

ADVENT



REVIEW

And Sabbath Herald.

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

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

THE VICTORS UPON THE SEA OF GLASS.

AIR.—"Pat Malloy."

The pious Wesley said, "Snatch from the Devil his best tunes, and press them into God's service."

The dreadful moment hastens, when God's avenging arm,
Will judge the men that hate his law, and offered mercy
scorn;
That dare to worship Antichrist, and bear his mark,
alas!
They cannot be victorious, upon the sea of glass.

A little remnant humble, will never yield, nor bow,
They hate "Catholicism," and they love God's holy
law;
Most gladly will they suffer, but they will gain at last
A crown among the victors, upon the sea of glass.

Forecasting shadows warn us of the nearness of the
day,
"The time of Jacob's trouble," but it soon will pass
away;
Then let the storm clouds gather, we need not fear the
blast,
We're going to stand as victors, upon the sea of glass.

The Hebrew children were not harmed, while walking
through the fire,
The furnace held the Son of God, this shall our hearts
inspire;
Thus in God's name we'll trust, and nail our colors to
the mast,
Or die, to be a victor upon the sea of glass.

VESTA N. CUDWORTH.

Springfield, Mass.

The Sermon.

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

PREACH THE WORD. 2 Tim. iv, 2.

OBJECTS OF WORSHIP.*

BY ELD. R. J. LAWRENCE.

PROPOSITIONS: 1. All men are religiously inclined, or all men have an object upon which their chiefest affections are placed.

2. There always has been a false religion, and a true.

3. The true has been opposed by the false.

In proof of these propositions, I refer, first, to Gen. iv, 8-8: "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had

*A discourse delivered in the tent in Ithaca, Gratiot Co., Mich., on Tuesday evening, court week, July, 1864.

respect unto Abel, and to his offering; but unto Cain and to his offering, he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door; and unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother. And it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him."

This shows how early men began to devise ways of their own in which to worship, aside from the commandments of the Lord, and how vexed and envious they feel toward the true worshipers when they see them accepted and blessed of the Lord, and themselves rejected. 1 Jno. iii, 12. "Not as Cain who was of that wicked one and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." So the Lord banished Cain, and put a wide distance between him and his father's house so that his wicked influence might not affect the younger members of the family, and their posterity. But when Cain's posterity began to multiply, and spread out over the earth and came in contact with the posterity of Seth, it is said, Gen. vi, 2-3, "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My Spirit shall not always strive with man; for that he also is flesh; yet his days shall be an hundred and twenty years." Verse 5. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Verse 8. "But Noah found grace in the eyes of the Lord."

Men had so corrupted themselves that there was but one family that was found righteous, so that it is said in verse 13, that the earth was filled with violence through them. God determines to destroy them, and informs Noah, commanding him to prepare an ark for the saving of himself and house. And while Noah builds, they mock. They wag their heads, they point the finger of scorn, they ridicule. But God spared them not, but saved Noah, a preacher of righteousness. 2 Pet. ii, 5.

Moses, the meekest man that had ever lived, was opposed, first, by Pharaoh and the Egyptians; afterward, by Korah, Dathan, and Abiram; and then by almost all of the children of Israel. But, says one, you are not going to prove your position by the Bible are you? To be sure I am. Well, sir, I have not much confidence in the Bible, nor in the God of the Bible. Very well, we will bring up your god by-and-by, and compare him with our God.

David was opposed by Saul because he saw that the Lord was with David, and had forsaken him. Elijah was opposed by king Ahab, because he reproved him of sin; and the queen Jezebel sought his life because he slew the prophets of Baal. Daniel's life was sought because he would not worship Baal; and he was cast into the lions' den; but God sustained him. John the Baptist came preaching the baptism of repentance for the remission of sins, to prepare the way of the Lord. But for reproving Herod for adultery, in having married his brother Philip's wife, he lost his life.

So we see from the instances cited, that there has been a true and a false religion, and that the true has been opposed by the false.

But now Christ appears, not, as they had supposed, a temporal king to restore again to Israel that which had been taken from them by the Romans, but a person of humble parentage. He did not seek the society of the popular, the scribes and the Pharisees, nor of the lawyers and doctors; but he sought the society of the publicans and sinners. They marveled at this; but he says, "I came not to call the righteous, but sinners to repentance." He teaches by parables, and performs miracles among them, by raising the dead, by healing the sick, and restoring the lame, the maimed, and the blind. He also cast out devils from them that were possessed. His fame continued to spread. The common people received him as the Messiah. The scribes and the Pharisees acknowledge that notable miracles are done by him; but if we let him alone, say they, all men will believe on him, and the Romans will come and take away our place and nation. They send out some of their disciples to catch him in his talk, and arraign him before the council; but they return, saying, Never man spake as this man. Is not this the Christ? And they answer, Have any of the rulers believed on him? His fame continues to spread. "Then went the Pharisees and took counsel how they might entangle him in his talk. And they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image, and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar, the things which are Caesar's; and unto God, the things that are God's." When they heard this, they retired confounded. When these first-class religionists were silenced by the superior wisdom of Christ, the Sadducees put their heads together, saying, He has tested the wisdom of the Pharisees, he has silenced them; come, now we will try our skill. He teaches that there are angels, spiritual beings, also that the dead are to be raised to life again. We don't believe a word of it; and we have a question that will put this doctrine to the test. Hence they come, saying, "Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now, there were with us seven brethren; and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother. Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God." There was their difficulty. They were ignorant of the Scriptures and the power of God. For says Jesus, "In the resurrection they neither marry, nor are given in marriage, but are as the angels of God in Heaven." Now these infidel Sadducees dis-

carded all the Scriptures but the five books of Moses; therefore the Saviour takes their endorsed authority to answer their question. "But as touching the resurrection of the dead," he says, "have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Matt. xxii, 24-32. They held death to be an eternal sleep, therefore discarded the resurrection; but Christ shows from their own authority that God is not the God of the dead, that are never to live again, as they suppose, but he is the God of Abraham, Isaac, and Jacob; therefore they have a resurrection. When they hear this, they also retire unable to meet his argument. "But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered [again] together. Then one of them which was a lawyer asked him a question." Of course if they had a lawyer with them, they would make him their speaker, as he was used to criticisms and cross questionings; and if a lawyer asks the Saviour a question, it will be a law question. This lawyer said, "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Who hung them there? God. These are his great constitution, out of which grow all moral obligations. The law of ten commandments hangs there, the prophecies hang there. Let us consider the ten commandments. 1. Thou shalt have no other gods before me. This forbids our placing our affections on any thing this side of God. The 2d forbids our making any image to worship. The 3d forbids our taking the name of God in our lips carelessly. The 4th requires that we should remember God's rest-day, to keep it holy. The last six show the duty of man to his fellow man. By these we can see how desirable a community that would be, where all obeyed God, by keeping his commandments, and where all should do to others as they would that others should do to them.

Now we will bring up your god, and compare him with ours. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ. Whose end is destruction. Whose god is their belly [or appetite], and whose glory is in their shame. Who mind earthly things." Phil. iii, 18, 19.

All men have an object upon which their chief affections are placed. It may be a seat in the White House. If so, all the energies of body and mind are directed to that object. They worship that god. So we might name every position from that of the chief executive, to the lowest office in the government; all have their aspirants, who bend their energies of both body and mind to attain them. Others have before the mind the arts. If they can succeed in some invention, and by it get a world-wide renown, they have gained their object. Or, if they can become adepts in the workmanship of those already invented, they will glory in their accomplishments. Others pursue the sciences. If they can excel in these, they have attained their highest ambition. Others look to their merchandise, others to their farms, their fine houses, or carriages, or horses, or cattle. Their energies are bent to secure these things. Their affections are placed on them. These are their gods. Such persons look upon the humble Christian as he bows before the Lord in humble prayer, with disdain, as occupying a foolish position. But they will lay off their daily wardrobe, and clothe themselves in mean apparel, and dive into the dirt, and crawl upon the ground, to worship their gods.

But to descend in the scale of worshipers, and the gods of worship, go with me across the way. There stands upon the shelf the decanter, sparkling with liquid fire, and around it more than a score of worshipers, some well dressed, others in tatters and rags. One says, "I have drank liquor for twenty years, and I never saw that it hurt me. I have chewed tobacco for so many years, and I never saw that it hurt me."

I think that if it has not hurt him, perhaps it has his poor old, tattered coat, or his poor wife and children at home.

The god tobacco has become one of the most exalted gods of the age. It is worshiped by men of every caste, the high, the low, the rich, the poor, the free, the bond, the male and the female. This god, though thousands of human victims are offered annually upon his altars, has a daily-increasing crowd of devotees. Let us look this thing in the face. Let us suppose a case. Here is a minister that has an appointment to preach. He is strongly addicted to the use of tobacco. Take it from him twenty-four hours beforehand, and what sort of a sermon would he preach? The church appoints a prayer-meeting, and the members are tobacco users. Take it away from them twenty-four hours beforehand, and what sort of a prayer-meeting do you suppose they would have? The lawyer has a case in law to plead. Take away his tobacco, and what sort of a plea would he make? The judge is upon the bench. Take away his tobacco, and what condition would he be in to administer justice? The physician is called to the bedside of the sick. Take away his tobacco, and what condition would he be in to deal out medicine to his patients.

