

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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Address, J. M. ALDRICH, Battle Creek, Michigan.

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

THE GOOD SHEPHERD.

Into a desolate land,
White with the drifted snow,
Into a weary land
Our truant footsteps go:
Yet doth thy cry, O Father!
Ever thy wanderers keep;
Still doth thy love, O Shepherd!
Follow thy sheep.

Over the pathless wild
Do I not see Him come?
Him who shall bear me back,
Him who shall lead me home?
Listen! between the storm-gusts,
Unto the straining ear,
Comes not the cheering whisper:
"Jesus is near?"

Over me he is bending!
Now I can safely rest,
Found at the last, and clinging
Close to the Shepherd's breast.
So let me lie till the fold-bells
Sound on the homeward track,
And the rejoicing angels
Welcome us back!

—W. E. Littlewood.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

PREACH THE WORD. 2 Tim. iv, 2.

THE COUNSEL OF THE TRUE WITNESS.

BY ELD. C. O. TAYLOR.

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

THERE are a few thoughts and considerations to which I wish to call attention respecting the counsel to the last church. The importance of this counsel cannot be too highly considered. The results reach far into the future, covering all eternity. It is my buying and coming into possession of the things offered, that will make me rich, clothe, and give me eyesight. If I do not know what to buy, am I not as one beating the air, if I run at all? If I do not run, do I not get behind? If I put forth effort, should it not be in the right direction? If I am willing to buy, in every sense of the word, should I not know what to buy?

In answering the question, What does the gold represent? and in coming to our conclusions on this important subject, the following points are to be considered, namely:

We are to look at gold in all its qualities; then we

are to find a Christian grace that will equal or excel it in all its qualities. If there is such a grace, and we can find it, then we have found the gold, and may buy. We apply this rule to the white raiment. We find that righteousness, wrought out for us in and by Jesus Christ, fits in all its parts. It covers our filthy rags; or by giving them away we get something better. So with the eyesalve. The Holy Ghost applies in all its particulars. It gives wisdom and sight. We should apply the same rule to the gold, and find a grace that will resemble it in as many points as possible. I have never seen but one grace that to my mind answered the purpose, and that is love. I wish to speak. I can do so only in this direction, and will, with love toward all that may differ from me.

In the examination of this point we ask, What is gold? 1. Refined gold, such as the text refers to, is one mineral. It is not a mixture of gold, silver, brass, iron, and clay, like Nebuchadnezzar's image. This being the case, it does not represent graces, plural. I see some propriety in saying that the white raiment stands for graces, plural, for a garment is composed of different articles. The same with the eyesalve. It may be composed of different ingredients. Not so with refined gold. Therefore I do not understand how it can represent more graces than one. It would spoil the figure to make it do otherwise, and throw confusion into the principles of interpretation. The counsel to buy gold is nothing more than the general teachings of Christ and his apostles, if it represents the leading Christian graces, plural. If it is one grace, as gold is one mineral, and we can learn which that one is, then we shall know what to buy. In this respect, love fitly represents it. Love is one pure grace, independent of all others.

2. Gold is very ancient. Gen. ii, 11. The same can be said of love. It existed far back in the long ages of the past, dwelling in the bosom of the Father in the gift of his Son to die for our lost race.

3. Gold is the standard of coins, and of all commerce. So with love: it is the standard of action, it is the fulfilling of the law.

4. Gold is current in all countries, and at all times. The same with love. It takes with the high and low, rich and poor, even with one's enemy. It is genuine in all climes and among all nations. It tames even the red man of the forest, causing him never to forget acts of love shown him.

5. Gold is very durable. It is written of love that it endureth forever.

6. Gold does not rust, canker, or decay, or at least, as little as any metal. The same, and more, can be said of love. It endures all time, all changes, all seasons. The more of trial, affliction, and persecution it gets, the brighter it shines, the more it increases. Many waters cannot quench it, neither can the flood drown it. Cant. viii, 7.

7. Gold is power. It is said of love that it is strong as death. Cant. viii, 6.

8. Gold is wealth. With it a man can prosper, can be outwardly happy. Love will produce the same result. God's great hand of blessings is extended to those that love him. It reads that the wealth of the sinner is laid up for the just. Prov. xiii, 22.

9. Gold is the best metal for gilding. It is written that love covereth all sins. Prov. x, 12.

10. Gold is order and perfection. One having it can have things to his taste, or liking. He can have everything orderly and in good shape. The same of love; it is the bond of perfectness. Col. iii, 14.

We could enlarge on all of the above cases. I only propose throwing out the leading idea, or state the case, or put up the frame, and let others finish the building.

II. In the further consideration of this question, I ask, What will gold do? and answer,

1. It will surround me with just such society as I wish. Love will do the same. With this principle in his heart, the child of God draws round him the good and the holy, and even the angels, just such society as he wants.

2. Gold will bring me the pleasures of earth. Love will also, and has brought me the joys of Heaven.

3. Gold will get me honor. With the love of God in one's heart, he is raised to high esteem; he is exalted to a high rank or place.

4. Gold will win me fame. Love will do the same; it will bring my name to great and favorable report. It will place it on a record never to be blotted out so long as that love endures.

5. Gold will supply all the wants of this life. Love gives me the promise of all good in this and the life to come. The Lord hath all things. No good will he withhold from those that love him.

6. Gold will save life; will save men from death in this world. Cases often occur where their money saves men from the gallows. So love and mercy step forth, and, looking over Heaven's high towers, pity our fallen race, and offer life to all. It is love that has said that man shall be redeemed. Love says, Live, for why will ye die?

7. Gold has a gathering influence. It brings much together. The same with love. It runs together, brings into one, makes one the people of God. It is the crowning, completing grace.

8. Gold brings into favor and notice. So love makes men abound in favor and notice, one toward another and toward all men. 1 Thess. iii, 12.

The above are some of the reasons why I think that the gold represents love. There are so many points of resemblance, where love will do for me in heavenly, what gold will do for me in earthly things. I still have other reasons than the above.

But stop! says my good brother, what is it about faith? I am inclined to that view. Well, in love, I say, I am not, and here are still other reasons why I believe the gold represents love and not faith.

1. Faith is not the first and leading grace; for this reason it is not represented by gold, the first and leading mineral.

2. Faith is an inherent principle. What we are called to buy, by nature we do not possess. Another has it for sale; we must buy of him. If we had it, there would be no need of buying. We think strange of a certain class that are seeking immortality, and at the same time professing to have it. So in this case. If by nature we have immortality, why seek for it? If by nature we have that represented by the gold, why buy it?

In endeavoring to establish this point, that faith is ours, and love is God's, I call your attention to the definition of faith. Please examine Webster's Un-

bridged Dictionary. It is clear that all men have faith. It is possible for them to believe. One may be placed where he cannot believe for the want of evidence. Thus A. may not believe B., for he is not a man of truth. He can and does believe C., for he has never known him to utter a falsehood. He has the same power to believe B. In theology faith is to be exercised in another direction. Not toward, or in what man has said, but toward, and in what God has said. In this department, faith is differently defined, yet all centering in the one platform, the word of God. This is the kind referred to when it is said, Some shall depart from the faith, or, All men have not faith; or, The prayer of faith shall save the sick; and many other like expressions. All men have not this kind of faith. Still, if they would exercise the faith they use in everyday life, in matters of business, in what they hear and see, toward God, in his Word, it would be their salvation. We have the same power to believe God, that we have man. The difficulty in the former case is, we do not see the evidence. The reason we do not is that we do not look up; we do not inform ourselves; we do not take pains to know what God has said. Even when we are informed, faith may lie dormant. There is such a thing as a dead faith. The apostle in Gal. v, 6, tells us what will give it life; what will work it out. None of the seven churches are charged with a lack of faith, while some had departed from love.

3. I call attention to the Bible expressions of faith in connection with man. It is often said, "The faith;" "Thy faith;" "Your faith;" "Jesus seeing their faith;" "Thy faith hath made thee whole;" "Thy faith hath saved thee;" "Your faith should not stand in the wisdom of men;" "I send to know your faith;" "The trial of your faith," &c. By these and many other texts we learn that faith belongs to man. They have it already in possession. On the other hand, love is spoken of as follows: "His [God's] love," "love of God," and the like expressions, teaching us that love is of the Lord. "Keep yourselves in the love of God;" "Direct your hearts into the love of God."

4. The true and faithful Witness has not faith for sale. Faith is not a plant of Heaven. It belongs to man on probation. It is of the earth. It has its foundation in love. Love has paved the way for it to be exercised. It has laid the track, and faith may run. God has exercised love toward man. Man may now exercise faith in God. The two combined is salvation to the church; love on the part of God, faith on the part of man. This makes it possible for man to be saved. Man is required to love his Maker, his Redeemer. How can he do it? I answer, in the language of the Amen, Buy it. Not having this principle by nature, man has not love for God, his truth, his ways. Therefore the natural man receiveth not the things of the Spirit of God. 1 Cor. ii, 14. By nature he is brutish. 2 Pet. ii, 12. This principle he must buy of those having it for sale. The Amen has it, offers to sell, asks the church to buy. The heirship of those rich in faith, turns on their loving the promise. It is said, the kingdom is promised to those that love him. Please read James ii, 5.

With faith to remove mountains, a man may be nothing. This harmonizes with Rom. iv, where Paul is speaking of the heirship of Abraham. It was Abraham's righteousness that made him an heir of the kingdom. And while the Jew said that it came through the law, Paul contended that it came through faith. Verse 9: "For we say that faith was reckoned to Abraham for righteousness." Verse 13: "For the promise that he should be heir of the world, was not to Abraham or to his seed through the law, but through the righteousness of faith." The law did not bring righteousness, but faith did. Verse 22: "And therefore it was imputed to him for righteousness." Thus we see the benefit of the white raiment. It makes us children of God. "And if children, then heirs, . . . and joint-heirs with Christ." Chap. viii, 17.

Then we have in Matt. xxiv, 12, almost a positive testimony that the gold is love. The same person is speaking; he has reference to the same time and people. On account of great wickedness, love grows cold, is dying out. How very timely the counsel to buy this grace of all graces.

THE COMING OF THE LORD.

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous around about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. Selah." (Ps. l, 3-6)

We stand on the eve of one of the greatest events the world has ever witnessed. Signs are multiplying on every side of us, compared with which there has been no parallel either in the history of the Church or the world. One of the greatest changes to both hangs upon this great event. It is the coming of the Lord Jesus Christ the second time in power and glory, to bring all things in subjection to himself, and to be "King of kings and Lord of lords." Let us see what the Psalmist says of this event in the passage under consideration.

The first word is a striking one—"Our God." It is the family word. None but the child can use it. That child is one of the family. He is related to his Heavenly Father. He has been redeemed and brought nigh by the blood of Christ. He is in the bonds of the everlasting covenant. He is a joint-heir with Christ. He can look up and say, "My beloved is mine and I am his." He will be able to say with joy when the Lord shall descend from Heaven in flaming fire, "Lo, this is our God; we have waited for him, and he will save us: this is the Lord: we have waited for him: we will be glad and rejoice in his salvation." Yes, it is the family word. He who now puts into our lips the sweet words, "our Father," enables us to look forward to that solemn hour and say, "our God."

We are about to meditate on a solemn scene—God coming down to this earth in human form as a devouring fire, with storms and tempests raging around him. Oh! how necessary to be able to say before we gaze upon it, "our God!" What will it be if we cannot say "our God?" With what feelings of terror and alarm must it be viewed unless we can say in prospect, "our God?" Make sure of this, reader, before you go one step further. Only this can make you calm in the prospect and in the reality when it comes, to be able to say, "our God." Therefore it is that the Holy Spirit puts this little word first on which we may dwell earnestly, soberly, searchingly—before we proceed to that which follows.

"Our God shall come and shall not keep silence." In order clearly to understand what is meant here by God "not keeping silence," we must refer to the closing part of the chapter, from the sixteenth verse to the twenty-second. "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thyself." Here God reviews the character of the wicked in this dispensation. It is exactly what has been going on in our world for the last six thousand years. Men have been taking God's covenant "in their mouth," in other words, making a profession of religion, while, all the time, the power of religion has been absent. Underneath this profession, sin and iniquity of the worst form has been carried on. Men have really been "hating" God and casting his words behind them.

"Theft," "adultery," "evil," "deceit," "false witness," "slander"—have not all these things been going on in the world at a fearful speed? All this while God has "kept silence." He has not interfered to strike men down in such acts with his arm of judgment, so men begin to say, "Where is God? Tush? doth God see?" If there be a God, why does he not interfere? Either there is none, or else he is "altogether such an one as ourselves." Thus the world has gone on—the wicked "flourishing as a green bay tree," the righteous returning with a "full cup" of tears, and God keeping silence. But it shall not always be so. "Our God shall come and shall not keep silence." He shall come and "reprove" men, and "set" each act and

deed "in order" "before the eyes" of the wicked. It is interesting to notice how nearly all the features of the wicked described in this chapter, and which history has endorsed as the dominant principles in the world, are again reproduced by the Holy Spirit in the third chapter of St. Paul's second epistle to Timothy, and which are to be more prominently developed—as the flower from the bud—in the last days.

And what are to be the heralds of the coming? "A fire shall devour before him; and it shall be very tempestuous around about him." Here again the Holy Spirit confirms this testimony by St. Paul; "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." Yes, from one end of Christendom to the other, one piercing cry shall rend the heavens, "Ye rocks and hills fall upon us and hide us from the presence of the Lamb." The entreaty, earnest and loud, will then be heard from many a lip that now scorns the preaching of the Cross, "Lord, Lord, open to us." But "too late." It shall be "very tempestuous." The nations shall be at their wits' end. The ties of nature and of society shall be set at naught. Men's lusts and passions shall have unbridled course. They shall run to and fro. Knowledge shall increase. Men's hearts on all sides will be "failing them for fear, looking after those things that are coming on the earth." A few will lift up their heads in that universal wreck, and run calmly and joyfully, for they know their redemption is nigh, their hour of triumph at hand. Oh! to stand among that little band in that awful hour and be able to say, "our God!"

But what will the Lord do then? "He shall call to the heavens from above, and to the earth, that he may judge his people." * * * The Spirit of God confirms this testimony by St. Paul: "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 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: 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." The word rendered "then," in this passage, may be more correctly rendered "after that," and shows us that some interval may elapse between the meeting of the dead saints and the living ones before they are taken up to meet the Lord in the air. The fond greeting, the loved embrace, the outburst of joy shall fill it up. Then all shall rise together at one and the same summons from on high, "and so shall we be ever with the Lord." "Ever with the Lord!" Oh! the joy of those words! Here thought fails. The lips falter. The mind shrinks. Eternity alone can tell their depth. We wait to sound their meaning. Who would not say in such a world of sin, and sorrow, and death as this, "Come, Lord Jesus, come quickly!"

But mark the Psalmist's words. Who are they that are called? "Gather my saints together unto me." What an expressive word—"my saints!" How the Lord appropriates them as his own! "They shall be mine in the day when I make up my jewels." What precious words—"my saints," "my jewels!" What sinful, erring creatures we are! How do we daily and hourly provoke the Lord who loves us! What naughty children the Lord has to manage! How he may say of us as Moses said of Israel, "Ye have been rebellious against the Lord since the day that I knew you," and yet, "my saints!" "my jewels!" Oh! what grace! what wondrous love!

But mark another word here. "Gather my saints." "He shall gather the lambs in his arms." He shall gather them as a shepherd his sheep in the hour of weakness and danger—the weak ones, the nervous ones, those who start at a shadow, and tremble at the fluttering of a leaf. They shall not be weak or nervous then. The frail body shall be dropped forever, and they shall be clasped in an embrace such as they

have never known on the earth, to a bosom of infinite love.

But mark another word here. "Gather my saints together." It is the family meeting. It is the grand re-union. It is the glad assembly. We shall not rise to meet the Lord individually—in isolations. We shall be gathered together. So the apostle speaks of our "gathering together unto him." And again, "We which are alive and remain shall be caught up together with them." No more separation. No more sects, or systems. All together! One mind, one heart, one joy, one glad meeting, without the shadow of a farewell greeting ever darkening its shores! What heart does not bound at the thought!

But mark yet one word more, the sweetest of all, "unto me." Ah! what would all the others be without this? Nothing, nothing! The foam, the dust, the shadow, the air! What would that meeting be without Jesus? What is any meeting without him? The very notes of Heaven would be discord. Its jasper walls would be hideous. Its very air would be oppressive. It would all be dreariness, and darkness, and death. With his name every song is sweet. In his smile every countenance is bright. Every chord of the golden harp will vibrate with his praise. Every voice will be vocal with his name. Jesus, Jesus, Jesus!—through eternity. For this the Lord himself prays: "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." Love can only be satisfied with the presence of its object. So with the Saviour. He longs for us. He waits for us. We must be with him. How can he be happy without us?

