

ADVENT REVIEW



And Sabbath Herald.

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

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

THE BEAUTIFUL CITY.

AIR—"Columbia, Thou Gem of the Ocean," or "Red, White and Blue."

THE beautiful city is coming,

Long, long by the prophets foretold;

To earth, all radiant as morning,

Adorned with jasper and gold.

The loved ones that glide o'er its pavements

Of gold, will no longer be sad;

For the nation that keepeth thy commandments,

Shall enter its gates and be glad.

I have heard there were mansions preparing,

By One that was nailed to the tree;

And amid all those many bright mansions,

My soul, is there not one for me?

While earth has been gay, I have fasted,

And bowed down in grief with the sad;

With the nation that keepeth thy commandments,

That will enter its gates and be glad.

I have heard there were crowns, too, preparing,

More fair than the dawning of light;

And for those that won many to glory

Were sparkling like stars in the night.

Though fame wreathes the brow of the worldling,

While mine wears the thorn and is sad,

With the nation that keepeth thy commandments,

I will enter its gates and be glad.

Then give a harp with the victors,

That stand on the beautiful sea,

And gladly I'll linger in sorrow,

Till Christ has prepared it for me;

Though tempest-tossed here, and afflicted,

Bereaved, persecuted and sad,

With the nation that keepeth thy commandments,

I will enter its gates and be glad.

VESTA N. CUDWORTH.

Springfield, Mass.

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.

A MESSAGE FROM THE TRUE WITNESS TO THE REMNANT.

BY ELD. JOHN MATTESON.

THE dark ages of the great tribulation have passed by. The church being nourished in the wilderness state, the brighter days of the Reformation dawned upon her. The powers of the earth have helped the church enough to give her peace from without. But the mighty struggle between Michael and his angels, and the dragon and his angels, is not yet finished, though the field of battle is changed. Satan has great wrath, knowing he hath but a short time. His fiery

darts are directed with the utmost skill against the remnant church. He is directly opposed to the keeping of the commandments of God and the testimony of Jesus Christ, which embraces the spirit of prophecy. The snares of the enemy are laid round about us, and the perils of the last days are upon us in a thousand various forms, and the conflict is deepening every day. A fiercer contest lies before us. The heavy clouds grow darker. The mutterings of the distant thunder draw nearer. Soon the storm will burst, never to cease till the sin-polluted atmosphere is thoroughly cleansed; till the carcass is devoured by the eagles; till the discordant voices of the scoffer, the trifling and gay, the worldling and unbeliever, will be hushed in silence.

We have once, as a people, felt the deadening influence of civil war. We have also realized that the ears of the Lord are still open to the cries of his people. How thankful and humble we ought to be. But still the four winds of the earth are threatening. The last message of mercy delivered to God's people must yet perform a great work. Without the mighty power of God this can never be accomplished. How can we get into a position where the Lord can more powerfully work with us? should be the anxious inquiry of every heart. Jesus, the faithful and true Witness, counsels us. Let us diligently listen to his counsel.

I would especially call attention to Rev. iii, 14-22. Though this text has often been commented upon, yet suffer me to present a few thoughts. This is a special message to the church. You can find very plain proof in "Thoughts on Revelation" to sustain this position, which I need not repeat here. The eternal destiny of the church, and consequently of individuals, hangs, in a great measure, upon the proper acceptance of this message. This is evident from the very nature of the message. How important, then, that we diligently consider its contents, and strive with all our might to mould our minds and order our lives accordingly.

The prince, author or efficient cause (as the original word, *ἀρχή*, may be rendered,) of the creation of God, is the person who in mercy delivers this message. Jesus, vested with almighty power from the Father, spake this world into existence. When man sinned against God, Jesus was so deeply interested in his welfare that he determined to give his own life as a ransom. In the fullness of time he shed his own precious blood for a race of rebels. He died for you, he died for me. He suffered untold agonies that we might obtain the immortal inheritance. His compassionate heart will not suffer him to be silent while we are sinking into the lukewarmness of the last days, and well nigh carried away by the terrible flood of worldliness which now sweeps its thousands into the gulf of destruction. He speaks with the most solemn voice, "I know thy works, that thou art neither cold nor hot: I would that thou wert either cold or hot." Yet every word breathes infinite love. He speaks the truth, the naked truth, because nothing else could deliver us from the terrible delusion of pride and ambition into which we have fallen. And we, knowing the voice of the good Shepherd, hearken.

Dear Saviour, we hear thy voice. Thou searchest our thoughts, and weighest our actions in the balance of justice. Dreams of honor and glory were in our hearts. Self-laudation and exaltation had crept in

among us. Sins of indulgence and perverted appetites, fashion and vanity, have not been discovered. Lord, is our standing so low? Thou hast delivered six messages before this. Thou hast found something commendable among all thy churches before this. Hast thou nothing good at all to say concerning us? Is it possible? Have we fallen so deep? Thou dost rebuke us more severely than any other preceding church. Dear Saviour, we tremble before thee. Our hearts are filled with sadness; our eyes with tears. Must we apply to ourselves the last and most severe of all the seven messages? We hesitate. We shrink from the keen knife of our physician. Has not some other church already received it? Is there not at present another class of men to whom it applies? Have we not even the qualities of cold water, which will agree with him who drinks it? Have we become so formal in our religion, cold in our love, lazy in our works, and sluggish in our sacrifices, that we are like lukewarm water, which must be spewed out? Lord, have mercy upon us. Help us to drink the bitter cup—to bend our back to the chastening rod.

Lord, we will receive thy message. We will take the lowest seat among all thy children. We are a puny and dwarfish race, in our religion as well as our bodies. Our faith, how weak. Our purity, how spotted. Our love, how cold. Our indifference, how prominent. Yes, Lord, as a church, we will say with one accord, O Lord, righteousness belongeth unto thee, but unto us confusion of faces, . . . because we have sinned against thee." We hang our harps on the willows. We sit in the dust and mourn. We weep, when we think of days gone by, when thousands were converted. Our enemies rejoice over us. The chastening strokes of our Lord sink deep into our bones. We are covered with shame. We have sinned against the kind laws of Him who ever loved us, who still loves, who even now is working for us, and leading us through the deep valley of humiliation to a brighter spot. He will lead us nearer to God, though we are most unworthy to ever draw near to that holy, glorious being. Oh! why should we ever sin against him? Why ever wander from so lovely a Saviour?

We thought we were rich and increased with goods, and had need of nothing. We thought we were the chosen of the Lord, who had grasped the fountains of wisdom and understanding. We thought we were commandment-keepers, and could look down upon others. We knew not that we often did more hurt than good by presenting before others a mere theory, without the fullness of love and sympathy toward poor, lost, erring souls. We felt not that we were dependent upon God for every thought, word, or action, that would be of any real service in his cause. We did not press our petitions by faith before the throne of grace, and wrestle, Jacob-like, until we obtained the blessing. We knew not that we were "wretched, and miserable, and poor, and blind, and naked." But now we know it, for the true Witness has told us, and we receive his testimony. Blessed be God for this most valuable information. The Devil and the world would never have told us. A sleeping, worldly church still sings her siren songs of peace, and our deceitful hearts would last of all say a single word about it. But Jesus has the words of eternal life. To him we will listen. "Martha, Martha, thou

art careful and troubled about many things." Away with thy troubles. They are out of place, out of time. One thing is needful. What is that? "Mary *hath chosen that good part.*" What good part had Mary chosen? "Mary sat at Jesus' feet and heard his word." Come, then, let us sit at Jesus' feet. Let us take a most lowly seat, and let the mind be fully open to receive the counsel of the faithful Witness.

I believe that the Seventh-day Adventist church has endorsed the message to the Laodiceans as a body. Therefore the foregoing is true and applicable to them as a body. But this does not by any means make it applicable to each individual belonging to that church. Some have not acknowledged the message at all. And many, alas! too many, have never yet made it a part of their own experience. Oh! that such may hasten to drink the bitter cup, and be healed, before they find themselves eternally beyond recovery—spewed out of Jesus' mouth. Among those who have to some extent received this message in their experience, we do also find many different degrees. Some are purified less, others more. Oh! that none of us may rest before we obtain the gold, the white raiment, the eyesalve; before we sup with Jesus here, and sit with him upon his throne in the world of glory.

"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich." We must *buy* the gold. To buy, means, to acquire by paying a price—to obtain certain things by giving other things in exchange. This same idea of buying is also presented in Isa. lv: "Come ye, buy, and eat; yea, come, buy wine and milk without money and without price." All the gold of earth cannot buy the gold of Heaven. The favor of Jesus cannot be obtained for money. Yet we must give something in exchange. We must buy. Say you, What shall I give? If money or property can not buy it, I must despair of ever obtaining the precious gold, for I have nothing else to give. The Lord says, "My son, give me thine heart." Prov. xxiii, 26. "A broken and a contrite heart, O God, thou wilt not despise." Ps. li. "For ye are bought with a price, therefore glorify your God in your body and spirit, which are God's." 1 Cor. vi. "Present your bodies a living sacrifice, holy, acceptable unto God." Rom. xii.

This is what the Lord wants in exchange,—our minds and bodies. If we truly make this bargain with the Lord, then we are no longer our own, and the Lord will not fail to fulfill his agreement. The gold will surely be ours. But if we use our bodies and minds merely for our own convenience, following our own carnal desires and lusts, serving the world, or the Devil, then the heavenly gold will never be ours.

How merciful the Lord is; how condescending, to receive such poor wrecks of humanity, such poor slaves, such evil hearts, in exchange for his heavenly riches. People are called lucky who obtain earthly riches by good bargains. A greater fortune than all the perishable gold of earth may be ours. Come, let us make the best of all bargains. Let us submit to the Lord, and give all that we are and have into his hands. Let us no longer consider these perishing bodies as our own. Then the Lord will give us immortal bodies before long.

Gold purified by fire is the same as very fine gold. The gold of Heaven is very pure, clear as crystal. The heavenly Jerusalem pertains to the saints' inheritance. "And the city was pure gold, like unto clear glass." "And the street of the city was pure gold." Rev. xxi. The elders (representing the people of God,) surrounding the throne of God in Heaven, had on their heads crowns of gold. Rev. iv. "And they had harps, and golden vials full of odors." Rev. v. Likewise, those who obtain the victory over the beast and his mark, will obtain the harps of God. Rev. xv. Now, none of these things can be obtained without faith. Without faith it is impossible to please God. Through repentance and faith we obtain pardon for sin, and become heirs of God. Faith must be exercised and purified, and is also compared to the precious gold which is tried by fire. 1 Pet. i. And we are told that faith is more precious than gold. Yet faith is nothing but an assurance of obtaining certain things which we have not yet obtained. I can buy a note. But that note in itself is nothing to me only inasmuch as the security is good, and finally brings to

me the real value marked down in the note. Thus we may also buy faith, and in it is contained good security for eternal riches, or heavenly gold, which will be due when Jesus comes, and given to every one who has sold himself to the Lord, and presented his body a living, consuming sacrifice during his time of probation. Oh! let the purifying process go on. Let me no longer be mine own, but the Lord's—the Lord's only, and that to all eternity.

The white raiment seems to present both the idea of white, heavenly robes, and also that of purity and holiness. Of the great multitude that stood before the throne of God, it is said that they were "clothed with white robes and (had) palms in their hands." "And they have washed their robes, and made them white in the blood of the Lamb." Rev. vii. In some versions it is rendered long, white robes, which is also a true rendering of the original. Now, we can not doubt that these glorified ones were truly clad in heavenly raiment, pure and white. Nor can we doubt that when it is said they have washed their robes, that this refers to their character. They cannot change their character in Heaven, but on earth, during the time of probation, they turned from their sinful and unholy ways to God. They obtained pardon through Jesus' blood, and by his constant intercession for them, they were strengthened to overcome their besetments. They were purified and sanctified, and thus obtain, at last, heavenly purity and heavenly robes. The same ideas are plainly contained in Rev. iii, 4, 5: "Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment." They had not defiled their garments, or character. They had sought and obtained pardon for their past sins, and were now living in holiness, obeying the commandments of God. And in the world to come they would both sustain the most blameless character, and also be clothed in purer white than this earth can produce, which would agree well with their character.

"There will love freely flow,
Pure as life's river."

Several other texts present the same idea, and they are doubtless also contained in our text. When the shame and nakedness of the wicked shall be discovered in the last great reckoning day, then God's people will shine with heavenly glory in the purest white. And the unholy conversation of the ungodly shall pierce their consciences with fiercer pangs than the flames devouring them. Then the saints shall stand upon the sea of glass as holy and pure as heavenly angels. Is this possible? Has Jesus purchased for us such glorious salvation? Then let us not fail to secure it. Oh let me not be found naked in that day, covered with sin and shame and pollution. Awake thou that sleepest. Gird on the whole armor of God. Fight lawfully. We cannot afford to lose the prize. Yield not, yield not to the many strong temptations. Cling to Jesus. He can save; and he will save to the uttermost. Blessed be God. May you and I, dear reader, rejoice in his salvation.

The eyesalve cannot be obtained without the unction from on high. The Holy Spirit must assist us to know ourselves. But we can no more obtain faith, or holiness, without the aid of the Spirit than we can obtain eyesalve. The eyesalve must therefore include more than this. It embraces a certain portion of the word of God, and affects a peculiar branch of our experience. This is not difficult to understand, when we consider the 17th verse in connection with it. There is a blindness or ignorance in regard to our true condition. Thou knowest not that thou art wretched and miserable, and poor, and blind, and naked. What portion of the holy Scriptures is appointed to open our eyes on this point? The law of God. What portion of the Scriptures does the Comforter use when he convinces of sin? The law. "By the law is the knowledge of sin." Rom. iii. "I had not known sin, but by the law." Rom. vii. "The commandment of the Lord is pure, enlightening the eyes." Ps. xix. On this point we might bring an abundance of texts, but this is not necessary, for this is a well-established fact among us, that the law of ten commandments, with all its relations and branches and various duties founded upon

the same, is the great instrument to open our eyes, and to give us a clear perception of our own misery and poverty. But it is not enough that we have a knowledge of this eyesalve; we must also anoint our eyes with it. That is, we must apply it to ourselves. We must see our own failings and repent of them. Without this precious self-knowledge, we can never obtain genuine faith nor holiness. And without the powerful influence of the Holy Spirit, we never can apply it to poor self.

There is another kind of eyesalve afloat in the world which is counterfeit. Yet it sells at a much higher rate, and there is an immense call for it. It is manufactured by Beelzebub, the principal of the great vanity fair. When it is applied to the eyes, a person can see very clearly the sins and imperfections of others. Another application will enable him to see these wrongs very much enlarged. He can scarcely think of anything else, and there is an aching desire in the heart to hold up these sins before others, and peddle them around in the neighborhood. This is often done, pitying the poor transgressors, which is mistaken for brotherly love, or an interest in his welfare. A third application will make a person see wrongs in others which never existed, and such are also peddled around. This eyesalve truly makes clear-sighted. It has at first a pleasant effect, but the dregs of it are very bitter. It is always bought very dearly. Peace and love and the blessing of God are given in exchange for it. It causes anger, hatred, jealousy, envy, and slander to spring up in the heart, and these sometimes grow so exceedingly that their leaves stick out of the very eyes. It is pitiful to see that so much of this devilish quack is afloat in the world. And it is still more pitiful that Sabbath-keepers deal so largely in this miserable trash. Brethren, we want to get rid of this poisonous drug entirely. Some of us have bought eyesalve from Jesus, but still more or less particles of the old poison remain in our eyes. Oh! for a perfect cleansing from the dreadful remains of this terrible delusion. Oh! for an abundance of eyesalve from Jesus, that we may mend our own failings. Brethren, let us try to walk in love as God's dear children. Are we kind at home in our family? It is easy enough to show a kind face once in a while among strangers. Husbands and wives, parents and children, do you walk in love at home? Are you kind and courteous? Are there no bitter words? no impatience and complaint? no jealous or unreconciled feelings? Buy the eyesalve. Repent of your wrongs. Mend your pace. Love is the fulfilling of the law. Without it you will never find a home in the heavenly kingdom.

The chastisement of Jesus is a sure pledge of his love. "As many as I love I rebuke and chasten." This is done by the Spirit and word of God, and also through afflictions. "Before I was afflicted I went astray; but now have I kept thy word. . . . It is good for me that I have been afflicted; that I might learn thy statutes." Ps. cxix, 67, 71. "If ye endure chastening, God dealeth with you as with sons." Heb. xii. Oh, that we may learn to submit to the chastening rod, and be exercised thereby to yield the peaceable fruit of righteousness. We must awake from the lukewarm state, cost what it may. We cannot afford to lose the inheritance. Let us rather become poor and despised in this world. May the Lord help us to be zealous and repent.

Jesus stands at the door knocking. How often he has called, by his word, by his Spirit, by his providence. Oh! steel not thy heart. Other friends have occupied the room. Farms and houses, money and honor, ease and pleasures, fashionable dress and appetites, trifling and vain conversation, have often been in the company which thou hast entertained. There is no room for Jesus. Then you hear him knock. Oh! the Lord calls. I must go and see what he wants. My son, says he, let me come in and sup with thee. My daughter, dispatch thy companions, and hold sweet communion with me. You say, Yes, I will. I want to be saved. I want a place in the kingdom with God's children. I am determined, by the grace of God, to stand with you upon Mount Zion. But the old friends did not go very far. Soon they came back. Come and joke a little with us. Laugh and talk about the news,

and gossip of the neighborhood. The dress must be trimmed and fixed to make you look like somebody. The perverted appetites call for indulgence. The carnal lusts burn. The world must be attended to. Jesus is forgotten. You are quite at home in the world. You are no pilgrim and stranger here. Heaven is not uppermost in your thoughts. Angels weep. In sadness they turn away and leave you. You grieve the Spirit. You are in a fair way to ruin, eternal ruin. Your time of probation is fast fleeting. Soon you may be heard wailing and weeping, and lamenting: The summer is past, the harvest is ended, and I am not saved. How many of my readers will be found there? All who do not most diligently use their time of probation, and obtain holiness of heart, and purity of life. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. xii, 14.

