

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.

PROPHECY.

"We have also a more sure word of prophecy." 2 Peter, i, 12.

The Scriptures span the vast outline
From Eden's flower-gemmed shore,
To where the bliss of a fadeless clime
Is measured by time no more.
Where the green palm tree lifts its head
O'er lands redeemed by blood,
And streams, like a silvery moonbeam, thread
The Paradise of God.

Earth's not mentioned, and man forgot;
With pens of living light
The prophets have pictured the princely lot
Of the heir, with a home so bright.
Aye, pilgrim, lift thy tear-dim'd eyes,
For a "golden age" shall dawn;
Thou shalt bask 'neath the light of its rosy skies,
In the bliss of that glorious morn.

VESTA N. CUDWORTH.

Springfield, Mass.

The Sermon.

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

PREACH THE WORD. 2 Tim. iv, 2.

THE WAGES OF SIN.

BY ELD. ALBERT STONE.

Text. Rom. vi, 23. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

This text will lead us to speak

I. Of the nature of death.

1. Death, in whatever light it may be viewed, is an enemy to the race of man. It is a penalty inflicted on the whole race, on account of the sin of the first pair. It is a solemn testimony to all generations of God's displeasure on account of sin. Its approach is heralded by dreadful diseases, and racking pains of body and derangement of mind. It takes in pieces, levels with the dust, and destroys the greatest piece of mechanism that the eyes of men ever beheld. It disrobes beauty, severs the strongest ties of affection, causes moans, tears, and mental agony, breaks the loving circle, wrenches from decrepit age and helpless infancy their only support; the beautiful voice, and the harmonious step are no more, and weeping mourners exclaim with one of old, "Bury my dead out of my sight."

2. Death is not, as some suppose, complex in its nature, consisting of "death natural, death spiritual, and death eternal," by which last is intended eternal conscious suffering under the displeasure of God. Such a view introduces confusion into the plan of salvation,

thwarts the purpose of God, and makes the blood of Christ of no avail.

This will appear plain, if we consider one important truth, which by many, has been overlooked or forgotten, and that is, that original sin, as it is termed, or the sin of the first pair, which is the sole cause of death, finds no atonement in the blood of Christ. The plan of God contemplates no mercy, no pardon for that sin. The sentence, "In the day that thou eatest thereof, thou shalt surely die" ("dying thou shalt die," margin), whatever is intended by it, must be suffered by man in his own person.

Proof of the above is seen in the following facts:

1st. If atonement for original sin had been included in God's plan of redeeming the world by his Son, then man would not have died; the execution of the sentence would have been stayed, and the race effectually and forever reprieved.

2d. But man dies and pays the debt in his own person. All men die; the righteous and the wicked, the old and the young, the high and the low, the rich and the poor, the slave and his master, the hardened sinner and the harmless infant, all, all, without distinction, are called to meet the exaction, and satisfy the imperious demand, in their own persons.

Man dies, not because he has sinned personally, but because the first pair broke God's prohibitory law. "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned" (marginal, "in whom" all have sinned).

3dly. We inquire again, to what condition does death reduce the race of man? or, in other words, what does death take from man? Answer,

First, Probation. Man, when created, was placed in a state of probation for the achievement of a character, gifts and possessions, which, when achieved, would have placed the race in an exalted position. Properly speaking, he had no character, no confirmed mortality, or immortality, but was a candidate for either of these, and they could be developed only by his action toward law. The formation of character is man's own work, not God's. God gave to man a law which he broke, and thus became a sinner. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die."

Now, the execution of this penalty, takes from man just what God gave him in the day when he created him, neither more nor less. He gave him, first, life; secondly, a kingly dominion. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. ii, 7. "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. i, 26. In being deprived of life, he becomes just what he was before life was given, "Dust thou art, and unto dust shalt thou return."

Secondly. In losing his life he loses his dominion and inheritance. The curse of the Creator rests on

man and on the world, and the whole creation groans and travails in unutterable agonies. The six days' work of the Creator is spoiled. Sin reigns unto death, and, lost! lost! lost! is written on creation's brow.

Now suppose for a moment that man is created in the possession of innate immortality; that he has a mortal body, and an immortal soul; that the threatening for disobedience includes not only the death of the body, but also that of the soul, by which is understood its eternal conscious punishment in the torments of hell. If such be the case, the conclusion is unavoidable that God has never revealed a plan by which such beings can be saved.

Do not forget that no atonement is made for original sin by the death of Christ. If, then, the threatening includes eternal conscious suffering, it follows that man cannot be saved by any plan which does not include in itself an atonement for original sin. The gospel of Christ can do nothing for men possessing natural immortality.

Again, if man possesses an immortal, deathless soul, and as God created all things that were created during the first six days of the world's history, and consequently has not exercised his creative power since that time, it follows, as a matter of course, that the souls of the entire race of mankind, including the generations of the past and the future, have had a conscious existence since the world began. Who is prepared to credit such an absurdity? Yet the idea of man's innate immortality shuts us up to this very faith; for as God is the Creator of all things, and as all things were created in six days, it follows that the souls of the entire race of man have had an active, intelligent, and conscious existence for nearly six thousand years. Common sense, and the experience of every person is a refutation of such a theory.

God's plans are perfect, and in their executions, will prove to be without defect. But when men undertake to make improvements upon God's plans, they will unavoidably introduce confusion.

Thus we see that fallen man lives, and dies, and goes into the grave, and there is where the gospel of redeeming grace finds him, with this one exception, viz.: that in the present life the children of God are regenerated, or begotten by the incorruptible seed, which is the word of God: "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." James i, 18. "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." 1 Pet. i, 23.

The above, with other like texts, show how immortality is brought to light, and the process through which men have to pass in order to obtain it. By the first Adam, the light of immortality was obscured and put out just as it began to dawn upon him and upon his race through the tree of life which was planted in Eden, and to which he had access.

The inspired writers unite their testimony in describing fallen man as the creature of a moment. Thus Job xiv, 1, 2, 4, says: "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not. Who can bring a clean thing out of an unclean? Not one." "For all flesh is as grass, and all the glory of man as the flower

of the grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Pet. i, 24, 25.

Thus the wages of sin is death—death to the whole man. In death he has no possessions, no enjoyments, hopes, or expectations, no knowledge, or wisdom, or life. Whatever were his endowments in life, either of body, soul, or spirit, they are buried with him in the grave, where he sleeps the long sleep of death. He has been tried, found guilty, punished, and discharged from service. The Creator has no further claims upon him, and he has no further duties to perform, or obligations to discharge.

Independent of the gospel plan, which is a revelation made subsequent to the fall of man, the power of death can never be broken, the door of his prison-house can not be opened, but

"Silence, death, and long despair,
Reign in eternal darkness there."

He waits, no shout of victory, no voice of angel, or trump of God, to wake him from the sleep of death. To such a condition of man is the gospel of Christ adapted. We now come to speak,

II. *Of some of the successive stages by which death is overcome, or destroyed, and eternal life obtained.*

"The gift of God is eternal life through Jesus Christ our Lord." The gospel of Christ is the announcement of the free and merciful gift of God to men. It may be recorded simply as an appendage to human affairs, of which he could have had no knowledge, and to which he could make no claim. Angels could not foresee that God would rescue man from the grave. No attribute of the divine Creator would have been tarnished in the eyes of an intelligent universe, had he left rebellious man without help or hope. The tree of life is guarded by cherubim and a flaming sword, so he cannot immortalize himself in his rebellious state and live forever. He has nothing to do but die, to go back to that state from whence he came, and be no more.

But God created the world with a purpose to make it a permanent habitation of men,—of men who should bear his image, both personal and moral, that as an additional colony of his universe, it might add beauty and glory to his possessions. It could not be in harmony with the plan of God that this purpose should not be executed. And further, the excellency of his nature induced him to love his fallen children with the love of pity and compassion, which moved him to give his only-begotten Son, that whosoever would believe in him, should not perish, but have eternal life.

The object for which Christ came into the world, was to save the world, in harmony with his Father's broken law, and thus carry out in effect the original purpose of God by giving his life a ransom for the world. This done, and the sacrifice accepted, the race of man is again placed upon probation for eternal life. The second probationary state differs from the first in one important particular, viz., in the first, Adam was the representative of his race; in the second, each person stands or falls according to his personal deeds. "The soul that sinneth, it shall die." Eze. xviii, 4.

The penalty for disobedience, in both instances, is the same; disobedience is punished with death, and the holy requirements of God are the test of character.

1. In the fullness of time the meek and lowly Saviour appeared in the manger of Bethlehem; the angel of the Lord announces his birth to the shepherds, saying, "Behold I bring you good tidings of great joy, which shall be to all people;" for unto you is born this day in the city of David a Saviour, which is "Christ the Lord." And suddenly the ultimate object of his advent is announced by heavenly messengers, viz.: "Peace on earth, and good will to men." Luke ii, 10-14. The birth of Christ is an important step in the development and execution of the plan of redemption.

His baptism by John, his temptation by Satan, his public ministry, and the miracles which he did, were indications of his ultimate success and final ejection of Satan from his usurped authority and power over the affairs of the world.

2. The death of Christ is also necessary, in order to give eternal life to his people. The testimony of inspiration is that the "whole world lieth in wicked-

ness," and that our Lord Jesus Christ gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. 1 John v, 19; Gal. i, 4.

In order, therefore, to destroy death and him that hath the power of death, that is, the Devil, the Lord Jesus enters the grave, explores the dominions of death, and by his resurrection saps the foundation of Satan's kingdom, and takes from him the key of death. He rises a conqueror over death, and brings life and immortality to light. 2 Tim. i, 8-10.

When Adam and Eve sinned, the hope of immortality for the race of man perished; its light was obscured; the tree of life was first guarded, then removed; and the light and hope of immortality were both buried in the grave with the first transgressors, and it can never have a resurrection, unless the second Adam, who is the Lord Jesus Christ, goes into the grave, and, with his own precious life, brings it forth again from its obscurity. This he has accomplished; and thereby made the attainment of immortality a possibility, and set it forth as the greatest of blessings, to be sought for and obtained by the children of men. Thus the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.

3. This gift will be bestowed at the resurrection of the just. Then those who have been faithful unto death will receive a crown of life. Rev. ii, 10. Then that which has been sown in corruption will be raised in incorruption. "It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O Death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. xv.

4. Those who receive the gift of life will receive an inheritance which will consist of,

1st, A new heaven and a new earth. "For behold I create new heavens and a new earth; and the former shall not be remembered nor come into mind." Isa. lxv, 17. "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. iii, 13. "Blessed are the meek, for they shall inherit the earth." Matt. v, 5. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv, 34. "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah iv, 8.

2dly, Incorruptibility. "To an inheritance incorruptible, undefiled, that fadeth not away." 1 Pet. i, 4.

3dly, All things made new. "And He that sat upon the throne said, Behold, I make all things new." Rev. xxi, 5. "He that overcometh shall inherit all things, and I will be his God, and he shall be my son." Rev. xxi, 7.

This subject teaches that life and death are set before us in the gospel, and that if we fail to obtain the one, we must endure the other. Reader, you are invited to join the life-seeking company. Amen.

I ONCE heard a conversation between a churchmember and an infidel. After arguments were urged at considerable length on both sides, the infidel observed to his friend that they might as well drop the subject of conversation; "for," said he, "I do not believe a word that you say; and, more than this, I am satisfied that you do not really believe it yourself; for, to my certain knowledge, you have not given, for the last twenty years, as much for the spread of Christianity—such as the building of churches, foreign and domestic missions, &c.,—as your last Durham cow cost." "Why, sir, if I believed one-half of what you say you believe, I would make the church my rule for giving, and my farm the exception!"

OUR LAND AND ITS RELIGION.

[Bro. SMITH: I clip this article from the Northwestern Christian Advocate, an organ of the Episcopal Methodists. As straws show which way the wind blows, does not this show that the crisis is near at hand when an image will be made to the beast?

J. A. GREGORY.]

The Northwestern of last week felt called upon to enter a solemn protest against the moral tone of the daily press of this city. We have repeatedly borne testimony to the intellectual strength and remarkable enterprise of our city papers. No journals this side of New York city equal them in these regards. Yet our regret is profound and overwhelming that they persist in assailing the great principles of Christian order and faith. We have pointed out the super-servicable haste manifested in the service of a class of foreigners, mostly of German nationalities, who have caused it to be understood that their political suffrages can only be secured by a party consent to abolish the Christian Sabbath of this nation, and opening unrestricted traffic in intoxicating liquors. We have given our solemn warning that this demand will alienate the support of Christian men. The experiment was tried in New York. To please a clamorous German-infidel element, a disgraceful concession was made, and the election was lost to the Republican party. Our advice as to the outraged sentiment of the religious population of the State, the indignation of laity and clergy, of the men who voted, and paid and worked during the rebellion, enabled us, before the election, to predict the result as inevitable. In Iowa the position was reversed. The disaffected lager-beer men denounced the party and withdrew. The moral sense of religious men was appealed to, and the State was carried by an overwhelming majority, and that when it had to overcome the evil prestige of a previous unpopular administration. We cannot, perhaps, induce party-leaders to see that religious men are not to be bought and sold like meat in the shambles; we may not be able to stop them in their course of folly, but we warn them now, and once for all, that religious men will not submit to dictation; that they will not stand still and see the institutions of this land destroyed; that they are not owned by party-cliques, and that they mean to maintain the Christian Sabbath, and to withstand the encroachments of the rum-power; that they will do this if they are compelled to sunder every party tie, to go for the time being into a minority, and, driven to the wall, stand, defending the faith once delivered to the saints. We repeat this warning, and caution the leaders in the anti-Sunday, pro-liquor crusade, that we speak after due consideration, and with a knowledge of the sentiments of Protestant churches. We warn them further, that in the contest for the Sabbath it may so fall out that Roman Catholicism in America and Protestantism will be found side by side, for neither of these will consent to be marshaled by German atheists. We warn them once more, that in such a division, a mighty division of the German element of this land will be with us. These German whip-crackers, who assume the airs of plantation slave-drivers, have no mortgage on the brains, the hearts, the consciences of the thinking, industrious Germans of the country, whether Protestant or Catholic.

The anti-Sabbath crusade is an effort to overthrow the Christian religion, and this is the light in which all Christian men should look at it.

This is a Christian country. The foundations were laid in Christian faith and self-denial, and again and again, in the most solemn manner, has Christianity been recognized as the religion of the country—not as a creed, not as a form, not as something to be established and sustained by legal tithes, yet as the fundamental, essential, religious spirit of the nation.

Said Judge Story, Associate Justice of the Supreme Court of the United States:

"One of the beautiful traits of our municipal jurisprudence is that Christianity is part of the common law, from which it seeks its sanction of its rights, and by which it endeavors to regulate its doctrines. And notwithstanding the specious objection of one of our distinguished statesmen, the boast is as true as it is beautiful. * * * It repudiates every act done in violation of its duties of perfect obligation. It pronounces

illegal every contract offensive to its morals. It recognizes with profound humility its holydays and festivals, and obeys them as *dies non juridici*. It still attaches to persons believing in its divine authority the highest degree of competency as witnesses."

The chief state courts have in various ways recognized the same thing, have hailed Christianity as the *Alma Mater* of the country and its various commonwealths. In 1824, the Supreme Court of Pennsylvania reviewed the subject thoroughly on a trial for blasphemy.—See *Sergeant & Rawles R.*, p. 394, &c.

"Christianity is and always has been a part of the common law of Pennsylvania; not Christianity founded on particular religious tenets; not Christianity with an established Church, and tithes and spiritual courts; but Christianity with liberty of conscience to all men."

It quotes the first legislative act of the State, "The Great Law," and comments at length, and we have only space for brief fragments:

"This wise legislature framed this wise legislation for a Christian country and a Christian people."

"Thus is the Christianity of the common law incorporated into the great law of Pennsylvania, and thus it is irrefragably proved that the laws and institutions of this State are built on the foundation of reverence for Christianity." "Christianity is part of the common law of this State. It is not proclaimed by the commanding voice of any human superior, but expressed in the calm, mild accents of customary law. Its foundations are broad, and strong, and deep; they are laid in the authority, the interest, the affections of the people. Waiving all questions of hereafter, it is the purest system of morality, the firmest auxiliary and only stable support of all human laws."

Omitting additional quotations from this opinion, turn to the decision of the Supreme Court of Massachusetts. It was pronounced by Judge Parsons, an eminent jurist, one worthy to be accounted peer to Marshall, Story, and Kent, and will be found an unanswerable answer to the objections against any recognition of Christianity by the legislature. Chancellor Kent, in the appeal of the case of the *State of New York vs. Ruggles*, on conviction for blasphemy, laid down similar doctrine, and said, "Christianity, in its enlarged sense, as a religion revealed and taught in the Bible, is not unknown to our law." In 1861, the Supreme Court of New York sustained and repeated the former decisions of the courts in that and other States in favor of Christianity. In considering more directly the "Sunday question," we may refer to this decision at greater length, and will give but few extracts. The decision was rendered at the February term, 1861, in the case of *Gustav Lindenmuller*, Plaintiff in Error, convicted under the act of April 1860, of giving dramatic representations on Sunday.

"Christianity is part of the common law of this State in the qualified sense that it is entitled to respect and protection as the acknowledged religion of the people. The right of unconstrained religious belief, and the proper expression of it, is guaranteed to all; but it must be exercised with strict regard to the equal rights of all others; and when belief or unbelief leads to acts which interfere with the rights of conscience of those who represent the religion of the country as established—not by law, but by immemorial consent and usage—these acts may be restrained by legislation. If Christianity were established by law, it would be a civil or political institution, which it is not. It is in fact the religion of the people, and ever has been, and has been so recognized from the first by constitutional conventions, legislatures, and courts of justice."

Running through the State papers, the legislative proceedings, the judicial forms, and executive proclamations of our Republic is the recognition of Christianity as the religion of the people, "not ordained by law," but accepted as such from the beginning. Under the great seal of the Continental Congress, were sent out declarations, praying through "the merits and mediation of Jesus Christ to obtain forgiveness and pardon for sins; that pure and undefiled religion may be universally diffused;" "that vice and irreligion may be banished, and virtue and piety established by grace;" "that the nation may be made a holy nation, and that the religion of our divine Redeemer, with all

its benign influences, may cover the earth as the waters do the sea."