Now the consent on all hands is, that they could do nothing. They would be in no condition whatever to engage in the duties above mentioned. Then what is the propelling, soul-inspiring spirit upon which they depend? It is the spirit of tobacco. Then tobacco is their god. What then? Tobacco preaches; tobacco prays; tobacco pleads law; tobacco executes justice; tobacco deals out medicine; and we have a tobacco administration, civil and religious. Therefore, dear friends, it is no wonder that justice has run riot, and equity has fallen in the streets, when we see the God of Heaven, the Creator of all things, rejected, and his law, the ten commandments, which is a perfect rule of right, set aside, and the faith of Jesus, which is the only remedy for sin, set aside, and in their stead all these gods of earth, of science, of literature, of merchandise, of agriculture, of alcohol, of tobacco, &c., brought in. It is no wonder that the ignorant are condemned, and the guilty go free. Now let us contrast with these, a community of real Christians, who worship the only living and true God, by keeping his commandments, and the faith of his Son Jesus Christ, who love God with all their heart, and their neighbors as themselves. What union! what peace! what a desirable place to live in! All looking upon others as better than themselves, and upon the things of others as better than their own. There is no lying, no cheating, no stealing, no murder; but all is peace. On the other hand, in a community of the worshipers of the various other gods, selfishness prevails, each exalts his own god, all is confusion. They riot, they kill, they steal, they lie, they cheat, they get drunk, they wallow in the filth of their tobacco. What a contrast! Yet this last is the state of things as they exist at the present time.

The question may be asked, Is there no remedy? or is this state of things to continue? We answer, There is a remedy provided, but man will not accept of it; therefore they continue in their sins. 2 Tim. iii, 1-5, 13. "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 1 Tim. iv, 1, 2. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron." 1 Thess. v, 1-3. "But of the times and the seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon

a woman with child, and they shall not escape." Matt. xxiv, 37-39. "But as the days of Noe were, so shall also the coming of the Son of man be; for as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away. So shall also the coming of the Son of man be."

But, say you, if the condition of the world is to grow worse and worse, until Christ comes, and they are not to know any thing about it, until he comes, what better off are the people of God than the wicked. 1 Thess. v, 4-5. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day. We are not of the night, nor of darkness." Chap. iv, 16-18. "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

DISCUSSION WITH ELD. JOHNSON, Universalist Minister, at New Portland, Me.

OUR meetings at this place closed with a discussion. From the beginning of our meetings here, we have met with the most bitter and determined opposition. The Methodists and Baptists united both in public and private in their efforts against the truth. Being afraid to meet us themselves, they were very anxious to get some one who was able to do it. It so happened that one Eld. Johnson, a Universalist minister, who had formerly lived here, and preached here much, and one whom they regarded as being the ablest man in all this section—it so happened that he came to the place. He was immediately solicited to discuss with us, as he had numerous friends in the place. He attended our meeting at evening, and, as we thought, greatly misused the privilege we gave of making a few remarks. The Methodist minister heartily supported him in what he said, though as contrary to Methodism as to Adventism. As his friends appeared very confident that he could easily put down the truth, we offered to discuss with him. This he was not inclined to do at first; but his friends pressed him so hard that he at length sent us this proposition: "Is there an element in man that never dies?" We saw that the Methodists and Baptists could be united with the Universalists on this question against us; so we objected, and offered this question: "Will all men live eternally?" After some hesitation the Elder accepted it, saying, that it covered the same ground. But we thought that there was quite a difference in proving that one man would live eternally, and that all men would. We were to have five sessions of two hours each, each one speaking half an hour alternately. The discussion was held in the Baptists' house. At the time appointed it was jammed full. In his first speech Eld. Johnson went into a long harangue about nature and nature's laws, &c., without ever touching the Bible argument. I could not see that it touched the question at all, hence I said so, and made no reply to it. This gave me the lead, so I laid down the following positions, and brought scriptures to prove them.

(1.) Man is made of the dust. Gen. ii, 7. (2.) Man is mortal. Job iv, 17; Rom. ii, 7. (3.) Death reduces man back to dust again. Gen. iii, 19; Job xxxiv, 15. (4.) Eternal life to be had only through Christ. John v, 26; vi, 39, 40. (5.) No one will have eternal life except those who obtain it by faith through Christ. John iii, 36; 1 John v, 11, 12; iii, 15. (6.) All men do not have faith in Christ in this life, as many die infidels, atheists, &c. Hence my opponent must now show how this class can get eternal life.

In his second speech, Eld. Johnson used a mill to illustrate the nature of man. The mill represented the body and the stream the soul. Destroying the mill does not destroy the stream; so destroying the body would not destroy the soul. I accepted the illustration as a good one. The mill is complete. Every wheel is in its place. Every band is in order. The

wheat in the hopper, but no flour is ground. Now turn on the water and the mill starts, and the flour is ground out. So with a man's body. All the parts are in order, the brain, the lungs, the heart, &c.; but no thoughts are produced. Now add the breath and the machine begins to move, the brain begins to act, and thoughts are produced. Cut off the breath and the machine stops, just as the mill does when the water is cut off. But he insisted that destroying the mill did not destroy the stream, so destroying the body did not destroy the soul. I replied that when he could show me a stream grinding flour without a mill, then I could believe that the soul could produce thoughts without a body. This he did not answer.

He then brought forward Acts xxiv, 15; 1 Cor. xv, and Luke xxii, 36, to prove that all will be raised, both the just and the unjust, and that all who are raised from the dead can die no more. This was very plausible indeed. To this I replied by showing that there was a first and second resurrection, one thousand years apart, and that the scriptures which he quoted as applying to all only applied to the righteous. I made a very strong argument on this and fortified it so strongly with proof that he did not dare to touch the argument during the whole discussion. This position he was not prepared to meet. It took from him the main proofs upon which he had manifestly depended.

He said that this world did not satisfy man's desires, his soul reaches out for eternal life. Has God placed desires in our natures which cannot be gratified. The leaf reaches out for moisture and air, and the root for nourishment in the soil, and they find what they desire within their reach. I answered that God had provided eternal life for all, and that they could have it by seeking it through Christ. If roots seek for moisture in dry ashes they will not find it, so if men seek for eternal life in the wrong way they will not find it.

He then quoted Isa. xlv, 22-24 to prove universal salvation. "Every knee shall bow," &c., I showed by Rom. xiv, 10-12, Phil. ii, 10, 11, that this applied at the Judgment, when the wicked will confess, the same as criminals do when they are about to be hung. He quoted Eph. i, 10, which I showed would be fulfilled after the wicked were destroyed. This ended our first session. Now the battle was fairly open. I expected that the next day the Elder would attack my positions with his biggest guns,—that he would bring forward his Greek and Hebrew, and criticize the text which I had used as proof; but I was greatly mistaken, for he made no such attempt. He did not attempt to disprove, or even to deny the two resurrections which virtually upset his whole theory. He attempted to gain the sympathy of the Orthodox by saying that he had rather burn eternally in hell fire than to be annihilated. In the discussion between the Sadducees and Christ, as recorded by Matthew, Mark, and Luke, Luke says, "They that shall be accounted worthy, &c." The other two do not use the term worthy; hence he took occasion to say that Matthew and Mark were more responsible than Luke, and hence their silence proved Luke's statement incorrect! I replied that Luke was inspired by God to write the same as Matthew and Mark were; and hence, if Eld. Johnson's position was correct, God was more responsible while writing through Matthew and Mark, than he was while writing through Luke!

He took the position that the resurrection takes place when a man dies,—that there is a germ, "a germ of an angel" as he expressed it, a spark of divinity, a part of God, in every man. When the body dies this angel germ leaves the body and goes to Heaven; this is the resurrection. He founded this argument mostly on 1 Cor. xv, 37. "Thou sowest not that body that shall be, but bare grain." I answered that the germ then had to go into the grave and have a resurrection from that place. Hence if it was the soul, here was positive proof that the soul went into the grave. And again, in the resurrection the corruptible was to put on incorruption, and the mortal was to put on immortality. How could he reconcile this with his theory of the resurrection? How could the angel germ in man, the immortal part put on immortality? This he could not answer. These arguments he produced in his third speech. When I came to answer he began to interrupt me, to contradict, to deny that I quoted him right, to object to the position that I took, &c. He would not allow me to speak five minutes without interrupting me. He carried it to such a length that it became manifest to all that he was fully determined to break up the discussion. As the president was not prepared to meet such things in a minister he hardly knew what position to take, so that Eld. J. virtually confused and broke up the second session. However I was bound that the discussion should not end upon any consideration.

This same man had once had a discussion with Eld. Grant, and took a similar course, and succeeded in breaking it up, and then boasted that Eld. Grant ran; so I was resolved that he should not do that here. As soon as I learned his course I only referred in general terms to what he had said, and gave him no chance to interrupt, so he had to get into the traces again.

In the third session he made another attempt at the same thing, but failed very signally, as the president decided against him, and called him to order. I quoted Malachi iv, as applying to the destruction of the wicked in the Judgment. He ridiculed this idea, and said that it applied in the days of Elijah, because in that chapter it says, "Behold I will send you Elijah the prophet." But we showed that the prophecy was not written until 500 years after Elijah's time. This appeared to be news to him, and he could not answer it. He attempted to quote Malachi iv, but misquoted it. I demanded that he should read it. Here it was amusing, indeed, to see him undertake to find the last chapter in the Old Testament. He spent several minutes while we all waited in profound silence for him, and at last he had to have it found for him. He said that God was the father of all men, and that a father would be cruel to treat his children as we said God would the wicked. By turning to John viii, 41-44 we found that the Pharisees put forth the same claim, namely, that God was their father; but Jesus denied it, saying, "Ye are of your father the Devil." So of all wicked men.

Of course he tried to make a strong point on 1 Cor. xv, 22, "For as in Adam all die, even so in Christ shall all be made alive." And in the same chapter those who are made alive have immortality, &c. This, Universalists consider their strong fort; but I took the position that it did not apply to the wicked at all. 1. The whole chapter is addressed to the "brethren." 2. It refers to those who are asleep in Christ. 3. The term *all* is frequently used in a limited sense. 3 John xii; 2 Tim. iv, 16. 4. If the 22d verse applies to wicked men, it is the only one in the whole chapter that does. 5. The term *all* is here particularly limited by the verse, "Christ, the first fruits, afterward they that are Christ's at his coming," showing that there will be some who are not Christ's, but this chapter refers to them only who are his.

