

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*.

JOY IN THE LORD.

In the word, how exceedingly precious,
The many assurances given,
To lighten the dark rugged pathway
That leadeth directly to Heaven.
And we know our redemption is nearing,
Sing praises with heart, and with voice,
For the glorious prospect before us
We'll lift up our heads and rejoice.

The way groweth more and more narrow,
And more are the trials that rise;
More dense are the shadows that gather,
To darken our path to the skies.
Though clouds may obscure the bright sunlight,
And storms of affliction may fall,
The heart that is stayed upon Jesus,
Hath joy intermixed with it all.

And when our extremity cometh
Bright angels our Father will send,
The Saviour himself will be with us,
Yea "always even unto the end."
Then may we look up, ever trusting,
Have hearts that no trial will shun,
Have strength and have grace to say ever,
Let the will of our Father be done.

EMMA H. WOOLSEY.

Battle Creek, Mich.

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.

CHRISTIAN DUTIES.

BY ELD. E. GOODBICH.

DEAR FRIENDS: It is with a sense of great weakness and unworthiness that I arise to address you this evening in the name of Jesus and the Christian religion. I am glad to be thus privileged. The subject proposed for consideration is that of Christian Duties. The text chosen is Acts xxiv, 25, and reads, "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."

There are many points of vital interest in this subject, and there is also much subject-matter embraced in the text; and, as a matter of course, all these cannot be expressed in a single discourse. By the grace of God, I design remarking in the following order: (1.) Brief comments upon the text and the times in which we are living. (2.) What is duty—what do we understand by the use of the term duty? (3.) What

are Christian duties? and (4.) Instances of the more obvious of Christian duties.

The text selected is a very interesting one. It contains four distinct topics: *Reason, Righteousness, Temperance, and Judgment to come*; each one of which is worthy of an entire discourse. And not only this, but it forcibly illustrates the manner in which many listen to become convinced of the truth, and yet because of some objection, make excuse from obeying it. Felix appears to have been a man of much thought—one that could well understand the nature of an argument; and when the apostle in demonstration of the Spirit and with power, reasoned of righteousness, temperance, and judgment to come, it is no wonder that Felix trembled in view of all the dread and final consequences of sin. But, as in many other such instances, the cares of this life and all the deceitfulness and objections of the carnal heart arose; and he said, Go thy way for this time; when I have a convenient season, I will call for thee. We have every reason to believe that that convenient season never came; for in every such example (or at least in the great majority of them), the man who is convinced of a truth and yet has not sufficient moral courage to obey it at once, but waits for a more convenient season, or until objections die away, the impressions which at the first were vivid and pungent, like a dissolving view, pass away, and the man becomes lost to all interest and feeling upon the matter upon which his mind was aroused. The only way to retain interest and to gain strength and knowledge in any thing, is by immediate obedience to the truth.

The text reads, "And as he reasoned," and so on. It may be observed here that the religion of Jesus is not a system of *reason*, but is a system of faith and worship founded on divine revelation; nevertheless, as the Christian is brought in almost constant contact with the skeptic, and as the skeptic does not acknowledge the authority of revelation, but makes reason the supreme rule by which all questions are tried, it oftentimes becomes necessary for the Christian not only to declare what God has revealed, but to reason of these things. In this the apostle Paul seems to have been a fit instrument in the hand of God in preaching the gospel to the Gentiles. Before this our Lord made choice of twelve comparatively unlearned men to be witnesses of his ministry, his miracles, his death, resurrection, and ascension. And when these were endowed with power from on high, they preached to devout men out of every nation under heaven, and thousands were added to the church in a single day; and miracles were wrought in the name of Jesus. But when the time came for the gospel to be fully preached to the Gentile world, it was both merciful and wise in God to make choice of one who could represent Christianity among the learned and wise of that age. And not only in point of learning, but in point of profound personal experience, the apostle Paul seems to have been every way worthy of being called, "The Great Apostle to the Gentiles."

As concerning the times in which we are living, although it may seem harsh and uncharitable, yet I regard it as a fact that we are living in an apostate age, an age of great moral depravity and darkness; in an age when the mass of minds have lost those moral sensibilities that render it an easy matter to teach moral truth. Intellectually, in point of refinement,

and touching all those questions of art, literature and the sciences, and all the inventions and improvements of the age, we may congratulate ourselves as being in the golden age; as occupying the pinnacle of earthly greatness; but when we speak of those questions of right and wrong, of the principles that underlie individual responsibility and of the duties that we owe to God, and our fellows, it is hard to impress the mind.

This condition of things, and this view of the matter, but corroborates those prophecies that speak of the last days as days of great apostasy and danger to the church; as days when iniquity shall abound and the love of many shall wax cold; as days when evil men and seducers shall wax worse and worse; and as days when men shall have a form of godliness but deny the power thereof.

I remark upon these things because it is sometimes an objection in the mind of the young and uneducated convert, that there are so many learned and great men that have rejected religion; and the question is often asked, "If the religion of Jesus is a truth and admits of a clear and rational demonstration, why is it that so many great and wise men have rejected it?" This question is easily enough answered upon the fact that all minds do not travel in the same channel of thought. All cannot, with equal ease, gain a knowledge of the same things. One man learns the languages, another mathematics, while a third, almost intuitively, gains a knowledge of music, and all the harmonies of sound, but can learn very little else. A man may be profoundly wise in many things, and notoriously ignorant of other things. Every class of truth has its own peculiar evidences and manner of demonstration; and as there is no particular connection between the wisdom of this world and that which is from above which teaches us the way of salvation and eternal life, one may have all the knowledge of the world and know nothing of the things of the kingdom of God. And not only are these things so, but we are assured in the Scriptures that "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Hence, while it is both the privilege and the duty of the Christian to reason of many things, there are other things that can only be received by faith in revelation. Reason is only a system of comparison by which unknown truths are measured by those already known; and as all the promises of God contemplate and are embraced in the immortal age, we cannot *reason* of these things from a perishable world. We can only accept these things by faith.

With these thoughts before us we may turn our attention and consider the question, What is duty? Duty signifies service owed. It indicates those obligations that one is under to another because of indebtedness or dependence. Duty is always in consideration of some good already bestowed and possessed, or in view of some blessing yet to be enjoyed. Duty is the natural outgrowth and result of relations sustained, and hence, wherever a relation exists, duties exist, and the duties that exist always correspond both in kind and in magnitude with the relation existing, whatever those relations may be. If the relation sustained be a *monied* relation, the duties are monied duties; and thus we might speak of all the duties that

we owe either to God or man, whether they are social, political, or moral. And it may be added also that rights and duties are always inseparable; these acting in harmony constitute eternal justice. Whenever duties are enjoined where no corresponding rights have been bestowed or promised, all such duties and demands are unjust, and wherever those who have been favored or blessed are unwilling and refuse to yield that service that justice demands, every such act of unwillingness or disobedience is an act of unrighteousness. Sometimes the duties that we owe are only duties of gratitude; for we cannot pay that which is owed.

Again, it is duty to labor and to sacrifice. The relations that we sustain to the material world make it duty to obey its laws—to till the soil, to provide ourselves against its elements, and so on. The relations we sustain to our parents make it duty to honor and obey them, while the relations that we sustain to our fellows, make it duty that we should do unto them as we would that they should do unto us. Our unwillingness at any time to respond to the just demands of duty, never affects the facts of our indebtedness or dependence, if such facts exist. This remark seems proper because we oftentimes feel like excusing ourselves from doing what is right upon the ground that we have never promised. There are many persons who appear ready and willing to pay all their debts if they have *promised* to do so; and yet if they have never promised, and can readily pass through the meshes of law, they will never pay a farthing, saying, "Oh, I never promised!"

The skeptic, while he is ready and willing to criticize and condemn the unjust conduct of professed Christians, if you say to him, Well, why don't you do right? he will answer you, "Oh! well, I don't *profess* to be good;" as though that was an excuse. As well might the idle and ungrateful boy who is lounging around the tavern say, when asked why he is not at home helping his father, "Oh! I don't pretend to work for the old man." Would that be an excuse? Certainly not; for the child owes to the parent all that he has and is, and hence it is his *duty* to love and obey him whether he will or not.

And so it is with every other just duty, whether to ourselves or to others. And not only are we sometimes unwilling to acknowledge and obey the just demands of duty, but quite frequently, because of our selfishness, we covet and are ready to claim all the rewards of well doing while we are walking only in the paths of sin. The ungrateful boy who will not work for his father, and seems to have no interest for the other members of the family, looks forward with longing eyes to the time, when, by the death of his father, he shall be placed in the possession of much wealth.

This is the way with the doctrine of universal salvation; for while it teaches that our present conduct has nothing to do with our final destiny, it promises the holiness and happiness of all mankind in the world to come. The inconsistency of such a sentiment as this was forcibly brought to mind and illustrated while listening to a conversation upon raising boys, and helping them after they became of age. Said the one who was talking (a Universalist), "Well, if my boys have an interest and try to do and be something for themselves, when they are of age it will be my greatest pleasure to help them all I can; but if, on the other hand, they are idle and indolent before they are of age, I won't help them the first red cent when they are of age." I could but approve the noble sentiment of the father, as I thought, This is the way God will do both with the worthy and unworthy in the day of final reckoning.

Duty is sometimes the result of natural relations, and at other times it is the consequence of artificial relations. Natural relations are those that are forced upon us by surrounding circumstances, or the action of others; while artificial relations are those formed by the action and consent of the parties related, or those who represent them, as guardians. The relation that the child sustains to the parent, or brother to brother, is a natural relation; but the relation that the husband sustains to the wife, and that one Oddfellow sustains to another Oddfellow, are examples of artificial

relationship. Natural relations are created and sustained by natural law, and artificial relations are formed and governed by artificial laws. But as these are made to serve each other, nature providing us with bounties, and art preparing them for our use, that we may define individual rights, and place each in the undisturbed possession of that which is his, it is often necessary to expound natural law by artificial rules. Were it not for this, there could be neither order nor harmony in the enjoyment of those blessings so richly bestowed upon us. It is true that man is endowed by his Creator with all the instincts and faculties of self-preservation and enjoyment; and life, liberty, and the pursuit of happiness, are inalienable rights; yet it is equally true that man is possessed of intellectual powers and moral sentiments, and is therefore as much and as properly the subject of intelligent and moral law, as he is the subject of natural or organic law. To deny this is to place man on a level with the brute creation.

These remarks seem called for because in coming out from under the darker ages, ages of extreme oppression and tyranny, the mass of mind appears to be fast drifting into the opposite extreme of lawlessness. Many, in seeking to free themselves from the restraints of law, under false impressions of liberty, are making a god of Nature and worshiping her, claiming the right to follow her teachings. This is strikingly exhibited in the doctrine of Free-loveism, which destroys the marriage relation and makes congeniality of soul the rule by which we are to be governed. If the wife of one's youth, with whom he has lived for years, and who, for his sake, left father and mother, is less congenial than the wife of his neighbor, the former may be put away and the latter taken in her stead, because Nature prompts it, although the happiness of a score of persons is wrecked as the consequence. And if the doctrine of *congeniality* is a true one, it may be applied to any thing that is our neighbor's as well as to social life.

But I must hasten. Christian duties are the duties enjoined by the Christian religion. They are the duties that we owe to God as our creator and preserver, and the duties that we owe to our fellows because of our mutual dependence upon each other. These duties are taught and enforced both by the law of God and the gospel of our Lord Jesus; and they require that we shall love God with all our souls, might, mind and strength, and our neighbors as ourselves. These are great commandments, and whether we are righteous or unrighteous, depends upon whether our relations to God and our fellows are equal to the service required of us. If our indebtedness to God, and our dependence upon him and our fellows, is as great as represented in the Scriptures of divine truth, then those commands are just and righteous altogether. But if we owe nothing, no service should be demanded of us.

The entire question of man's indebtedness and amenability to God can only be discussed as all the evidences of divinely-revealed religion are considered and presented; but the subject may be briefly stated and reasoned in the following manner: There are only two kinds of existences conceived by the mind, the one an absolute, self-sustaining, independent existence, and the other a dependent existence. Man is either an independent or dependent being: if an independent being, not dependent on any foreign power for existence or support, then he is neither the subject of law nor of punishment; but if he is a dependent being, to the extent of his dependence he may be called upon to give an account of every action. If we claim that man is an independent being, where are the facts upon which such an assertion is made; for every fact of man's history from the earliest to the latest, all declare that man is a creature. In this, as in many other things, reason as well as revelation teaches that there is a God, a God of infinite power, wisdom and goodness, in whom we live and have our being, the object of all true worship and adoration. These facts demonstrate that it is man's duty to yield unreserved obedience to the God who has created and sustained him, whether the name of this God is Lord, Jehovah, or Jove.

As instances of Christian duties, faith is a duty, repentance is a duty, the confession of sins is a duty,

prayer is a duty, baptism is a duty, and deeds of kindness and benevolence are duties. The object in selecting these and remarking upon them is because the principles contained in these are known and universally acknowledged when applied to the things of this world, and it is only when they are applied to religion and divine things that men laugh and scoff at them. Faith is trust, faith is confidence in testimony, faith is the consent that the mind yields to any representation, declaration, or proposition, and it is no more a religious necessity and duty than it is a social or a business necessity. We read in the Scriptures, "Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of all them that diligently seek him." We may continue to read, Without faith it is impossible to please any body; for he that receives a friend must believe that he is what he claims, and that he will do as he says. Faith, then, is made no more the standard of friendship with God, than it is the basis of friendship with men. It is true that the man who does not believe, may be used as the tool of another, but no man can act intelligently or be received as a friend, a companion or partner of another, either in earthly or in heavenly things, who does not believe.

And as there is much room for thought and comment here, it may be added that the mind that cannot exercise faith, that cannot trust, is incapable either of progression or development; because progression and development are the results of continued action in a certain direction, and faith is always the first definite action in the direction of any truth stated. For this reason the man who does not believe cannot be moved to action, however solemn or glorious the truth declared may be.

It is sometimes objected against religion, that men are required to believe without evidence; but this is not true; for there is neither command nor moral principle obligating one to believe without testimony. It is true, nevertheless, that men are oftentimes imposed upon, deceived and wronged in matters of faith and religion by misguided and designing men; but it is equally true in the things of this world. How often it is the case that men are cheated, defrauded and robbed of all that earth holds dear, by putting confidence in treacherous friends. Yea, every day gives us examples of trust that has been wickedly betrayed by selfish persons. This can be no objection against faith as a principle, because faith is the standard of worth in all things; for the man who cannot trust and the man who cannot be trusted, are both alike worthless.

With these thoughts we may consider repentance. Repentance as a Christian duty is urged on the ground that man has sinned; that he is a rebel against the government of God. Repentance signifies turning back again; and although it is something used in an accommodated sense to signify the turning away from a right to a wrong course of action, as when a righteous man turneth away from his righteousness and committeth iniquity, yet it properly indicates the turning away from a course of error and wrong to that which is true and righteous, as when the wicked man turneth away from his wickedness and doeth that which is lawful and right.

The doctrine of repentance always contemplates some instance of violated law, and the man who has sinned is called upon to repent in view of the dread consequences that must follow from continuing to oppose law. The object of repentance is either to regain that which has been already lost, or to avoid the further punishment of sin, or to escape some danger that threatens, but from which as yet no loss has been sustained. These various reasons for repentance are founded on the fact that there are different kinds of action. In some kinds of action the consequences begin and continue with the action, each part of the action yielding a certain amount until the final result is reached. In this case, when the action ceases, the consequences cease; but with other kinds the results are obtained all at once and not until the entire work is completed, so that if at any time between the point of commencement and the point of ending, the action ceases, nothing is gained however great the labor or sacrifice has been. In both of these cases the rem-

edy of repentance is brought in and applied before the action has proved fatal; for in morals as in sinning against organic law, there are wounds that admit of no cure—mortal wounds.

With many the doctrine of repentance and mercy as taught in the Scriptures, seems irreconcilable with the perpetuity of law; for they teach that every violation of law must be punished. For this reason there are two classes of persons: the one holding to the immutability of law, but rejecting grace; while the latter preaches mercy and grace, but rejects law. Both are evidently in error; because if we have no system of law, we have neither rule of justification nor of condemnation; and if we have no system of mercy, there are no means whereby we may return to the obedience of law and regain that which has been lost or endangered. This great error is undoubtedly the result of not understanding the nature and workings of sin, nor the plan and purpose of God concerning man and this earth; which plan and purpose cover the whole history of this world from man's creation and fall, until the righteous are crowned with immortality and eternal life, and the wicked are punished with the second death. Of this great plan and purpose it may be remarked that

"All are but parts of one stupendous whole,
Whose body wisdom is, and God the soul."