The founders of the Republic held such a faith as this. It is as dear to their sons. They see that war is to be made upon it by moving against its institutions. They are sorry, but not despairing. They will be prudent, but inflexible. They will bate no jot of their privileges as American citizens at the dictation of a handful of men from over the sea, who hide the paucity of their numbers by effrontery, clamor and assumption. They will, "as far as lieth in them, live peaceably with all men," but they will not give up Christian institutions. They will not consent that the agencies which have made this nation great and powerful, shall be overthrown.

A RETROSPECT.

ANOTHER year is numbered with the past,
And who can tell but it may be the last,
That ere on them its parting ray will shed,
Ere they are numbered with the silent dead.

Another year fraught with temptations sore
Has passed away beyond this mortal shore,
What record will it bear on pinions bright,
For me, as now it takes its upward flight?

How have I borne the trials that were giv'n
To purify, and make me fit for Heav'n?
Have they been meekly borne, or have I felt
That God has not in mercy with me dealt?

Another year! how quick its hours have flown!
Another year of tender mercies shown,
Mercies to us who so unfaithful prove,
To Him who never chastens but in love.

Another year! nor yet probation ends.
But still the invitation wide extends,
To come to Christ, who shed his precious blood,
To reconcile poor fallen man to God.

Another year which, in its onward roll,
Has hurried thousands to their final goal.
Has sowed destruction, both on sea and land,
And brought distress to many a household band.

Many who were, one year ago to-night,
Buoyant with hope and expectations bright,
Have bid adieu to all they loved so well,
And to the monster death have victims fell.

Perhaps before another year shall close,
As many more in death will find repose,
Some without peace in Christ, while some will be,
Resting in hope of immortality.

Another year! and still my life is spared,
How many blessings I this year have shared.
Have I at any time unthankful been,
Or have I in them all God's goodness seen?

O heavenly Father, give me grace to bear,
The ills which I the coming year must share.
Should I be spared its closing hours to see,
More like my blessed Saviour may I be.

M. M. STOWELL.

LOST.

THIS is a little word, composed of four letters, and when applied to material things is of little account; but when applied to the sinner, who can comprehend the meaning? Eternity alone can measure the full depths of its meaning. Lost! Sinner, would you be lost? Brother, sister, would you be lost? lost eternally? lost to the world? lost to yourself? Oh! then, flee to Jesus. Accept God's plan. You are lost, utterly undone. Death and destruction are upon your track. The seeds of sin are sown in your heart. They are continually springing up, bearing fruit that will lead you to death. Yes, in your present condition you are lost, unless you have accepted, or unless you do accept, God's own plan. You cannot make a plan of your own that will save you. The plan was laid long years ago. It was laid deep. Jesus was the sacrifice. His blood was spilt for you. It was freely spilled. In that blood is mercy, mercy for you. The way is easy. Jesus invites you. Mercy pleads. Sweet mercy still flows. Soon she will take her flight from this earth. How she lingers. Oh! sinner, backslider, lukewarm professor, will you not accept the offers of mercy? This precious blood may now

avail for you. Good men wish your salvation. Angels are interested in your behalf. Angels weep for you. Jesus pities you. God, the Father, loves you—you, a rebel sinner. He loves you, and would fain save you. All Heaven is awake in your behalf.

But the Devil and evil angels desire your destruction. They whisper to you. They point to the pleasures of earth. They set snares for you. It is a siren song. Oh! listen not. Which will you heed? Jesus invites; you fain would heed. The baubles of earth look tempting; you must taste of their pleasures. You wait for a more convenient season. That season never comes. You pass on, waiting for the convenient season till the Judgment day. Jesus comes. You are found unprepared. You try to hide from his presence. Your face gathers blackness, from fear. You are unable to abide the day. If you had no time to pray before, now you can find time; now is your convenient season. Ah! says God, "I will mock when your fear cometh." Jesus comes nearer to earth, with all his holy angels. The brightness of that dazzling throng you cannot endure. No wonder you flee to the mountains! Jesus utters his voice. The righteous dead arise. The living saints are changed. You see their glory. Then, if not before, you will know the meaning of that word, "Lost."

Oh! then, I beseech you in Christ's stead, be ye reconciled to God. Oh! turn from your evil ways, that you may be saved; saved from sin and its consequences; saved from the evils of this earth; saved from a tempting Devil; saved from the stings of a guilty conscience; saved from death and the grave, no more to die; saved from that lake of fire; saved from the second death; saved to all eternity.

Oh! the joys of the saved; the bliss of that state; the beauties of that place; the glories of the immortal world! who can compute, who can fathom them? Truly not the mind of mortal man. Our trials here will sink into insignificance there. We may try to compare our trials with our joys, but we cannot recall them.

Oh! who does not want an inheritance there? Who would not exchange worlds like this for a tithe of the enjoyment that world will afford. Bid farewell to the pleasures of earth. Forsake all. Find a refuge in Jesus. The storm is coming, is very near. Now is the time; then it will be too late. Heed the warning given, and all will be well.

H. F. PHELPS.
Pine Island, Minn.

RESPECT THE AGED.—Many an old person has the pain—not bodily, but sharper still—of feeling himself in the way. Some one wants his place. His very chair in the chimney corner is grudged him. He is a burden to son or daughter. The very arm that props him is taken away from some productive labor. As he sits at the table, his own guests are too idle or too unkind to make him a sharer in their mirth. They grudge the trouble of that raised voice which alone could make him one of them; and when he speaks it is only to be put aside as ignorant or despised, as old-fashioned and obsolete. Oh, little do younger persons know their power of giving pain or pleasure! It is a pain for any man, still in the world, to be made to feel that he is no longer of it, to be driven in upon his own little world of conscious isolation and buried enjoyment. But this is his condition! and if any fretfulness or querulousness of temper has aggravated it—if others love him not because he is not amiable—shall we pity that condition the less—shall we upbraid it with that fault which is itself the worst part of it?

ONE SIN MAY DESTROY THE SOUL.—Many planks, well pinned and caulked, make the ship to float; one, but one leak not stopped, will sink it; one wound strikes Goliath dead as well as three-and-twenty did Cesar; one Delilah will do Sampson as much spite as the Philistines; one wheel broken spoils the whole clock; one vein's bleeding will let out all the vitals as well as more; one fly will spoil a whole box of ointment; bitter herb, all the pottage; one Achan was a trouble to all Israel; one Jonah, if faulty, is a load too heavy for a whole ship. Thus one sin is enough to procure God's anger, and too much for one man to commit; and if God then take an account of one sin, let men have a care of all sin.

The Commentary.

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

PARAPHRASE OF PSALM X.

1. O Lord, come near, I pray, hear my appeal,
In trouble why dost thou thyself conceal?
2. The wicked in his pride and loftiness,
The poor and needy doth so oft oppress.
Mete out to him the same device in kind,
That he for others measures in his mind.
3. The wicked in his haughtiness doth boast
Of all his heart's desire, which he loves most.
The covetous in his own strength relies,
The blessings of the Lord he doth despise.
4. The wicked in his pride, by act nor word
Will neither seek unto nor praise the Lord;
And in his thoughts and actions he doth say,
There is no God, that I to him should pray;
5. He finds no peace in all his evil deeds,
Thy judgments high above, he never heeds;
And those who with him go not nor agree,
He puffeth at and counts his enemy.
6. He in his heart unto himself doth say,
As I have always been and am this day,
So will remain and thus shall ever be,
I never shall be in adversity.
7. With cursing and with fraud his mouth is filled,
And 'neath his tongue mischief and pride concealed,
8. In village lurking-places he doth sit,
And in the secret places lies in wait;
He sets his eyes against the poor, intent
Upon the murder of the innocent.
9. Like as fierce lions crouched within their lairs,
He lies in wait and sets his traps and snares;
And when the poor are taken in his net,
He also takes their life without regret.
10. He stoopeth low and false pretensions makes,
And thus the poor he by his strong ones takes.
11. He vainly thinks that God will not requite
The evilways committed in his sight;
And that he does not hear his people's plea,
But hides his face from them and will not see.
12. Arise, O Lord! O God, lift up thy hand,
And keep in mind the humble in the land.
13. Wherefore doth now the wicked God condemn?
They say thou wilt require it not of them.
14. Thou dost behold their mischief and their spite,
And with thy hand thou wilt their deeds requite.
Unto the fatherless thou art a friend,
The poor and needy thou wilt sure defend.
15. Destroy the power where sin and guilt abound,
Seek out their wickedness till none be found.
16. The Lord is King! rejoice on every hand;
The heathen all are driven from his land.
17. O Lord, our God, thou dost incline thine ear,
The humble, penitential cry to hear;
And thou, the heart that after thee doth pant,
Wilt safe direct, and all requests wilt grant.
18. Thou also wilt the fatherless defend,
And overthrow oppressors in the end.
The poor and humble wilt sustain and bless,
So that the man of earth may not oppress.

E. S. W.

Are the Dead Conscions? No. 3.

Ecol. iii, 21. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

This text is made the basis of an opinion that Solomon believed that man had a spirit capable of a separate, conscious existence in death. But do our friends not perceive that the beasts also are said to have a spirit, and if it follows from that expression, that man's spirit is conscious after death, the same is also true of the beast? Do they not know, also, that the word rendered spirit in both cases is *roo-agh*, the very same word that is, in the text but one before, rendered *breath*: "they have all one *breath*?" Now let us examine the context. Solomon expresses a desire in verse 18, that the sons of men may see that they themselves are beasts. Not that he intended that man is in no respect superior to a beast; for he is, in many respects; in his organization, in his reasoning faculties, and infinitely so in his future prospects, if righteous. But he simply means, as we learn from verse 19, that in one respect—in respect to death—man possesses no superiority over the other orders of animated existence. "For," he says, "that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one *breath*; so that a man [in this respect] hath no pre-eminence above a beast. All go unto one place, [if, then, men go to Heaven, beasts go there with them]

all are of the dust, and all turn to dust again." After having thus expressly declared that the life of man and beast, and their condition in death, are exactly alike, can we suppose that he means in the very next verse to contradict all he has said before, and there is a difference? We cannot. It is therefore but reasonable to conclude that the translation of this passage as given by John Milton, author of *Paradise Lost*, is correct; namely, "Who knoweth the spirit of man (*an sursum ascendat*) whether it goeth upward," &c. The Douay Bible renders the passage thus: "Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward?" To this agree the Septuagint, Vulgate, Chaldee Paraphrase, and Syriac version. Also the German translation made by Martin Luther. Such a view, that man's spirit went up and the beast's down, was doubtless prevalent in the heathen world, in the days of Solomon. After stating, therefore, the facts in the case, he inquires, Who knows that this heathen sentiment is true, that man's spirit goes up, and the beast's down? He had declared that they all went to one place. Who can contradict it?

Ed.

Report of the Battle Creek Bible Class.

MARK XIV, 66-72; XV, 1-14.

VERSES 66, 67. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him and said, And thou also wast with Jesus of Nazareth.

Ques. What was the occupation of this maid?

Ans. Keeper of the door. John xviii, 17.

Q. What reason had she for looking upon Peter?

A. Probably his manner was such that he attracted attention. He felt much interest in the fate of his Master, and probably some fear as to his own, and must have betrayed some emotion and agitation.

VERSE 68. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

Remark.—Peter here displayed his lack of true courage by his unwillingness to acknowledge his Lord, even to a maid-servant. Notwithstanding his loud protestations of loyalty and fidelity, in which he even declared his willingness to die for his Master, we here see him exhibiting the greatest weakness and cowardice.

VERSE 69. And a maid saw him again, and began to say to them that stood by, This is one of them.

Q. Was it the same maid who accused him before?

A. It was not. The account given by Matthew says, "another maid." Matt. xxvii, 71.

Q. What was Peter's answer?

A. As recorded in Luke xxiii, 58, he replied, "Man, I am not."

Q. How do you reconcile this with the statement that a maid questions him?

A. The account in John xviii, 25, states that "they said unto him," &c. Doubtless, several joined in the accusation as soon as she had spoken, and perhaps Peter addressed his reply to a man who might have been more positive than the rest in his assertions that Peter was a disciple.

VERSE 70. And he denied it again. And a little after, they that stood by said again to Peter, Surely, thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

Q. How long after was this?

A. About the space of one hour. Luke xxii, 59.

Q. Who identified Peter at this time?

A. A kinsman of Malchus, whose ear Peter had cut off. John xviii, 26. He was present in the garden when Christ was taken, and doubtless had good reason to remember Peter.

Q. What has Peter's being a Galilean to do with his being a disciple?

A. Christ was from Galilee; and Peter being also from that place, together with the fact that they were found in company with each other, rendered it more probable that Peter was his disciple.

VERSE 71. But he began to curse and to swear, saying, I know not this man of whom ye speak.

Q. Why did Peter curse and swear?

A. To make his denial more convincing. He thought surely no one would doubt him if he proved himself unworthy to be a disciple of Christ.

Remark.—Dr. Clarke asserts that this translation is not correct. That the original does not imply that

Peter used profanity, but that he endeavored to confirm his denial by a sort of oath.

Reference was made by Bro. Smith to the original Greek, and the definition by Greenfield seemed to sustain this idea. It was remarked that this construction did not help Peter's case, however, as a denial upon oath was nothing less than perjury, which could not be considered as any better than profanity.

VERSE 72. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him: Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Q. What probably brought the words of Christ to Peter's mind?

A. The Saviour turned and looked on him. Luke xxii, 61.

Remark.—This look from Christ, full of compassion and tenderness as it was, carried with it such a reproof to Peter's heart that he then and there bitterly repented of his wickedness, and wept over his folly. We see him here, a poor, weak, trembling culprit, afraid to espouse the cause of his Lord and Master; but in noble contrast with this, we find him shortly after ably defending that cause, and boldly accusing the high priest and others of having put to death the Son of God, and refusing to be silenced in his preaching of Christ and him crucified, even although threatened with the severest penalties. See Acts iv, v. Such a change can a genuine, thorough conversion work upon the human heart.

CHAP. XV, 1. And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

Q. What was the object of this consultation?

A. To decide how they might put him to death.

Q. Who was Pilate?

A. Governor of Judea, under the Emperor Tiberius. The Jews were subject to the Romans; and as their civil power was taken away from them, they had no authority to put Christ to death, and hence, were obliged to appeal to Pilate.

Q. What prediction was fulfilled in the delivery of Christ to Pilate?

A. That of Christ himself, in Mark x, 33: "They [the chief priests] shall condemn him to death, and shall deliver him to the Gentiles."

VERSE 2. And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it.

Q. Why did Pilate ask this question?

A. Because this was among the charges brought against him by his accusers. Luke xxiii, 2.

Q. What are we to understand by the reply, "Thou sayest it?"

A. This was, in a certain sense, a non-committal answer. While it might be regarded as a tacit assent to the question of Pilate, it can hardly be considered a direct affirmative reply.

VERSES 3, 4. And the chief priests accused him of many things; but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee?

Q. What were these many things of which he was accused?

A. Perverting the nation, forbidding to give tribute to Caesar, &c. Luke xxiii, 2. These charges were of a most false and malicious character, and calculated to inflame the mind of Pilate against him.

VERSE 5. But Jesus yet answered nothing; so that Pilate marvelled.

Q. Why was Pilate astonished?

A. Because Christ made no attempt to defend himself against these charges. Doubtless, Pilate himself knew that many of the charges were groundless, and wondered that he did not make an effort to refute them.

VERSE 6. Now at that feast he released unto them one prisoner, whomsoever they desired.

Q. Was this a custom?

A. It was. Matt. xxvii, 15.

Q. What was its origin and object?

A. Its origin is unknown. We do not learn from secular history that it was a general custom with Roman governors, and are led to infer that it originated with Pilate, and had for its object, the conciliation of the Jews, by granting to them a request of annual recurrence.

VERSE 7. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

Q. What was the character of Barabbas?

A. He had made insurrection and committed murder, and was a robber.

VERSE 8. And the multitude crying aloud, began to desire him to do, as he had ever done unto them.

Q. Who were the multitude, and why did they clamor that Pilate should conform to his usual custom?

A. They were probably composed of the common people, who desired the release of Christ, and hoped that Pilate would accomplish this by adhering to his usual custom.

VERSE 9, 10. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy.

Q. What other name did Pilate use in connection with that of Christ?

A. Barabbas. Matt. xxvii, 17.

Q. Why did he thus present these two names to them?

A. It was probably the custom for him to nominate two or more, and permit them to choose. As it was his evident desire to release Christ, he doubtless presented the name of an outrageous criminal, in hopes that they would choose to have Christ released instead of one whose liberty was so inimical to society.

Q. What probably influenced Pilate in desiring the release of Jesus?

A. His wife had a remarkable dream, and she besought her husband to have "nothing to do with that just man." Matt. xxvii, 19.

VERSE 11. But the chief priests moved the people, that he should rather release Barabbas unto them.

Remark.—The chief priests here exercise their influence over the multitude, knowing that their demands would be complied with, and Pilate would release the one whom they requested. The multitude who were thus swayed by priestly influence to clamor for the death of Christ were probably some of the very ones who shouted, "Hosanna to the son of David; blessed is he that cometh in the name of the Lord," on the occasion of his entry into Jerusalem.

VERSE 12. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

Remark.—Pilate here makes an appeal to the people, in hopes that they might demand the release of Christ. He is determined to place the responsibility in their own hands, and thus avoid the decision of the case himself.

VERSE 13, 14. And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

Remark.—The people are now fully under priestly influence, and their prejudices are swayed so far in the opposite direction as to demand the death of Christ, where before they had wished for his release.

QUESTIONS.

1. We, as a people, believe the use of swine's flesh as food to be a violation of the laws of our being, and of the word of God. Under these circumstances, is it right for us, as parents, to keep an article of food for our children that we believe to be wrong to eat ourselves?

After throwing in the necessary qualification, that by children we are to understand those who are under parental control, the class unanimously decided that such a course would be wrong, and that we should scrupulously avoid giving to our children those things which we recognize as injurious and hurtful.

2. Would it be wrong for Sabbath-keepers to manufacture wine from the rhubarb plant?

After a few remarks from Bro. Hutchins, relative to the injurious and even poisonous nature of rhubarb wine, and its evil effects upon the human system, because of the oxalic acid which it contains, the class decided against its manufacture by Sabbath-keepers.

