very gratifying amount of historic information, with trifling labor, and in a way which will forbid its departing from them.

There is something in the texture of the youthful mind which disposes it to lay hold on, and to retain, figures either beautiful or terrible, especially if they are systematically striking.

A teacher of history may communicate, I feel assured, after repeated trial, more knowledge in a given time, by causing the student to learn a number of passages taken from different prophets, than can be done in any other way.

The chapter before us is one. The history begins five hundred years before the birth of the Redeemer, reaches us, and passes us by a very few items, and for aught we know, the time may be as inconsiderable in its duration. The first three verses tell us of great beasts coming up from the sea, diverse one from another. Elsewhere in the Bible, we are informed that the sea is the emblem of the restless and noisy populace of agitated nations. The prophets of God, when about to picture a power which reached its elevation after a long march through blood, where the feet were dipped in human gore at every stride, have used as an emblem a beast, wild and ferocious. By the accurate propriety of any picture, the memory is greatly assisted. On the fourth verse, which tells us of the lion which had eagle's wings, and whose wings were plucked, Scott makes the following observations:

"The Chaldean empire, as advanced to its summit of prosperity under Nebuchadnezzar, and as declining under Belshazzar, was intended by this beast. The lion was an emblem of Nebuchadnezzar's courage and success in acquiring the dominion over his neighbors; and perhaps of his superior generosity and magnanimity, with which he ruled over the nations. The eagle's wings denoted the rapidity and unabated vigor with which he prosecuted his victories. But as the



prophet saw this, he observed that the wings thereof were plucked. After the death of Nebuchadnezzar, the Chaldeans made no more conquests; several of the subjected nations revolted. The Medes and Persians soon began to straiten them, till at length Babylon was besieged and taken, and so that monarchy was terminated. No longer did this beast appear rapid in conquest as an eagle, or courageous and terrible as a lion, but it was changed as it were into a human creature; it stood on its feet as a man, and had a man's heart given to it. After Nebuchadnezzar's death, the kings of Babylon became less terrible to their foes and subjects, and more cautious, and even timid, till at length Belshazzar shut himself up in Babylon, not daring to face Cyrus, as a man would not venture to face a raging bear, which a lion would despise."

The fifth verse tells us of another beast, like to a bear, which raised up itself on one side, and which had three ribs in its mouth.

The individual who loves to learn, and who desires to remember important facts, is told in this verse, that the Chaldean empire was succeeded by that of the Medes and Persians. This bear raised itself up on one side, or in other words, pushed its victories toward the west alone, almost. This animal had three ribs in its mouth, or, in other words, Babylon, Lydia, and Egypt were conquered, oppressed, or as it were, devoured by the Persian bear.

Concerning the sixth verse, which mentions the leopard with wings, and with four heads, our commentator makes the following remarks: "The bear having disappeared, the prophet saw an extraordinary leopard rise up in its stead. This was the emblem of the Grecian or Macedonian empire, which for the time was the most renowned in the world. It was erected by Alexander the Great, on the ruins of the Persian monarchy, and it continued in four divisions under his successors. The leopard being exceedingly fierce and swift, represented the kingdom, and especially Alexander its founder; but the swiftness of a quadruped was not an adequate emblem of the rapidity with which he made his conquests, as he subdued nations more speedily than others could march their armies through them. The leopard had therefore four wings of a fowl upon his back. When Alexander died his kingdom was, after many contests among his captains, divided into four parts, Egypt, Syria, Macedonia, and Thrace, with some regions of Asia Minor. These were the four heads of this third beast, and under them dominion was given to it, until it was gradually reduced by the next beast."

The seventh and eighth verses tell us of the fourth beast, and describe the Romans in a few words, but very strikingly. This empire is called a beast, strong and terrible. All who have read the history of Rome and then read these verses, have wondered at the amount of character handed to us in these few words. They have wondered at the extent of the picture drawn in one single verse. The iron teeth, the devouring, and stamping, and breaking in pieces, tell those who know something of the history of the world, of the people and nation here portrayed, at once. The historian knows that the fourth beast was indeed diverse from any that preceded, and from any that have followed it.

"This fourth beast evidently accords with the legs and feet of iron, which were seen by Nebuchadnezzar in his visionary image, and which were at length divided into ten toes. It far exceeded in power, fierceness, and destructive rage, all that had gone before it, as well as in the extent and long duration of its dominion; and no animal could be found so terrible and furious, as to lend it a suitable name. This was doubtless an emblem of the Roman state, the invincible fortitude, hardness, and force of which perhaps were never equalled. By wars and conquests the Romans bore down all opposition, and reduced almost every kingdom or state in the known world, into some kind or degree of dependence; drew all the spoil and wealth of many conquered nations, to enrich their proud capital; and tyrannized over all that did not yield obedience to their authority. That which the Romans could not quietly enjoy in other countries they would give to other kings and rulers, that at all times

when they would, they might take it again; which liberality is here called stamping the rest with their feet.

"This fourth empire was governed in another manner, by other maxims, than any of the preceding, and in process of time it was divided into ten kingdoms, which have been thus numbered in the eighth century. 1. The Senate of Rome; 2. The Greeks at Ravenna; 3. The Lombards in Lombardy; 4. The Huns in Hungary; 5. The Alemanes in Germany; 6. The Franks in France; 7. The Burgundians in Burgundy; 8. The Goths in Spain; 9. The Britons; 10. The Saxons in Britain. They are indeed reckoned up in several ways by different writers, according to the date assigned to their enumeration, but in general, it is clear that they were nearly the same with the principal kingdoms in Europe at this day. It is certain that the Roman empire was divided into ten kingdoms, and though they might be sometimes more and sometimes fewer, yet they were still known by the name of the ten kingdoms of the Western empire." Scott.

The learned of the earth have praised one of their own number, for one particular trait of character belonging to him in full measure. They have said that Sir Isaac Newton would not indulge in wild speculations, and vain conjecture. It is stated that in all his astronomical and philosophical researches, every doctrine which he advanced was built on fact, and that further than this he would not proceed. He seems to have preserved this feature of his mind while writing on prophecy. I never understood one fact concerning the ten horns of the fourth beast, until I read and closely noticed a passage of this philosopher's writing, concerning that beast. I knew that the Roman empire was divided, and that ten kingdoms had existed in Europe as fragments, or horns of that beast; but I did not know why eastern countries, over which the Roman sceptre had extended, were not included. I knew that in Europe, for twelve hundred years, ten horns had been visible, but if Asia should be taken into the reckoning, the number of horns must be extended. The astronomer saw clearly enough why the kingdoms of Europe alone were to constitute the body and the horns of the beast. His words we will transcribe, for the sake of those who may wish to understand plainly this interesting part of history.

"All the four beasts are still alive, though the dominion of the three first be taken away. This corresponds with the declaration of the twelfth verse, that although their dominion was gone, they had their lives prolonged for a season and a time. The nations of Chaldaea and Assyria are still the first beast; those of Media and Persia are still the second beast; those of Macedonia, Greece, Thrace, Asia Minor, Syria, and Egypt, are still the third; and those of Europe on this side are still the fourth. Seeing therefore the body of the third beast is confined to the nations on this side of the river Euphrates, and the body of the fourth beast to the nations on this side Greece, we are to look for all the four heads of the third beast among the nations on this side the Euphrates, and for all the eleven horns of the fourth beast among the nations on this side of Greece. And therefore, at the breaking of the Greek empire into four kingdoms, we include no part of the Chaldeans, Medes, and Persians, in those kingdoms, because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek empire seated at Constantinople among the horns of the fourth beast, because it belonged to the body of the third." Sir Isaac Newton.

This is plain as the astronomer's doctrine of gravitation. I pity the man who does not read; and I pity the man who hastily reads his Bible, but is too ignorant to enjoy the wonderful pictures so plainly delineated in these few verses. Men would teach their children history by causing them to commit verses of this character to memory, and explaining it to them, were it not that they have heretofore valued, and do still value the things of earth alone above everything besides. I know a little boy and girl who were taught the outline of history and its general features for two thousand years, by lecturing on this chapter several times during the space of twelve hours; so wonderfully does such imagery fix the attention, and invigorate the recollection.

"While the prophet was considering these ten horns, he saw another little horn springing up among them. This evidently points out the power of the church and bishop of Rome, which, from small beginnings, thrust itself up among the ten kingdoms, and at length got possession of three of them, having turned out those who held them, namely, the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome; and the dominion of the Roman pontiff over these three kingdoms has ever since been denoted by his triple crown. In this horn, as the church of Rome became when it obtained temporal authority, were eyes like the eyes of a man. This circumstance denoted the policy, sagacity, subtlety, and watchfulness by which the little horn would spy out occasions of extending and establishing its interests, and advancing its exorbitant pretensions; and the court of Rome has ever been remarkable for this above all the states in the world, as every person in the least acquainted with history must know. It had also a mouth speaking great things, and we shall have frequent occasion to speak of the arrogant claims, blasphemous titles, and the great swelling words of vanity of this horn. The style of 'his holiness,' and the claim of infallibility, and of a power to dispense with God's laws, to forgive sins, and to sell admission into Heaven, may serve as a specimen of the great things which this mouth hath spoken." Scott.

This little horn, the pope of Rome, before whom three other horns were plucked up by the roots, has indeed spoken great things. After taking possession of the three thrones, and wearing a triple crown ever after to denote his power, he has claimed that and spoken that which shocks all who read, unless it be those whose feelings are so dull in holy things, that they are not moved at seeing a mortal pretend to all the attributes of Omnipotence.

The twenty-fifth verse informs us that he should wear out the saints of the Most High for a certain period. And it is a fact so well known that he has burnt and slaughtered so many thousands of professors of religion on account of their religion, so many tens of thousands more than any other power ever did, that I need not at present make any remarks on the expression, "wear out the saints," more than simply to quote the expression. The period during which they were to be given into his hands was "a time and times and the dividing of time."

A time, one year, times, two years, the dividing of time, half a year. These three years and a half contain twelve hundred and sixty days. A prophetic day stood for a year. This period is mentioned so often elsewhere, sometimes called "forty and two months," sometimes "three and a half years," and sometimes "a thousand two hundred and threescore days," that any one who will make himself acquainted with the page of prophecy will feel at home here. There is nothing difficult or obscure in these periods. We can count twelve hundred and sixty days, and of course can count as many years. According to the ancient and general computation of thirty days to a month, we can know how many days were meant for forty and two months.

"Thus matters were left in his hands till 'a time and times and the dividing of time,' that is, for three years and a half, or forty-two months, which, reckoning thirty days to a month, and this was the general computation, make just one thousand two hundred and sixty days; and these prophetic days signify just one thousand two hundred and sixty years—a number we shall repeatedly meet with in the Revelation of St. John." Scott.

It was once thought that the attention of the wicked would be greatly awakened if they should see the influence of the little horn at Rome over the other horns of Europe begin to decline. They have been told that appearances of the downfall of the Roman authority would be visible at the close of the twelve hundred and sixty days, and they have seen it, but it is looked upon by them without any interest whatever.

APPLICATION. We can improve the subject over which we have glanced, by enumerating the items or particulars which were to take place, and which have taken place since the days of Nebuchadnezzar. In giving this epitome or making out this catalogue, let no one suppose that all the particulars can be brought into the list. I cannot do this, but I can designate enough to bring before us the kind of credulity belonging to those who believe that events have happened such as seemingly fulfil this and other prophecies like it. Those who think that predictions are verified casually, are asked concerning the number of accidents in which they believe.

Concluded next week.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 5, 1867.

URIAH SMITH, EDITOR.