Eld. Johnson said that God was in all men, that every man had a part of God in him. To this I answered that in wars and fighting, we have God arrayed against God, God fighting God, &c. This he did not attempt to answer. I asked if man could only be saved through Christ, how he would get Tom Paine into Heaven. He answered, easily enough, but did not prove it. To be asleep in Christ, 1 Thess. iv, 13, he said was reposing in the love of Christ. He quoted 1 Tim. ii, 4, "For this is good and acceptable in the sight of God our Saviour who will have all men to be saved, and to come unto the knowledge of the truth." He dwelt largely on this, asking if the will of God would not be done? I showed, by different passages, that wicked men did not do the will of God. Men steal, commit murder, and do all manner of wickedness. Now is this the will of God? If so then he is responsible for it all. This was at the close of next to the last session.

At the commencement of the last session he came in evidently much excited. He opened by saying that I had taken away his Bible, his God, his Saviour, his all. Then he talked largely about the will of God being done, and tried very hard to produce a great sensation. Said he did not suppose that he was discussing with an infidel, atheist, &c. He said that man could not alter the will of God, taking this illustration: A father makes his last will and testament; in that he wills to his children his property, so and so, then he dies. Now their conduct after his death will not alter the will in the least; whether they are good or bad. In closing his speech he said that I had said "The will of God is not done," and said he should not allow me to read a word from the Bible till I had cleared it up. Hence, the moment that I began to reply, he objected, would not allow me even to read the text over which the controversy had arisen, would not allow me to make any explanation, would not allow that I had qualified the term by anything I had said before or after it. I had said the will of God was not done, and now I must clear it up without any explanation or I could go no farther. I must not even open the Bible to read one word from it. Here he thought he had me where I could go no farther, because according to parliamentary rules, if the president decided in my favor he could appeal to the house, and we should have to abide by their decision, however unreasonable it might be. I was a stranger here. The doctrine I advocated was new to the people, and unpopular, and their prejudices were against it. Mr. Johnson was right at home in the heart of his people, where he had lived and preached for years. His friends were there for miles around. He very naturally supposed that a vote could only go in his favor. Thus he opposed, and disputed, and did everything in his power to break up the discussion for nearly an hour. It was evident that he considered himself defeated, or the argument, and took this course to get out of it. However, at length a vote, on this

question was put to this effect: Shall Eld. Canright be allowed to proceed with his argument? When the votes were counted, what was our surprise to find that we had 49 majority! This seemed to come like a thunderbolt upon him. He had not expected it. This cured him of objecting any more, and I was allowed to give my last two speeches without interruption. We considered this vote a victory gained right in the midst of his friends.

With regard to the will of God being done, I answered it with his own illustration. A father makes a will, in which he wills that John shall have the farm, provided he takes care of his mother, faithfully, till she dies. James shall have a thousand dollars on condition that he spends \$200 of it in getting an education. So the father wills to each one of his children a certain amount of property, but puts in conditions upon which they are to have it. If they do not comply with these conditions a different disposal will be made of the property. Now, although the father is dead and buried and the will unalterable, yet the conduct of those children determines wholly whether they shall have the property which he willed to them or not. Now it is manifestly the will or the desire of that father that those children should do as he says, and that each of them should have the property as he mentioned. If they fail to do as he desired, they would fail to do their father's will. In this sense his will would not be done. They would fail to do their father's will. But would not his will be executed? Oh! yes, the property would be disposed of in some other way as he had willed. Now for the application. God has made known his will to man. The last will and testament to man is contained in the New Testament, sealed with the blood and death of his Son. Heb. ix, 15-24. Testament means will. Hence, when we are reading from the Testament we are reading the last will of God to man. There is more than one clause to this will. Universalists seem to think that there is only one clause in the will of God, and that is contained in 1 Tim. ii, 4. "God will have all men to be saved." Yes, this is the will of God. This is what he desires; but are there no conditions in his will upon which men are to be saved? I read another clause from this will of God, found in Mark xvi, 15, 16. "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Again, I read in another clause found in Rom. ii, 6-9. "God will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life. But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." Here we find some conditions stated in the will of God on which men are to be saved or lost. These conditions Universalists totally ignore.

In his last speech, Eld. Johnson presented a good illustration of what he had tried to ridicule so often, namely, that man was nothing but body and mind. He was manifestly much excited, and wished to make a great impression, but did not know how. I employed my last speech in showing that the wicked would suffer an everlasting or eternal punishment. Matt. xxv, 46. That the punishment of the wicked was to last as long as the life of the righteous, that one was right the opposite of the other,—one was eternal life, the other eternal death. The original word rendered punishment, signifies, to be cut off; hence, while the righteous go into eternal life, the wicked are eternally cut off from life. The English word punishment, signifies, pain or loss. The righteous will gain eternal life, the wicked will lose it. This was confirmed by 2 Thess. i, 7. "Punished with everlasting destruction." Mark iii, 29. "In danger of eternal damnation." Matt. xii, 30, 31. "Hath never forgiveness, neither in this world nor in the world to come." Mark ix, 40, 43. A hell "where the worm dieth not, and the fire is not quenched." I never saw the force of this passage so clearly before. I thank God that the Bible reads just as it does. Thus our discussion closed. I firmly believe that God helped us during this discussion, and that it will result in good to the cause of truth. I feel well satisfied with it. It has already raised us up numerous friends where we had none before. The Methodists and Baptists who were so anxious for the discussion, hoping that we would be put down, received no aid nor comfort from it. Eld. J.'s efforts were almost entirely to prove Universalism, and ours to prove the Advent doctrine. As we foresaw, the question led to this. This pleased us much. I am more than ever impressed with the fact that the best and only consistent way for us to discuss with opposers of the truth, is for one to speak one evening, and the other the next. Then if men are disposed to be mean and tricky, they can take no advantage. We could not expect that many would decide to obey the truth in the midst of so much opposition, and discussion.

We go to New Vineyard, five miles from here, to commence a course of lectures, and shall in the mean time help them here all we can.

D. M. CANRIGHT.

New Portland, Me.

The Commentary.

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

METRICAL VERSION OF PS. XVIII.

VERSES 1-24.

- 1 **THREE** will I love, O Lord, my strength;
- 2 For thou my rock and fortress art,
My great deliverer at length,
On whom I lean my trusting heart.
A buckler hast thou proved to me,
And my salvation's horn of power,
My God my strength, I trust in thee,
My refuge and my lofty tower.
- 3 On thee with fervor will I call;
For thou art worthy of our praise;
So 'neath my feet I ne'er shall fall,
Nor reap the vengeance of their ways.
- 4 The pale and sorrows of the grave,
Around me threw their mantle drear,
Belial's hosts, a mighty wave,
Overwhelmed my shrinking heart with fear.
- 5 The cords of hell confined me fast,
The snares of death prevented me;
- 6 In my distress on God I cast
My helpless penitential plea.
He heard me from his throne on high,
Within his temple came my voice,
His ears were open to my cry,
He bade my waiting heart rejoice.
- 7 Then shook the earth through all her frame,
Hills from their bases broad were hurled,
They trembled, for Jehovah came
To smite in wrath a guilty world.
- 8 A smoke from out his nostrils went,
His mouth shot forth devouring flame,
His glittering coals abroad were sent,
He bowed the heavens and downward came.
- 9 Darkness was spread beneath his feet;
Upon a cherub's wings he rode;
Yea, wings of wind were coursers fleet,
To bear their mighty Lord abroad.
- 11 Darkness he made his secret place,
And like pavilion o'er him spread,
Dark waters and thick clouds encase
The path that feels Jehovah's tread.
- 12 Before his beams the clouds remove,
Hail stones and coals, a fiery shower,
He thundered in the heavens above,
The Highest gave his voice in power.
- 14 His arrows scattered wide his foes,
He scathed them with his lightnings keen,
- 15 The watery depths did he disclose,
And earth's foundations deep were seen.
They were discovered at thy word,
At thy rebuke O Lord of hosts,
Thy nostril's blast at once they heard,
And answered through their lowest coasts.
- 16 His angels from above he sent,
Out of great waters drew me forth,
- 17 Kept me from my strong foe's intent,
And those who with my soul were wroth.
- 18 In my distress they pressed me sore,
But God arose my stay to be,
- 19 In a large place I stood once more,
Delivered, through his love to me.
- 20 My righteousness brought its reward,
My purity its recompense;
- 21 For in the counsels of the Lord,
I walked, nor once departed thence.
- 22 His judgments were before my face,
His statutes I put not away,
- 23 Firmly I kept a holy place,
And let not wickedness bear sway.
- 24 So God my recompense hath been,
According as my deeds were right,
According as my hands were clean
In his all-searching holy sight.

Ed.

Battle Creek Bible Class, Feb. 29, 1868.

3

JEREMIAH XXXI, 18-40.

THE subject for consideration at this session, was the remainder of Jer. xxxi, the former portion of which was examined last Sabbath, as reported in last Review.

Verse 13. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God.

The general application of this prophecy, so far as examined, seems to belong to the time of the Babylonish captivity. The term Ephraim probably signifies Israel as a whole, and his bemoaning himself, the sorrow and humiliation of the Jews during their burdensome captivity. The prayer, "Turn thou me, and I shall be

turned," indicates a desire for a thorough and sincere repentance, that the favor of the Lord may again be bestowed upon them.

Verse 19. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

This verse indicates the complete and thorough humiliation of the children of Israel after the Lord had opened their eyes, and given them a realizing sense of their condition. Smiting upon the thigh was a token of shame and remorse. See Eze. xxi, 12.

Verse 20. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.

The Lord here indicates his affection and tender mercy for his wayward, erring people. Some versions render this: "Is not Ephraim my dear son?" &c. That is, notwithstanding, the Lord chastises, he still holds his people in merciful remembrance, and administers the punishment only for their good. They are still dear to him, and he still has a care for them.