We are happy to call attention, in this connection, to an article on the foregoing subject from the pen of Bro. Waggoner, in this issue of the Review, and would commend it to all who are interested in the matter.

3. How are we to understand the last clause of Matt. x, 23, as taken in connection with verses 5 and 6 of the same chapter?

This question seems to demand an explanation of the expression, "the Son of man be come," in verse 23. In verses 5 and 6, the apostles are sent only "to the lost sheep of the house of Israel;" and as the verses intervening between these and the 23d verse do not

extend the commission to the Gentiles, they cannot be included in the provisions of the gospel if the expression, "the Son of man be come," signifies his second advent in glory. It is evident, therefore, that this must signify some other event.

The class were at first divided in opinion as to what that event was. Quite a number were of the opinion that the transfiguration fulfilled it, while as many, or more, believed it to signify the Saviour's following after the disciples, teaching and preaching in the same cities. This last opinion was supported by several texts of scripture, showing that he did actually follow his disciples after having sent them out.

Reference was had to the original Greek, and it was shown that the word, translated "be come," has a great variety of significations. Greenfield gives some twenty or more, among which we find "to come after," "to follow," "to make one's appearance," &c. These definitions were thought to sustain the idea of following after, in the sense of teaching and manifesting himself to the people. After quite an extended and interesting discussion, the question was put to vote, and this latter opinion was sustained by the majority of the class, only three voting against it, they believing it to refer to the transfiguration. W. C. G.

Scripture Notes.

EXPLANATION OF THE LEVITICAL OFFERINGS.

LEV. II, 1. Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd, and of the flock.

1. ASAM, TRESPASS-offering, from *asam*, to be guilty, or liable to punishment; for in this sacrifice the guilt was considered as being transferred to the animal offered, and the offerer redeemed from the penalty of this sin, viii, 37. Christ is said to have made his soul an offering for sin. Isa. liii, 10. And see *Outram*.

2. ISHHH, FIRE-offering, probably from *ashash*, to be grieved, angered, inflamed; either pointing out the distressing nature of sin, or its property of incensing divine justice against the offender, who, in consequence, deserving burning for his offence, made use of this sacrifice to be freed from the punishment due. Ex. xxix, 18, and many places of this book.

3. HABEHAB, ITERATED offerings, from *yahab*, to supply. Occurs only Hos. viii, 13, and probably means no more than the continual repetition of the accustomed offerings, or continuation of each part of the sacred service.

4. ZEBACH, A SACRIFICE, Chal. *debach*, a creature slain in sacrifice, from *zabach* to slay; hence the altar on which such were offered, was termed *mizbzech*, the place of sacrifice. See note, Gen. viii, 20. *Zebach* is a common name for sacrifices in general.

5. CHAG, a festival, especially a periodical one, from *chagag*, to celebrate a festival, to dance round and round in circles. Ex. v, 1; xii, 24. Probably pointing out the revolution of the heavenly bodies, and the exact return of the seasons. See *Parkhurst*.

6. CHATAATH and CHATAAH, sin-offering, from *chata* to miss the mark; it also aptly signifies sin in general; a sinner continually aims at happiness, but not seeking it in God, Scripture represents him as missing his aim, or the mark. This is precisely the meaning of the Gr. *amartia*, translated sin and sin-offering in our version. The Sept. and N. T. writers thus translate the Heb. which often occurs: notes, Gen. iv, 7; xiii, 13.

7. COPHER, EXPIATION or ATONEMENT, from *caphar*, to cover, to smear over, or obliterate or annul a contract. Used often to signify the atonement or expiation made for the pardoning or cancelling of iniquity. Ex. xxv, 17.

8. MOED, AN APPOINTED annual festival, from *yaah* to appoint or constitute, signifying feasts instituted to commemorate some great event or deliverance, as that from Egypt. Ex. xiii, 10; and thus differing from *chag* above. Gen. i, 14.

9. MILLUIM, CONSECRATIONS, or consecration offerings, from *mala* to fill. Offerings in consecrations, of which the priests partook, and thus had their hands filled. Ex. xxxi, 19; 2 Chron. xiii, 9.

10. MINCHAH, meat-offering, (meat originally meant victuals, so Shakespeare uses it: Gothic *mate*, Sax. *me-the*. Tusser, an old Eng. author, uses *meated* in the

sense of *fed*) from *nach*, to rest, settle, after toil. It generally consisted of things without life, as green and full ears of corn, flour, oil, and frankincense: ii, 1, and may be considered as having its name from that rest from labor and toil, after the autumn fruits were brought in; or when, in consequence of rest, ease, &c., obtained, a significant-offering was made. It often occurs, as Gen. iv, 3. The jealousy-offering, Num. v, 15, was a simple *minchah* of barley meal only.

11. MESEC, and MIMESAC, a MIXTURE-offering or MIXED LIBATION; called a DRINK-offering, Isa. lv, 11, from *masac* to mingle; it seems in general to mean, old wine mixed with the lees, extremely intoxicating. It does not appear to have had any place in the worship of the true God; but from Isa. lv, 11, and Prov. xxiii, 30, it seems to have been used for idolatrous purposes, such as the Greek and Roman Bacchanalia, "when all got drunk in honor of the god."

12. MASEOTH, an OBLATION, things carried to the temple to be presented to God, from *nasa*, to bear, or carry, to bear sin; typically, Ex. xxviii, 38. Lev. x, 17; xvi, 21; really, Isa. liii, 4, 12, which passage sufficiently proves Christ's sufferings to have been the true *maseoth*, or vicarious bearing of the sins of mankind. See John i, 29, comp. *Parkhurst*.

13. NEDABAH, FREE-WILL, or voluntary offering, from *nadab*, to be free, liberal, princely: It was given, as a particular proof of extraordinary gratitude for special mercies; or on account of some voluntary vow or engagement. vii, 16.

14. NESEC, LIBATION, or drink-offering, from *nasac*, to diffuse or pour out. Water or wine poured at the conclusion or confirmation of a treaty or covenant. Frequently alluded to in the N. T. as it typified Christ's blood, poured out for the sin of the world. Our Lord Himself alludes to it in instituting the holy Eucharist.

15. OLAH, and OOLAH, BURNT-offering, from *alah*, to ascend, because, being wholly consumed, it ascended as it were to God in smoke and vapor.

16. KATORETH, INCENSE, or PERFUME offering, from *katar*, to burn; i. e. the frankincense, &c. To this Paul (Eph. v, 2) compares the agreeableness of Christ's sacrifice to God. From Rev. v, 8, we learn it also represents the prayers of saints.

17. KORBAN, the GIFT-offering, from *karab* to draw nigh, to approach. See notes, v. 1, 2. It was a general name for offerings, as supposed to give man access to his Maker.

18. SHELAMIM, PEACE-offering, from *shalam*, to complete, make whole, for by them, what was lacking, was considered as made up; and what was broken, viz. God's covenant, made whole. So the Apostlo, Eph. ii, 14-19. Note Gen. xiv, 18.

19. TODATH, THANK-offering, from *yadah*, to confess; public confessions of God's power, goodness, and mercy, &c.

20. TENUPHAH, WAVE-offering, from *naph* to stretch out; first fruits stretched out before God, in acknowledgment of his providential goodness. This offering was moved from the right hand to the left. Ex. xxix, 27.

21. TERUMAH, HEAVE-offering, from *ram*, to lift up, because lifted toward heaven; in acknowledgment of God's kindness in granting rain, and fruitful seasons, filling the heart with food and gladness. This was moved several times up and down, as the wave-offering was from right to left. Ex. xxix, 27.

In the above is comprised, probably, an explanation of all the terms in the Hebrew Scriptures, which signify sacrifice, oblation, atonement, offering, &c., as well as their reference to Christ. See Dr. A. Clarke. —Jenks.

LONGING TO SAVE SOULS.—It is said of the learned John Smith, "that he had resolved to lay aside all other studies and to travail in the salvation of men's souls, after whose good he most earnestly thirsted." Of Al-leine, author of "Alarm to Unconverted Sinners," it is said that "he was infinitely and insatiably greedy for the conversion of souls; and to this end he poured out his very heart in prayer and preaching." Bunyan said, "in my preaching I could not be satisfied unless some fruits did appear in my work." "I would think it a greater happiness," said Matthew Henry, "to gain one soul to Christ, than mountains of gold and silver to myself. If I do not gain souls I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door than not undertake this great work." Doddridge, writing to a friend, remarked, I long for the conversion of souls, more sensibly than for anything besides. Methinks I could not only labor, but die for it with pleasure."

Historical Department.

Prophecy is History in Advance.

PERSECUTION.

PERSECUTION is any pain or affliction which a person designedly inflicts upon another; and, in a more restrained sense, the sufferings of Christians on account of their religion.

Persecution is threefold. 1. *Mental*, when the spirit of a man rises up and malignantly opposes another. 2. *Verbal*, when men give hard words and deal in uncharitable censures. 3. *Actual*, or *open*, by the hand; such as the dragging of innocent persons before the tribunal of justice, Matt. x, 18. The unlawfulness of persecution for 'conscience' sake must appear plain to every one that possesses the least degree of thought or of feeling. "To banish, imprison, plunder, starve, hang, and burn men for religion," says the shrewd Jortin, "is not the gospel of Christ; it is the gospel of the Devil. Where persecution begins, Christianity ends. Christ never used any thing that looked like force or violence, except once; and that was to drive bad men out of the temple, and not to drive them in."

We know the origin of it to be from the Prince of darkness, who began the dreadful practice in the first family on earth, and who, more or less, has been carrying on the same work ever since, and that almost among all parties.

The Quakers, Moravians, and Baptists claim a glorious exception. Roger Williams has the honor of being the first in modern times, who took the right ground in regard to liberty of conscience. It was he who, in 1642, cleared the subject from the subtleties of a thousand years of darkness; and held up to Christian abhorrence, in all its forms, the "Bloody Tenet" (as he justly called it), of persecution for conscience' sake. John Owen, John Milton, John Locke, and a host of later writers have followed in his steps.

"Persecution for conscience' sake," says Dr. Doddridge, "is every way inconsistent; because, 1. It is founded on an absurd supposition, that one man has a right to judge for another in matters of religion. 2. It is evidently opposite to that fundamental principle of morality, that we should do to others as we could reasonably desire that they should do to us. 3. It is by no means calculated to answer the end which its patrons profess to intend by it. 4. It evidently tends to produce a great deal of mischief and confusion in the world. 5. The Christian religion must, humanly speaking, be not only obstructed, but destroyed, should persecuting principles universally prevail. 6. Persecution is so far from being required or encouraged by the gospel, that it is most directly contrary to many of its precepts, and indeed to the whole of it."

The greater part who have fallen a prey to this diabolical spirit have been Christians; a short account of whose sufferings we shall here give, as persecuted by the Jews, by heathens, and by those of the same name.

I. *Persecution of Christians by the Jews.*—Here we need not be copious, as the New Testament will inform the reader more particularly how the first Christians suffered for the cause of truth. Jesus Christ himself was exposed to it in the greatest degree. The four evangelists record the dreadful scenes, which need not here be enlarged on. After his death, the apostles suffered every evil which the malice of the Jews could invent, and their mad zeal execute. They who read the Acts of the Apostles, will find that, like their Master, they were despised and rejected of men, and treated with the utmost indignity and contempt.

II. *Persecution of Christians by the Heathen.*—Historians usually reckon ten general persecutions, thus stated by Mr. Broughton: 1. Under Nero, A. D. 64-68. 2. Under Domitian, 95, 96. 3. Under Trajan, 97-116. 4. Under Antoninus Pius, 136-156. 5. Under Severus, 199-211. 6. Under Maximinus, 235. 7. Under Decius, 249-251. 8. Under Valerian, 257-260. 9. Under Aurelian, 272-275. 10. Under Diocletian, 302-312. Others reckon them somewhat differently. In the above reckoning there are some omissions. The Christians were persecuted under Adrian from 118 to

126, and again in 129; under Marcus Aurelius, from 161 to 174; and, in short, for two hundred and sixty years from the death of Christ, they had but short intervals of rest from persecution; for when the emperors themselves were not sanguinary, there were always inferior magistrates, who, under some pretense or other, harassed the poor inoffensive Christians. It is supposed three millions perished in three centuries.

The first persecution was under the emperor Nero, thirty-one years after our Lord's ascension, when that emperor, having set fire to the city of Rome, threw the odium of that execrable action on the Christians. First: Those were apprehended who openly avowed themselves to be of that sect; then by them were discovered an immense multitude, all of whom were convicted. Their death and tortures were aggravated by cruel derision and sport; for they were either covered with the skins of wild beasts, and torn in pieces by devouring dogs, or fastened to crosses, and wrapped up in combustible garments, that, when the daylight failed, they might, like torches, serve to dispel the darkness of the night. For this tragical spectacle Nero lent his own gardens; and exhibited at the same time the public diversions of the circus; sometimes driving a chariot in person, and sometimes standing as a spectator, while the shrieks of women, burning to ashes, supplied music for his ears. 2. The second general persecution was under Domitian, in the year 95, when forty thousand were supposed to have suffered martyrdom. 3. The third began in the third year of Trajan, in the year 100, and was carried on with great violence for several years. 4. The fourth was under Antonius, began in 136, when the Christians were banished from their houses, forbidden to show their heads, reproached, beaten, hurried from place to place, plundered, imprisoned, and stoned. 5. The fifth began in the year 199, under Severus, when great cruelties were committed. In this reign happened the martyrdom of Perpetua and Felicitas, and their companions. Perpetua was a Christian martyr under the persecution of Severus, at the beginning of the third century. She was a lady of Carthage, of high rank, and at the time when she was accused, about twenty-two years of age. In her martyrdom, she afforded an illustrious example of Christian fortitude. She was married, and had an infant son; she was the favorite child of a pagan father, who importuned her to turn from the Christian faith, and to whom her constancy appeared but absurd obstinacy; every entreaty, every threat was employed; she encountered the terrors of a crowded court, in which certain conviction awaited her; she was scourged, and imprisoned; the tenderest feelings of filial and maternal love were appealed to; but in vain. "God's will must be done," was her language, and she remained immovable. Nor was she less firm in the final scene, when in a crowded amphitheater, together with Felicitas, she was thrown to a mad bull. By his attack she was stunned; but the fatal stroke was left to an unskillful gladiator, whose trembling hand she herself, with a martyr's courage, guided to her throat. Felicitas suffered with her. —*Betham; Fox*, p. 23. 6. The sixth began with the reign of Maximinus, in 235. 7. The seventh, which was the most dreadful ever known, began in 250, under the emperor Decius, when the Christians were in all places driven from their habitations, stripped of their estates, tormented with racks, &c. 8. The eighth began in 257, under Valerian. Both men and women suffered death; some by scourging, some by the sword, and some by fire. 9. The ninth was under Aurelian, in 273; but this was inconsiderable, compared with the others before mentioned. 10. The tenth began in the nineteenth year of Diocletian, 302. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes, and thrown into the sea. It is related that seventeen thousand were slain in one month's time; and that during the continuance of this persecution, in the province of Egypt alone, no less than one hundred and forty-four thousand Christians died by the violence of their persecutors; besides seven hundred thousand that died through the fatigues of banishment, or the public works to which they were condemned.

III. *Persecution of Christians by those of the same*

name.—This began almost as soon as the corrupt alliance of the Catholic church (so called) with the state. Christianity, primitive and pure, gave no countenance to it whatever.

Numerous were the persecutions inflicted on the *Cathari* or *Pure*, and different sects, from Constantine's time to the Reformation; but when Martin Luther arose, and opposed the errors and ambition of the church of Rome, and the sentiments of this good man began to spread, the pope and his clergy joined all their forces to hinder their progress. A general council of the clergy was called; this was the famous council of Trent, which was held for near eighteen successive years, for the purpose of establishing popery in greater splendor, and preventing the Reformation. The friends to the Reformation were anathematized and excommunicated, and the life of Luther was often in danger, though at last he died on the bed of peace. From time to time innumerable schemes were suggested to overthrow the reformed church, and wars were set on foot for the same purpose. The Invincible Armada, as it was vainly called, had the same end in view. The Inquisition, which was established in the twelfth century against the Waldenses, was now more effectually set to work. Terrible persecutions were carried on in various parts of Germany, and even in Bohemia, which continued about thirty years, and the blood of the saints was said to flow like rivers of water. The countries of Poland, Lithuania, and Hungary, were, in a similar manner, deluged with Protestant blood. In

HOLLAND,

and in the Low Countries, for many years the most amazing cruelties were exercised under the merciless and unrelenting hands of the Spaniards, to whom the inhabitants of that part of the world were then in subjection. Father Paul observes, that these Belgic martyrs were fifty thousand; but Grotius and others observe, that there were one hundred thousand who suffered by the hand of the executioner. Herein, however, Satan and his agents failed of their purpose; for, in the issue, great part of the Netherlands shook off the Spanish yoke, and erected themselves into a separate and independent State, which has ever since been considered as one of the principal Protestant countries in the world.

FRANCE.