### THE HOUR OF EXPECTATION.

We publish this week in our News Department, a number of articles from different papers, on the great event which is just now attracting the attention of the world, above all others, namely, the destiny of the Papacy, the fate of Rome, and the international relations of France and Italy. Garibaldi is determined to gain possession of Rome, and, before this paper is in the hands of its readers, may have accomplished his object. The king of Italy is bound by treaties which compel him to oppose the movements of Garibaldi. But the Italians refuse to comply with the requirements of their government, and fight against the insurgents. Garibaldi everywhere receives accessions from the sympathizing population in his march for Rome. Meanwhile France has dispatched a fleet to the aid of the Papal troops, and to secure the Pope in his temporal dominion. This carries the controversy outside of Italy and threatens to involve all the leading powers of Europe in a general and momentous struggle.

These events are looked upon with intense interest by the people of the world, though they look only from a political stand-point. They possess far more interest for the student of prophecy, as he beholds in them the fulfillment of the prophetic word, and sees with joy the indications of a speedy consummation of his blessed hope.

But we inquire, What is the significance of events which it seems must inevitably, and perhaps immediately, transpire? Suppose Garibaldi, is able to carry his point, and maintain it against the powerful opposition of the French, and the Pope is deprived of his temporal dominion? What then? To what declaration of prophecy would this answer? Some, who have no better light than to suppose the Lord is coming in 1867, or 1868, say that it denotes the close of the period of 1260 years, and consequently the time for the coming of the Lord. We answer, It denotes neither the one nor the other. The 1260 years ended with the overthrow of the Papacy in 1798, and moreover, no prophetic period is given reaching to the coming of Christ. The calamity with which the Papacy is now threatened, is not so great as that which befel it in 1798, which so clearly marked the termination of the 1260 years. Now the temporal power is in jeopardy; but we have no evidence that any of the parties concerned would be unwilling that the Pope should, in any suitable place, and in a manner that would not interfere with their temporal governments, exercise his spiritual dominion, the same as at the present time. But in 1798, the Papacy was abolished; spiritual as well as temporal power was taken away from it; and the Pope, a prisoner, died in exile. On this point copious extracts were given from Bower's History of the Popes, in the first three numbers of the present volume. Here was a humiliation inflicted upon the Papacy, such as does not seem to be involved in its present dangers. Here was a deadly wound which, had it not been healed, or the powers which it had formerly possessed been partially restored to it, had made a full end of him who pretends to sit in the temple of God, and exercise all the prerogatives of the Deity.

What, then, is the significance of present events connected with the Papacy? They are a fulfillment of prophecy in two respects: First, general, as helping to produce those wars and rumors of war, that political turmoil and perplexity of nations, which were to be manifested in the last days; secondly, specific, as fulfilling the prediction of Daniel respecting the little horn, "But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end." Dan. vii, 26.

In 1798 the great blow which marked the termination of the 1260 years of Papal supremacy, was struck.

And though that deadly wound was healed, so that the life of the iniquitous system has been prolonged, the "consuming" and "destroying" process has been going on till the present time. One after another, its powerful supporters have drawn away, its enemies have multiplied on every hand, disaster after disaster has befallen it in its once strongholds, till now the impotent Pope sends forth to his faithful bishops, his encyclical wails from his beleaguered city.

They shall "consume and destroy it unto the end." The end of what? Some think, which may be the true idea, that it means the end of his dominion; that is, so consume it as to make an utter end of it, leaving nothing remaining. Understanding this of the temporal power, which, if now taken away, will probably never be revived, this seems to be upon the very eve of accomplishment. And what follows in quick succession as the next event in the order of this prophecy? We read it in these cheering words: "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Thank God for the consolation!

Taking advantage of these commotions, the emperor of Russia, according to foreign advices, is disposed to make a move toward the settlement of the ever-vexed and vexing Eastern Question. In this, the fate of Turkey, the great mystic river Euphrates, is involved. It cannot long survive the threatened commotion. Yet between this and its entire extinction, as we read the prophecy, five of the seven last plagues are to be poured upon the heads of the wicked! How near are these things? Dare we put them a great way into the future?

Thus it is, with the world, the hour of expectation. Great events are looked for. All eyes are now turned toward those two great false systems of religion, the Papacy and Mahometanism. Their speedy overthrow is anticipated on all sides. The world wait to see the result. They wait for they know not what. We know for what we wait; for the overthrow of these powers is immediately connected with the setting up of God's everlasting kingdom.

To the true child of God, the aspects of these times are hopeful. The signs are cheering. Courage, all hearts! Strengthen the weak hands, confirm the feeble knees. The patient toilers will soon reap the reward of their labor. The weary watchers will soon be greeted with the dawn of an eternal day. Redemption is near.

### WHAT SHALL WE DO?

THE present state of the cause demands labor. The harvest is ripe for an ingathering of souls. All things seem ready for an effectual blow to be struck. This good work, as far as our feeble labors are concerned, commenced with the present year in Northern Michigan, increased with each meeting held with different churches during the spring and summer, and was manifested on a larger scale in the two great gatherings in the West.

A still deeper work has been done at the very heart of the work, at Battle Creek. We held fifteen meetings with this church, at the last of which, one hundred and twenty-five engaged in the ordinances of washing the saint's feet and the communion. All the church had confessed their backsliding from God, and sinners had been converted, and were present to enjoy this season of solemnity and refreshing. All seemed humble and peaceful. We could hardly see what more could be done for this people. At least we could not see that we had any further labor for them at present.

We have regarded Oswego Co., N. Y., as the darkest portion of all Seventh-day Advent christendom, and yet our meeting at Roosevelt, in that county, has just closed gloriously. This meeting held only three days. Could it have held a week a very much greater work might have been done. In the short time of three days, the very bottom of long-standing errors and wrongs was reached, confessions were made, sins were forgiven on earth, and we trust in Heaven, the brethren seemed resurrected to new life, backsliders were reclaimed, sinners were converted, and

eight were baptized. Many more who attended the meeting from different parts of the State will go forward soon.

But the labors of Mrs. W. and self are too great in these meetings. This kind of work is the very hardest in all the gospel field, and in all of these meetings, though other preachers may be present, the burden of labor is upon us.

As a sample of our labors I would state that we reached Roosevelt in the evening of sixth-day. On the Sabbath I preached twice and spent several hours in social meeting. First-day and evening we held three long meetings; preached in the forenoon one hour and a half, and appealed to the congregation many times during the afternoon and evening. Second-day we were in meeting nine hours, often exhorting the people. This morning at six (third-day), I spoke on baptism, took breakfast, packed up and rode twenty miles, to Syracuse, and am now near Albany writing as the cars are moving at full speed. To-morrow we reach Topsham, Me. Next day to reach the place of meeting, and the very next enter upon the labors of the Norridgewock meeting. This labor is too much for us. But what shall be done to relieve us?

1. We must have seasons of rest, therefore cannot have many meetings on this tour, but must soon return to our home and find rest.

2. If brethren want our services they must seek to lighten our burdens, and not pour all their trials into our ears.

When we have labored long in meeting, or have spoken from one to two hours, we need rest, and no one has a right to deprive us of it. But there are those who will take this very time, when the mind and strength have been taxed to the utmost, to claim special favors in the way of advice in regard to some of their personal matters. Perhaps, in consequence of a lack of consecration on their part, they are entangled in trials with their brethren, and in order to set the matter fully before us claim our undivided attention half an hour, to enter into all the particulars of a painful narrative in which a lack of religion and sanctified common sense is most apparent.

Sometimes these persons will not be put off, unless we positively refuse to hear them, and then they will leave reluctantly, with apparent grief. We pity those persons and would help them if we could, and had no other duty.

Rest is a duty as much as labor, and we must be judges when to labor and when to rest. Some seem to think it a matter of course that they must pour their trials into our ears, and regard it our duty to hear them whether we can help them or not. They must talk, and we must hear, irrespective of circumstances. Whether we are weary or rested, whether they can be helped or not, whether we wish to hear or not, we must hear. That these persons may find some relief for the time being in burdening us with their troubles, we doubt not; but we doubt the justice of taxing our worn spirits in order that they may find temporary relief.

Again, when we have passed through the arduous labors of a meeting we need repose, and the most favorable conveyance to next place of meeting. We have often felt grieved at the lack of interest and care of strong men and women who have enjoyed our labors till we were weary and faint. They would then let us go, but seemed to act as though we were not mortal, and it was none of their business whether our passage to the next place would be a means of rest, or of still greater fatigue. JAMES WHITE.

### THE ROOSEVELT MEETING.

In company with Bro. and sister Bourdeau and Bro. Orcutt we left Battle Creek the 23d inst. At Rochester, N. Y., we joined Bro. and sister Andrews and Bro. and sister Gaskill the 24th, and in company with them and other brethren we met at Syracuse, we reached the place of meeting a little after sunset.

We were glad to hear that the brethren were coming in from all parts of the State. We were weary when we left Battle Creek. And although we were taken all the dreary way through Canada in the Palace Sleeping Car, yet we slept but little, and now that we



were comfortably situated at sister Drake's we enjoyed a good long night's rest in refreshing sleep.

Sabbath morning the house of worship was full at an early hour. Here we were happy to meet Brn. Taylor, Whitney, Edson, Rhodes, Wheeler, and many of the old hands in the cause. But we are sorry to say that many of these seemed to be bound in spiritual darkness, some for this cause, and some for that. Mrs. W. and self occupied most of the time during the Sabbath with as much freedom as could be expected under the circumstances. Pointed testimony reached many, but they seemed too weak to rise and free themselves.

In the evening closer testimony was given. There was but little freedom, but it was a time of general conviction.

First-day morning the brethren were together at nine, and a social meeting continued till half past ten. I then spoke one hour and a half upon the law and the gospel. The congregation listened with unusual attention. In the afternoon a social meeting was enjoyed, in which Brn. Bourdeau and Andrews and Mrs. W. took part with stirring testimonies. It was evident that a great work must be done for the brethren, especially for the Roosevelt church. Bro. Rhodes led off with good confessions, and received encouragement and sympathy. Others confessed their wrongs and backsliding, and the entire meeting warmed into the work.

It was decided to hold the meeting another day, and at nine in the morning of second day, the brethren assembled. I have only time to say that this was a day of great labor, and a great work was done. Nine hours were spent in exhortations, confessions, and prayers for repenting backsliders and sinners. The afternoon meeting held from two till eight, and closed up with thirty forward for prayers, most of whom spoke with weeping. We are pained to leave the work unfinished. But we must leave for the cars at eight this morning. It is six while I write by a lamp, and as we have yet to take breakfast, hold another meeting, and pack up for Maine, this report must go meagre and incomplete.

I will here add that nothing stands in the way of our testimony in this State. Testimony No. 13 explains matters to the satisfaction of all and the relief of many who have suffered under false reports. The brethren have shown their love for us in deed as well as in word. As our real work is seen and better understood, and the condition of our worldly matters is known, there is no lack of sympathy on the part of the people. We fear they will do too much for us. The elders of the Battle Creek church have kindly sent a circular to some of the brethren in different States. This we now regret, as we choose to have no general action in our behalf. The idea generally entertained that we had considerable property has been in the way of our receiving that sympathy and help we sometimes needed. Now that this is removed, we shall lack neither.

JAMES WHITE.

Roosevelt, Oct. 29, 1867.

#### REPORT FROM BRO. LOUGHBOROUGH.

At the time of my last report I was at Adams Center, N. Y., for the purpose of attending the N. Y. State Conference. That Conference was indeed an interesting and profitable, though solemn, meeting. Much business was attended to during the Conference, yet we think it was more than ever realized by all present that this business was not of the nature of our own secular business; but was business which related to the great work of preparation for the Judgment. Prayer-meetings were held every morning during the Conference at a very early hour, about the rising of the sun. This, with preaching each evening, and on Sabbath and first-day, gave good opportunity for religious exercises, and afforded strength to the scattered ones there assembled. Aside from these meetings, social meetings were interspersed wherever opportunity offered.