But who are these thus gathered? Mark it well, reader: "Those that have made a covenant with me by sacrifice." They are those who have made a covenant with God through the sacrifice of the Lord Jesus Christ. They are the blood-bought ones. They are those who have cast themselves—all sin and guilt, helpless and undone—on the finished work of the Lord Jesus. They are those who cry from the depths of their hearts:

"Other refuge have I none;
Hangs my helpless soul to thee."

Reader, have you done this? If you have not, you are not in that covenant. And if you are not in that covenant now, can you think of that meeting? You may hide this sad picture from your conscience, or, worse than all, charge your sin on God by a series of excuses. But it will not avail then. Mark the next verse: "The heavens shall declare his righteousness, for God is judge himself." His righteous dealings will then be acknowledged by every lip, and be felt by every heart. Even the wicked shall be compelled to own it. And not only so, but righteousness shall be written on everything, as it never has been yet. And why? "For God is judge himself." He shall be judge in the earth, and the result will be righteous judgment. Misrule, injustice, oppression, will all end then. "Righteousness shall cover the earth as the waters cover the sea."

And what is the practical lesson from all this for the world as well as for God's people? There is a word for each one at the close of this chapter. "Ye that forget God consider this." Unconverted reader, weigh it well, least God "tear thee in pieces." The day is at hand. Consider. Fly to Jesus. He is your only hope. Out of him you are not safe for a moment. Be warned and haste to the refuge.

Christian, "order your conversation"—or citizenship—"aright." Aim to glorify Jesus. Let his praise fill your heart. Let his image be clearly, decidedly, unmistakably written on every act of your life. Be whole-hearted for Christ. "Be thou faithful unto death, and I will give thee a crown of life."—*Rainbow*.

NEVER ALONE.—A pious cottager residing in the center of a long and dreary heath, being asked by a visitor, "Are you not sometimes afraid in your lonely situation, especially in the winter?" replied: "Oh! no, for Faith shuts the door at night and Mercy opens it in the morning."

Be punctual and methodical in business, and never procrastinate.

THE SECOND ADVENT.

AND will he come again who once in weakness
Upon the accursed cross resigned his breath,—
Who patiently, in gentleness and meekness,
'Midst scoffing foes, bowed to the stroke of death?
Say will he come again—how strange the story!
With trumpet blast, and power, and angels' glory?

His life on earth was full of grief and sadness,
Beset with falsehood, violence and guile;
His pathway seldom was illumed by gladness:
He wept, but he was never known to smile.
His own received him not: with fury burning,
They gnashed their teeth, his love and mercy spurning.

At his command the leprosy departed,
The fever fled, and health returned again;
He spake! and from the grave the dead upstarted!
The lame were cured, the sick relieved from pain;
While to the very poorest of the nation
Was preached the glorious gospel of salvation.

Toiling on foot across Judea's mountains,
Ranging the dusty paths of Galilee,
Wearied and faint beside Samaria's fountains,
Healing and blessing all, the Saviour see.
And what was his reward for all this goodness?
Hatred, ingratitude, contempt and rudeness.

How strange! How passing wonderful! And is it
To be believed that he, the Son of God,
Shall e'er again this cursed earth revisit?
And, stranger still, shall make it his abode?
That he, the Mightiest, will be delighted
To dwell with those by whom he has been slighted?

Believed? Undoubtedly. The word was spoken
Ere yet he left this world of grief and pain,
That word which never, never can be broken,—
"Be not dismayed, for I will come again,
You to myself forevermore receiving,
In glorious mansions built for the believing."

Oh, glorious promise! He who once ascended
From Olive's Mount up to the throne above,
Shall come again, by angel bands attended,
To reign on earth in glory, peace and love.
His faithful friends no more from him to sever,
Shall reign with him forever and forever.

Then pain shall be no more, sighing and sadness
Shall flee away, and violence and wrong;
Death shall expire, the earth shall smile with gladness,
And universal nature burst in song.
The raptured saints, with grace and love abounding,
Shall shout for joy, their shouts through Heaven resounding.

Hail to the coming King, the Lord's Anointed,
Who truth and righteousness doth aye maintain!
Hail to the happy time, the time appointed,
When he will take the mighty power and reign!
Oh, watch and pray, ye saints, and nothing fearing,
Look for his bright and glorious appearing.

—*Advent Herald*.

"SABBATH AT THE POLLS."

To the Editor of the Sabbath Recorder:

THE following, under the above heading, from the *New York Observer* of Oct. 10, 1867, is worthy of careful notice:

"It is now said that the German Anti-Sabbath population in California went *en masse* for the Democratic ticket, with the understanding that the new Legislature would repeal the Sunday laws.

"In this city, the Germans are said to have proclaimed that they will ignore politics and vote for no candidate who does not pledge himself to oppose the Sunday laws. This will bring the question directly to an issue before the people. It suggests the duty to all political parties to put up only good men for office, on whom all friends of the Sabbath may unite. It will cost a great struggle to maintain the rights of the community to their day of rest, but the end is worth the struggle. When a German holiday takes the place of the Christian Sabbath in New York, the work of demoralization will go on much more rapidly than even now. But it shall not, until a battle has been fought, compared with which all former moral contests in this country have been child's play."

The last sentence of this is significant. It is, too—perhaps unwittingly—deeply prophetic. The moral contests in which the American people have been heretofore trained have been those in which human rights

have been most prominent. Such contests are full of grandeur and glory, and worthy the Christlike spirit of the martyr. The present phase of the "Sabbath Reform" contest may not be more grand, or fuller of interest, than others that have gone before it, or are now coupled with it. But there is something behind all this political phase, which will in time over-top it, and sink it into insignificance. True, indeed, it is, that former contests have "been child's play," compared with what is before us; for in this we must finally come to deal directly with the question of *God's right* to be obeyed by his children, his right to his Sabbath, and the honor, reverence and love which can only come from its observance. The coming reform—now too far advanced to be turned back—will be more than the reform represented by "Excise Laws" and "Sunday Car Bills," the mere suppression or restriction of the irreligious. It will be a radical reform of the church, an upheaving and overturning of the religious and ecclesiastical strata of the whole American people. The assumption that the *Sunday* is sacred—as the Sabbath upon which the present movements are postulated—must give way, as the pressure is brought to bear, and the church must learn that whatever God has spoken she may not safely question. That the Puritan theory concerning Sunday is unscriptural, every man knows who has carefully canvassed the subject. The constant efforts of its adherents to find new grounds of support, and new modes of defense, are proof of this. The care with which they avoid direct appeals to the "Word," is proof of the same. Hence it is, that every new effort to build upon this platform will only hasten its downfall. Sunday laws may, and probably will, for a time, succeed—will grow more and more stringent. But the reaction will hasten, and be the more complete. The intervening ground being passed over, the final contest must be between *God's Sabbath* and *No Sabbath*. The "Anglo-American Sabbath" will be long dead before the final issue comes.* The many good and earnest men who are now seeking to defend it, enlightened by the developments of the contest, will leave it, and strike hands with the whole truth—with the "letter" of the law. They will have learned that the "letter" is but the faithful expression of the "spirit."

Meanwhile the above bugle-note is cheering. It tells of awakening. It is a sort of *reveille*. The bone and sinew of the party which it calls to action is right in design on this question. But the battle must begin where it is beginning, in order to teach that party the weakness of its present position. Its sturdy struggles destroy the structure on which it stands. Not till then can it be induced to look for a better. Thus all things are working well. We have cause for encouragement—though it be no "child's play" that is before us. We are entering the highest development of reform—that in which law is supreme, and freedom perfect through obedience. Gird and wait, watch and strike.—A. H. L. in *Sabbath Recorder*.

Oct. 13, 1867.

THE INFIDEL SILENCED.—Bishop C— was traveling in a stage coach, while visiting through his diocese, when a pert upstart of a fellow began to berate the Bible. The good Bishop was closely muffled up in the corner, with his hat drawn over his eyes, and apparently asleep. The young skeptic was dilating on the inconsistency of the Bible with the recent discoveries of science, when the Bishop roused himself, and asked him to specify some instance of such inconsistency. The ready response was, "The first chapter of Genesis." "Ah!" said the Bishop, who had discovered the shallowness of the young man, "have you ever read the explanation of that account of the creation in the 25th chapter of the book of *Jaazaniah*?" "Yes," said the man, "I have read it carefully; and, in my opinion, it utterly fails of meeting the real point!" The laugh that followed silenced the discomfited infidel, and the Bishop retired.

*This would be so, if the object of the present agitation on the Sabbath question was to discover the truth, rather than to uphold a cherished dogma of the church. But does not the history of error abundantly show that when it is necessary to call in the law for the support of an unscriptural tenet, the less scripture there is for it, the more stringent and persistent the legal enactments?—Ed. Review.

The Commentary.

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

Infidel Objections to the Bible Answered. No. 20.

A Fool Should be Answered According to his Folly.—Answer a fool according to his folly.—Prov. xxvi, 4.

A Fool Should NOT be Answered According to his Folly.—Answer not a fool according to his folly.—Prov. xxvi, 5.

THE necessity of this caution is apparent in the effort made to found an objection to the Scriptures on the foregoing texts. It would seem that none but a fool would suppose even an uninspired writer to be possessed of so little sense as to blindly contradict himself in two connected sentences, for unless there were some deep meaning to his words, not apparent on the surface, he would indeed lay himself liable to the charge of trifling with words to no purpose. To answer the caviler "according to his folly" we give the following from "Henry's Exposition," giving also the texts in full.

W. C. G.

"Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit."

"See here the noble security of the scripture-style, which seems to contradict itself, but really does not. Wise men have need to be directed how to deal with fools; and they have never more need of wisdom than in dealing with such, to know when to keep silence and when to speak, for there may be a time for both."

"1. In some cases, a wise man will not set his wit to that of a fool, so far as to answer him according to his folly. If he boast of himself, do not answer him by boasting of thyself. If he rail and talk passionately, do not thou rail and talk passionately too. If he tell one great lie, do not thou tell another to match it. If he calumniate thy friends, do not thou calumniate his. If he banter, do not answer him in his own language, lest thou be like him; even thou, who knowest better things, who hast more sense, and hast been better taught."

"2. Yet, in other cases, a wise man will use his wisdom for the conviction of a fool; when, by taking notice of what he says, there may be hopes of doing good, or, at least, preventing further mischief, either to himself or others. If thou have reason to think that thy silence will be deemed an evidence of the weakness of thy cause, or of thine own weakness, answer him, and let it be an answer *ad hominem*—to the man; beat him at his own weapons, and that will be an answer *ad rem*—to the point, or as good as one. If he offer anything that looks like an argument, answer that, and suit thine answer to his case. If he think, because thou dost not answer him, that what he says is unanswerable, then give him an answer, lest he be wise in his own conceit, and boast of a victory. For (Luke vii, 35.) Wisdom's children must justify her."

Notes on Genesis.

THE SABBATH.

Chap. xxix, 27. Fulfill her week and we will give thee this also for the service which thou shalt serve with me yet seven other years.

The week, here mentioned, was that of the marriage-feast; and did not relate to the years Jacob afterward served. The division of time by weeks, intimates that some regard was paid to the Sabbath.—*Scott.*

JACOB'S SHRUNKEN SINEW.

Chap. xxxii, 32. Therefore the children of Israel eat not of the sinew which shrank which is upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

Sinew. The ischiatic, "which is upon the hollow of the thigh," extending through the femur and crus to the ankles, called the tendo Achillis. *Rosenm. Shrank.* "Gr. was benumbed, or waxed feeble. The permanent seat of injury we believe to have been the tendinous ligament, connecting the thigh bone with the hip joint." *Bush.* "The Jews are so scrupulous as to abstain from all the tendons (nervi) of the hinder part of animals." *Rosenm.* By this peculiarity they appear to have been distinguished among the heathen; for, agreeably to *Dr. Morrison's* journal, cited in the Chi-

nese Repos, he was informed by a Mohammedan, that at Kao-fung Foo, in Honan, there are a few families denominated *Teou-kin-keou*, or the sect that plucks out the sinew.—*Jenks.*

JUDAH'S FEAR.

Chap. xxxviii, 23. And Judah said, Let her take it to her, lest we be shamed: behold, I sent this kid, and thou hast not found her.

He expresses no concern to get the sin pardoned, only about the shame, to prevent that. Many are more solicitous to preserve their reputation with men, than to secure the favor of God and a clear conscience; lest we be shamed, goes farther with them, than lest we be damned.—*Henry.*

IMPORTANT USE OF BIBLE WORDS.

Chap. xi, 12. And Joseph said unto him, This is the interpretation of it: The three branches are three days:

Are three days. That is, signify three days. The Heb. has no word answering to our terms, denotes, signifies, represents; but they say, such a thing is, for signifies or denotes. Hence the words of our Lord are explained This is my body; this cup is the, &c., i. e. represents, signifies.—*Boothroyd.* A death blow to the doctrine of transubstantiation.—*Jenks.*

MAN STEALING.

Verse 15. For indeed I was stolen away out of the land of the Hebrews; and here also have I done nothing that they should put me into the dungeon.

Stolen. Did not the Ishmaelites buy him? They did, but it was of those who had no right to sell him, and therefore it was in reality stealing him. Such would be the purchase of a child, by a kidnapper of an unprincipled nurse: and such is the purchase of slaves to this day on the coast of Africa.—*Fuller.*

GOD'S PROVIDENCE.

Verses 16, 17. When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and behold, I had three white baskets on my head: And in the uppermost basket the a wa- of all manner of bakemeats for Pharaoh; and the birds did eat them out of the basket upon my head.

Had the baker told his dream first, the butler might have been discouraged, and have never told his; nor in this case would Joseph ever have been mentioned in the house of Pharaoh. Thus without destroying the freedom of human actions, does God control and dispose them, for the accomplishment of his own wise and holy purposes.—*Boothroyd.* See Chap. xli, 9.

KINE OUT OF THE RIVER.

Chap. xli, 2. And behold, there came up out of the river seven well-favored kine and fat-fleshed; and they fed in a meadow.

Kine came up out of the river. The cattle (of the buffalo kind, which alone are now used in agriculture, &c. in Egypt) spend much of the day immersed all but the nostrils in the waters of the Nile, to escape the heat and insects, which swarm in that country. A traveler seeing them come up out of the river, is forcibly reminded of this ancient description. See also Jolliffe.

WHY JOSEPH SHAVED HIMSELF.

Verse 14. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh.

Shaved. The Egyptians were not wont to let their beards grow as the Hebrews did; but shaved them, except in mourning or captivity. See *Herdotus. Rosenm.*

THE MAGICIANS CONDEMNED.

Verse 16. And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace.

Thus Joseph spake of the Lord and his statutes before kings and was not ashamed. By this modest and pious answer he tacitly condemned the pretended skill of the magicians, and endeavored to draw the king himself 'from lying vanities to the living God;' at the same time, renouncing all pretensions to superior sagacity.—*Scott.*

THE MIRACULOUS HARVEST.

Verse 47. And in the seven plentiful years the earth brought forth by handfuls.

An uncommon and vast increase. *Scott.*

A memorial of this remarkable event is preserved in a very ancient Egyptian coin, on which is represented a man reaping an abundant harvest.

BENEFIT your friends that they may love you still more dearly; benefit your enemies that they may become your friends.

Matt. xviii, 15-17.

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

CONTENTIONS among Christians, tend exceedingly to set the world against the Gospel; and as they must arise in this present state, among persons who are sanctified only in part, and who are liable both to give cause for anger, and to be angry without cause themselves, our Lord prescribed some rules for stopping the progress, and preventing the consequences of them, which could seldom fail of being effectual, if honestly and exactly followed. In case a man should be injured by a brother, a professed Christian, he ought not to go and complain of it to others, (as is commonly done, perhaps upon rumor,) thus inflaming his own resentment, and wounding his neighbor's reputation; but he ought to go privately, and in a gentle, yet plain and convincing manner, to state the matter, and shew him the injustice and unreasonableness of his conduct. If this produces the proper effect, (as it generally will with a true Christian,) and he sees and acknowledges his fault, then the offending brother is won over, gained and recovered from the tempter; and instead of an open breach, a cordial reconciliation takes place, and love is continued, nay increased. But if the private application fail of success, and the offender persist in his injury, and refuse reasonable terms of agreement, the offended party is next ordered to take with him one or two other Christian friends, who may hear and bear witness to the facts which are alleged, and the terms of accommodation proposed, that they may be reported to the church on more unexceptionable testimony. And if these witnesses determine the person to be faulty, and approve of the concession required; and he refuse to hearken to them, and persist in his injury, it will then be necessary to declare the matter more openly, not to the world, but to the church; i. e., to the ministers and disciples of Christ, that the injurious party may be solemnly censured and reprobated by them. And if he still refuse to submit, he ought thenceforth to be considered as a heathen man and a publican, and should be shunned by all pious Christians, that he may be ashamed, and excluded from their communion, till he give tokens of repentance.—*Scott's Notes.*

How careful should all Christians be, to preserve the peace as well as the purity of the church! Alas! many deem themselves injured, when in reality they have no cause to complain; and others have recourse to slander and litigation, and almost every other expedient, instead of trying the method which Christ enjoined upon all his disciples; and few in any place have uniformly followed the directions of our common Lord. Various corrupt maxims, customs, and reserves, prevent men from speaking privately to their offending brethren, and from referring their disputes to the arbitration of pious Christians; hence jealousies, resentments, contentions, and frivolous lawsuits, among professors of the gospel; and hence mutual criminations, and appeals in print to the world against each other, to the scandal of religion, and the insulting triumphs of its enemies! Surely we ought not to harbor so injurious an opinion of a professed Christian, as to think that he would not endure to be mildly expostulated with, when he had evidently done wrong! Surely we should prefer gaining, recovering, and conciliating our offending brother, to obtaining a victory over him, or exposing his character! And certainly he who has done injustice, and will not be induced to make moderate concessions and amendments, by private expostulations, or by the united judgment of Christians and ministers, has no right to be treated as a believer, till he repent, and do works meet for repentance." Harsher means should never be adopted, till milder have been tried without success.—*Scott's Practical Observations.*

WHERE IS TRUTH?—Bishop Bedell tells of a monk once preaching on "What is Truth?" who, after a great deal of discussion, cautiously drew from his pocket a copy of the New Testament, and said: "This only shall I say: I have found truth at last within the leaves of this book; but," said he, placing it quietly in his pocket, "it is prohibited."