Verse 21. Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

The children of Israel are here exhorted to take the necessary steps toward their restoration, that they may again come to their cities. To do this they must first set up waymarks, and make high heaps. What is meant by these expressions is not clearly apparent, but the opinion was advanced that it signified a duty enjoined upon them to set before their children the causes of their captivity, that they might serve as waymarks for them in the future to avoid like sins lest they suffer a like punishment.

In order to turn again to their cities they must set their hearts toward the highway: their affections must be turned into a different channel. Their steps must be retraced, and the path of duty and obedience must be traveled.

Verse 22. How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man.

The backsliding daughter, referring to Israel, is here admonished to wander no longer, as the Lord will bring about their deliverance, and that is to be accomplished in a manner represented as a woman compassing a man. By the interposition of divine aid, the weak, defenceless Jews, compared to a woman in strength, will be restored to their position among the nations, against the opposition of all their enemies, notwithstanding their power and determination to prevent it.

This idea is sustained by the verse which follows, promising the restoration.

Verses 23-25. Thus saith the Lord of hosts, the God of Israel: As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity: The Lord bless thee, O habitation of justice, and mountain of holiness. And there shall dwell in Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. For I have satiated the weary soul, and I have replenished every sorrowful soul.

The promise is here given that the land of Judah shall yet be praised as the habitation of justice, &c. In their state of captivity they were not receiving justice, but the time was coming when this would no longer be the case. They would again be restored to their own country, and prosperity and peace would again dawn upon them. Their flocks and herds would graze on the hillsides of their own land, and the labors of husbandry would again be carried on peacefully in Judah. The weary and sorrowful souls would be satisfied with the blessing which God would abundantly bestow upon them, when they again came into possession of their own country.

Verse 26. Upon this I awaked, and beheld: and my sleep was sweet unto me.

We learn from this that the prophet received this revelation in a dream, and the information imparted was of such a consolatory character that his sleep was sweet and refreshing, in pleasing contrast to that of Nebuchadnezzar whose "sleep brake from him" when the Lord gave him a dream. Dan. ii, 1.

Verse 27. Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

Indicating that the nation would multiply and the land become very populous, so much so as to be compared to the increase of seed when sown.

Verse 28. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to

destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord.

The Lord here promises to exercise the same degree of care in their restoration as in their dispersion. While he permitted them to be plucked up, broken, and thrown down and destroyed with great thoroughness, so would he exercise thoroughness in watching over their building, planting, &c.

Verses 29, 30. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge.

This proverb seems to have been used to convey the idea of hereditary punishment, or of children suffering for the sins of the parent. This was the case in their captivity. While the parents committed the sins for which they suffered in bondage, the children also suffered although they were not guilty of the sins which brought the punishment upon them.

But the time was coming when every man must bear his own sins, and suffer himself the consequences of his disobedience.

THE NEW COVENANT.

Verse 31. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.

The point worthy of special notice in this verse, is the fact that the new covenant is made with the same parties as was the old, the houses of Israel and Judah. Not as some would have it, the old with the Jews and the new with the Gentiles, but both covenants are made with the same class, Israel and Judah.

Verses 32, 33. Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people.

We here have a description of the new covenant. It consists, not in a new law, or rule of obedience, but in a new disposition of that law, i. e., writing it upon their hearts: The law itself is not the covenant, but the basis of the covenant. If we can find the basis of the first covenant, we have that of the second. We understand the first covenant to be the agreement between the Lord and Israel, relative to obedience to the law of God, embracing also the means by which their deviations from that law might be atoned for. In short, the whole typical service, which was of itself a carrying out of the agreement between God and Israel, the former promising to cherish the latter as a peculiar people, and they promising in turn to obey the Lord in all his requirements. The ground-work of that covenant, or that upon which it is based, is the law of God, or ten commandments, which embrace, as his word informs us, "the whole duty of man." This law is also the basis of the new covenant, with this difference: It is now written on the hearts of all who are embraced within the provisions of the covenant. The old covenant was made with the Jews as a nation, but the new is made with individuals, those who choose to have the law of God written in their hearts, or in other words, those who yield obedience to the government of Heaven, in letter and in spirit.

The contrast between the two covenants, as presented in the word of God, is as follows:

1. The old covenant is styled as faulty. Heb. viii, 7. This fault might consist,

First, in the law which was the basis of the agreement, or the subject of the contract,

Secondly, in the terms of the agreement, or,

Thirdly, in the parties to the agreement.

That the fault was not in the law which was the basis, or the ten commandments, is evident from the teachings of Scripture. That law is called "perfect," "holy, just, and good," &c., which forbids the idea of its being the faulty element in the covenant. Its freedom from fault is also evident from the fact of its being taken as the basis of the new covenant.

That the parties to the agreement were at fault, is evident from Heb. viii, 8: "for finding fault with them, he saith, Behold the days come," &c. The fault which he finds with them is that "they continued not in my covenant, . . . saith the Lord."

2. The disposition made of the law which was the basis of both covenants. In the former covenant it

was written on tables of stone, in the latter, on the "fleshy tables of the heart."

3. By the provisions of the first covenant, sin was taken away only in figure, while by the new, it is taken away in fact.

The first covenant embraced in its service the ministration in a worldly sanctuary, while the second has a heavenly sanctuary.

Thus are the covenants contrasted, and the new exalted over the old, but in no case do we find a change recorded in the law, which was to be a rule of obedience for those who were to be embraced in its merciful provisions, and all the talk about change of the covenants doing away with the fourth, or any other of the ten commandments, indicates a great lack of understanding in regard to the nature of the covenants.

Verses 34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

The Lord here gives the results of the carrying out of the new covenant. This text is frequently quoted as proof of the doctrine of a temporal millennium, or perhaps we should say, frequently mis-quoted, as it is frequently garbled to read thus: "All shall know the Lord, from the least to the greatest." But the reader will notice the difference in the form of expression. The promise reads, "from the least of them unto the greatest of them." Least and greatest of whom? Those with whom the covenant is made. And does this embrace all the world, and therefore necessitate the world's conversion? By no means. The very use of the expression implies the contrary.

But it may be asked, When will this be fulfilled, if not in the world's conversion? To which we reply, There is nothing in the nature of the promise to forbid its fulfillment at any time during the gospel age. Those who are fully embraced in the condition of the covenant, having the law of God written in their hearts, need not be exhorted to seek for a knowledge of the Lord, for all (of such) shall know him from the least even unto the greatest. The distinction between the covenants should here be borne in mind. The former was made with Israel as a nation, before they had a knowledge of God; hence many who were reckoned as under that covenant were entirely destitute of that knowledge, and needed to be commanded to know the Lord. But the new covenant is made with individuals, and only with those who first consent to have God's law written in their hearts; hence those with whom the covenant is made are those who have a knowledge of God.

The misapplication of this text arises from supposing that the first covenant belonged to the Jews as a whole, and the second to the Gentiles as a whole, and that therefore it cannot be fulfilled until the Gentiles as a whole come to the knowledge of God.

To be sure, the glory of the new covenant will not be realized in full until we reach the immortal state, for which it is expressly designed to prepare us, by placing God's holy law upon our hearts, and thus moulding us in harmony with his government.

VERSES 35-37. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord.

The promise which the Lord has been making to his people, is here confirmed by the strongest possible expressions. The permanency of the sun, moon and stars, is taken to illustrate the perpetuity of Israel as a nation, and the immeasurability of space to show the impossibility of their being cast off.

On the strength of this promise some have based the idea of a final restoration of the Jews, in an age to come. But this is unnecessary. The manner in which God has preserved this promise inviolate, is by breaking off the old branches, those who refused to embrace the provisions of the new covenant, and grafting in others, thus to preserve and perpetuate the Israelitish tree, its grafted branches, "contrary to nature," becoming a part of the main trunk. Hence, those with whom the new covenant is made are of Israel, in the sense in which the apostle speaks in Rom. ix, 4-8.

Verses 38-40. Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hanneel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Geath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever.

This prophecy has not yet been fulfilled. The city Jerusalem is, therefore, yet to occupy a great space, and "the whole valley of dead bodies" (Gehenna), to be holy unto the Lord. It may not be unreasonable to conclude that this will be fulfilled in the establishment of the New Jerusalem on the earth made new, at a time when it may be said of it, "It shall not be plucked up nor thrown down any more forever."

QUESTIONS.

1. Was provision made for man's redemption before his fall?

This question was introduced at the last session of the class, and was laid over one week. After some discussion, a vote was taken, and the class decided, by a large majority, that in their opinion, no such provision was made.

2. How do you harmonize the command of the Lord in Gen. vi, 19-22, in which all "living flesh" was to go into the ark by twos, with the command in chapter vii, 2-5, in which the clean beasts and fowls were to be taken by sevens?

H. G. B.

There are two purposes in view in these two commands. In the first, the design is simply to perpetuate the species by taking a pair of each variety, but in the second, the number of clean beasts was increased for the purpose of preserving enough for sacrifices, as Noah, on coming out of the ark immediately offered burnt offerings of all kinds of clean beasts and fowls.

The second command does not annul the first, as the former could be obeyed, perfectly, in carrying out the latter.

3. If our Saviour was crucified on Friday and put into the tomb at, or near sunset, how do you reconcile Jonah i, 17, and Matt. xii, 39, 40, with that fact?

By that peculiarity of expression sometimes used by the Jews, by which a part of a day was taken for the whole. As Christ was in the tomb one whole day and a part of two others, this form of expression would apply here.

Some of the class thought that the expression "in the heart of the earth," signified, in the hands, or power of the people, but this opinion was not sustained by the majority, the former opinion having the preference.

W. C. G.

Scripture Notes.

AS IT IS THIS DAY.

DEUT. xxix, 28. And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.

As it is this day.] Probably the clause was added by Ezra, or some scribe, who had witnessed the desolations of the Babylonish captivity.—Scott.

The same may be said of a few other passages in the Pentateuch, which the skeptic brings up as evidence that Moses could not have been the author of those works.—Ed.