Deep solemnity pervaded our midst. Solemn vows were made to live more devoted to the cause of God, and to daily seek a new conversion, and sanctification to the work of present truth. Two of the ministers of this Conference were detained by sickness from meet-

ing with us. Bro. Fuller, the President of the Conference, and Bro. Cottrell, another member of the Committee, were both prostrated with fevers, brought on by over-labor in caring for the sick. Bro. Andrews was the only member of the State Committee present. Fervent prayer was offered by the Lord's people that his afflicted servants might be again raised to health, to fill their places in the church, and in the cause.

There was one feature in this Conference which was truly encouraging: whereas, heretofore, the brethren have scattered away from the meeting as early as Sunday night or Monday morning, leaving a very few to attend to the last, and most important day's business of the Conference, this year there was a good house-full, who remained all through the day on Monday, to participate in the duties of that meeting. The Conference finally broke up with a prayer-meeting early on Tuesday morning. All felt that truly the Lord had been with us, and that it was good to enjoy his presence.

I went from the Conference to visit Bro. Cottrell, being called there by telegram. Finding him very low and delirious from his intense fever, I telegraphed to Bro. Andrews to come from Rochester to Ridgeway, that we might seek the Lord together in behalf of his afflicted servant.

We found Bro. Cottrell had first taken care of his own son through a fever, and then went to take care of Bro. Fuller, where he remained as long as he could. In returning home, already half sick, he walked, and carried his heavy satchel four miles from Medina to his home. Overtaxed nature gave way, and he was prostrated with fever.

Bro. Andrews and myself anointed him with oil as directed in James, and joined with the family of Bro. Cottrell in seeking God's blessing upon this poor sufferer. The Lord heard prayer in his behalf. Bro. Cottrell soon opened his eyes, and joined with us in our season of prayer. His companion said to him, "Roswell, you do love the Lord, because he has heard prayer for you, don't you?" "Oh! yes," said he, "I have loved the Lord a long time." With the prayer of faith we thought it also duty to use "Nature's remedy," water. When we left, in the afternoon, Bro. Cottrell was greatly relieved.

The next two days I spent visiting with my relatives in Canandaigua and Victor, and calling on the few scattered Sabbath-keepers in the latter place.

I spent the next Sabbath after the Conference, with a few friends from Victor, Rochester, and Parma, who assembled at the house of Bro. Andrews in Rochester. Spent first-day in council with Bro. Andrews on business matters, and in the evening left for Battle Creek, where on Tuesday afternoon I met Bro. and Sr. White and others, who had just returned from their western trip. They immediately met with the church in Battle Creek to confer on the propriety of a meeting of investigation, which has already been noticed in the Review, and in Testimony No. 13. I am glad indeed, that I had the opportunity of attending that meeting, and glad for the good results which have followed it. It was truly an experience gained in these meetings, which I trust will be of lasting benefit to the Battle Creek church, and to the cause in general. One Bro. who came some thirty-six miles to attend the meeting, was amply paid by one hour's testimony sister White bore in one of the meetings. It seemed in that meeting, as though the angels of God were all around us, and that the Lord, indeed, by His Spirit, was calling on our hearts to yield to him. It was not excitement, or flights of joy, but a holy, heavenly solemnity, which deeply affected the heart. May the Lord help us all to carry out the good resolutions we formed in that meeting; and may we ever stand by the servants of the Lord. May we ever be found among those that shall "believe in the Lord," and so "be established;" "believe in his prophets," and so "prosper." Never again may we be left to touch the Lord's anointed, or do harm to his prophets.

Last Sabbath met again with the church in Monterey. Held two meetings in the daytime, and a business meeting in the evening. On first-day commenced a series of meetings in Allegan, where I now am. The

prospects are fair for a good work here. May the Lord grant it, is my prayer.

J. N. LOUGHBOROUGH.

Allegan, Mich., Oct. 29, 1867.

#### REPORT FROM BRO. CORNELL.

THE friends of truth in this part of Saginaw County are now rejoicing over the great encouragement they have received during the late series of meetings. The new house of worship, very neatly finished and furnished, was solemnly dedicated to the worship of God, Sabbath at half past ten o'clock. Though disappointed in our hopes of seeing some of our preaching brethren, yet we were all glad to see so many from St. Charles, Vassar and Watrousville, and to hear their cheering testimonies. We had four meetings each day as follows. Prayer meeting at 9 o'clock, preaching at 10½, social meeting at 1, and preaching in the evening of each day.

We were rejoiced to see so many out who had been prejudiced heretofore. The opposition is now giving away and there is a prospect of another harvest of souls in this place. We remain here till we are sure our work is done. May the Lord still work for us here.

For the dedication service we chose the following text: "Build the house and I will take pleasure in it, and I will be glorified saith the Lord." Hag. i, 8.

1. We rehearsed the circumstances which gave rise to the enterprise. Above fifty had embraced the Sabbath here, and with their children were compelled to meet in a small school-house, so that even on the occasion of the Sabbath school and Bible class the house was crowded. All felt the necessity of building a commodious house immediately.

2. By the prospering hand of God the house is now finished. It is not a church or Sanctuary. These are not appropriate names. The church is made up of the worshipers, not of the place of worship, and our Sanctuary is in Heaven. Meeting-house, House of worship or House of prayer, are significant and proper names.

3. That God may be glorified in the house, the worshipers must hold it in reverence and treat it as holy to the Lord.

4. God will take pleasure in the house, if those who worship in it are punctual, whole-hearted worshipers. The house is not to be worshiped. There is no room for pride. With the house let every heart be dedicated to God.

We requested all who were decided to walk in all the light of present truth to arise, and it seemed as though nearly two thirds of the people stood up. The spirit of these meetings was more solemn than joyful, and the impression made will be lasting on many hearts. To God be all the glory.

M. E. CORNELL.

Tittabawassa, Oct. 29, 1867.

IMPURE WATER.—An exchange furnishes us with the following facts, which are of interest and importance to every one. Set a pitcher of iced water in a room inhabited, and in a few hours it will have absorbed from the room nearly all the respired and perspired gases of the room, the air of which will have become purer, but the water is utterly filthy. This depends on the fact that water has the faculty of condensing, and thereby absorbing all the gases, which it does without increasing its own bulk. The colder the water is, the greater its capacity to contain these gases. At ordinary temperature, a pint of water will contain a pint of carbonic acid gas, and several pints of ammonia. The capacity is nearly doubled by reducing the temperature to that of the ice. Hence water kept in a room awhile, is always unfit for use, and should be often renewed whether it becomes warm or not. And for the same reason, the water in a pump stock should all be pumped out in the morning before any is used. That which has stood in the pitcher over night is not fit for cooking water in the morning. Impure water is more injurious to the health than impure air, and every person should provide the means of obtaining fresh, pure water for domestic use.

## A QUESTION.

A SOLEMN inquiry rests on my mind,  
What shall I do to be saved?  
While time flies by, on wings of the wind,  
What shall I do to be saved?  
There is a great work, I know, to be done,  
I have many sins to be overcome,  
If I with the saints would be gathered home,  
Then what shall I do to be saved?

They tell me the Saviour is coming soon,  
Then what shall I do to be saved?  
He's coming to gather, his people home,  
Oh! what shall I do to be saved?  
O Lord, by thy Spirit, enlighten my mind,  
And help me the true path of duty to find,  
And cherish a humble and contrite mind,  
And know what to do to be saved.

ELVIRA B. STEVENSON.

Battle Creek, Mich.

## CARE FOR THE SERVANTS OF CHRIST.

FOR several months past I have been an eye witness of some of the arduous labors of the servants of God, and it would be impossible in words to describe the toil and weary care attending these labors. It is not extravagant to say that their only hours for rest are when passing from one place of meeting to another; and often this time is occupied with anxious thought pertaining to the cause of God. They do not think of themselves, but their care is how can we advance the cause of Christ; how labor for the good of souls? Strength and time are not spared, till worn and weary they fall and would not have power to go farther, but by faith in God they again pursue their way, doing the bidding of the Lord, performing well the work he has given them to do. It may be said of them truly, "Greater love hath no man than this, that a man lay down his life for his friends."

Dear brethren and sisters, these servants of Christ should be tenderly cared for. There is not danger of doing too much. Passing from place to place, very feeble often, and we might say always weary, they need the best of care. As I have looked into the pale faces of some and heard the hoarse articulation of others, I have thought, not long will they be with us to labor and aid in the great work of preparing a people for Christ's coming, unless God especially sustains them. But how can we spare them? The harvest is great and the laborers are few. Men of God, with long years of experience, God would have them live to serve him and his people. But will they be sustained and upheld by the prayer and faith of God's people? They may be; but Satan would triumph to see them taken away from the cause of God; but a stronger than he can spoil his goods.

As the servants of God come into your midst care for them. Paul wrote to Philemon, "But withal prepare me a lodging; for I trust that through your prayers I shall be given unto you." If essential then, why not now, that special care be taken of the worn servants of God? Perhaps sleeping one night in a damp bed, very common in this season of the year, would unfit them for weeks of labor in the cause of God. Then how necessary that every care be used and every precaution taken.

Another care should be good hygienic food. Not any rich cakes, pies, and sauce. But good, wholesome bread, plain pies, and nicely-cooked vegetables; special care is necessary in providing for those who labor so earnestly for the good of souls. They are not notional in these things, but they need the very best to nourish their strength in order to perform the work of God. Labor and expense are nothing, if they but reap the benefit of it.

Then another care should be not to breathe into their ears troubles that it is our lot to bear. Often trials rise by reason of a lack of consecration to God. Perhaps reproofs are given, and a long train of trials the result, or something seems dark and obscure. Instead of going before God and letting the trial have a purifying effect, it is dwelt upon and at last God's servants must be burdened with it, who know nothing of the circumstances and hear but one side of the story.

I have had a little chance to see the effect of this, unnerving the mind for repose, and causing sleepless

nights. They need no such variation in the work assigned them. Spare, oh! spare the servants of God, and instead of adding to their labors and burdens, let them have all of our heartiest sympathies, prayers and watchful care to aid them on in their great and peculiar work.

We all love to have them come among us. We love their plain testimonies and fervent prayers; we love to see souls coming to Christ as the result; then care for them in return. May God help us and forgive any failure on the part of his people, and we with them share a reward in Heaven at last.

M. D. AMADON.

Battle Creek, Mich.

## THE CHASTENINGS OF THE LORD.

"As many as I love, I rebuke and chasten; be zealous, therefore, and repent." Rev. iii, 19.

This language of the faithful and true Witness never seemed so solemn, so full of meaning, as now. When the light first shone upon us with regard to the Laodicean message, I accepted it. I had no doubt but that it applied to us as a people. For a time it had its effect upon me, and I tried to heed the loving counsel given in it; but the work in my heart was not deep enough to effect a thorough reformation. My zeal grew less and less, until I ceased to struggle with that earnestness that the case demanded, and I sank into an indifferent state. Although at times I have felt alarmed and tried to shake off this lethargy, my efforts have been too faint, too half-hearted, and the work was not accomplished for me that the message designed. While in this condition of spiritual blindness and unconsecration, I have failed to heed as fully as I should the testimonies and admonitions so mercifully vouchsafed to me through the gifts of the Spirit, and, in consequence, have not had strength to overcome, or power to resist the enemy.

But during our late meetings here, while enjoying the faithful labors of Bro. and sister White, the Spirit of God wrought powerfully upon the hearts of his people, convincing of sins, and impressing all minds with the solemn reflection that we are doing up work for the Judgment. I feel the deepest gratitude in my heart that I have been permitted to share in this work of humble repentance, confession of wrongs, and returning unto the Lord, and have had some assurance that the Lord would return unto me, and heal all my backslidings.

