

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*.

"HE GOETH BEFORE THEM."

[Bro. SMITH: I send you the following beautiful and comforting poem for the Review, copied from "The Shadow of the Rock." M. F. M. FISH.]

The winds blow fierce across the barren wild;
The storm-clouds gather darkly on our way,
'Tis cold! But, oh, that loving face and mild,
Which goes before! there first the shadows stay,
And tempests reach Him first, our Shepherd's there;
What He endures shall we complain to bear?

The night comes on—'tis dark! the stars are dim!
We cannot see the way! But, oh, that form
Which goes before! the night comes first to Him,
And darkness first is His,—as was the storm.
Shall we shrink back, or tremble to go on
Where He, our Shepherd, first for us hath gone?

The way is rough, and wearying steep's arise;
And thorns are there to wound our aching feet.
But, oh, those sacred footsteps, firm and wise,
Which go before! they first the roughness meet,
And briars reach them first! Oh! shall we dread
To bear His cross—to walk where He hath led?

The stream is reached;—the river dark and cold;
The waves are high! But, oh, that mighty One,
Who goes before!—the billows o'er Him rolled!
He crossed the waters first, and shall we shun
The final anguish which our Shepherd bore,
His hand shall guide us to the other shore!

He goes before! And so we may not look
Backward at all, but onward evermore;
Keeping in sight the blessed path he took,
Patient to bear each cross He meekly bore;
Trusting His wisdom in the darkest hour;
Overcoming every trial through His power!

He goes before! a shield against the storm;
A shadow in the noon-day,—lights at night;
In danger's hour, there is the Shepherd's form
But just beyond; though fears may dim our sight,
Oh! earthly flock fear not forevermore!
Where'er we walk, our Shepherd "goes before!"

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.

CONVERSION.

BY ELD. I. D. VAN HORN.

Text. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi, 15, 16.

The Saviour had come from Heaven on a mission of love to the inhabitants of this sinful world. He had passed through a life of suffering, caused by the sins

of those he came to benefit. He had sealed his testimony among men with his blood, which was shed for the sins of the whole world. He had been buried, but the grave could not hold him in its cold embrace. He had triumphed over death by a glorious resurrection. By thus doing, he had laid the plan of salvation so deep that all his enemies combined could not overthrow it. His work on earth was now finished, and he about to ascend to his Father. He leads his disciples out as far as Bethany, to the mount of Olives, and there gives them the great commission. These are his last words to them, but he does not leave them comfortless. Matthew gives his record of this commission as follows: "All power is given unto me in Heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Chap. xxviii, 18-20. Thus the Lord promises to be with them even to the end of the world.

But the question may be asked, "How is he to be with them?" It is quite evident that he did not design to be with them personally, as he had been before his death. It was by other means that he was to manifest himself unto them. He says: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you." John xiv, 15-18. All can readily see by this how Christ was to be with his followers, as they went on performing their heavenly mission, to the end of the world. This is a very important point for our consideration during the investigation of this subject. The Spirit of God must do its work in the heart of every individual who would be truly converted. That is no conversion at all that does not admit of the work of the Holy Spirit. And that minister who goes forth to teach his fellow-men the way of life and salvation, has no claim on the blessing of God whatever to help him in his work, if he has not the Holy Spirit dwelling in him.

The true minister is only the instrument the Lord uses by his Spirit to turn the sinner from his evil course into the way of holiness. Jesus, while instructing his disciples on this point, says: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove (margin, convince) the world of sin, and of righteousness, and of judgment." John xvi, 7, 8. In verse 12 it is further said: "He will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come." The evident meaning of this is, that we cannot arrive at correct views of the truth without the aid of the Holy Spirit. Here, then, behold one of the most important qualifications of the minister, in order that he may declare the truth of God in such a manner as shall touch the sinner's heart, convict him of his sins, and turn him from them into the way of righteousness.

We have a complete illustration of this in the disciples on the day of Pentecost. "They were all with one accord in one place." "They were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." This created a great commotion among the people gathered at Jerusalem. The multitude were all amazed at what they saw and heard. Some asked the meaning of all this, while others, mocking, said, "These men are full of new wine." Peter, filled with the Spirit, gives them a discourse, in which he accuses them of putting the Son of God to death, by which he convicts them of sin. "They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men, and brethren, what shall we do? Then Peter said unto them: Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." This language of the apostle is to the point, and has an important bearing upon the subject under consideration. In it will be seen the first duty of the minister. He must point out to his hearers their sins, in a plain and pointed manner, so that they shall see that as long as they are under the dominion of sin, they are in a lost and ruined condition.

But what is sin? Of this we have an inspired definition: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." 1 John iii, 4. As there are some who may be at a loss to know what this law is, we will refer them to what James says on the same point: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. But if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors. For he that said (margin, that law which said), Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Chap. ii, 8-11. Upon this testimony we do not hesitate to say that it is God's law of ten commandments that it is sin to transgress.

The minister, then, is under obligation to teach the principles of the moral law in all their force and power, in order that sinners may see their true condition in the sight of a just and holy God. But how little of this do we see in most of those who profess to teach the word of God and the plan of salvation to their fellow-men in these last days. Yea, many of them have gone so far from their duty, as to teach that all, or a part of those holy precepts of Jehovah are abolished; and they often ignore those who would stand up in vindication of them. How different this is from the teaching of Paul. He has said, "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped and all the world become guilty before God. Therefore, by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. iii, 19, 20. Thus we find Paul holding up the law of God, and by it condemning the whole world; for, as he says in another verse, "All have sinned (transgressed the law), and come short of the glory of God." The law of God, according to the above, is the instrument by which all who violate it are convicted of sin. How, then, could a man be proved a sinner

before God, if his law were done away? And if there were no law, what would be the consequence? Evidently, as stated by Paul in Rom. iv, 15: "Where there is no law, there is no transgression." Therefore, those who teach that the law of God is abolished in the gospel dispensation, are shut up to the inevitable conclusion that there are no sinners in this dispensation. But no sane man will admit this conclusion; therefore, as soon as it is admitted that there are sinners in any age, it must be admitted at the same time that the law of God, which they are violating, is in full force. Paul was convinced of sin by the law, hence it was binding, and not abolished in his day. He says: "What shall we say, then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. vii, 7. It is not the law, therefore, that is defective, that it should be done away; but it is man, who has violated it, and feels its force when it is brought to bear on him to show his true character. Paul did not call the law unholy or unjust because he was slain by it; but, on the contrary, says it is "holy, just, and good." Rom. vii, 12. Again, when he would contrast himself with the law, he says: "For we know that the law is spiritual, but I am carnal, sold under sin." Verse 14. Thus we see it is not the law that is faulty, but man, who has transgressed it.

The apostle James compares the law of God to a mirror. "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Jas. i, 23-25. There are many in this age like the man beholding his face in a glass, then, going away, forgetting what manner of man he was. They look into the law of God, and are convinced of their duty, then go away and forget their obligation to obey it before God, and therefore are not benefited in the least. But he is blessed who looketh into the perfect law of liberty and continueth therein. If by so doing he sees his character does not conform to that perfect and holy law, he applies to Jesus and gets the pardon of his transgressions, and then he is placed in a condition where he can go and sin no more.

Another evidence that the law of God is binding on us with all its force, is the fact that it enters into the new covenant, and is written in the hearts of believers in Christ by the Spirit of the living God. See Jer. xxxi, 31-34; Heb. viii, 8-10; 2 Cor. iii, 3. When, therefore, the minister of God goes forth under the authority of the great commission, to teach his fellow-men the way of salvation, he must point out their sins by bringing to bear upon them the authority of the divine law. In doing so, he imitates his Lord, who, in his memorable sermon on the mount, said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. v, 17, 18. He also imitates Paul, who says, "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii, 31. He stands also by the side of James, who says: "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors." James ii, 8, 9.

But some may think by our dwelling so much on the law in this discourse, that we are entirely losing sight of our subject, and are seeking to be justified by the law. We would by no means have you believe that we can be justified by the law, for all have transgressed it. If man had never sinned, then perfect obedience to a perfect and holy law would have continually kept him just and holy before God. But "all have sinned and come short of the glory of God." Hence, we can now understand Paul when he says, "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. iii, 20. A law

can never justify the transgressor of it, for, were such the case, the law would be good for nothing. On the other hand, the law always condemns the transgressor, and there is no means provided in it whereby he can escape its penalty. This was the case with man. He had violated the law of God, and was condemned to die. There was no power in him to release himself from its penalty. Here may be seen the need of a Saviour to help man out of his ruined condition. Jesus does not come to do away the law, but takes its penalty, that had fallen upon man, upon himself, which has opened a way for man to escape through him.

Having now shown what sin is, and the condition in which man was placed in consequence thereof, and also the need he has of a Saviour, we will proceed with the rest of our discourse under the form of an illustration.

We will suppose a man, who has lived some time in sin, wishes to change his course of life, and become a Christian. He is ignorant of the word of God, and, hence, entirely ignorant of his duty toward him, and does not know what to do to gain his favor. He resolves in his mind that, if there is any reality in religion, he will know it for himself. He has learned from early childhood, by the influence about him, that the Bible gives information respecting every Christian duty. He therefore takes the Bible and begins his search, and perhaps has help from the living teacher. He first reads in Jas. iv, 12: "There is one Lawgiver who is able to save and to destroy." This causes him to search for the law which this Lawgiver has given, and on finding it, he sees himself a transgressor of it, and hence a sinner in the sight of God. This makes him feel very sad, for he knows that unless something is done for him, he must be destroyed. He feels very sorry that he has ever sinned against God, and thinks, from what he has been taught, that this is repentance. But in all his sorrow he gets no relief. Again he turns to his Bible and reads: "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death." 2 Cor. viii, 9, 10. By this he learns that sorrow in itself is not repentance, but that it leads to it. He is now as much perplexed as ever to know what repentance really is. In his search he turns to Eze. xviii, 30-32, and reads as follows: "Repent, and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye." Light springs into his mind as he reads this, and, for a moment, joy fills his heart as he resolves to stop his violation of the law of God, and try to keep it.

He learns by the above, that repentance is not mere feeling, but that it is an action as well as feeling on our part. It is like a person going the wrong road, who, being informed of it, turns about and seeks the right one. This may be more fully seen by the saying of John the Baptist to the many Pharisees and Sadducees that came to his baptism: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits meet for repentance (margin, answerable to amendment of life)." Matt. iii, 7, 8. Repentance, therefore, consists in a reformation of life. If we are transgressing any of the commandments of God, we must cease doing so, and begin to render implicit obedience unto him by keeping his commandments. This we cannot do in our own strength; for Paul says, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii, 7.

The individual that is seeking for the pardon of his sins and acceptance with God, has now learned what repentance is, but at the same time finds that the carnal or natural mind is not subject to the law of God. This suggests to his mind that he must have help from a source higher than man. He is yet troubled, and not able to comprehend how he can get free from his

past sins. Here he reads the language of Paul, which gives him new hope. "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts xx, 20, 21. Here comes in the next step in true conversion, namely, faith, or belief in Christ. But he asks, "Who is Christ, that I should believe in him?" He gets the desired information by reading 1 John, ii, 1: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Our friend now resolves in his heart that he will employ Jesus for his advocate, that he may plead his cause before his Father. He is quite sure now that he will be successful. But he casts his eye back to the previous chapter and reads: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." He starts back in astonishment and exclaims: What! has the Son of God shed his blood for me, that I might have pardon of my sins? Is it true that Christ has died? Eager to learn this fact, he opens his Bible again and reads: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures." 1 Cor. xv, 3, 4. Fresh sorrow now fills his heart, and tears flow freely from his eyes. He examines and meditates upon the history of Christ's first advent into this fallen world; how he went about doing good, and at the same time met the scoffs and derision of the proud and haughty ones of earth; how he was betrayed, and, by a mock trial and false witnesses, condemned to die; how he was led forth and nailed to the cross; and how he bore the sufferings of that cruel death. He sympathizes with his suffering Lord. A feeling of love and adoration rises from his heart and entwines around his Saviour, as he had never felt it before. New beauties open before him in the plan of salvation. He resolves that he will do anything his Lord requires of him, however crossing it may be.

With this resolve he opens the Bible again and reads: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i, 8, 9. He bows before God with reverence for his holy name, and confesses all his sins. He admits his own unworthiness, but pleads for pardon through the merits of Jesus, whom he has now learned to love. The Saviour pleads his cause before the Father. The Father hears, and freely grants pardon for his Son's sake. The Saviour then sends the Holy Spirit into the heart of the poor penitent, which he receives as an evidence of pardoned sin, and acceptance with God. Praises to God and to Jesus his Saviour now fill his heart, and flow freely from his lips.

With feelings of joy he reads again from the word of God: "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, his righteousness: that he might be just, and the justifier of him which believeth in Jesus." Rom. iii, 24-26. He learns by this that it is only his past sins that are pardoned, and that now he must be very careful and not sin any more. He is justified through Christ, but it does not release him from obligation to keep the law of God. With the Spirit in his heart, he is now prepared to keep that holy, just, and good law, in a manner that will be acceptable to God. But he wishes to learn more about this, and again he reads: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and, by a sacrifice for sin (margin), condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. viii, 3, 4. He finds by this that there was no power in the law to

justify him, but that it condemned him to die for its transgression. But he also finds that Jesus came into the world and took the penalty on himself, dies for our sins, and opens a way of salvation. We can be justified through Christ, so that the condemnation of the law no longer rests on us, and, by the aid of the Holy Spirit, which takes possession of our hearts, we can keep it to the glory of God. When brought to this place in his experience, he can say with the apostle Paul, "I delight in the law of God after the inward man."

He now wishes to show to the world his faith in his Redeemer, but he hardly knows how to do it. Again he goes to the sacred word to get the desired information. He reads: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead, is freed from sin." Rom. vi, 3-7. Here he learns his duty and how to perform it. Like Paul, he thought, "I was alive without the law once; but when the commandment came, sin revived, and I died." He sought for pardon, and found acceptance with God through Christ, which was evidence to him that the "old man" was dead. He learns from the above teaching that he must be buried. He seeks the man of God who has been commissioned to go forth to preach the gospel to his fellow-men, and to baptize those that believe. The way is all prepared before him, and he is led by the administrator down into the water, and is there buried with his Lord by baptism into death, and is raised again to walk in newness of life. By this act he expresses faith in the crucifixion, burial, and resurrection of his Saviour. And not only this, but, through the resurrection of Christ, his faith reaches forward to the time when all the righteous dead will shout the victory over death and the grave, as they are brought up from their dusty beds by the voice and power of the Son of God. His heart leaps for joy at the thought, and he resolves to share with them in their final triumph.

But he wishes to know more fully the result of the pardoning love of God, and he reads again: "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. v, 1-6. What a vast change has taken place! Once he stood in open rebellion against God, but now peace is declared, and a sweet union formed. His heart is cheered by hope, so that he has courage and strength to pass through tribulation, and even glory in it, knowing that it works out in him the graces of the Spirit.

The Christian's hope now comes up in his mind as a subject for contemplation. He wishes to know what God has promised to those who lead a life of holiness and self-denial, and bear up against the scoffs and frowns of a wicked world. He again reads from the sacred word to satisfy his mind: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Tit. ii, 11-13. There he gets the news that the Lord whom he now loves so dearly, is coming again to earth. And this is set before him as "that blessed hope"—the Christian's hope. This begets in him a longing desire to see him in all his kingly glory. He forms a resolution to so live that he may meet him with joy. No malice shall be found in his heart, no guile in his mouth, no hurtful lust of the flesh in his person, to hinder him from beholding the

Lord in all his majesty in the last great day. He wishes not to be ashamed before him at his coming, for then he expects to made like him. For thus he has read: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is." 1 John iii, 2. With transports of joy at the prospect of being so highly honored, he determines to do all in his power to advance the cause of God, and glorify his holy name. Like the Psalmist he can say, "I shall be satisfied when I awake with thy likeness." He is charmed with the thought of the glorious prospect now before him.

But he finds as he reads and examines the holy word of God, that this is not all that awaits the faithful child of God. He has read of the "inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Pet. i, 4, 5. He has read of the holy city,—the New Jerusalem,—adorned in all her glory and splendor. He has read the Saviour's comforting words to his disciples, as their hearts were filled with sorrow at the news of his going away. "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." John xiv, 1-3. The highest happiness and bliss that mortals can attain unto in this world, is now his to enjoy. The earth, with all her charms and pleasures, has no attraction for him. He is seeking for a holier, happier clime. With his eye fixed Heavenward, he journeys on through this vale of tears. When Satan seeks to entrap him in his snares, he flies to the Lord for refuge. Does the world allure him in his progress, he heeds it not. God is his refuge, salvation his theme, and the coming of the Lord his hope. He has read that "the wages of sin is death." Rom. vi, 23. He shudders at the thought of being eternally lost; but the thought of it, and how narrow has been his escape, causes him to cling close to his Lord. His love for him increases. And when he reads also that "The gift of God is eternal life through Jesus Christ our Lord," he feels more determined than ever to have his life correspond with the will of God. He finds sweet consolation in believing in Jesus. His faith grasps the sure promises of God, and with a firm hope he lays hold on eternal life.