HIDING THE FACE.

DEUT. xxxi, 18. And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

Hide my face.] A metaphor taken from the custom of kings not to admit to their presence those with whom they are offended, and only to admit their friends.—Rosenm.

A COMMON DISGRACE.

DEUT. xxxii, 5. They have corrupted themselves, their spot is not the spot of his children: they are a perverse and crooked generation.

The marginal reading helps to an understanding of this passage: "They are not his children: this is their blot." It is a blot or disgrace to any one not to be a child of God. The world esteems it a disgrace to be a Christian; God declares it a disgrace not to be one.—Ed.

HONEY OUT OF THE ROCK.

VERSE 13. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock.

Honey out of the rock.] There is no difficulty in taking this literally, as the rocks of Palestine are porous, and it is known that so much wild honey is deposited

in the hollows of trees in the Western U. S. as to form an article of commerce. Oil out of the flinty rocks.] Olive oil. The olive delights in a stony soil, and strikes its roots into the fissures of the rocks. Some, however, translate honey by the Arabic *dibs*, made from raisins. Gen. xliii, 11. *Rosenm.* understands wild honey, as the Greeks call it, of a sweet juice of certain trees, palms, figs, &c. distilling at a certain season, and falling on the ground, as 1 Sam. xxvi, 27.—Jenks.

A MAN OF GOD.

DEUT. xxxiii, 1. And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

The phrase, "the man of God," here first used, implies a man that is wholly devoted to God; and it is generally spoken of prophets, or extraordinary teachers of his truth.—Scott.

THE BURIAL OF MOSES.

DEUT. xxxiv, 5, 6. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

The Lord Himself, (the immediate antecedent to the pronoun *he*), buried the body of Moses, and so concealed it, that, when this account was written, no man knew of his sepulchre; and we have reason to conclude it was never afterwards found. The ministration of angels was probably employed, but no human assistance; and we may be sure nothing was placed that could lead to a discovery. (Jude 9, 10.) The Israelites burnt incense to the brazen serpent (2 Kings xvi, 4); but not being allowed to venerate the relics of their lawgiver, they seem never to have been guilty of that species of superstition, which has so long disgraced the Christian church.—Scott.

THE MERCY OF THE LORD.

I HAVE been led to meditate much of late upon the mercy of the Lord. I look back through my past life, and see such a multitude of transgressions, so many broken vows, so little good, and so much evil, so much misspent time, that I greatly wonder that he did not long ago cut me off as a cumberer of the ground. Truly it is of the Lord's mercies that I am not consumed, because his compassions fail not.

It is not all sunshine in the Christian's course. Often we are enveloped in thick darkness, clouds and tempests, and we cry out with the psalmist, "The waters have come into my soul, I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. All thy waves are gone over me."

This is not because of God's unfaithfulness. On the contrary it is because he is faithful to us. He knows these things are necessary for us. He allows them in mercy to us. He knows the deceitful human heart never would be purified, unless it passed through the deep waters of affliction, as well as the flowery plains of his love.

The Lord is just, therefore he punishes the transgressor: he is also merciful, therefore he forgives the repenting sinner. He retaineth not his anger forever, because he delighteth in mercy.

Then instead of murmuring and repining when the Lord lays his hand heavily upon us, to lead us to take heed to our ways, we should be very grateful to him, that he does not leave us to ourselves, and the devices of the wicked one. Though, as the apostle tells us, no chastening for the present seemeth joyous, but grievous, if it will only work in us the peaceable fruits of righteousness, will it not be enough? And how encouraging the thought when smarting under the strokes, that "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

But let us not presume on the mercies of God, and think "because he is merciful and gracious, slow to anger, and plenteous in mercy," that therefore we may continue practices which we are convinced are wrong, and for which our hearts condemn us, and try to make ourselves believe they are little things which the Lord will not deign to notice. He will not approve, and smile upon us unless repenting we also forsake sin.

Why will we compel God to give us so many bitter cups to drink, ere we learn the lessons he wishes us to learn of submission, patience, forbearance, and obedience. It is sweet to live so that our hearts condemn us not. Then will the rich blessing of God distill upon us like the gentle dew; and our peace will be like a river. But we need to examine ourselves thoroughly by the word of God, and see whether we are in the faith or not, and prove ourselves that we be not deceived.

M. R. WILLIAMS.

Randolph N. Y.

LIFE INCIDENTS.

BY ELDER JAMES WHITE.

CHAPTER FIVE.

Lectures at East Augusta.—Walter Bolton.—Universalist Minister.—Victories gained.—My Ordination.—First Baptism.—Preached at the Eastern Christian Conference.—Labors with Bro. Pearson.—The Disappointment at the passing of the Jewish year 1843.—The tarrying time.—Baptism at West Gardner.

BEFORE going to East Augusta, I dreamed that an ox with very high horns was pursuing me with great fury, and that I was fleeing before him for my life. He followed me so closely that I sprang into a house near by and bolted the door. The ox broke down the door and entered. I left the house through an open window, and escaped to the barn. The ox broke down the barn door and entered. I escaped by another door, and as my last resort for safety, crept under the barn floor. The ox tore up the planks with his horns, and drove me from under the barn. And as he was pursuing me in the open field, I felt his horns goading my back.

At that moment wings were given me, and I arose and flew with ease to the roof of the house. The disappointed ox stood looking at me, frequently shaking his horns, and appeared wild with rage. My deliverance was complete, and exultingly I flew from the house near the head of the ox, then quickly arose to the roof of the barn. This repeated several times, I awoke.

This dream made quite an impression upon my mind, but soon passed from me, and I thought no more of it until brought to mind by what occurred in connection with my labors at East Augusta.

As I entered the school-house to meet my first appointment, the only person present was a tall, athletic man, in the middle age of life. As it was a cool evening, he was kindling a fire. He spoke to me in a tone of kindness, but eyed me closely. I was afterwards told that Walter Bolton, for this was his name, was an infidel. He was regarded as a good citizen, but had never before been known to take any interest in religious meetings. He attended all my lectures, and seemed deeply interested, and I often heard remarks from his neighbors like this: "What has got hold of Walter Bolton to call him out to these meetings? I never saw him in a religious meeting before, unless it were a funeral." We will leave Mr. Bolton for the present, and pass to other features of this series of meetings.

During the week I gave lectures each evening to small congregations. But Sunday morning at an early hour the house was crowded. My subject was the millennium. I labored to show,

1. That those texts usually quoted to prove the conversion of the entire world, did not prove what they are said to prove.

2. What those texts do teach. In speaking upon Isa. lxxv, I showed that it was not in this mortal state, upon this old sin-cursed earth, that the leopard would lie down with the kid, and the lion eat straw like the ox, but in the new earth, as plainly declared by the prophet. That beasts, restored from the effects of the curse, would be no more out of their proper places in the earth restored, than when created upon it before the fall.

3. That certain texts in the Old and New Testaments, in most distinct and emphatic language teach that at no period of man's fallen condition will all men be holy.

At the close of this discourse, a Universalist preacher present arose and said: "I want five minutes to show that this doctrine has no foundation in the Bible, or in common sense." He had been a regular Baptist minister, had engaged in trade, and, in the sale of liquor, had backslidden, and was preaching the unconditional salvation of all men.

You will want more than five minutes, sir, to do that, I replied. It is already half past twelve, and the people need rest and refreshment. When I have closed this afternoon, you can speak as long as they wish to hear you.

"No," he replied, "this is just the place and time for me to speak, and the people want to hear me."

We will submit the matter to the congregation, and let them decide it for us, was my reply. I then asked those who agreed with me that the gentleman had better wait till afternoon, to rise up. Nearly the entire congregation were at once on their feet. I then asked those who chose to have him speak immediately to arise. Ten or twelve young men, who looked like finished ruffians, arose. The congregation was immediately dismissed for one hour.

In the afternoon I spoke upon Matt. xxiv, and, expecting a battle with the Universalist preacher, gave some time to the examination of the view that Christ came the second time at the destruction of Jerusalem. My arguments told on the congregation, and the minister felt it. When I had closed my discourse, I said, There is now room for that gentleman to speak as long as the people wish to hear him.

He arose embarrassed, and said in substance, "I do not want to act the part of the scoffer, or fall under the denunciation of him who says, My Lord delayeth his coming, and smites his fellow-servant; but I wish to make a few remarks relative to a portion of scripture commented upon by the speaker this forenoon, which you will find in the sixty-fifth chapter of Daniel." He immediately commenced to ridicule the idea of beasts in Heaven. I saw at once that it was Isa. lxxv, and not Daniel, that he referred to.

After he had gotten fairly under way, I called his attention to the fact that he had made a mistake in giving the prophet Daniel credit for speaking of the lion and the ox both feeding on straw, and the leopard and the kid lodging together. It was not Daniel, but another prophet who had thus spoken. He rebuked me for interrupting him. I stated that as he should proceed to show in five minutes that the doctrine I preached had no foundation in scripture, or in common sense, I should see that his references were all correct.

He affirmed that he was right in quoting Daniel, and went on with his remarks in a style well calculated to disgust the people, and turn them in strong sympathy with me. And when his unsanctified tongue was moving off at full speed, I called to him again, saying, I am not willing the gentleman shall proceed any further till he reads from Dan. lxxv, the scripture from which he is speaking. Please turn and read, sir, and satisfy us all that you are correct, and I will consent for you to go on.

He took up the Bible and turned from one side to the other, colored up, appeared greatly agitated, and said, "The book of Daniel is torn out of my Bible." Here, sir, is mine, said I, and, reaching it toward him, said, Pass it to him. Mine has the book of Daniel in it. As my Bible was being passed from seat to seat toward this minister, he looked distressed. He could not readily find the book of Daniel, not being familiar with his Bible, and evidently made up the statement for the occasion that this book was torn from his Bible.