I most deeply regret all in the past that has been displeasing to God, or a grief to his saints. I trust that I shall learn wisdom by what I have suffered, and be able to turn to the best account these lessons of bitter experience, that they may not need to be repeated; not to be ignorant of Satan's devices, but live so near to God that I may be kept from his snares. I shall strive by the help of the Lord to redeem the past, fortify the weak places, and keep the heart with all diligence.

I am sorry that for so long a time I have occupied a doubting position on the dress reform. Had I stood in the light, and counsel of God, these doubts would have been easily disposed of. But I rejoice to say that as I have lifted the cross, and walked humbly in the path of obedience, I have experienced God's sweet blessing and approbation. I bless the Lord for his long-suffering and forbearance toward me, and realize, as never before, the importance, yea more, the imperative necessity, of being in perfect union and sympathy with this people in all their work of preparation. It is just as true now as ever that "rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." May God save his people from these sins, and may none draw back to perdition, but all believe to the saving of the soul.

The Lord has dealt very mercifully with us, and chastened us in love. Oh, may we be so exercised by it, that it shall yield the peaceable fruits of righteousness.

Through the blessing of God, the untiring labors of Bro. and sister White have resulted in a glorious work here, in which we all rejoice. These dear servants of God hold a larger place in our affections and confidence than ever before. May we ever esteem them highly in love for their work's sake, and hold up their hands by our faithful prayers and careful walks.

I still crave a humble place with God's people, and an interest in their prayers, that my future course may be characterized by humility and faithfulness, that I may share in the glory soon to be revealed.

A. M. A. CORNELL.

Battle Creek, Mich.

## A WORD TO THE SISTERS.

DEAR SISTERS IN CHRIST: I love to read your cheering testimonies in the Review. It encourages me to press my way on toward the kingdom of God. I feel thankful for the light of present truth; and as I believe the health and dress reforms are a part of it, I am trying to live up to them as well as I can. But I must say that I feel sad sometimes; not on account of wearing the reform dress; but when I go among a company of Adventists, of perhaps twenty or more, and find not a reformed dress among them, and then hear what to me seem their insufficient excuses for it. It would be encouraging to me and others, and I believe it would be the best way for all to come out with the reform dress together. It would do away prejudice, and soonest stop talk among opposers; in a great measure very soon. And then we should know one another here when we meet; but now I can scarcely tell some professed Adventists from the world. Sisters, do you think God's eye is upon you? Do you read in his word the many admonitions to be separate from the world? In the language of Paul, I would say, Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Let us improve the time that is mercifully given to us, and walk in the light while we have the light, lest darkness come upon us, and it be said of us, Let them alone.

I feel that I have a great deal to do to get perfect in the sight of God. I am trying every day to live nearer to God, and watching with deep interest every advance step of the reform; and heartily do I wish it God speed; for reform is what we need in all our ways—our living, our dress, and our conversation, that our light may shine. Scoffing will not hurt us. And think it not strange concerning our fiery trials; for when we are tried we shall receive a crown of life. If we lack wisdom, let us ask of God, who giveth liberally and upbraideth not. If we lack faith, let us ask the Lord, as the disciples of old did, to increase our faith. If we want to enjoy the smiles of our Saviour, let us live for it. Our trials here are but for a moment. They will soon be over. Soon we shall see the King in his beauty descending; and may we all then be able to say, Lo this is our God, we have waited for him, and he will save us.

Pray for me, that I may endure until I shall stand with those that shall hear the welcome, Well done.

Yours, striving for a home in Heaven.

ELIZA VAN GIESEN.

Tuscola Co., Mich.

## REFORMED.

THIS is the past tense of the verb reform, and signifies, corrected; amended; restored to a good state; formed anew. Yes, made anew, changed to a good state; no longer in a bad condition; for, having bid farewell to the lusts of the appetite, brought our unruly passions under control, we can press on our way in the Christian journey with alacrity and delight. Yes, reformed. Oh! delightful! Who would desire to change this "good state" back again for that bad one. No longer dependent upon those unhealthy, poisonous narcotics, tea, coffee and tobacco, for strength, nor from the stimulant of flesh-meat. We press our way onward, nothing fearing, our minds clear, unclouded, our whole system in good working order. We suffer but few of those aches and pains we once endured. In short, we are so changed that those trials and temptations that we once so much dreaded and thought to be so hard to endure, are become of little or no account; and greater trials are surmounted with very little difficulty. We almost fancy that one might become a youth again, by reforming.

But what we have said is no fancy sketch. It is real. A great change can be made. A great change is being made in many, and is it not desirable? Come, brother,



sister, you who look with suspicion upon this reform, to you I say, Try it. The benefits to be felt in this life are worth all, yea, more than all the expense. But, thank God! our hope does not all end here. No, no. If we continue this work of reform, we shall, in a little while, be reformed, made anew, even to heavenly perfection, our vile bodies changed and made like to Christ's glorious body. Oh! joyful thought! Come brother and sister, come sinner, begin and go on with us in this noble work. The pay is good, the reward is sure. "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

The time is near to come when the church of God will be "fair as the moon, clear as the sun, and terrible as an army with banners." "And I looked, and lo, a Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And in their mouth was found no guile, for they are without fault before the throne of God."

This is the company I ask you to join. This is the company I mean to be found with. May God help me to keep pace with them, and at last stand with them on Mount Zion.

HENRY F. PHELPS.

Pine Island, Minn.

#### NEARER HOME.

"ONE sweetly solemn thought  
Comes to me o'er and o'er,  
I'm nearer my home to day,  
Than I ever have been before.  
Nearer my Father's house  
Where the many mansions be,  
Nearer the great white throne—  
Nearer the jasper sea."

Oh! how sublimely beautiful the thought! How full of consolation to the poor, tired, and often soul-oppressed pilgrim here! Nearer home! Each day brings its cares, its annoyances, its trials, and its sorrows; but as hour after hour rolls on, I am drawing nearer to rest. Sweet, peaceful rest! No more disturbed by the manifold temptations which beset me here on every side. Freedom from the powers of the enemy; rest from weary toil that many times scarcely yields subsistence; freedom from the taunts and jeers of the wicked world; rest from watching the flickering lamp of life go out; for in our home above, death with its dark pall will never approach our dwelling to take one of our loved ones from us; the sod will never hide them from our sight, while we turn away in an agony of grief to tread our desolate path. There will be no more death. And God himself will wipe all tears from our eyes. Oh! I long to dwell in a land where the inhabitants shall all be righteous. Where the dark effects of sin will never be seen or felt. And I am journeying thither. I am but a sojourner here, each day I am traveling on, each night brings me nearer to my blissful home. And as I pass on, let me learn every lesson my heavenly Father would have me learn by the way, that I may be fitted for my heavenly mansion. Let me, like my Saviour, do good to all as I have opportunity. Let me inspire the fainting ones with new life by pointing them to the prize at the end of the race, soon, oh! soon to be awarded to the faithful overcomer. Let me entreat thee, sinner, to "Behold the Lamb of God."

Let me lead the little ones to that Saviour who said, "Suffer little children to come unto me." Let me point the aged to the 'Rock that is higher than they;' Let me speak words of comfort to the sorrowing mourner. True I cannot, like Jesus, restore the widow's son; but I can implore the blessing of that same compassionate Jesus upon her; I can point her to the Christian's happy land on high; I can refer her to many precious promises from which we may draw consolation in our distress.

Oh! let me ever remember that each day brings me nearer home. And while I rejoice let me also improve the time to the glory of God. Soon I shall see the

"city of my God." Oh! will its pearly gates open at my approach? Shall I hear a voice inexpressibly sweet saying to me, "Come?" Shall I behold my Saviour with arms outstretched to me? Shall my feet tread the gold-paved streets of the New Jerusalem? Shall I have a harp, and be permitted to join my voice with that white-robed company around the throne? Yes, all this, and vastly more awaits me, if I am faithful to the end. Yes, me; but not because I am great or good. Oh! no, I am nothing; Jesus is all. Through him alone I can attain to an inheritance which is incorruptible, undefiled and that fadeth not away. In his blood I can be washed from every stain of sin. Through obedience I can develop a character without fault. In Jesus' strength I can walk the straight and narrow way, and it will grow brighter and brighter as I proceed until it ends in never-ending day.

Nearer home! Fellow Christians, let this be your watchword. Let me entreat you, faint not by the way. Be not weary in well doing. You have the promise, "As thy day, so shall thy strength be." Go to Jesus. Tell him all your woes. "Earth hath no sorrows that Heaven can not heal." He is the same compassionate Saviour to-day, as when he walked upon the earth. "A man of sorrows and acquainted with grief." He is touched with our infirmities. He knows our weakness. He desires our good. He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Then go to him. There is rest for the weary. There is peace for the troubled heart; a peace the world cannot give nor take away. Would you enjoy that perfect peace? Cast all your care on Him who careth for you. Look above the world. And while you faithfully discharge each duty, rejoice that each day brings you nearer home.

Dear reader, do not murmur at the trials by the way. If the Captain of our salvation had to be made perfect through suffering, how much more we. The servant is not above his Master. Oh! is it not enough to be as our Master? But who is called to pass through what he endured? Think of his sufferings and complain not at your light afflictions. Do friends turn from you? bind Jesus closer to your heart. He will never forsake. His love will never grow cold. Though all the world combine against you, he is above all. And he has prepared a mansion for you. Your dwelling here may be poor and uncomfortable, but there it will be a mansion. You may suffer want and privation. There you will never hunger, neither thirst any more. Are you afflicted? There will be no more pain. Are you wasting away by disease? There the inhabitants shall never say, "I am sick." Be encouraged! If you are his child, nothing shall separate you from his love. And your earthly pilgrimage is drawing to a close. Fill up the few remaining moments with usefulness. Prepare to enter into rest. For the night is far spent, and the day dawns. The longer and darker the night, the sweeter will be the light of the coming morning. Oh! glorious day! Oh! blessed home!

"My Father's house on high,  
Home of my soul, how near;  
At times to faith's aspiring eye,  
Thy golden gates appear."

SARAH J. THAYER.

Buckland, Mass., Oct. 18

### 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 Crous.

DEAR BRETHREN AND SISTERS: The importance of purity has long rested with deep weight on my mind. My thoughts are directed to James iv, 8: Draw nigh to God and he will draw nigh to you. Cleanse your hands ye sinners; and purify your hearts ye double-minded. In the first place we are exhorted to cleanse our hands, and next to purify our hearts. How necessary then to search our hearts to see whether they are pure or not. But how are we to know this? We

must search the word of God, and compare ourselves with it, and see if our hearts are in harmony with it.

Let us see if we have purified our souls "in obeying the truth unto unfeigned love for the brethren." Do we "love one another with pure hearts fervently?" Let us ask ourselves the question, Do we love God with all our hearts and our neighbor as ourselves? Do we love to be looking "for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Will the Lord purify us unto himself for a peculiar people if we do not help in the purifying process? Are we not exhorted to purify ourselves? The apostle speaking in regard to those whom the Lord said he would receive as sons and daughters, says, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Let us cleanse ourselves. This shows that we have a part to act in this work. We must lay aside everything that would defile our bodies or becloud our minds. Not until I have become pure and holy in the sight of the Lord shall I desire the coming of that Just and Holy One. The apostle has said, "And unto them that look for Him shall He appear the second time without sin unto salvation." We do not show that faith in looking for him that we profess, unless we are zealous unto all good works. The Saviour has said, "I know thy works." By our works we are known, and by our works we are to be judged. We are commanded to let our light shine, that others seeing our good works, "may glorify our Father which is in Heaven." If our good works will cause others to glorify God, how careful we should be that all our works and words are according to the will of God.