Reader, this is no fancy sketch. Every one that knows what it is to be a child of God, has experienced more or less of the above. The Bible is the holy word of God, and the religion it teaches, a pure religion. The offer of salvation is extended to all. God is no respecter of persons, but whosoever doeth his will shall be saved. Come, then, all ye that desire life, take up your cross and follow your Lord. The time is near at hand for the consummation of the Christian's hope. Jesus is soon coming the second time, without sin unto salvation. May we all become converted, our sins be all blotted out, and we be prepared to meet him with joy. Amen.

SPEAK NOT EVIL.

"SPEAK not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." James iv, 11.

As a people, we profess to be keepers of the law; repairers of the breach. Who then has made us judges of the law? Ought we not to commit all judgment into the hands of God? "But the tongue," says the apostle, "can no man tame." How then can it be subdued? Only by the grace of God. And in whomsoever this grace dwells, it will exert a subduing influence over the heart. It may not speedily eradicate every evil, but it will give such a bent or direction to the passions, as that even the world will confess it to be a tendency to reform. It stirs up the dirt, (as it were,) from the bottom of the pool, and then, like the current, carries it all away, until the pool is cleansed

from brim to brim. Why should we judge another? "Vengeance is mine, I will repay, saith the Lord." "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink."

"Judge not! though clouds of seeming guilt may dim thy brother's fame,
For fate may throw suspicion's shade upon the brightest name;
Thou canst not tell what hidden chain of circumstances may
Have wrought the sad result that takes an honest name away.
Judge not!"

"Judge not! thou canst not tell how soon the look of bitter scorn
May rest on thee, though pure thy heart as dew drops in the morn.
Thou dost not know what freak of fate may place upon thy brow
A cloud of shame, to kill the joy that rests upon it now.
Judge not!"

"Judge not! for one unjust reproach an honest heart can feel
As keenly as the deadly stab, made by the pointed steel.
The worm will kill the sturdy oak, though slowly it may die,
As surely as the lightning stroke, swift rushing from the sky.
Judge not!"

"Judge not! but rather in thy heart let gentle pity dwell:
Man's judgment errs, but there is One who doeth all things well.
Ever throughout the voyage of life this precept keep in view:
'Do unto others as thou wouldst that they should do to you.'
Judge not!"

If we stand ready to catch at every unguarded word that may be spoken, we shall find occasion for evil speaking until our tongues are hushed in death. We may walk safely through a wood, or bruise our heads against every tree and stump, as we feel disposed. So also we may bear with each other and get through the world peacefully, or we may take umbrage at all that is said, and live and die, hating and hated. Recrimination is usually paid in the same coin; but Jesus, "when he was reviled, reviled not again." "If any man have not the spirit of Christ, he is none of his."

"Forgive us our trespasses, as we forgive those that trespass against us."

Would you, dear brother or sister, live by the faith of Jesus? So live that your neighbors, and especially those of the household of faith, may love you, confide in you, and unbosom to you their cares, knowing that in your keeping their heart's jewels are safe evermore.

"It is well never to say or do anything that we should be ashamed to repeat before the most delicate female, or the most religious man."

Never say of another in his absence, what you would be ashamed to say in his presence.

"It must needs be that offences come, but woe unto that man by whom the offence cometh."

"If thy brother trespass against thee, go and tell it between thee and him alone."

"If thou bringest thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go first, be reconciled to thy brother, and then come and offer thy gift."

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Speak evil of thy brother? "Ought ye not rather to suffer yourselves to be defrauded."

ADOLPHUS SMITH.

Ottawa Co., Mich.

BEAUTY OF RELIGION.—Religion should influence its professor in all the relations of life. Whatever he does, he should do better for being a Christian. Religion should make one a better student, a better servant, a better child, a better man in all respects. The pious but eccentric Rowland Hill, remarked, "That he would not give a farthing for that man's religion whose cat and dog were not the better for it."

The great and essential element of happiness is holiness.

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 PSALM VIII.

How high and excellent, O Lord our God,
Is thy great name in all the earth abroad.
Higher dost thou than all the nations rise,
Thy glory hast thou set above the skies.
From youth and babes, according to thy word,
Hosannas loud unto thy Son are heard:
This hast thou done so that thou mightest still
The enemy and the avenger's will.

When I behold the work thy fingers made,
The sky above, the moon and stars arrayed,
What is in man that thou dost him regard?
Or in his son that thou dost him reward?
Lower than angels thou didst him create,
Crowned him with glory in thy estimate.
Him didst thou make dominion to extend
O'er all the sea and earth from end to end.
All things to him a free subjection yield:
All beasts and cattle dwelling in the field,
The fowls above that do the air divide,
The fish and monsters in the briny tide.
Forever art thou O our Lord the same.
How excellent in all the earth, thy name.

R. S. W.

Are the Dead Conscious?

GEN. xxy, 8. "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people."

It is claimed that the deaths of the patriarchs are recorded in such a manner as to give us to understand that their existence did not cease with death. Abraham's, for instance: "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and he was gathered home to his people." God had promised Abraham [see Gen. xv, 15] that he should go to his fathers in peace, and be buried in a good old age. If this expression means that he should go to dwell in conscious intercourse with them, let us inquire concerning the place where they were. Where, then, were the ancestors of Abraham at the time this declaration was uttered? What evidence have we that they were righteous persons? It is a very significant fact that Abraham had to be separated from his kindred and his father's house, in order that God might make him a special subject of his providence [Gen. xii, 1]; and in Josh. xxiv, 2, we are told plainly that they were gross idolaters—the servants of other gods. They must have been, therefore, at the time of Abraham's death, according to popular opinion, burning in hell. And if Abraham's being gathered to them means that his soul should go to be with theirs, it follows that God gave him the not very consoling promise that he should "go to hell in peace," in a good old age. But none of "Abraham's seed" will be willing to admit for a moment that such can be the condition of their "righteous father." We answer, then, that his being gathered to his people simply means his being gathered to them in the grave, the common receptacle of all the dead. Jacob said when mourning for Joseph, whom he supposed dead, "I will go down into the grave, unto my son mourning." Gen. xxxvii, 35. And the apostle, speaking of David, says that he "was laid unto his fathers, and saw corruption." Acts xiii, 36.—Ed.

Report of the Battle Creek Bible Class.

CONSIDERATION OF QUESTIONS.

THE session of Sabbath, Dec. 14, was devoted entirely to the examination of questions, some of which were deferred from last Sabbath, and others were sent in from abroad.

The question as to whether Christ, in the institution of the supper, blessed the bread or blessed God, elicited considerable discussion. We were favored on this occasion with the presence of Brn. Waggoner, Hutchins, and others, whose remarks and opinions added much to the interest of the lesson. Considerable light was thrown on the subject by reference to the original Greek. The word *ευχαριστέω*, which is here rendered *blessed*, is defined by Greek lexicographers as signifying "To make requital; to thank, give thanks." Refer-

ence was made to Luke ix, 16, where Christ is said to have *blessed* the loaves which miraculously fed the multitude, as proof that something was done to the bread in blessing it. Upon reference to the original, however, it was shown that the word there rendered *blessed*, was *ευλογέω*, an entirely different word from that under consideration. Three different versions of the French also render it simply "to give thanks."

In the light of this testimony it was decided that the blessing did not apply to the bread, but to God.

To the casual thinker this might seem a trifling question, but when we consider that it involves a common practice, that of "giving thanks," or asking a blessing at our meals, it becomes more interesting and significant.

The question was then raised as to whether the object of "saying grace," as it is commonly called, would be fully met, without mention being made of the food.

Some contended that the food should be the principal thing in view; others, that the blessing was to be craved.

The question was then further considered, as to whether the accounts of our Saviour's anointing, as given in Matt. xxvi, 6, Mark xiv, 3, Luke vii, 37, and John xii, 3, all refer to the same event, or to more than one anointing.

Upon a careful comparison of the several accounts, and the consultation of commentators and Bible writers, it was decided that Matthew, Mark, and John, had reference to the same event, while that of Luke was doubtless another anointing. In proof of this it was argued that on the occasion mentioned by Luke, Christ was at the house of a Pharisee, and the woman who anointed him was a sinner, or Gentile, and therefore must have come unbidden, as a Pharisee would certainly not have invited such a class to his own house. But in the accounts given by the other evangelists, it seems that the one who performed the anointing was Mary, the sister of Lazarus and Martha, the latter of whom served at the supper, while the former sat at the table with Jesus, which could not have been the case had Mary been identical with the great sinner, mentioned by Luke, and the supper at the house of a Pharisee.

It was further shown that the account of Luke could not synchronize with those of the others, as the latter took place but a few days before his betrayal, while the former must have occurred quite early in his ministry.

Several questions which have accumulated at the Review Office, were presented to the class for examination, and were acted upon as follows:

1. When were the multitude of captives judged who were raised at Christ's resurrection, and ascended with him? (Eph. iv, 8, margin.)

As this was a special resurrection, they must have had a special judgment. There are exceptional cases in many of the plans of God relative to man. Enoch and Elijah were translated, notwithstanding God has appointed a judgment in the future. That appointment is not because he is dependent upon the judgment for his knowledge of man's worthiness, but to vindicate his righteousness before an intelligent universe. While the general plan of a judgment and a resurrection at Christ's second coming may concern mankind in general, His omniscience enables him to make special resurrections, or special judgments, independently of them all.

2. Is the business of hop-raising morally right.

In the discussion of this question, the first point to be decided, was the uses to which hops are applied. It is indisputably established that, while a very small proportion of the hops raised in this country are used for chemical and domestic purposes, such as yeast-making, dyeing, &c., the vast bulk of the annual crop is sold, either directly or indirectly, to the manufacturers of beer and ale, beverages that are intoxicating and injurious.

It was suggested that rye, wheat, corn, and potatoes, are also used in the manufacture of intoxicating drinks. But it should be borne in mind, that only a very small proportion of these are used for such purposes, as they are really the necessities of life, and indispensable as articles of food, while this cannot be said of hops, as the great demand for this product is

caused by their use in brewing, and it is almost morally certain, that nine-tenths of the crop carried to market, will find its way into the distiller's hands.

Probably no one would attempt to defend tobacco-raising on the ground that it *might* be used for killing vermin, &c., yet that would be similar to the plea that hops *may* be used for good purposes, when it is clear that nine-tenths of them are used for bad purposes. If the hop-raiser could make sure that all his hops were to be used for other purposes than beer making, &c., he might be clear; otherwise he would be helping on the soul-destroying work of intemperance by contributing to one of its chief supports.

These were the ideas, in the main, that were advanced by different members of the class, and upon the question being put to vote, the class, without a dissenting voice, decided that hop-raising as a business, is morally wrong.

Another question was introduced, but as the decision of it was deferred until next Sabbath, we leave it until our next report. W. C. G.

Scripture Notes.

BATHING OFTEN.

Ex. xxix, 4. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

Shalt wash them.] A popular medical writer remarks: "When the saline and animal elements left by the perspiration, are not duly removed by washing or bathing, they at last obstruct the pores and irritate the skin, [deranging the animal functions, and of course, affecting the mind and heart.] And it is apparently for this reason, that, in the eastern and warmer countries, where perspiration is very copious, ablution and bathing have assumed the rank and importance of religious observances. The warm, tepid, cold, or shower bath, [according to the vigor of the constitution,] as a means of preserving health, ought to be in as common use as a change of apparel, for it is equally a measure of necessary cleanliness. When we consider the importance of the exhalation performed by the skin, the extent to which ablution and bathing of every description are neglected in charitable institutions, in seminaries for the young, and even by many persons who consider themselves as patterns of cleanliness, is almost incredible."—*Combe, on Health and Mental Education.* Can we doubt that such personal cleanliness, so necessary to having 'a sound mind in a sound body,' is still 'a religious duty?'—*Jenks.*

TO THE FOURTH GENERATION.

Ex. xxxiv, 7. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

Boothroyd translates, "Keeping mercy to a thousand generations, forgiving iniquity, transgression and sin, and acquitting even him who is not innocent, visiting the iniquity of the fathers upon the children, to the third or to the fourth generation only." This translation is considered most correct, by persons best acquainted with Hebrew. Poole argues at considerable length in support of a version the same in effect, "in destroying, He will not utterly destroy," which agrees with Moses' prayer, xxxiii, 19, and the Hebrew. The English translators, it will be seen, have supplied the word "guilty." HENRY ABR.—*Visiting &c.*] Notes xx, 5.—*Jenks.*

WHY GOD IS CALLED JEALOUS.

VERSE 14. For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God:

Whose name is Jealous.] The idols of the nations were not characterized as *jealous*; at least, in any great degree. They were not supposed to be offended, by their worshipers paying occasional or even stated worship to [local, or] other deities, provided the number and value of the sacrifices offered to them, were not diminished. Hence arose what has been called an *intercommunity* of the worshipers of different idols with each other; who scrupled not to worship the gods of other nations, especially when among them. But this, Jehovah, the one living and true God, would not endure. Hence, conscientious Israelites, were universally counted bigots.—*Scott.*

THE TWO LAWS.

VERSE 27. And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

Moses wrote in a book the *judicial* and *ceremonial* precepts, that he had received: but God himself wrote the ten commandments, the substance of the *moral* law, on the tables of stone. (Note 28.) This difference strongly marked the permanency and perpetual obligation of the moral law, and the inferior importance and temporary obligation of the ceremonial institutions; and even of the judicial law, except as coincident with the moral. Thus the national covenant was renewed on the same terms as before.—*Scott.*

1 Tim. ii, 4.

MANY people rely on the above text as furnishing positive proof of the salvation of all men. We here give a number of translations of the text to show that the salvation of *all* men is not contemplated in the original.

MACKNIGHT.—“Who *commandeth* all men to be saved, and to come to the knowledge of the truth.”

WESLEY.—“Who *willeth* all men to be saved.” &c.

BELSHAM.—“Who *willeth* that all men should be saved,” &c.

WAKEFIELD.—“Who *wisheth* all men to be in safety,” &c.

DIAGLOTT.—“Who *desires* all men to be saved,” &c.

IMPROVED VERSION.—“Who *desireth* that all men should be saved,” &c.

OUR SAVIOUR.—Christ was the great promise of the Old Testament, the Spirit is the great promise of the New.

BABYLON IS FALLEN.

TRULY “Babylon is fallen,” I could but exclaim, as I sat listening to a conversation the other evening upon the state of the professed people of God, who have a form of godliness, but deny the power thereof, and were seeking the honors and pleasures of this world, and whose pride and popularity was fast driving the lovely Saviour from their hearts. As they sat mournfully talking over the sad state of the church, I said in my heart, “How has the gold become dim, and most fine gold changed?” “Because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.” “With their mouth they show much love, but their heart goeth out after covetous men.” I thought of the words of the prophet who spoke of a “man clothed in linen with a writer’s inkhorn by his side,” and how the Lord said unto him as he went through the land, “Set a mark upon the foreheads of the men that sigh and that cry for all the abominations done in the midst thereof.” Though they felt sad and disconsolate over the low state of the church, I could but lift a prayer of thanksgiving to the Lord, and rejoice that the third angel’s message had brought to light the sad truth that Babylon had fallen, and was fast becoming the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird, and that I had heard its warning voice, saying, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Never before did the present truth look so bright and so glorious. But as I thought of the wide harvest-field, and heard the cry from the east and the west, from the north and the south, Come and help us, I cried aloud, Where, O Lord, where are the laborers to carry this great light to those that sit in darkness? Oh! let us humble ourselves before the Lord by prayer and fasting, and let our united cry come up before the Lord for more laborers, for, truly, “the harvest is great, but the laborers are few.” Let us remember that “the eyes of the Lord are over the righteous, and his ear is open to their cry.” Oh! Let us come up to the help of the Lord. You, my brother, who have long felt the burden of the message, and have heard the Lord saying unto you, “Go work in my vineyard,” and have refused, what excuse will you make in that great day of final accounts? Think not it will be said of you, “Well done, good and faithful servant.” In that great and terrible day you will be speechless. May the Lord help us all to arise and shake ourselves from the dust, and cry with all our hearts, “Lord, what wilt thou have me to do?”

We are none of us called unto the vineyard of the Lord to be idlers, we must work while the day lasts, for the night is soon coming. May none of us refuse to come up to the help of the Lord, to the help of the Lord against the mighty, for the enemy has come in like a flood, but the Lord will raise up a standard against him, and will you not rally around the standard of the Lord, and cry, Lord, what wilt thou have me to do? The perils of the last days are upon us, and the Lord is testing his people. Come, let us bring all our tithes into the storehouse, and prove the Lord that he will open the windows of Heaven and pour out a blessing that there will not be room to receive it. The great refreshing that we have long looked for will come from the presence of the Lord upon his waiting people. Let us remember that every day we are laying up treasure in Heaven, or we are treasuring up wrath against the day of wrath. Oh! how solemn is the thought, “As we sow, we shall also reap.” We read in the testimony that many who have heard the last call of mercy, and who have started in this glorious warfare, will be left behind, and never go through to the promised land. Oh! in that dread day they will cry, Let us in.

“Have we not heard the bridegroom is so sweet?
Oh! let us in that we may kiss his feet.”

But we’ll hear the startling cry, Too late, too late; ye cannot enter now; depart ye workers of iniquity. “I called, but ye refused.” But the faithful will hear it said, “Open wide the gates, that the righteous nation who have kept the truth may enter in.” Oh! day of triumph! Oh! day of victory!