Again Jesus knocks. He hath not yet forsaken thee. Unfaithful as thou hast been, yet he will save to the uttermost. Have you nothing to entertain this holy guest with? Never mind. Only let him in, and he will entertain you. He will serve at the table. Here he spreads out before thee his precious blood and bitter sufferings. He whispers, I was bruised for thine iniquities, wounded for thy transgressions. Thy sins which are many, I freely forgive. Then comes a sweet assurance of acceptance with God, and a fountain of peace springs up in thy heart. The living hope is begotten within, and faith, revived, takes a pleasing view of the blessed inheritance. Earth, with its cares and troubles, is forgotten. Life with its turmoil is left behind. Jesus is mine. I sup with him, and he with me. Soon he will appear to take me home. I count the days. The road may be rough, but it cannot be long. Jesus is soon coming. Oh! happy day. He will give me the crown, the harp, the robe. Oh! the treasures of Heaven. What light, and glory, and bliss, and joys, unknown to poor mortals! What fields of delight, and rivers of pleasure! See the majestic trees, and the splendid fruit. The beautiful fragrant flowers. Hear the rich, melodious songs, and mighty music of Heaven. And the city, the city, the city of my God! My Father's house, how high. Jesus, come to bring us home. Let my poor heart never, never more be charmed with this trembling, perishing world. Tarry with me, blessed Jesus. Tarry, for the shades of evening tell the night is near. Keep me, shield me, bless me, give me thy peace. "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." John xiv. O, troubled heart, here is peace, sweet, heavenly peace. It floweth like a river, steady, calm, and onward. Let us not rest till we obtain this peace. If once lost, let us seek it again. It can be preserved by constant watching, fervent prayer, and often communing with Jesus. It is a river of love as well as peace, and never ceases till it is emptied into the eternal ocean of love and peace. Then may you and I, dear reader, sit with Jesus upon his throne. And we will make the heavenly arches ring with the richest melody, and sweetest praise, singing, "Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

PROP. MORSE BEFORE CONGRESS.

[Bro. SMITH: As I use the following in my discourse on the wonders of this time, many are anxious to see it in the Review. Please insert.

J. N. LOUGHBOROUGH.]

At an Atlantic Cable glorification in Indianapolis, ex-Gov. Wallace gave the following interesting account of the first Telegraph bill in the House of Representatives of the United States. Mr. Wallace said:

Some sixteen years ago I had the honor of a seat in Congress as the Representative of this district. The Whig party had just achieved a great victory. They held possession of the Government. In the midst of the political strife around us, two remarkable persons appeared—Espy, the "Storm King," and Morse, the Electrician. Each was asking for assistance. Each be-

came the butt of ridicule, the target of merciless arrows of wit. They were voted downright bores, and the idea of giving them money was pronounced farcical. They were considered monomaniacs, and as such were laughed at, punned upon, and almost despised.

One morning I entered the House of Representatives, and, to my astonishment, saw a gentleman rise from his seat whom I had never heard open his mouth before, unless it was to vote or address the Speaker. "I hold in my hand," he said, "a resolution which I respectfully offer for the consideration of the House." In a moment a page was at his desk, and the resolution was transferred to the Speaker, and by him delivered to the Clerk, who read: "Resolved, that the Committee of Ways and Means be instructed to inquire into the expediency of appropriating \$30,000 to enable Professor Morse to establish a line of telegraph between Washington and Baltimore." The gentleman who offered it was Mr. Ferris, one of the Representatives from the City of New York, a man of wealth and learning, modest, retiring and diffident in his demeanor. It being merely a resolution of inquiry, it passed without opposition, and, out of regard to the mover, without comment. In time it came to the Committee of Ways and Means, and, when in its order it came before the Committee, a scene presented itself that I shall not soon forget. The Committee was composed of five Whigs and four Democrats. The latter were Mr. Atherton of New Hampshire, John W. Jones of Virginia, Frank Pickens of North Carolina, and Dixon H. Lewis of Alabama. On the Whig side were Millard Fillmore of New York, Joseph R. Ingersoll of Pennsylvania, Sampson Mason of Ohio, Thos. F. Marshall of Kentucky, and David Wallace of Indiana, all of whom, both Whigs and Democrats, excepting your humble servant, had by their public services and brilliant talents, acquired a national reputation. The clerk of the Committee read the resolution. The chairman, Mr. Fillmore, in a clear, distinct voice, said: "Gentlemen, what disposition shall be made of it?" There was a dead pause around the table. No one seemed inclined to take the initiative. I confess that, inasmuch as the mover of the resolution in the House was a Democrat, I expected the Democratic side of the Committee to stand god-father to it there. But not a bit of it. They gave it no countenance.

At length Mr. Ingersoll, or Mr. Mason, I cannot now recollect which, broke the ominous silence by moving that the Committee instruct the chairman to report a bill to the House, appropriating \$30,000 for the purpose named in the resolution. This, as the saying is, "brought us all up standing." No speeches were made. The question was called for. The Yeas and Nays were taken, alphabetically, and to my astonishment, I found every Democrat voting No; Fillmore, Mason, Ingersoll and Marshall voting in the affirmative. My vote would decide the question either way. To tell the truth, I had paid no attention to the matter. Like the majority around me, I considered it a great humbug. I had not the faintest idea of the importance of my vote. But as fortune would have it, I recollected that Mr. Morse was then experimenting in the Capitol with his telegraph. He had stretched a wire from the basement story to the ante-room of the Senate Chamber, and it was in my power to satisfy myself in regard to its feasibility. I determined to try it. I asked leave to consider my vote. It was granted. I immediately stepped out of the committee room, and went to the ante-chamber. I found it crowded with Representatives and strangers. I requested permission to put a question to the "madman" at the other end of the wire. It was granted immediately. I wrote the question and handed it to the telegrapher. The crowd cried "Read! read!" In a very short time the answer was received. When written out the same cry of "Read! read!" came from the crowd. To my utter astonishment I found that the madman at the other end of the wire had more wit and force than the Congressmen at this end. He turned the laugh upon me completely. But, as you know, we Western men are never satisfied with one fall; that never less than two out of three can force from us an acknowledgment of defeat. So I put a second question, and there came a second answer. If the first raised a laugh at my expense, the second con-

verted that laugh into a roar and a shout. I was more than satisfied. I picked up my hat and bowed myself out of the crowd, and as I passed along the halls and passages of the Capitol, that shout followed me. As a matter of course, I voted in the affirmative of the motion then pending before the Committee, and it prevailed. The chairman reported the bill. The House, if I mistake not, passed it *nem con*, without asking the Yeas and Nays. And thus concurring, the Whig portion of that Committee, and that old New Yorker, played the part of Isabella toward Mr. Morse in this his last struggle to demonstrate the practicability of the most amazing invention of the age, the Magnetic Telegraph! If the Committee had ignored the proposition, there is no telling what would have been the result. That the experiment would have been finally made, no one can entertain a doubt. But when or by whom, is the question. It was not within the range of individual fortune to make it, and, if it was, none but Prof. Morse would have hazarded it. Had he failed, it might have shared the fate of the Ocean Telegraph. Although conceived years ago, as I read in a Cincinnati paper a few days since, by the editor of *The Commercial*, and application was made to Congress for assistance, which was entirely disregarded, yet English sagacity seized with avidity what American supineness had neglected, and took the initiative in this magnificent enterprise, and plucked from American brows the glory of the achievement.

Party demagogues in Indiana, says an exchange, used the telegraph vote of Gov. Wallace to his disadvantage, and succeeded in making the people generally regard it with utter contempt. One old Shelby County farmer urged the Governor to deny having voted for the telegraph, and a Jerry Johnson, to show his contempt for the humbug, suggested that "We would next hear of the people driving the Almighty's lightning across the ocean to split Europe into fragments."

IT NEVER DRIES UP.

I was staying at a village on the Welsh coast, where the people had to bring all their water from a well. Not a single house had a pump. At all hours of the day, but chiefly before breakfast and before tea-time, little feet and great, often unshod, but very active, might be seen passing along the narrow lane, with every kind of pitcher, kettle and can, to a fresh-water well. Not a very trust-worthy friend after all was this village well.

"Is this well ever dry?" I inquired.

"Dry? Yes ma'am; very often in hot weather."

"And where do you go then for water?"

"To the spring, a little way out of town."

"And if the spring dries up?"

"Why, then we go to the well higher up, the best water of all."

"But if the well higher up fails?"

"Why ma'am that never dries up—never. It is always the same, winter and summer."

I went to see this precious well, which "never dries up." It was a clear, sparkling rivulet, coming down from the high hills, not with the torrent-leap, but with the steady flow and soft murmur of fullness and freedom. It flowed down the highway side. It was within the reach of every child's little pitcher. It was enough for every empty vessel. The small birds came down thither to drink. The ewes and lambs had trodden down a little path to its brink. The thirsty beasts of burden, along the dusty road, knew the way (as I could see by their tracks) to the well "that never dried up."

It reminded me of the water of life and salvation, flowing from the "Rock of Ages," and brought within the reach of all men by the Gospel of Jesus Christ. Every other brook may grow dry in the days of drouth and adversity; but this heavenly spring never ceases to flow.

Without waiting till earth's wayside brooks shall fail, let us all hasten at once, with hearts athirst, to the heavenly well that "never dries up."

CLAIM YOUR OWN.

To you who are in trouble there are some chapters, some particular promises in the word of God, made in a most especial manner, which should never have been yours so as they now are, if you had your portion in this life as others have; and therefore, all the comforts, promises, and mercies which God offereth to the afflicted are so many love letters written to you. Take them to you. Claim your right and be not robbed.

The Commentary.

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

PARAPHRASE OF PS. V.

GIVE ear, O Lord, hear thou my earnest cry;
My inmost thoughts consider, thou Most High;
My supplication hear, my God, my King,
For my petition unto thee I'll bring;
My voice, each morning, thou shalt hear on high,
For then, to thee, will I direct my cry.
In wickedness thou takest no delight;
With thee no evil dwells,—thy ways are right;
The wicked and the vile thou dost despise,
Nor shall the foolish stand before thine eyes;
Destroy thou shalt all those who leasing speak,—
Abhor the man of blood and vain deceit.
But as for me, thy mercy will I heed,
And come within thy courts, my cause to plead,
And there, toward the temple of thy grace
With reverential fear I'll set my face.
Thy way, O Lord, before my face make straight,
For lo! mine enemies all lie in wait;
In paths of righteousness O lead thou me,
Nor let me miss the way marked out by thee;
For in their mouth no faithfulness abides;
Their inward part, a world of evil hides;
Their throat an open vault,—a wicked snare,
A flattering tongue withal, to lure one there.
O God, destroy thou them,—consume them all,
And by their wicked counsels let them fall;
For their transgressions manifold and great,
Their names cast out; for all thy laws they hate.
But let all those rejoice that trust in thee,
And them that love thy name let joyful be;
And ever let them shout for joy intense,
Because thou art to them a sure defense;
For thou, O Lord, the righteous man wilt bless,
And compass him in times of sore distress.

J. M. A.

A Question on the Communion.

A CORRESPONDENT writes: "We read in 1 Cor. xi, 33, that when we eat (referring to the Lord's supper), we should tarry one for the other. I have thought we should wait while the bread is being passed among the members of the church till all are served, and when the leader takes his piece and eats it, we should all do likewise. If I am wrong, please give me light on the subject."

REPLY. We do not think the point our correspondent has on his mind is that to which Paul refers. The disorders which he has in view, and the abuses which he would correct, are brought to view in the preceding verses of the chapter, 17-22. It appears that the Corinthians had connected with the Lord's supper a disgraceful feast and drunken carousal. First of all, there were divisions among them, the church separating themselves into different parties. And commentators assert that these different parties would bring provisions from their homes, of such as they were able, to have a feast in connection with the Lord's supper. These cliques would partake by themselves, some before others had arrived at the place of meeting, the more wealthy bringing costly viands, to the mortification of the poorer brethren, who were not able to make so sumptuous provision. So some were drunken while others were hungry; and the communion was turned into a scene of confusion, and made an occasion of scandal. Paul reproves them because they did not come together to partake of the Lord's supper exclusively, verse 20, and tells them that they have houses in which they should do the eating and drinking of their ordinary meals, verse 22; and the conclusion to be derived from his instruction is, that they should put away their divisions, no longer communing in cliques, and when they came together, they should come for the Lord's supper only, waiting one for another till all had assembled at the place of meeting, and then commune together in a sober and worthy manner.

Paul's Fight with the Beasts at Ephesus.

1 Cor. xv, 32. If after the manner of men I have fought with beasts of Ephesus, what advantage it me, if the dead rise not? let us eat and drink; for to-morrow we die.

A correspondent inquires, Did Paul literally fight with beasts, or does he, by the term beasts, mean wicked men with whom he had contention at Ephe-

sus in behalf of the truth. On this question there is a difference of opinion among critics. The arguments on both sides are well set forth by Dr. Clarke's comment on this passage which we herewith present:—

Verse 32. *If after the manner of men, &c.* Much learned criticism has been employed on this verse, to ascertain whether it is to be understood *literally* or *metaphorically*. Does the apostle mean to say that he had literally fought with wild beasts at Ephesus? or, that he had met with brutish, savage men, from whom he was in danger of his life? That St. Paul did not fight with wild beasts at Ephesus, may be argued, 1. From his own silence on this subject, when enumerating his various sufferings, 2 Cor. xi, 23, &c. 2. From the silence of his historian, Luke, who, in the acts of this apostle, gives no intimation of this kind; and it certainly was too remarkable a circumstance to be passed over, either by Paul in the catalogue of his own sufferings, or by Luke in his history. 3. From similar modes of speech, which are employed metaphorically, and are so understood. 4. From the improbability that a Roman citizen, as Paul was, should be condemned to such a punishment, when in other cases, by pleading his privilege, he was exempted from being scourged, &c. And 5. From the positive testimony of Tertullian and Chrysostom, who deny the *literal* interpretation.

On the other hand it is strongly argued that the apostle is to be *literally* understood; and that he did, at some particular time, contend with the wild beasts at Ephesus, from which he was miraculously delivered. 1. That the phrase *kata anthrōpon* signifies as men used to do, and never means according to the manner of men, as implying their purpose, or, to use their forms of speech, &c. 2. From the circumstances of the case in Ephesus usually referred to, viz., the insurrection by Demetrius and his fellow craftsmen; where, though Paul would have been in danger had he gone into the theater, he was in little or none, as he did not adventure himself. 3. From his having endured much greater conflicts at *Lystra* and at *Philippi* than at Ephesus, at the former of which he was stoned to death, and again miraculously raised to life: see the notes on Acts xiv, 19, &c. And yet he calls not those greater dangers by this name. 4. That it cannot refer to the insurrection of Demetrius and his fellows, for St. Paul had no contention with them, and was scarcely in any danger, though *Gaius* and *Aristarchus* were: see the whole of Acts xix. And 5. As we do not read of any other imminent danger to which he was exposed, at Ephesus, and that already mentioned is not sufficient to justify the expression, *I have fought with beasts at Ephesus*, therefore we must conclude that he was at some time, not directly mentioned by his historian or himself, actually exposed to wild beasts at Ephesus. 6. That this is the case he refers to, 2 Cor. i, 8, 9, 10: For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death: for these expressions refer to some excessive and unprecedented danger, from which nothing less than a miraculous interference could have saved him; and that it might have been an actual exposure to wild beasts, or any other danger equally great, or even greater."

Olshausen thinks it is not to be taken literally, offering the reason that "Paul's privilege as a Roman citizen secured him from the arena;" while Barnes, on the other hand, argues at length for its literal interpretation in his notes on the passage. Again, Bishop Horne contends for a metaphorical application of the language in some arguments which we deem it proper to introduce here:

"If after the manner of men I have fought with beasts at Ephesus. Not that the apostle appears to have been actually condemned by his enemies to combat with wild beasts in the theater: he seems only to have employed this strong phraseology, to denote the violence and ferocity of his adversaries, which resembled the rage and fury of brutes, and to compare his contention with these fierce pagan zealots and fanatics to the

common theatrical conflict of men with wild beasts. Note. The same metaphors are of frequent occurrence in the New Testament. Herod is called a fox: Go and tell that fox. (Luke xiii, 32.) Hypocrites are called wolves in sheep's clothing. (Matt. vii, 15.) Rapacious and mercenary preachers are styled wolves, that will enter and ravage the fold: There will enter among you grievous wolves, not sparing the flock. (Acts xx, 29.) The apostle uses a harsher metaphor to denote the malice and rage of his adversaries: Beware of dogs. (Phil. iii, 2.) Had St. Paul been thus engaged, says Dr. Ward, it is difficult to apprehend how he could have escaped without a miracle. For those who conquered the beasts, were afterward obliged to fight with men till they were killed themselves. It seems most reasonable, therefore, to understand the expression [*ἐχθρομαχῆσα*] as metaphorical, and that he alludes to the tumult raised by Demetrius. The very same word which the apostle here employs to denote the violence and fury of his adversaries is used by Ignatius in the like metaphorical sense. All the way from Syria to Rome, by sea and by land, by night and by day, do I FIGHT WITH WILD BEASTS. Ignatius Epist. ad Rom. p. 94. edit. Oxon. 1708. I advise you to beware of beasts in the shape of men, p. 22. So also the Psalmist, *My soul is among lions, even the sons of men, whose teeth are spears and arrows.* Ps. lvii, 4. *Break their teeth, O God, in their mouths. Break out the great teeth of the young lions, O Lord.* (Ps. lviii, 6.) See also Lakemacher's observations Sacrae, part ii, pp. 194-196."—Horne iii, 484, note.

From these various authorities and arguments the reader must take that ground which to him seems most tenable.

Scripture Notes.

LOCUSTS.

Ex. x, 14: And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous were they; before them there were no such locusts as they, neither after them shall be such.