No country, perhaps, has ever produced more martyrs than this. After many cruelties had been exercised against the Protestants, there was a most violent persecution of them in the year 1572, in the reign of Charles IX. Many of the principal Protestants were invited to Paris under a solemn oath of safety, upon occasion of the marriage of the king of Navarre with the French king's sister. The queen dowager of Navarre, a zealous Protestant, however, was poisoned by a pair of gloves before the marriage was solemnized. Coligni, admiral of France, was basely murdered in his own house, and then thrown out of the window to gratify the malice of the duke of Guise. His head was afterward cut off and sent to the king and queen-mother; and his body, after a thousand indignities offered to it, hung by the feet on a gibbet. After this, the murderers ravaged the whole city of Paris, and butchered in three days above ten thousand lords, gentlemen, presidents, and people of all ranks. A horrible scene of things, says Thuanus, when the very streets and passages resounded with the noise of those that met together for murder and plunder; the groans of those who were dying, and the shrieks of such as were just going to be butchered, were everywhere heard; the bodies of the slain thrown out of the windows; the courts and chambers of the houses filled with them; the dead bodies of others dragged through the streets; their blood running through the channels in such plenty, that torrents seemed to empty themselves in the neighboring river; in a word, an innumerable multitude of men, women with child, maidens, children, were all involved in one common destruction, and the gates and entrances of the king's palace all besmeared with their blood. From the city of Paris the massacre spread throughout the whole kingdom. In the city of Meaux they threw above two hundred into gaol; and after they had ravished and killed a

great number of women, and plundered the houses of the Protestants, they executed their fury on those they had imprisoned; and calling them, one by one, they were killed as Thuanus expresses, like sheep in a market. In Orleans, they murdered above five hundred men, women, and children, and enriched themselves with the spoil. The same cruelties were practised at Angiers, Troyes, Bourges, La Charite, and especially at Lyons, where they inhumanly destroyed above eight hundred Protestants; children hanging on their parents' necks; parents embracing their children; putting ropes about the necks of some, dragging them through the streets, and throwing them, mangled, torn, and half dead, into the river. According to Thuanus, above thirty thousand Protestants were destroyed in this massacre; or, as others affirm, above one hundred thousand. But what aggravates these scenes with still greater wantonness and cruelty, was the manner in which the news was received at Rome. When the letters of the pope's legate were read in the assembly of the cardinals, by which he assured the pope that all was transacted by the express will and command of the king, it was immediately decreed that the pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the see of Rome and the Christian world; and that, on the Monday after, solemn mass should be celebrated in the church of Minerva, at which the pope, Gregory XIII, and cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God for the extermination of the enemies of the truth and church in France. In the evening the cannon of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favor of the Roman church!

But all these persecutions were, however, far exceeded in cruelty by those which took place in the time of Louis XIV. It cannot be pleasant to any man's feelings, who has the least humanity, to recite these dreadful scenes of horror, cruelty, and devastation; but to show what superstition, bigotry, and fanaticism are capable of producing, and for the purpose of holding up the spirit of persecution to contempt, we shall here give as concise a detail as possible. The troopers, soldiers, and dragoons, went into the Protestant's houses, where they marred and defaced their household stuff; broke their looking-glasses and other utensils; threw about their corn and wine; sold what they could not destroy; and thus, in four or five days, the Protestants were stripped of above a million of money. But this was not the worst; they turned the dining-rooms of gentlemen into stables for horses, and treated the owners of the houses where they quartered with the greatest cruelty, lashing them about, not suffering them to eat or drink. When they saw the blood and sweat run down their faces, they sluiced them with water; and, putting over their heads kettle-drums turned upside down, they made a continual din upon them, till these unhappy creatures lost their senses. At Nègreplisse, a town near Montauban, they hung up Isaac Ravin, a Protestant citizen of that place, by his armpits, and tormented him a whole night by tearing off his flesh with pincers. They made a great fire round about a boy, twelve years old, who, with hands and eyes lifted to Heaven, cried out, "My God, help me!" and when they found the youth resolved to die rather than renounce his religion, they snatched him from the fire just as he was on the point of being burnt. In several places the soldiers applied red-hot irons to the hands and feet of men, and the breasts of women. At Nantes, they hung up several women and maids by their feet, and others by their armpits, and thus exposed them to the public view stark naked. They bound mothers that gave suck, to posts, and let their sucking infants lie languishing in their sight for several days and nights, crying and gasping for life. Some they bound before a great fire, and being half roasted, let them go; a punishment worse than death. Amidst a thousand hideous cries, they hung up men and women by the hair, and some by their feet, on hooks in chimneys, and smoked them with wisps of

wet hay till they were suffocated. They tied some under the arms with ropes, and plunged them again and again into wells; they bound others, put them to the torture, and with a funnel filled them with wine till the fumes of it took away their reason, when they made them say they consented to be Catholics. They stripped them naked, and, after a thousand indignities, stuck them with pins and needles from head to foot. If any, to escape these barbarities, endeavored to save themselves by flight, they pursued them into the fields and woods, where they shot at them like wild beasts, and prohibited them from departing the kingdom (a cruelty never practised by Nero or Diocletian) upon pain of confiscation of effects, the galleys, the lash, and perpetual imprisonment. With these scenes of desolation and horror the popish clergy feasted their eyes, and made only matter of laughter and sport of them!

ENGLAND

has also been the seat of much persecution. Though Wickliffe, the first reformer, died peaceably in his bed, yet such was the malice and spirit of persecuting Rome, that his bones were ordered to be dug up, and cast upon a dunghill. The remains of this excellent man were accordingly dug out of the grave, where they had lain undisturbed four-and-forty years. His bones were burnt, and the ashes cast into an adjoining brook.

In the reign of Henry VIII, Bilney, Bayman, and many other reformers were burnt; but when queen Mary came to the throne, the most severe persecutions took place. Hooper and Rogers were burnt in a slow fire. Saunders was cruelly tormented a long time at the stake before he expired. Taylor was put into a barrel of pitch, and fire set to it. Eight illustrious persons, among whom was Ferrar, bishop of St. David's, were sought out, and burnt by the infamous Bonner, in a few days. Sixty-seven persons were this year, A. D. 1555, burnt, amongst whom were the famous Protestants, Bradford, Ridley, Latimer, and Philpot. In the following year, 1556, eighty-five persons were burnt. Women suffered; and one in the flames, which burst her womb, being near her time of delivery, a child fell from her womb into the fire, which being snatched out by some of the observers more humane than the rest, the magistrate ordered the babe to be again thrown into the fire and burnt. Thus even the unborn child was burnt for heresy. O God, what is human nature when left to itself! Alas, dispositions ferocious as infernal then reign and usurp the heart of man!

The queen erected a commission court, which was followed by the destruction of near eighty more. Upon the whole, the number of those who suffered death for the reformed religion in this reign, were no less than two hundred and seventy-seven persons; of whom were five bishops, twenty-one clergymen, eight gentlemen, eighty-four tradesmen, one hundred husbandmen, laborers, and servants, fifty-five women, and four children. Besides these, there were fifty-four more under prosecution, seven of whom were whipped, and sixteen perished in prison.

Nor was the reign of Elizabeth free from this persecuting spirit. If any one refused to consent to the least ceremony in worship, he was cast into prison, where many of the most excellent men in the land perished. Two Protestant Baptists were burnt, and many banished. She also, it is said, put two Brownists to death; and though her whole reign was distinguished for its political prosperity, yet it is evident that she did not understand the rights of conscience; for it is said that more sanguinary laws were made in her reign than in any of her predecessors, and her hands were stained with the blood both of papists and Puritans.

James I succeeded Elizabeth; he published a proclamation, commanding all Protestants to conform strictly, and without any exception, to all the rights and ceremonies of the church of England. Above five hundred clergy were immediately silenced, or degraded, for not complying. Some were excommunicated, and some banished the country. The Dissenters were distressed, censured, and fined in the Star-Chamber. Two persons were burnt for heresy, one at Smithfield, and the other at Litchfield. Worn out with endless vexations, and unceasing persecutions, many retired into Holland, and from thence to America. It is witnessed by a judicious historian, that, in this and some following reigns, twenty-two thousand persons were banished from England by persecution, to America.

In Charles I's time arose the persecuting Laud, who was the occasion of distress to numbers. Dr. Leighton, for writing a book against the hierarchy, was fined ten thousand pounds, perpetual imprisonment, and whipping. He was whipped, and then placed in the pillory; one of his ears cut off; one side of his nose slit; branded on the cheek with a red-hot iron, with the letters S. S.; whipped a second time, and placed in the pillory. A fortnight afterward, his sores being yet uncured, he had the other ear cut off, the other side of his nose slit, and the other cheek branded. He continued in prison till the long parliament set him at

liberty. About four years afterward, William Prynne, a barrister, for a book he wrote against the sports on the Lord's day, was deprived from practising at Lincoln's Inn, degraded from his degree at Oxford, set in the pillory, had his ears cut off, imprisoned for life, and fined five thousand pounds.

Nor were the Presbyterians, when their government came to be established in England, free from the charge of persecution. In 1645 an ordinance was published, subjecting all who preached or wrote against the Presbyterian directory for public worship, to a fine not exceeding fifty pounds; and imprisonment for a year, for the third offence, in using the Episcopal book of common prayer, even in a private family. In the following year the Presbyterians applied to parliament, pressing them to enforce *uniformity* in religion, and to extirpate popery, prelacy, heresy, schism, &c., but their petition was rejected; yet in 1648 the parliament, ruled by them, published an ordinance against heresy, and determined that any person who maintained, published, or defended the following errors, should suffer death. These errors were, 1. Denying the being of a God. 2. Denying his omnipresence, omniscience, &c. 3. Denying the Trinity in any way. 4. Denying that Christ had two natures. 5. Denying the resurrection, the atonement, the Scriptures. In New England, at the same time, persecuting principles were avowed, defended, and acted upon by the Congregationalists. Laws were passed against the Quakers and Baptists, and many of both sects were imprisoned, fined, whipped and banished. Among the latter was the illustrious Roger Williams. Two Quakers were put to death.

In Charles II's reign the act of uniformity passed, by which two thousand clergymen were deprived of their benefices. Then followed the conventicle act, and the Oxford act, under which, it is said, eight thousand persons were imprisoned and reduced to want, and many to the grave. In this reign also, the Quakers were much persecuted, and numbers of them imprisoned.

Thus we see how England has bled under the hands of bigotry and persecution; nor was toleration enjoyed until William III came to the throne, who showed himself a warm friend to the rights of conscience. The accession of the present royal family was auspicious to religious liberty; and as their majesties have always befriended toleration, the spirit of persecution has been long curbed.

IRELAND

has likewise been drenched with the blood of the Protestants, forty or fifty thousand of whom were cruelly murdered in a few days in different parts of the kingdom, in the reign of Charles I. It began on the 23d of October, 1641. Having secured the principal gentlemen, and seized their effects, they murdered the common people in cold blood, forcing many thousands to fly from their houses and settlements naked into the bogs and woods, where they perished with hunger and cold. Some they whipped to death, others they stripped naked and exposed to shame, and then drove them, like herds of swine, to perish in the mountains. Many hundreds were drowned in rivers, some had their throats cut, others were dismembered. With some the execrable villains made themselves sport, trying who could hack the deepest into an Englishman's flesh; wives and young virgins abused in the presence of their nearest relations; nay, they taught their children to strip and kill the children of the English, and dash out their brains against the stones. Thus many thousands were massacred in a few days, without distinction of age, sex, or quality, before they suspected their danger, or had time to provide for their defence.

SCOTLAND, SPAIN, &c.

Besides the above-mentioned persecutions, there have been several others carried on in different parts of the world. Scotland, for many years together, has been the scene of cruelty and bloodshed, till it was delivered by the monarch at the revolution. Spain, Italy, and the valleys of Piedmont, and other places, have been the seats of much persecution. Popery, we see, has had the greatest hand in this mischievous work. It has to answer, also, for the lives of millions of Jews, Mohammedans, and barbarians. When the Moors conquered Spain in the eighth century, they allowed the Christians the free exercise of their religion; but in the fifteenth century, when the Moors were overcome, and Ferdinand subdued the Moriscos, the descendants of the above Moors, many thousands were forced to be baptized, or burnt, massacred, or banished, and their children sold for slaves; besides innumerable Jews, who shared the same cruelties, chiefly by means of the infernal courts of the Inquisition. A worse slaughter, if possible, was made among the natives of Spanish America, where fifteen millions are said to have been sacrificed to the genius of popery in about forty years. It has been computed that fifty millions of Protestants have, at different times, been the victims of the persecutions of the papists, and put to death for their religious opinions. Well, therefore, might the inspired penman say, that at mystic Babylon's destruction "was found in her the blood of prophets, of saints, and of all that were slain upon the earth!" Rev. xviii, 24.—*Religious Encyclopedia*.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 7, 1868.

URIAH SMITH, EDITOR.

VISIT OF BRO. AND SR. WHITE TO MAINE.

THESE servants of God have spent seven weeks' labor in this State. We are satisfied that this visit was needed here very much. It has accomplished that which could not have been done in any other way. It has developed things which we did not know of before, and it has enabled some to see themselves as they never did before.

1. Many of the Sabbath-keepers here had but partially embraced the truth, and stood in doubt of the rest.

2. A few leading spirits went further, and made it their business to find fault and oppose some parts of the message.

3. These things had created a jealous, sectional feeling against our brethren in the West, and the work at Battle Creek. This caused them to look upon those who came from there to labor among them, as designing to rule and dictate them here, and especially did they feel so toward Bro. White. Hence they were ready to cry "Popery," &c., the moment he offered to point out errors and set things in order. Those who ought to have known better were ready to cringe to this feeling, and sympathize with the disaffected ones. Hence, with many, Bro. and Sr. White were received with coldness, and even opposition. The Testimonies had but little effect; the reform was not being adopted to any extent; unruly, unconsecrated men were not being dealt with, and, in some churches, discipline was becoming extremely slack. A very unhealthy state of things existed. For a few months past I had become about discouraged trying to do anything. Last winter and spring the cause moved along here well. Advance steps were taken, and the blessing of God followed. More order and discipline were established, and a healthier state of things was coming on. But this summer and fall they began to fear that they had moved too fast, or that they had gone far enough that way. Again the work stopped, and the blessing of God was withheld.

Thus we were when Bro. and Sr. White came. Sr. W. fearlessly bore her testimonies on different points, and to different individuals. Bro. W. stood by her side and pressed them home where they belonged. Some cried that they were being crushed, others that they were being misused, and others thought that such plain dealing would kill the dear children, who could not see just as we did, and that such work would ruin the cause generally. Poor souls! It is a wonder how the cause has stood so long without their help! It was a mistake that the burden of this work, from the beginning, was not laid on these dear, tender-hearted, careful souls! But, doubtless, they have come in just in time to save the cause from utter ruin! But what is the chief trouble with Bro. and Sr. White? Oh! instead of coaxing, smoothing over things, and crippling to fault-finders, they sharply reprove, and rebuked them. Here is the trouble. He is accused of having a hard, harsh, crushing spirit. But during their visit here I have had an excellent opportunity to see and know about this, and why the accusation is made. Sr. W. would have a testimony for certain persons. For this testimony to do them any good it was necessary that the ones reprov'd should see that they needed it; that they should not be allowed to evade its force, but should humble themselves and make a suitable confession. This is what those who are reprov'd are seldom ready to do. They will say, "I receive the testimony," and then begin to explain it away, justify themselves, say that they did what they did honestly, and a thousand other evasions, so that the testimony has no effect. Now it needs some one to expose these evasions and set the testimony home, so that it will be felt. Soft, smooth, flattering words will not do this. It needs some one, as Paul told Timothy, to "rebuke them sharply," Tit. i, 13.

This office has been laid on Bro. W., and a very important and necessary office it is. Now, does it follow that a man has a hard spirit, and lacks meekness and charity because he is pointed and sharp in reprov'ing the guilty? Not at all. Else Christ, Paul, Peter and others were in this fault. Hear Christ as he often reprov'd the sinners of his days: "Woe unto you Scribes, Pharisees, hypocrites." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Hear Paul's advice to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort, &c. He was not only to reprove, which our tender friends now think is so hard, but he was also to rebuke. This means pretty sharp dealing. Again, "Them that sin, rebuke before all, that others also may fear." 1 Tim. v, 20. "Wherefore rebuke them sharply, that they may be sound in the faith." Tit. i, 13. See Peter rebuking Ananias and Sapphira; see Paul rebuking Elymas: "O full of all subtilty and all mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts xiii, 10. To the unruly Corinthians, Paul wrote, "What will ye, shall I come unto you with a rod, or in love, and in the spirit of meekness?" 1 Cor. iv, 21. Again, "Therefore I write these things being absent, lest being present, I should use sharpness, according to the power which the Lord hath given me, to edification, and not to destruction." 2 Cor. xiii, 10. Did then the apostle Paul talk so? What! a mistake of whom the Lord has said, "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves," 2 Tim. ii, 24, 25,—shall he use the rod, reprove, rebuke, and that sharply? Even so has God directed.

This our friends in Maine have entirely forgotten. A man who is so tender and loving as to never reprove nor rebuke any is a dear, blessed, good soul, a very meek man, and the best Christian in the world.

Now this is all a deception of the Devil, as may be seen by the above testimonies.

Another thing has been impressed on my mind: An entire lack of honor or respect for the servants of God whom he has placed in the work. The brethren seem to feel perfectly free to find fault with them, talk hard about them, distrust them, and insinuate against them. When they find that there was no ground for all this, they do not feel that they have sinned at all, or displeased God. But if these are the servants of the living God, then all their hard speeches against them are exceedingly wicked, and must be repented of.

Concerning even local elders it is written thus: "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." "Against an elder receive not an accusation but before two or three witnesses." 1 Tim. v, 17, 19. To the Thessalonians, Paul wrote: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake." 1 Thess. v, 12, 13.

They have no idea of having any one over them, either in the Lord or any other way. Again Paul commands: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Heb. xiii, 17.

The ambassadors of Christ have some authority and some honor. It is no small thing to despise, slander, and misuse them when doing the work of God. With regard to this, Christ said, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth Him that sent me." Luke x, 16. Some act as though Jesus had never said these words, and as though it was no sin to hurt, and wound, and grieve his servants. Such had better take heed to their lawless ways.

When they learn here that correction and reproof are necessary to keep the church pure and separate from sins, then they will see things in a different light. I am glad that I can report that this is beginning to take place. In our Monthly Meeting at Cornville, Dec. 14 and 15, most of those who had said the most, and who had felt the most opposition to Bro. and Sr.

White, there made hearty confessions of their wrong course. They confessed that they had misused these servants of God, that they had been unbelieving; that they had been ungrateful for the labor and means which had been sent them from the West, that they were sorry for it, and that they were resolved to do differently in the future.

And now, after finishing our meeting with the church at Athens, I do not know of an individual in the State, who has been reprov'd by Bro. and Sr. White, but what acknowledges that it was right, and that their prejudice against them is all removed, and that they have no fault to find with their course.

This gives me strong hope for the cause here in the future. The trimming and pruning which has been going on here for the past few weeks was absolutely necessary to save the cause from ruin. I, with many others, thank God that it has been done; and we are grateful to those who have done it. I now see as I never have before the need of the gifts which God has placed in the church. I feel fully satisfied that while we oppose, or reject, or even neglect the use of these gifts, we cannot be strong in the truth, nor have the blessing of God.