“Oh! long expected day, begin,
Dawn on these realms of woe and sin;
Fain would I leave this weary road,
And go to meet my blessed Lord.”

L. E. MILLER.

Owasso, Mich.

“WITHOUT GOD IN THE WORLD.”

WITHOUT God! In the darkness—an orphan, alone! No Father’s loving smile; no strong protecting arm; no heart firm and true, in sunshine and in storm! No God! No God! Without that glory-crowning, joyous hour; without the wondrous beaming of that heavenly light; without His blessed benediction; without that peace which passeth understanding; without God! *without God!*

In the world—this gay, bright, sunny world!—its hours of blissful joy; its happy days of loveliness; its nights of beauty and calm enjoyment!—the blue skies of prosperity; the glorious scenery of earth—its verdant vales and mountain heights, noble forests, flowing rivers and mighty seas; the soft strains of bird music; the sweet incense of flowers; the streamlet’s gentle murmur; the rich sunset glow; the glorious gleamings of night’s starry coronet; the *thousand* pleasures of happy existence—without *one* thought *heavenward!* No grateful tears welling up from the heart’s full fountains to him whose hand painted these glory tints—to him who filleth thine ear with sweet music! In the world—*this* world of beauty—without God! *without God!*

Earth’s precious treasures—a father’s noble heart and affection; a mother’s sweet gentleness and untold love; a brother’s fondness; a sister’s warm embrace; the husband’s love; the wife’s undying devotion; the sportive grace and guileless heart of childhood—oh home, sweet home!—without *one* glad psalm of thanksgiving—without once lifting thine eyes from these precious gifts, clasped lovingly to the heart, *upward* to the glorious Giver!—Without God! *without God!*

No morning orisons; no evening hours with “the Beloved;” no soft folding of little hands in prayer; no sweet incense burning on home’s holy altar. Oh! can it be? In the midst of all thy mercies, no God! *no God!*

In the world!—this stormy, sorrowing, sinful, suffering world!—No covert from the tempest; no shield from the cold winds of adversity; no sure refuge in all distress; no guide in the dark hour of temptation; no high tower, where thou mayest flee from the shafts of the enemy!

Alone! with thine aching heart. No hand to wipe away thy bitter tears; no comfort when the dead shadow falls across the brightest pathway of thy life; no rest for thy weary spirit; no voice of Jesus in the storm! Oh, anguish unutterable! No God! *No God!* In the world—*without God!*

Oh, hoary head of honor—those who wear *not* the crowning joy of life—whose trembling feet are pressing still the path of sin and wrong! O thou of sunny brow and laughing eye, whose heart, so set on earthly jewels, seekest not the pearl of great price! O thou child of the covenant, wandering from the fold, yet

wearing on thy brow His sacred seal of love!—why wilt ye grieve a Father’s bleeding heart? *Why* wilt ye die? Oh, turn ye to the rod and staff—the higher glory that fadeth not away—the Shepherd’s tender care—the precious love of Jesus—else on that last dread solemn day shall yours be this fearful condemnation: *Without God! without God!—Christian Observer.*

THE WATCHMAN’S CRY.

HARK! ’tis the watchman’s cry,
Wake, brethren, wake!
Jesus our Lord is nigh,
Wake, brethren, wake!
Sleep is for sons of night;
Children are ye of light;
Yours is the glory bright;
Wake, brethren, wake!

Call to each working band,
Watch, brethren, watch!
Clear is our Lord’s command,
Watch, brethren, watch!
Be ye as men that wait
All at the Master’s gate;
E’en though he tarry late,
Watch, brethren, watch.

Heed we the steward’s call,
Work, brethren, work!
There’s work enough for all:
Work, brethren, work!
This vineyard of the Lord
Fresh labor will afford;
Yours is a sure reward,
Work, brethren, work!

Hear we the Shepherd’s voice,
Pray, brethren, pray;
Would ye his heart rejoice?
Pray, brethren, pray!
Sin calls for constant fear;
Long as we struggle here,
We need the Strong One near,
Pray, brethren, pray!

Now sound the final chord,
Praise, brethren, praise!
Thrice holy is our Lord:
Praise, brethren, praise!
What more befits our tongues,
Leading the angels’ songs,
While Heaven the note prolongs?
Praise, brethren, praise!

“FOR JESUS’ SAKE.”

We love him because he first loved us, and we serve him because he first served us. We are Christians now in consequence of his love and service for us. There are many reasons why we should obey the will of God, but none so potent as that embraced in the words, “For Jesus’ sake.” It was by the love of Christ that our hearts were melted, and we constrained to yield to the ministry of his grace. It was from drinking at the fountain of his divine fullness that we were enabled to rejoice with joy unspeakable and full of glory.

Why do we love and labor in the cause of religion if it be not for the love we bear him who first loved us? It is possible that we may try to be Christians from the lowest motives. Many an act, which to the world appears fair and good, is, in reality, the result of a selfish purpose. Sometimes mere habit leads us to the outward performance of worship. Some feel that they must be connected with the Church because it is respectable. Multitudes travel in the path of outward duty from the most sordid and unspiritual motives.

The fire never burns in such hearts, love never sparkles in their eyes.

To be a disciple of the highest style, our motives must be of the most spiritual order—love for Christ. We call to mind the mutual love of Damon and Pythias—was their love for each other as high and pure as our love for the Saviour? Unless we seek him by spiritual service, we will be unable to bear the burdens of life. Let the soul feel and believe that “for me the Saviour died,” and there will be a constant joy and support. Am I afflicted, and shall I not, with the wondrous cross before my eyes, bear it patiently, if not cheerfully? Am I persecuted for righteousness’ sake, and shall I not endure it “for his sake?” “that endured such contradiction of sinners?” “for my sake?” Can you, dear disciple, follow the Master? Can you bear, Christ-like, to be mocked, persecuted, and spit upon?

Have you learned how to suffer for him? Has your close adherence to Christ enabled you to see the fingers of his providence guiding all the threads of your life? Do you truly feel that all things work together for good to them that love God?

This, then, is the key to wind the spring of our lives with—the love of Christ. With Paul, then, we may say, “For me to live is Christ”—to labor in his vineyard, to suffer his afflictive dispensations—all, all shall be done or suffered “for Jesus’ sake.”—*Methodist.*

WHAT A SERMON SHOULD BE.

It should be brief; if lengthy, it will steep
Our hearts in apathy, our eyes in sleep;
The dull will yawn, the chapel lounge doze,
Attention flag, and memory's portals close.

It should be warm; a living altar coal,
To melt the icy heart, and charm the soul;
A sapless, dull harangue, however read,
Will never rouse the soul, or raise the dead.

It should be simple, practical, and clear;
No fine-spun theory to please the ear;
No curious lay to tickle letter'd pride,
And leave the poor and plain unedified.

It should be tender and affectionate,
As His warm theme who wept lost Salem's fate;
The fiery laws, with words of love allay'd,
Will sweetly warm and awfully persuade.

It should be manly, just, and rational,
Wisely conceived, and well express'd withal;
Not stuffed with silly notions, apt to stain
A sacred desk, and show a muddy brain.

It should possess a well adapted grace,
To situation, audience, time, and place;
A sermon formed for scholars, statesmen, lords,
With peasants and mechanics ill accords.

It should with evangelic beauties bloom,
Like Paul's at Corinth, Athens, or at Rome;
While some Epictetus or Sterne esteem,
A gracious Saviour is a gospel theme!

It should be mixed with many an ardent prayer,
To reach the heart, and fix and fasten there;
When God and man are mutually addressed,
God grants a blessing, man is truly bless'd.

It should be closely, well applied at last,
To make the moral nail securely fast.
Thou art the man, and thou, alone, will make
A Felix tremble, and a David quake!

ENVY.

"Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?" James iv, 5.

Envy, as defined by Webster, is "pain, uneasiness, mortification, or discontent, excited by the sight of another's superiority or success, accompanied with some degree of hatred or malignity, and often or usually, with a desire or an effort to depreciate the person, and with pleasure in seeing him depressed."

It is a sin, in that it is a violation of a principle growing out of the tenth commandment. It has its origin as far back as the creation of man, and was among the first sins committed. The father of it is Satan, in whose mind it took root, and bore its first fruit. It was that which caused him to commit the highest crime of which he could have been guilty, to rebel against the government of God; and as the result of which, he was cast down from that exalted position he once occupied, and was banished from Heaven, with all those in whose breasts he had sown the same seed. He was envious at Christ, because the Father consulted with him about the formation of man. He had a high opinion of himself, and thought *he* should have been consulted; and because he was not, his envious feelings prompted him to rebel; but not until he had sown the seeds of discord among his fellow angels, and had gained a multitude of sympathizers, who thought he had been wronged.

It was envy, Ps. cvi, 16, which caused Korah and his companions, to think that Moses and Aaron had taken too much upon them, "seeing all the congregation are holy every one of them, and the Lord is among them;" and to ask, "Wherefore then lift ye up yourselves above the congregation of the Lord?" Num. xvi, 3. The Devil had so deceived Korah, that he could not see but what the whole congregation was holy; and that Moses was wrong. He was not satisfied with his position, but desired to attain to the office of priest. He even thought that if he were the leader of the children of Israel, they would be more successful in their journey through the wilderness. He was envious and jealous of Moses, whom the Lord had chosen to lead his people, and made known his feelings to others, who sympathized with him, and joined him in his wicked rebellion. Their fate was,

"The earth opened her mouth, and swallowed them up; they and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation." Verses 32, 33.

Through envy Cain slew his brother Abel. Through envy the patriarchs were moved to sell Joseph into Egypt. Acts vii, 9. For envy, Christ was delivered to Pontius Pilate to be put to death. Matt. xxvii, 18. Because the multitudes came to the apostles bringing with them the sick who were being healed, and out of whom unclean spirits were cast, the high priest and all they that were with him, were filled with indignation, (envy, margin,) and laid their hands on the apostles and put them in the common prison. Acts v, 16-18. And when the Jews saw the multitudes coming together to hear the word of God, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." Chap. xiii, 45.

Again, when Paul, "as his manner was, went in unto them upon the Sabbath, and reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead," because some of their number believed, also a great multitude of the devout Greeks, and not a few of the chief women, the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, (good company for envious persons) and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring Paul and Silas out to the people. Chap. xvii.

Other examples might be given to show the enormity of this sin in the sight of God, and to what extent it led men anciently, but these will suffice.

That the sin of envy exists, in these last days, none will deny; but will confess that we are all more or less liable to harbor it within our own breasts; and especially are we apt to see it manifested by others. We can behold a mote in our brother's eye, while in our own may exist a beam.

Envy may rule the feelings and actions of those who labor in word and doctrine, against their fellow laborers. One may have envious feelings toward another who has an interesting and peculiar gift, and has obtained the respect of his leading brethren, by his faithful labors in the cause, and is loved by all his brethren and sisters, and shares largely in the graces of the Spirit;—a person, we say, may have envious feeling toward such an one, because he does not possess the same gift; and he may be led to speak that which would discourage his brother, and bring reproach upon himself and the cause; whereas, if he were satisfied with the gift he has, and would labor in his sphere, he would be able to do good and advance the truth, perhaps as much as the one whom he envies.

But we see this evil existing more particularly among those who do not occupy quite so prominent positions in the message—the members of our churches.

One brother is jealous or envious of another, who has, by the blessing of God, by discreet management, industry, and hard labor, obtained enough of this world's goods to live comfortably, and have plenty around him; because he is hospitable; for with him the weary and worn pilgrim can always find a home; his heart is as free and open as his house, and his willing hands are extended, and ready to make others comfortable around him; and because he has the good of the cause at heart, he is liberal in giving of his means for its advancement, that others may receive the truth, and be benefited as well as he, or in giving to assist humanity, by sending shares to the Health Institute, and donating to other various charitable purposes; and because he is respected and esteemed by almost every one, and especially those whose interests center in the third angel's message,—this jealous brother is envious because he is not thus prospered. He watches with a jealous eye every word and action; he sees and judges from his own standpoint, and of course there is nothing right in his sight; while at the same time this good brother is laboring in meekness and kindness to do him good. But in vain: he is not in such a frame of mind that he can be helped. He is not humble enough to go to this brother and tell him his feelings; that he thinks he has been wronged, have his

trouble explained, and have the burden thrown off his mind. But no! he is not satisfied until he has followed the order of his great leader, by endeavoring to get sympathizers, to whom he makes known his troubles. He tells them such an one is proud, that he is getting rich, that he gave that money or that donation, only to get a big name, and to be thought well of by his superiors. He adds fuel to the flame, until that which was but a small matter at first, becomes a monster in his sight. He has succeeded in making others as unhappy as himself, when he thinks he is surely right. The Devil, who has been leading and urging him on, is well pleased with his success, and his angels rejoice. But it must now come before the church, resulting in a great trial. Then those who were ignorant, (which is bliss in such cases,) are troubled and made unhappy; and perhaps the faith of some is overthrown by those, in whom they have had confidence, taking such a course.

Envy exists not only among the brethren in the church, but also among the sisters and children. All have it to overcome. Some more than others. He who is envious or jealous, confesses at once, by such feelings, that his rival is far his superior; and so long as he harbors such feelings in his breast, and acts accordingly, he is degrading, instead of exalting himself as he desires. Pride is the foundation of envy, and self is the idol worshiped. Like the drunkard, who, while reeling under the effects of the cup, thinks every body else is intoxicated, so the jealous or envious person thinks others are not right, while he alone is wrong.

The Scriptures are plain upon this point. Prophets and apostles have shown the deceitfulness of this sin. A little testimony we wish to present, that it may lead us to diligently search our hearts, to see whether in us lurks this enemy of our souls.

Says the Psalmist David, "Truly God is good to Israel, even to such as are of a clean heart. But as for me, my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death. They are not in trouble as other men; neither are they plagued like other men. Their eyes stand out with fatness: they have more than heart could wish." Ps. lxxiii. If David was envious of those around him, the people of God in these last days, are certainly liable to be guilty of the same sin, when they see those around them prospering in riches, adding farm to farm, and receiving the applause and honor of this world; while they are poor, and despised, scoffed at, and frowned upon, because they are "Advents," and keep the seventh-day for the Sabbath. They had better, like David, go to the Sanctuary of God, and understand their end. And his advice is, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity." Ps. xxxvii, 1. Job says that "wrath killeth the foolish man, and envy slayeth the silly one." Chap. v. The testimony of the wise man is, "A sound heart is the life of the flesh; but envy, the rottenness of the bones." Prov. xiv, 30. Also, "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" (jealousy, margin.) Chap. xxvii, 4; xxiv, 1, 10.

Paul, writing to the foolish Galatians, in exhorting them to love, and good works, and warning them against the lusts of the flesh, says, "I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh, for the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other; so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have told you in time past, that

they which do such things, shall not inherit the kingdom of God." Chap. v, 12-21. In speaking of those who held the truth of God in unrighteousness, he again classes this sin with those flowing from the same fountain. He says they were "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despisers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Rom. i, 29-32.

Paul knew the effect of this evil; for in writing to Titus, he tells him to put the brethren in mind to be subject to powers, "to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Chap. iii, 2, 3.

To the Corinthians he says, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not yet carnal and walk as men?" 1 Cor. iii, 3. And when he was ready to come to them the third time, he was fearful that when he did come, he should find among them "debates, envyings, wraths, strifes, backbitings, whisperings, tumults." 2 Cor. xii, 20.

Now hear his exhortation: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." 1 Tim. vi, 3-5.

Peter also exhorts: "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." 1 Pet. ii, 1-3. "Let us not be desirous of vain glory, provoking one another, envying one another. Gal. v, 26.

The only antidote, which the apostle Paul prescribes for this soul-destroying disease, is love. We have seen that envy is a sin. What is sin? "Sin in the transgression of the law." What is love? "Love is the fulfilling of the law." One is the opposite of the other. Envy is of the Devil; "love is of God;" for "God is love." Envy is the work of the flesh; love is the fruit of the Spirit. "Charity," (love) says Paul, "suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave herself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. xiii, 4, 7.

On this point he gives to us, who are living down here amid the perils of these last days, a very solemn and important testimony, to which we would do well to take heed. "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law. And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and in wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Rom. xiii, 10-14.

Dear reader, are we bearing this evil fruit? Are we the subjects of Satan, to carry out his designs? Do we love his service enough to harbor and cherish the spirit of envy, or its twin brother, jealousy, in our hearts? If so, the spirit of Christ, the love of the truth, and the love of God, does not abide with us. Let us not, then, be a Diotrephes; 3 John 9, 10;

neither "let us be desirous of vain glory, provoking one another, envying one another." Let us cleanse ourselves from all filthiness of the flesh; grudge not against each other, but provoke one another to love, and by grace overcome, that we may be found worthy of eternal life, and have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

R. M. KILGORE.

Washington, Iowa, Dec. 2, 1867.

JESUS IS COMING.

THAT day is fast hastening. Christ will appear the second time. He is coming without sin unto salvation, to those that look for him. He went away bodily. The men of Galilee saw him. He will come again, in like manner, even as he was seen to go into Heaven. Says Jesus, "If I go away, I will come again." He has gone away. He will come again. Blessed promise. Says Paul, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Says John, "But we know that, when he shall appear, we shall be like him; for we shall see him as he is." "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him."