He took my Bible and searched from one lid to the other several times for the book of Daniel, but was so agitated that he could not find it. The people fixed their eyes upon him, some with pity, others with apparent anger, while still another class laughed at him. My pity was moved toward him, and I stated that I could help the gentleman. That it was Isaiah and not Daniel that he wished to quote. That there were but twelve chapters in all the book of Daniel, and that he wished to speak upon Isa. lxxv, 17-25. I then quoted these nine verses from memory, and said, This is what you want is it not? "Yes," was his reply, and, after a few broken remarks which showed his complete confusion, he sat down and covered his face with his hands. The people were ashamed of him, and seemed astonished that I should know from his remarks what chapter and verses he wanted, and that, without my Bible, I could repeat nearly half a chapter.

If the dream of the ox applied to the effort on the part of this Universalist minister to crush me, then by this time I had all that victory over him represented by my soaring above him on wings. I then exhorted this poor apostate to turn from his sins, and seek a preparation for the coming of Christ. And as I felt the condition of the people, as there was scarcely a praying man or woman present, I exhorted them for half an hour. Nearly all wept. The minister did not raise his head.

I gave an appointment for another evening meeting. Seventy men and women were present. At the close of the lecture, I asked those who felt the need of Christ, and desired my prayers that they might become Christians, to rise up. Every one arose, the Universalist minister, and all. He then stated as follows:

"I was once a Christian, and called of God to preach, and if at last I wait in hell, I shall have this to comfort me, that I have been a means in the hands of God of the salvation of sinners."

The reader may judge that by this time this man's faith in universal salvation had become very much shaken. I then asked all among those who had arisen who would esteem it a privilege to come forward and bow with me to come to the front seats. All seventy started, and soon the floor in front of the seats was crowded so as to give no one a chance to kneel down. I then told them to go back to their seats and kneel down there as best they could, and give their hearts to the Lord. As I knelt, every soul present bowed with me. There was no one in all that congregation to join me in social prayer, for not one of them enjoyed communion with God.

The next day I called at the house of Walter Bolton. He and his family received me kindly, and conversed with me freely relative to the meetings, and upon the subject of religion in general. Before I left, Mr. Bolton said,

"Mr. White, when you rode into this place, I knew you by sight as if I had been acquainted with you for years. Your countenance, hat, coat, horse, saddle and bridle, looked familiar to me. Just before you came here to lecture, I dreamed that a young man rode into this place on horseback, to speak upon the second coming of Christ. I noticed particularly his appearance and dress. The people asked him many questions which he readily answered in a manner that carried strong conviction to their minds that the doctrine was true. Among these questions were those upon the millennium, suggesting the view that there was to be a thousand years of peace and prosperity to the church, during which time all men were to be holy; the very points you examined in your discourse last Sunday forenoon, which called out that Universalist minister. When I saw you, as you rode to this place, my dream came to my mind with such force that I felt that I must hear you speak. This is the reason why I have attended all your meetings, and have watched their progress with interest. Especially when you quoted the very texts which I heard you quote in my dream, and when you made the very remarks upon those texts which I distinctly remember of hearing you make, my feelings were beyond description."

From anything Mr. Bolton said during this interview with him and family, no one would receive the idea that he had been troubled with infidelity. He was under deep conviction, and seemed to choose the religion of the Bible as the theme of conversation. I bowed with this dear family in prayer, and parted with them in tears. The case of Walter Bolton furnishes an illustration of the simple means by which the Lord sometimes softens the heart and enlightens the minds of those shut up to the hardness and blindness of infidelity, and prepares them for the reception of light and truth.

In a few days I returned to Palmyra, where I received ordination to the work of the ministry from the hands of ministers of the Christian denomination, of which I was a member. But I soon returned back to East Augusta and baptized three persons. A fourth candidate stood ready to go into the water, but not being satisfied that she was sincere, I refused to baptize her in the presence of a large congregation at the water. This young woman was disappointed, and joined her parents in expressions and manifestations of anger. They sent for Elder Hermon Stinson, an educated Freewill Baptist minister of note, who came to the place, baptized the young woman, and organized a small church. And in just four months from that time, Eld. Stinson was again called to the place to sit in counsel in the case of this woman, when she was dismissed from the church for bad conduct. Fearing that the bitter feelings of this family toward me might involve me in difficulty, I did not visit the place again.

During the summer of 1843, I was not able to awaken especial interest at any new place, upon the subject of the second advent. I visited the congregation of believers in Portland and Boston, labored in the hayfield to earn clothing for the winter, and preached in different places where I had the previous winter given lectures.

In the autumn of that year, in company with my father and two sisters, I attended the Maine Eastern Christian Conference, of which I was a member, held in the town of Knox. Before we reached the place, as night drew on, a heavy shower of rain compelled us to call at a hotel. In those days singing was our delight. My father had been a teacher of vocal music, and my sisters were first class singers. And as time began to hang heavily upon our hands, we found relief in singing some of the most stirring revival melodies of those times.

The landlord, his family, and many who had been driven in by the rain as we had been, seemed to enjoy our singing, and when we had finished one piece, they would call for another. In this way the evening passed off pleasantly. And when my father called for our bill the next morning, the landlord told him there was none for him to settle, as we had paid him the evening before in singing. He also stated that at any time we would put up with him he would entertain us, and take his pay in singing.

The Christian denomination in Maine, as well as in other States, had been deeply imbued with the spirit of the advent hope and faith. But it was evident before that Conference closed that many, especially among the ministers, were drawing back, and were partaking of the spirit of opposition. The religious meetings and business sessions, however, passed off with a good degree of apparent harmony. No one preached or spoke in favor of the soon advent of Christ in a manner to offend any one, and no one directly opposed. But a lack of freedom of spirit was felt by that portion of the Conference who were decided believers. This class constituted a majority of the Conference, and on Sunday, the last day of the meeting, I was urged to preach.

But I was young, and knew that according to custom the ablest men present were already selected to preach to the crowd on that day, yet I felt by the Spirit of God, that I had the word of the Lord to speak to the people. Just as the afternoon service was to commence, I felt so deeply impressed with duty to preach that several ministers noticed it in my appearance, and came to me, saying, "It is your duty to speak, and we will try and secure the time to you this afternoon." I then retired from the crowd in and around the house, to pray over the matter, and while bowed before the Lord, decided that I would press my way directly toward the pulpit, and if the ministers gave me room, and the time, I would speak.

As I came toward the pulpit, I saw that the sofa was filled with ministers, and that one of experience in the ministry sat in the center, directly behind the large Bible. This man had been selected to give the last discourse. He had opposed me when lecturing in the west part of the State, and I concluded that he would not consent to give me the time. But as I drew near the pulpit, my brother Samuel, who was then a member of the Conference, and a Bro. Chalmers, stepped down from the pulpit, took hold of my arms and urged me to take a seat upon the sofa, stating to me that if I wished to preach I should have a chance.

I replied that if one of them would read advent hymns, the other pray, and I could get hold of the large Bible, I would speak. My brother read a hymn, and while Bro. Chalmers was praying, I took the Bible from the stand and turned leaves to certain proof texts. When the prayer was finished, some uneasiness was manifested by several ministers as they saw me in possession of the Bible. The second hymn was read and sung, while I held fast the Bible. My intentions to preach were by this time well known to all the ministers, yet no one offered to take the Bible, or speak to me in reference to occupying the time. The way seemed fully open, and I moved forward with freedom, while responses of "amen," and frequently "glory to God," were heard in different parts of the house from those who cherished the blessed hope of the soon coming of Jesus.

At the close of this service, the Lord's supper was to be celebrated, and while the friends of Jesus were gathering around his table, I joined with my sisters in singing,

"You will see your Lord a coming," &c.

Our voices were in those days clear and powerful, and our spirits triumphant in the Lord. And as we would strike the chorus of each verse,—"With a band of music,"—a good Bro. Clark, who ever seemed to have resting upon him a solemn sense of the great day of God near at hand, would rise, strike his hands together over his head, shout "glory," and immediately sit down. A more solemn appearing man I never saw. Each repetition of this chorus would bring Bro. Clark to his feet, and call from him the same shout of glory. The Spirit of God came upon the brethren who by this time were seated ready to receive the emblems of our dying Lord. The influence of the melody, accompanied by Bro. Clark's solemn appearance and sweet shouts, seemed electrifying. Many were in tears, while responses of "amen" and "praise the Lord," were heard from almost every one who loved the advent hope. The emblems were passed, and that yearly meeting closed.

In a few weeks I returned to my old field of labor, and gave lectures at Brunswick and Harpswell where a good degree of interest was manifested. The field of labor seemed to open before me as winter drew near. I had become acquainted with Bro. John Pearson, Jr., of Portland, who had been laboring a portion of his time giving lectures upon the advent near, and I invited him to join me. We labored together in different parts of Maine much of the time for nearly one year. At the Reed neighborhood in Richmond, we saw a good work. Eld. E. Cromwell, the pastor of the church, embraced the faith in full. I there baptized several. One of the number I unexpectedly met at a meeting in Gratiot Co. Mich., Feb. 8, 1868, on the very day I wrote that portion of chapter three, in which I gave an account of my first labors at the Reed meeting-house. She was then, twenty-four years since, a little girl. She is now a married woman, and a Seventh-day Adventist. Her husband is elder of the St. Charles church.

We labored at Litchfield and saw a good work. Many professed Christians embraced the faith, and sinners were converted. The Congregationalist minister felt that the work was against his interests, and in private circles opposed. On returning to the place, after an absence of some weeks, I met this minister in the road, and as we passed he seemed to be surprised to meet me again, and said, "Why, Mr. White, are you yet in the land of the living?" No sir, was the reply. I am in the land of the dying, but at the soon coming of the Lord I expect to go to the land of the living. We each went on our way. The year 1843, Jewish time, which was supposed to reach to about the twenty-first of March, 1844, passed, and many were sadly disappointed in not witnessing the coming of the Lord in that year. But these soon found relief in the clear and forcible application to the existing disappointment of those scriptures which set forth the tarrying time. It was as early as 1842 that the prophecy of Habakkuk suggested the idea of the prophetic chart to the mind of that holy man of God, Charles Fitch. No one, however, then saw in this prophecy the tarrying time. Afterward they could see both the chart and the tarry. Here is the prophecy:

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie. Though it tarry, wait for it; because it will surely come, it will not tarry." Chap. ii, 2, 3.