We are not therefore to separate nor consider any individual part from the body, but each is to occupy its own proper place in the body.

Our present state is a state of trial and probation. It is not the result of single action, but of many actions. It is true that every action of sin is in the direction of death; and it is true also that as soon as ever the action begins, the consequences begin; but the end is not reached until the work is completed. Thus we read, "The wages of sin is death." "Sin, when it is finished, bringeth forth death." "Broad is the road that leads to destruction." "Shall reap corruption," &c. In all these passages of Scripture the idea of progression and growth is taught, and the possibility of repentance admitted; for if a man is *dying* he may be saved; if he is on the *road* he may be brought back again. And thus we continue to read, "Turn ye, turn ye, from your evil ways; for why will ye die?" Again, "Escape ye, repent." Again, "Repent ye therefore, and be converted, that your sins may be blotted out." And again, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." It is thus that the remedy that God has provided for sin (as in all other legal matters where remedy is possible,) is applied before final judgment is rendered, and the man doomed to execution.

The doctrine of repentance is no more a moral and Christian duty than it is a mechanical, or any other kind of duty, where law has been violated and the man is called upon to turn back again. Repentance is an act of the creature. If it was not, there could be no reason in commanding repentance; but it is by the power and consent of the Creator; for if it was not, God could not have the honor of man's redemption and salvation. And not only this, but the man that has sold his possessions, or is himself sold into bondage, has no right nor power to purchase either himself or his possessions back again, only by the favor of the master or purchaser.

It is God who showeth mercy, and there are those to whom mercy is not extended; for we read of some who cannot cease from sin. "And Esau, the profane person, who sold his birthright for a mess of pottage, found no place for repentance although he sought it carefully with tears." And we are thus admonished in the Scriptures: "Seek ye the Lord while he may be found, call ye upon him while he is near." The poetical doctrine, therefore, that teaches that

"While the lamp holds out to burn
The vilest sinner may return,"

is not true either in reason or in Scripture; for there are points in man's downward course to death from which there is no turning back again.

The work of repentance may be illustrated by the man who is wounded by some sharp instrument, as a

knife or an axe. The wound is a long, deep cut, down into the living flesh, and across bands or layers of muscles; and unless it can be healed, the entire body will be brought under its influence, and the man will die. But the surgeon is sent for, and the wound is dressed. The several parts are brought back and bound together, and the man is commanded to keep quiet until the same law that has been broken heals. But there are wounds, the causes of which remain lodged in the flesh, and until these are removed, no cure can be effected. So it is with the work of repentance, which includes all the means by which every cause of separation is removed, and the severed parts are brought back and united in harmonious relationship.

This brings us to notice the confession of sins. The system of divinely-revealed religion is but a system of rebinding of, or of bringing and binding man back to God, and in this work the confession of sins is as much a moral necessity, as the removing of the cause of a wound in order to heal, is a physical necessity; for the only way that broken friendship can be restored, is by removing the cause of enmity, and this can only be done by confession. For the man who has injured another, either in word or deed, can only restore broken confidence by a confession of his unjust conduct. The principle that should govern us in all matters of confession, is, the confession should perfectly correspond in nature, extent, and earnestness, with the wrong that has been done. Secret sins should be secretly confessed. Wrongs against a neighbor or friend may be confessed privately; but those sins which have been public, can only be taken out of the way publicly. And the confession of sins implies *deeds* as well as words; for words can only express a consciousness of guilt, while it is the office of works to remove the wrong itself. The man who has cheated his neighbor a hundred dollars, if he makes but a mouth confession, passes sentence of condemnation upon himself as long as he retains the price of iniquity. Judas, the traitor, could do better than this; for he threw down the thirty pieces of silver, the price of treachery, as he exclaimed, "I have sinned in that I have betrayed the innocent blood." And it is so in all things. Where law is sovereign, obedience is the price of liberty; and if at any time rights have been forfeited by disobedience, the only way to regain them is to return to the obedience of the law broken, so that the breach may be healed.

And it is thus that one might discourse for hours upon Christian duties—prayer, almsgiving, baptism, all its internals and externals, showing that each has a place, and that every part adds strength and beauty to its fellow part, forming one complete temple of truth. But the time is past, and I must close, praying that the God of all mercy and grace would lead us into a knowledge of his Son, make us meet for his kingdom, and save us at last. Amen.

THE HEAVENLY MARINER.

HEAVENLY mariner, on life's tempestuous sea, thy voyage is nearly ended. But beware, as thou approachest the haven, that thou lose not thy reckoning and fall into the breakers, and thy frail bark be dashed to pieces against the hidden rock. Look well to thy compass and thy chart, and keep thy quadrant ever beside thee. Already the beacon light from God's own glory is borne to thee on the wings of hope, over the heaving billows. Methinks I can see, ever and anon, the outline of thy craft on the crest of a wave, drawn against the starry heavens, to be in turn lost to view in the trough of the sea. The spirit of these waters over which thou art sailing is an enemy to that King of glory, toward whose bright land thy prow is turned. Think it not strange, therefore, that he should trouble thy peace, and that adverse, tempestuous winds, and a chopping sea, should endanger thy life—endanger thy life, I say, by tempting thee to deplore thy present distress, thinking not of the glory that is to follow these afflictions, if patiently endured to the end. Think it not strange that he should endeavor to draw thy attention from thy chart and compass, steal thy heart from thy loving Pilot, and drift thy vessel to everlasting destruction. Perhaps

thy heart sinks within thee as night gathers over the dark waters, and the hissing lightning, and the booming thunder, and the pelting storm upon thy devoted head, seem for a time to render futile thy utmost endeavors for salvation from a watery grave. And truly they were futile were it not for One who is mighty to save. To him therefore stretch forth thy hand of faith, and in the language of a sinking Peter, exclaim, "Save, Lord, I perish."

Art thou envious, because of the apparent safety of many who navigate these seas? Consult thy quadrant, and thy chart; thou wilt discover that they are not sailing in thy latitude, though, professedly, for the same haven; and thou art exhorted to "fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity." "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth." Ps. xxxvii, 1, 9.

The haven whence thou art sailing is well fortified, and none but the righteous may enter there. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Dear mariner, keep thou the commandments of thy King. Set the fourth of these as a bright light in thy bows, and trust to thy Pilot, and thou art safe, notwithstanding the raging of the elements.

While the careless are resting upon their oars (for the evil spirit of the sea will temper the wind and the wave, to lull his own to carnal security and ease), ply well thy task, and make all speed for the harbor; for thy barometer certainly indicates the approach of a storm that shall sweep these seas, and in a moment engulf all that are now floating upon its surface in carnal security. Seize thy trumpet! Sound the alarm! It may be that some of them will heed the warning, and flee from the wrath to come.

With the eye of faith, I follow thy steady, onward course, amidst constantly-increasing dangers, for thy enemy is fearful of losing his prize, and will therefore leave no art untried, to cause thee to make shipwreck of thy faith, until thou reach the much-desired haven, when, suddenly, the glory of the celestial city will enchant thy ravished sight, and the rich melody of heavenly music will call forth responsive strains from thyself and fellow voyagers.

"Glory to God! all our dangers are o'er;
We stand secure on the glorified shore;
Glory to God, we will shout evermore,
We're home at last, home at last."

Dear mariner, thy voyage is ended. Thy trials are all past. Enter now upon thy rest. Jesus welcomes thee. Angels come to meet thee. Thou art clad in shining apparel, and, with the 144,000, art ushered into the presence of God. There thou art greeted by Abraham, Isaac, and Jacob, and all the ancient worthies who, like thyself, have navigated the dangerous sea of mortal life. To Job, especially, the seas had been tempestuous in the extreme. The heart of Moses bounds with superlative delight, as with his own feet he treads the verdant hills and dales of the heavenly Canaan; forgetting, in the fullness of his present joy, the sorrow of heart he felt when in answer to his earnest petition to be allowed to enter the earthly Canaan, the Lord said, "Speak to me of this matter no further." Adam receives again the treasures he so unwarily lost. The age of Methuselah is no longer measured by revolving years; but *everlasting* life is his and thine. There is Melchisedec, the priest of the most high God. The harp of David is tuned to the melody of Heaven; and Solomon beholds a temple whose architect is God. But to Jesus all eyes are turned. To him all tongues confess, "Thou art worthy to receive glory, and honor, and might; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests; and we shall reign on the earth." Christian, will you not still, in the face of every danger, "Seek for glory, honor, immortality," that when Jesus comes, whether you sleep or wake, you may receive eternal life? Glory to God, for such a blessed hope!

Sinner, would you share in the glory that is to be revealed? Forsake your sins by righteousness, and your iniquities by turning unto the Lord.

ADOLPHUS SMITH.

Ottawa Co., Mich.

LIFE INCIDENTS.

BY ELDER JAMES WHITE.

CHAPTER THREE.

Advent Camp-meeting at Exeter, Me.—Prepared Lectures and left Home on horseback.—One week at Burnham.—A Reformation followed.—Invitation to visit Brunswick.—Labors at Augusta.—Lectures at Sidney.—The Presiding Elder.—Universalists and Methodists.—Impressed to call at a House.—Found a Believer reading the Signs of the Times.—Conversation.—Make Myself known.—Give Lectures in the Reed Meeting-house.

ON returning from the meeting in Exeter, Me., where I heard with deepest interest such men as Miller, Himes and Preble, I found myself happy in the faith that Christ would come in the year 1843. I had given up all to teach the doctrine to others, and to prepare myself to do this was the great object before me. I had purchased the chart illustrating the prophecies of Daniel and John, used by lecturers at that time, and had a good assortment of publications upon the manner, object, and time of the second advent. And with this chart hung before me, and these books and the Bible in my hand, I spent several weeks in close study, which gave me a clearer view of the subject.

In October, 1842, an Advent camp-meeting was held in Exeter, Me., which I attended. The meeting was large, tents numerous, preaching clear and powerful, and the singing of second advent melodies, possessed such a power as I never witnessed. My second advent experience was greatly deepened at this meeting, and at its close I felt that I must immediately go out into the great harvest-field, and do what I could in sounding the warning. I therefore prepared three lectures, one to remove such objections as the time of the advent not to be known, the temporal millennium, &c., one on the signs of the times, and one on the prophecy of Daniel.

I had neither horse, saddle, bridle, nor money, yet felt that I must go. I had used my past winter's earnings in necessary clothing, in attending meetings, and in the purchase of books and the chart. But my father offered me the use of a horse for the winter, and Elder Polly gave me a saddle with both pads torn off, and several pieces of an old bridle. I gladly accepted these, and cheerfully placed the saddle on a beach log and nailed on the pads, fastened the pieces of the bridle together with malleable nails, folded my chart, with a few pamphlets on the subject of the advent, over my breast, snugly buttoned up in my coat, and left my father's house on horseback. I gave from three to six lectures in four different towns around Palmyra.

Speaking, with the blessing of God, gave me freedom and confidence, and as the subject opened to me by study, reflection, and in speaking, I found it necessary to divide subjects, so that I added one discourse at least to the little series at each place. I had a good hearing at all these places, but saw no special results.

A schoolmate of mine, Samuel Lang, now a Methodist minister in Wisconsin, had engaged a school in the town of Burnham; but by accident had lost an eye, and was told by his physician that he should rest at least one week before teaching. Mr. Lang urged me to teach for him one week. I consented, and the first day of school gave an appointment for evening lectures. The school-house was crowded. I gave seven lectures. Sixty arose for prayers. I sent for my brother who had been in the ministry five years before me, and was favorable to the advent doctrine. He came and labored six weeks, baptized, and organized a large church, for which they paid him sixty dollars. I paid, at the close of my week's teaching and lecturing, one dollar for horse-keeping, and left for the Kennebec. My brother afterward told me that every one he baptized dated their experience from my lectures.

At one of the places where I had given lectures, I met a gentleman who seemed very much interested in the soon coming of the Lord, who gave me an urgent invitation to visit Brunswick, Me. He stated that there had been no preaching on the subject in that part of the State, and that the Freewill Baptists, who were very numerous on the west side of the Kennebec river, from Augusta to Brunswick, would willingly give me a hearing. From that moment I felt inclined to make my course toward Brunswick. So in January,

1843, I left on horseback, thinly clad, and without money, to go more than a hundred miles among strangers.

Night came on as I drew near Augusta, the capital of the State, and I inquired at a humble cottage for entertainment, stating that I was a penniless preacher, and wished to find rest with some Christian who would willingly care for me and my tired horse without charge. "I am a member of the Christian church of this place," said he, "please stop with me." I gladly accepted the cordial invitation.

During the evening my friend stated that Elder Pearl, a Christian minister, was to preach on the next Sunday, and invited me to stop and give evening lectures in the school-house, and spend the Sunday with my old friend and acquaintance, Elder Pearl. I did so, and had a good hearing, and was kindly received by Elder Pearl, who loved the doctrine of Christ's soon coming. I was also invited to speak in the school district east of that, near the Kennebec river. The house was filled, and many stood outside at the open windows. A Universalist opposed, and finding that he could prevail nothing, brought a Mr. W., the editor of the Augusta Age, a noted Universalist, to oppose me, and, at the close of my lecture, introduced him to the people, and invited them to stop and hear what he had to say. I was too hoarse to reply, and stated that I had no further claims on the congregation. A dozen voices cried, "Clear the way, and let us pass out." Only about twenty-five, and those of the baser sort, remained to hear Mr. W. They were, of course, ready to receive what the speaker chose to say, who, being grieved and angry with me for leaving, and with the people for following me, was in a state of mind to excite in them a mob spirit.

I will not blame the reader for thinking me rash, in depriving the editor of the Age of a hearing. But I was an inexperienced youth, and feared a battle, and took this course to avoid it. But a battle came the next evening of a different kind. Mr. W.'s hearers decided before leaving the school-house to get all to join them who would, and on the next evening break up the meeting.

As I was about to go to the house the next evening, several of my friends came to me and stated that a mob of at least three hundred was around the school-house, and they warned me, as I regarded my life, to remain away from the meeting. I went before the Lord with the matter, then told my friends that I should go to the school-house trusting in God to defend me.

As I drew near the house I heard the shouting of the mob, and was again warned by the friends who accompanied me to take their advice, and go no farther lest I lose my life. I stated to them that I believed the Lord would in some way defend me, and pressed forward. They had resolved that if I went to the place of meeting they would go with me, and stand by me to the last. We found the school-house filled with women, all the windows taken out, and the house surrounded by men enough to fill three such houses. I pressed through the crowd and made my way to the desk. The greatest fear prevailed within the house, while unearthly yells seemed to be the delight of the mob without.

The Universalist, who had taken the trouble to get Mr. W. to the place to oppose me, stood close to the desk, and, as I entered it, said to me, "This, sir, is the result of your conduct last evening in refusing to hear Mr. W. Your meetings will be broken up." I replied, Very well, sir, if it is the will of God, let it be so. I then called the meeting to order, and prayed, standing upon my feet. This I did for two reasons. First, want of room to kneel, and, second, it was safer for me to stand with my eyes open and watch this infuriated Universalist who seemed to have all he could do to keep from striking me.

While praying, a snowball whistled by my head and struck on the ceiling behind me. I read my text from Peter, relative to the burning day of God, and commenced commenting upon it, but could be heard by only a few near me, in consequence of the shouting of the mob. Many snow-balls were thrown at me through the open windows, but none hit me. I raised my voice above the noise of the mob, but while turning for my proof-texts they seemed to gain advantage over me.

And there was too much excitement and fear for my proofs to tell on any mind. My clothing and also my Bible were wet from the melting fragments of a hundred snow-balls which had broken upon the ceiling behind me, and had spattered over me and it. That was no time nor place for logic, so I closed my Bible, and entered into a description of the terrors of the day of God, and the awful end of the ungodly. These opened before me wonderfully. Language and power of voice seemed to be given me for the occasion. I was nearly lost to all around me, while the naked glare of the fires of the day of God seemed to light up the field of slaughter of the ungodly men before me. I cried, Repent, and be converted, that your sins may be blotted out, or you will drink of the wrath of God. Repent, and call on God for mercy and pardon. Turn to Christ and get ready for his coming, or in a little from this, on rocks and mountains you will call in vain. You scoff now, but you will pray then.

The mob seemed more quiet. The night before, a spike was thrown at me and hit me on the forehead, and fell into my Bible, and I put it into my pocket. Inexpressible pity and love for the crowd came over me, and as I was expressing it with tears, I held up the spike, saying, "Some poor sinner cast this spike at me last evening, God pity him. The worst wish I have for him is that he was this moment as happy as I am. Why should I resent his insult when my Master had them driven through his hands," and at the moment raising my arms and placing my hands upon the ceiling behind me in the position of Christ on the cross.