Athens, Me., Dec. 23, 1867.

Having heard the above read, I can heartily endorse it.

J. B. GOODRICH.

REPORT FROM IOWA.

THE last report from this State reached to the Convocation Meeting. At the close of that excellent meeting I returned home with those who attended from Waukon to see to some home duties which had been neglected on account of my absence, and for the purpose of preparing for the comfort of my family before winter set in.

On my way home I stayed over the Sabbath with the few who came out at Fayette, trying to strengthen the things that remained there of our labors in the tent the past summer. I trust a few will hold on, and that our labor will not be lost. If we prize the worth of souls at their true value, we shall not esteem the labors of a few weeks or even months thrown away by any means, if but a few do embrace the truth. The salvation of one soul in the kingdom of God to enjoy the bliss of the redeemed, after ages upon ages have rolled away, will seem when we realize its true value of vastly more consequence than all of the wealth of this poor dying world. Why then should we be discouraged if but few do embrace the truth after hearing it presented. It is just as glorious to those who do embrace it, as it would be if thousands were eagerly receiving it.

After returning home and laboring diligently with my hands for a few weeks, and meeting with the church and trying to strengthen them upon the Sabbath, several of us paid a visit to Bro. Pierce's family and others from Vermont who had moved to Minnesota, some eighty miles from Waukon. I was glad to form the acquaintance of this aged servant of God who has long been bearing burdens in the cause of present truth. The rest of the party had formerly been intimate in the East.

We spent the few days we were enabled to stay very pleasantly, and we trust profitably, and we trust Bro. Pierce will find it in the path of duty to labor the coming winter in this State, where the climate will be more congenial to his health, and where his help will be highly prized and greatly needed. His experience will fit him for the labor in this part of the field. And as we understand from him, owing to the excessive cold of the northern winters and the feebleness of advanced years, he will not feel able to labor in Minnesota during the winter, and as the cause is one, and we need help here, we hope we may have the satisfaction of enjoying his society and instruction in Iowa for a few months at least.

Before returning from Minnesota I visited Fayette again which is forty miles from Waukon. Found the enemy of God's law had sent one of his agents to turn away the minds of some who had stepped out upon the truth. But we trust he has not accomplished his purpose, and that those shaken, after giving the subject

careful review, will feel stronger than ever in the truth.

I again returned home to labor with my hands, preparing to leave as soon as possible. I stayed at home some over two months in all. Perhaps some will wonder what detained me so long when there was such a scarcity of labor in the State, and when there were so many desiring help. But considering that I was unexpectedly called away last summer with no time to prepare, and without letting out my farm, perhaps my stay under the circumstances was not more than might be expected. I trust my help in the church at home was not wholly lost. We had some most excellent meetings, when nearly all felt melted down before the Lord, and almost all seemed more determined to press on to Mount Zion. There are a goodly number in that church who feel like giving all for the kingdom, and who intend to walk in all the light they receive, while some seem to feel in a measure careless and indifferent. May God help them to arouse before it is too late. God is in earnest with us as a people. The light given to us cannot be treated as a matter of indifference and we stand just as well spiritually. Some wonder why they feel so stupid, so sleepy, so careless. If they would carefully look back over their past course, and would examine themselves closely as the case deserves, they would be apt to find where light had been given to which they had given no attention, and which they have wholly or partially disregarded. The statement of our Saviour, John xii, 34, Walk in the light while ye have the light, lest darkness come upon you, is just as important as it was when given, and cannot be disregarded without peril to our own souls. God does not take the pains to bestow light upon us through the agencies he has established, whether by his Holy Word or by the testimonies of his Spirit, which it will be safe for us to treat as of no importance. He does nothing without a cause, and if there is a cause for his bestowing light on a certain point, we may be sure we cannot stand just as well with him after we have heard it and do not act with reference to it. Yes, God is in earnest with us. And all can see who will, that those who move out promptly upon the light as it comes, have the most of his Spirit, and the most strength to go forward.

Dec. 12th, I left home on my tour through the State, expecting to be absent through the winter. Stopped at Fayette, Sabbath and Sunday, Dec. 14 and 15. Gave four discourses. We held meetings in a private house, so but few came out, but there seems to be an interest to hear. Hereafter it is hoped we can have the school-house which is just being finished, and then it is expected more will attend, and we hope in the future there will be enough interest to warrant further protracted labor. All those who really took their stand with us still attend and hold on.

Sabbath and Sunday, Dec. 21 and 22, met with the little few at Laporte City. Difficulties existed in their midst which were a hinderance to the interest of the meeting. It is hard to accomplish much in a church where the members are not united in feeling or sentiment. But we trust some good at least was accomplished by the meeting. The enemy truly works in every way to bring in confusion. We need to be constantly on our guard lest we give him an opening. The meek and lowly spirit which the Saviour possessed is the best protective against church trials. How sweet would be our union in the church of Christ if all had this spirit. No doubt the prophet saw this when looking down the stream of time, he saw the last church and said, "Seek meekness, seek righteousness, and it may be ye shall be hid in the day of the Lord's fierce anger." Zeph. ii, 3. I am satisfied this is the great antidote for those perplexing, saddening church trials which have been such a burden among us, and which has worn out some of the noblest spirits who have ever preached the truth and who now sleep in the dust. I have no recollection of a single church trial but the lack of this grace could be plainly seen in one or both parties. Self justification, envy, jealousy, a desire for pre-eminence, in short, a lack of humility is the root from whence all these troubles arise. May God help us to heed the words of the prophet, "Seek meekness."

GEO. I. BUTLER.

AN ITEM OF EXPERIENCE.

HAVING through the goodness and mercy of the Lord obtained an experience within the past few months, such as I have long been praying for, I will, for the first time, say a few words to you, through the Review, for your encouragement, hoping I may, by telling how good the Lord has been to me, encourage others to press on, until they find Jesus precious, and rejoice in view of his soon coming.

I have for the past twelve years been a believer in the present truth, and watched with interest its progress. For many years I have lived on the hope, that the time would soon come when the third angel's message would forget its weakness, go forth with more power, and swell into a mighty proclamation.

Many have been the sad hours I have spent in silence over the course of some who have gone into the field of action, and have stood and battled for the right for a season, but when the battle went hard, have gone over to the enemy, and turned their efforts against the onward march of present truth.

While watching thus, and not seeing more advancement made, I have sometimes suffered doubts to press me down; and have questioned whether we were not mistaken after all, and whether we should ever see our fondly-cherished hopes of triumph fulfilled.

For the past four or five years I have been standing in the above position, between hope and fear, until a few months since, when Bro. and Sr. White were here on their way to Wisconsin and Iowa.

As they bore a pointed testimony for the church in this place, in the Spirit, and with the power of the Lord, I felt deeply the need of being converted anew to the Lord. While thus convicted and shown my condition, I resolved to seek the Lord with all my heart. By way of confession I tried to find my way back to my Father's house.

When I came to the above decision, and went to work in the strength of the Lord to carry it out, I soon found the Lord waiting to receive me, and even welcome the wanderer back. I thank the Lord with all my heart for his goodness to me. I trust I may never wander away from the Good Shepherd again, but hereafter live where I can daily hear his voice, directing me in the way of eternal life.

I have not obtained such a blessing before for many years. I feel now the most like a young convert that I have since my first conversion when a youth of seventeen. I look on the past with deep sorrow. I feel that my life for the past five or six years has been any thing but what it should have been. And while I have felt indifferent in the cause of present truth, and have thought my influence did not tell for nor against the truth, I see now that I was truly blind and did not know it.

I mourn over my lack of consecration in this cause of the Lord, and am now resolved to consecrate myself to this work as never before. This is one reason why I write these lines for the Review. I have often been encouraged by the experience of others who have written for the paper, and have often thought I would like to say a few words to its readers; but through a feeling of timidity, knowing how much better many others could write, both for the comfort and edification of the saints, I have kept silent. But thinking many who read these lines, may have felt much the same, I write for the encouragement of such, that they may also obtain a living experience in these things, and that some pilgrim may be encouraged on his journey home.

Feeling that the Lord is ready to bless his repenting children, allow me to offer a word of exhortation. There are a great many who read the Review who have been looking for the coming of Jesus for many years; and because he has not come ere this, many have in a measure lost their interest in the work, and too many have grown cold, and become conformed to the world. Now I believe Jesus is calling upon us to "anoint our eyes that we may see." I think there never was a time when the Laodicean message applied to us as a people more justly than now. And if we will listen to our heavenly counsel, we may be led out of the condition we are in, and be led by Jesus where his presence will go with us, and his

power attend us, as in former days, and even much more abundantly.

Never in my experience in the present truth have I felt so solemn as now. Never have I so felt that we must be terribly in earnest in this work or be left behind; and while these convictions fasten themselves upon my mind, I believe the Lord is calling upon us to arise, and the object of this stirring appeal to the Laodiceans is to "awake his slumbering people," and lead them to get ready for the events which are just upon us.

I believe the Lord is calling upon us to put away all our idols, open the door of our hearts and let Jesus come in and take possession full and entire. "Then he will sup with us and we with him."

We ought to humble ourselves so that the Lord can trust us with his Spirit, and so that we can have the converting power of the truth with us as a people. I believe we are very near the time when the latter rain will be poured out upon the Lord's people; and I believe it will depend in a great measure upon the use we make of present opportunities whether we share in that blessing or not. If we seek the Lord now, to-day, with all our hearts, we may even now share in a few drops of the "refreshing which is coming from the presence of the Lord."

I am encouraged to believe this because I find the Lord so good and ready to forgive, and meet his repenting people with a blessing, notwithstanding we have wandered so far from him, and have become almost like the world around us. I do not say all have; but I, for one, have. I have been conformed to the world, and cared too much what this or that one would say of me; but now I can say, Let me have the goodwill and approbation of Heaven, and the presence of Jesus daily, and I will go on my way rejoicing.

A. GRAHAM.

Health Institute, Dec. 31, 1867.

RHUBARB WINE.

QUESTION. Should a Sabbath-keeper raise rhubarb plants to make wine?

ANSWER. I think not. I will offer a few reasons now on my mind.

1. Wine cannot be made from the pie-plant. Wine is made from grapes, and nothing else. Drinks more or less intoxicating, may be made from every succulent plant and fruit, but the juices of apples, currants, corn-stalks, pie-plants, &c., do not make wine. It is a deception to palm them off as wine.

2. The Agricultural papers of the United States are all, and always favorably disposed toward every invention and improvement for the benefit of agriculturists; and they, without exception so far as I have been able to learn, denounce this rhubarb wine as an imposition.

3. The "Farmers' Club," of New York, one of the best sources of agricultural information in the country, has always spoken against it in the most emphatic terms.

4. It has been clearly decided that the acid of the pie-plant is not healthful, and the plant should not be used to a great extent. A drink made from the juice is injurious, and not beneficial, as speculators have often asserted.

5. Notwithstanding this so-called wine can be made in abundance at a very trifling cost, it cannot be found for sale in the house of any respectable wine dealer: they will not risk the reputation of their houses by keeping it. Hence, to raise it for profit is a great risk.

6. They who raise anything whatever for the purpose of making wine, are increasing the facilities for drunkenness. Wine-drinking tends to drunkenness, and excessive wine-drinking is itself one of the worst forms of drunkenness. Louis Philippe said, "The drunkenness of France is on wine;" and if it does not so soon lead to beastly intoxication as whiskey, brandy, and such, it is even worse in some respects. It inflames the passions and has a special tendency to licentiousness. The French, who are a wine-drinking people, are an illustration of the force of such a tendency.

At another time I will notice as connected with this, two great evils which are overspreading the land, from which even professors of religion are not exempt.

J. H. WAGGONER.

Bowersville, O., Dec. 28, 1867.

OVERCOME AND LIVE.

CONFESS your faults, and for each other pray;
The slanderous tongue, oh! be it far away;
That tameless thing which sets the world on fire,
And rouses all the angry passion's ire.

Where this is god, our God can ne'er abide,
Nor where there's lightness, selfishness, or pride;
His dwelling's with the meek and low of heart,
And for himself he'll set all these apart.

Who would not thus be honored of the Lord,
And have from him a large and rich reward?
Who would not be with saints and angels blest,
And have in Heaven at last eternal rest?

Live for it, then; all God's commandments keep,
Although the way be through afflictions deep.
Cast all your care on Him who cares for you,
And he will lead and guide you safely through.

And when you reach fair Canaan's blissful shore,
When sin and suffering are forever o'er,
You'll find the city glorious to behold,
Christ is its light, its streets all paved with gold.

You'll by the King of kings be welcomed there,
Where tuned to praise is every sigh and prayer.
No blight to mar, no tear to dim the sight;
And to the tree of life you'll have a right.

You'll meet dead loved ones long since fallen asleep,
All deathless raised from their lone caverns deep;
Together there you'll sing, We're saved by grace,
And brought by Jesus to this glorious place.

No farewell partings, no sad word adieu,
Your home forever in the earth made new.
Oh! bliss which mortal tongue can ne'er express,
To be with Jesus, robed in righteousness.

Glory and honor will to Him be given,
Who's purchased for us peace and rest in Heaven.
Who bore our sins, and by whose stripes we're healed,
And to eternal life and glory sealed.

With glory, hallelujah, Heaven will ring,
In honor to the Lord our sovereign King.
Each will his note the highest strive to raise,
To give to Jesus honor, glory, praise.

REBEKAH SMITH.

South Boston, Mass., Nov. 7, 1867.

PUT ON THE ARMOR.

"Put on the whole armor of God." Why? "That ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness, or (wicked spirits,) in high places."

This is a fearful host, truly, and none of them flesh and blood. Some think that to deny themselves and take up their cross daily, is fighting this battle; but this is only a part of the armor, or getting into fighting order. It is a great thing to have on the whole armor of God; but every saint should have it on, today. This is not something to reach at the end of the conflict, but for actual service in the warfare.

We are plainly told that there is great danger from this host of experienced, though evil, warriors. We are also told of a mode of warfare that is successful against them, and a kind of armor that is invulnerable. Verses 14-17, and Bunyan adds the 18th, describes the armor. Please read them, for they really portray an admirable character. And Paul seemed to think that the brethren were able to put it on, and were not safe unless they did. There is a large class among us, I mean here in Springfield, that do not believe in any Devil; but those that believe there is, and do not understand any effectual mode of resisting him, are just about as bad off. Few have ever brought their minds or wills into direct opposition to Satan. They always speak and think of him as the third person, when he should be the second person, spoken to. Christ spake directly to him, and brought the truth to bear against the sophistry of that wily foe. He also commanded him to get behind him, which every armored saint has power to do. "Resist the Devil, and he will flee from you." James iv, 7. Martin Luther talked to this enemy as though he believed that he did exist. But it is evident that very few appreciate yet what Satan can do, and is doing, and the power there is in the church to resist him. But soon if we

continue ignorant of his devices we are lost. We have entered the time when he is represented as having great wrath, knowing that his time is short. New modes of his warfare we are daily witnessing. He generally uses man as his agent, but undoubtedly there are subtle influences that he brings to bear oftentimes upon the innocent, that result in death. In old times he made people maniacs and sick, bended people double almost, tore the children, and think you he is doing less now? Perhaps he thinks the doctors do that fast enough now. We may be sure if the Lord did not curtail his power, from time to time, we should fare no better than Job.

But we should not be ignorant of his devices, nor of our power over him. The old Methodists used to sing,

"The Devil hates the Methodists,
Because they preach up holiness."

I have no doubt but he hates the advocates of holiness, but is more incensed against those that live it. It is evident that he hates God, his law, and the remnant that keep the commandments of God. For this he stirs up a power to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ. The word says, "There is that prolongeth his life in his wickedness." Undoubtedly when Satan sees some one that can torment or mislead God's people, he brings things so to bear on them that their lives are also prolonged. Watts says,

"He worries whom he can't devour,
With a malicious art."

These reflections came into my mind while I was observing how the advocates of error prospered in getting fables before the people; but truth goes like its Master, without the camp, bearing the reproach. If an effort is made to get the truth before the mind, it seems as though all the hosts of darkness were arrayed against the move. If one is inquiring the right way, Satan will send ten to talk to them where one can find a chance to give a "Thus saith the Lord." And Satan is pushing men into every excess, that he may destroy them, soul and body.

"The poisoning of the tyrant king,
Broods o'er his subjects still;
And many a sparkling eye grows dim,
Beneath its icy chill."

But there is light in the track of truth, and nowhere else. Those that are in it, find a timely warning and abundance of instruction on the reforms in eating, drinking, dressing, &c. May we, dear children, be able to successfully resist this mighty host of wicked spirits, conquer self, die to sin, live to God, and bear much fruit, is my earnest prayer.

V. N. CUDWORTH.

Springfield, Mass.

THE ENEMY THWARTED.

We have lately witnessed two successive victories on the Lord's side. The battle-fields were the churches of Pilot Grove and Mt. Pleasant. The enemy had been at work for some time and had gained quite a foothold. He had so stirred the hearts of some of the members, at each place, with jealousy, envy, and evil surmisings against their leaders, that it could no longer be kept quiet, and resulted in church trials. Coldness, formality and a lack of brotherly love existed among those subject to Satan, consequently division in the churches. They had harbored ill feelings which had found a lodgment in their breasts, at the suggestion of the Devil, and they were not satisfied until they had poisoned other minds who were brought into the same bondage. Being self-deceived they could not see the dreadful influence which they cast against the cause of truth they professed to love. They looked upon the faults of others, and never thought that they themselves might be in the wrong. During the investigations, that which seemed to be wrong in their sight, was brought to light, and that which was not made clear by explanations, was humbly confessed. Thus those dear servants of the Lord stood in the clear light before their brethren and sisters.

The spirit of the Lord began to work, when each turned to look upon themselves, and examine their own hearts; their burden was then to seek meekness and true humility. Those wrong feelings which had so

long been covered up and harbored were brought to light and heartily confessed by those who had been bound by the power of the enemy. Some were made entirely free by their humble confessions and asking the forgiveness of those whom they had wronged. Others were brought to see themselves, and to some extent their wrongs, who have a great work to do yet. May the Lord help them.

Now, instead of coldness and distant feelings toward each other, they began to press together, and ask the prayers of those in whom they previously had no confidence.