I thank his holy name that he has caused me to feel the importance of a pure heart. I will, by the help of God, endeavor to cleanse myself that the Spirit of the Lord may dwell in my heart, and that I may be led into all truth.

SAMANTHA L. CROUS.

Licking Co., Ohio.

SISTER M. M. BROWN writes from Kennebec Co., Maine: We would be very glad to have any of the brethren and sisters visit us. We are very lonely. There are no Sabbath-keepers near us, and I cannot go any distance to meeting. It is nine years since I was at an Advent meeting. We should be glad to have some of the preachers visit Litchfield Corners. We think they might do good. We live sixteen miles from Topsham, and about sixteen miles from Augusta. We feel very thankful for the Review, which we receive free.

BRO. R. I. LADLEE writes from Whiteside Co., Ill. I love the truth more than ever, and want to be one of those who will be purified and cleansed from all their sins, that when Jesus comes I may go with him to the glorious home which he has prepared for them. I would honor God by keeping all his commandments, and love Jesus who died on the cross for me, to wash away my sins with his precious blood. I would live a pure and holy life here so that I may be prepared for those things that are coming on the earth. Oh! for greater attainments in holy living as we pass down to the close of time! May we make our calling and election sure before it is too late. Now is the time to arouse from our sleep, put on the helmet of salvation, and prepare for what is coming. Let us be more united. Let us stand firm in the cause of God. I praise the Lord for the truth.

BRO. D. A. SMITH writes from Wal. Co., Wis.: I am happy to hear of your recent good meeting at Battle Creek. I hope the Lord will continue the good work, and that it may spread far and wide. I feel that I need a deeper work of grace in my own soul. For this I am daily striving. May the Lord bless his remnant people with a general outpouring of his Holy Spirit, and the spread of the third angel's message, is my prayer.

## The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 5, 1867.

### CHEERING.

Nothing can be more calculated to cheer believers in the present truth, than good tokens of spiritual prosperity, and the returning favor of the Lord.

The articles from Bro. White, in this number will be read by all with the greatest interest; and all will, with us, thank God for the good report of the meetings in N. Y. and the prospect of a new growth on the part of the precious cause of truth. With us they will also pray that the Lord may still bless the labors of Bro. and Sr. W. and others, in their meetings in the East.

Bro. Cornell gives a cheering report from his present field of labor in Saginaw Co., Mich. The Lord guide, that the fullest measure of precious and permanent fruit may be reaped there.

The meetings in Battle Creek, still continue full of life and interest. Still remember us, brethren.

A general feeling of courage seems to pervade all hearts here. For years we have not seen greater reason for hopefulness and courage in regard to the future of this work, than exists at the present moment; and we are ready to second the conviction expressed by a brother in one of our late meetings, that the cause of the third message had seen its darkest days.

### REPORT FROM BRO. STRATTON.

My last report closed with our Monthly Meeting in Portland. Our next appointment was in China, Aug. 23, in Bro. Hammond's barn. There we had good freedom in presenting the truth. The little company of Sabbath-keepers, the Lord bless them, was encouraged, and some victory was gained for the truth.

Sabbath, Aug. 31, I met with the church in Cornville. Found the brethren and sisters holding on their way. Sept. 1, met with Elds. Canright and Goodrich in the tent at Athens. The truth is taking effect in the hearts of some in this region of country. Bless the Lord!

Sept. 7, I met again with the Sabbath-keepers in China. Held six meetings, preached three times, and visited eight families. Sept. 12, in company with Bro. and Sr. Barnes, held a meeting on Pleasant Point in Topsham. The Lord was present to bless.

The 13th, in the evening, met at the hall in Brunswick for Monthly Meeting. This was one of the largest monthly gatherings that we have had in this place, and one of decided victory on the Lord's side. Bro. Barnes gave us one of the best sermons at this meeting that I ever heard. I remained with the church a few days and visited, held meetings, and added two to the church. Four others made consecration to the Lord.

Sept. 28 and Oct. 5, at home, sick with the asthma. Oct. 9, took the cars to attend Monthly Meeting in Falmouth. The 10th, in company with Bro. and Sr. Barnes, held a meeting on Pleasant Point in Topsham. The 11th, Sabbath evening, met in Monthly Meeting in Falmouth. Brethren and sisters from Portland, Topsham, Brunswick and Woodstock, were present. This meeting was one among the best. Brn. Barnes and Davis preached to us the word of truth. The brethren and sisters took new courage for the battle. In this place the prejudice is giving way, and, if the people will receive the truth and obey it, they may be saved. Thank God, the true church will stand out on the last message, ready for translation. Lord, let us be among them, is my prayer. CHAS. STRATTON.

Cornville, Oct. 22, 1867.

### MONTHLY MEETING AT GREENWOOD.

THIS meeting has just passed, and it has been one of interest, and we trust, profit to all. Bro. Pierce made us glad by his presence; but this was not all. We were made glad by the presence of the good Spirit of God, aiding us in his worship. In the forenoon Bro. P. spoke from 1 Jno. v, 1-5. Many points of interest were brought out in this discourse, the following being prominent:

1. "Whosoever believeth that Jesus is the Christ is born of God." The original word which is here rendered "born" has two significations, "born" and "begotten." It should here be rendered "begotten." Not that the Christian is "born again" in this world; he is only begotten here by the Father, and is in embryo, till the resurrection, when he is "born of the Spirit." With this agrees the latter clause of the verse: "And every one that loveth him that begat, loveth him also that is begotten of him." And as a clue to the idea as to when a child of God is born again, we were cited to Matt. xix, 28. "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Jno. iii, Jesus in conversation with Nicodemus, says: "Verily, verily, I say unto thee, except a man be born again (from above, margin) he cannot see the kingdom of God." And again, "Except a man be born of water, and of the Spirit." &c. "That which is flesh is flesh, and that which is Spirit is Spirit." "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit."

In this life we are quickened by the blood; the life is in the blood. In the next we are quickened by the Spirit; the life is in the Spirit. When we are born again, we are as the wind, can go and come unperceived by mortal eyes, even as those who came out of their graves "at his resurrection and went into the holy city and appeared unto many."

2. We were shown what it was to love God and keep his commandments. We were once, as we supposed, keeping the whole law. We were looking at the letter of the law. But as we come along down, we seem to get hold of the spirit of the law, we find the commandment "to be exceeding broad," it comprehends more than we at first thought. For example, take the first commandment, "Thou shalt have no other gods before me." We find we can make a god of our appetite, and by thus doing bring on disease and death, and be found guilty of breaking the commandment, "Thou shalt not kill."

3. We were shown what it is to "overcome the world." "And this is the victory that overcometh the world, even our faith."

The afternoon was mostly a social meeting. Cheering testimonies were given. In the evening a few met to look into and settle difficulties that stood in the way of some. An effort was made, and after some time was spent, it seemed that there was a wide difference still. At this point a season of prayer was proposed, in which all took part. The good Spirit descended. We had a good time. The good work began, and after prayer, the feelings of those concerned began to give way; and soon there was such a yielding of opinions, sacrifice of feelings, and weeping, as is seldom seen. Our hearts all run together in brotherly love, thus proving that where enough of the Spirit of God is labored for and obtained, difficulties, however formidable they may appear, will soon vanish like smoke, especially if we have the evidence that the erring one wishes to return to his Father's house where there is bread enough and to spare.

Altogether this was an excellent meeting. Brethren, let us be faithful; press around the mercy seat; for it is by this means that the Devil may be driven back, and out, and kept from causing divisions.

HENRY F. PHELPS.

Pine Island, Minn.

### QUARTERLY MEETING IN WIS.

At a business session of the churches of Marquette and Mackford, it was voted that our Quarterly Meeting of Oct. 5, be reported through the Review. It was a meeting of interest to all present. The Lord truly met with us by virtue of his Spirit. We were reminded of one of Bro. White's texts at the Convocation Meeting in Wis.: "What think ye? that He will not come to the feast?" We felt like opening the door of our hearts, and bidding the Master a welcome in.

Our prayer and conference meeting in the forenoon, was one of interest to all. A rich blessing from our

kind Heavenly Father, rested down upon us, for which we feel to praise his holy name. The young were much stirred in regard to their condition, and resolved to be in that number that would have an experience in the things of God. Some plead with the older brethren to pray for them. Their earnest pleadings and confessions penetrated our hearts, and we all wept together. Truly this was a Quarterly Meeting long to be remembered on account of the presence of God.

We met in the afternoon, to attend to the ordinances of the Lord's house. Very appropriate remarks were made by Bro. Baker, who administered to us the emblems of the broken body and spilt blood of our divine Lord and Master. This was another refreshing time, and as we engaged in washing the saints' feet, the smiles of our Master rested upon us while we were following the example of our Lord in this act of humility. The cause is onward in this district. Sweet union and love exist among God's people here. May the work still go on is our prayer, until we become sanctified through all the truth, and fitted up to stand when the Saviour comes. THOMAS McDOWELL.

Oct. 14, 1867.

### INFLUENCE OF KIND WORDS.

OH! the power of kind words! Volume upon volume might be written upon this subject and still the half could not be told. Naught but the records of eternity can show the good a kind word has done for many a poor sin-sick traveler in this vale of tears. How many a wandering soul has been preserved from the abyss of ruin to which he was fast hastening, and his feet turned into the highway of life eternal, by a few gentle encouraging words!

Truly, "Kind words can never die." They sink deep into the heart, and time cannot blot out the grateful remembrance of them, especially when spoken to cheer some poor mourner's bleeding, stricken heart.

How different from the soft melody of gentle words, are the jarring notes of censure. While a pleasant word has power to create love and sunshine in the hardest heart, a harsh word will go home to the heart like the poisoned arrow of the savage Indian, gendering strife and hatred, and sometimes urging to an act of desperation. Would you a wanderer reclaim, and bring him back from the paths of sin and folly in which he has been groping? Then, "Speak not to him a bitter word." For is it not enough that innocence and peace are gone without thy censure?

"It surely is a weary lot,  
That sin-crushed heart must bear,  
And those who share a happier fate  
Their chiding well may spare.

"Speak kindly to the erring,  
Thou yet may'st lead him back,  
With holy words and tears of love,  
From misery's thorny track.

"Forget not thou hast often sinned,  
And sinful yet may be;  
Deal gently with the erring one,  
As God hath dealt with thee."

PHEBE A. FOSTER,

Wash. Co., N. Y.

### REMOVE THE ROOTS.

THE process of reclaiming a piece of wild land, is, as every one who has had experience knows, not the work of a moment, but, it may be, of many years of patient labor. The slow and tedious progress of underbrushing, felling and chopping up the timber, logging, fencing, plowing, harrowing and seeding, must all be gone through with; and often the crop returns are not adequate to the expenses incurred. For many years after the unsightly stumps remain; and after the patient husbandman thinks he has got rid of them all, his plow comes in contact with those hidden beneath the surface of the soil.

And so it is with the human heart. Overgrown with a rank production of nature's own deceitful, wicked plants, the Spirit of God begins the purifying work. Line upon line, precept upon precept, here a little and there a little. And then the stumps must be got rid of.

"He breaks the power of cancelled sin."



But how often does the root of some cherished sin obstruct the free intercourse of the Spirit of God. And what a stunted crop is often returned to the Lord of the harvest. Christian brother, sister, beware lest thy heart be an accursed field. Sinner, the god of this world, or thine own selfishness, may lead thee to clear thy heart of that which by men is called morally wrong, but the roots of thy sins, like stumps of the pitch-pine, will not be broken as long as you live, and at last your field will be rejected, and yourself consigned to perdition. Flee to Jesus now. Delay may be fatal.