The Spirit of God accompanied the words and the gesture to the hearts of the crowd. Some shrieked, and a general groan was heard. "Hark! hark!" cried a score of voices. In a moment all was silent. In tears I was calling on sinners to turn and live. I spoke of the love of God, the sacrifice of Christ, his undying pity for vile sinners. I then spoke of his coming in glory to save all who would seek him now. More than a hundred were in tears. Do you want to see a happy man, said I, please look at me. Many were weeping aloud, and I was getting so hoarse that I could hardly be heard for the penitent cries and sobs around me. Who are willing to seek Christ, said I, and with me suffer persecution, and be ready for his coming? Who in this crowd wish me to pray for them that this may be their happy portion? As many as do, please rise up. Nearly one hundred arose. It was nine in the evening and I was hoarse and weary. I closed with benediction, took my chart and Bible, and made my way out through the subdued crowd. Some one locked arms with me to assist and guard me. His countenance seemed impressively familiar, yet I did not know him. When I had passed the crowd, I missed him, and, from that evening, who he was, or how he left me, and where he went, have been mysterious. Was it an angel of God, sent to stand by me in the perils of that evening? Who can say it was not?

My lectures continued in this place three or four evenings without the least opposition, and a general reformation followed. In about eight weeks I returned to the place again, and as I entered the door of an especial friend, near the old scene of battle, I recognized my Universalist friend. He had been driving some exciting conversation with the lady of the house about me. Both appeared greatly agitated as I entered. The lady greeted me cordially, but with expressions of astonishment that I was in her house again. The Universalist made for the door, and left in a most abrupt manner. The lady then stated that this man had been talking of me to her in a most abusive manner, and that the last statement he made as I came to her door was as follows: "White is a rascal. He has been overtaken in crime, and is safe in jail. One of my neighbors told me that he saw him yesterday in Augusta jail."

This man was overtaken in his guilty folly in a manner he little expected. He had certainly succeeded poorly in his war against me. I did not see him, nor hear of him, after his hasty retreat homeward, showing as much shame as the face of a guilty man is capable. But let the reader go back with me over these eight weeks to the time I closed my labors in this place.

An invitation came for me to visit Sidney, and lecture in the Methodist meeting-house. Cheerfully I accepted, and found a large house filled with attentive hearers. The first evening, I spoke on the millennium with freedom. And as I entered the house the second evening, I was told that Elder Nicherson, the presiding elder, would be present that evening. I felt my youth, my lack of general knowledge of the Scriptures, and my brief experience in the things of God. I trembled for the result of that meeting, as I learned that he was opposed to the doctrine I was teaching. I was on Methodist ground. This led me to pray most earnestly to God for help. My confidence that the Lord would be with me grew firm as I entered the pulpit.

I learn, said I, that Elder Nicherson is in the congregation; will he please take a seat with me, and join in the services of the evening. He cheerfully came forward, and I gave him an advent hymn from the Methodist book to read, and found him willing to pray. I then sung an advent melody, and took this text, But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only. Matt. xxiv, 36. I stated first, that the subject was the Second Advent. Second, that God had not revealed the day nor the hour of that event. Third, that Christ did say in this connection that when his people should see the signs in the sun, moon, and stars, that they should know that his coming was near, even at the doors, as truly as men know that summer is near when they see the trees of the field send forth their buds and unfold their leaves. Fourth, that as it was in the days of Noah, so should it be at the coming of the Son of man. The work of warning the people of the coming flood was given to righteous Noah. And in order for him to know when to build the ark, and when to raise his warning voice, the year of the flood was given to him. So shall it be at the coming of the Son of man. The world is to be warned of its approaching doom. And to this end the prophecies of Daniel and John especially point to this time. The signs in the heavens, on earth, in the church, and a wicked world, all show that Christ and the day of vengeance are at hand.

The people of that place were divided between Methodism and Universalism, and it appeared to me a favorable time to show up from Matt. xxiv, the view held by Universalists that Christ came at the destruction of Jerusalem. In this I had had some experience, and succeeded in pleasing Eld. Nicherson, who made a few general remarks, not directly opposing me, for fear, as I supposed, of pleasing the Universalists, who evidently felt stirred at my discourse. The meeting closed with good feelings between us. But as I left the house, I received an urgent request by several gentlemen to call at the hotel the next morning at nine, to answer some questions relative to what I had said of Universalism. At the hour appointed, I found myself surrounded by several Universalists who were evidently in an unfriendly mood, and as many Methodists, who had come to see that the young stripling should be well treated. This was kind in my Methodist friends. The interview lasted till the clock struck twelve. My Methodist friends expressed themselves satisfied with my answers. The landlord, who was the leading spirit among those professing Universalism then arose and said to me, "Mr. White, please walk out to dinner. This afternoon I wish to show you that there is no connection between the Old and New Testaments." I was surprised to find that this professed champion of Universalism was really an infidel. I declined dining with him, stating that my mission was to those who receive the sacred Scriptures of both Testaments as a harmonious revelation from God. This closed our interview.

My Methodist friends charged me to be on my guard lest the Universalists take advantage of some unguarded expression, and hurt my influence. This was indeed kind in them, and for which I have ever felt to respect them. I gave a few more lectures, and parted with the Christian people of that place, with their thanks for my labors among them, and their expressions of joy that Universalism had been fearlessly exposed without giving its adherents chance to hurt me.

My mind was still on the field of labor farther down the river toward Brunswick. My labors thus far in

Augusta and Sidney seemed more accidental, or providential, than in accordance with my design when I left home. And now, with the peace of God ruling in my heart, I journeyed on. As I passed a neat cottage in the town of Richmond, the impression came upon me powerfully, as distinctly as if a voice said to me, "Call into this house." I obeyed, and asked for a drink of water. A middle-aged lady laid down the paper she was reading, and upon it placed her glasses, and gravely said to me, "Please be seated." As she stepped to another room to wait upon me, I took up her paper, and, to my joyful surprise, saw that it was the "Signs of the Times, Published by J. V. Himes, No. 14 Devonshire Street, Boston." As I took the water, the following conversation, in substance, commenced.

I see you have the Signs of the Times, which teaches the peculiar sentiments of one Wm. Miller. Are you a subscriber for it?

I am, and think it an excellent periodical. Would you like to read it?

I took the paper from her hand, and enjoyed reading several stirring articles from able pens, then passed it to her, and, with an air of indifference, asked, What do you do with the long-cherished opinion of nearly all great and good men of all the sects, that the temporal millennium, in which the conversion of the whole world and the complete triumph of the church is to take place prior to the second advent?

I reject the doctrine. You are mistaken, sir, as to the millennium being a long-cherished sentiment. It is an unscriptural fable of recent date. It has not been the faith of the church until the last century. The parable of the wheat and tares, as explained by our Lord, and his declaration that as it was in the days of Noah so should it be at the coming of the Son of man, forbids the idea. In fact, the prophets of the Old Testament, and the apostles of the New, describe the last days as dark, gloomy and perilous, with the church fallen, and far from God, and the world filled with crime and violence.

Admitting that you are right on this point, is it not very wrong to set the time, as Mr. Miller has done?

Bro. Miller, in searching the Scriptures, has found by the prophetic periods, as he thinks, the time of the end, and, as an honest man, has taken the cross to teach it to the world. He also sees by the signs of the times that Christ's coming is near, even at the doors, and takes the safe side of the question to be ready; and to warn others to get ready. And all those texts usually quoted to show that men are to know nothing of the period of the second advent do not prove what they are said to prove.

I saw that she was mistress of the subject, and as she proceeded to give the proofs in support of definite time, I interrupted her, stating that I would no longer conceal from her my faith and mission. I am a full believer in the second advent of Christ, as taught by Wm. Miller, and have left all to proclaim it.

Thank the Lord, she exclaimed, my prayer is answered in sending you here. My husband is a Free-will Baptist minister, and will be glad to have you speak to the people of his charge here upon the coming of Christ. Let me have your coat and hat. I will send for some one to care for your horse, and will send an appointment to the school for you to lecture this evening.

What is your husband's name? I inquired. Andrew Rollins, was the reply. Is he a believer in the advent doctrine? He does not oppose, and is favorable.

Soon Elder Rollins came in, and his wife introduced me to him as a second advent lecturer. He asked me a few questions in a grave manner, and looked me over closely, as much as to say, You are a young stripling to go abroad to lecture upon the prophecies. I saw that he was a strong man, watching all my words, therefore thought it best for me to be guarded.

The appointment flew through that portion of the town, and, at the time appointed, what has ever been called the Reed meeting-house, was filled with both the pious and the curious. And as I sung an advent melody, all listened with solemn silence, and some wept. Elder Rollins then prayed in a most solemn

and fervent manner for the blessing of God to rest upon the youthful stranger who was about to speak to the people. This prayer drew me nearer to him, and I began to feel that in this minister I had found a true friend. And so it proved.

At the close of my lectures there was a general interest, and deep conviction upon all minds. The school children committed to memory all my texts, and almost everywhere you might hear them repeating this one from Dan. viii: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

As I was about to leave, Andrew Rollins said to me, "In two weeks our Quarterly Meeting, embracing about thirty churches in this locality, will hold its session at Richmond village. I would like to have you give some lectures before the preachers, delegates, and brethren who will be present. I will call the matter up in a business session, and they will probably vote you room, if you will decide to be present and speak to us." Certainly I shall be glad of the opportunity to speak what I regard important truth to the heads of your denomination in this part of the State, and will, Providence permitting, be at the meeting in season. This said, I rode off on horseback to fill appointments in Gardner and Bowdoinham.

GOD'S JUDGMENTS.

IN "Facts of Faith," in the description of the causes of volcanic eruptions, earthquakes, &c., Spiritual Gifts, Vol. iii, p. 80, we read, "The earth quickly opens, and I saw villages, cities, and burning mountains carried down together into the earth. God controls all these elements; they are his instruments to do his will; he calls them into action, to serve his purpose. These fiery issues have been, and will be his agents to blot out from this earth very wicked cities."

History gives account of many cities being destroyed in this way. Men attribute it, generally, to chance, fate, or a mysterious Providence. But sometimes the course of events demonstrates the fact of a direct visitation of God's judgments upon them. The cities of Pompeii and Herculaneum at the foot of Mt. Vesuvius, many years ago were covered in a fiery grave by an eruption of that volcano. The following may be taken as convincing proof of the justness of their fate.

H. C. MILLER.

OBSCENITY IN THE RUINS OF POMPEII

THERE is one matter in relation to Pompeii that is seldom touched on by writers, and which I dare not approach too closely, to-wit: the horrible depravity of the Pompeians, as illustrated by the frescoes, mosaics, sculptures, and bronze statues that are found. Hundreds of these vile objects have been carried away to the museum in Naples, and put in a room which no woman is allowed to visit; but there are still houses in Pompeii that are kept locked, and others that have such sculptures over the doors on the outside that the guides hurry past them when there are women in the party. Even in private houses there are many scores of frescoes magnificently executed, too, which no one would dare to visit only in company with his nearest and dearest friends, if ladies, and in other houses pictures and statues than which none can imagine anything worse. I cannot understand why writers on these subjects have been so anxious to conceal the faults of the ancients. It is a fact that deserves to be generally known. Great God! what a picture of corruption in imperial Rome is revealed to one who looks into Pompeii with anything like thoroughness. The very stone of the door-posts tells a tale more damnable than ever was invented by modern thought. Sodom was clean and Gomorrah was pure, compared with Pompeii. Where was there ever a people on earth, before or since Pompeii, that advertised "the ways that lead down to hell" by sculptures placed in the open light of the street! "Out, damned spot!" cried the still infant genius of modern civilization and Christianity, as it looked in upon Pompeii, and Vesuvius responded to the command, and sent his consuming fires to do the work.

PRESERVE self-possession, and do not be talked out of conviction.

THE GOSPEL OF THE KINGDOM.

[Bro. Smith: The following lines were written for the Advent Harbinger, in 1845. I now send them for the Review.
P. H. ODERKIRK.]

How fleet the precious moments roll!
How soon the harvest will be o'er!
The watchmen have their final rest,
And lift a warning voice no more.
The fullness of the gospel shines
With glorious and resplendent rays,
The earth and heaven show forth their signs,
As tokens of the latter days.

Ye faithful men, to you are given,
The keys of this last ministry,
To every nation under heaven,
From land to land, from sea to sea.
First to the Gentiles sound the news;
Throughout Columbia's happy land,
And tell the unbelieving Jews,
Prepare before their Lord to stand.

Haste to each nation and proclaim;
Those joyful tidings, let them roll
Where darkness, death, and sorrow reign,
And tyranny holds stern control.
Let every nation hear the sound,
And Jew and Gentile swell the strain,
Hosannah o'er the earth resound,
Messiah soon will come to reign.

KEEP AWAKE.

[Bro. Smith: I don't know how long since the following excellent little piece appeared in the Review, but I think it good enough to be read every week. It is some time since I cut it out, and placed it in my Bible, and I think I have read it about every week since, and always with a desire that all who are not firmly established and settled in the faith could read it too. If you think best, please give it another insertion.
M. P. STILES.]

To the traveler struggling with the snow and cold, wearied with toil, and feeling an almost irresistible drowsiness coming over him, it is necessary to make the greatest efforts, to keep awake. If he sink down and fall asleep, he will never awake; but the benumbing cold will still creep on, chilling the blood, till the heart shall cease to beat and life become extinct. So it is with us, brethren and sisters in the Lord. If we do not strive against the chilling, freezing influence of this evil world, we shall be overcome and sink down to spiritual sleep, never more to awake. We are looking for the outpouring of the Spirit, and for the closing work of the last message. It will surely come—the word of God will not fail. But let us not rest from our exertions and fall asleep. Now is the time to strive against drowsiness; now is the time to labor. Now is the time to prepare ourselves to share the blessing of God, that we may be so highly honored and promoted of Heaven as to share in the closing work of probation, and then be translated to Mount Zion, to take a part in the song of triumph. Now is the most favorable time we shall have; now is the only time. The chilling blasts of this arctic region will not abate—the times will be more and more perilous—all is depending on keeping awake now, a daily victory over sin; else what ground have we to hope that we shall finally overcome? If we are making no progress in the journey, how can we hope ever to see the end?

The drifting snow is deep, the winds are chilling, the night is dark, the way is rough, and the labor demands all our strength. But take courage; there is a light ahead! Struggle on. Keep awake one hour. In a little while the toils of the way will be forgotten in the sweet rest that awaits us at the end of the journey. The stormy blasts and the piercing cold will be superseded by the gentle, balmy breezes, and the genial climate of Paradise.

"No chilling winds nor poisonous breath
Can reach that healthful shore,
Sickness and sorrow, pain and death,
Are felt and feared no more."

"Awake, O awake! now to life and to duty,
Faint not by the way till our labor is done:
For quickly the King will descend in his beauty,
The warfare be ended, the victory won."

R. F. COTTRELL.

CHURCH MEMBERSHIP.

PERMIT me to say that among the many indications or rather proofs of our Christian growth, there are none which are more encouraging than the fact that members are so constantly being added to our churches. We hear the cheering intelligence, almost every week, that new members have been received by baptism, and the right hand of fellowship. Not that the simple act of uniting with the church in and of itself is of vital importance, but because it assures us of the sincerity and faith of those who make the public declaration of a determined purpose to serve the living God.

It is a lamentable fact that so many of the reliable Seventh-day Adventists of our country are not members of our churches; that while they are ready to co-operate in all the movements of a denominational nature, so few come up to celebrate those ordinances which commemorate Him who is our only hope of salvation and happiness in time and in eternity. The loose bands of society organization do not draw us together with that living sympathy which should bind Christians to each other. They do not furnish that spiritual nearness to each other and to God which should be the band of vital union in the church. They do not curb passion, and call forth the soul's purest love in humble, trusting prayer, like that sacred influence which springs from the souls of those who surround the communion table in memory of Jesus. Our denomination needs to clothe itself with the garment of devotion, earnest, Christian devotion, and so much the more as we see the day approaching. The names of those who are faithful to our cause, should be enrolled upon our church records as certainly as the names of soldiers are recorded on the muster roll; then our army would be in the ranks, and when the roll is called they would promptly answer.

I have frequently thought that those who dispense the word of life should give this subject their earnest attention, for the good which would result therefrom would be manifest in countless ways. The individuals themselves would feel an interest and freedom in religion which they never felt before, and if they live in accordance with their desires and promises, they will enjoy communion which will environ their lives with a sacred trust and unspeakable joy which the world cannot give nor take away. This blessed influence will be felt in the church, strengthening others; in the community, by their example of earnest Christian endeavor; in the entire denomination, by helping to quicken our religious life. Our brethren and sisters in the faith should feel that it is the noblest work of youth's bright morning, or of manhood's vigor, or of age's declining years, to consecrate every faculty of their being to the service of almighty God. Every true pleasure, every real joy, will become a more prolific source of enjoyment when we behold them in the true spiritual light of divine beneficence. As it adds to the happiness of the family to have all of its members share mutually the blessings of domestic reunion, so it adds to the glory of the church to have all of like-precious faith join in the spiritual family and share together the unspeakable gifts of spiritual communion with Jesus.