HOW LONG!

"Behold I make all things new." Rev. xxi, 5.

Still do they linger—these slow-treading ages,
How long must we still bear their cold delay?
Streak after streak the glowing dawn presages;
And yet it breaks not—the expected day!

Each passing year with prophet lip has spoken,
"Prepare your praises, Earth awake and sing!"
But yet yon dome of blue remains unbroken;
No tidings yet of the descending King!

Darkness, still darkness;—nearer and yet nearer
The lightning gleams, the sea's scorched billows
moan;
And the sere leaf of earth is growing sorer;—
Creation droops and heaves a bitter groan.

O storm and earthquake,—wind and warning thun-
der,
Your hour is coming;—one wild outburst more,
One other day of war, and wreck, and plunder,
And then—your desolating reign is o'er.

These plains are not your battle-fields forever;
The glassy deep was never made for you;
These mountains were not made for you to shiver;
These buds were not for your rude hand to strew!

Flee! and give back to earth its verdant gladness,
The unsoiled freshness of its balmy dew!
Take hence your sackcloth with its gloomy sadness,
And let the wrinkled skies their youth renew!

Give back that day of days—the seventh, and fair-
est,—
When, like a gem new-set, earth flung afar
Her glory,—of creation's gems the rarest,—
Sparkling in beauty to each kindred star!

Come back! thou holy love—so rudely banished,
When evil came, and hate, and fear, and wrong!
Return thou joyous light,—so quickly vanished—
Revive, thou life that death has quenched so long!

Re-fix—re-knit the chain so harshly broken,
That bound our lower orb to your bright heav-
ens;—
Hang out on high the long-desired token—
The sign of earth renewed and man forgiven!

Withdraw the veil that has for ages hidden
That world of brightness from our lower sphere!
Renew the fellowship so long forbidden!—
O God! Thyself take up thy dwelling here!—*Sol.*

THE EXPECTED STAR SHOWER OF NOV.
13th, 1867.

WOULD you like to see a great shower of falling stars, such as that wonderful "rain of fire" which astonished and alarmed the world in 1833? Be on the look-out, then, on the night of the 13th and morning of the 14th of November, 1867. Another great shower is expected about that time, and, if it comes, you will be very sorry not to have seen it. It will be well to watch also on the night previous, as it is possible that the greatest display may occur then, instead of the 13th.

That these great star showers are periodic, is placed beyond a question, by their regular recurrence on certain dates and at certain intervals. Of the four great November showers, falling like rain in a rain-storm, in the lifetime of the present generation, and since the darkening of the sun in 1780, two of them, which were visible only from the eastern continent, occurred,—the first on the 13th of Nov., 1832; and the second on the 14th of Nov., 1866—just thirty-four years and one day apart. The two which were seen in America occurred,—the first on the 12th of Nov., 1799; and the second on the 13th of Nov. 1833; and these also were just thirty-four years and one day apart, and all occurred on the nights of the 12th-14th of November.

There is therefore much reason to look for a third grand shower in America at the end of another period of thirty-four years and one day,—that is, on the night of Nov. 13th-14th, 1867, or thereabout. And, as the great shower of 1832, which was seen only on the eastern continent, was followed the next year, 1833, by a greater one in America, so the grand shower of 1866 on the eastern continent, may be followed by a grander one in America in 1867.

Thirty years ago, Dr. Olbers, the great German

astronomer, who first drew attention to the periodicity of these showers, said:—"Perhaps the inhabitants of the earth must wait till 1867 before they see the wonderful phenomenon again in all its splendor, as in 1799 and 1833." And not a few of the astronomers of Europe are looking to the 13th of Nov., 1867, with the same expectation. But if the display shall be visible only in the western hemisphere, as we think it may, the European star-gazers will be disappointed in the same manner as the star-gazers in America were last year. A few days will determine.

Watch for it, dear reader, if you would behold one of the grandest of celestial phenomena, and one of the foretold "signs" by which we are to know that the coming of the Lord and "the end of the world" is drawing near.

W. B. HERRON.
Boston, Mass.

SECRET ORDERS.

THE general revival and almost universal popularity of the Secret Orders in this country, is undoubtedly one of the worst features and most dangerous symptoms of this age. You and I can remember the time when by the mere force of popular discussion, the lodge had become so unpopular, that a man who values his credit among his neighbors would as soon have been caught with a stolen sheep on his shoulder as with a masonic apron on his person. And we know, also, for we have stood by as witnesses, that this state of the popular mind has been reversed, and the dark orders rise everywhere.

"Hang out these banners on the outer wall," by no one right motive, truth, or reason addressed to the popular mind! No mass meeting has been called to reconsider the claims and do justice to the merits of the suppressed Lodges. No popular appeal, no public debates, such as everywhere attended and caused the revolution of the popular mind against Slavery, as also against Popery in Luther's days, and indeed every good cause which has prevailed since man was placed on earth! nothing of all these.

But the Lodges have crept back into our towns and villages like the brothels which are the Scriptural symbols of all spurious rites and worship; by night, by silence, by secrecy, by hints, by innuendoes, by lures addressed to lusts, and not by arguments addressed to the understanding.

The only semblance of argument I have heard, and which has ventured to stand out and challenge our scrutiny, has been that "our poor soldiers were safer, and surer of favors, if taken prisoners in our late war, for being Masons."

And yet with harlot facility of affirming and denying the same thing in the same breath, the same persons who justify our soldiers in lodge-joining, with the hope of favors from traitors and rebels, will spurn the idea that loyal Masons would show favor to rebel Masons to the injury of the country! Whereas, as a rule, the rebels were far more in earnest in their treason than our men were in their loyalty. So, either the lure of hopes for protection and favor from rebel lodge-men was a swindling falsehood used to fill the lodges with our troops, or the same powerful cause which could change traitors into friends to loyal soldiers must have made loyal men friends to traitors and so protected Lee's house; guarded rebel property; turned our troops into rebel sentinels over houses whose inmates shot them like dogs while they were doing dog-service for them; nay, the same secret power has been, and, as Thaddeus Stevens intimated, is still mighty enough to shield Andrew Johnson from impeachment and Jefferson Davis from the gallows!

As a Christian, I have little to do with these things but to mourn over the crime, treason and danger which they imply. Still, as Christians, we shut not our eyes to what is going on in the world around us.

My dear brother, surely these are the last days, and

"When God resolves to scourge a nation's sins,
'Tis in the church the leprosy begins."

Be it ours to follow Christ in his cleansing of his temple. The mightiest power on earth to manage mind is to day, and ever has been, sham solemn rites, debauching conscience with spurious, solemn obligations, which,

excluding Christ, really belong to the god of this world who is Satan!

My dear brother, some earnest Christians in these parts are moving for a convention to call our nation to prayer that this dark incubus may be shaken off from the churches of Christ. Cannot such a national Convention be held?

Yours very respectfully, in Christ, and for a pure Christianity.—*Pres. Blanchard in Earnest Christian.*

DIED POOR.

"It was a sad funeral to me," said the speaker, "the saddest I have attended for years."

"That of Edmonson?"

"Yes."

"How did he die?"

"Poor, poor as poverty; his life was one long struggle with the world, and at every disadvantage. Fortune mocked him all the while with golden promises that were destined to never know fulfillment."

"Yet he was patient and enduring," remarked one of the company.

"Patient as a Christian—enduring as a martyr," was answered. "Poor man! He was worthy of a better fate. He ought to have succeeded, for he deserved success."

"Did he not succeed?" questioned the one who had spoken of his perseverance and endurance.

"No, sir; he died poor, as I have just said. Nothing that he put his hand to ever succeeded. A strange fatality seemed to attend every enterprise."

"I was with him in his last moments," said the other, "and thought he died rich."

"No, he has left nothing behind," was replied. "The heirs will have no concern for the administration of the estate."

"He has left a good name," said one, "and that is something."

"And a legacy of good deeds, that were done in the name of humanity," remarked another.

"And precious examples," said another.

"Lessons of patience in suffering; of hope in adversity; of heavenly confidence when no sunbeams fell upon his bewildered path," was the testimony of another.

"And high trust, manly courage, heroic fortitude."

"Then he died rich!" was the emphatic declaration;

"richer than the millionaire, who went to his long home the same day, a miserable pauper in all but gold. A sad funeral, did you say? No, my friend, it was rather a triumphal procession! Did he not succeed? Why, his whole life was a series of successes. In every conflict he came off victor, and now the victor's crown awaits him. Any grasping, selfish soul may gather in money, and learn the art of keeping it; but not one in a hundred can bravely conquer in the battle of life, as Edmonson has conquered, and step forth from the ranks of men a Christian hero. No, no; he did not die poor, but rich—rich in neighborly love, and rich in celestial affections. And his heirs have an interest in the administration of the estate. A large property has been left, and let them see to it that they do not lose the precious things through false estimate and ignorant depreciation."

"You have a new way of estimating the wealth of a man," said the one who had at first expressed sympathy for the deceased.

"Is it not the right way? There are higher things to gain in this world than wealth that perishes; riches of priceless value, that ever reward the true merchant who trades for wisdom, buying it with the silver of truth and the gold of love. He dies rich who can take his treasures with him to the new land where he is to abide forever; and he who has to leave all behind on which he has placed affection, dies poor indeed. Our friend died richer than a Girard or an Astor; his monument is built of good deeds and noble examples. It will abide forever."—*T. S. Arthur.*

HAPPINESS is a state of discipline, and is only to be found in any considerable degree of purity and permanency (without which qualities it is unworthy of the name) in a regulated and harmonious mind, where religion is the charioteer, and reins, and guides, and moderates the mental courses in the great journey of life with a firm and masterly hand.

Historical Department.

Prophecy is History in Advance.

DR. NELSON'S VIEW OF THE ADVENT.

(Concluded.)

SEVENTEEN hundred years since, infidel writers were quibbling concerning the facts of history which had taken place, and which belonged to Daniel's prophecy. These particulars seemed to give unbelievers pain, and they endeavored to avoid the truthful inference by saying, that the prophecy must have been written later than the time of Nebuchadnezzar. What will those do who live so many centuries after this plea was first urged? What will they do with that part of the prediction which has been fulfilled during the last fifteen hundred years?

LIST OF HISTORIC ITEMS MENTIONED BY THE PROPHET IN THIS CHAPTER AS TAKING PLACE BETWEEN HIS DAY AND THE PRESENT TIME.

1. The dominion was taken from the Chaldeans, or the lion, and given to the Medes and Persians, or to the bear.

2. The conquests of the Medo-Persian empire were achieved in one direction, that is westwardly. The bear, it is said, "raised up itself on one side."

3. The bear, it is said, had "three ribs in the mouth of it, between the teeth of it." The Persians conquered the kingdoms of Babylon, of Lydia, and of Egypt. They oppressed them and devoured their revenues and their good things, as a ravenous beast does its prey.

4. The dominion was to be taken from the bear and given to another, the leopard. The Grecians conquered the Persians.

5. Alexander was said to conquer faster than others could march. His victories resembled an army flying through a nation, rather than encamping against it. The leopard had four wings on its back, representing the unusual rapidity with which the Macedonian dominion would be set up.

6. This beast had four heads. When Alexander died in his drunken revels at Babylon, his kingdom did not descend to his son, or to one or two of his officers; if so, this beast would have had one or two heads; but it was parted between four of his generals, and these four heads had dominion until the fourth beast was grown.

7. The fourth beast, the nameless beast, was to take dominion from the four-headed leopard, devouring and breaking in pieces.

8. This power, the Roman, was to be diverse from all the beasts before it. This is so strikingly understood by all who read only the alphabet of history, that I need not name the instances of dissimilarity.

9. That which this beast could not devour, it was to stamp with his feet. This has already been noticed.

10. It was to be divided into ten kingdoms, represented by the ten horns.

11. This division into ten was to take place exclusive of the Chaldean, Persian, and Macedonian territories; for these beasts, after losing dominion, were still to exist for a season and a time.

12. There was to come up among the ten a little horn, the eleventh horn.

13. This little horn was to pluck up three others by the roots. The bishop of Rome took hold on three kingdoms, denoted by his triple crown which he wears, and has kept them ever since. He did not take hold on four small kingdoms, for that would have been to pluck up four horns by the root.

14. This little horn was to be watchful, sagacious, and cunning. Every page of his history explains this.

15. High-sounding threats, great, swelling words, a mouth speaking great things, a look more stout than his fellows, etc., were to be his characteristics. Whoever will read but half a volume of European history since the pope wore the triple crown, will be at no loss respecting the great words against the Most High.

16. He was to be diverse from the first kings. He was a clerical officer.

17. He was to "wear out the saints of the Most

High." If we but knew how many hundred thousand he put to death, of the most humble-walking and holy-living people on earth, a work that did not cease for more than a thousand years, we should say that he certainly did wear out the saints of the Most High, if such a thing has ever occurred since the gospel was preached.

18. He was to "think to change times and laws." "Hath not the papal power arrogated the prerogative of making times holy or unholy, contrary to the word of God? He hath commanded men everywhere to abstain from meat and cease from work, when God required no such thing, and has multiplied his holy days, till scarcely four of the six working days have been left for man's labor. At the same time he hath licensed intemperance and excess on his festivals and carnivals, and authorized licentious diversions on the Lord's own holy day. He hath pretended to change God's laws, or to dispense with obedience to them, that his own new laws might be observed; forbidding to marry, and licensing fornication, and many things of this sort."—*Scott*. He has indeed thought to change times and laws, as no one else ever did.

19. His career was to continue for twelve hundred and sixty years—for one thousand two hundred and threescore days; for a time and times and the dividing of time; for forty and two months. Many praying people think the judgment is now sitting, or about to sit.

20. The last item is yet to take place. It is to come to pass hereafter. "One like the Son of Man," yea, one who was once born one of the sons of men, will take possession of the whole earth. His kingdom will never be overturned. The greatness of the kingdoms under the whole heaven shall be given to people of the saints of the Most High.

The prophet having been very accurate in the first nineteen particulars, and in others not noticed, I, for my part, can credit him for the twentieth. He who can see a train of events so plainly as to picture the outlines of twenty-three centuries, can, with the same assistance, see a century further. The Lord will reign; let the earth rejoice. Who will not clap their hands?

SECOND APPLICATION. If men did not love darkness rather than light, no one would ever have supposed, that for many long centuries prediction and subsequent facts happened to fit each other. We may safely say to these worshipers of chance, "My dear friend, according to the same kind of casualty which you have been naming, God will happen to burn up the world, and it will chance that you will be called before his judgment throne, and there examined severely concerning your present conduct toward a bleeding Saviour."

LITTLE THINGS.

"He that contemneth small things shall fall by little and little." Ecclesiasticus xix, 1.

Although this is not the declaration of an inspired writer, yet it is certainly the language of wisdom and experience, and is well worthy attentive consideration. If it had been asserted that he that despiseth small things shall fall suddenly and immediately, it might have been considered a more formidable threat. But in fact, the peril of a person of the disposition here described, is greatly increased by the gradual nature of his decline. No danger is greater than that which approaches us by imperceptible steps; since we are not then likely to place ourselves in the posture of defense. Thus, if all the ill consequences of a bad habit were experienced at the very commencement of it, there is scarcely any one so weak or so indulgent, but would summon strength of mind enough to break it off at the outset. Could a person but glance at the future extent and the massy strength of that chain which he is forming for himself, link by link, in every indulgence of an evil habit, he would instantly snap it asunder. But neither seeing this, nor believing the testimony made by the universal experience of others, he proceeds despising such small things, till his fall is inevitable and great.