Evil angels were driven back by the power of God, and the sweet, melting Spirit was felt, and reigned in their stead; each heart was softened, and confidence restored. One burden after another was lifted from the heads of those servants of the Lord whom he has chosen to lead those bands of disciples, until they were entirely free.

Our hearts were made to rejoice as we saw these dear brethren and sisters begin to humble themselves and press together, confess their faults and ask each others' forgiveness. Union and love were again restored. Hearts which had long been separated were again united, for which, to God be all the praise.

Thus, by suffering the enemy to get in among them, two of our largest and strongest churches in the State have passed through very severe conflicts. We have penned this that other churches may take advantage of their experience, and like them be guarded in the future. The Devil is not dead, neither is he sleeping. He is on the alert, watching the people of God to take advantage of them, and to get the ascendancy over them. He knows that his time is short, and if he can get confusion and anarchy into their ranks, he has gained his object.

It becomes us then, dear brethren and sisters, as disciples of our Lord and Saviour, to be clothed upon with the whole armor of God, press together, and present a bold front to the enemy, that he may not get in and mar our peace with God. Paul exhorts us to "let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. xii, 9, 10.

"My little children, let us not love in word, neither in tongue; but in deed and in truth, and hereby we know that we are of the truth; and shall assure our hearts before him." 1 John iii, 18, 19.

"In the world a thousand snares
Lie to take us unawares;
Satan with malicious art,
Watches each unguarded heart;
But from Satan's malice free,
Saints will soon victorious be;
Soon the joyful news will come,
Child, your Father calls—Come home."

R. M. KILGORE.

Washington, Iowa.

Private Prayer.

THERE is need of public prayer. We should meet with the congregation and offer our united requests to God.

There is need of social prayer. It is difficult to see how one who neglects the prayer-meeting can make progress in religion. The prayer-meeting enables one to carry the spirit of the Sabbath through the week.

Besides these, there is need of private prayer. There are confessions that must be whispered in the ear of God. The man who can stand up before his fellow-man and say, in regard to the requisitions of the law of justice and honor, "All these have I kept," has confessions which can be made only when he has entered into his closet and shut the door. There are requests that can be made only at a private interview. Hence the necessity for private prayer.

Every Christian knows that he has avoided sin in proportion as he has practiced secret prayer. Every one knows that when he has neglected private prayer, his life has been a form. There is no such thing as leading a Christian life, as walking with God, without regular habits of private prayer.—S. S. Times.

As the nettle does not sting when stoutly grasped, so the petty vexations of life, met with determination, lose their power to annoy.

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 as the Conference or Social Meeting does in the worship of God. Each often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Bro. Hebner.

BRO. SMITH: My heart swells with gratitude to God for his goodness to me in showing me the truth of the third angel's message, the last proclamation that the world will ever receive. But how saddening to see such carelessness manifested by the people, even those who profess to be the followers of the meek Saviour. It is true that we are living in perilous times, when iniquity abounds, and the love of many is waxing cold.

God is surely sending his judgments abroad in the land, and shall not his people learn wisdom? Shall we not brighten our armor, dear brethren and sisters, and relinquish our hold upon earthly things, and lay aside every weight, and the sin that doth so easily beset us, and run with patience the race set before us, looking to Jesus, the author and the finisher of our faith?

I am still striving to be an overcomer and go through to the end with the tried people of God. It is only by constant prayer and watching that we can overcome our evil ways. I know that our Father has promised to help in time of need. I know he has helped me to overcome much that is sinful in his sight, and hurtful to my health. I feel like a stranger and pilgrim on the earth, having no continuing city, but I seek one to come, whose builder and maker is God.

The Review is a welcome messenger to me. It comes laden with the truth. I prize it much, especially the Sermon Department. It is all the preaching I have. I also love the Conference Department; for it often brings brethren and sisters fresh to mind with whom I have taken sweet counsel. My prayer is that I may stand at last with God's dear people in the earth made new. Thank God for the light of present truth! Your unworthy brother seeking for a home in Heaven.

JOSIAH HEBNER.

St. Clair Co., Mich.

From Bro. Hersum.

DEAR BRN. AND SISTERS: It has been two years since I commenced to keep the Sabbath, and I can say of a truth that my "delight is in the law of the Lord." Although I have not had the privilege of meeting with the brethren and sisters but three times since I commenced to keep the Sabbath, yet I am determined, by the grace of God, never to give up. I believe the time is not far distant when the people of God will meet, never to part. My prayer is, that I may be an overcomer, and be permitted to stand on Mount Zion when Christ comes to call the ransomed ones home. Those that are permitted to enter the kingdom must be a pure people. They must be cleansed from all filthiness of the flesh and spirit. We cannot enter the kingdom with all our evil habits, such as using tobacco, tea, coffee, &c. These must all be laid aside, for we cannot be a pure people and use such articles. I must have a right to the tree of life, and enter in through the gates into the city. Yours in hope,

SAMUEL J. HERSUM.

W. Hampstead, N. H.

From Sister Stiles.

BRO. SMITH: Although I read the paper to my parents, and can have theirs when I want it, I do not feel satisfied any more than if I were to depend on some one else for a Bible to read. I must have it all my own, to send to absent friends, or to re-peruse, that my heart may receive a new baptism of love as it does every time I read the letters and exhortations from the brethren and sisters. How highly do I appreciate it, and how deeply do I feel its holy, sanctifying influence. Thank God for the Publishing Association. It feeds us with the bread of life, shows us our faults, tells us how to correct and overcome them, exhorts and en-

treates us to faithfulness, and warns us of the speedy execution of God's wrath on the children of disobedience. But let us not for a moment forget that we must all have for ourselves a living experience in the things of God; that the consecration of this brother, or that sister, will no further benefit us than it causes us to examine well our own hearts and ascertain, as far as possible, how high we stand in the favor of the Lord.

Another year is sealed in eternity, and by a merciful God are we permitted to enter upon 1868. I do most earnestly desire on this New Year, which may be the last my eyes will ever see, to covenant anew with my Maker for stronger determination to forget the things which are behind, to press forward and gird myself anew for the conflict, devoting every energy of my being to securing my own soul's salvation, and that of others, and of glorifying God in my body and spirit, giving him all praise and honor that he has kept me and mine in the past years, and now gives me an opportunity, just before probation closes, of accepting Jesus' offered mercy, and purifying myself for his coming.

But oh! when the subtle enemy slyly throws his dark mantle like a pall about me, so imperceptibly that the first warning is to find myself withdrawing from God and his people, how dreadful is the awakening; and how do I long to grasp every cross, that circumstances will permit, and everything that will bring me nearer to Jesus. The heaviest cross seems as feathers compared with an encounter with the Devil. Oh! for a closer walk with God, that I may hide under his wing where nothing satanic can ever come.

How long must we stay in this dark world? Not much longer; for Jesus is pitiful and full of tender mercies, and a quick work will he make on the earth. Pray for me, dear brethren and sisters; for I deeply feel the need of your prayers, that I may be a humble lamb in Christ's fold, that when the Chief Shepherd shall appear, I may be gathered with you all and receive a crown of glory that fadeth not away.

I would say if any messenger could come here, that the cars now run to this place, and my husband has a hall which would be open for meetings.

M. P. STILES

Cedar Springs, Mich.

From Sister Coon.

DEAR BRN. AND SISTERS: I thank God that I have been permitted to hear the "third angel's message," and the glorious truth connected with it. It is nearly a year since we commenced keeping the Sabbath. I rejoice that we have been led to see the necessity of keeping sacred God's holy day, that he in his infinite goodness "made for man." May we all be very careful to keep holy the Sabbath day!

The health reform has been a great blessing to me; but I need to learn much more about this, and other important items of present truth. May success attend the labors of those who bear the third angel's message, is my earnest prayer.

OLIVE COON.

SISTER M. A. METZAR writes from McKean Co., Pa.: Although I am a stranger to you all, yet I feel that it is my duty to tell you how much God has done for me. I know that we each have a cross to bear and a soul to save; and if we sit idly and fold our hands while our more worthy friends are striving, I fear we shall come far short of the salvation we so much desire.

Although I have but lately started out in this great and glorious cause, I have no desire to turn back. It is now eight months since my companion and myself commenced keeping the Sabbath together; and I can truly say that we have enjoyed many precious moments since that time.

We live in a very lonely, desolate place, and do not enjoy the privileges that some of you are permitted to enjoy; yet we have the Review for our preacher and our guide. Oh! that I could cheer some lone one, as others have cheered me, through the paper.

There are four Sabbath-keepers besides ourselves, that live five miles from us, but on account of my poor health, we do not meet together very often. How I should rejoice to have Sabbath-keeping neighbors, but

there is so much prejudice existing here, that all we can hear are the scoffs and fears of the worldling. But my prayer is to God to give us strength to overcome and bear our persecutions, as our dear Redeemer bore them, who was persecuted for us.

We are trying to live up to the Health Reform as far as our circumstances will permit. We have not had much light on the subject as yet, as we have not had the means to procure books and papers as we would like. I believe that time is fast closing, and soon the place that knows us now, shall know us no more. Oh! that we each may be prepared to meet that great change. Brethren and sisters, pray for us, that we may ever be found faithful, doing our duty, so that we may receive a crown of righteousness at last.

SISTER C. RICE writes from Folsomdale, N. Y.: It is the holy Sabbath. I have been reading Bro. Loughborough's sermon in the Review, and found a response in my heart to everything there written. The many things we should not forget called out my heart in thankfulness to God; for, isolated as I am from dear brethren and sisters, I have all these things to remember and meditate upon, and be thankful for. I could but go on my knees before God in thankfulness while reading the sermon. I am thankful that we can have a sermon every Sabbath to read; and when I think of those who write and labor and sacrifice for the cause of God, I feel almost discouraged, for what can I do? I am getting old, somewhat infirm, and have but little means wherewith to promote the cause I love. But the Lord knoweth my heart, and if he see best for me to have more of this world's goods, he could easily give them. I fear I should be an unfaithful steward. I know the best and most efficient way to promote the cause is to walk in the truth and live out its holy precepts. I can say that of late I feel new desires and new resolutions to watch and pray more, and strive to get nearer to God, that I may yet be an overcomer indeed, and with the remnant gain Mount Zion. May our Heavenly Father raise up his servants that are now feeble in health, call new laborers into the field, and send out his light and his truth through the length and breadth of our land, shall be my earnest prayer.

BRO. J. W. WOLFE writes from Ohio: I love the instructions, admonitions, and cheering testimonies that come to us weekly through the Review; and I would say to those that have taken the responsibility of writing for the various departments of the papers, to go on, and enjoy the blessing of God. And I believe there are many more, if they would carry out their convictions of duty in this respect, who might make themselves useful in writing for the edification of the brethren, and for the advancement of the cause of God.

I have been led seriously to consider, since reading testimonies No. 12 and 13, my past unfaithfulness to God, my duty in the cause of truth, and the awful condition of modern Israel, being compared with that of ancient Israel, of whom but two were permitted to go over and possess the land of promise. We should not be cast down by reading those pointed testimonies for us, but be moved to diligence in the service of God, and be zealous and repent of all our unfaithfulness in the past, that we may avert the pending judgments of God upon us, as did the ancient Ninevites. As that is an example recorded, perhaps for our encouragement, let us put away all the idols that have kept Jesus from having full possession of our hearts, and honor God by keeping all his commandments. And as he has been so good to us as to give us a sense of our condition before him, let us not despise those faithful reproofs, but love them and rejoice in them.

Let us as a people who desire to be God's "peculiar people," and have been praying for light to guide us in holiness, rejoice in that light, whether it comes by way of reproof, or any other manner in which God, in his mercy, may see fit to send it to us. As God is being faithful to us, let us all prove faithful to him, that we may enjoy his approving smiles while here, and be permitted to enjoy the glories of the purified earth, which will soon be the reward of the faithful.

ZEAL without knowledge is fire without light.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 7, 1868.

A CATALOGUE OF SIGNS.—The last N. Y. Tribune, speaking of the death of Mr. Hamilton, M. C. from Ohio, by a railroad accident, says:

The sad death of Mr. Hamilton, Member of Congress from Ohio, adds another item to the flood—we may say the deluge—of crime and accident with which our columns have for days past been overburdened. The telegraph wires bend under their weight of woe; the old earth quivers with throbs of agony from the center to the pole; cities are shaken down, countries are engulfed, fair domains are overflowed with red-hot lava; wife is arrayed against husband, mother against child, son against father; a hecatomb is sacrificed on one railway, half as many on another, and on still another the width of a hair stands between a thousand and sudden death. In social life, our newspapers are smothered all over with reports of divorce and separation trials, of infidelity and disgrace, of gigantic crimes undertaken, half accomplished or completed. What shall be the end of these things?

The inquiry with which the Tribune closes this remarkable paragraph, was answered more than 1800 years ago: "As it was in the days of Noah, so shall it be also in the days of the Son of Man." Luke xvii, 26. In the days of Noah, the earth was filled with violence. Gen. vi, 11. "Likewise also as it was in the days of Lot," who was vexed with the filthy lives and conversation of the wicked around him, 2 Pet. ii, 6, 7, "Even thus shall it be in the day when the Son of Man shall be revealed."

OVERSHOT THE MARK.—The following paragraph appeared in the N. Y. Tribune of Dec. 25, 1867.

"A telegraphic dispatch the other day came from London to Washington in nine and a half minutes. Suppose it to have kept on around the world, the circuit would have been made within an hour. What said Shakespeare? 'I'll put a girdle round the earth in forty minutes.' If the dispatch referred to above had started from London at one minute past eleven on Dec. 20, it would have gone around the globe and arrived at its starting point by fifty-eight minutes past eleven Dec. 19—apparently making the girdle of the earth nearly twenty-four hours before it started. Canst thou send the lightnings, that they may go and say unto thee, Here we are?"

By carrying the dispatch around to its starting point, the reader will see upon a moment's thought, that the Tribune has carried it too far; for the time of its arrival would there be marked by the same clock that gave the time of its departure, and that would certainly mark the time as fifty-seven minutes later, not twenty-three hours earlier. The dispatch would gain time only till it reached the point, wherever that is, where the day begins, and to that point only would the reasoning of the Tribune apply. The transmission of a message from London to Washington in nine and a half minutes, is a telegraphic feat worthy of record in this age of wonders; but the Tribune draws altogether too largely on our credulity in its unfortunate attempt at supposing a case.

MEETINGS IN THE CENTRAL DISTRICT.

My last report was from Salem Center, Ind. Bro. Joel Locke met me on my way from Mich., and took me to his home in Salem. Here, Dec. 6th, we enjoyed the rest-day of the Lord in preaching and social meetings and celebrating the sufferings and death of our divine Lord. On first-day we held our meetings at Turkey Creek. The church that are living within the circle of these two places seemed cheered and strengthened to press forward in the precious cause of the third angel's message, in company with their brethren and sisters who have been enjoying such precious revival seasons at Battle Creek and other portions of the Lord's wide harvest field.

Dec. 8, Bro. Locke conveyed me some fourteen miles to the Northern Ind. R. R.

Dec. 9, at South Bend. Here we had two meetings with the scattered brethren (by request) instead of Mishawaka as we had appointed. Here as formerly Bro. Harvey came for us and took us to our last ap-

pointment in North Liberty, St. Joseph Co. Ind., and made us welcome at his home.

From Dec. 11 to 18, we were visiting the members of the church and held seven interesting meetings. The celebration of the ordinances was a solemn and cheering season. Two brethren came forty-five miles to attend the meetings. At our last meeting at S. Bend they testified in favor of our position. One said he should keep the Sabbath. The other declared his willingness and desire to hear and investigate. Two others manifested a deep interest in the cause. One of them handed me five dollars for the Review and Systematic Benevolence.

Bro. Harvey who has always manifested a deep interest in the precious work of the Lord, at our closing meeting gave a most cheering and weighty testimony, declaring his unwavering faith in the increasing light and progressing work of the third angel's message. The brethren were much encouraged. They have finished the foundation for a commodious and suitable meeting-house, and intend raising it in the coming spring. They have an anxious desire for Bro. and Sr. White to visit them. Bro. E. Stiles (their elder) brought me 15 miles to South Bend where we held our last meeting. Returned home the 18th instant, and found Bro. Loughborough still laboring in Allegan with good congregations and strong courage and faith in the good work of the Lord. He learns that ten have already decided for the truth.

Dear brethren and sisters, let us try to serve God with perfect hearts and willing minds, that we may be raised up to live in his sight. "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning: and he shall come unto us as the rain, as the latter and former rain unto the earth." Hosea vi, 3. JOSEPH BATES.

Monterey, Mich., Dec. 25, 1867.

SOLILOQUY.

Am I ready to meet Jesus? If he should now come, what should I do? I should flee to the mountains and rocks. Would they hide me? As well might the ocean drink itself up. As well might the mountains sink into valleys. If I should make my bed in hell, his glory would find me. If I should take the wings of the morning, and go to the uttermost parts of the earth, there his lightnings would find me, and his wrath would search me out. 'Twill be in vain to flee. O my soul, seek thine eternal good. Forsake carnal pleasures. O prepare thyself. Do temptations rise? Evil gets the advantage of me; my temper rises; I am not meek; I am covetous; I have idols; yes, I make an idol of myself; I desire good things for myself; I seek my own good, my carnal lusts clamor for gratification. Oh! my leanness. I am weak, my tongue I cannot bridle. I say that which I ought not. I speak hastily. I am fretful. In me dwelleth no good thing. What shall I do? Who will help me? I cannot overcome.