[*Locusts.*] Of all animals calamitous to mankind, by destroying vegetation, the *gryllus migratorius* (migratory locust) seems to possess the most formidable powers of destruction. In Syria, Egypt, and almost all the south of Asia, they appear in desolating legions, in a few hours changing the most fertile provinces into barren deserts, and by their numbers darkening the air, [or as verse 5 expresses it, covering the (face, Heb.) eye of the earth, i. e., the sun]. Happily, this calamity is not frequent, for it is the inevitable precursor of famine and its horrible consequences. The annals of most of the south Asiatic climates are filled with accounts of such devastations. We are told that nearly as much damage is occasioned by what they touch, as by what they devour. Their bite is thought to contaminate the plants, and either to destroy or greatly weaken their vegetation. When dead, their putrefaction is justly regarded as the cause of desolating pestilences. The swarms are said to have a leader, whose flight they observe, and whose motions they strictly regard. Scarce an adequate conception can be formed of their multitude. Barrow states that in South Africa, the whole surface of the ground might literally be said to be covered with them for an area of 2,000 square miles. The water of a very wide river was scarcely visible on account of the floating carcasses. When the larvæ (for these are much more voracious than the perfect insects) are on a march during the day, it is utterly impossible to turn the direction of the troop, which is generally with the wind.—*Encyc. Americana.*

THE ISRAELITES BORROWING OF THE EGYPTIANS.

Ex. xi, 2: Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold.

The original does not in the least imply that the Israelites asked the Egyptians to lend them the jewels, or vessels, of gold and silver, as promising to return them; but rather that they requested, or even required them; and the Lord engaged to dispose the Egyptians to comply with their requirement; for the words may be rendered, And the Lord will give the people favor, &c.—*Scott.*

THE 430 YEARS' SOJOURN.

Ex. xii, 40: Now the sojourning of the children of Israel who dwelt in Egypt, was four hundred and thirty years.

480 years]. Gen. xv, 13, the time is stated at only 400 years; but the texts are thus reconciled: It was 400 years from Ishmael's mocking Isaac, the beginning of their affliction; but from Abraham's entering Canaan, the commencement of their sojourning, was 430 years. Comp. Gen. xv, 30. In the text of Genesis, the Samaritan after "*children of Israel*," adds, "*they and their fathers*, in the land of Canaan, and in the land of Egypt, was 430 years." The Alexandrine copy of the Sept. has the same reading; and the same statement is made by Paul, Gal. iii, 17, who reckons from the promise to Abraham to the giving of the law. That these three witnesses have the truth, the chronology itself proves; for it is evident that the descendants of Israel did not dwell 430 years in Egypt; while it is equally evident that the period from Abraham's entrance into the promised land to the birth of Isaac was 25 years; Isaac was 60 at the birth of Jacob; Jacob was 130 at his going into Egypt, where he and his children continued 215 years more; making in the whole 430 years. See Kennicott's Diss. Greenfield, after Dr. A. CLARKE. It is to be remarked, too, that the sacred text says, "The sojourning of the children of Israel, who dwelt in Egypt," not their sojourning in Egypt, but their sojourning simply, was 430 years, as above.—*Jenks.*

THE VICTORY OF FAITH.

THE great historical event of the year now closing has been the successful submersion of the Atlantic Cable. When the telegraphic squadron set off from the shores of Ireland, in July, they carried what the world had come to consider a "forlorn hope." The idea that a slender wire could be stretched through the dark dungeons of the deep, among sunken wrecks, and rocks, and slimy sea-monsters; and that the messages of daily life and love could find their "dim, perilous way" across it, was pronounced by many sagacious men a rank absurdity. But the wise men on board of those vessels believed in their cable just as implicitly when they started from Valentia as they did a month later, when that cable was sending back the President's telegram to Valentia with the speed of the lightning. Fools cannot deny it success now when they read news from London in the papers received within a few hours. But Cyrus W. Field read those telegrams with the eye of faith ten years ago! He and his brave associates "endured as seeing what was yet invisible" to others. "The victory that overcame was faith."

Their scientific faith was a similar mental exercise to that spiritual act of the mind which believes in every word revealed by God, and patiently waits for the fulfillment of his promises. Religious faith is simply a firm belief in God. There must be a certain degree of knowledge in order to intelligent faith. Field and Canning knew the laws of electro-magnetism, or they never would have believed in their Atlantic Telegraph. Knowledge of God underlies all faith in God. "How shall they call on him in whom they have not believed? and how shall they believe in Him of whom they have never heard?"

The Christian knows, from his Bible, that God is wise and good, and therefore commits his way unto the Lord. He knows from the Bible that God is true, and will not break his promises; therefore he has faith in prayer. That single precious promise that God is "the rewarder of those that diligently seek him" is linked with every labor of love, with every act of obedience, with every effectual prayer. God rewards labor. Does not every farmer act in faith when he puts in the plough, and drops his grain into the mellowed earth? Every pastor prepares his sermon; every mission-school is built, and its lessons taught each Sabbath; every pious parent tills the soil of the child's teachable heart in the simple faith that God rewards labor.

God rewards obedience also. He enjoins upon the sinner the forsaking of his sins, and the acceptance of Jesus as his Saviour. The sinner that repents and accepts Christ does so through a firm confidence that his Heavenly Father will reward obedience. "By

faith, Noah, being warned of God of things not seen as yet, prepared an ark to the saving of his house." An unbelieving generation hooted at the "fanatic" who was squandering his life on that huge, unwieldy vessel. But every blow of Noah's hammer was an audible proof of Noah's faith in the Lord as the rewarder of obedience.

God rewards believing, earnest prayer. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened." God hears prayer, and God answers prayer in his own time and way; upon these two great facts the Christian plants his knees when he bows to his fervent supplications. Oh! the long trials to which we are often subjected, when God would test our faith, or would strengthen our faith by its own exercise! Christ kept the Syro-Phœnician mother at arm's length for some time, in order to try the degree of her faith. It won its victory at last. Godly wives are often left to press their earnest petitions through many a year before the answer comes in the Spirit's work upon a husband's heart. I came to-day from the bedside of a man who was lately converted, though his noble wife has been pleading for him ten years "without ceasing." "The grief that weighs me down," said a Christian mother, "is the fact that of my six children not one loves Jesus. I am alone." But this Hannah, of a sorrowful spirit, continued her supplications by night and by day. She did her own duty, and then prayed for a blessing. Five of those daughters gave themselves to Christ in one revival. "Mother," said one of the converted young women, "let us all unite in a day of fasting and prayer for our unawakened sister." They did so; and ere many days she, too, was added to that Christian sisterhood. The victory that overcame was a believing woman's faith.

We could enumerate cases of prayer answered long after the lips that breathed it had mouldered into dust. When Captain K—, of Philadelphia, sailed on his last voyage, he left a prayer for his infant child, written out and deposited in an old oaken chest. After his death at sea, his widow looked up the chest, for the use of her child when grown up to manhood. He grew up a licentious, dissolute youth. On her dying-bed the mother gave him the key of the oaken chest; which he did not dare to open, lest he should find something there of a religious character to trouble his conscience. At the age of fifty-six he determined to open it, one day, from sheer curiosity. He discovered on the bottom a neatly-folded paper, on which was written, "The prayer of Mitchell K—, for his wife and child." He read it, put it back with his father's quadrant into the chest, and determined never to unlock it again. But the prayer wrought upon his conscience—burning it like live coals; his remorse became so great that the mistress with whom he lived in guilt thought him deranged! He ceased not to cry for mercy. Faith in Jesus, the pardoner, brought him peace and healing. He made confession, married the woman whom he had wronged, united himself with Christ's church, and lived to old age an exemplary Christian. God was the rewarder of a faith that had lain for half a century locked up in secret! O! Lord, INCREASE OUR FAITH!—*Cuyler.*

THE FINALLY LOST.

An esteemed brother takes exception to our criticism on Luke ix, 25, "Lose himself," and claims that those who thus perish at last are only lost in the sense in which one is lost in a terrible snow storm, lost on an island at sea, lost in the woods, lost as the sheep of the house of Israel were lost (Matt. x, 6), they all the while in their second death retaining a consciousness of their condition, as men in this life in the above-named cases were, though lost, still conscious of their identity and existence. We reply, the cases are not parallel, the illustrations lack force and point, and the argument is unsound. For *apollumi* in some seventy-two instances of its usage (out of one hundred and two times) in the Greek New Testament, when referred to whole, living men, or to parts of these integral men, describes their actual perishing destruction, or their devotement to such a real perishing, in which case

they were as good as perished and dead. It is also applied to sheep as good as actually dead to the owner unless found, to bottles broken or perishing as bottles, so that they are no longer whole bottles, money forever lost unless found by the owner, and food left to corrupt and be utterly wasted. In no instance is it used to describe human beings as such, only as truly killed and their life taken away, or as being in a condition where their death was a certain thing, an inevitable tendency, and this result unmistakable and sure at last. Thus, in some instances, the prolepsis is used, the *apollumi* is anticipated, and they are spoken of as perished or dead when doomed to die, as a Montpelier (Vt.) physician, a few years since, exclaimed upon accidentally swallowing a large dose of strychnine, "I am a dead man," though he survived the fatal dose six hours.

In about twenty-four instances the word is used to describe the final destiny of man at the Judgment. If the place of this destiny were as temperate, and at all to be compared with an island, the woods, this world, or even a snow storm; if there were a good shepherd to hunt for and find the lost sheep there, and the sinner not doomed to the full infliction of the second death in that place; then might the lost hope to live on in anguish for a time. But what shall survive the destruction (*apollumi*, Matt. x, 28) of "both soul and body in *gehenna*—fire?" Who will restore the *apollumi*—"lost life" (Luke ix, 24) "in them that (*apollumi*) perish" (2 Cor. ii, 15)? And Heaven lost, soul and body lost, yea, even life lost, where can the lost one find himself in this outer darkness? Submerged in the lake of fire burning with brimstone, will the totally lost without immortality, without eternal life, cut loose from the source of being, compared to stubble, to chaff, to tares, to dry branches, to thorns and briars, to corruption, live on and on? Must he not with such a nature, and amid such surroundings, rather "lose himself?" Shall we make this *apollumi* have no deeper meaning when applied to a man in a sea of literal fire, in the eternal world, than when used to set forth the condition of a man in a wilderness on this earth? Is he no more lost in the eternal fires than in the green woods? And shall we take the accommodated or secondary sense of a word to explain its primitive meaning?

Note the first use of *apollumi* in the New Testament, in Matt. ii, 13, i. e., "to destroy," i. e., to kill, murder, take away life, cause to perish. Fifteen or twenty times in the Bible is the first death denominated a shadow, and if it be but the shadow, then what shall be the substance? For the righteous the shadows will flee away, but for the evil, in their second death, never. From this last death there is no resurrection. It is to "be as though they had not been." No being, hence no consciousness. Hence our position, viz., consciousness and unconsciousness are directly opposite terms. Life and death are directly opposite terms. Therefore in life man is conscious, but in death man is unconscious. And so in the *apollumi*, the perishing, the destruction in the lake of fire beyond the judgment, life, all life, and consequently all consciousness of life and being, is forever lost. This being true, the lost will be lost to God and angels, and the saved, yea, more, he will "LOSE HIMSELF."

Tenaciously, as with a strange love for something unfathomed and horrible, do good men cling to the dogma of endless misery, to be inflicted by a just and merciful God. Do they really ever look the awful doctrine in the face? Do they truly believe it? When they walk their rooms at midnight in sleepless, mental agony at the bare thought, as did Jonathan Edwards, we will believe that they do. But believe the dogma you never can. Thank God, the touch of the Ithuriel spear of truth awoke us from twenty years of sleep in the overshadowing of the horrible nightmare.—D. T. T. in *World's Crisis*.

AFFLICTION is God's winnowing frame that blows away the chaff from the corn. We ought ourselves to have laid aside our vanities, but God doeth it for us.—*Salter. Lam. iii, 33.*

Kindness makes friends.

By request.
THE ALABASTER BOX BROKEN.

IN blessed contrast to the cruel contempt and rejection of the nation, and the malignant persecution and bloodthirsty plots of the rulers, which darkened the closing days of the Lord's life of love, stands the loving appreciation and sympathy of the quiet family of Bethany. Our hearts are drawn out in affectionate, grateful remembrance of Lazarus, and Mary, and Martha, in whose humble home He found a retreat from the cruelty of days when, by way of eminence even in his life, we see him as the man of sorrows and acquainted with grief. How divinely fair he appears in these scenes of peaceful retirement when, for example, Mary sits at his feet listening, and Martha, cumbered with much serving, shows her love in another way. Or here again, in the house of Simon the leper, what a group! The Prince of Life in that lowly guise; and Lazarus, whom he had raised from the dead, seated at table with Him, Martha still serving, and Mary breaking her box of ointment, very precious, and wiping his feet with the hairs of her head! All her best and fairest employed to do honor to Him whom man despised.

What voice is this that breaks in upon their peace with the murmur, "Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor." There is a kind of satisfaction in knowing that it was the voice of Judas Iscariot, though it seems that he was not the only one who had indignation at this honor done to Jesus. May there not be some in this age—which measures every thing by its utility—who would say, "Well, and why this waste? Would it not have been better bestowed on the relief of human wants?" Is it Judas Iscariot who speaks in the cause of humanity against Jesus, who defends the poor woman's "waste?" "Let her alone. Why trouble ye her? She hath wrought a good work upon me."

There is surely something in this act which we imperfectly understand. It is made of great importance in the gospels. John interrupts his narrative of the resurrection of Lazarus to explain that Mary, the sister of Lazarus, was "that Mary which anointed the Lord with ointment, and wiped his feet with her hair." Then the Lord speaks of it in terms of such peculiar commendation as a good work done upon him: "She did it for my burial." In John we learn that Mary had treasured in her heart the intimation of His death, which His disciples generally seem to have heard with strange stupidity or indifference. She had been looking forward to that event, and, with love's sorrowful providence, as He who had known it all, tells her secret, "against the day of my burying hath she kept this." She saw the gathering darkness with love's quick apprehension, and knew that the hour was come; and so, as he expresses it, "She has come aforehand to anoint my body for the burying." And then we have the emphatic testimony of the spiritual import and permanent interest of the action: "Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also which she hath done shall be spoken of for a memorial of her."

But does it occupy the prominence among us which seems here to be assigned to it in connection with the preaching of the gospel? The gospel is preached and souls are saved; but is "this that she hath done" spoken of with true appreciation and intelligence, as a memorial of her? Let the reader answer for himself, not as to what he hears others do when the gospel is preached, but whether this expression of the poor woman's love stands out in his own thoughts as the words of Jesus would lead us to expect.

What did it mean? The cost of that box of ointment was a large sum for one in her circumstances. Estimate it not according to the measure of value in our day, but as it was to be reckoned when "two pence" was a reasonable sum to be given to the host when a wounded man was left in his care at an inn. In the parables the wages of the laborers were a penny a day; so that three hundred pence was about a year's income from incessant daily toil. She had treasured that costly box for this very purpose; and we must

suppose that in doing so she had denied herself many things which a selfish heart could ill have spared in that humble home. It would not have served her purpose had it not been costly to her; for its very use was to testify her appreciation of Him, her love to Him, and her sense of the great love of which He was about to give the crowning proof in that death which she had in mind when she anointed Him for the burial. There is something more acutely sad in the apparent insensibility of His disciples to His sufferings, than even in the malignity of His open enemies. And was it nothing to Jesus in that hour—is it no relief to you, lover of Jesus, in looking back to that hour—to know that there was one human heart—alas! we know not that there was another—in which His sayings about His death were treasured up, and which overflowed with intelligent sympathy for a suffering Saviour? Yes, dear Lord, thou hast not forgotten it amidst the glories of the Father's right hand. Thou wilt not forget the alabaster box broken at Bethany, when the homage of unnumbered crowns is cast at thy feet. And we, too, would enter into fellowship with Thee, as we remember that there was one poor woman who hung over Thee with tenderness, as Thou didst go out to meet all that death for us, and counted nothing too costly to express her sense of Thy love and her attachment to Thy person. Now rejoicing in the gospel, which tells all Thy love to us, we will tell of this humble tribute of the love that answered back to Thine as a memorial of her who paid it.

Two other incidents associate themselves with this in our minds. The first is that recorded in Luke vii, where a woman which was a sinner, braves all the scorn of the company at the Pharisee's table, where Jesus was, "and stood at his feet behind him, weeping;" weeping tears of tenderness, in the consciousness of a Saviour found, but tears of grief too, at the sight of that Saviour treated with haughty neglect, "and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment." The Lord interpreted that act as the great love of a sinner to whom much was forgiven; it was love's appreciation of a Saviour despised of men, which presented everything to honor Him—her tears to wash his feet, her hair to wipe them, her lips to kiss them. The other incident is recorded in Luke xxi, where He sees a poor widow casting two mites into the treasury, and commends it as surpassing all the gifts of ostentatious wealth; for "she of her penury hath cast in all the living that she had." She gave her all for the repair and maintenance of the temple, which was a type of Christ, and thus, according to her light, gave expression to the same grateful love which placed him first. Judas would have said, "Better buy bread with it."

These two incidents illustrate the meaning of Mary's action, and they may show that while the alabaster box would not have served her purpose unless it had been costly to her, yet the costliness is not to be estimated by human standards. The widow's two mites were just as much as Mary's three hundred pence, and no more; for it might be said of the one as well as of the other, "She hath done what she could." But then Mary's action stands pre-eminent in the fullness of her appreciation, the pureness of her love, and the intelligence of her sympathy and fellowship with Him in his circumstances. He was there the outcast and rejected one, resting for a brief hour ere he went out to bear our sins in his own body on the tree; and there was she, alone in her loving sympathy, with her alabaster box of ointment, which she had kept for that day, to anoint his body for the burial and refresh his spirit by her love.