Temptation in its earlier approaches, is comparatively weak; and a slight effort, a trifling sacrifice, would then be sufficient to overcome it. This is the time, the happy, the favorable opportunity; and he who sees the importance, or (if we might be allowed the expression) the magnitude of small things, will then conquer. With what keen remorse have such seasons been looked back upon by elderly persons now bound down by "twice ten thousand chains," who lament in hardened impotence, that, when it would have been easy when a trifling act of self denial, when a momentary deference to principle and conscience would have sufficed, they despised the small transgression and thus commenced their gradual but certain thralldom.

Observe this most affecting and lamentable sight, an old person in the slavery of sin; and inquire how he became so hopelessly enthralled; and he must confess it was by *little and little*. The declension was so gradual, that it is only by looking back to what he was, that he can tell how far he has fallen.

There was a time when he possessed sensibility, when he dreaded vice; when he felt a respect for moral excellence, and even desired to possess it. But despising small things, whether good or evil, he neglected those early movements of his mind toward goodness; as well as his trifling deviations from it, and thus became what he is.

It is very possible that persons of feeble characters, and possessed of no new strength or energy of mind, may under the influence of sudden excitement, make a noble sacrifice or resist a forcible temptation; but as it has been often remarked, greatness of mind is apparent on little rather than on great occasions. True magnanimity considers no duty too small to be punctually and properly discharged, no indulgence so trivial that it may be indolently yielded to.

In the management of the temper, on which our own comfort, as well as that of all around us, so much depends, nothing effective will be done but by a watchful attention to *little things*. The temper is oftener ruffled by slight provocations than by great and serious injuries. Now if because they are slight we think it not worth while to resist them; if we suffer a cloud to pass over the brow on every such occasion, the result will be, (for such occasions are of daily occurrence) that by little these clouds will gather and rest there. A morose or a fretful temper will be fixed upon us; and all power of self government will be lost. If on the contrary, a resolute determination had been made, at first, not to yield to these small and frequent invitations, this effort, continued day after day, would soon have strengthened into a good habit; rendering it not only pleasant but easy, ever after, to exercise forbearance, and to give the "soft answer that turneth away wrath."

It is in small things that brotherly kindness and charity chiefly consist. Little attentions; trifling, but perpetual acts of self denial, a minute consultation of the wants and wishes, tastes and tempers of others; an imperceptible delicacy in avoiding what will give pain;—these are the small things that diffuse peace and love wherever they are exercised, and which outweigh a thousand acts of showy heroism. That which requires the greatest effort is the greatest charity; and it is beyond comparison a greater exertion to keep a daily and hourly watch and restraint upon ourselves for the sake of others, than to summon our whole stock of forbearance or benevolence once or twice in our lives, in order to perform some deeds of munificence, or to forgive a great injury. "Take up your cross daily," our Lord says,—it is but a light one, indeed, but shall we on that account despise it?

The truth of the assertion contained in these words, might be illustrated in a great variety of instances. It is applicable, indeed, to all the evil courses and inveterate habits of wickedness and profaneness that disgrace society. Habits of profusion are commonly formed by thinking little of small indulgences, of trifling, but needless expenses. More fortunes have been squandered, by *little and little*, than by large and extravagant sums:—the aggregate of such expenses at the year's end, or at seven years' end, would surprise and alarm many a sanguine and uncalculating

spendthrift. Nor is it less true, that a covetous and miserly temper is formed by the same gradual process; by petty savings and little acts of meanness.

But that fall, which is at once the most frequent, and the most lamentable, is from the restraints of a religious education. This is a gradual and insensible decline generally. A young person who has been trained to the habit of private prayer is, on some occasion, tempted to omit it, it is but a *small* thing, he thinks to pass it but once; but another occasion, still more pressing, soon presents itself. The conscience slightly as it was wounded in the first place, puts in a still feeblere remonstrance now; and every time it occurs in future, its voice will become less distinct. In the mean time other religious duties will be neglected in the same proportion. Thus, by little and little, the conscience becomes insensible, till the individual has fallen so far as to live without calling upon God, and to forget the value of the soul. And all this chiefly arises from the delusion of supposing that the little temptation, to which we yield to-day, we shall have more strength or more willingness, to resist to-morrow, a supposition which is directly the reverse of the truth, and contrary to universal observation and experience.

There can be no appearance more hopeful and promising in childhood and youth than a tenderness of conscience respecting *small things*! A child who is never inclined to plead excuses for what is known to be wrong, by saying, "Is it not a little one?" who resists an improper thought, forbids a hasty word, who fears the slightest deviation from the truth, bids fair to rise, by gradual, but certain steps, to true excellence.

But whatever may be our view of the subject, it is certain that God does not, in any sense, condemn *small things*. He looks at motives more than at actions; at thoughts more than at words; and by these we shall be judged. And let us be thankful that "He does not despise the day of small things;"—the bruised reed, the smoking flax, the grain of mustard seed, the little leaven;—over these small beginnings he watches with patient and gracious care, till, by little and little they attain to perfection.—*Contributions of 22, by the late Jane Taylor.*

DANGER, DANGER.

"Go forward, press onward, a moment's delay
May thicken the shadows that rise o'er your way.
This waiting and wasting the summers that fly,
Will leave you a sluggard, to linger and die."

DANGER? Certainly! imminent. Go on, on, else you are gone. What, stop short of salvation, full, entire, complete? How dare you, when it is for you, purchased at a price infinite? You believe in the conquest of sin triumphantly, every sin; and yet you stop short of it. Why suffer the Canaanites to dwell in the land? Has not God told you to destroy them, root and branch, forthwith, and not suffer them to live or breathe? Die they must, else you die. You conquer or are conquered! You triumph or they triumph! Your sins are pardoned. Your soul is converted. You love the truth. Praise the Lord for this.

Furthermore, you believe it your duty and privilege to rise above the world; be steadfast unmoveable, always abounding, rejoice evermore, pray without ceasing, in everything give thanks. That perfect love is attainable in this life. That "holiness to the Lord" should be your motto, written on your forehead, gate and door post. And yet you linger, stop short of it. The pearl of great price is not yours. The baptismal power is not yours. The tongue of fire is not yours. You know your duty and do it not. What is this but robbery! robbing God, your own soul; you stumble yourself; you stumble others. What is the cause of the numerous backslidings, and apostasies? the crucifying of the Lord of glory afresh? the pernicious errors that are flooding the land? error on error, mischief on mischief, ruin on ruin, damnation on damnation? fires that burn to the lowest hell? Have not all these, and yet more, resulted from halting between two opinions, stopping short of the high and holy calling, the faith of assurance? You ac-

knowledge the present low state of Zion, her dead, stupid, lifeless formality, and the cause is, you know, the lack of consecration, a faith that works by love and purifies the heart.

And here you are still halting between two opinions, exposed to these dangers, a stumbler of stumblers. Instead of being a blind guide, as you are, a wall of offence, a stumbling stone, think how much you might do; what glory to Jesus you could bring; what a sparkling crown might be yours, were you to obey God, take him at his word, follow on, and on, to light on light, hope on hope, joy on joy, salvation on salvation, glory on glory!

Christian perfection is the perfection of the Christian graces. This also we wish, even your perfection. Christ died to procure it. He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Titus ii, 14. "The blood of Jesus Christ, his son cleanseth us from all sin." 1 John i, 7. The Holy Spirit is waiting to impart it. He is frequently called the Holy Spirit, not because he is more holy than the Father and the Son, but because it is his office to communicate holiness. 1 Peter ii, 22. The Word is the instrument which the Spirit employs to effect it: "Sanctify them through thy truth, thy word is truth." John xvii, 17. "Now ye are clean through the word which I have spoken unto you." John xv, 3. "That the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii, 17. The ministry has been established to promote it. "He gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv, 11, 12.

God commands it: "Walk before me and be thou perfect." Gen. xvii, 1. "Be ye therefore perfect even as your Father, which is in Heaven, is perfect." God promises it. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you." Ezek. xxxvi, 25. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. v, 6.

There are many examples of it recorded in the Scriptures. It will secure your safety. If you do these things ye shall never fall. It will conduce to your peace and triumph in death. "Mark the perfect man, and behold the upright; for the end of that man is peace." Psa. xxxvii, 37. "Lo an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ." 2 Peter i, 11. It will qualify you for an exalted station in Heaven. "He that soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." 2 Cor. ix, 6. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." Dan. xii, 3.

Must have this superlative grace? Assuredly. How can you, how dare you, delay, live and breathe an instant, without laying your whole being on the altar, and receive the baptism of the Holy Spirit? Read, write, pray, preach, testify for Jesus, and give thanks as you ought? open your lips at all, as the Lord requires, without this holy unction, this overflowing grace? Impossible. Rejoice evermore, pray without ceasing, as God commands, give thanks always, be careful for nothing, glorify your heavenly Father in every relation of life, without this tongue of fire? Never—never.

Must have it? Unquestionably, brother. Why hesitate a single moment? You do it at your peril. God commands you to present your body a *living sacrifice*, holy, acceptable unto him, which is your reasonable service; to be steadfast, unmoveable, always abounding, to be strong in the Lord, and in the power of his might;—to be filled with the Spirit. It is your duty, your privilege, to obey God, have respect unto *all* his commandments, especially touching a holy, consecrated life. It is as much your duty to put on the whole armor of God, to be wholly and unreservedly given up to his service, as it is for any sinner to repent, turn from his great wickedness and open rebellion against the Most High. How can you, with any degree of

consistency, warn impenitent sinners to turn from their wicked ways, flee the wrath to come, while you are living in open disobedience to a plain and positive precept? "*Be ye holy, for I am holy.*" The command to be holy *now*, to cleanse ourselves from all filthiness of the flesh and spirit, is just as plain and positive as the command to repent and believe in the Lord Jesus Christ. Beloved, it is not optional whether you will, or will not, obey God in this holy, consecrated life; you are solemnly *bound* to do it, as a matter of positive requisition. The voice is louder than *SEVEN THUNDERS* from high heaven, "*wash, and make you clean.*"

"Sanctify the Lord God in your hearts." Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Your usefulness, your happiness, your safety, your eternal life, pend on this obedience. It is God that speaks, not man. Moreover, there are no lions in the way, no giants, the sons of Anak; the pathway is open, the wayfaring man, though a fool, need not err therein. Touching this baptismal fire, the promises are ample. The Spirit is given to profit withal. The Spirit and the bride say, Come, and whosoever will, let him come. Brother, sister, will you have it? will you accept this offered mercy—this purchased salvation from all sin? Will you comply with the conditions, lay all upon the altar, give up all for Christ, bring all the tithes into the store-house, take God at his word? Will you do it? Will you do it *now*? Will you?

To obtain this blessing when all is on the altar, a holy, unyielding violence of faith or humble trust in God is necessary. Let that described by the poet be yours:

"Fix'd on this ground will I remain,
Though my heart fail and flesh decay;
This anchor shall my soul sustain,
When earth's foundations melt away;
Mercy's full power I then shall prove,
Loved with an everlasting love!"

Rest now and forever here, and you are *now*, and shall eternally be, the saved of the Lord.

D. F. NEWTON.

OUR MERCIES.

THE talents which we have received are many and great. What people breathing on earth have had plainer instruction, or more forcible persuasions, or more constant admonitions, in season and out of season? Sermons, till we have been weary of them; and Sabbaths, till we profaned them? Excellent books in such plenty that we know not which to read? What people have had God so near them, or have seen so much of Christ crucified before their eyes, or have had Heaven and hell so open unto them? What speed should such a people make for Heaven? How should they fly that are thus winged! And how swiftly should they sail that have wind and tide to help them! A small measure of grace becometh not such a people, nor will an ordinary diligence in the work of God excuse them. All our lives have been filled with mercies. God has mercifully poured out upon us the riches of sea and land, of heaven and earth. We are fed and clothed with mercy. We have mercies within and without. To number them, is to count the stars and the sands of the seashore. If there be any difference betwixt hell and earth—yea, or Heaven and earth—then certainly we have received mercy. If the blood of the Son of God be mercy, then we are engaged to God by mercy. Shall God think nothing too much or too good for us, and shall we think all too much that we do for him? When I compare my slow and unprofitable life with the frequent and wonderful mercies received, it shames me, it silences me, and leaves me inexcusable.—*Christian Treasury.*

WELL ANSWERED.—A person who suspected that a minister of his acquaintance was not truly a Calvinist, went to him and said: "Sir, I am told you are against the perseverance of the saints." "Not I, indeed," answered he; "it's the perseverance of the sinners that I oppose." "But that is not a satisfactory answer, sir. Do you think that a child of God cannot fall very low and yet be restored?" He replied: "I think it will be very dangerous to try the experiment!"

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 12, 1867.

URIAH SMITH, EDITOR.

WHAT IS YOUR MOTIVE?

You wish with all your heart the success and triumph of present truth? Why? There are many reasons which are laudable and good, but there is one particular in which there may be danger of our cherishing a wrong spirit, and to this we therefore wish to call attention.

To those who are whole-hearted in the truth, nothing upon earth is more precious than this cause. Their best interests center upon it. The strongest cords of their love entwine around it. Their hopes are bound up in it. In its prosperity they rejoice; in its adversity they mourn. The toils and sacrifices necessary to carry it forward, they welcome as desirable burdens to bear for its advancement.

But this cause has its foes. Its promulgation has developed an unusual number of the same characters from whom Paul prayed to be delivered, and whom he styles "unreasonable and wicked men." These are bitter in their opposition to this work. They labor to arrest its progress. Over every indication of its decline, they raise a shout of exultation. They predict its failure. They greedily seek for flaws in the private lives or public walks of its defenders. And they would fain persuade themselves and others that our course is folly, and our hope a phantom.

Now it would be very much in accordance with human nature for personal feelings to arise in our hearts against such individuals, and for us to wish for the success of this work for the gratification of these feelings, that their mouths might be stopped, their folly be made manifest, and we feel that a triumph had been achieved over the enemies of the truth.

If any of us are in any degree inclined to such feelings, let us immediately commence to guard against them. We know the truth is destined to triumph, and we desire its immediate advancement; but there is a better motive for this than the one above-mentioned. This is the last message of mercy to a perishing world; and sinners are lying all around us in darkness and danger. Carelessly and ignorantly they are hastening to the Judgment. They must be warned.

Then let us work and pray for the success of this cause, not that we may triumph over our opponents, but that souls may be saved, and God's name be thus glorified. This is the great object. This should be the all-absorbing motive. Let us make every other consideration subservient to this, seek to realize the value of souls, and their startling danger; and earnestly desire the prosperity of the cause of truth, that the warning may be wide spread, the honest receive the light, and so be saved in the impending day of the Lord Jesus.

VOICE OF THE WEST vs. ADVENT REVIEW.

THE Voice of the West has several times of late thrown out to its readers that the Review has ceased to exchange with it; intimating that it has been guilty of a great discourtesy; and it is sorry to state that it is not a "model of a Christian paper," &c. Under these circumstances it may be proper for us to state the facts in the case for the benefit of such of our readers as see the Voice, and who cannot fail to get a wrong impression from the representations of that paper. That some months ago we did withhold the Review as an exchange, is true; that we did it without cause or provocation, about which the Voice says nothing, is not true.

Some time last winter the Voice ceased to come to this Office. For four weeks we received none. Meanwhile we received a number of letters from different correspondents asking if we had seen such and such statements in the Voice, and if we designed to notice them. What the statements and articles referred to,

were, we could not tell, as they were in the missing numbers. We then wrote to the Office of the Voice, stating that for some reason that paper had failed to appear among our exchanges, and requesting the back numbers to such a date, if they had them to spare. In due time they were received, also the current number for the week in which we wrote, and then the paper again stopped coming. In three weeks we were again inquired of by a correspondent respecting articles in these last missing numbers of the Voice, but we had no way to find out what they were but to send to that Office again for them. To thus be obliged to write for every paper we wished to see, was extremely annoying to say the least. As the Voice was thus continually publishing from its correspondents attacks upon our positions, we thought best to have the paper, and then we wrote again, inclosing a year's subscription price, stating that the paper had not been received for three weeks, and that we had now concluded to subscribe for it, and that it might be sent to our address; also that we wished the missing back numbers. The paper then commenced coming to our address; but no notice was taken of our request for the missing numbers. None came, nor any explanation why they were not sent. We afterward got them by advertising through the Review for them.

At this point, not before, we ceased sending the Review as an exchange; and we did not think it would require any special discernment, to ascertain the reason why; for when it becomes necessary, in order to secure a paper, to subscribe for it, the sending of the Review as an exchange, is a gratuity which we are not "model" enough to continue. When the Voice commenced coming to our address on subscription, it also commenced again coming to the Review, but after a time ceased; which the Voice now says it does not consider any discourtesy. Certainly not. This is not where the discourtesy comes in.