We want our men and women, whom we know to be good and true, to come to the front. Our forces should be armed with the sword of the Spirit, and shod with the preparation of the gospel of peace; and if there is any one condition in which we can the best become clothed with the panoply of salvation, it is in the membership of a church of true, prayerful Christians.

Yes, blessed Jesus, clothe us with salvation as with a garment, and grant that the time may speedily arrive when all of the scattered and lonely ones, who are waiting and watching for thy coming, may be gathered and become one body in Christ Jesus. And it is the earnest desire and prayer of your unworthy brother, that he may with you all be enabled by the assistance of God's Holy Spirit to overcome the world, and at last stand with you on Mount Zion with God's remnant people.

And may the God of peace that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting cov-

enant, make us all perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ.

A. H. HULBERT.

Clayton Co., Minn.

IN ANSWER TO OUR PRAYERS.

WHILE perusing a letter from sister L. I. Belknap, in Review, No. 3, present Vol., my attention was arrested by these words, "In answer to our prayers," and glancing back I read again; "I know it is a step, dear sisters, calculated to humble us, but is not this in answer to our prayers? (She is speaking of the dress-reform.) "In answer to our prayers!" Yes, truly, I had not thought of it in this light before. But is it not so? How often have we prayed for humility; and shall we not "live our prayers?" Now that God has seen fit to answer them, and point out a duty, the performance of which requires humility, shall we start back and exclaim, It is too much, too humiliating? Can anything which will sever the cords that have bound us to the lovers of pleasure, require too much humility?

My sisters, if we are unwilling to comply with the requirements of the test God sees fit to send, if we jump from the crucible as soon as we begin to feel what the effect of the flames will be, can we still have confidence to present a petition, and that too, to the King of Heaven, which our very actions have proven we are unwilling to have answered? No, no! we dare not thus mock God. But if we are willing to perform what is required, only feeling too weak, then may we with confidence pray, Help me, O my Father, help me to be humble. Give me strength to perform all thou dost require. And God will hear and answer. If we really desire to wear the robe of humility, he will help us; but he will never force us to put it on, even though we have been praying for it for many years.

Yes, truly the dress reform is calculated to humble us. Oh! how rebellious our proud hearts are; how long we have striven to find some way around the cross. The cry of our hearts has been "Some other time, and some other place. Oh! not to-day, not here." And too many times when we resolve to act, and say,

"I will boldly take my stand;
This terrible demon stays the hand,
Oh! not to-day, not now."

For a long time I yielded to this not-to-day plea; and some-other-time promise, but there stood the cross, I could not advance without lifting it. And what was the virtue of promising to do a thing at some other time, which might be just as well done now. Then I began to realize that I had grown to love the approbation of the world, for I saw that I dreaded to meet its frowns.

With sister S. E. Lindsay I can say, that "numerous friends and acquaintances who have no relish for the truth of God, have been extremely kind to me in temporal things," and what these friends would think and say of me, should they meet me in this strange dress, seemed an insurmountable barrier, or rather what I feared they would say. I have hoped to be the means of bringing some of them to see and love the truth so dear to me, but fear that I too have "lowered the standard to avoid giving offense," and I realize to my sorrow that I "cannot point to one soul thus saved." I have made the resolve to "turn to a new course of action," and already I feel that bearing the cross is easier than trying to get around it.

Is there any enjoyment in this halting, and putting off? I found none; and have now gone at the work of making over dresses, with my heart as well as my hands. Sisters, who of us will put our hand to the plow and then look back. I have not yet met those worldly friends in my reform dress, and I know not how my strength will hold out; but trusting in God, and feeling that security which a knowledge that we are in the path of duty gives, I hope to be able to endure even their frowns. I can say to them, It is the most convenient, and comfortable dress that I ever have worn, and certainly it is modest, and healthful, by no means minor considerations.

I know that we must meet scornful smiles, and taunting words; but shall we expect anything less, when we enter the path our Saviour trod? If the world turned in derision from him, shall we seek their es-

teem? Go for a moment to Calvary, where Jesus suffered untold agony for you and me. Listen to those cruel, taunting words, and then decide whether you are willing to suffer that you may also reign with him.

M. J. COTTRELL.

THE POWER OF TRADITION

To influence men, even after they have received of the Holy Spirit's enlightenment in some respects, is well attested by the lives of those now commonly believed to have been persons of deep and fervent piety. And not only they, but even we ourselves can testify to its power when we remember how our own eyes have been blinded to the plain meaning of Scripture by the errors that have been instilled into our minds by tradition. Such being the case, we see the foolishness of the question so often asked by people, as an objection to present truth, "If this be so, why did not Watts, and Wesley, and Luther, and others, find it out?" Such little comprehend the darkness and error that made drunken the people of their day, or the gross superstition of their times.

But this leads me to another idea. I was much pleased to see that it failed to be shown awhile ago that Dr. Watts was the writer of that horrible verse teaching that

"Hell is crammed with infants damned,
Without a day of grace."

But in looking over an old copy of "Watts' and Select Hymns," I came across the following, which is quite as barbarous and unscriptural, and shows the views then held of a merciful judgment by the Lord upon sinners. I quote it not to weaken any one's love or respect for the religious character of the Doctor, but to show how drunken the most enlightened of his day still were with the wine of the "Mother of Harlots." It is in all of the later editions. The one I copy from bears the date of 1823. It is on page 400, and reads thus:

"With holy fear, and humble song,
The dreadful God our souls adore;
Reverence and awe become the tongue
That speaks the terrors of his pow'r.

"For in the deep, where darkness dwells,
The land of horror and despair,—
Justice has built a dismal hell,
And laid her stores of vengeance there.

"Eternal plagues and heavy chains,
Tormenting racks and fiery coals,—
And darts t'inflict immortal pains,
Dyed in the blood of damned souls:

"There Satan, the first sinner, lies,
And roars, and bites his iron bands;
In vain the rebel strives to rise,
Crush'd with the weight of both thy hands.

"There guilty ghosts of Adam's race
Shriek out, and howl beneath thy rod;
Once they could scorn a Saviour's grace,
But they incens'd a dreadful God.

"Tremble, my soul, and kiss the Son:
Sinner, obey thy Saviour's call;
Else your damnation hastens on,
And hell gapes wide to wait your fall."

H. C. MILLER.

ECONOMY FOR YOUNG MEN.

THE man who has not backbone enough to keep his expenses within his income is too pusillanimous to merit success. He is bankrupt before he starts in business. If you cannot save something out of a small salary you cannot out of a large one. The habit of saving must be formed before any increase of salary can do you any good. If you cannot live within your means on a small salary, a large one will only prove a curse to you. You think, perhaps if you do not dine at the Maison Doree, if you refrain from cigars, billiards, theatres and operas, you are a pattern of economy. You may be very far from it. You may be a spendthrift without any of these. If your income is small, true economy will lop off many things that seem necessities. As a nation we spend too much money. It is time for us all to get back to the simpler habits of twenty years ago. Then two men that we have now in mind, rich and successful, began as errand boys at \$2.50 a week for the first year, with a small annual in-

crease, that after seven years of faithful apprenticeship barely brought their wages up to \$7 a week. A millionaire of Chicago, and not long since the great dry goods merchant of Lake street, began loaning his employer small sums saved from just such a pittance as this. At that time white beaver hats were in vogue among gentlemen. He and his brother managed to make one such hat do for both. Of course when one went to church, or an evening party, the other did not. Two other successful business men of this city were about the same time preparing for college. They roomed together, and in order to live within their means boarded themselves. They bought milk, butter, meat, corn meal and vegetables at low prices in those days, and cooked them in their room to suit their taste, and lived well. How much do you think it cost them? Just thirty-seven and a half-cents a week each. Think of that, you young men who feel that you have cheated your epigastrium if you dine once or twice on that sum!—"No young man of spirit will pinch himself in that way," you exclaim, "It's unmanly." Not a bit of it. It is unmanly to live beyond your means. If bare floors and the simplest necessities are all your means will allow, to accept the situation cheerfully is evidence of the highest type of manliness, and to do otherwise is to be either a beggar or a scoundrel. We advocate no stingy, narrow, sordid or miserly views, but if you wish to succeed in business, and maintain your self-respect, then we say first, last, and all the time, live within your means.—*Exchange.*

CONVERSATIONS ON IMPORTANT SUBJECTS. NO. 4.

BY ELD. D. M. CANRIGHT.

Min. Good evening, brethren. Now we will resume our conversation. I think of nothing special myself, but if any one has anything on his mind, speak on.

Bro. D. Has sister White ever had a testimony for you, personally?

Min. She has not, though I am acquainted with many individuals for whom she has had testimonies. Many of them have been very striking indeed. I have been in this section some time, and have become pretty well acquainted with individuals and things. When sister White came she had testimonies for different individuals. She bore these testimonies without asking questions of any one, whether the things she was about to say were correct or not. She has invariably told facts in the case plainer than any one else who was familiar with the person and circumstances could have told them. This has not been once or twice. She has repeatedly had testimonies and delivered them to persons in public meetings the first time she ever saw them, and even before she knew their names.

Bro. D. But has she never made any mistake? Has she never applied to one individual what belonged to another?

Min. No; for if she had, this would be one great evidence that her testimonies were not of the Lord.

Think of it a moment. She has had visions for twenty years, or more, and has borne her testimonies in public and in private, by word and by writing to hundreds and even to thousands of individuals, all through the Northern States. She has reproved public sins and secret sins. She has had these testimonies for friends and foes; yet in all these times and numberless testimonies no one has ever convicted her of making a wrong statement. We must suppose her to be a wonderful person indeed, to do all this without the help of the Lord.

Bro. D. Yes, I have thought of this, and it has had a good deal of weight on my mind.

Sr. G. Sister White had a testimony for me, which I bear witness is every word of it truth; yet she had no opportunity of knowing with regard to it. I have the strongest faith that her testimonies are from the Lord. She has reproved me for wrongs, and her reproof has done me good, and drawn me nearer to God, and made me a better Christian. I ask, brethren, if Satan would do this kind of work? Would not Satan rather rejoice to see us go on in wrong? Does he reprove people for doing wrong? Does he not rather speak smooth things, and cover up errors?

Sr. P. I can heartily endorse all that Sr. G. has said. Sr. White had a very cutting reproof for me, yet I now thank God for it, and believe that it has

done me more good than anything else could have done.

Bro. L. I can bear the same testimony with these sisters. Her testimonies have been of great value to me. Not because they have flattered me, and led me to be self-exalted, but on the contrary, have pointed out to me my wrongs, and by the grace of God enabling me, I mean to put them away.

Bro. R. Now brethren, it is very evident to us all that Satan does not do this kind of work. What, but a love of the truth and the fear of God could lead sister White to reprove and rebuke her best friends as she often does at the risk of making them her enemies. False prophets always flatter and praise their followers so as to get influence; but those who are sent from God have an opposite work to do.

Bro. B. I have also thought of this idea, namely, that from the very beginning sister White has written out and published, and scattered abroad to friends and foes, her visions and testimonies. If she had been a designing woman, then if she had made up these testimonies herself she would not have dared to do this; for it would have been dangerous to commit her visions to print, for then there soon would have been contradictions between different testimonies, and her enemies would have readily discovered it. But she manifestly has no fears in this respect. This is not the way imposters do.

Min. Well brethren and sisters, we have had a pretty free talk about this matter, and I have felt a deep interest in it. For my part I am satisfied that they cannot be separated from the work of God in these last days. Whoever has attempted it has invariably lost the love of the truth out of their hearts. My experience has been, that when I had the most confidence in the visions then I had the most confidence in the work, and enjoyed most of the blessing of God. Thus others testify. I hope, therefore, that all will consider this thing carefully and prayerfully, and move in the fear of God. If this is a part of the work of God we want to know it. If it is it will not do for us to fight against it.

Bro. J. I should like to ask some questions with regard to the health reform.

Min. Very well, we will have a short intermission and then will consider that subject.

GOD'S CARE FOR HIS PEOPLE,

In the days of the Reformation there lived a learned divine in Germany, Brentius of Wurtemberg. His godly zeal had at last aroused his enemies, who one day sent a band of soldiers to seize him when he might be off his guard. The soldiers entered the town, but Brentius got time to flee, not however, without their perceiving him; and so they chased him down several streets. He was enabled to outstrip them a little; and then turning quickly into a lane he found his way up a stairs, at the top of which was a sort of rickety ladder leading up to a hay loft. He was soon up among the hay, concealed and still. The soldiers, on the other hand, scoured the street; and, on coming to this stair, sought for him, even poking up the points of their bayonets through the seamy boards of the hay-loft to see if any one moved. Brentius kept still, only shrinking back to escape the touch of the bayonets; till the soldiers turned away, concluding that no one was there. Well, so far this was a good hiding-place; but how was he to live, if he continued here? The same Lord who had guided his servant to this retreat, sent him food: for every morning, during fourteen days, a hen came to the hay-loft, and laid an egg in the hay, which furnished Brentius with sustenance sufficient to keep him in life. After the fourteenth day, the supply failed, by which circumstance he thought the Lord was sending him an invitation to leave this shelter, and accordingly he cautiously descended into the street. He found that the soldiers had just left the town, so that his friends had now full time and opportunity to get him conveyed away safely to another spot. See how the Lord can protect his own, till the calamity be overpast.

LEISURE HOURS.—It was a beautiful observation of the late William Hazlitt, that "there is room enough in human life to crowd almost every art and science into it. If we pass no day without a line—visit no place without the company of books—we may with ease fill libraries or empty them of their contents. The more we do, the more we can do; the more busy we are, the more leisure we have."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 25, 1868.

URIAH SMITH, EDITOR.

TIME TO COMMENCE THE SABBATH.

It is generally known to most of the readers of the Review that for several years in the early history of Seventh-day Adventists, believers adopted six o'clock P. M. as the time for the Sabbath to commence and close. It is also known that in the autumn of 1855, the Review taught that sunset was the Bible time to commence the Sabbath, and that our people generally changed from six o'clock to sunset. Some of the circumstances connected with this change I wish here to state:

1. The six o'clock time was called in question by a portion of believers as early as 1847, some maintaining that the Sabbath commenced at sun-rise, while others claimed Bible evidence in favor of sunset.

2. Eld. Joseph Bates, who was the first to teach the Sabbath in its importance, and faithfully labor to bring out a people from among the Adventists to observe it, was very decided upon the six o'clock time. His decided stand upon the question, and respect for his years, and his godly life, might have been among the reasons why this point was not sooner investigated as thoroughly as some other points.

3. In the autumn of 1855 Eld. J. N. Andrews called on me at Battle Creek, on his way to Iowa, and set before me the scriptural reasons for commencing the Sabbath at sunset. He had written a clear article upon the subject which he left with me, and which appeared in the Review for Dec. 4, 1855. This article, however, before it appeared in the Review was read at the Conference at Battle Creek about that time, and the subject was discussed resulting in settling the minds of the brethren on the sunset-time, with the exception of Bro. Bates, and a few others. Since that time there has been general agreement among us upon the subject.

But there are persons who seek to injure us as a people—and this class we hope to help by this article—who report and publish to the world that Mrs. White did profess to be shown that the time to commence the Sabbath was six o'clock, and that at a later period she was shown that sunset was the true time. It is also stated that in vision she saw the dial-plate of a clock with one hand pointing to vi, the other to xii, showing that six o'clock was the commencement and close of the Sabbath.

A simple statement of the facts in the case are sufficient to show these reports false. Hence, we give the following statements which we are ready to prove by most competent witnesses.

1. Mrs. W. has in two visions been shown something in regard to the time of the commencement of the Sabbath. The first was as early as 1847, at Topsham, Me. In that vision she was shown that to commence the Sabbath at sunrise was wrong. She then heard an angel repeat these words, "From even unto even shall ye celebrate your Sabbaths." Bro. Bates was present, and succeeded in satisfying all present that "even" was six o'clock. Mark this: The vision at Topsham did not teach the six o'clock time. It only corrected sunrise time. I never received the idea that the six o'clock time was sustained by the visions, hence the following which I copy from a statement I made in the Review upon this subject, Dec. 4, 1855, as follows:

"We have never been fully satisfied with the testimony presented in favor of six o'clock, while the various communications received for a few years past advocating both sunrise and sunset time, have been almost destitute of argument, and the spirit of humility and candor. The subject has troubled us, yet we have never found time to thoroughly investigate it.