Judas said, "Why this waste?" And there is never wanting a spurious philanthropy to take up the Judas-cry, whenever it is a question of suffering for Christ or honor paid to him, or anything laid upon the altar of God, as though everything rendered to God were a robbery of man. We know how to estimate the specious hypocrisy which would hide the bag under its flowing robe. But at present we are not called upon to expose the essential self-seeking of a Christless philanthropy. Brethren in Christ, let us look to ourselves. Does not our failure, even when the gospel is preached, to speak of this that she hath done, as a me-

morial of her, reveal a radical defect in what is called "the religion of the day?" With all its bustling activities, and apparent zeal in the service of man, or even in telling of the love of God to men in the gospel of his Son, there is such a want of appreciation of Christ, in the excellence and loveliness of his person, such a want of love to himself, as leaves all cold and mechanical—and even, so far as men are concerned—lifeless and inefficient. Ah! it is not that there is too great love of souls, too deep and absorbing a desire that they may be saved, to great sacrifices for the welfare of others—far from it; but there is too much self-seeking under the guise of service for man or for the church, when Christ himself is left out of view. We consider man and his interest only, and refuse to break the alabaster box of ointment to the Lord, under the plea of spending it on the poor.

This runs through all our professed service. Even in the assemblies of the saints, everything is measured by man's profit; and worship, the soul's manifested appreciation of Christ, is lost sight of. We meet rather to hear a sermon than to worship; and we reckon the results, not by the savor of Christ that has ascended to the Father, but by the impressive views which have been presented to ourselves of our duties or our comforts. We say nothing of the far lower objects of the entertainment and enjoyment of a passing hour. Brethren, here also it is ours to break the alabaster box of ointment in our loving appreciation of Him who is the chiefest among ten thousand and altogether lovely; in homage and devotedness giving to Him, and not to man, the first place, recognizing His presence in the midst of us; and then, in the out-poured love and gratitude of our souls, we may say, "While the king sitteth at his table, my spikenard sendeth forth the smell thereof." It is heaven anticipated, when it can be said, "And the house was filled with the odor of the ointment."

Let us remember, too, that it was to Jesus rejected, that she offered this tribute of love, and that she did it for his burial, as though all earthly fragrance and honor must be buried with him. And so let us prove that the heart, in devotedness to him, has, in association with him, sacrificed all that is most attractive of earth. "I am crucified unto the world, and the world unto me." The alabaster box is broken and its fragrance poured out. Men will account it a waste; but he who said, "She hath wrought a good work in me," hath said, "Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." Brethren, we need to learn that to renounce for the Lord's sake is greater than any service. In this connection also, we may say, that it is the Judas-argument, Why this waste? that attempts to justify the occupation of places, and the continuance of associations, which we know to be dishonoring to the Lord, under the plea of the opportunities and influence they afford to serve man. Opportunities of usefulness, influence for good, while Christ is dishonored! Brethren, break the alabaster box of ointment, however carnal wisdom may condemn or reproach you. There is but one thing more, to which we barely allude. The bodily presence of Jesus is no longer with us, that we might, like these honored women, testify our love to him in acts of personal service. Yet in another way the body of Christ is here; and beyond any mere service to man, we may minister to him in such a way that at last he will acknowledge it. "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." And here, again, we find occasion to break the alabaster box of ointment very precious. But then, it is only as we see him before all that are his, and value him beyond all his gifts, and show that Christ himself is our object and portion beyond the engagements of any service. And will it not all be perfected, when, like the odor of the ointment filling the house, the love and gratitude of the redeemed gathered together in him shall fill all Heaven with the songs of his praise forever?—*The Witness.*

When the mirror is highly polished, the dust will not defile it; when the mind is enlightened with wisdom, licentious thoughts will not enter it.

I AM WEARY.

"I am weary of straving; oh, fain would I rest,
In the far distant lands of the pure and the blest
Where sin can no longer her blandishments spread,
And tears and temptations forever are fled!

I am weary of hoping, where hope is untrue;
As fair and as fleeting as morning's bright dew.
I long for that land whose blest promise alone,
Is changeless and sure as eternity's throne.

I am weary of loving what passes away—
The sweetest and purest, alas, may not stay!
I long for that land where all parting is o'er,
And death and the tomb can divide hearts no more!

I am weary, my Saviour, of grieving thy love;
Oh when shall I rest in thy presence above?
I am weary, but, oh, let me never repine,
While thy word and thy love and thy promise are mine!"

THE SIGNS OF THE TIMES.

AN ENGLISH VIEW.

POLITICIANS generally do not trouble themselves about prophecy, and when they are perplexed by the entanglement of unexpected events, and can see nothing clearly, they are content to wait, in the hope that the political mist will clear away. We do not therefore, expect of them any attempt to account for what puzzles them, by a reference to the prophetic Scriptures.

It is, however, worth noting that politicians—under which designation I include statesmen, and men of thoughtful mind, who are active politicians without being what we understand by the term, statesmen—are greatly perplexed, not merely by recent events in Europe and America, but by the movements of modern thought, and the democratic tendencies of the times. It is my business to study politics, and I have opportunities of frank intercourse with those who know what is passing in the minds of men whose public utterances, with which we are all familiar, afford but little evidence of the perplexity they feel. Let me refer to some of the causes of this perplexity.

In the first place, there is a strong, uneasy feeling that the tendency of European society is to adopt a democratic form of government, and that this must ultimately, and at no distant period, pass into the form of military despotism, upheld by the forces of democracy. Such a government exists in France, but in that land it does not sufficiently represent popular ideas to be permanent in its present shape; and persons who have recently had opportunities of familiar intercourse with the French people, have noted that there is a general expectation of some catastrophic change in that country. The author of *John Halifax*, who has just returned from France, which she visited for the first time, and where everything appeared to her with freshness and clearness, because it was entirely new, tells us that beneath the polished manners, and the gentle and courteous speech of our neighbors, she detected a latent fierceness, which blazed up when political questions were discussed, and that things were said which she may not repeat, because she feels they were confidences reposed in English honor and in English reticence. Other visitors to France, accustomed to the country, and familiar with the highest persons in the State, are not unaware of this same temper of the public mind that the author of *John Halifax* illustrates by a reference to the gardens of Portici, blooming on the lava-roof of Vesuvius.

A catastrophe in France is certainly among the events which would not surprise any statesman. But it is at this point that perplexity commences. What would follow the catastrophe? The deluge first, but what next? We have been "shooting Niagara" in England, but the "after!" Are we not all of us—at least, those of us who think with any earnestness—wondering with Mr. Carlyle at the *may be or must be* to come. It is the same with France. What is to replace the Imperial Government, if it should fall? Some good people have a very lively notion that Napoleon III. is the anti-Christ, who will shortly develop into something he has not hitherto seemed to be. I confess that I regard with much more apprehension that which is to follow him. The Peace Conference

at Geneva, with its declaration of war against everything that is old or established; its denunciations of religion "as incompatible with peace;" its scheme for a "social revolution," and the formation of an European republic under the name of "The United States of Europe," and its "religion of humanity"—a "religion" with not only Christ, but God also left out of it—is to my mind an uglier and more dangerous fact than the French empire. It is easy to say that the men who met at Geneva are wild dreamers, whom nobody sympathizes with. I answer, that they represent the restlessness, and dissatisfaction, the bitterness, and the wild hopes of many thousands of the population of the chief States of Europe.

If we look out of Europe, we shall discover other causes of perplexity. There is democratic America, visibly tending to despotism. The popular representatives have set aside the law and constitution, because these stood in the way of the instant gratification of their passionate desires; and we see the chief of the republic vainly striving to uphold somewhat of the authority of a constitutional king, with which the fathers of the republic clothed him, while his masters, the Congressional representatives are making holiday. The presidential election is drawing near, and the candidates are *generals*, who recommend themselves to the thoughtless democracy, because they represent "the god of forces." I am sure I am correct in saying that the political state of America is a source of great perplexity to statesmen.

I will not further refer to politics in the present paper. The Eastern question, and the other questions which crowd upon the mind, shall be left alone for the present, in order that a few words may be said about the movements of modern thought, which are more important than events, inasmuch as they are the cause of events. What a tangle we are all in—that is, men, everywhere. In China the revolution of ideas has commenced, for the study of mathematics will change the disposition and the attitude of society. Before long we shall have impregnated a nation of 400,000,000 souls with European knowledge and European ideas; and thus have created a new and colossal force in the world. China will take its religion also from Europe; but not, as I think, the religion of Christ. The Chinese mind is not unsophisticated, or there might be ground for hope: but fortified by its philosophic atheism against the reception of the faith which was "foolishness to the Greek." What I should expect at the utmost—except as the result of the direct and special intervention of God—is a form of Theism such as that which is being adopted by the educated Hindus; but it is far more likely that the Chinese will take up with the new "worship of humility," when it has fairly been launched by the apostles of the great Western republic. From China, let us turn to Turkey, where Mohammedans have abated their pretensions, and are to share the government with Christians. This, I take it, is the beginning of the end of Mohammedanism.

Roman Catholicism is losing its influence over the popular mind everywhere, except in Spain and England. I do not except Ireland, where the spirit of Fenianism is at war with religion. In Ireland the tendency is to Theism, and "the religion of humanity;" in France the churches are full of women and girls, but the men, and even the boys, are absent. Is there any one wise enough to tell us what people in England believe in just now? What they *did* believe, in a more or less ineffectual way, some years ago, we know; but the fountains of the great deep of human thought have since then been broken up, and men are drifting. Drifting whither? Some to the modified Romanism of the Ritualists, for the want of a staff to lean upon; some to Socinianism, though not separating themselves from a church whose creeds contain this article—that Christ is the Son of God; and others, to the sheer precipice of hopeless Rationalism—the "darkness visible" of utter unbelief. A similar perturbation is going on in America, where not less than 3,000,000 persons are stated, on the authority of Mr. Hephworth Dixon, to be "Spiritualists," or persons who believe that they hold intercourse with, and have revelations of truth from, the unseen world, through

the agency of the spirits of persons who have died. Nor is this the only evidence of perturbation in that great transatlantic continent, which is likely to exercise so great an influence on the affairs of the world. There the "unlicensed liberty" of religion has produced new faiths, numerous and monstrous, which strike at the very foundations, not only of Christianity, but of society and morals. What the Rationalism of Germany is doing for the destruction of faith, the religious theories of America are doing for the overthrow both of faith and morals. These are things which I think justify me in saying, that the present times answer to the description of the last days in Luke xxi, 25, 26: "And there shall be * * * upon the earth distress of nations, with perplexity; * * * men's hearts failing them for fear, and for looking after those things which are coming on the earth." I think that since the Gospel was first preached, there has never been a time when the perturbation of thought was so general as now. There have been great crises and revolutions, but a handful of persons contributed to produce them. Now it is the popular mind that is agitated, the whole conscious fabric of society that is in the throes of a vast catastrophic change.—*Rainbow.*

HALF FINISHED.

A SWEET child lay panting away her life after passing through long weeks of pain. Some one whispered in her hearing, 'I think that this is death.'

'No,' cried the little sufferer, 'I am not dying now I'm sure, for I do not feel as if I was quite ready for Heaven yet. I know that Jesus has begun a great work in my heart, and that he will not take me away half finished!'

If this dear lamb, with all her patience and love, and with a firm hope in Christ, felt that she was but 'half finished,' how poorly prepared for the company of the redeemed are those whose hearts and hands are fixed on the things of this earth.

She seemed to others, even then, sanctified; but as she approached nearer to God's holiness, she saw more clearly the hidden evils of her heart. Well may we, who live amid the turmoils of business and pleasure, ask if the work of sanctification be even begun in us. If sure of this, we should grow in grace every day. Many real Christians manifest no anxiety to have the great work 'finished.' We see them one day at the table of the Lord, and the next making merry with his foes at the dance or the wine cup. They may say, 'My Lord and my God,' but those with whom they mingle, who cry, 'Crucify him, crucify him,' will despise them as hypocrites and traitors; or they will stumble over their inconsistencies and perish.

A foundation well laid and a building going up, though ever so slowly, is a fair sight, giving promise for the future; but a building, however costly, half finished, where the sound of the hammer has ceased, and the rank weed has crept through the floors, is a picture of desolation. We are, if indeed chosen and called, temples which the hand of the Master is adding to and beautifying from day to day, until we shall be complete in him.

FOUR IMPOSSIBLE THINGS.

FIRST, to escape trouble by running away from duty. Jonah once made the experiment; but he soon found himself where all his imitators will in the end find themselves. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

SECOND, to become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, that is affliction to the believer. It burns up the dross and makes the gold shine forth with unalloyed luster.

THIRD, to form an independent character except when thrown upon their own resources. The oak in the middle of the forest, if surrounded on every side by trees that shelter and shade it, runs up tall and sickly; but away from its protectors, and the first blast will overturn it. But the same tree, growing in the open field where it is continually beat upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character to which he could not otherwise have attained.

FOURTH, to be a growing man when you look to your post for influence, instead of bringing influence to your post. Therefore, prefer rather to climb up hill with difficulty, than to roll down with inglorious ease.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 3, 1867.

URIAH SMITH, EDITOR.

"AN EXTINCT CREATURE."

THERE is nothing that more effectually proves the existence of the Devil than his efforts to persuade men that he does not exist. In no way could he render the field of his operations so smooth, and the accomplishment of his purposes so easy, as to establish mankind thoroughly in the belief that they had no such foe, against whom they must watch, and whose approach they must resist. Hence his unceasing efforts to this end. And he is meeting with marvelous success. Millions are already deceived into this fatal delusion. Men of ability and papers of reputation and influence, openly advocate it. We are reminded of this by last week's N. Y. Tribune, which contains an article opened in the following Devil-gratifying strain:

"A few years ago, M. Du Chaillu treated this torpid, blase nineteenth-century society of ours to a new sensation. He discovered the Gorilla. This beast, as he described it, was one of the most dreadful monsters ever let loose upon a miserable world. The old horned Devil of our grandfathers that now happily, or unhappily, as the reader may think best, is decided to be an extinct creature, was a mere tame, purring, pussy-cat, compared with this inhabitant of the African jungle. The new comer, if we were to believe M. Du Chaillu, had all the deformities and hideous traits of our old friend Satan, with enough additional ingenious, ugly features, both of mind and person, to set up fifty new Tract Societies, each with a peculiar style of fiend warranted to have no resemblance to the fiend of any other establishment."

With pleasure we turn from the utterances of such a writer, who seems to consider himself specially called to make a mock of divine things, to an article which appeared in the Independent of the same week, from J. P. Gulliver, of Chicago, on Fighting the Devil, and which we commend to the careful perusal of all, especially to believers in present truth, against whom the Devil, in these last days of his wrathful efforts, will make his most specious attacks:

"We hesitate not to aver that belief in a personal Devil—a veritable 'lion, going about roaring and seeking whom he may devour'—is a prime element in all genuine spiritual manliness. Paul had it when he declared that he was wrestling with these 'spirits in high places.' Luther had it when he saw the giant form of Satan, in a bodily shape, prowling about him in the Castle of Wartburg; and his performance with the inkstand, though slightly ridiculous, is not a bad example of the kind of treatment recommended by James in the familiar verse, 'Resist the Devil and he will flee from you.' Indeed, there is no escaping, on hermeneutical grounds, from the intense personality which the Greek article gives to Satan in the New Testament. The Devil—*Ho Diabolos*—looks out upon us, through the Scripture phraseology, as veritable a reality as a lion behind the bars of his cage. The Devil of the Bible is not merely a devil; still less is it an abstract principle of evil; least of all, is it a mere popular superstition, introduced historically or scenically, like a dragon in a tragedy, to give spice to the narrative at the expense of its truthfulness.

"The intelligence who appears in the scenes of Christ's temptation; who led out Judas to the betrayal; whose 'snares,' 'works,' and 'children,' we are to avoid; who fought with Michael, and who is expressly defined as being 'that old serpent, which is the Devil and Satan,' must be a veritable person. The man who wrings all personality out of such language, simply tortures it by his exegesis, instead of illuminating it. Such an interpreter, with the same machinery of criticism, would

eliminate from the sacred record Christ's deity or humanity, as might happen to please his fancy; would convert God himself into a principle, and substitute for all the chief narratives of the Bible a train of myths and legends. And the moment we eject personality from the universe we put an end to responsibility, we make love and hate, which are the essence of virtue, impossible except in their lowest forms; in fact, we destroy moral gravitation, and set all the spheres careering wildly through a void emptied of all governing forces. We cannot in the highest sense love virtue, unless we see it in a person. We cannot hate evil with any zest, unless it reveals its ugliness in personal character. We laugh at the Puritans for their belief in witches. But, after we have stripped off the cheap misrepresentation with which an ungrateful and irreverent posterity seem to delight in draping all their doings, we shall probably find that in this matter of evil spirits they were, as usual, much nearer right than their self-complacent critics.

"The first thing we have to do, then, in 'fighting the devil' is to see him, as David saw the giant striding across the valley of Ephraim. In fact, we had better see him as Luther did at Wartburg than not to see him at all; and if we can hurl the contents of our inkstand at him with as good effect as did the doughty reformer, we shall do good service in the great battle. In fact, there is nothing the Devil dreads so much as a plucky inkstand, unless it be a godly life. As soon as we get our eyes open, nothing will be easier than to see 'THE TRADUCER' (which is the translation of '*Ho Diabolos*'). He will appear on every side: 'now squat like a toad' at the ear of credulous innocence; now erect in a pulpit; now handling with shadowy fingers the delicate types of a popular magazine, or coarsely smoothing the columns of some daily newspaper; next blatant in a political caucus; plausible and orotund in the Senate Chamber, or dictating thick, tipsy words in the Cabinet, and constantly, with wonderful diligence and ubiquity, creeping into shops and stores, bar-rooms and drawing-rooms, inculcating the most monstrous lies, persuading men to believe the most patent absurdities on every conceivable subject, and shouting high above the rest the primal falsehood of them all, 'Thou shalt not surely die.' There is no hypothesis which so fully accounts for all the stupidities, sophistries, deceptions, and plottings, which penetrate society in every direction, like a net-work of electric wires, as the theory of a personal Devil commanding an army of inferior spirits 'whose name is Legion,' sitting himself as grand operator, at the central battery of mischief, thence directing 'the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty.'"