On receiving the articles alluded to above, we found them to be only the contributions of an irate individual down in New Hampshire; who manifests the marvelous consistency of professing to love the Sabbath of the fourth commandment, and then falling into ecstasies over the attacks of its bitterest enemies, and bidding them Godspeed in their unholy work. We did not consider his communications worthy of any notice; nor has our mind changed in the least, though he has since in the same paper, made a very pugnacious flourish at us, by saying that it is because we dare not do it.

Another matter must be alluded to here, as we hope to have no occasion to refer to this subject again. The reader will remember a few weeks ago an article from W. C. A., reminding the Voice that we had not received the promised copy of the work of T. M. Preble on the Sabbath question, for the prospectus which we published in No. 8, present volume. The Voice thinks we should have stated that the probable reason that we failed to receive the work was because we failed to notify the publishers that the prospectus had been inserted. We supposed the Voice had access to the Review, as it goes to Buchanan, and from time to time items appearing in the Review have been quite promptly noticed in the Voice. As it appears that the Review was not seen by the managers of the Voice, it would not have been out of place for them to conform to the custom in such cases, and request a marked copy of the paper containing the notice, if it was inserted; in which case we should have sent it.

If at the expiration of our subscription, March 12, 1868, the Voice sees fit to exchange with the Review we shall be pleased to do so.

REPORT OF THE MAINE CONFERENCE.

THURSDAY EVENING, Oct. 31, we, with several others, went to Skowhegan to meet the friends who came on the cars. Among these we were happy to greet Bro. and Sr. White and Bro. Andrews. It gave me new courage to once more see these tried servants of God. Although we had read of the improved condition of Bro. W., yet we were not expecting to find him so much improved in every way. He seemed so cheerful and happy that we were reminded of former years. To God be all the glory.

Friday morning a large number of brethren and

sisters came in from all parts to attend the organization of the Conference. All appeared to have a deep interest in the cause of God, and to be willing to labor to advance it. A hard battle has been fought in this State over the subject of order. Many have had a wrong idea of organization, and a fear that our brethren who came to labor here wished to rule them. We have labored to remove all these unfounded fears, and were now rejoiced to see order established here with the hearty approval of all but a few disorderly spirits. Bro. White and Bro. Andrews favored us with their counsel and experience.

Sabbath evening Bro. and Sr. W. spoke with freedom to a full house of attentive listeners. This was the first time that they had ever visited this place, though but a few miles from his native town. Hence the people were anxious to see and hear them.

Sabbath morning we came together to enjoy a social meeting. Many good testimonies were given in favor of the truth. Some ideas advanced, and the manner in which some spoke, called forth from Bro. W. remarks to this effect: "Some who profess to worship God, show by their irreverent words and careless way of speaking in the house of God that they have no idea of the majesty of the Divine Being, and the solemnity of his worship. They speak about the great God as they would about a horse or any common thing. They seem to aim to call forth a laugh from the congregation by saying some odd or witty thing. This is all wrong, and an evil in the sight of God, that should not be countenanced among our people." These remarks were timely and much needed by some who profess to believe the truth. He also spoke with regard to the scattering, withering influence of disorder, and mentioned a notable instance of it. This stirred some very much, and it was thought to be unwise, severe, and out of order. But subsequent events proved it to be just what was needed.

At 10½ A. M., Bro. W. spoke on the subject of baptism, showing its nature, its use, and who are its proper candidates. It appeared very plain from Bible evidence which was introduced, that those who have been baptized and then have backslidden far from God, should be baptized again, when they again die to sin and begin again to live for Christ. But the most important point was, that those who were baptized while in error, and while breaking the law of God, should be re-baptized when they received the light of truth and begin to keep the law of God. This was made plain by many pointed arguments. We hope soon to see the effects of this discourse, and feel confident that we shall.

Sabbath afternoon Sr. W. spoke with her usual clearness and force upon the subject of health. She showed its importance, and its connection with the work of God in these last days. It was much needed here, as but few have adopted in full the Health Reform. Many realized its importance as they never did before, and resolved to take hold of it immediately.

On Sunday the house was crowded to overflowing, and some went away for want of room. It was thought that about five hundred found seats. Bro. W. spoke on the subject of the Law and Gospel. This was a deeply-interesting subject, and the Lord gave his servant clearness and power in presenting it. As we listened to him, it seemed to us that God had restored Bro. W. to more than his usual strength and clearness of thought. We hope and expect to see fruit of this labor here. In the afternoon Sr. W. spoke to the people on the subject of the humiliation, sufferings and glory of Christ. The Lord was in it. The falling tears told that it reached the heart. The gentle, convicting Spirit of God was there to soften the hearts of opposers and convince the inquirers. In the evening, she spoke on the subject of dress. This was listened to with deep interest by our brethren and sisters and many others. Much prejudice on this subject was removed, and its importance is beginning to be felt.

Thus closed the religious meetings of our first Conference in Maine. We can say emphatically that they were good. But to the cause, the business meetings were far more important. I know that there were some, who profess to be in the message, that would have given much to have kept Bro. and Sr. White

away. They thought that they did not need them nor their help. They "feared for the cause" if they should come. They feared that these servants of God who have led out in the work from its foundation, would not "use caution enough, and would hurt some one's feelings!" But, thank God, they came, and came in the Spirit of God, and came just in time to save the cause from reproach and confusion. Both of them fearlessly bore their testimony against wrongs, and against those who stood in the way of the work of God. It cut close and deep, and in some places where we did not look for it. But let every man be found wrong, rather than that the sacred work of God be reproached. Never before did I so fully realize the great importance of the gifts in the church, and never did I have so strong faith in them as now. Many, nay, nearly all, felt the same. *Thank God for the testimonies.* We also realized that God has laid upon Bro. W. a work that no other man could do. The cause needs all the gifts, each one in its place.

Deep wrongs had existed here which had gone unrebuked; murmurers and fault-finders had been listened to, feared, yielded to, and coaxed, till they were about to triumph. Sr. White pointed out these things with faithfulness, in the spirit of meekness. May the Lord ever spare them for their work. They labored, and not without effect, to impress the minds of the people with the exalted character of this work. It is not a common work, but a special work, a holy work, a searching work, a work for the Judgment. To bring it down on a level with the common religion of the times, to mix them together, will not do. The standard must be raised high. If men cannot come up to it, then let them turn away; for they would only be a curse to the cause if it be lowered to meet them. Make straight work, make clean work, and God will take care of the consequences. May the Lord give us holy boldness, and help us to fear more to offend God than rich and influential men. These men, if petted, and coaxed, and yielded to, are always a reproach and a hindrance to the cause. Let them come right or not come at all.

Well, this Conference has been a school to us which we shall not soon forget. We now confidently look for better times. "As many as I love I rebuke and chasten." For myself, I never felt so much confidence in the third angel's message as now; I never prized the gifts as now, never loved God's tried servants as now.

The faithful labors and continued care of our dear Bro. Andrews for the people, are appreciated by them. May the Lord help us to heed his many faithful admonitions to us.

D. M. CANRIGHT.

REPORT FROM OHIO.

My last report reached to Oct. 7, since which time I have been laboring alone in the vicinity of this place (Bowersville), Bro. Waggoner having gone north to attend the Quarterly Meetings. Oct. 9-13, I spent in a neighborhood near by, visiting and holding meetings, which served to allay some prejudice, and the minds of some were led to see that we had some foundation for the truths we advocate. During this time, on the Sabbath, I met with the few who have accepted the truth in Bowersville, gave them a discourse, after which a few testimonies were borne. This gave us encouragement, and we felt that our coming to this place was not in vain. The same day we organized a Bible Class, and since that a good interest has been manifested in the study of the prophecies and other portions of the Bible.

Oct. 14, the way opened for me to go to Port William, a small town about four miles from Bowersville, where I have been laboring almost constantly for three weeks. I gave them twenty lectures, while, during the same time, I met with the friends at Bowersville every Sabbath, preaching to them, and instructing them in their Bible Class.

The trustees of the Methodist Protestant church at Port William kindly granted me the privilege of occupying their house of worship for my meetings, for which they have my sincere and hearty thanks. Being deprived so often of going into meeting-houses of other denominations to hold meetings, we believe we are prepared to appreciate the kindness of those who grant us such a privilege.

Many that have listened to the plain points of present truth as they have been set before them, have become convinced of their duty, but have not yet sufficient moral courage to come out and take a full stand. I think we can safely say that three or four, if not more, will move out in all the truth, as the result of our meeting there. May the Lord bless the work, and carry it on in the hearts of those convicted of their duty.

Sabbath and first-day, Nov. 2 and 3, were good days with us here. I met with the little company in Bowersville on the Sabbath, and gave them a discourse on "The hope of all the Bible writers," proving them all to be "Second Adventists," that is, they all taught in harmony the doctrine of the second advent of Christ, and the resurrection and glory of the saints at that time. We also proved them all to be Seventh-day Adventists, for they all observed the Sabbath of the Lord. After this meeting we enjoyed a good Bible Class, and were much interested in tracing down the "prophetic periods," which showed us that we are now amid the scenes of the judgment of the saints. On first-day we went to Port William, where I gave a discourse on Baptism, or scriptural conversion, after which we baptized five who accompanied us from Bowersville.

Truly the Lord is good to those who put their trust in him. We ought to praise him as long as we live. Yes, let our lips praise him, and our souls magnify his holy name.

I. D. VAN HORN.

Bowersville, Ohio, Nov. 4, 1867.

SEVENTH-DAY ADVENTIST PUBLICATIONS.

SINCE it becomes the duty of every Christian to avail himself of every means of grace which the Lord in his infinite goodness has placed within our reach, certainly to neglect to use such means of grace is to bring upon ourselves spiritual leanness. Prominent among the means of grace with which God is blessing his people at the present time, are the papers and books that are being issued by the Seventh-day Adventist Publishing Association.

I cannot better bring out the ideas which I wish to present to the reader than by referring to a little of my personal experience, and thus show what changes may be wrought, under the blessing of God, by the issuing of these silent messengers.

It was about thirteen months ago that I first became acquainted with the little band of Seventh day Adventists at this place. At that time I was so ignorant of the present truth that when I first heard them talk about the "third angel's message," I was under the necessity of inquiring what they meant by that expression. At that time I was a tobacco-chewing, tea-drinking, pork-eating, nervous dyspeptic. To-day I have a tolerably correct idea of the general principles of present truth, and have abandoned the use of tobacco, tea, coffee, fleshmeats and many other hurtful things. Although the improvement in my health has not been so great as that in my habits, yet the change for the better is quite perceptible, and the tendency is still onward and upward. The change in my theological sentiments has been as great as that in my habits of living, and, as I think, equally for the better.

But what has brought about this wonderful change? I answer, it is due mainly, under the blessing of God, to Seventh-day Adventist publications. I would not ignore or undervalue the influence exerted by my brethren and sisters to bring about these good results; but where did they get their ideas with which they have been able to assist me? I answer, from the Review, Reformer, Instructor, and the little tracts and books that have from time to time been issued.

It is true, we may not immediately see the results of the seed thus sown, but as surely as the seed is good, just so surely will some of it find lodgment in good soil and bear fruit, "some thirty, some sixty, and some an hundred fold." There are at least two individuals among my acquaintances who came into the third angel's message by means of the Review having been accidentally thrown in their way. One of them was a postmaster, and became interested through looking over papers which the subscribers neglected to take from the office. While I was made sad to think that any one under this message should neglect to read so

valuable a paper, I rejoiced to find that those little missives had accomplished that whereunto they were sent. The other individual referred to was in the message several years in advance of all others in this section, his only preaching being such as he could obtain from the Review. But how the Review first found him out, is, even to this day, to him a mystery. Some one sent it to him for awhile, and he became interested, and as a result embraced the message. For several years he stood alone, like ancient Noah, declaring an unpopular truth. To-day there are within fifteen miles of him above thirty who are keeping all the commandments of God and the faith of Jesus, and are proclaiming His soon coming. I do not mean to convey the idea that these have all been brought in as the result of reading the Review, for the word has been preached first by Bro. Cornell, and subsequently by Bro. Rodman, but it is quite certain that their labors would have been much more effectual had the minds of the community been previously prepared by reading the papers and tracts which treat on the various truths that are being brought out under this message.

A circumstance that has come under my notice this morning will serve to illustrate the advantages that may be gained by a judicious circulation of our publications. Last evening I handed Dr. Jackson's valuable lecture on tobacco to a lad that works in the same place with myself. This morning the lad's father, who works in the room with me, and who is an inveterate tobacco chewer, called me to him, and told me that he had been reading Dr. Jackson's lecture, that he thought it was good common sense, and wound up by saying that he thought he should "wean off." Now, whether he stops chewing or not, one thing is sure—the lecture has sent conviction to the man's mind.

What is true of Dr. Jackson's lecture, is true of every book and tract published at the Review office. If people can be induced to read them, they are sure to carry conviction, and some of the seed sown will take root.

Oh! that the brethren were fully awake in this matter. Do we love our neighbor as ourselves? If so, then let us present to our neighbors the light which others have so kindly presented to us.

A word or two with regard to reading. Have you read all the books and tracts that are issued from the Battle Creek office? Do not say that you have no taste for reading, and cannot remember what you read. Create a taste. Cultivate memory. We are quite apt to eat when we are hungry. We are pretty sure to remember that which really interests us. You may have thought once that Graham flour made very coarse, dry bread; and that you did not derive the strength from it that you did from the less wholesome fine dust. But was the fault in the bread, or was it in your depraved appetite? The same is true with regard to Bible truth. It may not at first seem palatable, but persevere, and you will eventually come to love the truth, and to discover that your spiritual strength is being renewed.

Among the books recently published, I would notice: 1. *Thoughts on Revelation*. This is a book that will bear reading more than once. It should be in the possession of every person who has come into this message, and should not only be read but studied. Nearly every one of our little company read this work immediately after it was issued. We are now giving it a careful perusal at our weekly reading circle, an institution which we started a few weeks ago, and of which I can say, that it is becoming indispensable. 2. *The Ministration of Angels*. I have just finished reading this valuable work, and can heartily recommend it to all the readers of the Review. I have obtained from this book many valuable thoughts aside from the subject on which it treats. And last, though not least in importance, I would call attention to *Testimonies* Nos. 11, 12, and 13. Have you obtained copies of them? Have you read them? And, most important of all, have you resolved to live out all the faithful testimonies contained in them? "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore, be ye not unwise, but understanding what the will of the Lord is." Eph. v, 14-17.

J. S. MILLER.

Ashaway, R. I., Oct. 29, 1867.

ANGELS IN TEARS.

SUGGESTED ON READING TESTIMONY NO. 12.

ANGELS in tears! pray, tell me why
Such sacred tears should flow?
Answer, my soul! Ah! is it I
Caused angels grief to know?
Ah! why should angels grieve or weep,
All pure and sinless they—
Unless because they vigils keep
O'er mortals prone to stray?

Ah! sad the thought! an angel's face,
With bitter tears run down,
Lest I should fail to win the race,
And lose at last the crown!
Yes, angels grieve, and weep to know
That we unfaithful prove
To Him who called us here below
To share the joys above;

To Him who agonized in grief,
Such as no mortal knows;
That He might bring to us relief
From sin and all its woes;
To Him whose tears bedewed the ground,
His sweat ran down with blood,
Beneath our sins, ah! thus He groaned,
Thus wept the Son of God!

Then 'tis not strange that angels weep,
Those messengers of love,
Sent by our Lord to guard, and keep,
And lead our thoughts above.
But strange it is that we should prove
Unfaithful to our God;
Should grieve his Spirit, slight his love,
Who bought us with his blood.

Arise, my soul! arouse and pray.
See, angels weep for thee!
Watch and be sober, lest thou stray,
Or lack humility.
Let tears of deep contrition fall,
Let anguish break my heart,
Till thou, my Lord, possess it all,
And this vain world no part.

Till angels weep no more for me,
Nor turn in grief away;
Till they no sin in me shall see,
But whispering may say,
"We'll guard thee well both day and night,
And shield thee from all harm;
'Gainst principalities we fight,
Strengthened by God's own arm."

Oh! may they bear no ill report;
Unto the better land;
But be it their more blessed work
To cheer the little band,
Who keep the law, in faith, and love
Of Jesus, till he come
To take his waiting ones above,
Unto their glorious home.

And then may angels join the strain
Of harmony and love;
While they escort the blessed train
To seats prepared above;
To dwell with them no more to sin,
No more to suffer pain;
Oh! blessed they who enter in,
With Jesus Christ to reign.

M. WILCOX.

Tuscola Co., Mich.

THOUGHTS ON READING ISA. LI, 7, 8.

"HEARKEN unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment: and the worm shall eat them like wool: but my righteousness shall be forever, and my salvation from generation to generation." Here the Lord, by his prophet, addresses a people who *know* righteousness, in whose heart is his law; and exhorts them not to fear the reproach of man, nor be afraid of his revilings. Why? Because the moth shall eat him up as a garment, and the worm like wool. Says the Psalmist, "I have seen the wicked in great power, and spreading himself like a green bay tree, yet [notwithstanding his power] he passed away, and lo! he was not: yea, I sought him, but he could not be found."