Again says Jesus, "Surely, I come quickly." That coming will be visible: "And they shall see the Son of Man coming in the clouds of heaven." "And ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." "When the Lord Jesus shall be revealed from Heaven with his mighty angels." "Every eye shall see him."

How can men, professed ministers of the gospel, scoff at the doctrine of the second advent, when we find so many passages like the foregoing? Not long since a preacher in this place tried to quiet the fears of his congregation, by telling them that this doctrine was not correct, and that the Corinthian church was a tolerably pure church till they began to imbibe the notion that Christ was coming. But Paul told them not to be troubled. But ever since that time there had been a few here and there who had believed that Christ would come again. When I hear men scoffing at this "go up doctrine," as it is called, I sometimes think of those forty children, who mocked good old Elisha after Elijah had been caught away from him in a chariot of fire, caught up to God. They said, "go up thou bald head; go up thou bald head." They were torn in pieces by wild beasts. And way down here, so long since, men have learned no better, for in 1844 after the time passed, as the wicked would meet our brethren, as they began to go about their business, with sad hearts, the salutation they would receive, would be, "Well old,"—calling them by name,—"You haint gone up yet." Oh! if God took vengeance on children for mocking one old man, who said that his master had gone up, what, I ask, will be the portion of those who are guilty of mocking, scoffing, ridiculing, and persecuting, those who, according to his promise, are looking for the return of their blessed Master in the clouds of heaven. Let such now read their fate as given by the same One who has promised to return. Paul says, the Lord is to be revealed from Heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." Then again all such shall flee from his presence and shall try to hide themselves, in the dens and rocks of the mountains, and shall say to the mountains and rocks, "Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?"

Sinner, that day will surely come; it hasteth. Not long will his chariot wheels stay. That day is a day of vengeance. Who may abide it? "He that hath clean hands, and a pure heart." Are your hands clean? Have you a pure heart? Am I ready? Am I able to abide that day? These are questions of great importance. Let us answer them now before it is too late. Now is the accepted time. Jesus still pleads. The fountain for uncleanness is still open. The stream of mercy still flows. If you accept to-day,

you can be safe. To-morrow may be too late. You may be lost, eternally lost. You want salvation, do you? Come, now. The Spirit and the bride say, Come, Jesus says, Come, and whosoever will let him come and drink of the water of life freely. May God help us to be wise before it is too late!

HENRY F. PHELPS.

A SLAVE TO THIS, A SLAVE TO THAT.

"BREAK every yoke, the gospel cries,
And let the oppressed go free!
Let every burdened captive rise,
And taste sweet liberty."

Your tea, brother, are you not as much a slave to it as the tippler is to his morning dram, his wine cup, or brandy bottle? or as the tobacco-monger is to his pipe, his quid? "Does this affect my salvation?" "Salvation," indeed? Talk about salvation, meanwhile wedded to the lust of appetite! "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? Every man that striveth for the mastery is temperate in all things." Rom. vi, 16. "And if a man also striveth for masteries, yet he is not crowned except he strive lawfully." 2 Tim. ii, 5. Whence your fidgety and rickety spells? Your often doubts touching your safe and joyful "admission into the everlasting kingdom?" Your nervous system is affected injuriously by the use of this narcotic to which you are a slave. "The taste or habit of tea-drinking is unnatural and acquired, as much as a relish for the intoxicating bowl, or the vile Indian weed." Look at your example. Consider the millions expended to gratify a perverted taste, worse than useless, that ought to go to build up the Redeemer's kingdom, not Satan's; to save souls, and not destroy them. Brother, break loose from this tyrant, and be a free man. What! preach to sinners to repent, put away their evil deeds, be temperate in all things, "and yourself a bound slave, an idolator?" A slave? Yes you are, equally with the smoker, chewer, and snuffer of the vile "Indian weed," or the man wedded to his wine-cup or morning dram! Awful! "Physician, heal thyself." Thou that preacheest a man should not steal, dost thou steal? Mothers, what are ye doing? Allowing your "little ones" to sip their tea at meal-times, acquire a vicious habit that will prove a curse in time and jeopard their souls eternally! Stop! Stop this wickedness. Stop and think before you further go. Little folks, one word to you, and we are done. What say you, with the Try company?

"No tea nor coffee do we drink,
Tobacco we despise;
And liquor as a beverage,
Ne'er comes before our eyes.
So we are a healthy, happy band,
Our minds are bright and clear.
No awful dreams at night we have,
And terror we do n't fear.
We have escaped from Satan's snare,
In this respect, at least;
And while others go to early graves,
We still remain to feast."

Some of the most poisonous mineral substances, including arsenite of copper, are used in the preparation of good (?) green tea from a poor kind of black tea, which, in its turn, may not have a particle of the real plant in its composition. To such an extent is cheating in the tea trade carried on in the "Flowery Kingdom."—AUTHOR OF "SHINING LIGHT."

CHRISTIAN COURAGE.—Chrysostom before the Roman emperor furnishes us with a most impressive and beautiful example of true Christian courage. The emperor threatened him with banishment if he would still remain a Christian.

Chrysostom replied, "Thou canst not, for the world is my Father's mansion,—thou canst not banish me."

"But I will slay thee," said the emperor.

"Nay, but thou canst not," said the noble champion of the faith again: "for my life is hid with Christ in God."

"I will take away thy treasures."

"Nay, that thou canst not," was the retort; "for, in the first place, I have none that thou knowest of. My treasure is in Heaven, and my heart is there."

"But I will drive thee away from man, and thou shalt have no friend left."

"Nay, and that thou canst not," once more said the faithful witness; "for I have a friend in Heaven, from whom thou canst not separate me. I defy thee. There is nothing thou canst do to hurt me."

HEAVEN.—He whoseldom thinks of Heaven is not likely to get there; as the way to hit a mark is to keep the eye fixed on it.

If earth were more satisfactory, Heaven would be less longed for.—Smith.

How sweet to work all day for God, and then lie down at night beneath his smile.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 28, 1867.

URIAH SMITH, EDITOR.

LABORS IN MAINE.

THE labors of Bro. and Sr. White in Maine during the past two months have been productive of great good to many of the people of God. Plainness of speech, faithful reproof for wrongs, words of compassion and encouragement for the trembling souls who feel their need of the Saviour, and for the erring who seek in humility to put away their faults—these are things that have entered largely into their labors. The testimony of Sr. White, reproving wrongs in the case of many individuals that she had seen in vision, has been borne with great faithfulness, and with the most excellent effect. As her gift was new to many in this State, and as some of those who were reproved had been much prejudiced against her visions, it is not a matter of surprise that a state of trial and confusion with quite a number existed for a season. But though some protested that they were set forth in a wrong light by her reproofs, it was the unanimous testimony of all who were acquainted with their cases, even of those who felt some degree of trial with this work, that the reproof was truthful and just. And though some measure of confusion has thus existed for a time with some, it is a matter of thanksgiving to God that such is not now the case. Even those who have felt the greatest opposition to the reproofs they received, have, with scarcely an exception, on calm and serious reflection, acknowledged that they were justly reproved, and have made an earnest effort to heed the admonition addressed to them.

I have had great opportunity to judge of the truthfulness of these testimonies by witnessing their faithful and exact delineations of character in a very large number of cases, presenting very widely dissimilar features. I have every reason to know that these things were almost entirely unknown to Sr. White, and in some cases absolutely unknown, only as given her by the Spirit of God. Yet a most perfect and exact representation of the faults, as well as the virtues, of many persons has thus been given, so that even those who know them best have said they could not so well have described them.

But in the matter of plain and faithful dealing, without fear or favor, I desire to bear witness that there has been no lack. If base and evil motives were the controlling power in this work, flattering words would fill the place of searching testimonies and faithful reproofs. Others may feel glad that they are not connected with a people who regard these testimonies; but from the depths of my heart I thank God for these indispensable mercies toward the people who are seeking to prepare for translation.

I believe that many in Maine who have felt fearful that these things were not safe to receive, now view the matter in a very different light. The labors of Bro. and Sr. White have been untiring, and we trust the good accomplished will be of lasting value to the cause of truth in Maine.

I cannot refrain from speaking of one point that deeply interests my feelings. It is this, that some who have in their past lives wronged others by their business transactions must make reparation of those wrongs or never stand the test of the day of Judgment. No one who reads the Bible attentively can doubt that this is one of the fruits meet for repentance that will be exhibited in the life of every man who truly seeks God, if his past life has been one of overreaching and of fraud, whether in great matters or in small. Who will say that these are hard sayings? Faithful testimonies on this point have been borne. May they result in salvation to those who have needed their reproof. It will be of small account indeed to hide our sins from our fellow-men. The Judgment is at hand, and none can hope to escape the notice of the all-seeing Judge. It is an honorable thing to confess our sins and to make reparation for our wrong acts. It is

certain ruin to suffer our sins to remain upon our own heads. Those are our true friends who are most faithful with our souls. I trust that these things will be held by us in lasting remembrance.

J. N. ANDREWS.

"BY HIM IN STORE."—1 Cor. xvi, 2.

MR. MORTON in his excellent vindication of the Sabbath gives a large number of versions of this text in different languages, all having the same idea, to wit: that it means, "by himself at home." Here, with many, is a difficulty. How do the words "by him" of necessity bear such a construction?

The answer is this: The English phrase "by him" does not express the true sense of the original; nor have we in our language any exact equivalents of the original words. Greenfield in his Greek lexicon gives the definition of the original *παρ' εαυτου*, "with one's self, i. e., at home;" and Robinson says, "by or with one's self, in one's house, at home." Herein the translators of our version erred. In very many cases they have followed as nearly as possible the original *in form*, without coming up to its signification. Many of the words placed by them in *italics* as "supplied," are absolutely necessary to an understanding of the original, and hence are not supplied.

On first reading Mr. Morton's vindication where he gives the various versions as the signification of each, the query arose in my mind, whether these were his explanations merely, or the necessary significations of the phrases. To satisfy myself further I took the "German of Luther" which he gives, *bei sich selbst*, with its rendering "by himself, at home," as an example. I examined Ollendorf's German Grammar, which is of undisputed authority, and found the following statement or rule:

"The preposition *bei* signifies with or at the house of."

Of course to get the general idea of *by him*, irrespective of that locality, a different preposition must be used. But so we cannot do in the English, having no prepositions so extensive in signification. Therefore, as before said, to give the true sense of the original, without which we have not a correct translation, the words at home should have been inserted in our version of that text.

In regard to the "gatherings," Dr. Bloomfield, in Gr. Testament with notes, remarks: "The difficulties started by many commentators at *iva μη γινωσται* [that there may not be], may be removed, by supposing that the apostle only meant that there should be no private and petty gatherings, then first to be made, when he came, but only one *συνεισφορά* [joint contribution] formed, containing all the sums which had been gradually laid up by each in private." J. H. WAGGONER.

Battle Creek, Dec. 15, 1867.

REPORT FROM BRO. VAN HORN.

Nov. 18, I left Ohio and returned home for the purpose of resting, visiting friends, and making preparations in the way of clothing, for winter. Battle Creek, with the church all alive in the truth, is a good place for refreshment for the worn and weary spirit that has been depressed by the labors of the past. It is truly a feast to enjoy the meetings that are now held in the church in this place.

The 28th, in company with my wife, I went to my father's, near Jackson; and it gave me much joy to have the privilege of once more seeing my parents and other kind friends whom I dearly love. No sooner had my friends and acquaintances learned that I had come among them, than I was solicited to preach to them. I gave out appointments, and, though I was with them only six days, I gave six discourses. Many of them were deeply anxious that I should remain and give a course of lectures, and if I could not stay now, to come back as soon as I could; for they wanted to hear our views of the prophecies. During the time I enjoyed a good meeting with the brethren and sisters in Tompkins. It was truly cheering to spend a Sabbath among these with whom I first met after embracing the truth.

The first Sabbath in December I spent with the brethren in Parma. This was their Monthly Meeting,

and brethren and sisters from other places were present. The Lord gave us his Spirit while we tried to draw near him by faith. On first-day I gave two discourses in the village. There was a good attendance and we have reason to believe that good was done. The brethren and sisters received strength, and prejudice was allayed in the minds of others.

Sabbath Dec. 14, I attended the Monthly Meeting at Convis. Some of the brethren and sisters from Newton were present. This was a good meeting. The Lord gave us the aid of his Spirit while we tried to speak to this people. The burden of our testimony to them was to show the contrast between bearing the image of the world, and the image or likeness of Christ. To bear the image of the world is to act and do like the world. But to conform to the world is to bring upon us the frown of God. What the Lord requires us to do is in direct opposition to the world. Therefore to conform to the will of God, or, in other words, to bear the image of Jesus, will make us peculiar in our appearance before the world. But God cannot save us unless we do all that he requires of us. When we walk out in all the light he gives us, then we place ourselves where he can reach us by his Spirit. But to reject light is to place ourselves beyond his reach, and to bring upon us condemnation. By this may be seen the importance of moving out in the Health Reform, that, by so doing, we may make a full consecration to him, and so purify our bodies that they may be fit temples for the indwelling of the Holy Spirit.

These evidences so affected the minds of the brethren and sisters, that in our social meeting which followed, confessions were made, and new resolutions formed. All earnestly desired to get nearer the Lord, and it was evident to all that his Spirit was in our midst. Bro. White, of Newton, made a confession of his coldness, and backward state in the cause, and with tears flowing from his eyes, asked to be remembered by all before the Lord. He had scarcely taken his seat, when his son Charles, arose for the first time and said, he "wanted to be a Christian and go with this people to Mount Zion." This gave us all encouragement and we felt to give the Lord all the praise for his goodness to us.

May the Lord help us to appreciate all he is doing for us, and strive more earnestly to do his holy will.

I. D. VAN HORN.

Battle Creek, Mich.

READING THE BIBLE FOR 1868.

In Review No. 25, Vol. xxx, is a suggestion under the above head, which I think much of, and which if we act agreeably to, we shall read the Bible through in 1868. How many will act upon it? Some have not health and strength to, but let those who have, pursue the system there proposed and doubtless many would read this sacred volume through next year who never did before in any previous year.

A faithful servant of God now laboring in the great harvest field, who has traveled and preached much, has in addition to a great amount which he has written, and all of his other reading, read the Bible through nineteen times.

In order to have accomplished this, he must have read it through or nearly so each year since commencing to read it by course, even if he began when a youth.

It is a fault with too many of us, that we study this great and precious fountain of light and truth so little. It is a lamp to our feet, and a light unto our path. O, may we peruse its sacred pages more, and live more in harmony with its teachings.

"Lord, make me understand thy law,
Show what my faults have been;
And from thy gospel let me draw
Forgiveness for my sin.

Here I would learn how Christ has died,
To save my soul from hell;
Not all the books on earth beside,
Such Heavenly wonders tell."

A. S. HUTCHINS.

If you are looking at a picture, you try to give it the advantage of a good light. Be as courteous to your fellow-beings as you are to a picture.

REPORT FROM BRO. STRONG.

SINCE my last report, Oct. 14, I have again visited Duplain, and found that my return was none too soon. Having been in Gratiot eight weeks, the enemy took some advantage of our absence, and brought darkness to the minds of some; and this, too, from a source that we least expected. Oh! when will visiting brethren and sisters learn wisdom, and keep their darkness to themselves, if they will visit. To such I would say, it would be better to obey Paul: "To be discreet, chaste, keepers at home, good, . . . that the word of God be not blasphemed." Tit. ii, 15. But the Lord blessed our labor on the Sabbath, the 19th, and the little flock are cheered to go on still. Spent the next Sabbath and first-day also with them, and the time between, visiting.

Nov. 2, met the Gratiot churches in Quarterly Meeting in Alma. Meetings commenced with the Sabbath. Sabbath morning had covenant-meeting at half-past nine, followed by preaching, after which three united with the church by vote, and eight moved forward in baptism. Meeting again in the afternoon and evening, in which most moved forward in the solemn ordinance of the Lord's supper. It was a time long to be remembered.

Sunday, Nov. 3, held two meetings, and as their numbers are on the increase, it was thought advisable to choose a deacon to help Bro. Nelson in his labors. Had three meetings through the week, and spent the days in visiting from house to house.

Nov. 9, Sabbath, preached Bro. Huntington's funeral discourse, who died while I was away. He embraced the truth under Bro. Van Horn and Canright's labors, and has tried to walk humbly before God since. At the close of this meeting, one was disfellowshipped for Sabbath-breaking, and two received by letter. Steps were then taken to establish a Tuesday-night prayer-meeting.

Nov. 10, Sunday evening, held meeting in Ithaca. This closes our meetings in Gratiot Co. May the good work of reform still go on, till all are united in perfect brotherly love. From this place I came on to join labors with Bro. Cornell, as reported in Review.

Our present field of labor does not look very bright, but we hope for light and fruit. We were favored Sunday with two discourses against us, called, "Death in the pot." 2 Kings iv, 40. Bro. Cornell replies to them next Sunday evening.

Midland, Mich.

PHILIP STRONG.

MEETINGS IN CENTRAL DISTRICT, MICH.