THE CHURCH AND THE WORLD.

THE low spiritual condition of the popular churches of the land, is a fact plain to all careful observers. Church members themselves see it, and not a few are frank to own it. They know that the world speak well of them; but they, perhaps, do not think of the words of Christ: "Woe unto you when all men shall speak well of you." And this language is applicable to them; for the reason why men speak well of them is because they do nothing to disturb their carnal security, or mar their visions of coming peace and prosperity, though they should still pursue a course of wickedness and sin. And the woe is pronounced upon those thus spoken well of, because so in olden times the false prophets were spoken well of, from the fact that they spoke smooth things and prophesied deceit to the people.

Church members know that "the world caresses the church;" but they do not stop to think what a condition this shows them to be in, as tested by the declaration of the apostle, that they who will live godly in Christ Jesus shall suffer persecution.

They know that the line of demarkation between the church and the world is almost wholly obliterated; but perhaps they do not often think of the sentence which Inspiration has pronounced upon such a state of things, that, whose will be the friend of the world is

the enemy of God; and how the Lord has said that his people are not of the world.

With these remarks we commend to the reader the following frank statements from Prof. S. C. Bartlett, of Chicago, as we find them in the N. Y. Independent:

"The men that are shy of showing their religion have not died out. Religion now is in a different position from Methodism then. To a certain extent it is a very reputable thing. Christianity is, in our day, something of a success. Men 'speak well of it.' Ex-presidents and statesmen have been willing to round off their career with a recognition of its claims. And the popularity of religion tends vastly to increase the number of those who would secure its benefits without squarely meeting its duties. The church courts the world, and the world caresses the church. The line of separation between the godly and the irreligious fades out into a kind of penumbra, and zealous men on both sides are toiling to obliterate all difference between their modes of action and enjoyment. Half-converted men ally themselves to the church as a place of safety; and complaisant ministers invite the men 'of no church at all' to the table of the Lord. In our recoil from Ritualism there is no small disposition to disparage Christ's own solemn ordinances; and in this mixing of the church and the world there is the strongest tendency to a general watering of religion."

WHO SHALL BE ABLE TO STAND?

DEAR BRETHREN AND SISTERS: Suffer for a few moments the word of exhortation while your unworthy brother shall attempt to speak unto you. How solemn is the time in which our lot is cast! We are standing on the very threshold of the eternal world. The next great event will be the appearing of the Son of man on the white cloud. What we do to be ready for Christ's appearing must be done quickly. There is no time for the spirit of dalliance now. Already we have been too tardy in the great work of overcoming and drawing nigh to God that he may draw near unto us. But mercy still lingers, and the Spirit and the Bride say, Come. Oh! who will be so unwise as to slight Heaven's proffered boon, and thus fail of the grace of everlasting life? The present is an hour of decision with many. As the prophet says, "Multitudes, multitudes in the valley of decision." All things go to show that the stay of the church in this world of sin is short. The aspect of the times is ominous. The great signs of the times, moral, political, and religious, tell us in language unmistakable, that the end of all things is at hand. The condition of both the church and the world proclaims this startling truth in the most emphatic manner. These are the days of vengeance, in which all things written in the law and prophets for this time may be accomplished. Truly, in the language of the poet,

"We are living, we are dwelling,
In a grand and awful time."

The great question with every person now should be, What must I do to be saved when Christ comes? Not every one that says, Lord, Lord, shall be saved in the kingdom of Heaven, but he that does the will of God in Heaven. Let us all show by our godly walk and holy conversation that we have been born from above, and that our citizenship is in Heaven, from whence we soon expect our Lord and Saviour. Now is the time to prepare for the latter rain, the mighty refreshing, which will soon prepare the harvest of saints for the garner of the Lord. Let us all frequently ask ourselves the question, Is the work of grace progressing in my heart, which shall fit me to stand in the day of war and battle just before me? Those only who are perfect overcomers, who stand complete in all the will of God, will at last sit down with Christ on his throne. With many, the work will not go deep and thorough; it will be too much of a surface work; and when the King shall come in to see the guests, they will be found wanting—not having the wedding garment on. May Heaven kindly grant, dear reader, that it may never be thus with you and me.

The present is a solemn, searching time for the church in Battle Creek. Our meetings are generally characterized by such a spirit of earnestness and sol-

emnity as we have never known before. There are very few meetings of a happy, joyous character, but they are generally solemn as the judgment. We trust that, as a general thing, the church is trying to dig deep, lay the foundation sure, and get ready for the appearing of the Son of God. But this is not true with all. Some do not seem to get much burden in the present work of confessing, agonizing, and drawing near to God. Still we pray that God in his sovereign mercy will pity such, and open blind eyes, and soften hard hearts.

You have all doubtless learned ere this, from Testimony No. 13, that God is no respecter of persons, and that he will sooner reprove sin in those who stand in high places than in those who occupy some other position in this solemn work. Let the sad experience of the Battle Creek church during the year past be a lesson to all. May it lead the people of God in other places to purge out the old leaven of malice and wickedness, and to so improve upon the means of grace that they, with us, may become a lump holy unto the Lord. God is good, brethren and sisters, and for this we will bow the knee, and reverently bless his holy name. Don't, I beseech you, ever take this church for an example,—at least, it will never be safe to follow us only as we follow Christ.

We believe it should be the all-engrossing topic now, how we can open the door of our hearts and let the Saviour in. Those hearts which are cleansed and purified by the blood of Christ, will soon become his "habitation through the Spirit." How searching is this judgment work! Who shall be able to stand? The axe is now laid unto the root of the tree, and the spirit of judgment and of burning is at work with the church. How thankful we ever should be that now, as in days of old, there are those who know what Israel ought to do. Let God and the Lamb be praised for this, and may there ever be with us that grateful spirit which would say, "Speak, Lord; for thy servant heareth." Brethren and sisters, pray for the prosperity of the work of God. And while, in view of our unfitness for the great work, the feeling seems to be, "Who is sufficient for these things," may we be able to say with the apostle, "I can do all things through Christ strengthening me." G. W. A.

TASTE AND APPETITE.

THAT our taste and appetite are capable of being so disciplined and changed, perverted or corrected, as to crave and relish those things which we once very much disliked, and which were even nauseating and injurious, or to disrelish and loathe that which was once palatable, is a fact which needs no proof.

Thousands who have little by little created an appetite for strong drink, that liquid fire, have proved this, as from day to day they have poured down this poisonous mixture, till all the powers of nature have given away, and they sink to a drunkard's grave. The tobacco eater, snuffer and smoker; the tea and coffee drinker, and many who use poisonous drugs and medicines, as well as multitudes who use unhealthy and highly-seasoned food, know this to be true.

With these facts before us, why do some reformers on the subject of health move so slowly. Why will they allow their taste and appetite to so far control them in changing from an unhealthful to a healthful diet, as some do? For I am sure that we should not have to make one-half the sacrifice of feeling to so far correct our taste and appetite as to relish the good, healthful diet which Health Reform offers us, that many have made to create an appetite for that which undermines health and strength and finally ruins its victim.

Let the point be settled that we have been educated wrong in matters of diet, that we have eaten and drunken wrong, have used improper food used it in improper quantities and at unseasonable hours, and in this direction strengthened all of our bad habits, and then can it be expected that we are going to get right, that we are going to eat and drink to the glory of God, without a gigantic struggle? without denying self? No! there is a battle to be fought, a victory to be gained, and a glorious triumph will it be to the conqueror.

Could we find a class of individuals whose dietetic habits had always been strictly hygienic, their taste and appetite would be to them in this matter, what the well-educated, tender and good conscience of the Christian is in his high and holy warfare. But the vitiated and perverted appetite is no more to take the place of reason and judgment, than the seared and defiled conscience is to guide one in matters of religion.

A. S. HUTCHINS.

Health Institute, Nov., 1867.

THE WAY OF ESCAPE.

THE only safe condition for us is to have our eyes anointed with the eye-salve, and to understand and know the time of our visitation. This we may do by daily searching the Scriptures with humble hearts, and taking heed to the sure word of prophecy, as unto a light that shineth in a dark place. God will provide a way of escape for those who humbly trust in his word, even though they do not know just how it is to be done.

For example, behold the mercy and goodness of God to his children and disciples in the city of Jerusalem at the time of its destruction. As our Lord and Saviour was approaching Jerusalem, followed by the joyous multitude of his disciples, he beheld the city and wept over it; for he came unto his own and his own received him not. And as he wept, he said: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Luke xix, 41, 42. They had rejected and spurned the Messiah until they had become so blinded and prejudiced that the time of their visitation was now hid from their eyes. He immediately proceeds to inform them of the time of their visitation, the destruction of Jerusalem, but they believed him not. He says of Jerusalem, "For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

His disciples drank in these warnings and retained them in their hearts, and we have no doubt that some who heard these words fall from the Master's lips, saw the fulfillment of his predictions, and were among those who fled to the mountains at the destruction of Jerusalem.

In Mark xiii, 14, 15, our Saviour, warning his disciples of the same event, on another occasion, says: "But when ye shall see the abomination of desolation [the Roman armies], spoken of by Daniel the prophet, standing where it ought not [compassing the holy city round about] (let him that readeth understand), then let them that be in Judea flee to the mountains; and let him that is on the housetop not go down into the house, neither enter therein to take any thing out of his house."

But the query at once arises, How could the disciples in Jerusalem flee to the mountains when that city was surrounded by the Roman armies? The disciples, believing their Saviour's words, now saw them fulfilled in part, and calmly waited for him to make a way of escape. I suppose they watched the Roman army and prayed for deliverance, according to his word. Suddenly they behold Cestius, who had encompassed the city with his armies, withdraw them, as Josephus says, "without any reason in the world." Now the blinded Jews, not knowing the time of their visitation, rashly pursue the retreating Roman armies, thus leaving the way perfectly clear for the disciples to flee to the mountains, which they did, thereby saving themselves from utter destruction together with the Jews and Jerusalem. Here we see the great goodness and mercy of God in providing a way of escape for those who humbly trust in him.

So will he provide a way of escape for us in every temptation and trial during the perils of these last days, if we only confide in him, watch and pray, and patiently wait for his salvation. He is a present help in every time of need. Amidst the darkness which surrounds us on every hand, our dear Saviour promises to be with us and lighten our pathway. "It is I,

be not afraid." Are we almost discouraged because our minds are so unfruitful, and we so prone to lose the blessing of God? Let us remember that we have not yet resisted unto blood striving against sin. Surely, for the great prize of eternal life, with the comforting assurances that our Saviour is ever with us, and that like as a father pitieth his children so the Lord pitieth them that love and fear him, we ever ought to have the same striving mind that our Saviour had. He requires us to watch and pray. "And what I say unto you, I say unto all, Watch!"

E. G. RUST.

Battle Creek, Mich.

MEETINGS AT TITTABAWASSEE.

"Good is the Lord, and greatly to be praised," I have often repeated the past three days while attending meetings in this place. The Spirit of the Lord is here to convince of sin, of righteousness, and of judgment to come. Sabbath and Sunday we gathered at the river, where twenty-two followed their Saviour down into the water. How impressive the scene! Angels, I doubt not, were there to witness and report the glad tidings in Heaven. May those who thus put on Christ before many witnesses adorn their profession by walking humbly with their God. We have listened to several searching, practical discourses by Elds. Cornell and Strong. Oh, that these truths may grow in our hearts and bear fruit to the glory of God.

Evening after Sabbath we enjoyed a refreshing season in social meeting. Sinners were pricked to the heart, and with tears confessed the truth. Many wept as their friends for whom their hearts were yearning arose, for the first time, and expressed their determination to keep the commandments. Deep solemnity rested upon the congregation. The Lord was there. How precious such seasons. I count it a bright spot in my experience, to be laid away in the heart with other like memories, and called forth in hours of despondency and gloom to cheer and encourage the fainting soul. The Lord is willing to work for this people. He is waiting to be gracious. I trust there will yet be a greater ingathering of souls. May a spirit of humility and confession come in and take possession of every heart, then will the Lord manifest himself in power. Some are still hesitating and doubting. "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Probation lingers a little. Who will be willing to renounce the world and take their stand with the remnant? God is testing this people with his truth. How will they decide? Will they choose a few months or years of pleasure, a few more dollars to "eat their flesh as it were fire," or an immortal inheritance with the saints in light? Now is the time to obey the gracious call from Heaven. Too late some will acknowledge that they have heard the truth. "And when this cometh to pass (lo! it will come), then shall they know that a prophet hath been among them." Never before have I so deeply realized the great burden resting upon the faithful messenger who is called to sound the last notes of warning—how they weep, pray, agonize, and plead with the people to be reconciled to God, laboring amid scoffs and reproaches, in weariness and pain. Oh! do we stay up the hands of the worn servants of God as we ought? Do we assist in bearing their burdens by earnest and importunate prayer to God in their behalf? And do we cry earnestly enough to the Lord of the harvest to send forth laborers into the wide harvest-field now ready and waiting for the reapers? God grant that we may awake to all our responsibilities lest we be spewed out of the month of the faithful and true Witness. I am thankful that I have been favored with the acquaintance of so many friends of truth. I leave them with regret, yet hoping and praying that when the Lord shall send forth his angels with the command, "Gather my saints together unto me; those who made a covenant with me by sacrifice," we shall meet again. Eternal life is set before us. Who will accept and inherit a glorious reward in a happy, peaceful land.

"Where no storms ever beat on the glittering strand,
While the years of eternity roll?"

JULIA A. GRIGGS.

Tittabawassee, Mich., Nov. 18, 1867.

THE DARKNESS OF DESPAIR.

THE heart knows its bitterness, though 't may be said,
You are happy and blest all the while;
The depth of your misery, your burden of sin
May in anguish be hid 'neath a smile.

Thy waves and thy billows are over me gone,
With the Psalmist, I mournfully say,
And ask, Why cast down? Why disquieted, oppress?
'Tis why I've no heart now to pray?

Has the Spirit been grieved? Has it taken its flight?
To this desolate self am I left?
And merited sure, naught else is deserved,
But to be thus of comfort bereft.

I groan, being burdened, and cannot look up,
By reason of sin's dread array,
O keep back from sins and from secret faults cleanse,
Or despairing, I sink in dismay.

Sin hardens, and blinds, and shuts up in despair,
The way of transgressors is hard,
Its end is destruction, its wages are death,
Thus forever from Heaven debarred.

This anguish of spirit, this sad state of the soul,
I must bear though I may not submit.
God is just though I perish, his throne remains pure,
However many he may not acquit.

Oh! for one gleam of hope, thus to break the dread spell,
By which I in misery seem bound,
Naught of earth, but the power of Heaven must heal
Sin's painful, sin's deep, bleeding wound.

Should I ever again meet the smiles of my God,
Should I ever his praise again sing,
In rapturous song I would swell the grand theme,
And my tribute of thanksgiving bring.

Oh! here is the mystery, give glory to God;
The blessing is coming e'en now.
I'll sing hallelujah, I'll praise and adore,
And low in humility bow.

With the Psalmist, I cry, Come praise ye the Lord,
Praise and glory to God now belong;
My heart with my hands, lift to God in the Heavens,
Giving praise with the angelic throng.

This praise ne'er will end, the redeemed will unite,
And with angels, God's glory repeat.
To the pure tree of life all will there have right,
And the fruit of the vineyard will eat.

How blest to know Jesus our Lord will be there,
The glory and light of the place,
And the song which forever will rise on its air,
Will be sung to his sovereign grace.

REBEKAH SMITH.

West Wilton, N. H.

THE OVERCOMER'S REWARD.

THERE are a great many promises held out in the word of God to encourage and strengthen those who are striving to overcome. Christ is our pattern. He has overcome. He came into the world and took upon him our natures, and was tempted in all points like as we are, yet without sin; and he knows how to succor those that are tempted. How consoling this is to the tried and tempted ones. Truly, we have a warfare before us, and we should not be entangled with the things of the world, but put on the whole armor of God. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We may expect a hard contest with the powers of darkness, but we are able to come off more than conquerors through Christ who hath loved us and given himself for us. Our Saviour has promised, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." There is a great work before us in order that we may be without guile in our mouths, and without fault at the appearing of Jesus; but let us rely on Him that is mighty to save, and in his strength press forward. Those who overcome will not be hurt of the second death, will be clothed in white raiment, and their names registered in the Lamb's book of life, and confessed before our Heavenly Father and his angels. What an exalted privilege to be made pillars in the temple of God, to have written upon us the name of God, the city of God, and the new name our Saviour shall be pleased to write. But who is

worthy of these things? Not I, surely. But I will strive to learn of Him who is meek and lowly in heart, and through his worthiness be numbered with those "who have overcome through the blood of the Lamb and the word of their testimony." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." How encouraging is this promise to those who are walking in the footsteps of Jesus. "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." What a blessed privilege to inherit the new earth, the New Jerusalem, where there will be no tears, no sorrow, no pain nor death. May both reader and writer have the overcomer's reward at Christ's appearing.

M. M. ANDREWS.

GOD IS LOVE.