Yes, the triumph is short, and the joy of the hypocrite but for a moment. Then why should we fear his

revilings, or tremble at the reproach of mortal man? why have we feared it? why do we still! Is it not because the eye of faith has become dim, and we have forgotten that man, whose reproach we feared, is as grass, and as the flower of grass shall perish? Do we, have we, not lost sight of the great *present* truth that the end of all things is at hand? and that the friendship of the world is enmity with God? Do we not, in seeking to please the unsanctified mind of man, by lowering the standard of true holiness, and fearing his revilings, lose sight of the exceeding great and precious promises God has given in his word? Do we not show by our works that we are not sanctified by the truths we profess, and forget that we are strangers and pilgrims in the earth, looking forward to a land, and for a city which hath foundations, whose builder and maker is God? And do we not show by our works that our affections are still *here*? not sanctified, but carnal?

Are we keeping or breaking the first great commandment: Thou shalt love the Lord thy God with all thy heart, with all thy soul, thy mind, might and strength? yes and the second also: Thou shalt love thy neighbor as thyself? What do our works teach? If we look to them we must acknowledge that we have had a name to live while we are or have been dead; we have sought the friendship of the world and feared their revilings, till we are in a place where we *do not know* the righteousness of God, and his law is *not* in our hearts.

Oh, is it not high time to awake out of sleep; to humble ourselves in the sight of God, and seek him with all our heart, till he pardons all our sins, and heals all our backslidings; that we may know for ourselves that we are in favor with God; that our unworthy names are written in the Lamb's book of life?

I believe it is the privilege and duty of every saint of God to seek and obtain a deep and living experience in the things of God now, not next week, next month, but *now*. We may know by experience that Jesus lives, and intercedes for us, that we are the children of God.

Oh, what a privilege, to be in favor with God. To be in a place where we may have the promise verified: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in Heaven."

Oh, let us arise and get out of the dangerous place we are in, seek the Lord with all the heart, and get so much of his Spirit and love in our hearts that the fear of man will vanish from our minds, the fear of God take its place, and by faith, and by seeking the glory of God, be able to rejoice and be glad, knowing that we have a reward in Heaven, and if we should be called to pass through severe and trying conflicts by the way, may we be so filled with the Spirit of God that we may, with the apostles of old, rejoice at the privilege of suffering with Christ.

Yes, we must cease to fear man's revilings, but sanctify the Lord God in our hearts, and keep his fear before our eyes; perfecting holiness in the fear of God, without which none shall see him; and get in our hearts his righteousness and salvation, which endureth forever.

ELVIRA B. STEVENSON.

Battle Creek.

GOD'S PROMISES ALL TO THE POOR.

"For he shall deliver the needy when he crieth; the poor also, and him that hath no helper." Ps. xii, 12. Though sung to the harp of a monarch, their divine melody is still as grateful to the humblest Christian thousands of years later, as they take up the soul-inspiring strain, and sing it over and over again in the house of their pilgrimage.

"He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he pay him again," are some of the goodly words spoken by one that chose neither riches, nor long life, but wisdom; and poor pilgrims down here in the nineteenth century still repeat them deliberately, as though the living waters were too rich to be hastily drank, and would long be tasting their sweetness.

The dark wing of sorrow may have long brooded o'er the path of the despised followers of the lowly Nazarene, but, thank God, the star of hope, which no temporal darkness can dim, gilds the loneliest night of the poor. When their fingers are worn and wearied in the cause of God, when an unselfish charity nerves them day by day, could the veil be lifted, we might hear it said as to the prodigal, "put a ring on their finger." And oh, how resplendent does that jewel shine in the sight of angels.

Yes, hands sanctified to God as well as lips, are beautiful in the sight of One who has chosen the poor to be rich in faith, and their fruit is precious to the Husbandman. It is to them that his promises flash out, like living pearls, strung purposely for them. And while earth's unsatisfied children are tossing on their beds of down, God's little ones are slumbering on his faithful bosom, rocked to sleep by sympathizing angels, instructed by dreams and visions of the night, forgetting their toil and scenes of glory, and beauty, awaking only to drink more deeply of the sacred stream.

Yes, there is one that knows all the dwellings of poverty, and children of want. That being that cares for the sparrow and clothes the spotless lily cares for the weary feet of the pilgrim strangers here, giving them, with their poverty and desertion, a peace, so calm, so deep, that all the storms of earth cannot disturb. They may be amid the fearful waves, but they are familiar with the voice of Him that walks upon the waters and whispers, Peace, be still. They know that voice. It is like the breaking in of light to the blind; or like the morning, when God rolls back the dark cloud.

The rich are not God's people; no bountiful promise drops like dew in their forsaken path; but if they remember aught of the word of God, it is, "Woe to them that are full now," &c.; "How hardly can a rich man," &c.; "Go to, now, ye rich," &c. But there are degrees of poverty. Some are made stewards, and if they will be almoners of God's bounty, if, instead of laying up their treasures on earth they give to the poor, become Dorcas, and make garments for the needy, God will reward them at the resurrection of the just, and they will find there is a profit in goodness, even here, and this promise, like some silvery song, will twine around their trusting hearts: "The blessing of the Lord, it maketh rich, and addeth no sorrow with it," implying that the riches of earth were closely connected with sorrow.

In imagination I seem to see Jesus, as he stood with his face lighted up with a glorious smile of tenderness, and with those sinless lips spake to the two wondering disciples, and said, "Go and show John, . . . the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up," and then added (as though the last clause was as remarkable and convincing of the truth of his Messiahship as the previous things which he had spoken), "The poor have the gospel preached to them." Undoubtedly John received their testimony with gladness, for he remembers that Isaiah had said, "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness; the meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

It is hard without faith to be poor, but when we understand that he has "chosen the poor," we are content. But who has chosen the poor? Not an earthly monarch, or a man that can die, but the great and mighty God, that taketh up the isles as a very little thing, and holds the waters in his hand; that builds up nations, and pulls down empires; that calls the stars by name, and spreads out his beautiful bow on the dark cloud, and sends the lightnings where he willeth. But for what has he chosen them? For kings and priests, and they are heirs to an inheritance that is incorruptible; that is under the whole heavens. Heirs to what it hath not entered into the heart of man to conceive; more costly and beautiful than here can be imagined; to a far more exceeding and eternal weight of glory; to golden harps and starry crowns; to an eternal and uninterrupted communion with our Father, Jesus, the angels, and all the pure and good

of earth; to immortality and eternal life. Oh! who would not be "the poor of this world, rich in faith, and heirs of the kingdom."

VESTA N. CUDWORTH.

THE BONDAGE OF POPULAR THEOLOGY.

UNWITTINGLY to themselves, and unconsciously to most who hear them, do our secular writers and speakers often evince a correctness in Bible doctrines which most religionists of our day would do well to observe and improve from. A newspaper correspondent, speaking back to us from over the water recently, used this expression: "Among you, where a sort of semi-spiritualism pervades all the churches," &c. This originated some inquiries in my mind, but the following, extracted from the recent speech of Gen. Sickles at Philadelphia, has aroused some thoughts that seek expression.

"Within the sound of my voice is the spot where the sublime truth was proclaimed, that all men are created free and equal! Upon this rock our republican institutions are built, and no power can prevail against it." Speaking of the brave comrades who had fallen, he says: "Their shrouded forms lie buried in many a forest, and like autumn leaves their nameless graves are numbered only by the recording angel. Let us sometimes listen to their sad voices, mournful as muffled drums, and heard through the yielding sod."

This sentiment sounds much more scriptural than one lately heard from a religious pulpit, when, in a glowing outburst, the dead were represented as "leaning over the battlements of Heaven, and beckoning with spiritual fingers, to dwellers upon earth." But this I mentioned incidentally as proof of my quotation from the newspaper correspondent; for the thought suggested, which I desired to express, was of Jesus making use of the same words in his address to Peter when he had eliminated the sublime truth, "Thou art the Christ, the Son of the living God." Matt. xvi, 16. Upon this rock, this sublime truth, that Jesus was "the Christ the Son of the Living God," which flesh and blood had not revealed to Peter, to-day the church of Christ firmly rests: and, blessed be God, the gates of hell shall not prevail against it, either through the machinations of Papal Rome, who would have Peter the rock, nor yet the misdirected efforts of those who follow in her footsteps, in mystifying and spiritualizing the teachings of God's word.

I refer now to that refined kind of cowardice, which makes one apprehensive of offending the prejudices of one's order, a sort of subtle bondage that prevents a clear vision, and correct judgment; so that the beaten track is scarcely deviated from, though it be unconsciously followed, by such as would be quick to resent an insinuation, that an unbiased judgment and appreciation were not exercised. When the secular speaker used the words, "Upon this rock is built," no one thinks of referring it otherwise than to the truth just pronounced; but in the Bible, so accustomed are most to unthinkingly following authorities, that it is at once applied to Peter. So too regarding the keys, as grave a mistake is often made: as if it were not equal to possessing the keys, (verse 19,) to have the honor of preaching the first gospel sermon of the kingdom, after Christ's ascension, and again the first sermon to the Gentiles, at the house of Cornelius, Acts x, 34-45—thus opening the kingdom to both the Jewish and Gentile world.

I have said "unthinkingly following authority:" not but what authority is good, if it be correct. Indeed, so willing am I to receive correct instruction, that I appropriate such wherever found, even as Elijah unhesitatingly received his daily food by the brook Cherith, from an unclean bird. But I sometimes hear instruction (?) from accredited sources, when I am ready to question the propriety of hearing even, without protest, to vindicate my right to the name of Protestant! and did, not long ago, on one such occasion, venture the remark, as I passed from the audience room, that it was a pity that there were not some Aquilla and Priscilla, to instruct the speaker in "the way of the Lord more perfectly."

MARY W. HOWARD.

Malone, N. Y., Oct. 1867.

SABBATH REFORM—WE MUST GO DEEPER.

THE present movement in favor of Sunday has not yet reached below the moral and civil elements of the question. It is, mainly, the present interests of the case, and the outward relations of man to man, which are discussed. Sabbath Reform, as related to God, first and most directly, finds no place in the "Excise Law" movement. This more superficial agitation will in time provoke deeper thought and more earnest discussion. The Godward side of the question will gradually come out, even through this agency. Meanwhile, our work is to press the higher view. We are to urge forward, and plead, for Sabbath Reform, not because one man may disturb another man on Sunday, but because the Church, as well as the world, is constantly disturbing and dishonoring God, in Sabbath-breaking. If the leaders in the non-Sabbath-keeping churches did not know the truth, it were not time to condemn them thus. Nor is it now time to condemn all. But so many as know the truth, and still continue to "break the commandment," and to "teach men so," are to be assured that they are among those who shall be "called least in the kingdom of Heaven," if not those who shall be "cast out," because they have led the people astray. We must realize that our mission is incomparable great and solemn. It was the work of the first Reformation to vindicate man's right to personal and direct salvation through Christ. It is the work of Sabbath reformers to vindicate the supremacy of God's law, and his right to receive all praise, and honor, and majesty.

"Revolutions never go backward," either as regards the people, or the truth, or God, who is the author of the one, and the father of the other. Each reform, as it brings us nearer to God, must necessarily teach us more perfectly what he requires—what is due him. True, it teaches also to obey "in spirit and in truth," and not in the mere rigidity of the letter. But it also teaches us that the spirit of truth, when clothed in words by its author, is always clothed rightly; and hence, that when we seek to change the "letter," we repress or destroy the "spirit."

Thus are we to accept our work as a people. We are to plead for the Sabbath-day, because with it, and with it alone, can the true idea of the Sabbath be preserved. We must plead for it because it is God's Sabbath, not ours, nor the Jew's. We are to discriminate between "Sunday desecration" and Sabbath-breaking," and know that our work is to plead, in word and in deed, against all Sabbath-breaking. To this we must come. We are too timid, half-hearted, hesitating. We need no mere feeling, impelling us to momentary rashness or uncharitableness. But we must learn that great missions call for great faith, great earnestness, and great deeds—deeds made great because done in favor of truths so great, far-reaching, and important.

If there be a man among those who read these lines, who yet thinks that this is idle talk, who is so bound to other things that he cannot spring to this our work, so deaf that he cannot hear God's voice calling us, so blind that he cannot see the "signs" around us, him I pity, him I warn. He ought to seek his God in repentance before he sleeps. I hope there is no one. I pray there may not be. All must be alive. All must work. Officers and laymen, young and old, brethren and sisters. It is time we became a "proselyting people," proselyting not to ourselves simply, but to truth. I plead for no narrow sectarian effort to gain membership. That is beneath us, unworthy of us. But a noble effort to bring men to the truth is eminently like Christ—is the noblest work of a Christian heart. Brethren, let us go deeper into this work, and by-and-by we shall be called to "come up higher."

A. H. L.—in Sabbath Recorder.

Liberality does not consist in good words, but in good works.

As the power of grace comes in at one door, the love of vice will go out at another.

Carefully avoid praising and disparaging yourself; the one is the part of a fool, the other is that of a coxcomb.

DISFELLOWSHIPED FOR KEEPING THE SABBATH.

THE object I have in offering the following lines for publication is that the public may know the real facts in the case; and also to promote, if possible, an interest in the study of the Holy Scriptures, on the part of those who may read them.

Sunday, April 9, 1865, I was voted out of the M. E. church after a membership of nearly 45 years, for the error, as they termed it, of keeping the seventh-day Sabbath. But if I understand it aright, I am keeping the same Sabbath the blessed Jesus kept. We read in Luke iv, 15-22, that he taught in their synagogues, and as his custom was, on the Sabbath stood up to read. There was delivered unto him a book of the Prophet Esaias, from which he read a prophecy concerning himself. Then he closed the book, and spake in such a manner as made the audience wonder at his gracious words.

This shows his connection with that church, and people. He also performed on the Sabbath many miracles, by healing, &c. And after justifying the conduct of his hungry disciples on the Sabbath, he says plainly, Mark xi, 27, 28: "The Sabbath was made for man, not man for the Sabbath;" and that the Son of Man is Lord also of it. I think these facts fully show which is the Lord's day. And the Son of Man speaks of no change, neither can I find a record of any change in the New Testament. Therefore I think it will best please him to keep the same day he kept. If I am in error, I would like to be converted by Bible facts.

With respect to the vote, it was the privilege of the church to disfellowship if they considered it their duty. I did not like to take the responsibility of withdrawing; for I approve of John Wesley's judgment and practice who did not leave the established church (Episcopalian), though he was greatly persecuted by some of the clergy for preaching a free salvation, and that by faith, with the witness of the Spirit.

I suffered somewhat in leaving the church; but rejoice that it was for the sake of him who pitied my lost condition, and became my Redeemer and Advocate. And when I think of his humility and patience while suffering the indignities of priests, scribes and Pharisees, my soul is humbled before him. I feel to confess my faults and transgressions, and rely on his merits for pardon and salvation. I also greatly desire to overcome evil, and in some degree to possess his meek and quiet spirit, and bear his lovely image.

I had no objection to the vote, but thought I was not scripturally treated on the occasion. Perhaps it was through ignorance. I think no one ever heard me find fault with the discipline, especially the general rules. I have often read them, regretting that they were not more regarded.

The first day of the week is not called the Sabbath in the Bible; but according to chapters 13, 15, 16, 17, and 18, of the Acts, we find the apostles' practice was in accordance with that of the Lord Jesus, in keeping the Sabbath, some twenty or thirty years after the resurrection.

ALMADEA WRIGHT.

Chateaugay, N. Y., Sept. 29, 1867.

CHARLES LAMB'S WARNING.

CHARLES LAMB, a genius and drunkard, tells his sad experience as a warning to young men, in the following language:

"The waters have gone over me. But out of the black depths, could I be heard, I would cry out to all those who have but set a foot in the perilous flood. Could the youth to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly-discovered paradise, look into my desolation and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction and have no power to stop it, and yet feel it all the way emanating from himself; to see all godliness emptied out of him, and yet not able to forget a time when it was otherwise; to bear about the piteous spectacle of his own ruin; could he see my fevered eye, feverish with last night's drinking, and feverishly looking for to-night's repetition of the folly; could he but feel the body of the death out of which I cry hourly with feeble outcry to be delivered—it were enough to make him dash the sparkling beverage to the earth in all the pride of its mantling temptation."

If you have a young friend who may be in danger of acquiring an appetite for strong drink, invite his attention to Charles Lamb's dreadful experience.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 12, 1867.

We present in another column an important article, headed, "He that contemneth small things shall fall by little and little." A great danger which is too often and by too many overlooked, is here mirrored in vivid colors before us. Reader, examine carefully yourself and your course, in the light of its words of wisdom. Sr. Hudson has our thanks for her pains in copying it for the Review.