"In June, 1854 we urged Eld. D. P. Hall to prepare an article on the subject for the Review. When with him in Penn. last winter we repeated the request. When in Maine last summer we stated our feelings on

this subject to Bro. Andrews, and have fears of division unless the question could be settled by good testimony. He decided to devote his time to the subject till he ascertained what the Bible taught in regard to it, and his article in this number is the result of his investigation. Some have the impression that six o'clock time has been taught among us by the direct manifestation of the Holy Spirit. This is a mistake, 'From even unto even' was the teaching for which six o'clock time has been inferred."

2. In regard to the clock face, twenty competent witnesses are ready to testify that neither Mrs. W. nor her visions had anything to do with it whatever. When at Rocky Hill, Conn., in 1849, at a meeting on the Sabbath at the house of Bro. Albert Belden, the time to commence the Sabbath was agitated. A brother present in whose spiritual exercises there was great confidence, seemed to be very powerfully exercised, and, amid groans and tears, he called for the chalk, and marked out upon the floor the figure of a clock face, the hands pointing out six o'clock. A general impression prevailed that this was the work of the Spirit of God; but Mrs. W. had nothing to do with it whatever.

3. At the close of the conference at Battle Creek referred to above, the ministers and others, especially interested in the cause had a special season of prayer for the prosperity of the cause, and in that meeting Mrs. W. had a vision, one item of which was that sunset time was correct. This settled the matter with Bro. Bates and others, and general harmony has since prevailed among us upon this point.

But the question naturally arises, If the visions are given to correct the erring, why did she not sooner see the error of the six o'clock time? For one I have ever been thankful that God corrected the error in his own good time, and did not suffer an unhappy division to exist among us upon the point. But, dear reader, the work of the Lord upon this point is in perfect harmony with his manifestations to us on others, and in harmony with the correct position upon spiritual gifts. It does not appear to be the desire of the Lord to teach his people by the gifts of the Spirit on the Bible questions until his servants have diligently searched his word. When this was done upon the subject of time to commence the Sabbath, and most were established, and some were in danger of being out of harmony with the body on this subject, then, yes, then, was the very time for God to magnify his goodness in the manifestation of the gift of his Spirit in the accomplishment of its proper work. The sacred Scriptures are given us as the rule of faith and duty, and we are commanded to search them. If we fail to understand and fully obey the truths in consequence of not searching the Scriptures as we should, or a want of consecration and spiritual discernment, and God in mercy in his own time corrects us by some manifestation of the gifts of his Holy Spirit, instead of murmuring that he did not do it before, let us humbly acknowledge his mercy, and praise him for his infinite goodness in condescending to correct us at all. Let the gifts have their proper place in the church. God has never set them in the very front, and commanded us to look to them to lead us in the path of truth, and the way to Heaven. His word he has magnified. The Scriptures of the Old and New Testament are man's lamp to light up his path to the kingdom. Follow that. But if you err from Bible truth, and are in danger of being lost, it may be that God will in the time of his choice correct you, and bring you back to the Bible, and save you. And would it become you in such a case to murmur and say, "Lord, why didst thou not do this before?" Take care! "Be still, and know that I am God." Our necessity is his opportunity to teach us by the gifts of his Holy Spirit.

JAMES WHITE.

THE WICKED TURNED INTO HELL.

"The wicked shall be turned into hell, and all the nations that forget God." Ps. ix, 17.

The word *hell* in this text is from the Hebrew word Sheol, the only word rendered hell in the Old Testament. It is exactly equivalent to the Hades of the New Testament. It signifies the place of the dead, whether they are righteous or wicked. Jacob expected

to go down to it. Gen. xlii, 38. Job prayed to be hid in it. Job xiv. Christ was brought out of it by his resurrection. Ps. xvi; Acts ii. The righteous triumph over it at the resurrection. 1 Cor. xv. The wicked are silent in it. Ps. xxxi. The word grave in each of these texts is Sheol or Hades in the original.

Such being the case that Sheol is the common receptacle of all mankind in death, whether they are righteous or wicked, how is it that the wicked are threatened with being turned into Sheol as though it were something peculiar to themselves? Sheol or Hades is not their punishment; for when the time comes of the end of the thousand years for the wicked to be punished in the lake of fire, "Death and hell, i. e. Hades or Sheol, delivered up the dead which were in them." Rev. xx. Sheol is the invisible world or place of the dead. When this gives them up, they are brought out to view, and are no longer invisible. Death also gives up the dead, so that they are no longer dead men but living ones. Then each man who has lived in sin is to be cast alive into the furnace or lake of fire, where there shall be wailing and gnashing of teeth. When the wicked are thus destroyed, death and Sheol or Hades both cease forever to have an existence.

Sheol, then, is not the place where the wicked are punished; for they come forth out of it in order to meet their just retribution. What then is the idea of the Psalmist that the wicked shall be turned into hell? If we read the connection with care we shall find that the Psalmist is treating of the final deliverance of the righteous. Thus we read:

"The Lord is known by the judgment which he executeth; the wicked is snared in the work of his own hands. . . . For the needy shall not always be forgotten: the expectation of the poor shall not perish forever. Arise, O Lord; let not man prevail: let the heathen be judged in thy sight. Verses 16, 18, 19.

When the righteous are thus delivered and their hope realized, they shall every one come forth from Sheol to immortal life. 1 Cor. xv. "The rest of the dead," i. e. the wicked, shall remain in the congregation of the dead for the period of one thousand years. At the same time that the righteous are delivered, all the living wicked are cut off from the face of the earth and turned into Sheol to remain there till the time when death and hell give up the wicked dead.

May it not be true, then, that the Psalmist has reference to the fact that at the very time when the righteous all leave Sheol to receive immortal life, all the living wicked are consigned to this dark receptacle, there to remain with the wicked dead of all previous ages, for the one thousand years?

Certainly it is worthy of notice that the time shall come when not one righteous man shall remain in that dark abode, and at that time every wicked person shall be found therein, to remain till the resurrection of the unjust.

J. N. ANDREWS.

A LESSON FOR FRETTERS.

PEOPLE who fret, always imagine that they have an unusual amount of trouble, which causes them to fret. This is not the case. The difficulty is in their disposition. Fretting always makes trouble; and aside from this, which is their own fault, they have no more trouble than other people. I will relate two cases, among the many which I have noticed, showing that it is not position but disposition that makes fretters.

I was once called to preach at the funeral of a person who had been sorely afflicted with rheumatism many years. For a long time he had been perfectly helpless, not able to rise from his bed alone, or even feed himself much of the time. If there was ever occasion for fretting, surely here it was. But as the friends viewed the person for the last time, a sister exclaimed, "How we shall miss him; in all our troubles he was our comforter." Oh! thought I, what a lesson for grumblers! who possessed of health and strength, and generally of the ordinary bounties of life, sometimes of abundance of this world's goods, are yet ever ungrateful, ever complaining, a curse to themselves and to all who are compelled to live under their unhallowed influence.

I knew a woman who was all her lifetime a cripple; unable to leave the house except as she was carried;

always lifted to or from a wagon and conveyed to her place as a little child. Yet she was a mother to the motherless household; ever busy to do some good, and be useful. Ever cheerful, kind and sympathetic, love and peace reigned in her presence. It is to be regretted that such instances of resignation and patience in affliction are so rare, yet these are enough to stand as a strong rebuke to the spirit of complaint so often indulged in.

The consequences of fretting are deplorable. I can notice but briefly.

1. It makes confusion in a household. Fretters often ignorantly claim that they love order. It is impossible. No fretter can govern a family; they cannot even govern their own spirits, and the best efforts to govern, however skillfully put forth, will fail if there is a fretter in the house. Peace and quiet flee from their presence.

2. Fretting makes hypocrites of children. No matter how truthful and frank a child may be in its nature, it soon learns to conceal when it finds its confessions are not met with love and sympathy, but with fretfulness and scolding. Many a fretful mother has lamented that she had not the confidence of her children, and had lost control over them, and blamed them for waywardness, when the cause was in her own disposition, by which she had repulsed them, and driven them to make confidants of those who would show them pity and kindness in their trials. Many a child has been driven to evil associations and ruined by a grumbling parent.

3. It divides families. No one loves to hear fretting, even though addicted to it themselves. It is a habit so odious, that, unlike all other evils, indulgence in it does not reconcile us to it. A husband will conceal unpleasant news from a fretting wife, and a wife from a fretting husband; and thus, instead of being sources of comfort and encouragement to one another, and bearing one another's burdens, they learn to distrust, and avoid one another when in trouble. When this takes place, as it surely must when fretfulness prevails, farewell to peace and happiness in the household. They may live together, but there is no longer a union of hearts: their marriage vows are no more than a solemn farce, and the heart aches in secret, mourning over blighted hopes.

4. It tends to vulgarity. It is always attended with a vulgar disposition, but this is not all; it lowers and vulgarizes all under its influence. *Refinement and fretfulness* can no more exist together, than light and darkness. Fretters are not fit to go into refined society. Their minds are too low and groveling. And as the old adage is true, that "like begets like," so fretters sink their households to their own level. Few children can conduct themselves amongst strangers with a modest and genteel bearing, who are accustomed to hear fretting daily. "Evil communications corrupt good manners."

5. It is a prolific source of evil habits, especially of drunkenness. Many a man sleeps in a drunkard's grave, who was driven to the bar-room to drown his trouble, and to avoid the words of a fretful or scolding wife. And many more, having too much principle to indulge in such habits, have left their homes and families, to seek peace and quiet in other lands, while their wives complain of being so cruelly neglected and deserted, not once looking to the true cause of their sorrows, namely, that "world of iniquity," the tongue.

6. Fretfulness so deranges the nervous system as to hinder digestion. So authors on physiology inform us. Of course, a fretful person cannot enjoy good health. A cheerful, contented spirit has a beneficial influence on the physical system. Says the proverb, "A merry heart doeth good like a medicine." Fretters shall not fret in vain; their habit brings sickness and sorrow, and by long indulgence they will find enough to fret over. But let them not complain or look for pity. Their misery is their fault. "Verily, they have their reward."

And this evil, so vile in itself and so fruitful of others, is a very common one, often indulged in by professors of religion, who have not learned that "tribulation worketh patience," and whose experience under affliction is that of the worldling, not of the Christian. To a Christian, chastisement or affliction "yields the peaceable fruits of righteousness."

It is a habit very difficult to overcome, and should therefore be carefully shunned. "Here is the patience of the saints." "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." J. H. WAGGONER.

GOOD TESTIMONY FOR THE SABBATH.

PROF. E. O. HAVEN, D. D., LL. D., President of the University of Michigan, in his series of sermons on the Decalogue, entitled "The Pillars of Truth," affords us some good testimony against the false positions of those who are trying to put down the Bible Sabbath. On the perpetuity of the Sabbath he says:

"Now our belief is that the whole of the Decalogue is binding upon all men, and that, in the words of Christ, 'The Sabbath was made for man'; not for the Hebrews, but for all men.

"Now that Christ and his apostles assumed to nullify a commandment in the Decalogue no man of sound judgment could believe. Repeatedly Christ acknowledged, and asserted the divine authority of the Decalogue. To repeal it would have been to set himself in direct contradiction to what he pronounced the law of God. Such a repeal, if conceivable, must have been open, direct, and formal, or it would not be believed. The facts seem to be, that the Sabbath is an institution founded upon man's nature and God's will, and therefore absolutely irrevocable." pp. 88, 91.

In regard to whether time has been lost, Prof. H. remarks:

"The Jews claim that their Sabbath, our Saturday, is that day. This claim is generally acknowledged by Christians, though there are some who maintain that it can be chronologically demonstrated that, on account of some confusion, in time of disaster, and revolution, and ignorance, the Jews are themselves mistaken, and that the genuine Sabbath is our Sunday, wrongly called 'the first day of the week.'

"There is no good reason, however, for denying that the Jewish Sabbath is the true seventh day, reckoning from the creation of man, and that the Christian Sunday is the first day of the Hebrew week, or of the genuine week." p. 89.

This testimony from a Methodist D. D., LL. D., President of so celebrated an institution as the Michigan University, will take back the Methodist clergy that have so generally adopted the new-fangled notion that Sunday is the original seventh day. Many have adopted the new idea, because they could see no other way to escape the cross of the Sabbath reform. Prof. Haven, after examining their arguments, and chronology, has deliberately decided against them. They have been trying to pull down one of the pillars of truth, but, one of their own most eminent men declares it a failure. Truly, as the apostle says, "We can do nothing against the truth, but for the truth." "Their rock is not as our Rock, they themselves being judges!"

M. E. CORNELL.

MEETINGS IN VERMONT.

According to the arrangement as stated in my last in the Review, Sabbath, Jan. 18, while my brother attended a Quarterly Meeting with the church at Johnson, Vt., I met with the church at home. Sabbath evening our social meeting was quite interesting. We felt that the interest in the things of God which had been revived in us when Bro. and Sr. White and Bro. Andrews were among us, had not all abated. I spoke about forty minutes, enforcing the importance of our being awake, active, and diligent in fulfilling the duties incumbent upon us while engaged in the service of God; and showed that it is a notable fact that our tendencies in this direction are usually indicated by the readiness we manifest in the performance of our religious duties in meetings.

Sabbath morning, I spoke to the church on putting on the whole armor of God. Text, Eph. vi, 11. Showed, 1. What constitutes the Christian armor. 2. The means that Satan uses, and the manner in which he makes his attacks upon the Christian, especially the young convert. 3. The course to be pursued by the Christian in the warfare, and the use that he should make of the different parts of the armor in order to withstand, and successfully defeat the enemy. 4. The necessity of our seeking every opportunity to secure to ourselves every part of the armor, and to become fully drilled and fitted up for the time of trouble

which is just before us, that we may be able to stand in the evil day, and having done all to stand.

I would here say to the young, and to the desponding, who are apt to dwell upon their own lacks and wrong-doings, and to be discouraged: Never give up to the idea, suggested so often by the enemy, that you are mortally wounded, until you have examined yourselves and seen what strength you have in you, and applied to the Great Physician who is able to heal all your wounds. Look to the attainments that you have made since you enlisted in the service of your Heavenly Master, and believe that as you have been enabled to overcome on some points, you may yet have strength to overcome on others.

The testimonies which were given in quick succession at this meeting, evinced that these remarks were appreciated by the brethren and sisters present.

My brother and I had intended after this meeting to go and visit old friends in Canada, and a few French families in Northern New York. Although my children were all quite sick with the measles, and owing to my wife being at the Health Institute in Battle Creek, Mich., for the purpose of recovering her health, were deprived of the presence of a kind mother to care for them, and minister to their wants; yet on Wednesday afternoon, Jan. 22, we attempted this journey, drove thirty-two miles, till we came near Alburg Springs. But on account of having a severe storm and high, blustering winds, we felt that it would not be prudent for us to attempt to cross on the ice over the lake. Our way being thus hedged up, the limited time that we had before us in which to perform the journey, and the great anxiety that we had about the sick ones at home, led us to conclude that it was right for us to turn about and head toward home.

We will try not to forget the friends where we intended to visit when we started on this trip, and will endeavor to call on them at our earliest convenience.

On Tuesday, Jan. 28, my children had recovered measurably from their sickness, but our hired girl was coming down and having quite a siege with the measles. Leaving them in the care of my brother's wife, in company with Bro. N. Orcutt, I started on a tour in the southern part of the State. As we passed through the village at Jericho Corners I noticed a sign bearing, L. Roscoe, Carriage Maker. I drove up to the shop at once, entered the door and found Bro. R., who gave me a warm and friendly greeting. This brother is a French Sabbath-keeper. Sixteen years ago he was a student at the Grand Lign Mission in Canada East. About five years ago my brother and I visited him in Canada and left with him works on the Sabbath, and exposition of Dan. ii and vii, in French. He soon embraced the Sabbath, then moved to Jericho Corners, Vt., and established a carriage shop. For four years he has had a sign on the door of his shop reading, No work or business done here on the Seventh-day Sabbath. During this time Bro. R. has not seen a Sabbath-keeper; has encountered opposition on the part of some; works have been thrown in his hands by first-day Adventists; and though he has not seen the Review, and has not had access to many of our works, he still proves firm on the Sabbath.

A. C. BOURDEAU.

DOES GOD SCOLD?—A little girl who had witnessed the perplexity of her mother on a certain occasion, when her fortitude gave way under severe trial, said: "Mother, does God ever fret or scold?"

The query was so abrupt and startling that it arrested the mother's attention almost with a shock.

"Why, Lizzie, what makes you ask that question?"

"Why, God is good; you know you used to call him the 'Good Man' when I was little; and I should like to know if he ever scolded."

"No, child, no."