"They that dwell in Him dwell in love." Oh, how exalted the blessed privilege of having the love of God shed abroad in our hearts. My brother, my sister, is this precious love in your hearts? Have you tasted the sweets of redeeming love, and are you laying up your treasure in Heaven? Do you have your conversation as becometh the gospel of Christ? Are you forgetting the things that are behind and pressing forward to that exceeding great and eternal weight of glory, reserved in Heaven for those that fight the good fight of faith, and lay hold of eternal life? Do you count all things but loss for the excellency of the knowledge of Christ Jesus our Lord? Can you take joyfully the spoiling of your goods, knowing in yourselves that ye have in Heaven a better and an enduring substance? Is your adorning even the ornament of a meek and quiet spirit, which is in the sight of God of great price? Are you purifying your souls in obeying the truth, and do you love each other with a pure heart fervently? Oh, then is your peace like a river and your righteousness as the waves of the sea. Great peace have they that love his law and nothing shall offend them. Then indeed will you be a living epistle, known and read of all men. Oh, how good it is to trust in the Lord, for in the Lord Jehovah is everlasting strength. Well may we exclaim, Oh, what love! What wondrous love! God so loved the world as to give his only begotten Son to die for us, and we may hide in his love, and under the shadow of his wings we may find a refuge. Oh, fear the Lord, ye his saints; for there is no want to those that fear him. Then, indeed, can you go on your way rejoicing in the blessed hope with your eye fixed on the prize. Oh, this blessed hope! how it comforts our weary hearts and buoys us up amid the storms and conflicts of these last days. Oh, let us gird on the gospel armor a little closer, that we may be able to quench all the fiery darts of Satan, who, knowing that his time is short, would deceive, if possible, the very elect. Oh, let us extol the name of the Lord, who calleth us not to go a warfare at our own charges, but arms and equips us for the fight and gives his angels charge over us to deliver us out of all our distresses. Oh, let us magnify his holy name, for he is good, and his mercy endureth forever. Blessed is the man that trusteth in the Lord, and whose hope is in the Lord, for he shall be as a tree planted by the water, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of draught, neither shall cease from yielding her fruits. Oh, how blessed to be adopted into his dear family and look up with confidence and cry, Abba, Father. Oh, the Christian's hope looks glorious, and 'tis bright with immortality beyond this vale of tears. Jesus is soon coming with all his holy angels to take his children home; and who of us will be ready to hail him with joy and gladness? Dear reader, whoever you are, whether high or low, rich or poor, this precious hope may be yours. Yes, we may have the love of God shed abroad in our poor hearts. We may taste and see that the Lord is good. The invitation is extended to all. Ho, every one that thirsteth; come ye, to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price. Oh, hear ye the word of the Lord: Wherefore do ye spend your money for that which is not bread? and your labor for

that which satisfieth not? Incline your ear, and come unto me; hear and your soul shall live and I will make an everlasting covenant with you. Oh, the spirit and the bride say, come. And will you not come, while the angel of mercy is entreating, while all Heaven is interested for you, will you not come and be saved?

L. E. MILLER.

Owasso, Nov. 22, 1867.

SKEPTICISM CONQUERED.

A RECENT writer in the following sentences exhibits where lies that force of Christianity which lives through long centuries:

"I was a skeptic, but this scene discovered a new world of thought to me. For afterward, as I traveled on my lonely way eastward, I never saw a church in the little villages that were stationed thirty miles apart, with no intervening civilization, but the thought arose, 'Who is this Man that he can do these wonderful things?' Voltaire's sneers, the arguments of Hume, the ribaldry of Paine, vanished like maternal mist in the effort to reply. For, see, sixty generations have come and gone, crop after crop of men have been reaped by the mower death, since, in an obscure and lonely village of a remote and despised province of the Roman empire, a babe was born whose reputed parents were poor Jewish peasants; a carpenter's son, who, without culture, without social position, without political power, uttered words that have ever since moulded the lives of the greatest, the most powerful, the best, the wisest, aye, and the vilest also, of the most enlightened continents of the world. History, since this young man died, has been a mere record of struggles either to assist or resist his dominion. He left no written word; and yet the human race has bowed before the reports of his sayings by the waysides of Galilee and the deserts of Judea, to a group of fishermen and crowds of the despised of the earth. I never saw a church in these frontier settlements without feeling a sense of awe as I thought of the origin of the religion it represented. Scenes like these and thoughts like these opened the heart to reply, in the words of earnest Peter, 'Thou art the Christ, the Son of the living God.'"—Sel.

Conference Department.

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

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

From Sister Baker.

BRO. SMITH: I feel entirely unworthy to occupy space in the Review, but as there are some that would like to hear from us, I venture to write. We are still holding on to that which is good, and trying to get a stronger hold; we are striving to live out the health reform, as far as circumstances will permit. I once thought I could never live without pork, but when I became fully convinced it was wrong to use it, I discarded it at once in the strength of the Lord, and he did give me strength; it has been about eighteen months since I tasted pork, and have not once in that time had a desire for it. I have been jeered at considerably for not eating it, but I cared nothing for that, for I delight in doing that which I know to be right.

We have had some very severe trials in temporal affairs, which came nigh to starvation. My husband wrote to you last winter stating our circumstances, not having the least thought of drawing out the sympathy of the brethren, but, to our surprise, letters came from different parts with words of comfort and means for sustaining life: from the church at Mauston, \$5.00; from Bro. John Matteson, \$5.00; Bro. and sister Vancit, Princeville, Peoria Co., Ill., \$2.00; Sr. M. A. Packard, Brookfield, Vt., \$1.00; from the church at Elkhorn Grove, Carroll Co., Ill., \$7.00. It has been a great help to us. We would here thank you for your kindness. May the Lord bless you in all good things, both temporal and spiritual. The Lord has blessed us this summer with good health; my husband has been able to obtain work, and while he has been away I have raised about \$25.00 worth of vegetables. The prospect for feeding our little ones for the coming winter looks quite cheering. We are also under obligation to some unknown friend for the Health Reformer.

Now, one more favor we would humbly ask of all who have access to the throne of grace: that you will pray for us, that we may grow in grace and in the knowledge of the Lord, and be prepared to meet you all on Mount Zion, where we can dwell forever with the Lord.

Clark Co., Wis. Nov. 17, 1867.

Communication from Bro. Rhodes.

DEAR FRIENDS IN CHRIST: After a long silence, I am permitted to speak once more to you through the Review. About seven years since, I stated that I had played the prodigal, so far as wandering from home and coming to myself. Since my capture by the enemy I have been in a state of mind between hope and despair, poor, miserable, wretched, blind and naked. You may get something of an idea of my suffering and misery from the case of a Northern soldier taken prisoner in the late rebellion, and confined in a Southern prison, starving, dying, without any prospect of deliverance; or from that of the man who fell among thieves, and was left, stripped, wounded, bleeding and dying.

The following were some of my reflections: I have merited these afflictions. I am the author of my grief and misery. I disobeyed my Father's commandments. I did not give heed to good counsel and kind reproofs. In short, a proud heart deceived me, and brought me to this fearful condition, into the dust of death. I did not cast one reflection upon my brethren, as being the cause of my grief. Bro. and Sr. White had held me up as long as they could consistently, and longer than I could reasonably have asked. They had been faithful to warn me of my danger of falling into trouble by my hasty, unyielding, and self-justifying spirit. May God bless them for their faithfulness to me, and for their good counsel and advice which I never dare to throw away.

While in this state of mind, the feelings of my heart were such as David expresses in the following language: How long wilt thou forget me, O Lord? For ever? How long wilt thou hide thy face from me? Consider and hear me, O Lord, my God: lighten mine eyes lest I sleep the sleep of death. Turn thee unto me, and have mercy upon me; for I am desolate and afflicted. O bring thou me out of my distresses. Look upon mine affliction and my pain, and forgive all my sin, O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure. There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over my head; as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled, I am bowed down greatly; I go mourning all the day long, for my loins are filled with a loathsome disease, and there is no soundness in my flesh."

My hope gone, my sins pressing me down, the Devil tempting me at times to take a course that would lead me to disgrace my friends and the cause that I had loved more than twenty years, and still loved, were all that I could well grapple with and retain my reason. The thought that I must be forever separated from a people that I still loved, has at times been almost unendurable, and so worn upon my mind and body, that I find myself physically and mentally weak as a shorn Samson. I would not pass through such deep waters again for worlds like this. How true the word that says, The ways of the transgressor is hard. I am a chastened, and, I trust, a subdued child.

About fourteen months since, at the N. Y. State Conference, I asked one in whose religious experience and Christian character I have had unwavering confidence, if she thought my salvation possible. The reply was, Yes! From that time, being encouraged to hope, not only from this testimony, but from the comforting words of brethren, and especially our dear Bro. C. O. Taylor, I began to amend, and to labor more earnestly to hope in God and gain victories over my besetments.

At a meeting attended by Bro. and Sr. White and Bro. Andrews, two months since, at Roosevelt, I received unexpectedly great strength from the Lord through the testimonies of those dear servants of God. Oh! how sorry I am that I ever have grieved Jesus by grieving such choice spirits and children of the Most

High. To know by satisfactory evidence that my salvation was possible, and probable (if faithful), caused me to rejoice with exceeding joy. Peace like a river has followed me daily since that ever-memorable meeting. Comparing my past few years of sorrow with my present hope, I can say that I am again a happy man.

I penitently acknowledged before my Heavenly Father, his dear Son, good angels, and the saints, my past wrongs, and humbly ask their forgiveness. I will, by the help of the Lord, no more hurt the oil and the wine, nor wound or grieve my dear brethren, by unwise words or dealings in their midst.

I shall ever remember with grateful feelings those who have pitied, helped and prayed for me in my distress. I trust the lesson I have learned by what I have suffered, will not be forgotten by me while life shall last, a lesson of obedience and submission to God and his church. I now see and realize as never before the long-suffering, patience, mercy and love of God. O Lord, grant me and thy people the same love toward erring, sinful man. Amen.

Yours truly,

S. W. RHODES.

Health Institute, Nov., 1867.

P. S. If I have taken aught from any man, let me know at Battle Creek, Mich., and I will try to imitate Zaccheus, Luke xix, 8, in answering you.

S. W. R.

From Bro. Hill.

BRO. SMITH: I write a few lines to the brethren, and especially those of Minnesota, to let them know what the Lord is doing for us in Jo. Davis. Bro. G. Dimmick has been laboring with us for the past two weeks, and has shown himself a workman that needeth not to be ashamed, rightly dividing the word of truth, giving to all their portion of meat in due season. As a result of his labors, prejudice in many minds has disappeared and those who were in the truth were established in the faith and greatly encouraged to go on to the kingdom. And besides all this, at our meeting for prayer and conference yesterday (Sabbath), five more of the most intelligent of the community made a start to keep the commandments of God and the faith of Jesus, and go with the remnant people of God to Mount Zion. Oh! truly, it was a precious season. The Lord was with his people, and it was good to be there.

Pray for us, brethren, that the good Shepherd will take care of his little flock in the wilderness, keep us humble and faithful, and finally give each an inheritance in the earth made new.

Yours in hope of eternal life.

WM. HILL.

Faribault Co., Minn.

From Bro. St. John.

BRO. SMITH: Enclosed I send you slips from the Alta Californian (one of the leading journals of this city), containing a synopsis of two discourses; one on the coming of the Lord, and the other on the Resurrection, by one of our "reverend" religious teachers.* I do this, not because I am in harmony with the sentiments therein expressed, but that the friends in Battle Creek may see something of the monstrous errors that are weekly proclaimed to this people for gospel truths, as well as to understand that this is really a good missionary field for a man filled with the spirit and love of God, of strong faith, and mighty in the Scriptures. All of the popularisms of the day—Catholicism, Judaism, Protestantism, Swedenborgianism, and Spiritualism, in all their subdivisions,—exist here in a flourishing condition, and yet there is not one to hold up the law of God as the rule of life, or to proclaim the soon coming of the Lord in visible majesty to verify to the saint his long cherished hope. So blinded have these teachers become by tradition, and so intoxicated with the wine of Babylon, that they put darkness for light, bitter for sweet, and fables for God's holy word of truth.

I have read your paper with interest and profit for several years, and though I do not fully understand all its utterances, I esteem it highly for the stirring Bible truths spread upon its pages and the spirit that prevades its controversial articles.

I am quite sure that the law of God is the truth, and

that it is binding upon all; that the seventh day of each week is the Sabbath of the Lord, and that man should cease from all his work on that day in token of his acknowledgment that the Lord—the creator of all things, is the only living and true God—that this seventh-day Sabbath was to be a perpetual sign, a memorial to those who keep it, and is as unrepeatable in its very nature as is the great truth that God is the Creator of all things.

Myself and wife are among the few in this region who keep the Sabbath, and are watching and waiting for the coming of our Lord, hoping to be found in Him, without spot and blameless. We have had occasional meetings, and now purpose to hold them every Sabbath for exhortation and prayer, praying that the Lord would send some one of his servants to this far off coast, that the great things of His law might be proclaimed here where "darkness covers the land and gross darkness the people."

B. G. ST. JOHN.

San Francisco Co., Cal.

* The articles to which Bro. S. refers would not perhaps be to the edification of the general reader if given in full. He well describes them as containing "monstrous errors." They are a compilation of dangerous and pernicious sentiments resulting from spiritualizing the literal declarations of the Scriptures. Thus the second advent is Christ's "coming to the souls of man with a new power of love and greater glory of truth," and "Emanuel Swedenborg was raised up to be the instrument of this spiritual second advent;" the resurrection is only the departure of the spirit from the body; that literal death is in the natural order of things, and part of the divine plan in the development of man, the death that entered the world by sin being only spiritual death; and other things equally nonsensical. The editor of the Californian pronounces them able, and interesting discourses, and says they were listened to by large audiences. Verily a people imposed upon by such teaching, should have the true light set before them.—ED. REVIEW.

From Bro. McCormic.

BRO. SMITH: It has been nine years since I commenced to keep the Sabbath. I have had but few privileges, being isolated from brethren of like precious faith. I have always been a firm believer on all points of present truth. I must confess that my life has not always been of that meek and humble character that should characterize a follower of the dear Saviour. I think that I can say that I am growing in grace and in a knowledge of the truth.

Eld. J. M. Stephenson visited this place not long since and gave a course of lectures, preaching once against the Law and Sabbath. This was the first discourse I ever heard against the Sabbath. I was surprised to see a man of his reputed ability so blind. He made a number of false and contradictory statements, saying that angels spoke and wrote the ten commandments, and that God in the original was Eloh-im, which was translated angel. Please give me a true criticism on this word through the Review.

B. MCCORMIC.

Dunn Co., Wis., Nov. 18, 1867.

REMARKS. Mr. S. is in error in asserting that the word Eloh-im is ever translated angel. This word occurs in the Old Testament over twenty-four hundred times, and is uniformly rendered God and gods, with the exception of five instances, where it is rendered judges. He would probably attempt to defend his position on the ground that, although this term is never translated angel, yet it is sometimes applied to a being who is in other places called an angel, as in Jud. xiii, 21, 22; Hos. xii, 4; Acts vii, 38. But a reference to such passages will show that they apply only to cases of personal communication and visible presence, which exhibitions, the great God, whom no man could look upon and live, entrusted to his Angel, upon whom he placed his name and whom he ordained to be his representative. There is not the least ground for supposing that it was any other being than the great God who spoke and wrote the ten commandments.—ED.

SISTER C. W. BISBEE, writes from Deerfield, Mich: I am trying to serve the Lord to the best of my ability, but I am a frail being and have many things to contend with; still, I do not give up nor despair, for I mean, through the grace of a kind Heavenly Father, to go through to the kingdom. Pray for me that I may outlive the storms of affliction, and meet you all on Mount Zion, and be forever with the Lord.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 3, 1867.

THE WHOLE WORLD IN PERPLEXITY.

THE agents concerned in the fulfillment of the various prophecies of the Bible, are the best commentators on those prophecies which they respectively accomplish. The utterances of distracted statesmen and politicians, furnish the best comment on the predicted "distress of nations with perplexity," which was to characterize the last days. The scoffers of these days furnish a better comment than we can give on 2 Pet. iii, 3, 4, and a multitude of other scriptures; spiritualists, or 2 Tim. iii, 6-8; members of the popular churches, or 2 Tim. iv, 3, 4; iii, 1-5, and so on, almost without number. In accordance with this view, mark how vividly, in the following paragraph, a secular writer in giving the present condition of the world, has described that state of things which the prophecy has told us would exist just before the end. We have italicized a few words as worthy of special notice:

"The whole world," says a leading London (Eng.) journal, "seems now to be in a state of disquietude. Whether we turn our faces east, west, north or south, we see governments and populations in a slow ferment of *uncertainty and dread*." A London correspondent writes that "The Chamber of Commerce of Rouen, in France, in view of the crisis which has struck down some of the great financial institutions, and the paralysis of manufactures in that country, has written to the Chamber of Commerce of Liverpool, asking for an explanation of the causes of the prevailing panic. This letter is dated Sept. 18. Taking time to consider, the Liverpool Chamber replied, on the 10th inst., that as far as it could see, the trouble was caused by the American war, and the cotton famine, the high duties levied in America on imports, the continued disorganization of industry in the Southern States, the unsettled state of Europe, military preparations and *apprehension of war*. In England, also, there have been rash speculations and consequent heavy failures. Destruction of property, disorganization of industry, interruption of production and trade, and a *dread* of similar or greater disturbances, may be reasons enough for the depression of trade in Europe. The one reason, however, is *want of confidence in the future*. This gorges the banks with unused capital, and makes it impossible to sell stock in the most promising speculations."—*Toledo Blade*.

THE YOUTHS' INSTRUCTOR.

Shall it be Published Semi-monthly?

At the last meeting of the S. D. A. Pub. Association it was unanimously voted to issue the Instructor semi-monthly. We have no doubt that this would make it far more interesting and beneficial to all of its readers; and we presume that our young friends are now looking forward in joyous anticipation to the commencement of the new volume, expecting that they will then be permitted to receive their paper once in every two weeks, instead of once a month, as now. We are heartily in favor of thus gratifying our young readers, for by so doing, we believe the Instructor would become much more interesting and profitable to them. But right here quite a serious question presents itself. Will our brethren and young friends meet the *expenses*? and if so, *how* will they do it?