OUR last report was from Hillsdale. We were with this church from Nov. 28 to Dec. 2, visiting from house to house and holding meetings. Sabbath and first-day our meetings were encouraging, spiritual and interesting, especially at the celebration of the ordinances, after which a number of friends from without came to hear and become better acquainted with our positions. Two were added to the church. More feeling and interest was manifested in the health and dress reform than had been for some time, owing to some misrepresentations and misunderstanding of the matter.

December 3 and 4, we held four meetings in Burr Oak with the scattered brethren from the Colon church and Parkville. These brethren and sisters seemed very glad to get together, and also decided to press onward in the good work of the third angel's message. Neighbors and friends came, and manifested deep interest to hear. Blessed Lord, help thy people to press onward into the work of the third angel's message.

From Burr Oak we are visiting the churches in northern Indiana.

JOSEPH BATES.

North Liberty, Dec. 12, 1867.

NOTE FROM BRO. BYINGTON.

I HAD three meetings last first-day, in Alaedon, Ingham Co. There has never been any preaching on present truth in this town. Sister Fuller moved to this place with her daughter and son-in-law, Cornelius Smith, some two years since; and since going there her daughter and daughter's husband have embraced the truth, and with papers and tracts have awakened

quite an interest in the place. They think the time has come for a thorough course of lectures. There is now a protracted meeting held by the Methodists in the school-house, which will close in a few days. The preacher is saying all he can against us, which awakens an interest to hear the other side. I think, if possible, a messenger should be there before the interest dies out. They would find a good home at Bro. Smith's. If one can go he will meet them at Mason, Ingham Co., seven miles from his house. I would willingly spend some time there, but it wants a strong man that can make thorough work; my health is not sufficient. Please inform them through the paper or by letter soon, whether any one can go. Our meetings there were interesting.

J. BYINGTON.

REMARKS. The above was doubtless intended for a private note to the Conference Committee; but we publish it as a specimen of the calls that are coming in from every quarter. Only a few days ago, Bro. Howe, from Orange, was here, hoping to secure some one for a course of lectures in his place, for which the way seems to be just now remarkably open. Still later, Bro. Root, from Wright, was here, hoping to take some one back with him to hold a few meetings in his place, and then occupy a very promising field just opened, a few miles from there, and which is now, as it were, stretching out its hands for the servants of God to come in there and make known the truth. Still further north, in Oceana and Newaygo counties, south in Kalamazoo county, and in other places, the way is open, and urgent calls are coming in. But where are the men to fill them? A change has certainly come, and is coming, over the people. They have an ear to hear as never before. But "how shall they hear without a preacher?" And how shall a person "preach except he be sent?" What shall be done? Answer, you who have power to prevail with God in prayer.

READING.

THE student reads law a few years, and straightway he becomes a disciple of Blackstone and Story; he is versed in legal forms and phrases, and law becomes a part of his organization.

Or he reads medicine, and shortly he is skilled in the art of healing; he assumes the air of a physician. He perseveres, and becoming an adept in the science, he learns to describe the symptoms of disease, and its causes, and ere long the study and practice of medicine becomes a part of his being; it is inwrought into his character.

So with the teacher, the artist, the mechanic; he reads much and deeply, and makes his business a constant study; it becomes his own, a part of himself; in fact, is his pride, his glory, if I may so speak. Such a man generally succeeds.

So with the Christian: if he reads much and faithfully those standard and classic authors, Moses and the prophets, and Matthew, Mark, Luke, John, Paul, Peter, James and Jude, and makes it his favorite pursuit, his great theme of life, you soon see the fruits of his labor.

There is no mistaking the well-read lawyer, the skillful physician, the ingenious mechanic, and the intelligent architect; so with the well-read Christian; his improvement is manifest to all.

But such is the blinding effect of the world, the flesh, and the Devil upon man, that unless this course of reading is continually kept up, his past knowledge of the Bible fades out, like the leaves of autumn. You need it fresh every day. As the food we ate yesterday can not strengthen us to-day, so the devotions of yesterday will not answer in lieu of neglected ones to-day.

You must come to the fountain of life for a fresh supply to-day. The manna of yesterday was good yesterday, but for to-day you need a fresh supply, which you must gather for yourself.

A very good suggestion was that of Bro. Canright of reading three chapters daily for six days, and five for the seventh. Thank you, Bro. Canright. Already have I tried the plan, and I find my heart is warming with love to God in consequence. This lukewarm state is

dreadful; we forget, we neglect, we sin, we become cold, languid; sometimes we shudder at our state, and again gape and yawn, like one only half awake. But this plan is waking up our interest; and we would recommend from experience, the addition of some eight or ten pages daily of Spiritual Gifts, in connection with the chapters from the Bible, with meditation and prayer. I would suggest that Spiritual Gifts Vol. 3, be read with the corresponding subjects in the Old Testament.

What is there more soul-inspiring than the Bible, which interests you in God's wonderful works and ways, thousands of years ago? And his sentiments at this time, we find in the volumes of Spiritual Gifts and testimonies; and here is evidence that he is the same; they are one, from the same head and heart. Man as a hero, we lose sight of in these works. God is all and in all; man is a rebel on probation, with the offer of immortality if faithful, and the Bible gives us the history of these poor rebels (self-conceited heroes), a few of whom only acknowledged the fact, and transferred their allegiance to their rightful Lord. Of such, we have the story of their sufferings and penalties, also their victories, conquests and hopes.

JOS. CLARKE.

WHAT ISRAEL OUGHT TO DO.

I WAS forcibly struck with a remark made some time since by Bro. Amadon, that we ought to be very thankful that there were those among us that knew what Israel ought to do. Truly the Israel of God have cause to exercise the deepest gratitude of heart that this encouraging and soul-cheering statement is a plain fact. When a deluge was impending upon a guilty world, there stood one, who, by revelation from God, knew exactly what people must do to escape the flood of waters. Nor did he keep this knowledge to himself; but for many years he ceased not to warn the world of the great danger, and point them to their only way of escape. Noah knew what Israel ought to do.

And when the Lord would destroy the cities of the plain for their great wickedness, there was one to whom God imparted the knowledge of what the righteous must do to avoid the terrible destruction hanging over them. This information was faithfully given, and though the people scoffed and mocked, this did not arrest their doom, but, if possible, only made it the more sure. It did come. Lot knew what Israel ought to do.

And again, when God would bring his people from Egyptian bondage to a land flowing with milk and honey, that they might worship him according to his will, with none to molest or make afraid, there were those among them that knew where, and how, to make every advance step in order to secure the blessing of God, and attain the desired object. Moses knew what Israel ought to do.

These instances will serve to remind the reader of numerous examples found in Holy Writ, of like character, and illustrative of the same interesting fact. Indeed, in every great work of reform, or preparation to escape danger, God has had living witnesses whom he gave a living testimony, which if faithfully heeded would enable his people to live in his sight. And now, in the closing days of probation, when the last solemn warning to sinful man is going forth, and the great controversy is almost finished, we need not expect otherwise than that God will faithfully instruct his people in what they ought to do. God's loyal, commandment-keeping people are the true Israel. Among them may be found chosen ones intrusted with the special work of warning, instructing, and directing the remnant church, while passing through the dangers and perils of the last days. That such should be esteemed very highly in love for their work's sake, needs no proof. And that Satan should make a special and mighty effort to destroy the confidence of the remnant in their Heaven-ordained leaders is also plain. The Devil has succeeded too well in this work in the past. Oh! that we may all learn lessons of wisdom from what we have suffered.

Dear reader, let us seek pardon for our past distrust and unbelief, and cherish the warmest love and highest respect for these worthy, devoted servants of God, and of the church, who know what Israel ought to do.

H. A. ST. JOHN.

Battle Creek, Mich.

GOD'S JUDGMENT vs. MAN'S JUDGMENT.

MAN's judgment censures men of God, as though the chief of sinners.
 God's judgment waiteth long to prove who are of glory winners.
 Man's judgment casteth Joseph low, and sends the just to prison.
 God speaks and lifts the fallen up, to height of power arisen.
 After the heart of Israel, of old, a king was given,
 All beautiful; strange that from such, the kingdom should be riven.
 Yet, in the humble shepherd boy, acting his lowly part,
 God sees his people's future king, man after his own heart.
 The prophet sought 'mong elder sons, yet waiting for the truth,
 Bids Jesse call his youngest one, anoints the ruddy youth.
 Before king Saul, in innocence, the youthful minstrel played,
 Adroitly fled, while the blank wall the murderous weapon stayed.
 Adullam's cave received him then, and thitherward there went
 Father and mother, friend beloved, and many a mal-content.
 From rock to rock, God's chosen fled, and dwelt with the wild goat,
 Refused to smite his foeman's head, but severed there his coat.
 He could not trust repentant Saul; in God he rested calm,
 And deep affliction wrung from him the soul-assuring psalm.
 Long years of trial mark the life of Israel's early king,
 And so, through tribulations deep, God doth his people bring.
 And later still, there standeth one from brethren separated—
 Upon the cross, and crowned with thorns, there hangs God's consecrated.
 'Twas man condemned the innocent. Away with him they cried,
 A wicked murderer they chose, while him they crucified.
 Be not cast down, then, humble soul, the Lamb of God was slain,
 His footsteps mark the road for thee, the blood-stained way is plain.
 It was no path of flowers below a loving Saviour chose,
 He walked the path his friends must tread, and from a grave arose.
 Misunderstood and misconstrued, yet, Christian, walk content,
 Since, faithful to his promise still, the Comforter is sent.
 Though good men cast thee out, and all proclaim thee low and vile,
 God teacheth thus to scorn this world, and choose a Father's smile.
 This is the road the prophets, and God's chosen all, have trod,
 And thus 'tis best to walk the earth, and meekly bear the rod.
 And only to the faithful meek, is the sure promise given,
 Of persecutions here, with grief, and rest secure in Heaven.
 L. C. HUTCHINS.
 Ganges, Mich.

A LETTER OF CONFESSION.

DEAR BRETHREN AND SISTERS IN CHRIST: Rejoice with me for the goodness of the Lord, for his tender mercies and long-suffering to me. He has brought me out of the pit of despair, and turned my feet from the broad way that leads to everlasting death, and placed them again in the narrow way that leads to eternal life. I have been bound by the enemy for two years past. I fell under the power of his most deadly weapon, unbelief; but thank the Lord, the wound is healed, and my life may be saved. May this be a warning to all who indulge in doubts and feelings of despair. It is hard to be a slave of the Devil; to be driven about at his will; to be distracted by his cruel suggestions. I can see where I have been. My eyes are opened now, for which I feel to praise the Lord.

When I first embraced present truth, some twelve years ago, up to the time that I suffered doubts and unbelief to come in, I know I enjoyed much of the love of God, and of his peace, that passeth all understanding. My hopes, joys, and anticipations were all centered in present truth; but when doubts arose, strengthened by affliction, it swept all my hopes away. Despair followed, and made room for the enemy. My good angel departed, and I was left a prey to Satan.

The conflict has been severe, and I have just escaped with my life.

Dear brethren and sisters, I feel to mourn deeply over my sins. I have been led to utter words, and do things, instigated by the Devil, against my own will. At times I had a realizing sense of my condition, and would strive to break loose; but the enemy would tighten his cords, and I would be powerless. How true that the enemy is much stronger than fallen man. Without the help of God we could do nothing against him. I feel like repairing the breach in my faith. Wherein my Christian character has been marred, I want to fit in a jewel. First, faith; then love, hope, and charity.

Brethren and sisters, you whom I may have injured by any harsh saying or act, will you, can you, forgive me? I feel that the Lord has. Can not the golden links of brotherly love that have united us in the past be clasped again? Can we not replace all the links, and cement them with brotherly love stronger than before?

My hope of eternal life is brightened, my faith strengthened, and I am made to rejoice as never before. I feel solemnly impressed that the Lord is doing his last work. Let us cut loose from the world, cleanse ourselves, both soul and body, and make a speedy preparation for the coming of the Lord. The Lord is moving on the hearts of his people, and endowing them with a searching spirit, that they may find every sin that is lurking around them.

"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the Most High; therefore he brought down their heart with labor; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness, and the shadow of death, and brake their bands in sunder." Ps. cvii, 8-14.

Your brother in hope of eternal life.

F. F. LAMORREUX.

Battle Creek, Mich.

EXPERIENCE IN HEALTH REFORM.

I HAVE realized for some time that I have great reason to thank God for the health reform; and I would hereby acknowledge my gratitude to the great "Giver of every good and perfect gift," that he has vouchsafed the light upon this important subject at the present time. Though my obedience to physiological law has been very imperfect at best, yet the benefit I have received is very apparent to myself and all my friends.

About ten years ago I received a little glimmer of light on the health question by reading a few numbers of the Water Cure Journal. At that time I left the use of pork, and have scarcely tasted it since. I tried to live hygienically for a little while, but soon relapsed into most of my old habits again. My friends laughed at my "notions," as they called them, and it was impossible, under the circumstances I was in, to be strictly hygienic.

I think my constitution and capabilities for enjoying good health were naturally very good, for I do not recollect being sick much in my childhood. My dietetic habits had always been very bad. I had been permitted to eat between meals, and at all hours, and of all sorts of food. My good, indulgent mother, in the kindness of her heart, never dreamed that she was thus planting the seeds of dyspepsia in our systems. How many fond mothers are ruining their children's health by the same pernicious practice. Since I was quite young I have been troubled more or less with indigestion. The little insight I obtained, at the time above mentioned, into the principles of hygiene, was too confused and imperfect to be of much benefit to me. My knowledge of the proper use of hygienic remedies was necessarily very limited, and my application of them, I have no doubt, very unskillful. Nevertheless, an interest was awakened which pre-

pared me to receive with joy the light that shines so clearly at the present time. As it was, my health declined until I was a pale, melancholy, nervous dyspeptic, but little comfort to myself or my friends. The days and months dragged wearily by, for pain and distress, or a feeling of languor and exhaustion, quite as hard to bear, were my daily portion. Thus I lived for several years, sometimes feeling a little better, but never really well and comfortable. I used graham bread when I could get it, which was some help to me. I also understood, to some extent, the value of water and pure air.

When the subject of health reform began to be agitated among us as a people, my husband and myself immediately took hold of it and tried to carry it out in our family. We abandoned the use of all flesh-meats and condiments, and our bread has been almost wholly of unbolted flour. I was quite feeble in health at this time, and performed my household duties in much pain and weariness. I adopted the system of two meals a day, and it was not long ere I was sensible of an improvement in my health.

About this time our little daughter (one year old) was attacked quite severely with bloody dysentery, which rapidly reduced her flesh and strength, so that I was quite alarmed about her. An article had just appeared in the Laws of Life, giving directions how to treat this disease. These directions I tried to follow faithfully. I fed her on gruel made of sifted graham flour, and administered enemias of tepid water many times a day, and tried to restore the equilibrium of the system by the use of wet compresses and mild baths. I am thus particular in stating my method of treatment, thinking, perhaps, it may benefit some anxious mother. The disease was soon checked and she was again playing about the house as usual.

But I was scarcely relieved of my anxiety concerning my child ere another trial befell me, which strongly tested my faith in the health reform.

My husband was cutting hay on a very wet marsh—it was late in September and the weather quite cool—and he came home night after night with his feet wet, and both feet and limbs chilled through. I was apprehensive for his health and warned him of his danger, but as he had for the greater part of his life been robust and healthy, he paid no attention to it. At length he began to complain somewhat of not feeling very well, and one night he was taken down with chills and violent pain in his head. I tried to administer a pack, but it proved a failure, probably from my lack of skill in giving it. He grew rapidly worse, and it was a clear case of typhoid fever. I persevered, however, in the use of water, notwithstanding some of the neighbors advised me to send for a doctor, for they considered him in a very dangerous condition.

The first thing that perceptibly relieved him was a hot sitz and foot-bath, taken conjunctively, and given at the highest temperature that he could bear, taking special care to keep the head cool. A strong miasmatic odor filled the room as he came from the bath perspiring profusely. The power of the disease began to be broken at this time, and his symptoms soon became more favorable, and ere long there was a decided amendment. I followed the water treatment strictly, keeping him on a very low diet till he was out of all danger. In a few weeks he began to gain very rapidly, and felt much better than he did before his sickness.

The next spring he was again attacked, more violently, if possible, than before. His whole frame shook and jerked, and the pain in his head was so severe that he groaned with every breath. We prepared a hot bath and put him into it. In ten minutes the pain in his head was relieved. He retired to rest, slept sweetly, and rose in the morning quite well. I have no doubt had we understood the water treatment as well in the former instance, many days and nights of suffering might have been prevented.

I have experienced great benefit myself from the use of water in various ways, and by a proper attention to diet I am no longer a poor dyspeptic. I enjoy my plain hygienic fare with a keen relish, and unless I eat in a greatly fatigued condition, am not troubled with indigestion. I enjoy better health, and feel more cheerful and happy, than I have for years before.

The two-meal system we consider an important part of the health reform. I have eaten but two meals a day, with the exception of one short interval, for the

past three years, and consider this to have been one of the greatest means of restoring my health.

For the benefit of some who think three meals are absolutely necessary for those who labor hard through the long days of summer, I would say that my husband has worked hard all through the past spring and summer on two meals a day only, and much of the time eaten a cold dinner, his work being too far from home to return to his dinner. Yet he has enjoyed unusually good health, and hardly complained of fatigue. Our two children, two and four years of age, eat but two meals a day, and they are bright, strong, active children.