"Well, I'm glad he don't; for scolding always makes me feel so bad, even if it is not me in fault. I don't think that I could love God much if he scolded."

The mother felt rebuked before her simple child. Never had she heard so forcible a lecture on the evils of scolding. The words of Lizzie sank deep into her heart, as she turned away from the innocent face of her little one to hide the tears that gathered in her eyes.

HOPE, BEAR, TRUST.

Hope—though darkest clouds surround thee,
Sorrow's veil must be withdrawn,
And in brightest beams around thee,
Soon shall break a happier morn.

Bear—though earthly joys may perish
Oft before the buds are blown,
'Tis that we with love may cherish
Plants by heavenly mercy sown.

Trust—there's power that lives in Heaven,
To protect each child of dust;
And to sorrowing hearts is given,
Strength, to hope, to bear, to trust.

SISTER FISH.

SISTER M. F. Fish, better known to the readers of the Review as Sr. M. F. Maxson, sleeps in Jesus. Bro. Taylor has already given her obituary in the Review. But a few words further may not be out of place. Sr. F. was a sincere, true-hearted disciple of Christ. Her life gave most convincing proof of sincerity of purpose to be wholly the Lord's. Discouragement and adversity did not cause her to relinquish her earnest efforts to overcome. It was her lot to experience trials of unusual severity and anguish; yet she did not give up to despair, but earnestly sought to learn the lessons which the Lord was trying to teach her, and with humility to correct her own errors and faults.

It was to her peculiarly painful to break her former religious connections in order to embrace the present truth. Yet she did this under circumstances in which very few have the moral courage and singleness of heart to obey. Greatly do I regret that others who had the same powerful convictions of duty did not obey the teachings of the word and Spirit of God.

During the recent meeting at Adams Center, N. Y., I twice called on her. She was so far reduced by consumption that she could only speak in a whisper, or with a voice a little above it. But there could be no mistake that hers was the death-bed of a disciple of the Lord. Peace, heavenly serenity, and holy triumph were hers. She had the clear assurance that her sins were forgiven, and that her name was inscribed in the book of life. The world was beneath her feet, and Heaven with all its blessedness was before her face. The sleep of death, to those who share it, no longer in duration than the twinkling of an eye, was all that intervened between herself and the eternal weight of glory. When I bade her farewell, I felt in my heart that whatever might be my lot in the judgment, she would surely be found at Christ's right hand.

May her life and death be sanctified to the eternal good of her husband, mother, sister, and brothers.

J. N. ANDREWS.

NOW.

Now! A short word; a shorter thing. Soon uttered; sooner gone.

Now! A grain of sand on a boundless plain. A tiny ripple on a measureless ocean! Over that ocean we are now sailing; but the only part of it we possess is that on which our vessel at this moment floats. From the stern we look backwards and watch the ship's wake in the waters; but how short a distance it reaches, and how soon every trace disappears! We see also some landmarks farther off, and then the horizon closes the view; but beyond, that ocean still rolls far, far away. Memory contemplates the few years of our individual life; history shows us a dim outline of mountains; science tells us that still farther back, out of sight, stretches that vast sea; reason assures us that, like space, it hath no boundary; but all that we possess of it is represented by this small word—Now! The past, for action, is ours no longer. The future may never become present, and is not ours until it does. The only part of time we can use is this very moment—Now!

Oh, listen to the voice of warning now! "Awake thou that sleepest!" Awake now! "Seek the Lord while he may be found!" Seek him now! "Believe in the Lord Jesus Christ and thou shalt be saved!" Believe now! Confess to Him your sins, ask pardon through his blood, rely on his atonement, implore the help of his Spirit, devote yourself entirely to his service! Do it now! "Strive to enter in at the strait gate!" Offer the prayer, "God be merciful to me a sinner" now! Too much time has been wasted already. Lose no more. This may be your only opportunity! Seize it now!

Now! for time is short, and death is near, and

judgment threatens! Now! for in eternity it will be too late, and your very next step may land you there? The only season of which you can be sure is now! The only season in which you can work is now! The purpose may not last till to-morrow; fulfil it now! fresh difficulties will flood the channel to-morrow—wade it now! The chain of evil habits will bind you more tightly to-morrow; snap it now! Religion is a work for every day; begin it now! Sin exposes to present miseries; escape them now! Holiness confers present joys; seize them now! Your Creator commands; obey him now! A God of love entreats; be reconciled now! The Father from his throne invites; return now! The Saviour from his cross beseeches; trust him now! The Holy Spirit is striving in your hearts; yield now! "Behold now is the accepted time, behold now is the day of salvation!"—Newman Hall.

Conference Department.

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

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

From Sister Moorhouse.

DEAR BRETHREN AND SISTERS: I feel thankful to our heavenly Father that by his grace and mercy, I have been able to embrace the light of present truth. It has been about nine years since I commenced keeping the Sabbath of the Lord. I never had any desire to forsake my faith in the third angel's message. I have seen some dark hours, and some hard trials, but thank the Lord, the grace of God is sufficient for me. I love God with my whole heart. The more I read my Bible the brighter and more precious these truths appear to me; and I feel determined by the help of God's grace to be an overcomer. I still have an increasing desire in my heart to serve the Lord with all my powers. I will gird on the whole armor and put my trust in him. He will lead us safely through, and we shall enter into the city of holiness, and have a right to the tree of life. I am waiting patiently for Jesus to come, arrayed in his royal robes. I feel strong in the faith of Jesus, and happy in the Lord. I am thankful to our heavenly Father for guiding us in the path of truth.

"How careful then ought we to live,
With what religious fear,
Who such a strict account must give,
For all our actions here."

Oh! let us knock earnestly at the door of prayer, and ask largely for the blessings we stand in need of. Jesus yet stands pleading in the heavenly sanctuary. It is not yet too late. Let us work while the day lasts; for soon the night cometh when no man can work.

I do not think the time is far distant,

"When the archangel's trumpet
Shall shake the globe from pole to pole,
And all the wheels of nature,
Shall in a moment cease to roll.
Then we shall see our Saviour
In shining ranks of angels come,
To execute his vengeance,
And take his ransomed people home."

I feel very thankful for the Review. I love to read it. It is the only preaching we have on the Advent.

AUGUSTA MOORHOUSE.

Walla Walla Co., Washington Ter.

From Sister Clark.

BROTHER SMITH: I have just passed through one of the best meetings at Bellville I ever attended. Bro. Van Horn met with us, and his words were truly meat in due season. The burden of his testimony to the church was purity and holiness of heart. The latter part of our meeting was solemn and impressive. While speaking upon these themes we were lifted above the trials of this earth, and enabled by faith to get a glimpse of the joys that await the faithful in their eternal home. Praise to the name of our Heavenly Father, there are now and then little seasons when we can taste his love.

I feel encouraged to strive on until we reach our eternal home. How glad I am that the last message to a perishing world has reached my ears, to show me where I stand in the world's history. Nothing but

right doing will give us a place with God's people. Our salvation therefore depends upon our obedience to the moral commandments of God, and the expression of our faith in his Son. May we, with all the remnant of the people of God that are now moving onward, follow on to know the Lord, whose 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, that great refreshing from the presence of the Lord.

Dear brethren and sisters, let us ever remember that it was our sins that helped crucify our dear Saviour, who is now at the right hand of the Father making intercession for us.

"Oh! the lamb, the loving lamb,
The lamb of Calvary!
The lamb that was slain, and liveth again
To intercede for me."

Your sister in hope of eternal life.

M. J. CLARK.

Knox Co., O.

From Sister Clark.

BRO. SMITH: Thinking it a duty, I write to say that about three months ago, by the preaching of Bro. Van Horn, I was convinced that the seventh day is the Sabbath of the Lord. Feeling that I must heed this truth or offend my Heavenly Father, the following seventh-day I commenced trying to keep the Sabbath.

I have since been reading your publications upon the prophecies, also your works upon the nature and destiny of man, and conclude, that although the positions therein sustained are very different from what I have considered correct, they are the true positions to take to harmonize the Bible. You can refute Universalism and Spiritualism as no other people can. This truth which you have found in the word of God, concerning the nature and destiny of man, is comforting to me. I feel thankful that it is the truth. I rejoice also, that God has so led you as a people in the study of the prophecies. The promise is that the Holy Spirit shall guide into all truth. I believe God is leading you as a people.

From the word of God, I have lately learned that Spiritual Gifts were to be in the remnant church. I desire to praise God that there is a church now organized, who claim all these promises in their fullness, who "earnestly contend for the faith which was once delivered to the saints." I desire to be connected with such a church. We are commanded by our Saviour to deny ourselves and take up our cross daily and follow him. Surely, in this church and in the last days we shall be obliged to sacrifice self.

Dear Christian readers, pray for me, that I may, through the strength of Jesus, stand firm in the cause of truth, not doing my own will. I am weak. My hope is all placed in the merits of Christ. I love the law of God. The Sabbath is a precious day to me. I wish to learn to keep all God's commandments more perfectly. The Review is a great blessing to me. It ever comes laden with just what I need to help understand this new truth, and live a more devoted Christian.

ELIZA B. CLARK.

Clinton Co., Ohio.

From Sister Josselyn.

DEAR BRETHREN AND SISTERS: I am truly thankful that the Lord has given me a heart willing to turn from error and embrace truth. It is nearly two years since I became convinced that the seventh day was the Sabbath of the Lord. Praise be to his name. When I was willing to obey, he led me in a way I knew not; and although I have passed through some severe trials, my embracing these truths causing near and dear ones to withdraw their love and friendship from me, yet I am glad I can say to-day, Jesus is my friend, and I find his grace sufficient for all my trials, whenever I am willing to be led by him.

Yesterday, the Sabbath, a minister of the M. E. Church, who was stopping at my mother's (with whom I am living), commenced reading the Review containing that excellent sermon on Prayer. After perusing it awhile, he commenced questioning me by asking how long the Review had been published, &c. Thought there were a number of good pieces in it, but said he could not agree with us on points of doc-

trine, such as the Sabbath, sleep of the dead, destruction of the wicked, and a belief in visions.

He said the nominal churches are keeping the original seventh-day Sabbath; that it was changed when the children of Israel left Egypt, and then changed back again at the resurrection of our Saviour. He claimed that a part of the punishment of the wicked would be their banishment from God, but the remainder of their punishment he did not explain. He did not believe in the hell-fire once preached by our Methodist ministers. He also expressed a willingness to read our publications. My prayer to God is, that he will help such as are honest in heart to investigate the truths of the third angel's message.

But two short years ago I stood where many are now standing in the M. E. Church, so prejudiced that I had no desire to hear what I then supposed to be error; but bless the Lord, he applied the eye-salve to my eyes and I began to see. Yet as I search my heart from day to day, I find I have much to overcome, but I believe the blood of Jesus is able to cleanse us from all sin. With you dear brethren and sisters, I want eternal life. Pray for me, that I may be faithful and strive to live out all the precious truths of this message.

Yours, striving for the victory.

MARY E. JOSSELYN.

Oronoco Co., Minn.

From Bro. Miller.

BRO. SMITH: I have often thought it to be my duty to contribute a few lines to the Conference Department, but hitherto have perhaps been thinking too much in regard to self, have been too largely engrossed in contemplating my own shortcomings, and my failures to come up to that perfect standard of holiness as set forth in the law, so that I could have no heart to write. While thinking thus I have been wretched indeed, and cast down, and desponding, and though I longed, with groanings unutterable to be what God requires, yet my distance from the mark has made me almost to conclude at times that I might as well give up. Is the reason of this a lack of faith? Is it because of a failure to draw comfort and encouragement from the promises? I know that in the darkest of those dark moments, sometimes a ray of comfort comes in the shape of a word of promise, as "If ye endure chastening, God deal with you as with sons," &c. "Wherefore lift up the hands that hang down, and the feeble knees." "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "I will not leave thee, nor forsake thee." "My grace is sufficient for thee." "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

But then comes the thought of past sins again, and the weakened bodily powers, and the feeble mind, and will, the irresolution, the forgetfulness, and the multitude of daily inconsistencies between the life and profession, and the heart sinks again and hope trembles, and disquietude again gets the dominion. Then comforting is the hope begotten by these words, "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust." Ps. ciii, 13, 14. "For we have not a high priest which cannot be touched with the feeling of our infirmities." "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." I take courage again by these.

Brethren may we "run with patience the race that is set before us, looking unto Jesus the author (or beginner) and finisher of our faith," forgetting not that the Lord knows all our weakness and is plenteous in mercy.

"The pity of the Lord,
To them that fear his name,
Is such as tender parents feel;
He knows our feeble frame."

H. C. MILLER.

Monroe, Wis.

From Sister Priest.

BRO. SMITH: For a number of weeks I have felt deeply impressed to pen a few lines for the Review, but knowing there were a great many so much better qualified to write for its pages whose names we never see in it, I have remained silent, but now conclude to try to bear my feeble testimony in favor of the truth, believing that the one talent will soon be called for.

I can say that my love for God and his people is increasing, and I desire to be sanctified through the solemn truths we believe. And while the way seems narrowing, I would bear every cross, despising the shame, and try to encourage others to do the same.

I believe, without a doubt, that those that keep the commandments of God and have the testimony of Jesus, are the people that will have a right to the tree of life, and be permitted to enter the holy city; and I want to be among them. In order to be there, I am satisfied that self must be laid on the altar; and if God calls his people to take as humble a place as Gideon's army, even to lap water, the humble and faithful will obey.

Steps that have been taken by us, as a people, are humiliating. They separate us from the world. The most trying one to me is the dress reform. My influence was against it for a long time. I can not think any one can really dislike the short dress or shrink from the cross of wearing it more than I have. I have doubted very much whether God would lead us to take such a step. I feared for the result. I could believe the testimony in other respects, but reasoned much about this. Much of the time I have been desponding, mourning over my low state, so little strength to overcome that I greatly feared I should be weighed in the balances and be found wanting at last. In short, I was shorn of my strength. I have really wished I had gone down into the grave ere we had reached these trying points.

But, thank the Lord, he has borne with me, and I live to-day. Pride must be rooted out of our hearts, or we shall find no place in the earth made new. A few months since, I resolved to try it, in the fear of the Lord, and out of a sense of duty, being taught that it was for our health; and the Lord has so blessed me in it, that I have really longed to speak my experience, desiring to use my influence to encourage those that are still halting, to move out, lest they be found stumbling-blocks in the way of the dear youth that the Lord is calling into the ranks. My health has improved constantly. I can perform my labor much easier; and what is still better, I have freedom of spirit, more liberty in prayer, my love and sympathy with the people of God is much increased.

Some may inquire if I think adopting this style of dress has anything to do with it. Yes, I do. I believe there is a blessing for those who walk in the humble path of obedience. Dear sisters, will we be above the work? Shall any sacrifice be too great to make to gain the favor of Heaven? I feel sensibly that it makes us peculiar; but let us be sure to have good works to go with it. I am satisfied that the remnant are coming out from under the rubbish. They will mind the same things, walk by the same rule; and they are going to be purified, made white and tried. Then they will be clear as the sun, fair as the moon, and terrible as an army with banners. It seems to me that these reforms are some of the great stepping-stones to this glorious place. May we be able to overcome and finally meet on the other shore, is the prayer of your unworthy sister.

MARY L. PRIEST.

South Lancaster, Mass.

BRO. WM. E. EVERETT writes from Faribault Co., Minn.: I want to acknowledge the receipt of the Review, which comes to me weekly as a very welcome visitor. It has been nearly two years since my mind was first called to the investigation of the Sabbath question. It was by the way of sister Brant's receiving letters from her sister in Wisconsin who was an Adventist, and was trying to show her the light of the present truth. Then Eld. Ingraham came here and preached on the Sabbath, and in the course of the winter a year ago delivered a course of lectures on the prophecies of Daniel and the Revelation, and I never

heard the word of God made so plain before, such a complete connection of truth.

I gave my heart to God when only ten years of age, and have tried to serve him ever since, over thirty two years. Nine years, I remained with the Methodist church, and then, having learned from the study of God's word that I must follow Christ down into the water, I came out and joined the Baptists, and remained in connection with them until four years ago, when I took a letter from the church, and moved from Freeborn Co., to where we now live, expecting to unite here but this I have not done.

I long to be with the people of God, and enjoy the privileges of God's house. Pray for me and my family, that we may all see the light of God's truth and walk therein, and prepare for the coming of Christ, to dwell in his kingdom.