True believers were also much comforted and strengthened by that portion of the prophecy of Ezekiel which seemed exactly to the point, as follows:

"And the word of the Lord came unto me, saying, Son of man, What is that proverb that ye have in the land of Israel, saying, The days are prolonged and every vision faileth? Tell them, therefore, Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision. For there shall be no more any vain vision, nor flattering divination within the house of Israel. For I am the Lord, I will speak, and the word that I shall speak shall come to pass. It shall be no more prolonged, for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God. Again the word of the Lord came to me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore, say unto them, Thus saith the Lord God,

There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God." Chap. xii, 21-28.

There was a general agreement with those who taught the immediate coming of Christ, in applying the parable of the ten virgins of Matt. xxv, to the events connected with the second advent. And the passing of the time of expectation, the disappointment and the delay, seemed to be forcibly illustrated by the tarrying of the bridegroom in the parable. The definite time had passed, yet believers were united in the firm belief that the event was near. It soon became evident that they were losing a degree of their zeal and devotion to the cause, and were falling into that state illustrated by the slumbering of the ten virgins of the parable, following the tarrying of the bridegroom. But the cry, "Behold the bridegroom cometh, go ye out to meet him," which pealed through the land, which was published in second advent periodicals and sheets, and distributed, and borne, as it were, upon the wings of the wind to the believers, aroused them from their slumbers, and kindled in their minds and hearts a flame of devotion never before enjoyed by them, and led them to consecrate themselves and all they possessed to the Lord as never before.

The tarrying time was six months, and closed with the great movement in the autumn of 1844, which awoke all believers to new life. The reader will please go back with me to the spiring of 1844, and follow me as I briefly sketch some of the events of that year.

The first of May I received an urgent call to visit West Gardner and baptize. A messenger was sent twenty miles for me. He stated that there were ten or twelve children, who were convicted by my lectures there, who had held their little meetings by themselves, had sought and found the Lord, who had decided to have me baptize them. Their parents opposed the idea, and told them that Eld. Getchel, the pastor of the church, would baptize them. They held a little counsel, and decided that they would not go into the water unless they could have me to immerse them. Their parents yielded, and sent for me. But before I reached the place, an effort was made to intimidate these dear children, and, if possible, to frighten them, and thus keep them from doing their duty. "What kind of an experience does Mr. White suppose those babies can tell?" said a Baptist minister of the most rigid stamp of past times.

The large school-house was crowded at the time appointed, and there were three unfriendly ministers present to watch the proceedings. Please vacate these front seats, said I, and give those who are to be baptized a chance to come forward. Twelve boys and girls from seven to fifteen years of age came forward. It was a beautiful sight which stirred the very depths of my soul, and I felt like taking charge of them as I would of a class in school. I was determined to help the feelings of those dear children as much as possible, and rebuke their persecutors.

After taking my text, "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom." Luke xii, 32, a text quite applicable to the occasion, I stated that I should not require the children before me to relate their experiences before the congregation. That it would be cruel to decide their fitness to follow the Lord in the ordinance of baptism by the confidence and freedom they might have in speaking before those professed Christians present who felt unfriendly toward them, and that I should, at the close of my discourse, ask them a few questions. The children were much comforted and cheered by the discourse. In fact I was enjoying decidedly a good time with those lambs of the flock. They then arose in their turn and answered some questions, and related particulars as to their conviction of sin, the change they had experienced, and the love of Jesus they felt, until the congregation heard twelve intelligent and sweet experiences. It may be proper for me here to state that questions asked these children at the very point in the relation of their experiences when they were becoming confused, and were about to cut their story short, gave them confidence, and helped them to enter into all parts of their experiences.

I then called upon all present who felt opposed to the baptism of the little flock before me to rise up. Not one arose. I stated to them that the present was the time to object if they had objections. But if they did not then and there object, to forever be silent. I then stated to the children that no one objected, and that the way was fully open before them, and no person from that day had any right to object to their baptism.

We then went to a beautiful body of water, where I led those dear children down into the liquid grave, and buried them with their divine Lord. Not one of them strangled or seemed the least agitated. And as I led them out of the water, and presented them to their parents, the children met them with a heavenly smile of joy, and I praised the Lord with the voice of triumph. This meeting, and that sweet baptism, has lived among the most pleasing memories of the past, and when laboring for the youth in different States, I have probably rehearsed more or less of the particulars of that meeting and baptism a hundred times.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 10, 1868.

URIAH SMITH, EDITOR.

THE SABBATISM OF HEB. IV.

Does Heb. iv, 1-11, teach the change of the weekly Sabbath from the seventh to the first day of the week? This question, which is the real point of controversy in the chapter, only calls for an exposition of verses 8, 9, and 10; as it is upon these verses alone that those who argue a change of the Sabbath from this chapter, base their reasoning. But in order to come to a correct understanding of these verses, we must get before the mind a clear idea of the subject upon which Paul is speaking; and this requires an examination of the context.

In verse 1, Paul speaks as follows: "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." The word, therefore, denotes a conclusion drawn from some preceding statements or reasoning. The four verses which stand immediately before it, plainly speak of the journeyings of the Israelites from Egypt to Canaan, and the failure of some to enter into that land of rest, through unbelief. They had a promise of rest; that rest was Canaan; through unbelief and disobedience they failed to attain it, leaving their carcasses in the wilderness. And as their experience is recorded for our admonition, Paul adds, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Here the assurance is given us that a promise is left us, believers in the gospel, of entering into his rest. That rest is future; for we have not yet attained it. We are to fear lest we come short of it. If we fail to reach it, we fail in the same manner that the Israelites failed to reach Canaan, through unbelief and disobedience. The rest of which believers now have a promise, of course is not Canaan; but it must be some rest to which Canaan bears some resemblance. And what rest is that? Answer. The heavenly Canaan, the kingdom under the whole heaven, which the saints are to take and possess forever and ever when all things shall be made new. Rom. iv, 13; Dan. vii, 27; Rev. xxi, 1, 5. Of this and nothing less could the earthly Canaan be a type.

If this is the rest into which believers are to enter, why does God speak of it as his rest? Why is it called God's rest? The answer is, Because it is a rest like that which God enjoys. On this point Prof. Stuart remarks, "There is no more difficulty in calling that rest, which is promised to believers, the rest of God, than there is in saying that man 'was formed in his image,' that Christians 'are made partakers of the divine nature,' or that 'we shall be like him, when we shall see him as he is.' The rest of God, is the rest like that which God enjoys."

The expressions, "his rest," and "my rest," that is God's rest, explain the reference to the seventh day in verse 4. That day is mentioned simply to show what God's rest is, and from what point it dates. The works, God's works, were finished from the foundation of the world; and from that point, a state of being called God's rest, a state of heavenly repose and felicity, has been set before the human race, as a matter of hope and promise. A type of that rest was given in the temporal rest of typical Israel in the land of Canaan; the antitype, the true rest itself, will be given in the future kingdom of God, when a new heavens and earth appear, wherein the righteous shall dwell; and as some of the typical house of Israel failed through unbelief of reaching the typical rest, so Paul exhorts the antitypical house of Israel to fear, lest, in the same manner, they come short of entering into the future, antitypical, heavenly, rest.

But some may say, The rest is already present; for Paul says, verse 3, "We which have believed do enter into rest." We answer that this language must certainly be interpreted in harmony with other portions of his testimony which place the rest in the future.

The whole conclusion of his reasoning through the first ten verses of the chapter, is thus expressed in verse 11: "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Now those who have any confidence in the logical powers of the apostle, and especially in his inspiration, cannot suppose that he would be so inconsistent as to affirm in verse 3 that we were already in possession of that rest, and then, in verse 11, exhort us to labor to enter into it, as though it were yet future.

The intent of Paul's reasoning evidently is to show that it is through faith that we are to gain the promised rest. The words translated, "we which have believed," are the article and aorist participle, *οι πιστευσαντες*. The aorist tense denotes finished past action. We, the ones who have believed, enter into rest. Does not this look over to the time when our believing is all accomplished, and faith is lost in sight? It is not yet determined whether we shall keep the faith, and fight the good fight, or be overcome in the conflict: whether we shall believe to the saving of the soul, or draw back unto perdition. But the rest certainly cannot be given till the faith through which we are to obtain it, is perfected and finished. Bloomfield, in his Greek Testament with critical notes, gives a future signification to the verb "we do enter," *εισερχόμεθα*. This he says "may be rendered, *We are to enter*." This at once frees the passage from all difficulty. For thus it might be rendered: We which have believed, or we, having believed, having kept the faith, are to enter into rest. Thus Paul in verse 3, is in harmony with the remainder of his testimony in the same chapter.

The principal argument for Sunday-keeping in this chapter, as already noticed, is based on verses 9 and 10, especially the word translated rest, in verse 9. This word, *σαββατισμός*, which is not the same word that is rendered rest in other places in the chapter, is translated in the margin, keeping of a Sabbath. On this we remark, that there is nothing in the word to denote that it must be a weekly Sabbath, and even if there was, there is nothing to show that it must be Sunday; for there is nothing in the word of God to distinguish that day above any other day of the week. But in this verse we find again the word, therefore, denoting a conclusion from something gone before. "There remaineth, therefore, a rest to the people of God." The argument from which this conclusion is drawn, is found in the preceding verse: "For if Jesus [Joshua, margin], had given them rest [in Canaan], then would he not afterward have spoken of another day?" The rest of verse 9, is thus put in contrast with the rest of verse 8 which Joshua gave; and if the rest of verse 9 is a weekly Sabbath, then must that also have been, which was given by Joshua. And thus it is claimed that the first rest was the seventh-day, but another day was spoken of which is the first-day which now remains as the Sabbath to the people of God. But Joshua did not give them the seventh-day Sabbath. They had that at least 40 years before they reached Canaan. And who failed through unbelief to enter into the seventh-day Sabbath? And where is the danger of failing in the same manner to enter into the first-day Sabbath? How are we to labor to enter into this Sabbath? We see at once that the effort to force Paul's argument into any such channel makes utter nonsense of it.