I wish more of our brethren would realize the importance of this branch of the health reform. It would be quite a help to their poor, jaded, over-worked wives. I think Bro. H. F. Phelps' remarks on this subject were right to the point.

We are trying to understand and live out the health reform in all of its branches, not forgetting to include the dress reform. Though my pride has received a severe blow, yet I would thank God for any thing that shall enable me to overcome the love of the world.

I hope we shall all look upon this subject in its true light, as a blessing that God has graciously granted for our best good. I realize that it has indeed proved a blessing to myself and family. Again I would say, Thank God for unfolding to us this important branch of present truth, and may he enable us to live it out still more fully.

ROXANNA C. BAKER.

Mackford, Wis., Nov. 4, 1867.

Conference Department.

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

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

From Sister Reynolds.

DURING my brief experience in the third angel's message, I have, many times, been made to rejoice in the Lord because of his special care over his people in these last days, in shedding upon our pathway the light we so much need, and without which there would be little if any hope of successfully withstanding the wiles of the enemy, and thereby overcoming the world, the flesh, and the Devil; but never did I feel its importance as I have since reading Testimony No. 13. My soul is stirred within me, as I have read and re-read it. And while I read, and reflect, I can but ask myself, Shall I be numbered among those who will get above the simplicity of the work and lose eternal life? I feel my proneness to wander from the God I love, and treat with too much indifference the straight testimony. Often has the enemy tempted me to think too much stress was laid upon our mode of living, dressing, &c., and that we were really making ourselves unnecessarily conspicuous in the eyes of unbelievers, and had it not been for the testimony at hand, to strengthen in the hour of temptation, ere this, I fear, I might have yielded to the suggestions of the enemy of all righteousness.

But God in his goodness gives us line upon line; and here, on pages 66 and 67 of No. 13, is my memory refreshed, and my heart quickened to give all diligence to these things, that I may make my calling and election sure. Surely the Lord will require of us no unnecessary sacrifice, and while he in mercy condescends to give us the light, and lead us in the way of life, may we show our love by humble obedience to all his requirements. My heart yearns over such as have felt their duty in these matters, yet dare to yield to the temptations of the enemy and gratify the lusts of the flesh. May the Lord in mercy quicken such hearts, is my prayer. The apostle says, Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him. James i, 12. In Rom. vi, 16, we read, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? May the Lord help us to carefully and prayerfully consider these matters, and choose the path of humble obedience to all his requirements, seeking righteousness and meekness; and it may be that we shall be hid in the day of his fierce anger.

M. E. REYNOLDS.

Mesopotamia, Ohio.

From Sister White.

BRO. SMITH: I can say I love the truths of the third angel's message, and I want my heart fortified by obeying it. I feel very solemn while writing. I feel that I must have the eyesalve, the white raiment, and the tried gold, that I may be ready when the King, in his beauty, shall appear. I want to be hid in the pavilion of the Lord in the time of trouble. I feel it is time to make haste. I want all the buyers and sellers turned out of my heart, that my dear Saviour may come in and sup with me and I with him. I have scattered some of those books I got at the Office. I am in hopes some of our messengers will come here and preach to the people. They never heard any of our Advent brethren. It might be the means of doing a great deal of good. The churches are all going down. There is no interest in them. I can plainly see Babylon is fallen. Money seems to be all they think of; but soon they will throw it to the moles and bats.

My prayer is that I may not be weighed in the balance and be found wanting. They that trust in the Lord shall be as Mount Zion, never to be removed.

Yours in hope of eternal life,

HARRIET WHITE.

Portage County, Ohio.

From Sister Udell.

BRO. SMITH: For the first time I write a few lines for the Review. I embraced the third angel's message under the preaching of Bro. John Matteson, about a year since, and have ever since been striving to keep all the commandments of God and have the faith of Jesus. I thank the Lord for present truth, and am trying to live it out, that I may go home with his remnant people. I want to live so as to be ready for Jesus' coming, that I may meet him with joy and not with grief.

AMANDA UDELL.

Washington County, Wis.

From Bro. Carthy.

BRO. SMITH: With your permission I will once more give my testimony in favor of the truth through the Review. It is a long time since I have written anything for its columns, but I love the glorious truths that it teaches none the less than when I first believed, for I know that our redemption is nearer now than then.

Before the enlargement of the paper I felt as though I could not allow any lines from me to crowd out any other matter, and since its enlargement it seems just as well filled with important truths, and I have felt a little inclination to write. But Bro. H. F. Phelps, in writing on "Articles Selected," in No. 24, encouraged me to throw in my mite. I can truly say that my only source of true happiness is the gospel of Jesus Christ and the beautiful and sublime truths belonging to the remnant. I desire to be one of the faithful ones that will give heed to the counsel of the true and faithful Witness, and to all whom God may appoint to lead and instruct the people. I have no desire to know, by experience, that dark despair of mind that those have felt who thought themselves lost forever. Oh! may I ever have confidence to look up to my God in time of trouble. I want to keep near my Saviour. I am traveling through a lonely wilderness. I do not want to get out of the sound of my Shepherd's voice, nor wander from the flock. The mountains are too dark and dreary for me to find the way alone. No, I must have a guide. Jesus will lead me if I am willing. Yes, he will take me by the hand, he will support my feeble steps. He says to us, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom."

WILLIAM CARTHY.

Little Prairie, Wis.

From Bro. Sutliff.

BRO. SMITH: I think I feel very much as the "mourning captives" did when they "sat down by proud Euphrates stream." But hope brightens up as I see the "omens of the coming day." I have watched with much interest the agitation of the Sabbath question in the United States, and have come to the conclusion, that if it increases in the same ratio that it has for three years past, the great crisis will be reached in a short time.

Oh, how I long for the time to come! And yet, when I think of my unfaithfulness, and my poverty in spiritual things, I cannot help but doubt that I am so soon to be delivered from this world of sin. I have great fears that I shall be found wanting.

I feel like crying out, "unworthy!" whenever I think of meeting Jesus. How sweet the name of Jesus sounds to me, since I came to realize that this same Jesus is surely to come and take his poor children home. Yes, I want to see Jesus. He is my friend. He has died to redeem me, and I hope and pray that I may so live that my name may be found written in the book of life.

I have before me a copy of the American Messenger, and under the heading "Sunday Laws," I find the following:

"The Sabbath war is raging from New York to San Francisco." And again in the same article:

"It would be a shame if any of our political parties or legislatures, could so far forget their duty as to sacrifice that holy day to the wishes of rum-sellers, saloon-keepers, and those who hate all restraints of the selfish passions of corrupt human nature. The Christian community will not stand such tampering with the eternal principles of morality; the people will rise en masse against any party that breaks down the barriers of vice, and shakes the moral foundation of our government."

W. SUTLIFF.

Rochester, Dec., 1867.

From Bro. Abbott.

REFERRING to his late visit to this place, Bro. S. M. Abbott, of Will Co., Ill., writes:

DEAR BRETHREN AND SISTERS: Now that I am returned to my home again, and can reflect upon all that I heard, and saw, and experienced among you as a Christian people, I feel to lift my heart in gratitude to God. I look upon my visit among you as an important era in my life. In all my desires to visit you, I feel conscious that the first and uppermost impulse of my heart, was to glorify God. I desired to be fellow-shipped by a people whose God is truly the Lord. Pray for me, that my life may be a shining light. Now I feel identified with you as a people waiting for the return of our Lord. I feel to sympathize with you in all your trials, and I know that you have many to bear. I resume my place here in Wilmington, with new motives to work, new hopes to inspire me, and new trials to prove me. Remember me as one of your number.

A SCOTCHMAN ON MIRACLES.—"Well, you may say what you please," said Smith, "I, for my part, cannot believe that God would first impose laws on nature, and then go to violate his own laws. What would be the use of making them, if they are to be so readily set aside?"

"I dinna ken, 'sir," said uncle, very reverently, "what God may do, or what he winna do; but I don't regard a miracle to be a violation o' the laws o' nature. There's nae violation o' the laws o' nature, or rather the laws o' God, that I ken o', save the wicked actions o' wicked men."

"And what then," asked Smith, "do you make a miracle to be?"

"I regard it," said uncle, "to be merely such an interference wi' the established course o' things as infallibly shows us the presence and the action o' a super-natural power. What o'clock is it wi' you, 'sir, if you please?"

"It is half past twelve exactly, Greenwich time," replied Smith.

"Well, 'sir," said uncle, pulling a huge old time-piece from his pocket, "it's ane o'clock wi' me: I generally keep my watch a bittie forrit (a little forward). But I may hae a special reason the noo for setting my watch by the railways; and so, see ye, I'm turnin' the hauns o't around. Noo, wad ye say that I have violated the laws o' a watch? True, I hae done what watchdom wi' a' its laws cooldna hae done for itself; but I hae done violence to nane o' its laws. My action is only the interference o' superior intelligence for a suitable end; but I hae suspended nae law, violated nae law. Weel, then, instead o' the watch, say the universe: instead of moving the hands, say God acting worthily o' himself; and we hae a' that I contend for in a miracle: that is, the unquestionable presence of an almighty hand working the divine will. And, if he sees fit to work miracles, what can hinder him? He has done it oftener than once or twice already; and wha daur say that he'll not get leave to do't again?"

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 24, 1867.

DISTRICT MEETINGS. We have recently adopted a plan in this church, which promises so much for our spiritual advancement, that we are induced to mention it for the encouragement of our brethren abroad, and, perhaps, for the benefit of some other churches who may wish to act on the same plan. As our church is so large that there is scarcely ever time, either at our Sabbath or evening meetings, for all to take part, and as it is quite essential that every member should be active, we have adopted the plan of dividing the church into districts, each district embracing a certain number of families, who are to meet together at the house of some Sabbath-keeper in that district, and all take part. And if any seem to be upon the background, it is made the duty of the leader to inquire into their spiritual standing. These meetings are also designed as places where those not with us in the truth may be induced to come and start in the service of the Lord. We have five such districts in this church, where meetings are held on Sunday evening. These meetings, so far, have been seasons of great interest and refreshing; and the Spirit of the Lord is evidently working in connection with them, on the hearts of some who are not yet with us in the truth. Pray for us.

We have long been aware that it was a very easy matter to become a member of any of the popular churches of the land. The conditions are very broad, the tests very slight. We were hardly prepared, however, for so liberal a proposition as set forth in the following paragraph, which we clip from a late daily. Simply to attend a church it seems, is getting to be, in the minds of some, sufficient for membership. The next step will probably be to vote the world Christians, and consider the millennium here.

The Liberal Christian proposes a new and simple form of admission to the Church as follows: The old distinction between society and church had a meaning and a justification so long as only those belonging to the church were considered elect, or Christians. It has no meaning, no justification, in our liberal faith. We do not believe that the few who belong to the church and partake of the communion are saints, while the majority of the parish, who own the church edifice, call and pay the minister, and bear all the burdens of the enterprise, are reprobates. We all know that many of the very best men and women in the parishes do not belong to what is called "the church." The distinction between church and society among us is a practical hindrance to the religious success of a minister. The sooner we get rid of this dead organization we have inherited from Calvinistic ancestors, or imported from foreign systems of faith, and build up our churches according to our own simple, beautiful, Christian idea, the sooner we shall get rid of a great encumbrance and prepare the way for a religious growth and our own proper religious influence. Let us have one organization, religious and financial, the Christian Church, counting whoever attends its services a member of it, and welcome him and his to all helping offices, activities and influence.

HOW DID HE DO IT?

✓ **ELDER HIMES**, editor of the Voice of the West, has been laboring among the Freedmen in Memphis. In his journal he gives an account of some of his expositions of Scripture, in which we find the following:

"When I came to Acts xx, 7, I took occasion to speak to them on the 'first day of the week' as the Christian Sabbath. I showed them how it should be kept. All unnecessary labor should be avoided. On Saturday everything should be done to prepare for the Sabbath as a day of rest and worship. All fishing and hunting, and such recreations, should be given up entirely, and the day spent in the service of God."

Will Elder H. please give us the text of scripture which he made use of in teaching them to avoid all unnecessary labor on the first day of the week, and the precise chapter and verse which forbids fishing and hunting on that day? We can point to several texts in which such work is forbidden on the seventh day of the week, or the Sabbath of the Lord, but have been searching in vain for many years for a single text to show that the first day of the week is the "Christian,"

or any other Sabbath, save that of the "Man of Sin."

It is to be hoped that Elder Himes' teachings on the subjects of man's nature, the advent, &c., were more scriptural than his authority for Sunday-keeping, or else that he has some light on the latter subject which we have not yet seen. Will he please give it to the world, that we may be blessed with it also?

W. C. G.

THE REVIEW FREE.

I AM frequently asked concerning persons to whom the Review is sent free, whether they are worthy; and the Secretary often receives letters from persons unknown to him, stating their inability to pay for the paper, and if not directly requesting it to be sent free, it is easily seen that is the design. As might be expected, it is sometimes found that the papers are sent to those who are not worthy, and sometimes a minister may request it to be sent, and circumstances may so change that he would not advise its continuance after a time. And thus it continues to be sent a longer time than is proper.

The publishers cannot know everybody, and the responsibility cannot justly rest on them. Ministers cannot be everywhere, nor continue to know the circumstances of all with whom they become acquainted. Therefore the responsibility clearly falls on the officers of the respective churches, where, or near where, those persons reside. Every local elder should consider it a part of his duty to keep the publishers informed in regard to such cases, and remember that the worthy poor will receive it free, and freely so; also that the paper hardly sustains itself, and the Association cannot afford to throw the paper away. In no case can a person be entitled to the Review free who habitually uses tea or tobacco.

Will the elders of the churches look to this matter?

J. H. W.

Thank Bro. W. for the foregoing remarks. His suggestions are right, and should be strictly complied with. The Review should go free only to the worthy poor. Will the elders of the respective churches see to this matter?

J. M. A.

"THE HOLY OPERA."

The following from the N. Y. Observer, shows how matters are progressing in the nominal churches of the present day. The reader may judge for himself whether such service can be acceptable to Him who requires all his worshippers to worship Him in spirit and in truth. If the prophetic description of the professed church in the last days is not about met, what shall we look for next? The Observer says:—

The newspapers, sacred and profane, the English and American, are just now giving their attention to the invasion of our churches by operatic singers. Even our sober-minded friends of the Philadelphia Presbyterian, under the significant head of "Shameful," and on the authority of some other paper says:

A few Sundays ago, in one of the New York Presbyterian churches, the place of the regular prima donna was temporarily supplied, during her absence by another. The new voice was the subject of conversation, as some of the worshippers beguiled their homeward way, thus:—"Who was she?" "Who can she be?" The answer was, "She is a young, timid girl, quite unaccustomed to such a congregation. Did you notice how she trembled?" It came out the next day that the timid young girl was one of the performers in the "Black Crook."

The "Black Crook" is something or other, we know not what, that is going on nightly in one of our minor theatres, and is said to be the most indecent of the spectacles, but suited to the present tastes of theatre-goers. They have their theatre in Brooklyn, over the water from us, called the Academy of Music, and one of the newspapers says:

Miss Florence A. Rice, the favorite cantatrice of Dr. —'s Presbyterian church, had a splendid benefit concert at the Academy on Monday night. She was assisted by Pattison, Thomas, Simpson and Mme. Martinez. The audience was very large and proportionately enthusiastic.

The London Musical Standard has its attention arrested also by the progress of the Holy Opera in the United States, and says, under the head of American choirs:

Mr. Brook, the well known minister of a large denominational chapel in Bloomsbury, has lately visited the United States. In the course of some remarks

upon American church music, he mentions visiting a church, the choir of which consisted of four persons, two ladies and two gentlemen. By this choir a hymn of Wesley's was sung in the manner following: The first man sang the first line, the first lady sang the next, the other lady sang the third line, and the last man completed the verse. The effect may be imagined.

And the same progress in the high art of church music has been attained in some of the London churches. One of the papers says:

A visitor at the church of St. Catherine Cree was astonished a few Sundays ago, to hear the Litany prefaced by a long tenor solo, "rendered by a professional gentleman," and followed by the performance of another solo by a young lady, standing upon a stool or hassock for the better elevation of her person. As the music took up much time, the clergyman announced that he had not time left to preach his sermon in full, but he would have it printed.

The regular opera is beginning to feel the effect of this church rivalry. Our Academy of Music was opened last Monday evening, after being closed a week or two on account of the strike in the chorus singers. On Monday a young gentleman called upon a lady friend, and asked if she would go with him to the opera that evening?

"O no," said she, "I went twice yesterday."

"Why you forgot," he said, "yesterday was Sunday."

"Yes I know," she answered; "but I went to the holy opera."

At Home Again.

THROUGH the merciful kindness of our Heavenly Father, I am again permitted to return home to take a little rest, of which I am so much in need. I got home the eleventh of December, and shall remain at home till after the middle of January, the Lord willing. In this time I expect to attend the Dedication Meeting at Little Prairie, with Brn. Andrews and Blanchard, not to labor, but to rest and enjoy the occasion. I then expect to return to Cassville, or go to Trempealeau, as the Lord may open the way.

I hope I shall still have the prayers of God's dear people, that a door of utterance may be given me, that I may speak boldly the words of life as I ought to speak.

ISAAC SANBORN.