ADOLPHUS SMITH.

Ottawa Co., Mich.

## News and Miscellany.

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

—The latest dispatches from Florence throw some doubt on the reported end of the revolution. It is stated that the Italian reply to the French ultimatum has not yet been given, that Menotti Garibaldi is still in the field, and that Gen. Garibaldi has once more escaped from Caprera. We fear, however, that the French accounts of the submission of Victor Emanuel to Louis Napoleon will be found to be substantially correct. They are confirmed by the report that Ratazzi has resigned and has been succeeded by Gen. Menabrea, who, more than any other prominent statesman of Italy, represents the interests of the Temporal Power.—*N. Y. Tribune*.

—The particulars of the recent storm on the Texan frontier prove it to have been a most appalling one. Twenty-six persons were killed at Matamoras, and ten killed and one wounded at Brownsville. In other places the loss of life is not known. Great distress prevails, 1,500 houses having been blown down at Matamoras. The jail at Brownsville was destroyed and all the prisoners liberated.

**The Roman Revolution.**—The threats of France have obtained the desired object. The Italian Government, after hesitating a while whether to stand up firmly for the outraged honor of the nation, or cowardly to acknowledge the supremacy of France, has chosen the latter course. It has given to Louis Napoleon positive pledges that the people of the Papal States shall be kept subject to the Temporal Power, though they should unanimously protest against it; that the Italian unity shall not be consummated, and all the commands of France shall be faithfully executed. Thus the hopes of the patriots have for the present been dashed to pieces, and, finding it impossible to continue their present enterprise in view of the unlooked-for attitude of the Government, the insurgent forces have evacuated the Papal territory.

For the present the Roman revolution seems to be at an end, but the idea of establishing the national unity of Italy is not on that account abandoned. We shall soon hear of another plan of campaign. The present Government has cruelly disappointed the Party of Action. Garibaldi and his friends thought that the Government, in its servility toward France, would not do more than required to do by the September Convention, and that, in the case of an insurrection in the Papal States, the Government itself would observe a neutral position, and would keep off the intervention of other powers. The King and Ratazzi evidently wished to pursue precisely this course, and seem, for some time, to have seriously meditated it. But when the hour of final decision arrived, the courage of the Government failed, and the demand of France was submitted to. With such a Government, the Party of Action will probably think no headway can be made. Garibaldi, in his last proclamation, declared Ratazzi to be a disgrace to the nation. Ricciotti Garibaldi, the second son of the Liberator, in an address delivered recently to an English meeting, declared that his father made a mistake in calling Victor Emanuel the *Re Galantuomo*. This feeling is likely to spread. Italy wants Rome, if possible, in co-operation with the National Government; but if the National Government refuses cooperation, then in spite of it.

The French Government has achieved a triumph; but there are triumphs which, if repeated, destroy the victor. The victory over the Italian Government may prove to be of this kind. Henceforth, France, instead of Austria, is the mortal enemy of the Italian people. There has already been a riot against the diplomatic representative of France in Naples, and it seems likely that other riots of the same character may follow. It can certainly not be to the advantage of France to have two nations, like Prussia and Italy, chafing under a yoke which France tries to fasten upon them.

## Rome, France and Italy.

THE French fleet has sailed from Toulon to Italian waters. The French Minister has expressed the wish and the hope that peace will not be broken, and that the affairs at Rome may be adjusted without war. The world knows the value of diplomatic declarations. As the case stands at present, Italy is unable to repress the Revolutionists, who have reached the very walls of Rome, and who are in strength sufficient to overwhelm any force of the Papal Government. It is now a race between Garibaldi and the French as to which will reach Rome first. The Italian Government is disorganized. The king is embarrassed by his treaty stipulations. He is bound to protect Rome from invasion, but his army and his people all sympathize with the Revolutionists. The royal troops will not fire on their countrymen, and Garibaldi has all the volunteers he can provide for. No ministry wants to violate treaty obligations, and no one wants to oppose the will of the people. The consequence is that Victor Emanuel's Government is at a stand still—does nothing, and Garibaldi and the French will have to fight it out.

There is a strong probability that the interference of France will compel the Italian Government to choose between war with Napoleon or revolution at home, and in either case the interference of other powers and a general war are within the range of probabilities.

The attempt by Napoleon to uphold the temporal sovereignty of the Pope, by force, against the wishes of Italy and the rest of the Christian world, is a hopeless one. If he would use his present interference to induce the Pope to abdicate now, or at a certain day, with such guarantees as to property and spiritual freedom, he would protect the Papacy from that violence and disorder which will inevitably ensue from its overthrow by insurrection.—*Chicago Tribune*.

## Latest From Italy.

STARTLING and significant is the news from Italy. Two sanguinary engagements have been fought and two decided victories won by the ardent Garibaldians. Rome is again beleaguered as in the days when Brennus encamped before the gates with his army of Gauls. The Pope has left his palace, and taken refuge in the castle or citadel of St. Angelo, which connects, by a long covered gallery, with the Vatican. His Holiness has likewise issued an encyclical letter, couched in pathetic terms, calling upon the faithful throughout Europe to witness the straits to which the Holy See is reduced. Catholic Spain responds by announcing her willingness to join in protecting the Holy Father; and Napoleon hastens the departure of the French expedition from Toulon. Some time will elapse before the fleet arrives at Civita Vecchia, which is distant 36 miles from Rome. Meantime Garibaldi is being hourly strengthened by recruits from the youth of Italy, and the fate of the eternal City again trembles in the balance. Within the city martial law is necessary to keep the 180,000 inhabitants in a peaceful state, while without its thirteen miles of walls a contest is being waged upon which the whole civilized world is gazing with anxious solicitude.

In an article on Italy and France, the *Detroit Post*, in the same issue from which we take the above, further says:—

The situation around Rome is rapidly precipitating the disturbed relations between France and Italy. Garibaldi in possession of Rome would be master of Italy, or at least of the Italian people. Victor Emanuel could not prevent their uprising in favor of making Rome the capital of Italy. Napoleon will have to fight a united Italy. There can be no doubt of his ability to crush it if there is to be no other combatant admitted in the fight. But Italy will not long stand alone. Interest, if not sympathy, will raise up allies. Napoleon will probably be supported by the French people, more by reason of their dislike for the Italians than their devotion to the Papacy. But Prussia will not permit such an occasion to pass unimproved, nor Russia probably refrain from another effort to solve the "Eastern question" satisfactorily to herself. The Italian government cannot be said to have violated the treaty of last September. It agreed "not to attack the actual territory of the Holy Father, and to prevent, even by force, every attack coming from the interior against the said territory." It had nothing to do with the uprising in Rome, and it is not responsible for its inability to carry out the terms of that treaty, when its subjects will not obey it. The Italian people are ready to support the "party action." What effect Napoleon's interference may have upon their enthusiasm remains to be seen. If it consolidates them, Napoleon will not be able to restore the Papal power at a single blow.

Later advices show that Victor Emanuel has not courage enough to defy Napoleon. On the contrary he has issued a proclamation denouncing Garibaldi, to whom he owes his very power and authority to denounce him at all, and pronouncing Napoleon to be in

the right. He will now be obliged to denounce the Italian people and lead the French forces against them, in order to give any graceful effect to his poor-spirited proclamations.

## Fashionable Intelligence.

**Fall Opening in the Churches of the Metropolis.**—We have given in the Herald the opening of the fall seasons among the milliners and theatres, and now a similar opening in the fashionable churches claims our attention. The fall programmes of these churches will serve as an interesting supplement to our amusement column. The pastors have been training all summer at the watering places for the great contest between them and Satan this winter. But while our worthy parsons have been away from their flocks the arch enemy has been at work in terrible earnest and pipe-laying for the coming campaign. He has been stirring up the muscle of the metropolis and preparing them *a la Morrissey* as candidate for Congress, the qualifications of which, he announces, are to be a light or heavy weight champion of the prize ring. His Infernal Majesty has been also caucusing with some of the theatrical managers with a view towards shortening the dresses of the ballet dancers, and thereby rendering Black Crook exhibitions more attractive than ever. Hence it will require all the skill and energy of our clergymen to combat the cloven-hoofed champion this winter. There used to be, eighteen hundred years ago, a dozen poor fishermen in Galilee, who went forth as apostles to the whole world, and their divine Master said to them: "Take nothing for your journey; neither staves nor scrip, neither bread nor money; neither have two coats apiece." The pastors of our fashionable churches sadly neglect this command at the present day. Fine lawn and broadcloth, a head done up in the latest style of the fashionable hair-dresser, a handsome salary, fat horses, and an elegant establishment, are a few of the distinguishing characteristics of some of the apostles of the nineteenth century. The churches are so many mirrors of fashion, and the latest styles of bonnets, cloaks and dresses adorn the pews. By the way, why not call these pews, boxes and dress circles, as there are reserved seats in each, and the audience is mainly made up of people who go to church to see and be seen? We know not yet of any definite changes in the programmes of the managers of the churches, but doubtless they have plenty of religious novelties on hand. The grand opening of the churches took place in this city and Brooklyn before crowded audiences. Even the steps of the pulpits were invaded by crinoline and chignon-worshippers, and the blooming faces of the preachers were received with delight by the various audiences. There will be, probably, many *debuts* made in the pulpit this season and the ladies are already making extensive preparations in the way of bouquets and slippers for the expected aspirants to ministerial honors. We wonder very much what one of those earnest, devoted apostles of the olden time would say if he were to visit a fashionable gospel establishment of the present day ostensibly devoted to the worship of God. The wrath of Moses, when he came down from the mountain with the Commandments and found the Israelites dancing around the golden calf, would be a mild comparison with the spectacle of the wrath of the evangelist.—*N. Y. Herald*.

## Bibles at the Exposition.

THE purposes and probable results of the Paris Exposition, in the advancement of the arts, have largely occupied the attention of the public press during the past season; but one feature, which possibly may prove the most beneficial of all, has not received the notice which it merits. We refer to the "Bible stand."

"As you enter the precincts of the Palace by the Porte d'Jena, the principal door facing the Seine, turn by the first path on your right. You will see the space of ground occupied by Great Britain for its evangelical missions. \* \* \* At that window stands a young German; at the next, an Englishman, highly honored as the chief promoter of this Christian enterprise; at the third, a Frenchman; at the fourth, a converted Jew, whose energy and deep conviction have so greatly contributed to the success of this work; at the next, a Russian gentleman; at the other, an Italian, and at the neighboring window, a Spaniard, who for two years was the fellow-prisoner of Matamoras, and whose mission it is now to distribute the Scriptures to his own countrymen, as well as to the Portuguese. These men distribute to the hungry throng of visitors thousands of copies of the Word of God, most beautifully printed in fifteen different languages. \* \*

"Mr. J. Alexander distributed, even before the opening of the Exhibition, more than 12,000 portions of Scriptures among the workmen employed in the construction of the building. He informed me, in answer to a question which I put to him, that nearly 2,000,000 detached books of the Bible had, since the

inauguration of the Champ de Mars Palace, been handed to the passers-by, of every nation, of every country, Cretes and Arabians, Chinese and Abyssinians, Turks and Europeans. To the Spanish Papist, as well as to the French Voltarian; to the fanatic Brahmin, as well as to the indifferent Protestant; to the Sabbath breaker, as well as to the faithful observer of Mohammedanism; to the skeptic, as well as to the religious; to the votary of pleasure; to the nun and monk, who expect to reach Heaven by reckoning the number of beads which compose their rosaries—have these little books been distributed. On Easter-day, 28,551 portions, and on Pentecost Sunday, 34,000 were given away. The incorruptible seed has been sown, in fact, broadcast this year, through every country, by these gospel *ouvriers*, with the full assurance that it will germinate and bring forth fruit for the great harvest-tide.