In order to publish the Instructor semi-monthly we want a subscription list of at least 4,000 *paying* subscribers at 50 cents a year, whereas, we have now scarcely 3,000 that we can rely upon as sound on the *pay* question. Now, friends, we must have such a list made up *at once*,—which, by the way, you can easily accomplish if you will only set yourself about the work,—or, we must have the *deficiency* made up by donations, and the payment of more than the above-established rate. Very many of our Instructor friends have been in the habit of paying double the regular subscription price in order to support the paper in the past, and thus benefit the children. This is right, and all such have the warmest thanks of the publishers. And, now, if these friends are in favor of the *semi-monthly* issue,—as we have no doubt that they are— we shall be under the necessity of asking them to continue to pay the *double* rate, which will be \$1.00 a year.

But what we now want is *assurance* in the matter *immediately*. In less than a month we shall commence the new volume, and before we can fully decide to publish the same twice a month, we want to be assured that the increased expense will be fully met, either by one or both of the ways above indicated. We should greatly prefer to have the *increased* list, for thereby more good would be accomplished in having a greater number of readers; but knowing the habitual neglect of our friends to interest themselves in procuring subscribers, we dare not expect the *immediate* assurance that we want from this mode alone, and we therefore ask the liberal ones to respond *immediately* on their subscriptions at the double rate.

Of course no one wants the Publishing Association to try experiments that will only result in financial embarrassment, and we therefore do not feel quite clear to run the risk of printing semi-monthly, until we have the assurance which we ask. Our friends now see how the case stands. If they wish us to publish the Instructor twice a month—as we shall be greatly pleased to do—they must interest themselves in its behalf. They must help increase the subscription list; they must donate for the *poor* that we always have on our list, who are not able to pay, and they must be prompt in paying up their own subscriptions.

After saying what we have, we leave the matter of printing the Youths' Instructor semi-monthly with our friends. If they are willing to second our efforts and wishes on this question, we shall expect within the next three weeks to obtain from them the assurance we desire.

In conclusion, we say to all, *now* is the time to renew your subscriptions. When the new volume shall commence,—whether the paper be printed once or twice a month,—let us have a *paid up* list. Many are now in arrears. We shall be under the disagreeable necessity of cutting off such from our list unless we hear from them. And let it here be distinctly understood that subscriptions are due from all who are not credited to 17-1. Look to the *pasters immediately*.

J. M. ALDRICH.

MEETINGS IN WISCONSIN.

I HAVE now spent three weeks preaching in the town of Waterloo, joining Cassville on the east, and about six miles from where I first commenced meeting. The interest has been good from the beginning, and the result is that twenty-two are now keeping the Sabbath. Last Sabbath ten were baptized. Father Elwell was the only one in the neighborhood that really professed any religion. He is about 80 years old, and has used tobacco about 40 years, but has now given it up, and has come out on the great truths of the third angel's message. If as old a man as he is can leave off the use of tobacco for the glory of God, then younger people ought to do it, as many of them in this place have already done. May God help others to go and do likewise, and thus cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. 2 Cor. vii, 1. I have again commenced meetings in the town of Waterloo, within two miles of where I preached in Cassville, to be continued two weeks, in which time we expect quite a number more will embrace the truth. I trust I shall still have the prayers of all who love this blessed cause, that God may still give me wisdom to preach his word according to his will, that precious souls may still be converted and added to the Lord, and thus be sanctified and prepared for the coming of his dear Son, which is my prayer. I. SANBORN.

Cassville, Wis., Nov. 18, 1867.

ALIVE TWO THOUSAND YEARS.

IN the course of his wanderings among the pyramids of Egypt, Lord Lindsay, the celebrated English traveler, accidentally came across a mummy, which the inscription upon it proved to be two thousand years old. In examining the mummy, after it was carefully unwrapped, he found in one of its enclosed hands a small, round root. Wondering how long vegetable life could last, he took the little bulb from the mummy's hand, and planted it in a sunny soil, allowed the dews and rains of heaven to descend upon it, and

in the course of a few weeks, to his astonishment and joy, that root burst forth and bloomed into a beautiful flower. This interesting incident suggested to Mrs. S. H. Bradford, an American poetess, the following verses upon

"THE RESURRECTION."

Two thousand years ago a flower
Bloomed lightly in a far-off land;
Two thousand years ago its seed
Was placed within a dead man's hand.

Before the Saviour came to earth,
That man had lived and loved and died,
And even in that far-off time,
The flower had spread its perfume wide.

Suns rose and set, years came and went,
The dead hand kept its treasure well;
Nations were born and turned to dust,
While life was hidden in that shell.

The shriveled hand is robbed at last,
The seed is buried in the earth;
When, lo! the life—long hidden there—
Into a glorious flower burst forth.

Just such a plant as that which grew,
From such a seed when buried low;
Just such a flower in Egypt bloomed
And died two thousand years ago.

And will not He who watched the seed
And kept the life within the shell,
When those He loves are laid to rest,
Watch o'er their buried dust as well?

And will He not from 'neath the sod
Cause something glorious to arise?
Aye, though it sleep two thousand years,
Yet all that buried dust shall rise.

Just such a face as greets you now,
Just such a form as here we wear,
Only more glorious far, will rise
To meet the Saviour in the air.

Then will I lay me down in peace,
When called to leave this vale of tears,
For "in my flesh shall I see God,"
E'en though I sleep two thousand years.

MONTHLY MEETING AT NEWTON.

IN company with Bro. Byington, I attended this meeting on the 16th inst. We both spoke to the brethren and sisters as it seemed to be duty. We were especially impressed to exhort the parents to labor more for the salvation of their children. It was evident in this we were led by the Spirit of God. All seemed to feel that the time had come to engage more heartily and perseveringly in the work of leading the youth and children to the Saviour. Parents pledged themselves to remove every obstacle in the way of their children. They confessed to them, and besought them to start for Mount Zion. Several expressed their desire to do so, by rising for prayers.

A deep sense of our unworthiness, and of the love and mercy of God, pervaded the entire congregation. All felt that it was a good place on the account of the presence and power of God.

The church appointed one more prayer-meeting for each week, and also covenanted to especially remember the children in their prayers in their Sabbath evening prayer-meeting, and to labor by word and example in their families to help them along in the good way. The evening meetings the following week were good and encouraging. The following Sabbath I spent with the church there again, and was happy to know that the good work was onward, and that all seemed encouraged not to draw back unto perdition, but to believe to the saving of the soul.

It seems evident that there is a general move, inspired by the Spirit and power of God, on the part of parents for the salvation of the young. Oh! may they be blessed and find salvation among the sanctified and saved in the kingdom of God.

A. S. HUTCHINS.

Health Institute, Nov., 1867.

REPORT FROM BRO. COTTRELL.

BRO. SMITH: It has been some time since my name has been seen in the Review, but I would here say that it is not because I have lost my love for, or attachment to, the present truth. From the time

of my conversion to the third angel's message, I determined to use my influence to have meetings held here at Bowersville. And in order to obtain messengers to hold meetings here, I traveled over five hundred miles, sacrificed time and means, and, thank God, succeeded in getting two efficient ministers (Brn. Waggoner and Van Horn) to come with the tent to our place. Their labors were abundantly blessed, praise the Lord! for a band of commandment-keepers has been the result of their faithful labors. And still they come. More, we believe, will yet come out. Oh! praise the Lord for his goodness to us. We have long prayed for the Lord to raise up a company of Sabbath-keepers here. We now have the evidence before us that the Lord answers the prayers of his children. I would say to my brethren and sisters that we have nothing to fear, for the Lord is with us of a truth. Let us labor to get nearer to the Lord and pray to him to sanctify us through the truth.

Our Sabbath meetings are well attended, and truly interesting; and we trust profitable to all. We are trying to live so that we may be prepared for translation. We don't expect to repose on flowery beds of ease, for persecution has been a part of our legacy thus far. And we expect yet more; and in the fear of the Lord we would say, Let it come; for we believe that his grace will be sufficient for us. If we are faithful he will cause us to stand. He will never leave nor forsake us. Pray for us, that we may stand firm in all the truth.

Yours in love, WM. COTTRELL.
Green Co., O.

A MINISTER'S TESTIMONY.

THE Methodists have just had a missionary meeting at Mendota, Ill., where were gathered all the ministers and elders of this district. I attended one evening. Four speakers were called out. The burden of the three first speakers was the conversion of the world, and how they might lay plans to accomplish that end. The fourth speaker was a Mr. Staten, editor of a temperance paper, printed at Chicago. He spoke in effect as follows:

"The ministers at the present time are going to work at the conversion of the world just the same as the temperance party have gone to work to reform drunkenness in our land. Instead of laying the axe at the root, and prohibiting its being made, they set all the machinery to work to manufacture it; and not even stopping here, they go so far as to license men to deal out the deadly poison. Thus they make drunkards, and then try to reform them.

"And now, as for the conversion of the world, parents tutor and bring their children up in the service of Satan, for which they are accountable. And it is just as hard to reform such children as to reform a habitual drunkard. The conversion of the world never will be accomplished unless the children are brought up in the fear of the Lord.

"What a responsibility rests upon parents; for they will all have to give an account for the manner in which they have brought up their children. We need missionaries for our own country as well as to send to other heathen lands. I have heard missionaries tell of the wondrous depredations and outrages committed among the heathen; but come right to our homes in Chicago, New York, Cincinnati, &c., and you can witness just as great barbarism as among the heathen of other countries; and at the same time we boast of our Christian land! Parents take your children in hand, and train their young minds to love the Lord."

I thought these remarks of sufficient importance to lay before the readers of the Review.

E. G. STEVENSON.

Mendota, Ill.

GOOD THINGS.

IN Deut. vi, Moses exhorts Israel to hear God and keep his commandments; and if they obeyed these, the promise was that "when he brought them into the land which he swore unto their fathers, their houses should be filled with good things." Again in Jos. xxiii, as Joshua waxed old, he called for all Israel;

and as he exhorted them, he says in verse 14, "And ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spoke concerning you.

David, in Psa. cv, 5, in blessing the Lord, says, "Who satisfieth thy mouth with good things." In Prov. xxviii, 10, it is said that the upright shall have good things. Christ says in Matt. vii, 11, Our Heavenly Father will give good things to those that ask him. In Rom. x, 15, we are told that the gospel of peace bringeth glad tidings of good things. In Heb. it says that Christ is an high Priest of good things to come. We have good things in this world, and Christ being our high Priest of good things to come, we may still look forward for good things to come.

These thoughts about good things were suggested upon reading Bro. J. E. White's "Acknowledgment." Brethren and sisters, these are good things that are taking place through the workings of the Spirit of God upon the hearts of his children. May God bless the young brother, and bring him safe to Mount Zion.

L. C. TOLHURST.

Columbia, Ohio.

News and Miscellany.

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

The Victims of War.—A learned German, M. Hausener, estimates that the wars waged from 1815 to 1864 caused the death of 2,762,000 men, an annual average of 56,367 men, without including the deaths by epidemics resulting from the war. The losses in the Crimean war were 508,600 men; in the Caucasus, 330,000; in the Indian mutiny, 196,000; in the Polish insurrection, 190,000; in the Hungarian insurrection, 142,000; in the French campaigns in Africa, 146,000; in the Italian war, 129,870. The total number of lives lost in Europe during the wars from 1792 to 1815 amounted to 5,580,000, being an annual average of 240,435 deaths.

—The population of the earth is estimated by a German statist at 1,350,000,000, of whom 285,000,000 are in Europe, 796,600,000 in Asia, 3,850,000 in Australia and Polynesia, 188,000,000 in Africa, and 74,500,000 in America. This estimate, it is acknowledged, is only an approximation; for the statist admits that it is impossible to arrive at anything like an accurate statement of the population of Asia and Africa, there being no census or other means of ascertaining the number of inhabitants in those portions of the globe.

—At the Evangelical Alliance General Conference recently in session at Amsterdam, Holland, an interesting report on the religious condition of the United States was read by an American clergyman. It will surprise some persons to know that the Roman Catholics are now the most numerous sect in the United States, numbering not less than 4,000,000 souls, or just twice as many as the next strongest, namely, the Methodist, who number 2,000,000. But a somewhat curious feature is, that though the Catholics so greatly outnumber the others in membership, they are by no means so well furnished with church edifices as most of the Protestant denominations. The Methodist, for example, with 2,000,000 less souls, having 10,400 churches; and the Baptists with scarcely one-sixth of the amount of congregation, possess 17,220 places of worship, while the Catholics have only 3,800.

—The Hartford Courant says, that a canvass of their parishes by the Congregational ministers of Connecticut shows that in 100 towns, at least one-third of the families are not in the habit of going to church. Irreligion was found to increase in proportion to the distance from the center of the towns. It prevails more in sparsely-settled farming districts than in the manufacturing villages. The State Committee on Home Evangelization say in their report: "The returns give the impression that the Roman Catholic population do not often sink to so low a grade of heathenism as the irreligious native-born population. They do not entirely abandon some thought of God, and some respect for their own religious observances. Uniformly the districts most utterly given over to desolation, are districts occupied by a population purely native American."

THE COLORED PEOPLE NOT YET DELIVERED.—The Washington Correspondent of the Independent thus speaks of the present condition of the colored people in Maryland, and other parts of the South:

"According to newspaper accounts, the colored people of Maryland are under a tyranny surpassing any

to be found at this day in any part of Europe. Women and children are shot down in daylight, and the murderers are not compelled to answer for their crimes. These are the allegations of our most trusted friends in that State, and I fear that the report of the Judiciary Committee will show them to be true. What Congress will do for the protection of the colored people in that State remains to be seen. The Civil Rights bill was passed for this purpose, but does not accomplish it. What will become of the colored people of Maryland and Kentucky, God only knows; but it is evident that they must suffer before the day of their deliverance arrives."

CONFERENCE FOR THE ARBITRAMENT OF THE ROMAN QUESTION.

PARIS, Nov. 25.—The Emperors of Russia and Austria have formally signified their intention of participating in the proposed conference for the settlement of the Roman question, as suggested by Napoleon, as have also nearly all the smaller powers of Europe. The course that Prussia will pursue is not known; but it is believed she, too, will send representatives. The note recently sent from Great Britain on the subject, is accepted here as a formal objection. The Pope is known to oppose in advance any action of the conference which invades the rights he now enjoys, and particularly, any plan divesting him of his temporal power.

CAUSE OF GARIBALDI'S ILLNESS.

LONDON, Nov. 25.—Evening.—Despatches received here state that the illness of Garibaldi was caused by the harsh treatment of Italian prison officials, who took that course with the view of driving him to the United States or elsewhere out of the country.

—The testimony of Detective Baker before the Impeachment Committee casts a little additional light on the manner in which pardons have been procured at the White House. He swears that Mrs. Cobb told him the President knew she was getting money for the pardons which she procured. For obtaining pardons for two noted Richmond rebels she received \$3,000, and, feeling kind to Andy, she bought his hopeful son, "Colonel Robert," a pair of kid gloves, and put a \$500 bill in each one, and presented them to the nice young man. It is not stated what Bob did with the money, nor whether the "old man" got any of it; nor whether the "lady" was in the habit of dividing the black-mail she levied on pardon-seekers with the offspring of the Executive parent. The cause of her influence with the President is fully explained in another portion of the same testimony.

Impeachment.—In the House, on Monday, Mr. Boutwell, on behalf of the majority of the Judiciary Committee, presented a report in favor of the impeachment of President Johnson, as guilty of "high crimes and misdemeanors." The principal charges are in substance these:

1. Unconstitutional usurpation of power to organize Civil State Governments.
2. Denial of the right of Congress to control the work of reorganization.
3. Willful and corrupt assumption of power.
4. Illegal sales of government property—especially Southern Railroads, which were turned over to Southern men against the advice of the Secretary of War and the Quartermaster-General.
5. Corrupt and unconstitutional exercise and abuse of the veto power.
6. Abuse of the pardoning power.

The report is signed by Messrs. Boutwell of Massachusetts, Thomas of Maryland, Williams of Indiana, and Lawrence of Pa.—5 Republicans. Two Republicans (Wilson of Iowa, and Woodbridge of Vt.) presented one minority report; and the two Democratic members (Eldridge of Wisconsin, and Marshall of Illinois) another. The Republican members of the committee, it will be observed, stand 5 for, to 2 against impeachment.

The report of the majority created a profound excitement in Washington, and the Capitol was crowded at an early hour. No important question was taken, but the whole subject was postponed till Wednesday.—Independent.

—The European Conference on the Roman question has been fully agreed upon, the Holy Father having withdrawn his opposition to it. It will be held at Munich, and, as regards the number of States represented at it, will be the largest assembly of this kind since 1815. It is highly improbable that the Conference will be able to further in the least a solution of the Roman question.

A Frightful Incubus.—According to careful statistics, it appears that from 1860 to 1863, the European nations, in a time of prevailing peace, maintained a standing army of 3,815,847 men, being one soldier to 76 inhabitants, at an annual cost of 3,221,400,546 francs, or more than \$600,000,000, being 32 per cent. of their total national expenses. Should they mutually agree to diminish their armies one half, 1,907,724 able-bodied men would be restored to the occupations

of peace, at a direct saving of 1,600,000,000 francs, which would enable them to add over 6,000 miles of railway track to existing lines each year, and still have a surplus sufficient to establish a free school in every county town; or it would accomplish the entire payment of the European debt, amounting to about 57,500,000,000 francs, in about 36 years. This is exclusive of what would be realized by the labor of these nearly two million men, who when engaged in useful toil would create a daily product of 20,000,000 francs, amounting every year to 7,000,000,000, to say nothing of the moral benefits that would result from restoring to their homes and families so vast a number of men, who are now spending the flower of their lives in the idleness of garrisons. These powerful considerations in favor of European disarmament are strongly urged by some of the most able and influential of the journalists of France, who also find strong arguments for it in the example of this country, which, with its small army in time of peace, is respected by the whole world as a power of the first order.

Italian Affairs.