Johnstown Center, Wis., Dec. 15, 1867.

A WORD TO THE YOUNG.

SOME time ago, when looking forward to a time when I was expecting to be in young company, and feeling my weakness, and fearing lest I should not set a good example, I was, while at work, praying in my mind that I might be kept from saying any thing wrong, or bringing a reproach on the cause in any way, when the thought came to me, that if I would live right at that future point, I should commence now; and if I would live right till then, I should be prepared to set a good example then. And so it was. My mind was drawn out in prayer to God all the rest of the day, and when night came, I felt by the Lord's help, that I could live right during the evening. Let us, those who are young in the cause, be faithful; and if we live faithful each moment, we shall be prepared to meet the Lord when he comes. I find when I look back, that I have been praying in the future too much; asking the Lord to take care of me next week, or next month, instead of now. Let us pray for help now. As the word of God says, "Now is the accepted time." When I look forward and see what I must be, that I must be perfect if I would be an overcomer, my heart nearly sinks. It looks as though one so sinful as I am, could never enter the kingdom; but I know that Christ died for such as I, and so I am determined to keep trying. The kingdom is before us, and I want to be there.

L. B. HOYT.

Howard Co., Iowa.

STUDY THE BIBLE.—Do you wish to be eminently successful in winning souls to Christ? Study THE BOOK. This is the two-edged sword that pierces to the dividing asunder of soul and spirit, joint and marrow, and is a discernor of the thoughts and intents of the heart. Machinery has been invented, which worked by skillful hands, can furnish to order a greater number of nominal converts, manufactured in a given period; but "the truth" always makes children of God and heirs of immortality.—*Mc Clelland.*

UPRIGHT walking is sure walking.

News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 2.

FRENCH EXPEDITIONARY CORPS.—The staff officers of the French Expeditionary Corps have all left Rome.

—There is an alarming and increasing hostility to religion in France. The liberal party are about erecting a statue to Voltaire, which gives the greatest indignation to the church.

—Savory, Mass., is so healthy a town that the single doctor there can hardly live on his practice, and lately had a \$100 donation from the citizens.

—The Chicago Advance says: Nine tons of tracts have been sent by Henry Buley, Esq., of London, to the Y. M. C. A. of Chicago. It is said that this gift is the result of a vow made by Mr. Buley when the success of the Atlantic telegraph cable—of which he is a large stockholder—seemed doubtful, that he would devote all his dividends from it to religious uses.

—People grumble nowadays at our hydra-headed system of taxation. Well, it is a vexatious evil; every body will rejoice when it is so modified as to be less annoying, and still more when the necessity for so much taxation ceases. But after all we are by no means so badly off as many nations have been. At the commencement of the Christian Era the Roman provinces were cruelly taxed. "These provinces," remarked a recent lecturer in this city, "were called tributary, since they did little else than contribute to the already plethoric treasury of the luxurious Roman capital. Every thing in a Roman province was taxed. Every article exported paid for the privilege of going out. Every article imported paid for the privilege of coming in. Every article sold paid a tax of one per cent. of the purchase-money; every slave, twice that amount. To manumit him cost the owner five per cent. additional. Every house paid one tax, every door in it another, every column which adorned it a third. Every man of property paid for its peaceable possession a tax ranging sometimes as high as twelve per cent. Every poor man paid for the privilege of living, a tax practically determined by the greed of the gatherer and the poverty of the victim. And finally, every old bachelor paid a special tax for the privilege of his independence."

—Many foolish things are done every day by persons who think themselves wise. Perhaps no follies are more common than these: To think that the more a man eats the fatter and stronger he will become. To believe that the more hours children study the faster they learn. To conclude that if exercise is good the more violent it is the more good is done. To imagine that every hour taken from sleep is an hour gained. To act on the presumption that the smallest room in the house is large enough to sleep in. To argue that whatever remedy causes one to feel immediately better is good for the system, without regard to more ulterior effects. To eat without an appetite, or to continue to eat after it has been satisfied, merely to gratify the taste. To eat a hearty supper for the pleasure experienced during the brief time it is passing down the throat, at the expense of a whole night of disturbed sleep and a weary waking in the morning.

—A most terrible and fatal kerosene-lamp explosion recently occurred in St. Paul, Minnesota. It is well that the details of such accidents, which have become fearfully common, be made public as possible as a warning to others. All who use kerosene oil should understand and realize that the first principle of safety is to burn only the *pure* article—the cheap mixtures which are palmed off upon the public are often exceedingly dangerous. In the second place, every individual who ever has occasion to touch a kerosene lamp, or to use kerosene in any way, should know something of its nature—at least so much as to refrain from blowing down the chimney of the lamp to extinguish it, from filling it or putting it in order in any way when lighted, from setting a can of oil on a hot stove, or near a fire, and from pouring the fluid over wood to hasten the kindling of a fire. Accidents may occur in other ways, but the means above mentioned should never be adopted except when the special object is to blow up the lamp, or to produce an explosion of some kind.

The explosion already referred to was caused by a servant attempting to trim a lighted kerosene-lamp. The servant herself and the entire room were almost instantly wrapped in flames, caused by the sudden explosion. Those who attempted to extinguish the fire were severely injured, and the unfortunate servant-girl died soon after from the effects of the burns she received.

The shocking nitro-glycerine explosion which took place at Bergen Hill last week, and which caused the death of nine persons, was the result of gross carelessness, ignorance, or fool-hardiness. There was a can of damp glycerine, and the drying process by ordinary

means becoming tedious, one of the men thrust a red-hot poker into the explosive material. Poor fellow! he was absolutely blown into fragments in an instant. The building was scattered in all directions, and eight other persons, some in the building, and some without, were killed.

• **Cuba for Sale.**—New York, Dec. 14.—A Havana special to the Telegram says: Authentic information has been received from Spain with the important intelligence that the Spanish government has made a formal offer to the American Minister at Madrid, to sell Cuba and Porto Rico to the American government for one hundred and fifty million dollars in gold. The terms of the sales are \$50,000,000, to be paid in cash on the signing of the treaty and the formal delivery of the islands to the authorities of the United States; a second \$50,000,000 to be paid one year thereafter; the third installment of \$50,000,000 to be paid at the end of six years. Great excitement prevails over the news of the extinction of slavery being one of the consequences of the sales. The national pride is disposed to grumble a little over the transfer, but the general feeling, except among the oldest families, is one of satisfaction. It is of course known that the owners of slave property will be fully compensated out of the purchase money. An American company has already purchased an island near Neuvas, for the purpose of colonizing 30,000 acres. With the sale of Cuba, and the abolishment of human servitude on the island, the slave traders' last hopes are gone. It is regarded here as a bargain certain to be completed forthwith.

Canada.—MONTREAL, Dec. 20. A number of officers belonging to the Canadian volunteer service leave here for Rome to join the Papal army.

The Fenians in England.—For the purpose of rescuing one of their number, the Fenians recently mined and blew up a prison where some of them were confined. About twenty houses in the vicinity of the explosion were demolished, and forty persons more or less injured, some fatally.

The whole city of London is terribly excited by the fact of this sudden and daring attempt. Everybody feels alarmed, for the serious reason that no one can foretell where the next blow of this description may fall. The government is becoming exceedingly active.

Fenianism—or the reaction of two centuries of oppression and national neglect,—has assumed a guise, which however unimilitary and ungallant it may be, is terrible and ominous. A national hatred, repressed and disregarded, is coming to the surface, as the disturbances and disorders of nature come to the surface from the crater of Vesuvius, and in the fatal rocking of the earthquake. England has treated this hatred as a deadly crime. It has banished and imprisoned, and its officers were shot down. It has hung, and hundreds and thousands of Irishmen have publicly defied it, and exalted the men on the gallows to a saintly martyrdom, and with powder and match blown up a prison. One of these days England may believe that Fenianism means something.

Fenianism.—London, December 20.—Evening.—The alarm caused by the recent Fenian outrages here continues. Magistrates are still swearing in special policemen. Guards around prisons have been strengthened, and warehouses in the city are carefully watched during the night. Troops were suddenly ordered to Portsmouth to-day, and left on a special train.

In view of the recent outrages committed, or attempted, by Fenians in this country, and to prevent by summary measures their repetition, the cabinet has determined to ask parliament to suspend the privilege of the writ of habeas corpus in England.

Volcanic Eruption in Nicaragua.—Interesting is the news of a volcanic eruption in Nicaragua, which took place on the 14th of this month, and was undoubtedly connected with the series of similar phenomena witnessed all through the West Indies. Rising from the plains on which Leon, the capital, is situated is a long range of volcanoes, stretching from the Lake of Managua to the prominent cone of El Viejo. In the center of that range is the old volcano, Rota (i. e., burst), with two peaks, remains of its long silent crater. Near the base of this volcano the earth suddenly opened in several places on the afternoon of the 14th, with a loud noise, first low and rumbling, then sharp, like violent claps of thunder. The noise frightened the people at Leon, which is only ten miles distant, out of their houses, and was even distinctly heard at the port of Corinto. As soon as night set in a beautiful sight was revealed to the surrounding country. Two immense columns of fire were seen issuing from the plains, in the midst of several little ones. The glare was so strong as to light up the towers of the cathedral in Leon, like the reflex from a fire close by. Lava and ashes were rapidly accumulating around the craters of the new volcanoes, building up some new addition to innumerable ones scattered over the country.—N. Y. Herald.

A Sunday Sermon in an English Church.—On Sunday, November 24, All Saints Church, Lambeth, was the scene of a great uproar. Immediately the procession of clergy and choristers entered the church, a large number of those present hissed and booed them, and during the lessons for the day the same noise, accompanied with groans, took place; but when the man appeared with a long taper to light the candles of the altar, the uproar became general, and there were cries of "no popery in our English churches." Mr. Machonochie commenced his sermon in the midst of a storm of hisses, and evidently with great nervousness, occupying only six minutes in the delivery. When the Eucharistic service commenced the riot became general, and three cheers were proposed, and responded to by a portion of the audience. A rush was then made to the altar, and one of the crosses broken and kicked about the aisle. The beautiful font within the communion rails was thrown down and broken, the water running down the steps. A general fight then ensued with some who desired to protect the church from injury. Soon after the people retired, shouting "down with ritualism!" "Shame, shame!" "God eaters?" "Traitors?" &c.

The Eruption of Mt. Vesuvius.

As yet I have done scarcely more than note the fact of the eruption of Vesuvius, but so much has it increased since Wednesday last, and so marvellously beautiful is the spectacle, that it merits a more detailed report. Unlike those terrific displays which we have had at times, and which ceased with one great effort, this is a lava eruption increasing ever in force and beauty, and promising a duration of some weeks, if not months. Since December, 1861, it has been almost quiescent, with the exception of one or two sulky and uncertain puffs, and our clear blue atmosphere has ceased to be marked with the spiral columns of smoke. On the very summit has gaped the huge crater, measuring nearly 700 feet in circumference, and around which even children might have played, being careful only to avoid certain sulphurous exhalations which were emitted at intervals. During the last two years a small cone has been formed by the matter gradually ejected from this sulphurous hole; we could scarcely see its head above the walls of the large crater, but within the last week, like some presumptuous stripling, it has shot up above its venerable parent, and this it is which has been fuming and sputtering, and storming with all the arrogant impatience of youth since last Wednesday. It has sent forth an immense quantity of lava, converting the surrounding crater into a lake of fire. At first the high circling walls kept it within bounds, but gradually it has risen and risen until it is now flowing down in several directions where the abrupt and irregular wall admits of a passage. There was no incident to mark until we got to the foot of the cone, when we heard the thunder of the mountain and felt the shocks as of an earthquake at every effort to disgorge the liquid fire. Ascending by the usual road, we were compelled, on approaching the summit, to skirt a little round to the southeast, for two reasons—first, to get on the blind side of the wind which might have brought down upon us an inconvenient shower of stones; and, secondly, to obtain a better view of the main stream, which was fed, not only by the great crater, but by another orifice opened outside, about twenty feet in diameter. From this spot the stream of living fire, full twenty to thirty feet in width, poured down to the bottom of the mountain rapidly where it met with no obstacles, and where it did, struggled energetically until it carried everything before it. To the edge of the crater it was impossible to approach; the heat was scorching; and what would have been the consequences had the lava boiled over and come down upon us? It was difficult, therefore, to form any fair estimate of its size, but one might have supposed that it was not over seventy feet in diameter. It was not a moment, however, for figures, when nature was exhibiting her power in one of its grandest forms. There was a roar and a shock, and then shot forth flames and stones full 1,000 feet in height, at intervals of from one to five seconds, according to the watch of one of the party. These tremendous convulsions were repeated, and then came the descending shower, composed of stones of various sizes, some certainly half a ton in weight, judging by the bulk. We could mark their course by the eye as long as they retained their red heat, but on approaching the earth they blackened, and then the ear alone could tell what was spotting and pitting the earth around. By the same person who had already acted as calculator it was declared that the descent occupied five seconds—much in excess, I should imagine, of the actual time. Precision, of course, was impossible in the excitement of such a scene, and if we say 1,000 feet was the height attained we shall not be wide of the mark. It was a nervous proximity to danger on which to stand, so the whole party soon decamped, and got back to Naples shortly after midnight, awe-struck by a scene which never can be forgotten.—Naples Correspondence (Nov. 20) of the New York Tribune.

A Gambling Hell.

REV. T. L. CUYLER gives a brief glimpse of one of the notorious John Morrissey's manufactories of lost souls. Sure, the people who "delight to honor" such a man are only fit for treason, stratagems and spoils"—and New York riots.

I looked in for a few moments one evening (as did several other clergymen) upon the scenes in Morrissey's celebrated club-house. The door stood open to all comers, and a sumptuous supper-table was provided for the patrons of the games. It was a most suggestive place to furnish materials for a sermon. The rooms were elegantly furnished—the gentlemen present were fashionably dressed—and the burley prize-fighter, who fitly represents the "democracy" of New York tenement houses, presided quite courteously over the hospitalities of his gambling "hell." In one brilliantly-lighted room stood a roulette table. In another were piles of ivory cards and dominoes, and a large iron safe, in which have been swallowed up the thousands which moustached fools and reckless husbands have flung down on the adjoining tables. As at Baden-Baden, the gambling was conducted with perfect silence. Each gamester gave his whole attention to the absorbing game. Large piles of greenbacks changed hands rapidly. Men who at home occupy "respectable" positions were to be seen at some of the tables. But behind the groups seemed to leer the satanic arch-gamist, who was luring them on to stake conscience for gold, and knew that he was sure to cheat them out of their souls. Oh! it was an accursed place; and I was glad to escape soon and unobserved. Let those who are advocating the use of cards as an "innocent amusement" look in for a few moments on such a moral slaughter-house as is opened here by a member of our national Congress, and they will see what a hell-fire of passion can be kindled in human breasts by a pack of cards. From the terrible thralldom of the gaming table few victims ever escape. The door to the gambling-room seldom opens but one way. In view of the subtle seductions and fascinations of games of chance, I firmly believe that total abstinence is the only safe principle.

New York.—The matter has finally been set at rest, and it is now admitted that New York is a great city—one of the great cities of the world, fit to be named in the same breath with London, Paris, Berlin, Dresden, and Pekin. Even a man of so thoroughly an English sentiment and conceit as Mr. Henry Ledley, of the *Round Table*, in an article of his which has just appeared in the *Broadway Magazine*, admits that the representative streets of New York and London are so much alike as to leave scarcely any points of divergence to fasten upon. Of course he refers to such thoroughfares as Broadway, Bowery, and the Fifth Avenue, but we doubt if London, or any city in the world, can show the same number of immense and costly buildings in process of construction at the present time as New York. And this is but a foretaste of what is to come; this is but the first bounding of the pulse of a renewed national life since the stupendous civil conflict which almost extinguished the national existence. In putting up these immense and costly structures New York but anticipates by a few years the growth and needs of the city, and the man is now living who will see the Empire City of the United States the queen of all the cities on the earth!

Next to the Capitol at Washington, probably the largest building in America is the great Hudson River depot, which Mr. Vanderbilt is fast putting up on St. John's park. The casual visitor to New York would never see these great improvements unless he took the time and opportunity to hunt them up. Most of them stand off the main business street and some of them are a great ways up town, if the Astor house is taken as the starting point. Even the residents of New York themselves have no idea of what is going on in the city outside of Broadway, and some of the avenues through which they pass each day on their way to business. St. John's park was one of those out-of-the-way public squares which twenty-five years ago was the resort of the old Knickerbocker aristocracy. It is now surrounded by boarding houses, billiard saloons, and third-rate hotels. The park contained over three acres, the whole of this has been cleared of its trees, and a great depot is going up which will cover every inch of the ground. The house is being built fire-proof, of iron, brick and granite. Three millions of dollars have been set aside with which to build it. The structure will be over 400 feet square, three stories high, with corner stones. No less than twelve railroad tracks run into this depot. Already the wall is up one story high on two sides of the house, and the iron pillars and girders for the second story are being put in place. This depot is intended to anticipate the completion and partially meet the wants of the Pacific Railroad.

This is but one of the great houses going up in the city of New York. I will name some of the others—Booth's Theater, the Park Bank, Pike's Opera House, the new Tammany Hall, Stewart's great store, the Jews' Synagogue, the Roman Catholic Cathedral, and Dana's newspaper office.