Dr. Whedon, in the Methodist Quarterly Review, noticing a late work on Amusements, by Rev. Hiram Mattison, thus presents some points in respect to which he thinks there is need of more explicit instruction as to what is right and what is wrong:

"During the past summer we have seen ministers in high standing and of pure religious reputation play hours at croquet, and at evening, without apparent loss of spirituality or of power in their words before the people, lead the social prayer-meeting. We have seen three doctors of divinity, and one promising candidate for that honor, playing nine-pins at the same alley. We have seen leading ministers of different denominations in a large parlor lead the assembly in 'amusement' at charades, conundrums, and other like sports of mind, and with no misgivings in any mind, preach and administer communion a Sabbath or two after. Was, or was not, all this right? If so, upon what principle? And must there not be some discrimination to satisfy and guide the public mind, rather than vague pronouncements against 'popular amusements'? If conferences and preachers' meetings pass resolutions against amusements, and then spend a good part of the summer in amusing themselves, should not the principle of the double action be clearly expounded? Otherwise, they may in public estimation lose character for consistency, or justly cut themselves off from those recreations which they themselves esteem necessary and right."

JONAH'S PREACHING.—Jonah was but a man, and he preached but one sermon, and it was but a short sermon either, as touching the number of words, and yet he turned the whole city, great and small, rich and poor, king and all. We be many preachers here in England, and we preach many long sermons, and yet the people will not repent and convert. This was the fruit, the effect, and the good, that his sermon did, that the whole city, at his preaching, converted, and mended their evil living, and did penance in sackcloth. And yet here, in this sermon of Jonah, is no great curiousness, no great clerkliness, no great affectation of words, nor of painted eloquence; it was none other but, "Yet forty days and Nineveh shall be destroyed!" It was no more. This was no great, curious sermon, but this was a nipping sermon, a pinching sermon, a biting sermon, it had a full bite; it was a rough sermon, and a sharp biting sermon. Do you not here marvel that these Ninevites cast not Jonah into prison; that they did not revile and rebuke him? They did not revile him, nor rebuke him; but God gave them grace to hear him, and to convert and amend at his preaching. A strange matter, so noble a city to give place to one man's sermon!—Bishop Latimer 1530.

LIVING FOR ONE'S EASE.—H. Ward Beecher says of those men who have no care or thought of others, but are content with looking after their own ease and enjoyment, that they ought to be put into a coffin, for their life's work is ended. When God wanted sponges and oysters, he made them, and put one on the rock, the other in the mud. When he made man, he did not make him to be a sponge or an oyster; he made him with feet and hands, and head and heart, and vital blood and a place to use them, and said "Go to work!" But I tell you, if a man has come to that point where he is content, he ought to be put into his coffin, for a contented live man is a shame. If a man has come to that state in which he says, "I do not want to know any more, or be any more," he is in a state in which he ought to be changed into a mummy. Of all hideous things, mummies are the most hideous; and of mummies, those are the most hideous that are running about the streets and talking.

BIOGRAPHIES.—A well-written life is almost as rare as a well-spent one.—Carlyle.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 25, 1868.

DESIGNS OF SPIRITUALISTS.

SPIRITUALISTS have formed a secret organization, called the "Order of Eternal Progress," by means of which they design to accomplish great results. M. B. Dyott, the "Supreme Director," says, "Nine-tenths of all the male Spiritualists in the world are Masons and Odd Fellows." He is further reported to have said, that it is the purpose of Spiritualism, aided by the "Order of Eternal Progress," to take measures to "become a world-wide organization, spreading its branches over the empire of the earth, and become a power in our land, rearing its majestic temples in every city and town." This language expresses what the spirits purpose to do. They will not rest till the power is in their hands. They intend to govern the world in their own way, and overturn all that is in harmony with Christ. This is the time for the lovers of Jesus to be brave for their divine Master.

LIFE INCIDENTS.

THE chapters being furnished under this caption are prepared in reference to the praise and glory of the Lord, to magnify his work and name in the minds and hearts of his people. I would not burden the columns of the Review with matters relative to myself of no special interest or profit to its readers. It will be a pleasure to weave into this narrative much of Second Advent history, especially that relating to the passing of the time, and the rise and progress of the third angel's message.

And as I have participated in this entire experience, and have taken an active part in the third message from its rise, I may be allowed to speak quite freely relative to it in these chapters.

Some of the points I wish to make appear in their true light are,

1. That the proclamation of definite time was in the providence of God, and received divine sanction.
2. That the great time movement of 1843 and 1844 did not produce fanaticism, but whenever it did attach itself to the Advent cause, it was not the result of the time, but extreme views of sanctification, and that the solemn power which attended the movement of 1844 was especially destructive to the spirit of ultra sanctification.
3. That the passing of the time, and the disappointment and delay, are matters of prophecy, and help to fill up God's great plan of purifying, making white, and proving his people before being translated to Heaven at the second coming of Christ.
4. The believers immediately after the passing of the time were agreed in the impression that their work was done, and that the door was shut.
5. That although all Adventists now agree that there is work to do for the world, and that the door of mercy is open, there is a wide difference in the manner in which two classes have come out of this mistaken view. The difference is this: Those who reject the third message did it by giving up their second advent experience, and backsliding from the work of God, wrought in them by it, while those who receive this message get out of their shut-door views in holding fast their experience, and waiting till the matter was fully and satisfactorily explained by the sanctuary and the three messages.
6. The result is that one class have backslidden from God, and have drawn back, at least, toward perdition, while the other class do not cast away their confidence in God, nor in his work, but hold the beginning of their confidence steadfast, walk forward in the light of present truth, and keep the commandments of God.
7. Before one class is perdition; before the other are the gates of the golden city and the tree of life.
8. The rise and progress of the third message, with the labors and trial of those connected with it, in consequence of the unbelief and rebellion of some of its professed friends.

9. Facts of which I have personal knowledge, relative to false reports in regard to the Testimonies to the church, circulated against us as a people by our enemies. The case under the caption, Time to Commence the Sabbath, is a sample.

If the friends of the cause want a book of 300 pp., Providence permitting, I will prepare it. Should not these chapters be in a book ever ready for reference, or for Sabbath reading, to revive the past in the minds of believers? Shall I not hear from those interested in such a work? Address me at Greenville, Montcalm Co., Mich.

JAMES WHITE.

REPORT FROM OHIO.

THE meeting at Clyde was interesting and profitable. By special meetings previously held, the church had been preparing for the Quarterly Meeting, which doubtless added greatly to the interest. This is certainly a better course than to leave everything to the Quarterly Meeting, and expect to do then and there what ought to be done before, or leave for the minister what ought to be done by the church. The meeting was attended by a number not in the faith, who appeared to listen with interest. The brethren were strongly impressed with the idea that the cause will soon demand a meeting-house in that place. The religious feeling in the church is growing deep and earnest, and most of them seem inclined to be workers in the cause. This is as it should be; for it is certainly trying to see individuals expecting the cause to do everything for them, yet willing to do little or nothing for the cause. A person may easily have a selfish religion, but it is not Christianity; for the spirit of Christianity is that of self-denial and benevolence.

The meetings at Geneva were as good as could be expected under the circumstances. I had freedom in speaking on the Scriptures, and I trust good impressions were formed in some minds. But the Spirit of debate and contention which has been before referred to, so prevalent in this section, is a great hindrance to piety and true devotion. After I first preached in that neighborhood social meetings were commenced, and some, professing faith in some parts of the truth spoken, attended them, and claimed the right to controvert whatever might be said contrary to their unscriptural notions. What should have been seasons of prayer and praise, became scenes of strife and debate; and thus the meetings were broken up, to the grief of a few who loved the truth and vital godliness more than contention.

Akin to this is another evil which is found here, and in many other places. I refer to the practice of neighborhood debating schools on Bible subjects. It is well to search the Scriptures, and this duty cannot be too much or too faithfully attended to. But I have noticed that such debates tended to a spirit of lightness and irreverence in speaking of Bible truths. Where reverence for the word of God is destroyed, preaching is almost useless. The blessing of the Lord is promised to "those that tremble at his word." The trifling manner in which sacred things are treated in these societies, often made the subject of repartee and laughter, and solemn truths advocated by those whose lives are in open disregard of the truth, is positively shocking. Paul commended the Thessalonians because they received the word spoken, "as it is in truth the word of God." May the Lord preserve his people from the snare of the enemy.

I have now filled my appointments, and as I look back upon the past year, it is with heartfelt thankfulness to God who has so greatly blessed me with health and strength to labor. Since the last Conference I have been almost constantly in the field, most of the time laboring quite hard, and still feel encouraged to persevere and devote my days to this good cause. But for several reasons I have concluded to change my work for a short time. For some two months to come we cannot reasonably expect to do much in this State in holding meetings, as the roads will not be passable. The Committee advise me to rest from traveling and speaking till after General Conference, to be better prepared for the coming season; and I feel the need of it very much. And I am offered work in the Review Office during this time. As I can neither afford, nor feel inclined, to stop working, I am

thankful for this opportunity of change, by which I may rest from exposure and speaking, and still be serving the cause.

Circumstances require that I should spend a short time in Wood Co., after which I expect to be in Battle Creek most of the time till after the Conference, where I may be consulted in any matter pertaining to the cause in this State, the same as if I were here present. My interest in the work, or in the welfare of the waiting people of God, will be ever the same. May the Lord still more and more unite our hearts in his service, and bless our every effort to glorify his great and holy name.

J. H. WAGGONER.

Unionville, Ohio, Feb. 19, 1868.

REPORT FROM BRO. MATTESON.

SINCE my last report, Jan. 21, I have continued to hold meetings in this place. I have met with our Danish friends in prayer-meeting and on the Sabbath, and the work is steadily advancing among them. They now number twenty Sabbath-keepers and they are striving to obtain an experience in the spiritual part of this work. They manifest a willingness to learn, and we enjoy the blessing of God when we meet together. There is much disease in the neighborhood, and as I have successfully treated several difficult cases, they begin to be interested also in the health reform. There is a prospect of gaining others also, in the immediate vicinity, of the same class of people; wherefore I intend to continue to work as God in his good providence may open the way.

I have also preached in English, in the Congregational meeting-house four weeks, giving twenty-four discourses. The interest to hear has been good. The Freewill Baptists, tried to start protracted meetings in opposition, two miles from here, but they ran down in about a week. The Elder then preached a discourse on the immortality of the soul, which I reviewed before a crowded house. At the same time a Methodist Elder from Milwaukee was preaching on the same subject in the same house where we have meetings. It was their quarterly meeting. They have tried hard to get some one to oppose in discussion, but they have not found any yet.

In the evening another Methodist Elder tried to make out that our religion was no heart religion, but only outward, and the best way was to not go to hear at all. He labored hard to prejudice the people against me. After he was done I asked the people to sit down, and then appealed to their own experience, as they had listened from evening to evening; also insisting that it was neither kind nor becoming for a Christian to prejudice others against hearing the word of God. The Elder felt very much out of place, and could not say a word, when I sat down. Finally, says he, "Will you pray for us?" I knelt down and prayed freely for him and all the rest.

Prejudice is removed and the truth gaining a good reputation in the community. The attendance has varied from sixty to two hundred, and there is more interest to hear now than when I first begun. A Spiritualist medium and lecturer came lately and tried to make a bold attack. I did not encourage his speaking in the house, told him I would not be responsible for it, and could not allow it. He then asked questions which I answered. Next evening he came again. He obtained permission to speak, so he came up again and asked questions. He declared that I could not answer. I answered one by one in the most direct manner, so that he himself admitted that they were answered. Then some one called him out, and others said he had better go home and read his Bible before he came again. Last evening I spoke on the subject of Spiritualism to a large and attentive congregation, and to the general satisfaction of those who heard.

But though everything is thus favorable here, yet I am much perplexed about the results. They will acknowledge that the seventh day is the Sabbath, and that we have the truth on other points, but only very few manifest any willingness to obey. I appointed a prayer-meeting, but only a few came; also meeting last Sabbath; and again a few came. Only three of them took part. Solemn and stirring truth has been presented. I have also been interested in their salva-

tion, and have felt for them, and prayed for them. But as yet the results look discouraging. With about the same amount of labor a company has been raised up in the same neighborhood among another class of people. I have hope of some, and I mean to do all that I can. I have visited some, but I will now try to have less meetings and visit more. Pray for us that the Lord may lead on in this solemn work, and enable us to do just right, to seek his glory, and the good of our fellowmen.

It encourages me to hear from other places, that the work is onward. God is leading his remnant people. Blessed be his name! Jesus leads on to victory, eternal victory. Soon the captivity of the daughter of Zion will be turned. Oh! for a complete preparation, that we may then rejoice with all the dear saints, with joy exceeding and full of glory.

JOHN MATTESON.

Raymond, Racine Co., Wis., Feb. 17, 1868.

REPORT OF LABOR.

WHILE sitting down to write a report of my labors for a short time past, I deem it duty also to speak of my experience in connection with the meetings held of late by Bro. and Sr. White, and Bro. Andrews. When they came to Maine I was in some doubt about the testimonies of sister White. During the progress of those meetings in Maine, I passed through a very great anxiety of mind. I heard numerous testimonies given to different individuals. I looked to see what the result would be; and so far as I could see, the result was good in every instance. But still there was some lingering doubt until I attended the meeting at Washington. The blessed effect of the plain testimonies borne by sister White to certain ones in that place, convinced me that the work was of God. Another thing. A testimony was given me and my family, that if we would take a certain course, I should see my children converted. As soon as I moved in this direction, the Lord began to work for us. Two of our children have taken a good stand to serve the Lord. I thank God for stooping so low as to give us light from Heaven in these last days.

The meeting at Washington was a great blessing to me. I felt a greater union with the brethren in the third message than ever before. I expected to travel with Bro. Andrews this winter, on the New England mission; but at this meeting he decided to go with Bro. and sister White to New York and Michigan. I felt somewhat disappointed in not enjoying the privilege; but the Lord's will be done. I feel very grateful for the privilege I have had in times past of associating with this dear servant of the Lord. We reluctantly parted. I came to Amherst to my appointment. Here is a little body of commandment-keepers who were gathered together by Bro. Gage. There have been some additions since Bro. Gage removed to Battle Creek. Bro. Andrews and myself labored with them some last summer. I found them striving to grow in grace and in knowledge of God. They are young in experience. I had a good season with them in presenting the subject of Spiritual Gifts. I pray that these may be fully imbued with the spirit of the third angel's message. There seems to be some interest to hear among other classes in this place. A course of lectures would probably bring in others.

Jan. 2, I went to visit the church at Dartmouth, Mass. Bro. Rodman joined me the next day. Sabbath eve we commenced meetings with them. Found them very low; some badly backslidden, and some difficulties among them. We tried to speak to them, but were much pressed in spirit. Next morning we called the church together, and exhorted them with plainness of speech in reference to the solemn time in which we are living, the judgment hour, and also their dreadful sin in backsliding from God at this time. A spirit of confession and weeping pervaded our meeting. Brethren and sisters came forward and confessed heartily, and their difficulties at once vanished. The former elder of the church, who has been in a backslidden and discouraged state of mind, was not present at this meeting, but came in a few days. He and his wife took a good stand with the people of God, and made heart felt confessions of their wanderings.

We found this church much behind on the health reform. We tried to show them the importance of this subject. They received our testimony, and seemed to give good evidence of trying to profit by it. We held meetings with them over Sabbath and first-day, also Monday, Tuesday, and Wednesday, evenings. They were solemn and interesting.

On Thursday, Bro. Rodman and myself took leave of the brethren and sisters there, and came to Kingston, R. I. Here is a church that was raised up by the labors of Bro. M. E. Cornell, some three or four years since. The most of them are striving to live up to the light of present truth. Some are behind on the health reform. Not one of the sisters of that church did I see with the reform dress on. When will our brethren and sisters see the right way? Quite a goodly number came in from other places, and we enjoyed a good season together in conference. We tried to bear a plain testimony in regard to the present truth. We were glad to meet Bro. Haskell from South Lancaster, Mass. at this meeting. He bore a faithful testimony, which cheered and strengthened us all very much.

At the close of this meeting, after consultation, it was decided that Bro. Rodman and Haskell should attend our appointment at Ashaway, and I go back to Dartmouth, and be with the church over Sabbath and first-day. Accordingly, on Jan. 15, I parted with Bro. Rodman and Haskell, and came back to Dartmouth.

I found the pilgrims in good spirits, striving to hold fast whereunto they had attained. We had a good, solemn time with them. One who had never said anything in public before, took up the cross and asked for prayers, promising to submit to the Lord, and keep his commandments. We were all much comforted. We hope to hear a good report from them still, in the future.

Jan. 24, came to South Lancaster to attend our Monthly Meeting. Here I again joined Bro. Rodman and Haskell, who had come from Rhode Island to attend meetings in Mass. and New Hampshire.

At this place we had a good meeting with the scattered ones. Many of the members of the church are scattered, living in other towns, some at quite a distance. It was good to see them together. Most of them have taken hold of the health reform well.