I see I have been at work in my own strength. Who will strengthen me? Jesus. Hark! hear him saying, My strength is sufficient. Come unto me, and I will give you rest, cast thy burdens on me. I hear him speak. Gently he calls me. He is knocking at the door. I must open. He will sup with me. He will give me strength. Too long, aye, much too long, have I neglected to heed his call. I have long heard his gentle voice. I knew 'twas he. But I feared to open my heart to him. I was not ready. My house was not in order. It was all disorder; full of filth and uncleanness. I knew he was a friend. But I had no good thing to present to him. I have long tried to get ready. Shall I try longer? If I do will he not get tired of knocking and go away? I will open the door. Jesus, come in. I long to commune with thee. I have many troubles I wish to confide to some friend. I have nothing to offer to thee, but sin and uncleanness. I have tried to get rid of them. I cannot. Jesus, help me. I hear him speak. Gently he smooths my careworn brow. He calms my troubled soul. In me ye shall find peace. My yoke is easy. My burden is light. Cast thy burdens on me. Yes, now I see. Blessed Jesus! he is my burden-bearer. Too long I have been alone. Ah! yes, I need just such help. Without

him I am alone. With him, I have better company than all the world. Without him, I am poor. With him, I am rich. Without him I am most miserable. With him, I am happy. Joy fills my soul. Yes, verily, without him I can do nothing, am nothing, can never be anything. With him, and by him, and through him, I can do all things, can be something, a servant of my Master. Yes, more, I shall inherit all things, shall sit upon his throne, shall live eternally, shall wear a crown, shall have a palm of victory, shall sing with the angels, and dwell with them forever. I shall shout, glory! glory! to his name! Oh! I will strive to gain this position. H. F. PHELPS.

Pine Island, Minn.

THE PERMISSION TO EAT FLESH.

SOME people are always sure to finally fall back upon the permission given to Noah, as recorded in Genesis, to eat flesh, when convinced by sound reasoning of its unfitness as an article of food: "If all this is so, then why did God tell Noah to eat of it?" Here they intrench themselves, seldom inquiring why, with a desire to know, or, at least, not pursuing their investigations far. But those who desire truth, and wish to be found in the way of right, rejoice in the testimonies of the Lord, which show that it was permitted for the purpose of accomplishing the same thing in the people then, that it will do now in us, if we stubbornly reject the light and continue to eat flesh, viz., produce disease, and shorten life.

Lately we have read some testimony from the celebrated Dr. Cheyne, late of England, which shows such agreement with the testimony in Spiritual Gifts, that we copy it, not only for its harmony with what is written, but for the good of some who a little prefer the words of men. He says:

"I have sometimes indulged the conjecture that animal food, * * * in the original frame of our nature, and design of our creation, was not intended for human creatures. They seem to me neither to have those strong and fit organs for digesting it, nor naturally to have those voracious and brutish appetites that require animal food to satisfy them; nor those cruel and hard hearts, or those diabolical passions, which could easily suffer them to tear and destroy their fellow-creatures; at least, not in the first and early ages, before every man had corrupted his way, and God was forced to exterminate the whole race by an universal deluge, and was also obliged to shorten their lives from nine hundred or one thousand years to seventy. He wisely foresaw that animal food and artificial liquors would naturally contribute toward this end, and indulged or permitted the generation that was to plant the earth again after the flood, the use of them for food; knowing that, though it would shorten their lives, and plait a scourge of thorns for the backs of the lazy and voluptuous, it would be cautiously avoided by those who knew it was their duty and happiness to keep their passions low, and their appetites in subjection. And this very era of the flood is that mentioned in Holy Writ for the indulgence of animal food and artificial liquors, after the trial had been made how insufficient alone a vegetable diet—which was the first food appointed for human kind after their creation—was, in the long lives of men, to restrain their wickedness and malice, and after finding that nothing but shortening their duration could possibly prevent the evil."—Veg. Diet, p. 98.

H. C. MILLER.

REPORT FROM BRO. FULLER.

I VISITED the few remaining brethren in Ulysses, Potter Co., Pa., Sabbath, the 20th, for the purpose of trying to help them. Two years ago they agreed to disband on account of removals. But they have maintained their meetings most of the time since. Quite a number of them have never united with other churches. After duly considering the matter, it was decided to re-organize the church. It was done, and the blessing of God rested upon the meeting. The prayer and conference meeting was very interesting.

Eighteen joined the organization, mostly those who can meet together conveniently. I spoke to them con-

cerning what the Lord has done for his people in the past, and what he is still doing for them, and the blessing of the Lord rested upon the word spoken. A brother's wife, who had not been with us, started in good earnest for the kingdom. Others were very much affected. The melting power of God was among us.

I believe the Lord is about to do a great work for his people. Let us all be ready to receive the blessing. Yours in the faith. N. FULLER.

P. S. My family and self are fast regaining our usual health, for which we feel to thank our kind Father in Heaven. N. F.

News and Miscellany.

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

—Close following upon the terrible massacre on the Lake Shore Railroad, comes a frightful sacrifice of passengers at sea. The steamship Raleigh, a well-known coastwise steamship, was burned on the 24th ult. on her trip from this city to New Orleans, while off Charleston. Eighteen persons were picked up and landed at Charleston by a tug; thirteen lives were believed to be lost, but twenty-four of the passengers and crew were still missing, who were last seen in the boat, or clinging to pieces of the wreck.

—A new insurrection in favor of Santa Anna has broken out in Yucatan, and appears to be supported by many former officers of the Empire. It seems almost incredible that the ex-Dictator, who but a few weeks ago barely escaped with his life, should once more disturb the peace of his native country. There is, we believe, not the least chance of the success of the movement; and if the old General is caught alive on Mexican territory, he will probably not be let off as easily as the last time. Santa Anna himself, however, denies that he is going to Mexico.

Madness of the Liquor Traffic.—From one of our exchanges we clip the following:

"The Liquor Dealers' Association of New York lately held a meeting and resolved to sell in defiance of law.—They formed a pledge to that effect, and agreed to stand by each other to the bitter end. The better to secure this object, the following resolution was passed:

"Resolved, That the pledge be printed on Bristol Board, in colors and gold, with a medallion of Christ blessing the wine, at the top, that dealers may hang them up beside their licenses." They can be made and sold for twenty-five cents each. A committee consisting of Henry Archbell, Christopher O'Connor and Theodore Allen, was appointed to carry out the above resolution. Capt. Rynders briefly addressed the meeting, after which it adjourned.

Beware of Cod Fish.—A gentleman in this city reports to the Post the discovery in a sound cod fish, apparently, a multitude of little snake-like worms, some of them more than an inch and a half long, and what is particularly observable, these reptiles were alive even after the fish had been boiled for an hour and served up for dinner, and lived, some of them, for hours afterward. We believe it is not uncommon for worms to be found in all living animals, even to beetles and bugs as well as the human body. But worms that can stand boiling for an hour and still be lively, are rather rare phenomena; though if they can bear being cut up in little pieces and still live, we do not see why they may not outlive other harsh usage. Be cautious and get fresh and sound fish.—*Traveler.*

Earthquake in N. Y.—The occurrence of distinct shocks of earthquake in the Northern parts of the United States, though an unusual, is not an unprecedented event. The great earthquake which destroyed the City of Lisbon in 1755 was felt along the coast of Massachusetts, where it knocked down chimneys, disjoined houses, and opened great fissures in the ground. The motion lasted about 15 minutes. The waters of Lake Ontario at the same time were severely agitated. In 1811 there was a violent earthquake along the Mississippi, extending all through the country between the mouths of the St. Francis and Ohio Rivers, which are 800 miles apart, and repeated at short intervals during two or three months. The ground rose and sank, lakes were formed and drained, chasms opened and belched forth jets of mud and water as high as the tree tops, and fissures were left which are still visible. The great internal convulsion of which these phenomena were the preliminary signs, culminated in the destruction of the City of Caracas in Venezuela, on the 26th of March, 1812. In various parts of the country there are indications of the action of earthquakes during forgotten periods, and at Ellenville, Ulster County, in this State, there are some very remarkable ones. The

earthquake of Wednesday last, which appears to have been felt from Western New-York to New-Brunswick, is described as traveling from West to East. Whether this account of it is correct or not, we have little opportunity of judging, no scientific record of the movement having thus far been made public; but there can be little doubt that it was part of the same terrible commotion in the hidden forces of the earth which has wrought so much destruction in the West Indies.

France and Italy.—"The Pope needs Rome for his independence. Italy aspires to the possession of Rome, which she considers as an imperative requisite of her unity. Well, we declare, in the name of French Government, Italy shall not take possession of Rome! Never!" These were the words uttered by Rouher, Napoleon's Minister of State, that have had such an effect on the Italian people as to make them almost willing to risk a war with France, even though it be a Monte Rotondo on a large scale, where their bodies will only serve to show "the admirable effect," as Napoleon's chief of ordnance puts it, of the Chassepot rifles. Rouher emphatically described Rome to be all the territory now ruled by the Pope. Menabrea's ministry having been defeated in the Italian Parliament, by a majority of two, he threatens to dissolve the Parliament should he meet with another defeat, and appeal to the people. The question will then come directly up for popular settlement whether Italy shall consent or not to be snubbed and buffeted by Napoleon, who is afraid of Bismarck, and has not even dared to resent the insult of Maximilian's death at the hand of a Mexican Indian.

Fenianism.—It is rapidly becoming as much as one's life is worth to be an Englishman. Fenianism is pursuing more closely and threatens to interfere more constantly with all the acts and conditions of his daily life than Sidney Smith's tax-gatherer. He can scarcely go into the street and feel sure that he is not walking over a mine that shall blow him into eternity. "Were I not a madman," says Sir Roger L'Estrange, "to be putting of nice and impertinent questions when the enemy are mining the tower under my feet and laying the train that is to blow me up?" Yet Englishmen are forced to ask and answer all sorts of questions with a constant apprehension of being interrupted by a keg of gunpowder or a barrel of nitro-glycerine. The latest attempt to call the attention of the English Government to the wrongs of Ireland, consists in sending letters to them through the mail, which explode on opening. One policeman has already been burned, but though several exploded, no government officer has yet been seriously injured. Such a state of things is formidable. Because, if only one in a thousand of these different details for getting a hearing from Ireland fails, yet the ignorance as to what form they may take next and whom they will strike, creates a terrible curiosity and awful excitement on the part of each individual, as to whether or not he will be the next victim. We can think of nothing like it, in this country, except the unpleasant consciousness of danger attendant upon railroad traveling. But the traveling community is but a small portion of the whole people, while in England every man, woman and child are more or less exposed, and the officers of government especially, to the desperate assaults of Fenianism. They may look for torpedoes in their hash and strychnine in their coffee. The English people are evidently looking at the affair in a more serious light than ever before. As is frequently the case, where there is a discontented people, oppressed and deprived of their rights, the festival day was regarded as a probable occasion for a demonstration; and government was armed at every point (except in the post-office department, as it appears) on Christmas. "Ireland for the Irish" will prove a disagreeable cry, if it is to include the explosion of torpedoes, and the detonation of innocent looking billets-doux.—*Detroit Post.*

Resources of California.—Eighteen years ago, the wealth of California was stated in thousands of dollars; now it is over \$200,000,000. Then, little land was cultivated; now, over six millions of acres. Then, the state imported her breadstuffs; in 1866 she raised 12,000,000 bushels of wheat, and 4,000,000 of barley,—shipping large quantities of wheat and flour to New York and to Liverpool. The estimated value of her agricultural yield for 1866 was \$54,000,000, exceeding that of her gold crop by several millions. The soil and climate are finely adapted for the culture of the grape, and there are over 25,000,000 of vines now in the state. Besides the inexhaustible gold mines, minerals and metals of almost every kind are found, some of them in abundance. From its sunny valleys to its snow-clad peaks, it has a wide range of temperature, but its climate is everywhere salubrious, and it has already a population of over half a million. Seeds from her giant trees over 300 feet high and 25 feet in diameter, have been planted and have germinated in our eastern soil, and by their rapid growth, promise to become as large as the parent trees—a process which will occupy 2,225 years!

Photograph of a Cannon Ball.—The photographic art is now so perfected, that it is possible to take a picture

of a cannon ball as it emerges from the cannon, and to ascertain with precision its path through the air, and the time it occupies in passing from one given point to another. In one picture taken, the front edge of the emerging ball was a little clouded, while the mouth of the cannon, the recoil not yet having commenced, was sharp and distinct.

English Fears and Perils.

THE attempt to blow up the Clerkenwell prison in London to release a Fenian prisoner is but one of a series of events which seem to have aroused a kind of lurking fear in the country remotely akin to that caused by the "Irish night" long ago. It is, however, one of the incidents which illustrate very plainly the character of the present outbreak of the Irish disaffection. Nobody can doubt that there are very earnest enthusiasts among the Irish agitators. There are honest visionaries and scholars, often bearing historic Irish names, who cherish a belief in the final emancipation of Ireland from England, which is suggestive in its romantic intensity of the devotion to these dreams of the older English Republicans.

Such men do not suppose that a liberating army is likely to march through Ireland. They do not propose to array the Irish population against the trained troops of England. Against foreign foes England is armed. The assault of such foes is a rain of blows upon a shield. But an internal, immeasurable, mysterious conspiracy, entrenched in race and religion, and every where dispersed, is a poison in the blood. It is an immediate and perennial peril. The empire becomes weakened by demoralization, and the speculative enthusiasts would look upon it as the decline of England into a lesser, even a secondary power, which would be but the beginning of the end.

Such men see, too, that this movement is strong in England itself; it is not confined to Ireland. Moreover, it is not led by the priests, but seems to be strong despite them. It asserts itself, too, at a time which is remarkable in English history. A remarkable political reform has just been accomplished; a vigorous blow has been struck at class rule; and a total change of the traditional method of the British Government has been effected; in fact a democratic revolution has occurred under the auspices of the Tory party, led by a political adventurer. The most accomplished of British statesmen, the acknowledged Liberal leader, Mr. Gladstone—the most truly popular chief, Mr. Bright—the most brilliant of Conservative Whigs, Mr. Robert Lowe, have all been outstripped by Mr. Disraeli, who is a very different kind of British minister from Walpole, or Chatham, or Pitt, or Canning, or Peel. Indeed, he seems not to be British at all, and yet, at the head of the most peculiarly British party, he not only carries the extraordinary reform in the suffrage, but the Ministry of which he is the master spirit refuses to resign when it is outvoted in the Commons. He merely smiles and says, "If you will not have my way, I will take yours"—a method which retains him permanently in office, and shocks every precedent of the British system.

While England is spell-bound by the brilliant audacity and Mephistophelian acuteness and adroitness of the minister, the Irish question presses more urgently than ever, and the Irish leaders of the kind of which we have spoken, doubtless see in Disraeli's prominence and power another sign of the essential national decay upon which they count. Their hope, as we said last week, is not reform, but independence. Their cry is Ireland for the Irish. Their argument is, that although conquered centuries ago, Ireland has never been subdued by England, and that in the nature of things there can be no peace until she has her own again. It is impossible to imagine England yielding to such a demand; but if she should yield it is still more impossible, if we might say so, to imagine the consequences.

Whatever, therefore, is now done—whether, as many of the English papers demand, the most rigorous treatment is shown to every troublesome Irishman, or a milder policy prevails, something must be done for Ireland. Disraeli is meditating a plan, and John Bright in a late letter repeats his. In his judgment it is the land-tenure which is "the desperate malady which keeps your country in a state of chronic discontent and insurrection." He wishes, therefore, to make the Irish farmer an owner, to give him a better national sentiment, and to show him (*hic labor!*) that England is truly friendly. He would therefore have a parliamentary Commission to buy large Irish estates of English owners and to sell them in existing farms to existing tenants, and upon easy terms. £5,000,000 to begin with would secure instant good results, and the process would go forward rapidly. In five years, he thinks, it would do much; in twenty it would change the aspect of things in Ireland.

Of course the Fenian alarm, which merely exasperates England, makes the adoption of any reasonable policy more difficult; but every nation seems unwilling to move in radical reforms until it is roughly seized and shaken.—*Harper's Weekly.*

War Prospects.

ITALIAN affairs continue so entirely to absorb the public attention that the public mind is occupied with nothing else. The vote of the Corps Legislatif, although not unexpected, and although a less decided majority was obtained than had been anticipated, has not failed to direct the thoughts of every one to the consideration of the new phase which political events have assumed. The government, after much double dealing, has declared that it will protect the Pope and defend his territory. And on this declaration the entire Chamber, with the exception of an insignificant minority of Senators, has ratified and approved the policy of the government. The gauntlet is now thrown down on both sides of the Alps, and it would appear that the result must be either a war between France and Italy, with Prussia for an ally, or, what is still more probable, the dissolution of Italy.

Paris, and in fact all Europe, are occupied with Italian affairs. Vesuvius is in a state of eruption, an eruption which as yet is very partial, and which does not endanger the neighboring villages, but it is an eruption. What, with a political volcano and subterranean volcanoes, Italy is a country in perpetual agitation, especially in the South, and it is there where probably the future system will begin. Is there, then, between the earth and man, between nature and our passions, some strange connection, as between two beings whose sympathies are so strong that they are fatally attracted to each other? Are the volcanic eruptions the precursors of the political commotions of the inhabitants?

Finally, Denmark, constantly mindful of her lost provinces, is awaiting the time when she may be able to do, as regards Prussia, that of which Italy has been guilty in regard to France, regain the lost provinces and take the revenge which she is planning with all her feeble force.

Russia is looking at the same time, toward the Swedish provinces on the north, the Danubian provinces on the west, and Turkey on the south. If Sweden is carried away with her Scandinavian affinities and her family and historical relations toward France, her old ally, Russia, will cast her eyes toward Stockholm, considering that ancient Scandinavia, as well as Finland, is a geographical dependence of Russia. If Austria, allied to France by the new interests in Italy and a feeling of revenge toward Prussia, becomes engaged in a movement, Russia will turn her attention to the Danube, considering that there are many Sclavs in the Danubian principalities, and that Russia is the natural defender of the Slavonic race. If Turkey does not cede to Greece all the Christian subjects which she is no longer able to maintain—that is, Crete to-day, Epirus or Thessaly to-morrow—Russia will turn her attention to Constantinople, in that she is the natural protector of the Greek Christians, and without avowing her immoderate desires for conquest. And, finally in order to attain this triple end, Russia will join hands with Prussia, strengthen Pan-Slavism, marry its daughter to the King of Greece, and for the thousandth time, as it has recently done, seek a quarrel with Turkey by the use of an old Russian Consul, at Adrianople, who claims that the Russian flag has been insulted in his person by a Turkish officer.

Spain is about to provoke the Cortes, and meanwhile has assumed a pacific prudence. Spain is too much rent with internal dissensions, too sick in politics and in finance to take any active part in the agitation of the Roman question. All her desires are in favor of the Papacy—but, as long as there is not open war, her support will consist only in vows. However impotent the Italian marine may be, it is tenfold more powerful than the marine of Spain. A contest between Spain and Italy is not possible except in the event of a French invasion. However great may be the desire of Isabella to have a quarrel with her cousin and enemy, the King of Italy, the quarrel is at all events postponed.