THE excellent extract from Dr. Nelson's Cause and Cure, showing his views of the second advent, is concluded this week. In these days when so many Adventists have given themselves up to prophetic fantasies, and chimerical speculations, it is refreshing to read so clear and forcible a statement of some of the fundamental principles and sound theories upon which the proclamation of the first message was based, when the Spirit of God so signally accompanied the Advent movement. They look all the more valuable in contrast with the errors into which they have fallen who have departed from them. Let them be studied carefully.

HOG AND LIQUOR. We find the following villainous receipt in a religious exchange:

"How to cook a ham. Boil a ham for three hours, remove the skin, and trim it nicely, then rub into the fat a pound of powdered sugar, or as much as it will take up. The ham is then placed in a dripping pan, in which is put a pint of sherry, or other good wine, and put into the oven and baked very slowly for two hours. During the baking it is frequently basted with the wine. Try this, and we are confident you will say that you have never before eaten ham in its greatest perfection."

There! If the great Enemy of the human race is not the cook, we are sure that he could not fix up the above dish any more to his purpose. Dr. Clarke used to say that if he wished to sacrifice to the Devil, his offering would be a pig stuffed with tobacco! How much better is pig steeped in liquor? The scavenger of this dirty world, the living embodiment of scrofula, steamed up and intensified with an intoxicating liquid! What a compound! Could the pit itself invent a viler and more pernicious article to be used as food! Give our degenerate race such a diet as this, let it vitiate their blood, and set on fire of hell all their baser passions, and who will answer for temperance and morals? Yet a religious paper recommends to its patrons such an article of food, the tendency of which is to lead directly down to the black depths of intemperance, and blunt and blast all the moral sensibilities of our nature, because, forsooth, it tastes good to a depraved and perverted appetite. "Try it," it says, and promises that it will be found the "greatest perfection." Such advice may be given in ignorance, but it is none the less criminal.

MAINE CONFERENCE.

BUSINESS PROCEEDINGS OF THE FIRST ANNUAL SESSION OF THE SEVENTH-DAY ADVENTIST CONFERENCE OF THE STATE OF MAINE.

THE meeting was convened with the church at Norridgewock, Maine, November 1, 1867, in their commodious house of worship. The meeting was opened by prayer by Eld. James White. Eld. L. L. Howard was called to the chair, and H. C. Winslow was appointed secretary.

Credentials of the delegates were then called for, and the following churches were found to be represented; Portland, Falmouth, Hartland, Canaan, China, Cornville, Norridgewock, Topsham, Edington, Woodstock and Athens. After some remarks by Bro. White, all the brethren present who were members of churches in Maine were invited to take part in the deliberations of the meeting. Also Elds. Andrews, White and Canright, were requested by the meeting to its in Conference with the brethren.

A form of constitution, such as is adopted by the different State Conferences, was then presented by

Bro. Andrews, and after some discussion and explanations, was unanimously adopted one article at a time. The meeting then adjourned till 2 P. M.

AFTERNOON SESSION.

This session of the meeting was opened by prayer by Eld. J. N. Andrews. The following resolution was offered by Bro. White and unanimously adopted:

Resolved, That there be added a fifth section to article second, as follows. There shall be six lay members from different churches chosen annually by this Conference to act with the Executive Committee in auditing accounts and settling with ministers. The chair then appointed the following brethren, Charles Davis of Woodstock, W. A. Towle of Cornville, H. C. Winslow of Topsham, H. A. Weston of Portland, and Wm. J. Haynes of Norridgewock,—to act with the Executive Committee in settling with ministers.

OFFICERS OF THE CONFERENCE.

The following brethren were unanimously chosen as officers of the Conference. Eld. L. L. Howard, president, Elders J. B. Goodrich and C. Stratton to act with the president of the Conference as Executive Committee. Bro. H. C. Winslow, secretary, and Bro. W. A. Towle, treasurer.

The meeting then adjourned to first-day, 8 A. M.

THIRD SESSION.

This session opened by prayer by Eld. D. M. Canright.

Reports of ministers relative to their labors, receipts and expenditures were then called for and read, and referred to the auditing committee. Also reports from the several churches, relative to membership, Systematic Benevolence, and Spiritual condition, were called for and heard with a good degree of interest. Conference adjourned to second-day, 8 A. M.

FOURTH SESSION.

This session was opened by prayer by Eld. D. M. Canright; and after many practical, pointed and instructive remarks relative to the duties, dangers and responsibilities of ministers, by Bro. and Sr. White and Bro. Andrews, Elders L. L. Howard, J. B. Goodrich and Charles Stratton were received as ministers of the Conference, and Bro. A. Barnes was received as a licensed preacher. The following resolutions were then adopted.

SYSTEMATIC BENEVOLENCE.

Resolved, That it is the opinion of this Conference that the entire sum of Systematic Benevolence should be strictly and religiously expended in meeting the actual expenses of ministers while engaged in the work of the third message, excepting, however, necessary expenses of the Conference for printing minutes, blanks, &c., and the very few instances of assisting the Lord's suffering poor, who cannot properly receive this assistance in any other way.

SPIRITUAL GIFTS.

Resolved, That we express our faith in the perpetuity of Spiritual Gifts during the gospel dispensation, and our gratitude to God that he has intimately connected the spirit of prophecy with the proclamation of the third angel's message.

APPEAL TO MOTHERS.

Resolved, That we deem it important to call the attention of parents and guardians to the work of Sr. White, entitled, Appeal to Mothers; and that we earnestly invite them to place this work in the hands of such young persons as are under their care.

HEALTH REFORM.

Resolved, That we acknowledge the Health Reform as a proper exemplification of the subject of Christian temperance, and an important part of the great work of preparation for the Judgment.

REFORMED DRESS.

Resolved, That we recommend to our sisters the reformed dress as set forth in Testimony No. 12, and now in use to some extent among us.

Resolved, That we express our gratitude to God, and our thanks to Bro. and sister White for their timely visit to Maine, and their faithful labors during this Conference, and that we invite them to remain with us and labor as long as it seems good to them to stay, and we pledge ourselves to heed their faithful admonitions.

Resolved, That we will use our best endeavors to furnish them with a suitable horse and carriage for their use to travel from place to place while they remain in the State. Brethren G. W. Barker of Norridgewock, and S. B. Gowell of Portland were appointed a committee to see to this matter.

Resolved, That we tender our thanks to Eld. D. M. Canright for his past labors in this State, and earnestly desire him to remain, and continue his labors among us.

Resolved, That we express our thanks to the church and friends of the cause at Norridgewock, for cheerfully and liberally entertaining the many brethren and sisters who have attended this Conference.

Resolved, That the doings of this Conference be published in the Review, and also in pamphlet form in connection with the constitution of the Conference.

GENERAL REMARKS.

Sister White was invited to speak to the brethren, and was listened to with deep interest as she pointed out the dangers to which the cause was exposed in Maine as shown her more than two years since. She pointed out and faithfully exposed the wrongs of some present, both of preachers and people. She had warning for the erring and inexperienced, and words of comfort for the humble who manifested a desire to learn the ways of the Lord more perfectly. Brethren White, Andrews and Canright also said many things to the point. A deep and still deeper interest was manifested for the cause in Maine, and the Conference closed with feelings of freedom and encouragement. This was particularly true in the case of Bro. and sister White who had borne a heavy burden during the meeting in consequence of errors and wrongs among the brethren of their native state.

The Conference then adjourned to the call of the executive committee. All then joined while Bro. White gave thanks to God for His presence in all the sessions and religious services of the meeting.

L. L. HOWARD, Pres.

H. C. WINSLOW, Secretary.

"LOVEST THOU ME?"

AIR—"Nearer my God to thee."

Father the night is dark,
Lonely I stand;
Sad grows my trembling heart,
Give me thy hand.
Aye, Jesus speaks to me,
Have all forgotten thee?
In thine extremity,
Lovest thou me?

If on this desert strand,
Had sunbeams smiled,
Wouldst thou have sought my hand,
Poor tempted child?
When all was bright to thee,
Thou hadst forgotten me;
Now when all others flee,
Lovest thou me?

E'en to the very brim
With drops of bliss
I fill'd thy cup; to win
Thee by my grace.
Thou hast drank greedily,
But have forgotten me;
Now when thy cup is dry,
Lovest thou me?

And when my cloud obscured
Thy path so wild;
Still was thy faithful Lord
Near his lone child;
For I with grief did see,
Joy turned thy heart from me;
In thine extremity,
Thou lovest me.

VESTA N. CUDWORTH.

Springfield, Mass.

ARE THERE FEW THAT BE SAVED?

"THEN said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke xiii, 23, 24.

A very solemn remark is made in Testimony No. 13, that but a small portion of those who now profess the truth will be sanctified through it, and be saved. This, though calculated to awaken serious reflections, should not, I think, be a cause of discouragement to any. The Christian warfare is a great warfare—one of life or death. We might illustrate it by imagining ourselves in the forefront of a terrible battle in our country's defense. We know that the contest will be severe. To yield is certain death. Our captain informs us that but few can possibly escape death in

the contest before us,—our only safety lies in fighting our way through. Think ye, that valiant soldiers would lay down their armor, saying, "The captain says that but few will escape death; and I might as well yield now!" No, no; they would gird on their armor more closely, and prepare themselves for the dreadful encounter just before them, realizing that a great principle was at stake.

So should we, dear friends, nerve ourselves for the battle before us, and never shrink from duty now. We may have to pass through great tribulation, privation and suffering, but if we go ahead, glory awaits us; if we draw back, certain death and perdition is ours. But thank God, we may know in whom we trust. "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Let us, instead of drooping and despairing, praise God for a perfect Captain, and obey orders.

E. G. RUST.

Battle Creek, Mich.

WHAT SHALL I GET TO EAT?

How many times the anxious cook has asked herself this question; especially when about to prepare a meal for fashionable company. And in the majority of cases, no doubt, the question has been raised more with reference to what would suit the palate, than what would be nutritious, healthful, and life-preserving. With many, these are items of minor importance, while taste and appetite hold the highest point, and turn the scale in settling the question, What shall we eat?

Now if the great object of eating and drinking was to gratify the taste, and nature had no other demands to be satisfied therefrom, then might we say in the same thoughtless, heedless manner that thousands do, "Let us have something good to eat." Yea, we might adopt the Epicurean creed, "Let us eat and drink; for to-morrow we die."

But health reformers have a higher motive before them. They eat to preserve life; to give strength, mentally and physically. They eat to glorify God. If the Health Reform finds them blessed with health and strength, they should eat and drink with reference to the preservation of these. If they are invalids, they are to have their food prepared with reference to the recovery of these. Otherwise they are unworthy of the name of health reformers.

With these facts bearing upon the mind, I have desired for months to say a word to our friends relative to my diet when I come among you, that you may be relieved from all anxiety in regard to what I can eat with safety and real satisfaction, though I may have just come from the Health Institute.

And first I would say that such is the state of my digestive organs, that I cannot eat rich food. Rich pies and cakes, and highly-seasoned food, or bread prepared from fine flour I cannot eat without serious injury to myself. Restless nights, with suffering and debility of mind and body are the result if I do. Please, then, excuse us from these things.

But you ask, "What do you eat?" Answer. The principal articles of diet with me are, graham puddings, made of unbolted wheat flour and water, thoroughly cooked, and hard or soft biscuits, made of the same material, and both cooked without salt. These, with wholesome fruit, in its natural state, canned, or in the form of simple sauce, or made into plain pies, are what I most invariably choose, yet sometimes I use vegetables with a good relish, and no ill effects were it not for the seasoning, which in the majority of cases spoils them both for my taste and for the stomach. The salt which frequently finds its way into these dishes is, to me, an active poison; and you would perhaps hardly believe what I have suffered from eating of them when I have been assured that there was but a "very little salt there." Here is the difference. Your "very little" and my "very little," do not agree. Probably I should not use one-tenth part of the salt in food where I use it at all, that most families even among health reformers do.

Let us dear brethren and sisters, hasten to lay aside every unnecessary article of diet, and be in earnest to

heed the exhortation of the apostle: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." A. S. HUTCHINS.

POWER OF EXAMPLE.

"How much did you give to-day?"

"Ten cents."

"And ten last Sunday; you are getting liberal."

"But I mean to hold on for awhile."

"And why?"

"Mrs. C. and T. put nothing on the plate to day, or last Sunday either."

"And is that any reason why you should not? One Sunday there was only seventy cents from my class of twelve, and I gave fifty of that."

"Well, I am going to wait and let others take hold and do a little."

"It don't make any difference to me what others do; that is no excuse for me; I shall do my duty."

This conversation I heard not long ago between two individuals; and often since it has recurred to my mind. It led me to reflect on the influence our acts have upon others. Here was one willing to neglect duty because others failed to come up to the standard.

And is it not more or less so with all. Could we only see the influence one selfish or wrong act may exert, it would fill our minds with astonishment, and lead us to consider well our ways.

Christian friend, do you realize that some are looking to you as an example? That their very acts are but the reflection of your own? Others are looking to them and each to the other. They know that Christ is the perfect pattern; you profess to be following him, and they think it safe to follow you. Perhaps you have had greater experience or may possibly hold a more exalted place in the church, or may feel as if you were the least of all: but wherever you are your influence will be felt. Oh, be careful to cast it on the right side!

S. MCINTOSH.

Battle Creek.

A RECIPE FOR DESTROYING BED-BUGS. Seeing the "Hint to House-keepers" from Bro. Matteson, in Review No. 14, I send you the following recipe, which is an effectual remedy against the annoyance of bed-bugs, and which I hope may be made public for the benefit of all whom it may concern. M. W.

One ounce of quicksilver well mixed with the white of one common hen's egg, and applied to a bedstead (that is clear from dust) where the bugs are most likely to go, will prove effectual in destroying them, until it is washed or otherwise taken off, even if it should be ten years, no matter how often bugs may be brought into the house.

To prepare it, the egg and quicksilver should be put into a flat dish like a saucer; and a stick made flat and thin like a knife to beat it. While beating, the dish should stand where it will be kept about milk warm, as it will take about three hours to mix it cold, and about one hour if kept warm.

Caution: Children should not be allowed to touch it; but when dry, it will not easily rub off.

If any will try this remedy, and apply it this fall, I will warrant them no bugs next summer.

News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 7.

The Roman Invasion.—Garibaldi attacked and defeated. Paris, Nov. 4—Evening. The following intelligence is received here from Rome:

At 6 o'clock this morning the Papal troops, supported by the French forces, attacked Garibaldi at Monte Rotondo, and defeated him. Some say he is a prisoner, while others report that he was killed.

Half an hour after the attack commenced, Garibaldi, finding that his retreat was cut off, fought his way to the town of Monte Rotondo, where he was reinforced by some Italian troops, but, the French coming to the assistance of the Pontifical soldiers, he was beaten.

Another account. Paris, Nov. 5. The Moniteur publishes full particulars of the battle in Italy. The scene of the fight was near Tivoli. Three thousand of the insurgents were either killed, wounded or made prisoners. Garibaldi himself and his son Menotti

were captured at Terri and sent to Florence as prisoners of war.

Four thousand Garibaldians while on the march to reinforce the insurgents were stopped, disarmed and turned back. The greatest agitation prevails in Italy.

Napoleon's ultimatum. The ultimatum of Napoleon is to be answered by or before Thursday.

Berlin, Nov. 5—Evening. It is thought here that the recent defeat of General Garibaldi cancels the ultimatum of Napoleon.

Various rumors. London, Nov. 5—Evening. It is said that the Italians have repassed the frontier; it is also stated that Napoleon has received General Marmora the Italian Ambassador.

Arrival of Garibaldi at Spezzia. Geneva, Nov. 5. Garibaldi has arrived at Spezzia on board an Italian man-of-war, a prisoner in the hands of the Italian Government.

Great Britain.—Serious bread riots in Exeter, England. London, Nov. 5.—Noon. Serious bread riots occurred in Exeter, yesterday and to-day. Every meat and bread shop in the city has been sacked. At the date of the last despatches incendiary fires were breaking out in different parts of the town. There was much excitement, and the local authorities had petitioned government for troops to quell the disorder.

The Note to the Sultan of Turkey on the Eastern Question.—St. Petersburg, November 4. The *Journal de St. Petersburg* prints the official copy of a note from Russia, France, Prussia and Italy, to the Sultan of Turkey on the Eastern Question. After rehearsing the diplomatic representations which have from time to time been made to the Sublime Porte by the European Powers, jointly or singly, in favor of granting the demands of the Cretans and for a general amelioration of the condition of the Christians in the Ottoman Empire, all of which seem to have failed to make any impression, the note declares that the Great Powers will hold the Sultan answerable for rejecting their advice and responsible for whatever consequences may follow.

The Fenian Alarm.—Liverpool, November 4. The alarm about the Fenians in this city does not subside. Troops have been sent here and others are arriving. Sir Alfred Horsford, who was active and efficient in suppressing the outbreak in the South of Ireland, is in command of the military forces.