All the sisters who were present have adopted the reform dress. One man who had been in a backslidden state a long time, took a good stand with us; also a young man present, asked for prayers, and seemed very penitent.

At this place I received a second letter from Bro. Canright, asking me if I could not come to New Portland, Me., and aid him in opening a new field in that part of the State. He had become weary in speaking so constantly, so it seemed quite necessary that I should go. After consulting with Bro. Haskell, Rodman, and others, and making it a subject of prayer, I concluded to go, and to leave Bro. R. to visit churches, and attend the appointments in New Hampshire. Very reluctantly we parted, to go to our several appointments.

I wish to say here that I feel grateful for the privilege I have enjoyed of laboring with Eld. Rodman; and I pray that God will give him success in his meetings in N. H. I will say to the brethren in that State that I will come back and labor among them just as soon as the way opens, in the providence of God.

I reached this place the last day of Jan., and found Bro. Canright and Goodrich holding meetings in the village school-house. There is some interest. Quite a number have started to keep the Sabbath, but the churches and ministers have done all they could to scare the people away from our meetings. Still we have quite a good attendance. There are a number of villages near by in which we are intending to give lectures at the earliest opportunity. Pray for us that the word of God may have free course.

L. L. HOWARD.

New Portland, Me.

To inculcate contentment with our lot, the eminent John Newton left us this saying: "If two angels came down from Heaven to execute a divine command, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to change employments."

WHAT is time? A line that has two ends—a path that begins in the cradle and ends in the grave.

MICHIGAN CENTRAL RAILROAD.

On and after Monday, Dec 30, 1867, Passenger Trains will run on this road as follows:

GOING WEST.

LEAVE.	MAIL.	DAY EXP.	EV'G. EXP.	NIGHT EX.
Detroit,.....	7:10 A.M.	11:00 A.M.	5:35 P.M.	10:30 P.M.
Battle Creek,	1:35 P.M.	3:48 P.M.	11:15 P.M.	3:40 A.M.
Chicago, Ar'g,	9:00 P.M.	10:00 P.M.	6:30 A.M.	11:00 A.M.

GOING EAST.

Chicago,.....	4:30 A.M.	7:00 A.M.	4:15 P.M.	9:40 P.M.
Battle Creek,	11:45 A.M.	1:05 P.M.	10:38 P.M.	4:50 A.M.
Detroit, Ar'g,	5:45 P.M.	6:10 P.M.	2:45 A.M.	10:00 A.M.

These trains all run by Chicago time, which is fifteen minutes slower than Detroit time.

News and Miscellany.

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

What Next?

MEN's hearts were to fail them for looking after those things that are coming upon the earth. They are looking, and raising this inquiry.

The following is the leading editorial article in the Minneapolis Tribune, Dec. 29, 1867; and expresses the pervading feeling in the civilized world at the present time:

"Our dispatches yesterday brought us accounts of a shipwreck and the loss of four hundred lives. Scarce a day passes but the telegraph or the mail bring their chapters of accidents, murder, and every description of crime; of wars and rumors of wars; of revolutions, plots and conspiracies; of famine and desolation; and in the physical world of mighty upheavings of which language fails to furnish an adequate description. The elements seem to vie with each other as to which can do the most violence or lash itself to greatest fury—and in the rivalry of earth, air, water and fire, the old earth is racked and shaken until it seems as if it would be torn from its moorings in the heavens and hurled incontinently through space. Nor do these fearful disturbances among the forces of nature stop with inanimate matter. They permeate the dominion of man, and are exciting peoples and individuals to eccentric courses. Even the inventions of science—the elemental forces which men have tamed and applied to their use, partaking of the irregularity of the times, break beyond the bounds set for their action, plunge madly from the control of governing causes, and bring ruin, death and destruction upon those of whom they were wont to be their tractable servants. * * *

Let not the reader suppose that we are endeavoring to excite undue alarm. The facts to which we allude are patent to all careful readers of the daily papers. Others besides us have noticed the universal prevalence—the deluge, we might say—of accident and crime. One of our exchanges in a distant part of the country tells us that the telegraph wires bend under a weight of woe; that 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; that in social life newspapers are smutched all over with reports of divorce and separation trials, of infidelity and disgrace, of gigantic crimes undertaken, half accomplished or completed.

This is a fearful record. Verily these be strange times, and in reflecting upon them, the eternal why? stares us in the face. Why are these things thus? What do they portend? What is to come next? Really, we do not know, and we question if anybody else does! It may be the voice of Providence, speaking in tones of prophetic warning to the guilty inhabitants of earth. At any rate, we deem it prudent to repeat our advice given a short time ago, that all take heed to the error of their ways, and prepare themselves to ride securely amid the wreck of a ruined world when the seven vials of wrath shall be poured out, and there shall be voices, and thunders, and lightnings, and a great earthquake; when the islands and mountains shall disappear, and the last great hail storm shall fall out of the heavens upon men."

THE question is, not whether a doctrine is beautiful, but whether it is true. When we want to go to a place, we do not ask whether the road leads through a pretty country, but whether it is the right road, the road pointed out by authority, the turnpike road.—*Guesses at Truth.*

Put off repentance till to-morrow, and you have a day more to repent of, and a day less to repent in.

Conscription in France.

THE present Bonaparte, early in his reign devised a method of making the conscription easier to the people, and at the same time more effective for his own designs. This consisted in offering a bounty of 2,300 francs to every soldier who would re-enlist at the expiration of his term, with increased pay, and a pension after twenty-five years' service. This had the effect of deranging the trade in substitutes, which the conscripts were allowed to furnish. The price which all able to afford it were willing to pay to avoid the pursuit of glory was so considerable that companies were formed to deal in the article, which they would provide at the rate of 3,000 francs, or about \$600. Finally, the government took the monopoly into their own hands, reduced the price to about 2,500 francs, and yet had so many applications for re-enlistment that the bounty was considerably reduced without lessening the demand. The effect of this new policy was, obviously, to constitute the army of men who liked the business, and who were fully weaned from civil life, on whom the government could rely much more entirely than on men entering into service reluctantly, and always looking forward to the happy hour of their release. The new necessity which the sudden aggrandizement of Prussia has created that France must raise her effective and reserve force to more than a million of men, in order to save her from being obliged to fight, has raised the annual tribute of youths demanded by the war-demon to one hundred thousand! What an amount of domestic distress and anxiety, not loud but deep, is represented by that enormous figure!

The only hope of deliverance to France and to most of the countries of Europe from this cruel burden lies in the direction of bankruptcy. France is annually running far behindhand in her accounts, and has to impose new taxes and create a fresh debt in order to pay the interest on the old one and her current expenses. Italy is in a worse condition; and that of the Pope is worst of all. And the larger infusion of fresh and reluctant material thus drawn from the mass of the French people must qualify the trustworthiness of the army as a picked and permanent body, on whom the despot can rely at all times. The army has always been a broken reed, piercing the hand that rested on it in the time of their utmost need; for the troops are Frenchmen, after all, and they have always been swept along with the rest of their countrymen by the tide of revolutionary sympathy. It was so in 1789, and again in 1830, and yet again in 1848. The witty question of the Edinburgh Reviewer, when a standing army was affirmed to be the extinguisher of rebellion—"But suppose your extinguisher should take fire?"—was answered on those occasions, and may be again. It may well be that this last burden imposed by Bonaparte on the patient people may topple over on himself, and crush him and his dynasty under its weight.

N. Y. Post Office.

FIFTY years ago a single room in a private dwelling was our Post-office, and one man and one boy were considered competent to receive, deliver, distribute, and make up the mails that came into and left this city. To-day, in addition to our General Post-office, there are fourteen stations, one of which, Station D, is said to receive, assort, and deliver more letters than does the Post-office at Albany; and hundreds are employed in carrying out the details of postal affairs. One or two simple facts—though they are astounding ones—will give some idea of the increase of business in one department of the New York Post-office during the last ten years. In 1859 the average number of letters received nightly in the "box department" was fifteen thousand; now the letters received nightly average ninety thousand. In 1858 the number of letters received at the "drop" from carriers and stations between the hours of six p. m. and half past twelve a. m. amounted to about five thousand. Now the number of letters received between half past six p. m. and half past twelve a. m. from station, drop, and carriers amount to about forty-five thousand. During the twelve months ending with November, 1867, nearly nineteen millions of letters were collected from lamp-post boxes, while over twelve millions of mail letters and more than five millions of city letters were delivered by carriers to our citizens. This statement does not include the letters delivered through the five thousand and eight hundred boxes which are at present rented at the Post-office.

The addition which has this month been made to the number of carriers—the whole body numbering now about three hundred—will insure prompt, frequent, and careful delivery.

It was ascertained by Postmaster James Kelly, on his recent visit to England, that the whole secret of the rapid and accurate postal arrangements of London lay in the number of men employed; that, throughout Great Britain and Ireland, three men on the average were employed to do the work expected of one in the United States. No less than two thousand and six hundred carriers are employed in London. So that, even after making every deduction for difference of

population which figures will allow, and after giving Americans all the credit for greater skill, industry, and rapidity in work which national pride might possibly suggest, it still remained evident that more letter carriers were needed to perfect our postal system. It has been very justly remarked that in one respect the British postal system is superior to ours—its servants are appointed for life, or during good behavior; and when unfitted by ill health or age are pensioned. With us respect for service and age is not considered. A man may grow gray and break down his health in our Post offices and then be dismissed at an hour's notice to make way for some political favorite, who in his turn must give place to another.

—A telegram from Paris, in the Tribune of Monday, states that the relations existing between the Emperor Napoleon and the Pope have suddenly assumed a much cooler aspect, and the correspondence between Paris and Rome is to-day regarded as of a far less cordial character on the part of the Emperor than what it was even a week ago. It is said that the cause of this unlooked-for change in the imperial policy is to be found in the fact that His Majesty has become convinced of the existence of Bourbon intrigues against his throne, and that these intrigues are for the most part hatched in Rome, and radiate from the Eternal City, to the great encouragement of the Legitimist party in France and other countries of Europe. As a royal set-off to this state of affairs, and it may be to convince the Pope and his prominent ally, the ex-king of Naples, of his power, Napoleon has renewed with King Victor Emanuel his friendly tone and assurance toward united Italy, and just forwarded a special order to his representative, the French minister in Florence, to that effect, and also enjoining him to shape his diplomacy with that object.

—A new conflict has arisen between the Pope and the King of Italy. The Pope has directed the Italian clergy to have a *Te Deum* sung in all the Italian churches for the victory at Mentana. Victor Emanuel, naturally, has forbidden, within the bounds of the kingdom, the celebration of religious services, which, indirectly, at least, are aimed against the Italian Government no less than against Garibaldi. It is absurd to expect a lasting compromise between views so radically different. Sooner or later the one must conquer and the other must submit.

NEVER relax in adding to your stock of useful knowledge both by reading and meditation. If you read without meditating, you preach only the thoughts of others; if you meditate without reading, you will gain few ideas.—Gresleyn.

Obituary Notices.

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

DIED, in Johnson, Vt., Oct. 30, 1868, Mary E., daughter of L. M. and A. M. Savage, in the eleventh year of her age. Disease, typhoid fever. She realized that death was approaching, requested prayer in her behalf and died composed and apparently resigned.

A. STONE.

Eden, Vt., Jan. 20, 1868.

DIED in Jefferson, near Waukon, Iowa, Jan. 19, 1868, in the 34th year of her age, Sr. Frances Jennette, wife of Bro. John P. Farnsworth, leaving an infant son 12 days old. Sr. Jennette was among the first to embrace the Sabbath and third angel's message in Paris, Me., and has ever since had faith in these truths that separate us from the world.

Bro. Farnsworth and her kindred friends deeply feel their loss, but they sorrow not as those without hope. As a church, we shall miss her. Her place in the prayer-meeting and Sabbath-school will be forever vacant. May this deep affliction serve to wean us from the perishable things of earth, and drive us nearer to God. Her remains were followed by a long burial train to the Waukon burying-ground, where we left her to slumber till the resurrection morning, when we expect to meet her to dwell in that land where the inhabitants will never say, "I am sick." A few remarks were offered from Rev. xxi, 4. C. A. WASHBURN.

DIED in Portage, Livingston Co., N. Y., Jan. 23, of consumption, Andrew A. Wescott, aged thirty-eight years and eight months.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the last of foes."

Sermon on the occasion by Rev. Mr. Austin Davis, Wesleyan Methodist. Text, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

HARRIET J. WESCOTT.

Publication Department.

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

The Publishing Association.

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

The Advent Review and Sabbath Herald

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

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

The Youth's Instructor

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The Sabbath Question

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

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

The Second Advent.

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

Immortality through Christ Alone.

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

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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.

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Address.

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

Form of Bequest.

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

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The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 25, 1868.

The officers and many of the members of our Bible Class being at Johnstown, Sabbath, Feb. 15, attending Bro. Cornell's meetings at that place, the Bible Class was omitted, hence no report this week.

Post Office address of Eld. D. M. Canright is New Vineyard, Me.

The P. O. address of Eld. J. N. Loughborough is for the present, Windsor, Mich., care of G. W. Newman.

In 1866 there was no full moon in February. In 1868 there are five Sabbaths in this month.

PHYSIOLOGY AND HYGIENE.

The "Hand Book of Health; or a brief treatise on Physiology and Hygiene, comprising practical instruction on the structure and functions of the human system, and rules for the preservation of health." This work is now ready. It is not a book on the treatment of disease, but on the more important and fundamental subject of the structure and functions of the human system, and how to preserve health. A person well instructed in these respects will then understand the causes of many diseases, and be able successfully to manage them. The work is a most important one. It is written in the form of questions and answers, in a plain and easy style, adapted to the use of the common people, and especially to the instruction of children by parents, guardians, and teachers. All, old and young, should have the work, and become familiar with its contents. Especially should it be the first study of the young. The work has the following endorsement from the Health Reform Institute:

"Having carefully examined the manuscript of this work, I can cheerfully recommend it to the confidence of the public as being well adapted to the wants of the common people, and in accordance with the recognized principles of physiology, and of hygienic medication. It should be in every family, and read and studied by old and young. The chapter on the 'Nervous System' in my opinion is worth more than the price of the book."
H. S. LAY, M. D."

The extensive ground covered, and the number of subjects treated upon, the reader will see from the subjoined table of contents.

All orders on hand will now be filled, and new ones promptly attended to. If any who have ordered it do not in due time receive it, let them notify us. As the work is larger than at first intended, it is put up only in one style, cloth binding, pp. 228. Price 80c, postage 12c.

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Appointments.

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

THE next Quarterly Meeting for the Washington, Pilot Grove, and Iowa City churches will be at Pilot Grove, Iowa, Sabbath and First-day, March 7 and 8. Meeting to commence with the beginning of the Sabbath.
H. NICOLA.

OUR next Monthly Meeting is to be held with the Lancaster, N. Y., church on the second Sabbath in March.

Will Bro. Brooks meet the Accommodation from the east, and Bro. Eggleston the same train and the one from the west, not far from the same time, at Lancaster, on Friday?
R. F. COTTELL.

OUR next Monthly Meeting of Marquette and Mackford churches will be held at Mackford, Wis., on Sabbath, March 7. Meeting will commence at 7 o'clock Friday evening.
EDWARD HALLECK.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

ELD. I. SANBORN: E. Robinson's Review was marked to stop at the close of last volume, his subscription having then expired.

RECEIPTS.

For Review and Herald.

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

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Church at Orleans \$25.00, Church at Jackson 46.00.

Pledges for Book and Tract Fund.

C K Farnsworth \$3.00, H J Farnsworth 2.00, John Kemp 2.50, L B Hoyt 2.00, M P Stiles 1.00, D Richmond 1.00, Ben Stiles 1.00, Isaac Prentice 1.00, J H Rogers 5.00, S A Rogers 2.00, Sibyl Whitney 10.00, Buel S Whitney 10.00, Edward W Whitney 5.00, A Wright 1.00, A L Dalgren 1.00, A L Burwell 5.00, H H Bramhall 1.00, L A Bramhall 50c, R P Giles 50c, J Giles 25c, E Wood 1.00, C Wood 50c, M A Mills 50c, B Landon 1.00, E D Scott 50c, S H Peck 3.00, M A Peck 2.00, R H Peck 2.00, B S Peck 1.00, A Fife 3.00, J Heath 1.00, M H Wheeler 1.00, H D Bruce 2.00, F R Peck 50c, J Peck 25c, C Drown 1.00, H D Peck 2.00.

Received on Book and Tract Fund.

C Colby \$5.00, J L Locke 1.00, B M Locke 1.00, C J Locke 50c, L M Locke 1.00, S Guisinger 50c, Church at Haverhill, Mass., 2.00, A Burwell 2.00, John Claxton 50c, J B Hool 1.50.