THE Italian question remains as it was. Louis Napoleon, as usual, proposes a European Congress. The Italian government protests upon the ground that the temporal rule of the Pope is incompatible with the welfare of Italy, and the Pope himself objects to a conference, probably because he fears the result. Garibaldi, meanwhile, is a prisoner. The feeling of the Italians is very hostile to France, and Victor Emanuel, who has certainly been in a very difficult position, is apparently out of favor with all sides. The most hopeful sign is the declaration of General Menabrea, the Italian Prime Minister, that the peace of Italy requires the temporal dethronement of the Pope. When that demand, as we said last week, is made by Italians and Catholics authoritatively and unanimously, the end will be at hand. The Catholic monarchs can hardly fail to see that the dethronement of the Pope is an advantage for them, because it tends to destroy that foreign allegiance of a powerful part of their subjects, which has always been one of the chief troubles of Europe.

During all the excitement Prussia has been silent. The reason of the silence seems, however, to be plain; for however warmly Bismarck may desire the unity of Italy under the government of his ally, Victor Emanuel, it would be very unwise for him to appear to support King Victor against the Italian Volunteers on the one hand, because there can be no Italian unity if the regular government and the Garibaldians are at issue; and, on the other hand, it would be extremely impolitic for Prussia, as a Protestant power, to support the Italian government against the Papal throne. It is a difficulty which Prussia wishes, of course, to see settled without the necessity of taking part, and the king, therefore, says in his late speech that Prussia is upon friendly terms with all other powers, and that the peace of Europe is not likely to be broken.—*Harper's Weekly*.

Color in Religion.

THE Young Men's Christian Associations of Maryland and the District of Columbia met in Convention at Baltimore one day last week, and, like everything else that meets in Baltimore, was the occasion of a row. The trouble in this Christian organization originated in the presence of three colored men who represent the Colored Young Men's Christian Association of Washington; one of whom, a most worthy young man, was added to the list of Vice Presidents. To this outrage the Christian Young Men of Baltimore, and the country adjacent, could not and did not tamely submit. They wanted to secede from the body of Christians who would recognize as a Christian a young man whose color was darker than theirs.

It is our humble opinion that the Christian Young Men of Baltimore, who did this despicable act, will not reach Heaven in company with the young colored Christians they so contemptuously spurned. In fact, we do not believe they will get there in anybody's company, or even alone. They are not headed the right way; they have not learned the first lessons of Christianity. They forget that the Saviour went into the high-ways and by-ways and gathered together just such people as these, and that his Gospel was preached to them especially. He held out the option of immortal blessedness to ALL, and in his schemes the Young White Christians of Baltimore, do not rank a particle higher than the Young Black Christians. Should they repent of their senseless pride and finally reach Heaven, they will discover that neither color nor condition is taken into accounts there; if, on the other hand, they persist in spurning God's poor, and go down to the other place, (from which we affectionately warn them,) they will find that there, too, is perfect equality. The Bible, which they profess to take as their guide, they will find, if they examine it closely,

does not give to the white race especial advantages, and that is probably why it is so little read in Maryland.—*Toledo Blade*.

Russian America.

THE FORMAL TRANSFER OF THE TERRITORY TO THE UNITED STATES—INTERESTING CEREMONIES.

NEW-ARCHANGEL, October, via Victoria, Nov. 10, and Swinomish, W. I., Nov. 11.—The formal transfer and delivery of Russian America to the United States Government took place to-day by Capt. Pestrechoff, Acting Commissioner on behalf of the Russian Government, and Major-Gen. Rousseau on behalf of the United States.

At 3 o'clock P. M., a battalion of United States troops under command of Major Charles O. Wood of the Ninth Infantry, was drawn up in line in front of the Governor's residence, where the transfer took place. By 3½ o'clock a large concourse of people had assembled, comprising Americans, Russians of all classes, Creoles and Indians, all eager witnesses of the ceremonies. Precisely at the last named hour the Russian forts and fleet fired salutes in honor of the lowering of the Russian flag; but the flag would not come down. In lowering it tore its entire width, close by the halliards, and floated from the cross-trees, some 40 feet from the ground. Three Russian sailors attempted to ascend the inch and a half guy-ropes supporting the flag-staff, but each failed to reach his national emblem. A fourth ascended in a boatswain's chair, seized the flag and threw it in a direction directly beneath him; but the motion of the wind carried it off, and caused a sensation in every heart. Five minutes after the lowering of the Russian flag the Stars and Stripes went gracefully up, floating handsomely and free, Mr. George Dovell Rousseau having the honor of flinging the flag to the breeze, the United States steamers Ossipee and Resaca at the same time honoring the event by firing salutes.

As the Russian flag was lowered Capt. Pestrechoff stepped forward and addressed Gen. Rousseau as follows:

GENERAL: As Commissioner of his Imperial Majesty, the Emperor of Russia, I now transfer and deliver the territory of Russian America, ceded by his Majesty to the United States.

Gen. Rousseau, in response, as the American flag ascended, said:

CAPTAIN: As Commissioner on behalf of the United States Government, I receive and accept the same accordingly.

The Commissioners spoke in a tone of common conversation, and were only heard by Gov. Makesoff, Gen. Jeff. C. Davis, Capt. Kuskol, and a few others who formed the troupe. Several ladies witnessed the ceremonies, among them Princess Makesoff, Mrs. Gen. Davis, and Mrs. Major Wood. The Princess wept audibly as the Russian flag went down.

The transfer was conducted in a purely diplomatic and business-like manner, neither bouquets nor speech-making following. The entire transaction was concluded in a few hours, the Ossipee, with the Commissioner on board, steaming into the harbor at 11 o'clock this forenoon, and at 4 o'clock in the afternoon, a dozen American flags float over the newly-born American city of Sitka.

Obituary Notices.

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

DIED, at his residence in Chesaning, Mich., Oct. 7, 1867, of typhoid fever, my beloved companion, Orson J. Dayton, aged forty-three years and ten days. He first heard and believed the great truths of the Advent doctrine under the labors of Eld. Cornell, in 1861. He afterward embraced it, but the cares of life and business connections with the world drew him again from following the Lord until a short time before his death, when he most earnestly repented of all sin, and found peace in the pardoning mercy of a gracious Saviour. He desired to live that he might do good, yet felt submissive to the will of God. He tenderly entreated his children to follow in the footsteps of the Redeemer and keep the commandments of God, and in bright hope of a glorious immortality, he fell asleep to waken when the trump of God shall summon his beloved from their dusty beds, to dwell forever in the city of our God. A tender and affectionate husband, and a most indulgent father—we cannot but mourn his departure, though we rejoice in the blissful hope of again meeting where partings are unknown. We await the services of an Adventist minister to preach a funeral discourse.

Where the bending willows above him wave,
We have laid him down with the silent dead
In the enemy's land; but One mighty to save
Has stationed bright angels a watch round his bed.

JULIA A. DAYTON.

Publication Department.

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

The Publishing Association.

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

The Advent Review and Sabbath Herald

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

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

The Youth's Instructor

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

The Health Reformer.

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

The Sabbath Question

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

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

The Second Advent.

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

Immortality through Christ Alone.

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

Packages of Tracts.

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

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

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

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

Our Book List.

- THOUGHTS ON THE REVELATION**, a volume of 328 pages, containing the entire text of the book of Revelation, with Thoughts Critical and Practical on the same. A new and harmonious interpretation of the prophecy. Cloth, \$1.00, weight 12 oz.
- THE HISTORY OF THE SABBATH**, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz.
- FUTURE PUNISHMENT**, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by John Milton. Cloth, 75c., 16 oz.
- SPIRITUAL GIFTS, VOL. I**; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.
- SPIRITUAL GIFTS, VOL. II**; or the Experience and Views of E. G. White with Incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book, \$1.00, 12 oz.
- SPIRITUAL GIFTS, VOL. III**; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 12 oz.
- SPIRITUAL GIFTS, VOL. IV**; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.

—**SABBATH READINGS**; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume, cloth, 60c., 8 oz. In five pamphlets, 50c., 8 oz. In twenty-five tracts, 40c., 8 oz.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—**THE END OF THE WICKED**. 5c., 1 oz.

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

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

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

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

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

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

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

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

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

—**THE SECOND ADVENT**: Sixteen Short Answers to Sixteen Common Objections. 5c., 1 oz.

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

Tracts in Other Languages.

- LIV OG DÖD**: "Life and Death;" a work in Danish, on the Nature of Man, the Saints' Inheritance, and the Destiny of the Wicked. 280 pp., paper cover, 40c., weight 12 oz.
- THE BIBLE STUDENT'S ASSISTANT**, in Danish. A work on the plan of the Assistant in English, containing Scripture references on a variety of subjects, adapted to the Danish Bible. 5c., 1 oz.
- FORTY QUESTIONS ON IMMORTALITY**, in Danish. 2c., 1 oz.
- THE SABBATH**, Its Nature and Obligation, in German. 10c., 2 oz. The Sabbath, in Holland. 5c., 1 oz. In French. 5c., 1 oz. In Danish 10c., 1 oz.

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

One-Cent Tracts.

- THE SEVEN SEALS**: An Exposition of Rev. vi.
- THE TWO LAWS**. The Distinction shown between them.
- PERSONALITY OF GOD**. A popular error disproved.
- THE LAW** of God, the Ten Commandments by John Weley.
- APPEAL** to Men of Reason on Immortality.
- THOUGHTS** for the Candid on the Nature of Man.
- STATE OF THE DEAD**, Brief Thoughts. Author unknown.
- TIME LOST**; or Old and New Style Explained.
- THE HEAVENLY MEETING**; a thrilling rhapsody on the joy of the saint as he first meets his Saviour and his heavenly host.

Two-Cent Tracts.

- GEOLOGY AND THE BIBLE**; or a Pre-Adamic age of our world doubtful; showing that no true claims of Geology are against Bible facts.
- SUNDAY-KEEPING**. The reasons for it examined and refuted.
- THE SABBATH**: The time of its Institution.
- THE SABBATH**: A stirring Argument by Elihu.
- INFIDELITY** and Spiritualism, shown to be of like character.
- WAR** and the Sealing, an Exposition of Rev. vii.
- WHO CHANGED** the Sabbath? Roman Catholic Testimony.
- PREACH THE WORD**: An Argument for the Sabbath.
- DEATH AND BURIAL**; or, Scriptural Baptism.
- MUCH IN LITTLE**: A Collection of Choice Extracts on eternal misery.
- TRUTH**.
- POSITIVE INSTITUTIONS**; their Nature and Claims.

Three-Cent Tracts.

- THE RESURRECTION OF THE BODY**, popular objections to this scriptural doctrine briefly considered. This thorough little treatise removes in a masterly manner the difficulties supposed to lie in the way of the resurrection of the identical matter that goes into the grave.
- THE LAW** of God, By H. H. DOBNEY, England.
- JUDSON'S LETTER ON DRESS**: An appeal to the female members of the Christian churches of the United States.
- SCRIPTURE REFERENCES**. Same as B. S. Assistant without cover.
- MARK** of the Beast, and Seal of the Living God.
- SPIRITUAL GIFTS**: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.
- THE WICKED DEAD**: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

Charts.

- THE LAW OF GOD** on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.
- THE PROPHECIES** of Daniel and John, illustrated upon a Chart, to be used by Preachers varnished and mounted, \$2.00. The two Charts with Key, \$4.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.
- SMALL CHART**. A Pictorial Illustration of the Visions of Daniel and John, on paper 20 by 25 inches. Price 15c. by mail, postpaid.

Postage.

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

Address.

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

Form of Request.

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, Dec. 3, 1867.

A private note from Bro. R. F. Cottrell informs us that he is now able to ride out, and that he is regaining his health. We are thankful for this. We should also be glad to hear from Bro. Fuller. We are interested in the health and welfare of these dear servants of God.

J. M. A.

BOOKS FOR THE CHILDREN.

We desire to call the attention of our brethren to our fine assortment of books, which we obtain from the American Tract Society for the benefit of the children. We deem it a matter of vast importance that the children be well provided with suitable reading matter. Their young minds must be engaged at something. If they do not learn early to take pleasure in things good and heavenly, they certainly will in things hurtful and wicked.

"Just as the twig is bent, the tree's inclined."

There are no means so effectual for bending the youthful "twig" in the right direction, as good, instructive, and interesting reading. These books, to which we now call the attention of our brethren, are especially adapted to the taste and capacity of small children, and though they are not entirely free from some of the popular errors of the day, they are, in the main, good, and well calculated to lead the young mind heavenward. As they are among the very best that can be obtained to meet the present necessity, we recommend our brethren to procure for the instruction and spiritual welfare of their little ones, one or more of the following libraries:

YOUTH'S GEMS.

These "gems" constitute a well-selected library of sixty-four books, bound in 32 volumes of thirty-two pages each. Price \$4.00; only 12½ cts. per volume, or 6½ cts. per book. If sent by mail, the postage will be 50 cts. It may be sent short distances cheaper by express.

THE CHILDREN'S LIBRARY.

This library contains one hundred and forty-four choice little books bound in 72 volumes of thirty-two pages each. Price \$6.00; only 8½ cts. per volume, or 4½ cts. per book. Very cheap, certainly. This library should be sent by express.

THE YOUTH'S CABINET.

This is a very choice library, containing 76 neatly bound volumes of thirty-two pages each. Price \$9.00; or less than 12 cts. per volume. This library should also be sent by express.

These libraries consist wholly of bound books, beautifully illustrated, and are very cheap. They are, indeed, so cheap that there is no good reason why very many of our Sabbath-keepers' children may not become the happy possessors of one or more of them.

Sabbath Schools should also be well supplied with these books.

We shall be pleased to dispose of a large quantity of these libraries very soon in the manner above indicated.

J. M. A.

READING THE BIBLE FOR 1868.

ALL acknowledge that it is important to have a knowledge of the Bible. Many desire to become familiar with it who, nevertheless, have not yet done it. How shall we best become interested in reading the Bible, and best succeed in continuing to read it? I have found no method that succeeds so well as reading a certain portion every day. There are 1,189 chapters in the Bible. By reading three chapters each day, and five on the Sabbath, you will read the Bible through in one year. This is my rule, hence, I read it through every year. If by any means I omit it one day, I make it up the next. If I do not have this definite rule to go by, I soon neglect it more and more, and finally read it but little. This has been my experience. So I recommend it to others.

Brethren and sisters, who of us shall read the word

of God through in 1868? I am sorry to say that I know ministers who have preached for years, who never read the Bible through! I hope this will not be true of them another year. Let us begin with the first of January and carry this rule out through the year. Who will do it? D. M. CANRIGHT.

NOTE FROM BRO. LAWRENCE.

We rejoice that the cause of truth is rising once more, and feel to yield to all the agencies the Lord has ordained for our improvement. Before Testimony No. 11 reached us, we were perplexed with a fear that all was not right among those who labor. But since Testimony No. 13 has come out, we are relieved, feeling assured that we were not deceived in some of our exercises of mind before the present happy change took place. We never were more willing to share with the faithful in the suffering part of the work than now.

West Bangor, N. Y.

H. W. & M. L. LAWRENCE.

Note from Bro. Rodman.

I HAVE given quite a number of lectures in Pleasantville, N. Y. Closed last evening, for the present. There is good interest to hear and several have decided to keep the Sabbath of the Lord. Others are deeply interested, and I hope will obey the Lord by keeping all his holy law, embracing the faith of Jesus, and so prepare to stand on Mount Zion.

P. C. RODMAN.

—The circular of Prince Gorchakoff on the Eastern Question indicates the irrepressible approach of a war between the Mohammedan Government of Turkey and its Christian subjects, who, in European Turkey, constitute a considerable majority of the total population. By declining the advice tendered by the great Christian Powers, Turkey has, in the opinion of the Russian Government, forfeited all claims to sympathy. The whole and outspoken sympathy of Russia will be with the Christian provinces, whose rights, as Prince Gorchakoff emphatically asserts, have been utterly disregarded by the Porte. When such sentiments prevail, war cannot be far remote. The significance of the circular is not weakened by the official announcement in the speech of the French Emperor, that all the Powers were agreed upon maintaining the integrity of the Turkish territory. Under the pressure of new considerations and circumstances, these agreements are as easily terminated as concluded.

Appointments.

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

PROVIDENCE permitting, we will meet with the brethren, as follows:

Topsham, Me., Monthly Meeting, Dec. 14, 15.
Washington, N. H., Monthly Meeting, Dec. 21, 22.
West Enosburg, Vt., Monthly Meeting, Dec. 28, 29.

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

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

J. N. ANDREWS.

—We now design to visit the brethren in the counties of Gratiot, Tuscola and Saginaw, Mich., during February and March, 1868.

JAMES WHITE,
ELLEN G. WHITE.

THE next Monthly Meeting for Allegan Co. will be held at Allegan, Sabbath, Dec. 7. I expect, if the Lord will, to attend it. J. N. LOUGHBOROUGH.

THE Lord willing, we design holding meetings with the brethren as follows:

Quarterly Meeting at Gridley, Ill., Sabbath and first-day, Dec. 7 and 8. Meeting with the church at Clyde, Ill., commencing Thursday evening, Dec. 12, at half past six, to continue over Sabbath and first-day.

Elkhorn Grove, Ill., commencing Thursday evening, Dec. 19, to continue over Sabbath and first-day.

Rockton, Ill., Wednesday evening, Dec. 25, at Bro. John Logan's.

Johnstown Center, Wis., Sabbath and first-day, Dec. 28 and 29.

Little Prairie, Wis., Sabbath and first-day, Jan. 4 and 5, to continue as long as the interest demands.

Brethren, entreat the Lord that great good may result from these meetings.

H. C. BLANCHARD,

R. F. ANDREWS.

PROVIDENCE permitting, I will meet with the brethren of Leslie, in Monthly Meeting, at Bro. Landfairs, the usual place, Sabbath, Dec. 14. The 15th, I will hold a meeting in Alendon. Meetings each day to commence at 10½ A. M.

JOHN BYINGTON.

Business Department.

Not Slothful in Business. Rom. xlii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

D. T. SHIREMAN: Send the Hymn Books to the office.
ELD. D. T. BOURDEAU: Not yet ready.
MRS. H. M. NYE: We give you credit to the commencement of next volume.

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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