Armed Organizations in the South.—New York, Nov. 5. The World's special says: Numerous communications have been sent to the Executive from various quarters of the South, stating that armed organizations of colored persons are forming, and in some instances threatening the lives of the whites; that negro companies are drilling near Chain Bridge and other places in Virginia for the purpose of supporting Congress in the enforcement of the law to depose the President during impeachment. The matter has been referred to Gen. Grant. No authority for organizing such companies has been given by the War Department. It is understood that the President has ordered Gen. Grant to take steps to disband and suppress them.

Announcement of Peace with the Indians.—St. Louis, Nov. 5. Gen. Sherman has issued a military order announcing that peace has been made with the Kiowa, Comanche, Apache, Cheyenne and Arapahoe Indians. The General then says: "The hostilities heretofore existing on the part of the troops will cease. The treaty guaranteeing to the Indians the right to hunt game in certain limits in Kansas, Nebraska, and Colorado is to be respected. Indians hunting are to be treated in a friendly spirit. The troops required to be kept with the Indians are authorized to be used if necessary, to restrain actions of violence against the Indians, trading with them without license, or doing anything calculated to distress the pacific relations."

Mexico.

The election of Juarez as President of Mexico by a large majority ought to determine the peace of that distracted country for the rest of his term at all events. But it would be folly to predict such a pacification. If foreign aggression is capable of teaching them any thing, it ought to teach them unity. General Diaz, the competitor of Juarez, is a popular man and has displayed fervent patriotism. He will undoubtedly submit to his defeat, and if any disturbance arises it will probably come from the restless, bigoted church party, utterly defeated in the defeat of Napoleon and Maximilian, but devoid of all love for their country or their countrymen. Diaz received a strong support from the friends of Juarez for Judge of the Supreme Court, or Vice President. There is no election, however, by the people, and the choice will be determined by the Congress. It would be useless to ex-

pect instant recuperation from the disasters of the last five years which have been inflicted upon that country. It will be a matter of surprise if affairs settle down without any further disturbances. The disbanding of the armies has flooded the country with brigandage; which must be put down before commercial tranquillity can be insured, and business activity ensue. In some of the remote districts the foreign party still remain unsubdued, and some of the Generals who served under Maximilian or who declared themselves "neutral" in the contest, still refuse to surrender unconditionally. Mexico is rich enough to be prosperous. Her mineral resources are comparatively untouched as yet. If the people would keep out of their mutual throat-cuttings long enough to dig their money up, they would not need to effect a loan in Wall street as they now talk of doing. Let them develop their wealth, push their railroads—in a word, show as much enterprise with the pick-axe as they have with the bayonet, and the hopes of the Liberal party of the world will be fully realized in another successful demonstration of the utility and strength of republican institutions.—*Detroit Post.*

The Roman Question.

THE French troops have ere this taken possession of the Papal States, and the Garibaldian revolution may be considered as at an end for the present. But the French protectorate can only be temporary. The Papal throne cannot be upheld except by external aid, and may therefore be regarded as virtually at an end. French protection cannot be continued; a throne dependent upon it has but a frail existence, and must fall. Italy may be overpowered by France, but the very fact that it is so only renders the Papal government more obnoxious to the populace. The Papal government presents the anomalous condition of having no effective Roman or Italian support. Its military force is chiefly foreign, either mercenaries or volunteers, who do not even speak Italian. The presence of such a soldiery is of itself enough to create popular discontent. The Pope dare not entrust his person to the protection of his subjects, or of his countrymen, and persists in attempting to rule and govern the only spot of earth where he is in danger of assassination. Outside of his own States he would need no military force to protect his person; within his own State he is threatened with assassination in every form. In Rome he does not celebrate the mysteries of the altar without precautions against poison in the chalice; outside of Rome, or divested of his temporal power, he would be as safe as the humblest of his clergy.

The French government, in explanation of the recent intervention, declares it is merely provisional until such time as there can be a convention of the Great Powers to make a definite settlement of the Roman question. Who are the Great Powers that are to decide upon the overthrow or permanency of the Papal government? Are Prussia, England and Russia to be included? Is the Sultan to have a voice? Is it to be a conference exclusively of Catholic sovereigns—Italy, Spain, Austria, France and Portugal? These may resolve that the Pope abandon his government, and surrender it to Italy, in which case the world will accept it; but if they decide that the Pope is to remain temporal Prince of the States of the Church, what guarantee can they give that their judgment will be respected? The Italian government cannot expect to live after becoming a party to such a compact, and any attempt by the others to coerce Italy may cause a war that neither Austria, Spain or Portugal is in any condition to engage in. In fact, the tenure by which the Pope retains his power is frail, but hardly more so than that of France, Austria or Spain. The death of Napoleon will see a new and an anti-Papal dynasty in France. Spain has hardly strength enough to suppress rebellion and discord at home, and a revolution in France will be the signal for another in Spain that will expel the Bourbon Queen. Austria has work enough for the present generation in consolidating its diverse peoples and in liberalizing its own constitution. The separation of Church and State is now the all-engrossing work of reform in Austria, and a war to force the union of Church and State upon the Italians will hardly be popular.

A conference, such as proposed, can only end in demanding the abdication of the Pope, or in an invitation to a general war, in which the spirit of revolution will exercise a commanding power.—*Chicago Tribune.*

The Mississippi River.

THE "Father of Waters" is not only the greatest and grandest, but also the most peculiar of rivers; and his ways, though not past finding out, are certainly very queer and singular and mysterious. It was only the other day that either he or one of his tributaries, having no respect for State lines, suddenly indulged

in an extensive crevasse, and transferred one of the most enterprising towns of Iowa to the State of Wisconsin. Along the upper Mississippi the soil consists of sand deposits, without cohesiveness, "and is cut," says Richardson, in his admirable book *Beyond the Mississippi*, "by the water like sawdust. The shifting channel sometimes moves forty or fifty yards in a single week." "Its water will deposit a sediment an eighth of an inch thick upon the bottom of a tumbler in five minutes." "Navigating the Missouri, (or upper Mississippi) at low water, is like putting a steamer upon dry land and sending a boy ahead with a sprinkling pot." This is on the upper Mississippi; more than thirty thousand miles of large rivers are collected to form the volume of the Mississippi; and this mighty current below the mouth of the Ohio is less in width, but increased in depth and volume, and rushes with a greater velocity than above that point, thus naturally producing another character of country. And in this is displayed one of its greatest peculiarities. One would imagine that it would require a mountainous country to confine this volume of water to proper limits, while the fact is that the Southern country through which it passes is almost entirely level. Sir Charles Lyell records that an old Mississippi pilot pointed out to him an island in the Delta of the Mississippi which he described as "very high land," and explained, in answer to a second query, that by high land he meant "3 or 4 feet above the sea." "In all Louisiana there is not," says Parton, in his *Life of Jackson*, "a hill two hundred feet high." The streets of New Orleans are only 9 feet above the level of the Gulf of Mexico, and are actually below that of the levees which confine the river to restricted limits. "The Mississippi," says Parton in the work from which we have just quoted, "is apparently the most irresolute of rivers; the bed upon which it lies can not long hold it in its soft embrace. Wearing away the concave side of its numberless bends, rushing through new channels, slicing off acres in an hour, leaving lakes where it found forests, holding dissolved in its yellow tide land enough for a plantation, and carrying down in one season more trees than the Black Forest can boast, it reaches at last the Delta—that cess-pool and general emptying-place for half a continent. Arriving there with its deep, narrow volume of waters—two hundred rivers in one—it can no longer contain itself, but breaks into several channels, and pushes its way through the black ooze of its own depositing, in a manner which looks helpless and sprawling, but which is in reality the shortest and directest way by which that prodigious torrent could find its way to the deep waters of the Gulf. There are so many streams, bayous, lagoons, and branches of the great river in the Delta, that it looks on the map like a damaged spider's web, with New Orleans in the midst thereof representing the spider."

Obituary Notices.

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

DIED, at his residence, near Mechanicsville, Iowa, Oct. 1, 1867, George W. Mitchell, aged 55 years, 4 months, and 25 days. Bro. Mitchell embraced the Advent doctrine in 1843, and the Sabbath in 1852. The second coming of Christ and the glorious resurrection were consoling themes to him, especially in affliction. He was a kind husband and conscientiously tried to train up his children in the nurture and admonition of the Lord. Though his affliction was long and severe, he bore it with Christian fortitude. A short time before he died, while suffering severe pain, he told a friend that though his suffering was severe, there was nothing like it to cut one loose from this vain world, and God sent it in mercy. He also told the brethren and sisters that his hope of eternal life was worth more than worlds upon worlds like this. He believed he would sleep in the grave but a short time before the Life-giver will come and call him forth to enjoy the glorious immortal state. There being no preacher to be had, of like faith, a few remarks were made by the writer. J. T. MITCHELL.

DIED, in Rindge, N. H., Oct. 4, 1867, of cancer tumor on the liver, Thomas Gardner, aged 63 years and 10 months. He died in hope of the resurrection. L. W. HASTINGS.

DIED, in the town of New Lisbon, Juneau Co. Wis., of bloody dysentery, Clinton Ulysses, youngest son of Benj. and Henriette Carter, aged two years, six months, and twenty-six days. Bro. and sister Carter feel that a strong yet tender cord has been broken which bound them to this weary world; but they mourn not as those who have no hope.

Words of comfort were spoken on the occasion by Bro. J. R. Goodenough, from I Thess. iv, 18.

C. H. ROGERS.

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.

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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.

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

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

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

Address.

All communications in reference to the Publishing Association, the Review, Instructor, and any of the foregoing books, should be addressed to J. M. Aldrich, Battle Creek, Mich. All business pertaining to the 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. 12, 1867.

WE have been enjoying the past week a very interesting visit from Bro. M. G. Kellogg, who has been for the past nine years in California, keeping the Sabbath, and thus by his example and publications from this Office, letting the light of the last message shine there. Quite a number, as the result, are keeping the Sabbath. He designs to return in the spring; and should he do so, we trust he will be able to take back some help for that promising field.

A QUESTION FOR THE DISCOURAGED. You say it is of no use to try. Settle first this more important question, Is it of any use to give up?

WE have received from H. L. Hastings, No. 19 Lindall street, Boston, Mass., a few specimen copies of a sheet containing nine pieces of music, with appropriate words, entitled, Calvary, Over There, I Shall Rest, The Shining Land, 'Tis the Very Same Jesus, Hallelujah, Say, Brother, Shall We Meet? The Little Grave, and, We Shall Walk through the Valley in Peace. Price 20c per sheet, to be had by addressing H. L. Hastings as above.

Eld. H. has also sent us the prospectus of his monthly publication called "The Christian." A new volume will commence Jan. 1, 1868. A large, eight-page family paper, devoted to sermons, tracts, tales, sketches, stories, poetry, music, &c., for old and young. Price 60c per year.

The nature of this publication is similar to that of the American Messenger, by the American Tract Society, with the omission of some of the popular errors, which are found more or less in the latter. There is much good, practical, religious instruction in both; and we rejoice in the good that may be done by either or both of these agencies in a general way. But with all due deference to this, we think that those who have the light on the immediate second advent of the Lord of glory, should make that great theme a specialty. There are plenty to publish general and practical instruction; but few are willing to devote their energies to the proclamation of the unpopular doctrine of the coming of the Lord. But if this great event is even now at the door and hastening greatly, the times demand that those who behold its awful approach, should devote their time and talent to raising the definite alarm in the ears of the careless, slumbering and wicked world, in tones of thunder and words of flame.

THE importance of circulating the publications seems to rest with some weight on the minds of our brethren, and is further illustrated by the article in another column from the pen of Bro. Miller. We presume the instances given where these little messengers have accomplished good results, are the few among thousands which will be revealed in the great day when every secret thing will be brought to light, and which will be greatly multiplied if our brethren take hold of this matter faithfully and in earnest.

W. C. G.

MONTHLY MEETING AT VASSAR, MICH.

Nov. 2; a good number from the churches at Tuscola and Watrousville met with us at Vassar. Testimony No. 13 had just been received, the reading of which caused much self-examination, and many expressed their determination to try to be one of the few to go through to the kingdom.

We all realized that we had much to do to prepare ourselves before we could hope to meet our Lord in joy at his return to gather his ransomed ones home.

The Spirit of the Lord was felt among us. We trust all went home encouraged and strengthened to press their way onward and make their calling and election sure.

D. MALIN.

Vassar, Mich., Nov. 4, 1867.

REFORM.

LETTERS are simply the representatives of sounds, and these, combined, form words, and these convey to the mind an idea. So with the word at the head of this article. It suggests to the mind, if applied to man, that he is in some way deformed; that something is wrong; that his condition is for the worse and not for the better; that he needs a change from the worse to the better; that he needs to be restored to a former good state, a state that perhaps he has once enjoyed but now does not enjoy. The word in itself suggests volumes, taken merely as a word; but let us take it as a command given by some one who has a right to command, and then what does it bring to our mind?

By that simple word we are exhorted to reform; exhorted to change our course, for we are going the wrong way. Exhorted? Nay, commanded, to reform—from what? That is the question; it can be answered in a thousand ways. We need a reform in living taken all together. In eating and drinking: in what we eat, how much, and how often. The same may be said of drinking. I need not say we need a reform as to those tea and coffee pots; that even those flesh-pots need to be cast aside; those rich gravies, pies and cakes, filled with spices, and shortened with the oil of that ever-to-be-detested animal, so filled with disease.

I need not even say that we need a reform concerning that tobacco-box. Put it to a better use; fill it with beans, and let the little ones have it for a rattle-box—but clean it first. And that pipe too; throw it away. Or if you wish to put it to some good purpose, just burn it out and put it to the same use that Newton did: blow up soap bubbles, and show the children the beauties of the rainbow, and teach them the cause of it.

We need to reform in our labor, in our apparel.

But we will come a little closer, and speak of spiritual things. Nay, but these things of which we have spoken are of vital importance, for an individual indulging in these cannot discern spiritual things, but we should not dwell too much upon these to the exclusion of others of just as much importance.

Perhaps some of us need to reform in our families. We need to guard well that tongue, that temper; that face, even, needs to carry a different look. It should bear the impress of love. Our characters may need reforming, all through and through. There are also some other things we may need to reform. That habit of being irregular in attendance at the house of God. That family altar may need repairing, if not rebuilding; there may be need of more life, more energy, more zeal, in this duty. That mother may need to throw her influence fully into the scales; may need to join her prayer with that of the father; for children think a great deal of what mother does. We might dwell for hours upon this word and then not exhaust its fund of worth, but we wish to notice another.

REFORMER.

This word primarily signifies one who effects a reformation or amendment; as a reform of manners, or abuses. We can all be reformers, indeed we must be if we escape those awful judgments soon to be visited upon the world of the ungodly. If we would escape the fate of the unrighteous man, we must reform in all these things mentioned, and perhaps a thousand other ways, for look where we will, within or without us, we see the need of a change. We are far below what man once was, far below what we might be, indeed, far, very far, below what we must be in order to see the King in his beauty, and partake of those joys that await the righteous. May God help us all, writer and reader, to bear the character of the reformer.

H. F. PHELPS.

Pine Island, Minn.

"PURGATORY" is the significant title of an article published in the Italian Gazette del Popolo. A writer has gone into a calculation to show that the indulgences granted since 1856 by the Pope must have completely cleared Purgatory out, and left it empty. The writer, in a bold, sarcastic vein, argues this point, really making fun of the whole subject of masses, plenary indulgences, and Purgatory—all showing that the world moves when such a paper can be sent out under the very eaves of St. Peter's.

Appointments.

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

Appointments Postponed.

WE wish to say to our brethren in New England that in consequence of an open door, many calls, and much to be done in Maine, the meetings in New Hampshire and Vermont are indefinitely postponed.

JAMES WHITE.

THE first Quarterly Meeting of the Seventh-day Adventist Church of Albany Wis., will be held in Albany, November 23 and 24. Can a preacher of this Conference meet with us?

The churches of Monroe and Avon are expected to meet with us.

G. L. HOLIDAY.

BUSINESS AND PERSONAL.

A limited space will be given under this head for Business Notices from the brethren, at 20 cents per line for each insertion. Parties must give good reference as to their standing and responsibility.

FARM FOR SALE.—The subscriber offers for sale his farm, five miles south of Battle Creek, Mich. It is in a good state of cultivation, contains 60 acres, and will be sold for \$65 per acre. The improvements are, a Frame House, Barn, Corn-house, Well, Cistern, &c. Call at the premises, or address Robert Sawyer, Battle Creek, Mich., Box 455.

Business Department.

Not Slothful in Business. Rom. xii 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

The Post Office address of Elder R. J. Lawrence is changed from Rochester, Mich., to Troy, Oakland Co., Mich.

RECEIPTS.

For Review and Herald.

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

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On Shares in the H. R. Institute.

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

James Harvey \$450.00 P Scarborough jr 30.00 S R N Barrows 25.00 Daniel Wilcox 25.00