"Immense has already been the success of this work. At first, numbers of skeptical Parisians accepted the little book with a smile of contempt and mockery, or else with a feeling of surprise, thinking they were mere prospectuses, like those which are delivered on the boulevards, to make known to the passers-by to what place they ought to resort in order to obtain a first-rate coat, or a cheap dinner. Hundreds of copies were even torn, and thrown away with contempt. But this did not last long, and the people now accept with profound respect and deep thanks these little volumes. Among foreigners especially this mission has had important results. If you question some of the Christian men engaged in this work, they will inform you that those among them who have had to deal with Spaniards, Jews, and Russians, are amply satisfied with the result of their labor, and have never met with a better field for the spreading of the Gospel. A member of the imperial commission applied to the society that a copy of the Scriptures should be distributed to every *concierge* in Paris; a thousand copies have been sent over from England in answer to this demand. On the day of the distribution of the prizes, the men on duty who kept the line, as well as the officers in command, even broke their ranks in their eagerness to accept the Gospels distributed by the English emissary from the Bible-stand. The general in command of the troops gave them permission to receive the books, and a thousand were given among them. Seven hundred privates have daily free admittance to the Palace, and the first duty the distributor attends to is that each man should have the gospel. Priests even are constantly seen to approach the stand. A *cure*, belonging to a Paris church, who had received the Gospel, returned the following day, and applied for three hundred for a deaf and dumb institution of which he had the management. The poor children can neither hear nor speak, but they can read. His demand was instantly granted.

"The great ones of this world have not been neglectful of the Bible stand. The Prince of Wales, the Grand Duke Constantine, the King of Prussia, the Princess of Prussia, and the Viceroy of Egypt, have one and all paid a visit to the Bible stand, and left it taking away with them not only the Old Testament, but the Gospels in fifteen different languages. It was noticed, that, as the Viceroy drove away from the Exhibition, he was reading one of these little volumes. M. Haussman, the Prefet de la Seine, takes a great interest in the institution. The Emperor himself walked thoughtfully round the Bible kiosk, apparently amazed at the eagerness with which the people were seeking the Word of God. Hundreds of Catholic priests have with thankfulness accepted the books. On one occasion, two Roman Catholic curates came up together, and were accosted by a bigoted lady, a Papist, who spoke bitterly of the stand being a hot bed of heretical propaganda, and warned the crowd not to touch any of the little books. When she saw the priests accepting them, she expressed the utmost astonishment, and exclaimed: 'It is a Protestant book!' 'No,' observed one of the priests, 'tis neither Protestant nor Catholic—c'est veritablement la parole de Dieu.' ('It is the true Word of God.') That English liberality has provided the means for this enterprise is a matter of deep thanksgiving."—*London Star*.

### The Pope and the Roman Catholic Monarchs.

THE hopes which have been raised by the new effort of the Italian people to shake off the temporal power of the Pope, seem, for the present, to be doomed to disappointment. The King of Italy has submitted to the dictation of Louis Napoleon, and given new pledges that he will carry out the September Convention in the sense which Napoleon understands it, by not only refraining from any attack upon the Papal territory, but by preventing the overthrow of the temporal power through the subjects of the Pope. Such an attitude of the Italian Government makes it, of course, impossible for the insurgents to continue their operations, and they therefore, have laid down, or soon will lay down their arms.

Thus, it seems that the temporal power has, for the present, been saved from the destruction which appeared to be so imminent. But it has had a narrow escape. The Pope himself, his advisers, and his most fanatical partisans, are fully aware that but for the intervention of Louis Napoleon, the downfall of the temporal power would have been not only certain but instantaneous. Even with the continuance of the strictest neutrality on the part of Italy, the success of the revolution was universally regarded as certain until the moment when the determination of France, to uphold the temporal power at all hazards, was announced. Nothing else could have saved it, for no other Roman Catholic prince had either the power or the mind to do what Louis Napoleon has done. Thus, the very existence of the temporal power depends on the disposition of one prince. "Trust in princes" is generally supposed not to have a very solid foundation, and it is not likely to turn out differently in the present case. Louis Napoleon patronizes the temporal establishment of the Pope, not from any religious attachment to the cause, but from considerations entirely political. He has himself urged upon the Pope reforms of administration, which in Rome are considered contrary to the true spirit of the Church. The legislation on Church affairs in France frequently collides with the demands of the Pope and of the ultramontane party. With the death of Napoleon, the protection of the Papacy by France may altogether cease. The Roman policy of the Government is not only opposed by the entire Liberal party, but by a large portion of the Napoleonic party; and Prince Napoleon (who, if the only son of Louis Napoleon should die before his father—as, from his sickly constitution, it is generally expected he will—will succeed to the throne), is known for his thorough hatred of the temporal power. The chief support of the Papacy may, therefore, be taken away at any time.

The Pope can expect no aid from any of the other Catholic princes of Europe. Austria, which from 1855 and until recently has been the zealous champion of the temporal claims of the Popes, is now returning to the liberal legislation of Joseph II. The Parliament of Vienna and that of Hungary have almost unanimously declared against the Concordat of 1855, which gave to the Church of Rome an extensive influence upon State affairs; the Emperor has formed a ministry, of which the leading opponents of the Concordat are members, and more recently has publicly censured the bishops who, at a meeting held at Vienna, passed resolutions in favor of the Concordat. Whatever the personal opinion of the Emperor may be, he finds it necessary to withdraw all support from the secular authority of the Pope. It is not likely that this policy will be changed, as the Austrian Government is too weak to risk another conflict with the unanimous opinion of the Austrian people.

The King of Italy has been at open war with the Pope every since the annexation of part of the Papal dominions to Italy, in 1859. He has thereby incurred the censures of the Church, and but recently has drawn forth a new thunderbolt from the Pope by sanctioning the law for the confiscation of the Church property. The very existence of the kingdom of Italy must cease before peace can be re-established between the family occupying the Italian throne and the Pope.

The Queen of Spain is the most fanatical supporter of the Papal power among the Roman Catholic monarchs. But her offer to aid in the support of the temporal power excites only ridicule, for the throne of Queen Isabella is fully as insecure as that of the Holy Father himself. All the other Roman Catholic princes of Europe are too insignificant to be of any service to the Pope. The kings of Belgium, Portugal, and Bavaria are all bound by liberal institutions, and the two latter are regarded as being personally opposed to the ultramontane party. The King of Saxony is entirely powerless, as he rules over a country almost wholly Protestant.

Thus it is by no means probable that the Papacy can much longer depend on any support from the Roman Catholic princes. Still more unfavorable are its prospects when we look at the sentiments of the Roman Catholic nations of the world. These we intend to review briefly in another article.—*Methodist*.

## Obituary Notices.

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

DIED, at her residence at Centerville, Tuscola Co., Mich., Sept. 12, 1867, our beloved sister, Sybil Miller, aged 63 years, 2 months, and 12 days. She was resigned to the will of the Lord, and bore the severe sufferings of her last sickness, of about two months, with Christian patience. We laid her in the grave to rest until the Life-giver shall come. We wait for some of our preachers to come this way to give a funeral discourse. She leaves a husband and three daughters to mourn the loss of a dear companion and kind mother.

M. E. MORSE.

## Publication Department.

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

### The Publishing Association.

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

### The Advent Review and Sabbath Herald

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

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

### The Youth's Instructor

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

### The Health Reformer.

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

### The Sabbath Question

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



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

### The Second Advent.

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

### Immortality through Christ Alone.

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

### Packages of Tracts.

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

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

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

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

### Our Book List.

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

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

—**FUTURE PUNISHMENT**, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by John Milton. Cloth, 75c., 6 oz.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—**REVIEW OF SEYMOUR**. His fifty "Unanswerable Questions" on the Sabbath Question. *Answered*. 1c., 3 oz.

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

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

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

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

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

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

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

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

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

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

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

### Tracts in Other Languages.

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

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

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

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

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

### One-Cent Tracts.

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

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

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

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

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

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

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

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

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

### Two-Cent Tracts.

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

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

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

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

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

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

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

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

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

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

—**TRUTH**.

—**POSITIVE INSTITUTIONS**; their Nature and Claims.

### Three-Cent Tracts.

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

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

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

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

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

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

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

### Charts.

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

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

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

### Postage.

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

### Address.

All communications in reference to the Publishing Association, the Review, Instructor, and any of the foregoing books, should be addressed to J. M. Aldrich, Battle Creek, Mich. All business pertaining to the 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, Nov. 5, 1867.

DR. J. GROVER writes: My brother, Gamaliel R. Grover, requested me to say through the Review to all the Adventists who may be passing through Rock Island, Ill., to call at his house and they will be truly welcome. He is watchman in the R. R. depot and will be found there:

BRETHREN in the vicinity of Northern Ill. and Southern Wis., can procure our publications at Office prices of H. C. Miller, Monroe, Wis.

A brother suggests that it would be well for our preachers to send us, from time to time, the names of such brethren and sisters with whom they may be acquainted, as could be relied upon to judiciously circulate a few of our small publications from the tract fund. We should be happy to send out publications in this way as duty may dictate, trusting that all who shall receive them from us will strive to act in the fear of God in their distribution. Let it be borne in mind that our object is not to get the books out of the Office, nor should it be yours to get them out of your hands as soon as you get them, without reference to where or to whom they are given; the object is to place them where the blessing of God will go with them and they shed much light and do great good. In accordance with the above, some of the silent, but powerful, preachers are now on the way to your homes.

J. M. A.

We have just received from the binder a fresh supply of "Thoughts on Revelation." During the few weeks that we have been out of this work a large number of orders accumulated, all of which we have now filled. We are now prepared to fill promptly any orders that may be given for this book.

In studying the book of Revelation—this deeply interesting portion of the word of God—this work is an invaluable commentary. It should be in the hands of every lover of truth. No Seventh-day Adventist should think of getting along without it.

J. M. A.

### Correction.

THE \$100 receipted in Review No. 18, as paid by A. Fife, for shares in the Health Institute, should have been credited to A. R. Morse and Betsy Morse \$50. each.

We make this correction at the request of Bro. A. C. Bourdeau.

J. M. A.

### THE REVIEW.

THIS paper is not the property of one, or of a few, but of the church; and it is unlike any other religious periodical. It has no paid contributors, no long list of advertisements to increase its income. It does not when advocating the principle of temperance, stultify itself by puffing alcoholic drinks, disguised under the name of Plantation Bitters, or those of Mr. Roback; but it is consistent, in its principles, and its practice.

Alluding to these first principles, is sufficient, for the present, on the points I would speak of. What I wish especially to say is, Have we not all, who can write, a weekly responsibility laid upon us which cannot be evaded, if we would please God, in supplying the Review, with nearly sixteen pages of matter mostly original? Shall the paper be interesting? Shall it be very profitable? There are many writers who love the Review. Let us all feel it our duty, and a pleasant duty too, to note down our best thoughts, to glean from all pure sources, and from all points of the compass for the Review.

It is our paper, as much as it is of any one, as long as we are faithful. It is ours to make interesting, and good, and holy. Shall not this paper be the one point, we all will labor to make effective? Only a little work for us all, but a heavy labor for a few.

The Review is very interesting now; but no doubt its columns will become still more fruitful when all

who can write feel that they have a duty to do, as well as those who have labored patiently for years.

JOS. CLARKE.