As far as England is concerned, she has desire and interest enough to intervene in the affairs of Italy. But how? Her immediate interest and friendship incline her to the side of France. She has the Fenians, Abyssinia and reform on her hands. Her Catholics are using all their influence in favor of the Papacy. England will probably enter her protest, but will not enter upon hostility either open or avowed.

In short, the grandeur of the contest will probably prevent the contest itself. If, then, any thing comes of all this agitation, it will not be before spring. And who knows what may take place in Italy between this and spring? But at all events it is in Italy that the tempest is, and it is from Italy that we shall hear the first thunder, if the cloud that menaces the horizon is a thunder cloud.

Paper from Corn Fibre.—At the Imperial Printing and Paper-making Establishment at Vienna, Austria, the process of making paper from corn fibre has been brought to great perfection. It is claimed that the paper thus made, is stronger than cotton or linen paper of the same weight; that in hardness and fineness of

grain it exceeds the best hand-made English drawing paper; that it is more durable than any other paper, and is not, like parchment, subject to be destroyed by insects, thus rendering it peculiarly valuable for documents, records, etc.; that it is unsurpassed for tracing-paper, and can be made extremely transparent, and is specially adapted to photography. It is also claimed that all papers ordinarily made from cotton and linen rags can just as well be made from this material; that it can be easily converted into the finest writing and printing paper, and almost as advantageously into superior stout wrapping-paper. It readily receives any tint of color.

Extraordinary Effects of an Earthquake.

UNITED STATES STEAMSHIP "MONONGAHELA,"
ST. CROIX, NOV. 21, 1867.

SIR:—I have to state, with deep regret, that the United States steamship Monongahela, under my command, is now lying on the beach in front of the town of Frederickstadt, St. Croix, where she was thrown by the most fearful earthquake ever known here. The shock occurred at 3 o'clock, P. M., of the 18th inst. Up to that moment the weather was serene, and no indication of a change showed by the barometer, which stood at 30 degrees 15 minutes. The first indication we had of the earthquake was a violent trembling of the ship, resembling the blowing off of steam. This lasted some 30 seconds, and immediately afterward the water was observed to be receding rapidly from the beach. In a moment the current was changed, and bore the ship toward the beach, carrying out the entire cable and drawing the bolts from the keelson, without the slightest effect in checking her terrific speed toward the beach. Another anchor was ordered to be let go, but in a few seconds she was in too shoal water for this to avail. When within a few yards of the beach, the reflux of the water checked her speed for a moment, and a light breeze from the land gave me a momentary hope that the jib and foretopmast staysail might pay her head off shore, so that in the reflux of the wave she might reach waters sufficiently deep to float her, and then be brought up by the other anchor. These sails were immediately set, and she paid off so as to bring her broadside to the beach. When the sea returned, in the form of a wall of water 25 or 30 feet high, it carried us over the warehouses into the first street of the town. This wave in receding took her back toward the beach, and left her nearly perpendicular on the edge of a coral reef, where she has now keeled over to an angle of 15 degrees.

All this was the work of a few moments only, and soon after the waters of the bay subsided into their naturally tranquil state, leaving us high and dry upon the beach. During her progress toward the beach she struck heavily two or three times; the first lurch carried the rifle gun on the fore-castle overboard. Had the ship been carried 10 or 15 feet further out, she must inevitably have been forced over on her beam ends, resulting, I fear, in her total destruction, and in the loss of many lives. Providentially only four men were lost; these were in the boats at the time the shock commenced. The boats that were down were all swamped except my gig, which was crushed under the keel, killing my coxswain, a most valuable man. During this terrific scene the officers and men behaved with coolness and subordination.

S. B. BISSELL, Commodore Commanding.
Rear-Admiral J. S. Palmer, commanding H. A. Squadron, St. Thomas.

Obituary Notices.

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

DIED, in Olcott, N. Y., Dec. 29, 1867, of consumption, Elmer L., infant son of Varney B., and Charlotte L. Gaskill, aged nearly eight months.

Think of the grave as his cradle bed,
And call the snow his little spread,
And say that he now is hushed in sleep,
And only for pain that he suffered, weep.

And let bright hopes of the future heal
The pangs of parting which now you feel.
For know when you reach the city fair,
In rosy health he will greet you there.

E. O. L.

DIED, Nov. 7, 1867, in the town of Greece, Monroe Co., N. Y., of injuries received by the running away of his team, Geo. W. Chafin, aged 54 years. Bro. C. has observed the Sabbath for the last fourteen years. He was anxious to live to see the Lord come, and has been trying to purify himself through the health reform, and obedience to the truth. He had gained a complete victory over tobacco. His attendance in our Sabbath meetings was regular, and his last testimony cheering and good. A large concourse attended the services on the occasion.

E. B. SAUNDERS.

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, 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 32 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. 242. Cloth, 50c., 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. 210. Cloth, 50c., 8 oz.

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

—**SPIRITUAL GIFTS, VOL. III**; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 12 oz.

—**SPIRITUAL GIFTS, VOL. IV**; or Facts of Faith outlined, 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 vii and ix. A New Edition, thoroughly revised and enlarged. 10c., 2 oz.

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

—**THE SANCTUARY**, and 2300 Days of Daniel vii, 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 FILLIO**, on the Sabbath Question. 5c., 1 oz.

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

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

—**SYSTEMATIC BENEVOLENCE**, An Address, 4c., 5c., 1 oz.

—**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 refuted.

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

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

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

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

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

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

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

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

—**TRUTH**.

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

Three-Cent Tracts.

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

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

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

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

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

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

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

Charts.

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

—**THE PROPHECIES of Daniel and John**, illustrated upon a Chart, to be used by Preachers, varnished and mounted, \$2.00. The two Charts with Key, \$4.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.

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

Postage.

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

Address.

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

Form of Request.

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

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

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

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 7, 1868.

The Calendar for 1868.

ORDERS for this Calendar are rapidly coming in. Those who wish for such a thing, want it as early in the year as possible; hence, now is the time to order. Perhaps some would like a little further description of it. At the top, just inside the gilt border, is a representation of the tables of stone, in a stone gray tint, on which are plainly printed the ten commandments in a space 2½ by 1½ inches. This is probably the smallest compass in which the ten commandments were ever printed in letter press. It is accomplished by using what is called brilliant type, the smallest cast in the United States, and as small as any in the world. It is a novelty in itself. At the right of the commandments is a miniature representation of our Adams power press on which all our books and papers are printed, and at the left, an open Bible. Underneath the table, in a prominent gilt line, are the words, "Seventh-day Adventist Publishing Association." Down each side is a calendar of the months of the year, giving the time of the setting of the sun at the commencement of each Sabbath. In the center is a representation of our office building, and a brief prospectus of the Review, Instructor, Reformer and the books here issued. It contains two tints and six colors, being run through the press eight times.

Brethren who procure this calendar will accomplish a double object. First, they will have a convenient calendar for their own use. Secondly, they will have that which when hung up in their rooms will attract the attention of visitors, and give as comprehensive an idea of the Association and what it is doing, as any thing they could obtain. This should be a prominent idea with all, as all who love the cause will take pleasure in advertising it before their neighbors. The style of printing done at this office, the calendar itself shows; for as a specimen of beautiful typography it will compare favorably with any work of the kind done in this country. Single copies 20c, six for \$1.00, post paid.

E. ENGLER.—Your inquiries respecting Satan, and his fall, are discussed in the work published at this Office entitled, "The Ministration of Angels, and the Origin, History and Destiny of Satan," more fully than we could investigate them in Bible Class. The maxim that "ignorance of the law excuses no man," is based on the fact that a knowledge of the law is supposed to be within every man's reach, and he is accountable for not availing himself of the privilege of becoming acquainted therewith. In case of the Sabbath, a misunderstanding of the law on this point has been suffered to exist while the saints, times and laws have in the hands of the little horn, and the church has been in the wilderness state. During this period of darkness, the honest-hearted lived up to the best light they had, and will be accepted. But as the church comes up out of the wilderness, new light is given, and a reform from the errors of the dark ages is demanded.

Catholic Testimony.

WHILE in conversation recently with a Catholic priest, he said to me, "The Seventh-day people are the only consistent Protestants there are. The First-day Baptists reject infant baptism and keep the Sunday. But there is no Bible authority for one, or the other. Both rest for their foundation on the tradition of the Catholic Church. The Seventh-day is the only Bible Sabbath. It is the Sabbath both of the Old Testament and of the New. It was observed by Christ and the Apostles and early Christians."

M. L. DEAN.

Wellsville, N. Y.

DIET.

NOTHING can be more apparent to the careful observer, than the fact that a hygienic diet is essential to health and longevity. Physicians who have practiced

among the Jews, say that scrofula, fever sores, or cancers, are never found among them, and they attribute it to their careful diet. They never touch the scrofulous swine, and use but moderately of the healthiest of clean animals. The following from the London Review is in point:

"LONGEVITY OF THE JEWS."

"Throughout Asia the Jew flourishes as if at home. Even in Africa he exhibits no inferiority to the natives in constitutional vigor. * * * Dr. Neufville, of Frankfurt, states the average duration of the life of the Jews of that city to be 48 years and 9 months, that of the rest of the population 36 years and 11 months. During the first five years of life the deaths of Jewish children are scarcely more than one half those of the Christians. Beyond 59 years and 10 months a quarter only of the Christian population will be found alive, but a fourth of the Jewish live to be 71. Dr. Glatzer has instituted a comparison between the longevity of the Jewish race and three others in the Austrian dominions, from which he finds that out of a thousand persons deceased, the number who attained an age between 70 and 100 were—of Hungarians 54.4; of Croats 70.6; of Germans 76.7; and of the Jews 120. The longevity of the Jews was noticed by Haller, and attributed, by him, to their sobriety and careful diet."

M. E. CORNELL.

Acknowledgment.

WITH sincere gratitude of heart, I would acknowledge the receipt of the following amount of money to assist in defraying expenses at the Health Institute.

From friends in Vermont:

Loren Cram \$2.00, Sarah Cram \$1.50, Monroe Cram \$1.00, Wesley Cram 50c, F. T. Wales \$5.00, Lucinda Wales 50c, Freddie Wales 50c, C. White \$2.00, L. P. Cross \$1.00, N. W. Emery \$1.00.

From friends in Mich:

Daniel Carpenter, Mary A. House, Church in Newton, each \$5.00; Wm. Loughborough, I. C. Snow, each \$1.00; H. Lindsay, N. Y., \$2.04.

A. S. HUTCHINS.

Health Institute, Battle Creek, Jan. 1, 1868.

Christ's strength is the strength of the Christian. If we would stand, Christ must be our foundation; if we would be safe, Christ must be our sanctuary.

Appointments.

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

PROVIDENCE permitting, there will be a general gathering of Sabbath-keepers at Battle Creek, Mich., Sabbath, Jan. 11, 1868, and the following Sabbath, at Fair-plains, Mich.

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

Change of Appointment.

THE appointment for Jan. 11 and 12, is changed from Fairplains to Battle Creek. There will be a general meeting of Fairplains the following week.

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

Appointments for Ohio.

PROVIDENCE favoring, there will be Quarterly Meeting in North Bloomfield, Ohio, Jan. 18, 19; Strongsville, 26, 27; Wakeman, Feb. 1, 2; Clyde, 8, 9; Geneva, 16, 17. Also meeting at Bellville, commencing Jan. 18; Appleton Feb. 1. These two will be held over the second Sabbath.

Elders Waggoner and Van Horn will attend these meetings as they may arrange.

OHIO CONF. COM.

PROVIDENCE permitting, I will be with the churches of Iowa as follows:

Pilot Grove, Iowa, Jan. 11, 12. Fairfield, 18, 19. Knoxville, 25, 26. Sandyville, Feb. 1, 2.

Can Bro. Wm. E. Caviness of Fairfield meet me at that place Thursday evening previous to the meeting there?

I earnestly hope that all the scattered brethren belonging to these churches, or otherwise, will make an effort to be present at these meetings when practicable, and that all will feel the importance of coming to labor in the cause of God.

GEO. I. BUTLER.

PROVIDENCE permitting, we will hold Monthly Meetings in the following places: Dartsmonth, Mass., the first Sabbath and first-day in January, 1868. Also in South Kingston, Curtis' Corner, R. I., the second Sabbath and first-day in January. These meetings, will commence Friday evening previous. We want to see a general attendance of all the friends of present truth.

L. L. HOWARD,
P. C. RODMAN.

No unforeseen circumstances preventing, I will be at the Quarterly Meeting at Mauston, commencing Jan. 18, and at Dell Prairie the next Sabbath. I hope to see a good turn out at these meetings, and I should like to see or hear from every member of the Mauston church especially, and those who cannot attend will confer a great favor on the church by sending a letter stating their feelings and determinations. It is high time that we awake out of sleep and engage whole-hearted in the work. The subject of Reform will receive special attention.

WM. RUSSELL.

Health Institute, Battle Creek, Mich.

P. S. I shall have some new publications and other valuable books at these meetings, to supply all who need.

W. R.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

S. N. HASKELL: Yes.

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. E Gilbert 32-1, M Rich 32-1, H A Rich 32-1, O Ramsey 32-1, L M Fuller 32-1, G W States 31-17, J S Hovey 32-1, A Worster 32-1, S O Conery 30-17, Mrs D L Truesdell, Mrs C Marshall 32-9, L Conkling 32-1, W Sutcliffe 31-17, S Howard 32-1, Wm A Lawson 31-14.

\$1.50 each. H J Rich 32-1, C H T St Clair 31-4, M P Stiles 32-1, S Martin 32-1, M Lowell 31-1, J Carter 32-1, J Dunham 30-2, H Flower 31-1, Mrs H Webb 32-1, A Zellers 32-14, Wm White 32-1, T F Rice 32-1, A B Brant 32-1, E M Morse 32-1, O A Heath 32-3, E Talmadge 30-5, Geo P Bailey 32-1, Sarah Gorton 32-1.

\$3.00 each. H Smith 33-1, A S Love 33-1, J Heber 33-1, L W Hastings 33-14, A H Huntly 32-21, Wm Farnsworth 33-1, John Hurd 33-1, C Cothy 33-1, S B Craig 33-1, M M Nelson 33-1, R Evans 33-12, J H Jaquith 33-1, A C Smith 33-1, Mrs F Winchell 31-16, Eli Wick 33-1, R L Simpson 33-7, F H Chapman 33-9, A Amburn 32-10, T Hare 33-1, A Avery 32-18, W Morse 33-11, S W Randall 33-1, L Berkhart 33-1, J Ralston 32-9, T S Harris 33-1, H Rasmussen 33-1, C Drew 33-5, D Curtis 31-1, A Nellis 33-1, M A Graham 32-1, Amos Pegg 32-13, A A Marks 31-1, C A Wilbur 33-1, S Axtel 32-1, H Preston 33-1, A E Dart 33-1, I C Snow 33-14, H F Sprague 33-1, M Bentley 33-1, F Anderson 33-1, T Bicklo 34-1, Mary Borden 33-1, J A Smith 32-23.

Miscellaneous. C Osborne \$2.00 31-1, T J June 2.00 31-4, A T Oxley 2.00 32-1, A Bellenger 1.85 32-1, H W Dodge 2.00 32-9, J S Farnsworth 2.00 32-9, Anna S Haynes 2.00 33-1, J M Engle 2.50 33-1, J I Gish 2.50 33-1, A Hoff 2.25 31-1, J K Wick 2.00, C R Ross 4.50 33-1, Mrs J L Powell 5.00 33-1, H Olds 2.00 31-1, T Porter 6.00 34-1, S T Chamberlain 2.00 33-1, J Clarke 50c 31-9, M A Collins 3.25 33-1, C F A Woodworth 25c 31-3, J Hall 2.00 32-6, J Wilson 5.00 33-1, M R Irish 4.85 31-19, Mrs D Beers 2.73 in full.

To make up Advance Credits.

A Friend \$1.00.

For Review to the Poor.

Julia A Griggs \$1.00.

Cash Received on Account.

I D Van Horn \$2.25, A C Clymer 1.00, Ed R F Andrews 45.50, H F Phelps 1.00.

Books Sent By Mail.

Mrs Irena Knapp \$1.12, Capt B S Darrt 33c, M Bentley 1.00, Mrs D S Beers 1.27, John Williams 1.00, Sarah Gorton 50c, D H Gould 25c, S Greenman 20c, J S Miller 20c, J G Smith 20c, H E McCladin 1.00, H Smith 40c, C Ramsey 9c, R Logan 1.65, L Kenfield 40c, B Armitage 2.00, M P Stiles 10c, M L Rider 75c, L S Hopkins 15c, H W Dodge 25c, F W Mace 25c, Thos. McKee 2.50, J Carter 25c, Mrs O Bryant 1.12, F Bane 30c, E B Keney 40c, J S Hovey 25c, F Howe 1.00, B Blake 25c, D W Johnson 1.00, H Woodruff 50c, D B Ketchum 50c, F Gould 5.00, Mrs F Winchell 30c, F N Satterlee 20c, Wm Caviness Jr 42c, Wm H Wild 1.10, E Bliss 45c, M F Dibble 1.00, C H Tubbs 15c, M R Gould 1.12, Wm Johnston 1.00, J F Troxel 1.00, S W Randall 1.00, J P Fleming 1.27, A Zellers 2.50, Mrs S Eastman 50c, O M Patten 1.00, M A Merrick 15c, Fanny Palmer 15c, H K Svendsstrup 2.00, B H Van Ornum 55c, J H Felt 1.25, M R Irish 15c, J H Warren 70c, S H Russell 2.00, D Hugunin 55c, Wm Kelly 50c.

Books Sent by Express.

I Sanborn, Janesville, Wis., \$72.90. Geo. I Butler, Richmond, Iowa, 7.13.

Michigan Conference Fund.

Church at Burlington \$48.00, Ch. at Locke 6.00, Ch. at Newton 10.00.

To Publish Tracts for Gratuitous Circulation.

A. H. Clymer \$1.00.

For the Health-Reform Institute.

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

Francis Gould \$50.00.

On Shares in the H. R. Institute.

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

Francis Gould \$50.00, L W Hastings 25.00.