Obituary Notices.

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

WE are called again to record the death of one of our number. Sarah E., daughter of Eld. J. T. and Elizabeth Mitchell, died, near Lisbon, Cedar Co., Iowa, Dec. 1, in the thirteenth year of her age. She had suffered much during the last two years, of a scrofulous affection, or white swelling, and its effects. She bore all with great patience, especially for one of her age. But alas! when she was gaining some strength and activity, she was suddenly prostrated by a violent cold, resulting in congestion, and fever, and notwithstanding every effort was made to save life, it terminated fatally in about four weeks. She loved the truth. Before her last sickness, she had made up her mind to be baptized at the earliest opportunity. She spoke of death with great composure, and divided up her little effects between her sisters, retaining her Testament, which she dearly loved, requesting that it might be placed with her in the coffin, as it had been a prize which she won by committing to memory over 500 verses of Scripture, in a few weeks of her former affliction. She was conscious of her departure, and only five minutes before her death, requested her friends to meet her in the kingdom. She rests in hope. A funeral discourse by the writer. J. DORCAS.

DIED, in Topsham, Me., Nov. 29, of consumption and sore throat, Bro. Lewis Thomas, aged sixty-five years. Bro. Thomas embraced the third angel's message about sixteen years ago, and has never lost sight of the truth; but for the last ten months Bro. T. sought the Lord with all his heart, and made the full preparation to meet his change. His love was very strong toward his Advent brethren. Bro. Thomas had no desire to live only to praise the Lord and keep his commandments. He leaves a wife and six children to mourn his loss. He bore all his sufferings with Christian patience, and calmly fell asleep in Jesus, to awake in the morning of the first resurrection, when Christ the Lifegiver shall come.

Bro. T.'s last request was to be buried by the side of his Advent brethren in Canaan, Me. A discourse was preached by the writer from Job xiv, 11-12, to an attentive congregation. ABRAM BARNES.

DIED, in Olcott, N. Y., Dec. 12, 1867, of consumption, our youngest sister, Isadore J. Lamson, aged 20 years and 4 months. As the subject of this notice had quite a large number of friends among the readers of the Review, perhaps a few words respecting her last sickness may be gratifying to them.

For a consumptive, she was a great sufferer, but was so patient and cheerful that even while so very sick, she was the light of the household. She often said she would like to live, but if the will of God was otherwise, she was willing to sleep. When asked if she felt prepared, she said she felt as though she had done all she could on her part; and truly the "fruits of the Spirit" were beautifully manifested in her sickness. When she knew that her hour had come, she betrayed not the slightest agitation. She could talk but little, but nearly the last thing she said to those attending her was, "Good bye. Meet me in the morning."

She had had so many spells of being fearfully pressed for breath, that with us she had entertained a dread of the last struggle; but, through the goodness of God, the "pitcher was broken" and "the silver cord" was loosed so gently, that we could hardly realize that we were in the presence of death. Sermon by E. B. Saunders.

Like closing of a flower at even-fall,
Peaceful and silently she passed away;
There was no terror in the parting scene,—
And there'll be gladness in that coming day.

The earth looks empty, and our hearts are sad,
Yet we can smile e'en through our falling tears,
Hope, like a rainbow thrown athwart the sky,
Comforts our hearts and scatters all our fears.

Oh! what a shout of victory will rise,
If once again unites our household band;
When Jesus comes and cries, Awake! awake!!
And frees the captive from the tyrant's land.

Sleep, loved one, sleep, there, in thy lowly bed,
Thy heart will never be with anguish riven;
While we go on to meet the storms of life,
And wait and labor for a home in Heaven.

E. O. LAMSON LINDSAY.

AFFLICTION.—Every vessel of mercy must be scoured in order to brightness. And however trees in the wilderness may grow without culture, trees in the garden must be pruned to be made fruitful; and corn-fields must be broken up, when barren heaths are left untouched.—*Arrowsmith.*

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, and mortality 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., 8 oz.

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

—SABBATH READINGS; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume, cloth, 60c., 8 oz. In five pamphlets, 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, 20c., 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.

—THE MINISTRATION OF ANGELS, and the Origin, History and Destiny of Satan. This is a new and interesting work; being a clear and forcible argument, and showing all that the title imports. 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*. 10c., 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 viii 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 Cleansing 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 FILIO, 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.

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—THE SECOND ADVENT: Sixteen Short Answers to Sixteen Common Objections. 4c., 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 Wesley.

—APPEAL to Men of Reason on Immortality.

—THOUGHTS for the Candid on the Nature of Man.

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

—TIME LOST; or Old and New Style Explained.

—WHAT IS TRUTH? A series of Questions and Answers relative to the subject of Immortality.

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

Two-Cent Tracts.

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

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

—THE SABBATH: The time of its Institution.

—THE SABBATH: A stirring Argument by Elihu.

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

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

—WHO CHANGED the Sabbath? Roman Catholic Testimony.

—PREACH THE WORD: An Argument for the Sabbath.

—DEATH AND BURIAL; or, Scriptural Baptism.

—MUCH IN LITTLE: A Collection of Choice Ex-

tracts 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 26 inches. Price 15c. by mail, postpaid.

Postage.

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

Address.

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

Form of Bequest.

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

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

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

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 24, 1867.

What a shame that any Advent preachers, while teaching that the end of all things is at hand, and that we must cleanse ourselves from all filthiness of the flesh if we would enter the kingdom of God, should still be guilty themselves of the gross habit of using tobacco! Such is the case with many first-day Adventists. That such moral obliquity should attract the notice of a scrutinizing world is no more than could be expected; nor is it strange that it should be the object, as it is no doubt, in some places, one great occasion, of the ridicule heaped upon Adventism. A writer in the Portland Transcript gives a burlesque on the advent doctrine. He must bear his own responsibility for ranging himself among those who scoff at the great truth of the Lord's soon coming. But tobacco-using Advent preachers, deserve to be rebuked; and they come in for the following share of the article:—

"They delight in unkempt hair and very long beard, and tobacco juice is used by them as was 'the precious ointment that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment.' * * * * * Injustice and oppression are not matters of concern to them. Rum is good for medicine, and as for tobacco, the juice of that delectable weed glistens on the beard of the prophet who travels the platform 'like the dew of Hermon that descended upon the mountains of Zion.' * * * * * Hoping the saints will find something in the New Jerusalem that will afford them as much genuine comfort as the 'chewing of tobacco' does in this world, I subscribe myself," &c.

We learn from the Prophetic Watchman of Dec. 7, 1867, that that paper is to pass into the hands of Thomas Wilson, on the first day of January next, to be published thereafter in Chicago, semi-monthly, in magazine form, twenty-four pages to the number. What the "Gospel Publication Society," by whom the Watchman is now issued, propose to publish after that date, we are not informed.

We would call the attention of our correspondents to the fact that by the United States postal laws, all letters directed with a lead pencil will be sent to the dead letter office. Those doing business with this office, who cannot always write with a pen, would do well to have a supply of envelopes with them, properly directed with ink.

English Bibles.

A new supply just received. Who wants one? Prices, *post paid*, as follows:
 Pearl, morocco-bound, gilt, marginal ref., \$2.25.
 Nonpareil, " " ref. after versa, 2.75.
 Minion, " " " " 3.00.
 J. M. A.

Sabbath-Keeper's Calendar for 1868.

We are pleased to give notice to our brethren that the Association has just published a Calendar for 1868, especially adapted to the use of Sabbath-keepers, as it gives the time of the setting of the sun at the commencement of each Sabbath throughout the year.

It is executed in the neatest possible manner, on a fine satin enameled card, 7x11 inches in size, and richly ornamented in a variety of tints and colors.

Conspicuous upon it is a representation of the two tables of stone, with the ten commandments thereon in brilliant type; and also a view of our office building, from a cut just engraved from a photographic likeness. It is really a thing of beauty, convenience, and utility.

We advise every Sabbath-keeping family to procure one.—Price, *post-paid*, single copies 20cts. Six copies for \$1.00.
 J. M. A.

Note from Bro. Fuller.

I ATTENDED meeting last Sabbath for the first time in four months. It was Monthly Meeting held at Nile Settlement. The Lord met us by his Spirit, and we had a good meeting.

Our next Monthly Meeting will be held at the same

place (four miles from the Genesee station), the second Sabbath and first-day in January. The church expressed a strong desire to have Bro. and sister White attend that meeting if it would be convenient for them on their return West. We are all regaining our health. Yours,
 N. FULLER.
 Nile, Dec. 18, 1867.

REMARKABLE DISCOVERIES IN JERUSALEM.—The London Times publishes an interesting letter in regard to the discoveries in progress at Jerusalem, from which we select the following:

The colossal foundations of the Temple wall, which are "stones of ten cubits and stones of eight cubits," laid by Solomon or his successors on the throne, are now being laid bare at the enormous depth of ninety feet and more beneath the present surface. The bridge that once spanned the ravine between the Palace on Zion and the Temple on Moriah, is now proved to have been upwards of one hundred and fifty feet high. If this be as it seems, "the ascent to the house of the Lord which Solomon showed to the Queen of Sheba," we cannot wonder that on seeing it "there was no more spirit in her." The "pinnacle of the Temple," on which the tempter placed the Saviour, had just been uncovered to the base, and is found still to have an elevation of 136 feet. The statement of Joseph is therefore no exaggeration: "If any one looked from the battlements into the valley he would be giddy, while his sight could not reach to such an immense depth."

Sections of the ancient wall of Ophel have been exhumed, showing that, as Josephus says, it was joined to the southeast angle of the Temple. Aqueducts, cisterns and rock-hewn channels and passages, have also been discovered within and around the Haram, throwing new light on the buildings, the arrangements, and the services of the Temple.

The great work of a complete exploration of ancient Jerusalem is thus fairly and auspiciously commenced. The opportune visit of the Sultan and Grand Vizier to this country, and the representations made to the latter by the Archbishop of York, followed up, as they have been, by the energy, the wisdom and tact of Lieutenant Warren and his admirable staff, have smoothed down Moslem prejudice, removed local opposition, and thus brought about opportunities for excavation and exploration such as never occurred before; and, besides, large numbers of Arab laborers have been trained to the work and are eager to be employed; and the exact points for successful exploration are now well known.

How to Ruin a Son and Finish a Daughter.

HOW TO RUIN A SON.

Let him have his own way.
 Allow him a free use of money.
 Suffer him to roam where he pleases on the Sabbath.
 Give him full access to wicked companions.
 Call him to no account for his evenings.
 Furnish him with no stated employment

HOW TO "FINISH" A DAUGHTER.

Be always telling her how pretty she is.
 Instill into her mind a devoted love of dress.
 Accustom her to so much pleasure, that she is never happy at home.
 Allow her to read nothing but novels.
 Teach her all the accomplishments, but none of the utilities of life.
 Keep her in the darkest ignorance of the mysteries of housekeeping.
 Initiate her into the principle that it is vulgar to do any thing for herself.
 To strengthen the latter belief, let her have a lady's maid.
 And lastly, having given her such an education, marry her to a clerk upon five hundred a year, or to a lieutenant going out to a fort.
 If, with the above careful training, your daughter is not finished, you may be sure it is no fault of yours, and you must look upon her escape as nothing short of a miracle.

If family religion were duly attended to and properly discharged, I think the preaching of the word would not be the common instrument of conversion.—
 Richard Baxter.

Appointments.

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

THE next Monthly Meeting of Sandyville and Knoxville churches will be held at Knoxville, Iowa, Jan. 4 and 5, 1868. Meeting to commence Sabbath evening. The brethren in the vicinity of Eddyville and Newburn

are invited to meet with us. Come, brethren, praying the Lord to meet with us by his Holy Spirit.
 BENN AUTEN.

THE next Quarterly Meeting of Seventh-day Adventists in Memphis, Mich., will be held the second Sabbath in February, 1868. Can some messenger meet with us who will give timely notice of their coming. If not at that time, can they, by varying the appointment, come before or after that time?
 In behalf of the church, H. S. GURNEY.
 Memphis, Mich., Dec. 20, 1867.

PROVIDENCE permitting we will meet with the church at Adam's Center, N. Y., Jan. 4th and 5th. We hope to see a general gathering at this meeting. Also at Fairplains, Mich., the 11th and 12th.

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

Business Department.

Not Slothful in Business, Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

A UDELL: We are out of Testimony No. 12, and have not had enough to fill all our orders.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. O H Miles 31-17, Hannah Sawyer 32-1, W W Oederkirk 32-1, R C Wellman 32-1, J A Gifford 30-17.
 \$1.50 each. J G Wood 32-1, K L Smith 31-9, F Wheeler 32-1, Julia E Green 32-1, D J Burrows 32-1, W Ernest 31-1, F N Bartholomew 32-1, T McKee 32-1, P Allen 32-1, H Satterlee 32-1, E Stansbury 31-1, W S Foote 32-1, M Gordon 32-1, W W Gordon 32-1, W E Caviness 32-1, C Baker 32-1, E F Foster 31-1, H Devo 32-1.
 \$2.00 each. J Burroughs 32-9, J Collins 32-1, S H Hews 31-24, M Marquart 31-19, Mrs F W Cottrell 31-9, C Jewett 31-9, G Wolf 33-1, G Sweet 31-1, S Holt 32-9.
 \$3.00 each. S Rider 32-1, O F Allen 31-16, M L Maxson 33-1, M Bowles 34-1, D Howard 32-3, D Van Loven 33-1, G B Goff 33-1, S Tomlinson 32-1, F Carlin 33-1, W M Hinton 33-14, G W Sheldon 33-1, E Engels 32-21, Mrs H Bergtresser 32-15, C S Glover 33-1, E C Hendee 33-1, F W Hake 31-13, E F Green 33-1, J P Farnsworth 33-1, J Cady 33-1, A Hazlettine 33-1, E J Connet 33-1, G W Mitchell 33-1, Mrs D Spruce 33-1, Mrs L J Belknap 30-14, Ross Brown 32-12, Wm Merry 33-1, Mrs H Erway 33-1, A G Smith 33-1, H W Holmes 33-1, N C Wheeler 32-22, A S Osborne 33-1, W S Urquhart 32-7, Mrs F Glascock 33-1, J Denman 33-1, L C Morehouse 33-1, Mrs J Morang 33-1, W White 33-16, J O Chapman 31-5, E E Newman 33-1, Dr H T Hawley 33-1, J Farnallee 33-1, N H Satterlee 33-1, J Hilton 33-1, Geo Warren 33-1, A W Towle 33-1, M Wolf 33-1, C Davis 33-1.
Miscellaneous. H Wheeler \$2.44 33-5, Mrs A Cochran 5.00 33-1, H Abbott 2.50 32-17, T L Waters 3.50 33-9, S Dunten 3.50 33-9, W Trendwell 3.25 33-5, H Barr 3.30 32-1, Polly Keyes 2.63 31-1, Robert Caviness 40c 31-18, J Stillman 4.50 34-1.

To make up Advance Credits.

J P Farnsworth 25c, A Hazlettine 25c, A G Smith 50c.

Shares in Publishing Association.

Charles S Briggs \$10.00, Eliza J Connet 30.00.

Donations to Publishing Association.

Eliza J Connet \$7.00, G W Mitchell s. b. 5.00, Fanny Glascock s. b. 10.00.

Books Sent By Mail.

M Bowles, \$1.00, D Van Loven 1.40, J W Raymond 14c, W T Hinton 15c, Mrs C Paul 25c, D D Haines 15c, A Weeks 15c, Mrs A S Olmstead 15c, G F Evans 15c, D Myers 15c, M Zimmerman 15c, S D Barr 15c, E Kinkaid 15c, J F Sindlinger 15c, W A Raymond 50c, B N Berry 1.40, Julia E Green 60c, H H Hake 15c, Ella Aldrich 30c, W P Longmate 63c, S A Bullock 25c, Mrs W V Field 63c, G Hedrick 60c, G W Mitchell 1.30, H Abbott 63c, Mrs D Spruce 4.53, W J Ernst 25c, R Brown 2.10, W V Field 10c, F N Bartholomew 30c, Wm Merry 1.00, W E Allechin 5.00, Phebe A Smith 1.20, B Blake 1.20, W Herald 68c, Wm Kelley 1.31, W Kelley 37c, H Moon 22c, R Freeman 50c, L L Lathrop 1.42, W S Foote 1.12, Mrs C M Shephard 63c, Wm Coon 17c, Eli Johnson 15c, W E Caviness 15c, J Walton 1.00, H F Phelps 39c, C Baker 1.20, J W Sawyer 15c, M S Kellogg 50c, J W Raymond 68c.

Cash Received on Account.

Isaac Sanborn \$75.00, W V Field 4.50, A A Fairfield 4.50, H C Winslow 5.00.

Books Sent by Express.

P E Ferrin, Freeport, Ill., \$9.00.

Michigan Conference Fund.

RECEIVED FROM CHURCHES: Church at Orange \$13.00, Newton 14.00, Vassar 40.00, West Windsor 55.00, Salem Center, Ind. 12.00

To Publish Tracts for Gratuitous Circulation.

Wm Kelley 46c.

For the Health-Reform Institute.

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

Fanny Glascock \$50.00.

On Shares in the H. R. Institute.

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

Fanny Glascock \$50.00, John Logan 25.00.