### GOD'S PURPOSE, MAN'S FREE WILL.

WHILE this world's destiny is being wrought, A mighty fabric in the loom of time, The warp and woof designed by God's own thought, The pattern beautiful, the hue sublime; When in the exercise of our free will, Say, can we mar his plan if we do ill? And bring black wool when white he doth require Or sombre brown instead of gold or fire? The alchemist of whom we oft are told, Who by his art turned all he touched to gold, Was not so skillful in his art as he, Who in his wisdom marks our destiny, Yet leaves us in our choice to act so free. Whatever be the hue or shade we bring Into the common work-house of our king, Touched by the power of his eternal will, From black to white answers his purpose still. And thus he weaves our deeds into his plan, And thus he leaves free agency to man. More circumscribed in action we, than will, He makes the wrath of man to praise him still, And places sin in action less than will.

MRS. CYNTHIA B. BOND.

Allegan, Mich., 1867.

WORKING CHEAP.—"What does Satan pay you for swearing?" asked one gentleman of another.

"He don't pay me anything," was the reply.

"Well, you work cheap, to lay aside the character of a gentleman, to inflict so much on your friends and civil people; to suffer; and lastly to risk losing your own precious soul, and all for nothing. You certainly do work cheap—very cheap indeed."

The gem cannot be polished without friction, nor man perfected without adversity.

## Appointments.

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

PROVIDENCE permitting we will hold meetings at Washington, N. H., Nov. 23 and 24, and at West Enosburgh, Vt., Nov. 30 and Dec. 1.

J. N. ANDREWS,  
JAMES WHITE,  
ELLEN G. WHITE.

We expect that these will be large gatherings of the friends of the cause, especially of the old friends of Bro. and Sr. White; and it will be necessary for those who attend to come prepared to take care of themselves as far as possible. Especially will this be necessary at the Washington meeting, where those who can entertain are few. Brethren, come with your provisions, your blankets, quilts, comfortables, buffalo robes, and your straw ticks to be filled at the place of meeting. Barn room can be provided for lodgings for healthy men. Rooms in dwelling houses can be procured of those who are not Sabbath-keepers for healthy women. Invalids who cannot enjoy such accommodations, and also small children, should remain at home and not burden these meetings, especially the one at Washington. Those who labor in the meetings will first be provided for, among the brethren, then the most feeble and aged as far as possible. We shall be glad to meet Bro. P. C. Rodman, and others from Rhode Island, Connecticut and Massachusetts, at the Washington meeting.

J. N. ANDREWS.

### Quarterly Meeting at Pine Island, Minn.

THE Quarterly Meeting in Minnesota, appointed in Review No. 19, for Nov. 23 and 24, will be held at Pine Island. A general attendance is desired. Come in the Spirit of the Lord, and with a mind to work for the truth. The brethren here, will to the extent of their ability, cheerfully care for those who may come, but as their accommodations will be limited, it would be well for those who come, to provide for themselves as far as possible. Quilts, buffalo robes, &c., will be of much service.

H. F. PHELPS.

OWING to circumstances that I need not mention, the next Monthly Meeting for Calhoun Co. will be at Newton, and is changed from the second to the third Sabbath in November, which is the 16th.

J. BYINGTON.

THE Lord willing, we will meet with the church at Princeville, Ill., Sabbath, Nov. 16, and continue over

Sabbath, the 23rd, and longer if the interest demands.

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

PROVIDENCE permitting, we will meet with the churches in the Central district, Mich., as follows:

Jackson, Sabbath and first-day, Nov. 9 and 10. Hanover, Nov. 16 and 17. Ransom Center, Nov. 23 and 24. Hillsdale, Nov. 30 and Dec. 1. Burr Oak, Dec. 3 and 4. Salem Center, Ind., Dec. 7 and 8. Mishewaka, Ind., Dec. 10 and 11. North Liberty, Ind., Dec. 14 and 15.

Sabbath meetings commence at 10 A. M.

JOSEPH BATES.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

### RECEIPTS.

\$3.00 each. C Walter 33-9, J Ayres 32-1, S L Campbell 32-1, G Holbrook 33-1, Seth Newton 32-21, L A Rowland 32-1, D F Moore 32-1, E Walworth 32-14, Warren Coon 33-4, S Means 32-21, J Barrows 31-1, Geo Booth 33-1, R M Pierce 33-1, Jas Heath 33-14, I E Church 31-14, A Cartwright 32-7, J Larson 31-1, W P Longmate 32-13, M McCornell 31-10.

\$1.50 each. A Hopkins 32-1, L D Smith 31-1, Jane Holbrook 31-21, C Oburn 31-1, Mrs C P Wordell 32-1, Mrs R Woods 32-18, Edward Bliss 31-5.

Miscellaneous. Jacob Dean \$1, 31-21, P S Cross \$4, 33-1, A Hagaman \$1 31-21, S Yaker \$1 31-1, J T Rogers \$2 31-9, R Keck \$2 31-20, D P Berry \$5 33-15, C Rhodes 1.00 31-21, J McNary 1.00 31-21, T Carpenter 1.00 31-21, S Manwarren 1.00 31-21, I O Thomson 2.00 31-9, A G Beal 2.00 32-21, Eunice Bowker 1.00 31-21, J Eggleston 2.85 31-1, N Hans 2.00 32-1, R Bursley 1.00 31-21, Mrs H Johnson 1.00 31-1, H Gould 3.50 32-9, J W Wolfe 48c 32-21, John Hallock 2.00 32-9.

### Donations to Publishing Association.

J A Strong (s b) \$3.20, Maggie A Merry \$10.00.

### To Publish Tracts for Gratuitous Circulation.

J H Gmley \$1.00, A Friend 35c, Thomas Brown \$3.00, D Andre \$5.00, A C Raymond \$1.10.

### Cash Received on Account.

W W Lockwood \$10.00, Eld J H Waggoner \$2.88, Thomas Paton \$5.00, H C Miller \$2.00.

### Books Sent By Mail.

S Myers, Henry Scott, L P Miller, G S Kelsea, C Seaward, A L Burroughs, S Ingham, C H Higgins, J B Ingalls, J J Stewart, A M Howard, Harriet White, Dr J Grover, T R Ransdell, C R Davis, J Foster, A Chase, S T Beiden, A K Raussen, O B Thompson, J H Warren, James Youll, H B Hayward, P Holcomb, Mrs H Smiley. Each \$1.12.

Eliza Root \$1.00, Jane Mullin \$1.00, D Malin 60c, D Robbins 15c, H Hunter 15c, E Hutchins 15c, J T Rogers 38c, John Clarke 75c, L D Newton 15c, J B Sweet 37c, J Edgerton 15c, O Mars 75c, L O Stowell 30c, Jane McDowell 15c, Julia Green 15c, J M Ferguson 30c, M H Brown 15c, Dr A W Nichols \$1.50, H S Guilford 60c, H Abbott 30c, W D Sharpe 40c, T McDowell 30c, L H Robinson 30c, E Stiles 25c, W S Foote 15c, C Jensen 30c, A Gleason 15c, C L Palmer 15c, A D Smith \$1.00, L H Russell \$1.00, C S Linwell 15c, Wm Kerr 50c, J G Wood 15c, W G Eggleston 15c, F Howe 15c, F Greenman \$1 65, K Jackson 15c, W G Buckland 30c, N S Brigham 30c, E J Fenne 50c, J R Trembley 15c, D C Phillips 50c, L C Tolhurst 60c, J E Taber 15c, D A Rut 15c, A G Richmond 15c, E Armistage 45c, W H Snook 15c, A C Smith 25c, M A Green 35c, S A Beach 15c, E Lobdell 15c, W Chinnock 15c, Jos Clarke 15c, H C Hayden 15c, H Hiestand \$1.00, A L Ellis 15c, C M Shepherd 15c, F Ross 15c, L H Winslow 50c, D W Johnson \$1.00, N D Jordan 15c, W Morse 30c, A Pierce 60c, W W Jilz 50c, Kate Babcock 4c, D T Shierman \$1.18, D Andre 30c, J B Fiske 40c, L V South 15c, Warren I Gibson \$2.00, M F Dibble 20c, Z Brooks \$1.00, E Hal 60c, Alex Paton 60c, M W Porter 45c, J Weldon 30c, J McMillan \$1.12, T M Steward \$2.37, T Loomis 30c, N Hodges \$1.50, O B Thompson 15c, S Newton \$1.00, Benn Auton \$1.45, W S Lane 30c, H C Whitney 3c, G L Reddington \$.00, R Keck \$1.00, M Wilcox 40c, A C Raymond \$1 15, J E Farrar 50c, Mrs F Glasgow 60c, W J Hardy 75c, J Walton 30c, H C Blanchard \$2.70, J B Blake 25c, P Strong \$3.02, O A Olson 3.93, H W Barrows \$1.50, V Field \$5.04, H P S. rague 30c, S P Clarke 45c, B F Wilkeson 30c, S N Haskell 75c, L W Hastings 15c, Mary E Parker 30c, J Eggleston 35c, Wm Kelley 45c, E Cobb \$1.50, D H Gould 45c, E W Sealie 30c, M E Reynolds 15c, J Heath 30c, H Thurlow 15c, H G Buxton 50c, R M Pierce 15c, A Noyes \$2.30, E Merrill 1c, A G Carter 15c, Wm Harris 15c, J Chase 30c, G Booth 15c, J Houghtaling 40c, J D Miller 30c, L A Marsh \$1.00, Warren Coon 70c, J A King 30c, E E Hough 60c, E Wilcox 25c, W F Cooney 55c, M A Newman 30c, H Hicks 30c, S Flatters \$1.22, Emily Payne 25c, H F Phelps \$3.03, S A Dond 15c, Mrs J T Woodward 15c, S Glasgow 15c, E Bliss 60c, Mrs H D Colins 52c, A Burwell 25c, E VanDeusen 75c, L Dawson 30c, G W Bartlett \$2.20, L B Hoyt 60c, A R Pennington 15c, W Pepper 50c, H Bingham 80c, S C Perry 15c, M S Kellogg 15c, Joseph A Demill 15c, W B Bisbee 15c, A C Woodbury 50c, Asa Green 1c, D D Howard 15c, W A Richardson 15c, C Rhodes 50c, J McNary 50c, S Manwarren 50c, T Carpenter 60c, Jacob Berry 15c, Thomas Brown \$2.00, J Eggleston 40c, C W Bisbee \$1.20.

H Gould \$1.50, M E Emans 40c, J H Aldrich 30c, E P Giles 60c, S D Salisbury 25c, S A Bartlett 20c, I N Vandorver 55c, L M Gates 15c, S Gates 25c, I E Churchell 20c, Jane Merry \$1.35, J E Freeman 15c, A Carpenter 15c, J Barrows 35c, H A Thurbur 15c, H C Milr \$2.47, M J Cottrell 15c, R J Foster 15c, M C Holiday 15c, J W Wolfe 52c, Geo T Collins \$1.12, J H Rogers 15c, J Aldrich 15c, M H Bates 75c, D E Elmer 15c, C G Cranmer 20c, M A Holt 65c, Mrs D F Chase 60c, B L Whitney 30c, P S Cornell 15c, C E Shepard 15c, M S Locke \$1.00.

### Books Sent by Express.

Elder P Strong St Johns Mich \$17.25, John Parmalee Oneida Depot N Y \$5.00, J M Lindsay Olcott N Y \$16.35.

### Michigan Conference Fund.

RECEIVED FROM CHURCHES, Church at Holly, \$59.90, Joseph A Demill, (s b) \$10.00. Bushnell \$14.40.

### For the Health-Reform Institute.

Marcus Gould \$25.00, Lucy Gould \$25.00, Wm Wilson \$25.00.

### On Shares in the H. R. Institute.

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

Milo D Cross \$25, A M Gravel \$5, L S Wetherwax \$25, S M Holly \$25, Wm Wilson \$25, A B Williams \$25, L K Williams \$25, A Fife \$50, Alex Ross \$50, O L Peckham \$50, Samuel Walsworth \$100.