How much better it is not to pervert his words, but to let his argument stand as he has given it, thus: Joshua gave the people rest in Canaan, as we read in Joshua xxi, 44: "And the Lord gave them rest round about, according to all that he swore unto their fathers; and there stood not a man of all their enemies before them; the Lord delivered all their enemies into their hands." But this was not the full rest contemplated in the promise made to the fathers, Rom. iv, 13, if it had been, if Joshua had given them all the rest that was to be given, then would not God afterward have spoken of another day. And where did he speak of another day? In David, saying after so long a time, "To-day if ye will hear his voice, harden not your hearts." But David wrote long after they had entered upon the possession of Canaan; and the fact that "after so long a time" he spoke of another day,

proves that there yet must be another and future rest remaining to the people of God. The day he speaks of is a day in which we are not to harden our hearts as we hear the voice of God in mercy calling us to his heavenly rest. In other words, it is another day, period or dispensation of grace, given us in which to seek for eternal life. We have it in what is called the gospel age; and during this time, Paul exhorts believers to beware lest they fail to reach the heavenly Canaan, as some of Israel failed through unbelief to reach the earthly.

Respecting the word rendered rest in verse 9, Dr. Clarke remarks: "There are two words in this chapter which we indifferently translate rest, *καταπαυσις* and *σαββατισμός*; the first signifying a cessation from labor, so that the weary body is rested and refreshed; the second meaning not only a rest from labor, but a religious rest; sabbatismus, a rest of a sacred kind, of which both soul and body partake. This is true whether we understand the rest as referring to gospel blessings, or to eternal felicity, or to both." He had just before said that this rest was not the Sabbath. Greenfield in his definition of the word says, that it "is spoken of an eternal rest with God," and refers to Heb. iv, 9, to sustain his definition. Robinson defining the word says, "In N. T. only of an eternal rest with God." Dr. Bloomfield says: The term *σαββατισμός* (which is very rare) is substituted for *καταπαυσις* [*katapausis*] partly to exclude any notion that the rest of God spoken of might be the Sabbatical rest, and partly by thus comparing it with the Sabbath, to hint that that was a symbol of the true and spiritual Sabbath of which their doctors spake, the rest and felicity of the world to come." And so we might continue to quote authorities who apply the rest that remains to the future eternal rest; but it is unnecessary to occupy further space, as the apostle's own language is sufficiently plain on that point.

Between the declaration that a rest remaineth for the people of God, and the conclusion of the argument, "Let us labor therefore to enter into that rest, verse 10, is thrown in as follows: "For he that is entered into his rest, he also hath ceased from his own works, as God did from his." A failure here to fix upon the right antecedent for the pronoun he, has led some into the grossest misapprehension on this verse. A recent writer has endeavored to prove the first-day Sabbath from it thus. We give his argument merely as an exegetical curiosity. He says:

"But let us compare this with Hebrews iv, 10: 'He [Christ] also hath ceased from his own work, as God did from his.'"

"1. Did God 'rest' on the 'seventh day?' Then did Christ 'REST' on the first day as God did from his on the seventh?"

"2. Did God 'BLESS' the seventh day on which he 'rested?'"

"Then must Christ have 'BLESSED' the 'first day,' if he rested as God rested—'because' that in it 'he had rested;' therefore he [Christ] 'blessed' it [the first day] as God did the seventh."

"3. Did God 'sanctify' the seventh day? Then must Christ have 'sanctified' the 'first day,' or he could not have rested on a sanctified day as God did, unless he had sanctified the day."

There is not a solitary correct conclusion in this whole argument, and it would be difficult to crowd more errors into the same space. 1. Christ is not the antecedent of the pronoun he. 2. He did not rest from the work of redemption; for it was not then finished. If it was, woe to all who have lived and hoped and suffered and died since then. 3. Christ did not rest on the first day as God did on the seventh. God ceased from labor and was refreshed in the contemplation of his own work, which he pronounced very good. Christ during the first day resumed the very labor he had been engaged in before his death. 4. The blessing and sanctification of the seventh day were placed upon it after he had rested upon it, and because he had rested upon it; and we know that they were placed upon it, because we have a record of it. And if Christ so blessed and sanctified the first day, show us the record of it. His merely resting upon it, even if he had done so, would not have given it that character. Yet, says this astute writer, "He could not have rested on a sanctified day, as God did [the emphasis is his own] unless he had sanctified the day."

But we inquire, did God rest on a sanctified day? No! the day was not sanctified till after he had rested upon it; and we know it was sanctified, simply because the record says so; but nothing of the kind is said respecting the first day of the week. We will not detain the reader longer on this. Nothing could be more utterly unfounded than this argument.

The pronoun, he, of verse 10, refers to the believer; and Paul adds that verse as an additional argument in favor of his preceding proposition that there remaineth a rest. He that hath entered into his rest hath ceased from his own works, as God did from his. But do we see any one in this condition? No; then the rest is not yet attained; it is yet future. We shall not rest from the labors, sufferings, tribulations and afflictions of this life, till we enter upon the eternal rest of the kingdom. Through much tribulation we are to enter the kingdom. We cease from these our efforts to gain eternal life, when we reach the goal and enter into the rest of God. On verse 10, Wesley remarks: "They [believers] do not yet so rest. Therefore a fuller rest remains for them." Then Paul concludes by an exhortation to us to labor to enter therein.

We cannot better close these remarks, than by giving from Holden the following clear summary of the apostle's argument on this subject:

The writer now treats the history *allegorically* (as in Gal. iii, 16; iv, 24.), applying it to the case of Christians. (Dind.) He begins with declaring, that a promise of entering into God's rest is still made to Christians, as it was to the people of Israel, v. 1, 2, and into which believers are still admitted, v. 3. Now that the rest spoken of by the Holy Ghost in Ps. xcv is not a mere temporal rest in the land of Canaan, but also a future and heavenly rest, is evident, because God's rest is such a rest as God enjoyed when he had finished the work of creation, and consequently a spiritual, heavenly rest, v. 3, 4; because the terms of the oath, "they shall not enter into my rest," imply that the promise included another rest besides that of Canaan, a rest resembling God's rest, v. 5; because, since it remains that some must enter into the rest spoken of in the oath, and they to whom the promise was first given did not enter in by reason of unbelief, it follows that a rest must be intended into which all true believers may enter, and consequently a future and heavenly one, v. 6; and because God in the oath warns the Israelites against losing this rest, a long time after they had been in possession of the promised land, consequently he must have intended another rest than that of Canaan, v. 7, 8. There remains, therefore, a spiritual and heavenly rest for the people of God, into which those who enter shall cease from their labors, as God did from his work of creation, v. 9, 10. Hence follows the duty of laboring to enter into it, v. 11-18.

REPORT FROM BRO. WHITE.

In company with Bro. and Sr. Griggs we went to Tuscola on fourth-day, Feb. 26, and stopped with Bro. Spooner and family, where we find a good and welcome home. After writing notices to send to the schools, and to post up, we left fifth-day morning for Watrousville, fifteen miles distant. Mrs. W. had a special message for all, but for one in particular, who had been the subject of labor on the part of Bro. Van Horn and Waggoner. The duty was faithfully done, and the church seemed freer. But how hard for those who are accustomed to evil, to learn to do well. A wrong course persisted in, and self-justified, blinds the mind, hardens the heart, and benumbs the conscience till it has no more feeling than a burnt boot.

Bro. Walters entertained us for the night, and on sixth-day we returned to Bro. Spooners, where Mrs. W. spent her time in writing testimonies for certain ones, and we are writing the article under the caption, "Only in the Lord."*

The truth has taken a strong hold of many good minds in this county, and some still have a zeal for God and his cause. But as we have formed some acquaintance with these professed friends of truth, we have decided that in no part of the field are our brethren more exposed to dangers than in this county. Some of these dangers we will notice.

1. Some have had much zeal for the truth, and for the reforms generally adopted by our people, and in their zeal they have talked carelessly and roughly. The

influence of the course of such is to prejudice the public, and wound and dishearten their brethren who are blessed with caution, and a refined sense of propriety. These persons must be reformed, or ruin will follow in their wake.

2. Some brethren leave the world and are more or less imbued with its spirit. They are prospering in the things of this world, yet do not feel, we think, the claims which the wants of the cause has upon them, to use for its advancement a portion of what God has blessed them with. Let them sacrifice for God, and seek to come nearer his throne. Let them get where they will feel more deeply the lost condition of their children out of Christ, and pray and labor for their salvation. The great danger of such, is that care, work, business, and toil, will occupy their time and their powers of body and mind, and crowd out Christ and the necessary preparation to stand in the day of God, and they and their children then mourn that the harvest is past, the summer ended, and they not saved. Lost! yes, lost, because of their love for the things of this poor little world. What a terrible mistake.

These persons have correct ideas of industry, economy, neatness and order, as manifested in the farm and buildings, and of promptness in business. Without these correct ideas they would be as poor and slack, and as vacillating as some of their brother Sabbath-keepers are, and of no service to the cause, but perhaps a living curse. Let these brethren with all their good qualities and their wealth, first fully consecrate all to God and his cause. Let all their good qualifications be sanctified and brought to serve the cause of truth, and let them use a portion of the means their good habits have secured, in the cause of the Lord.

But as we look upon the condition of this class of our people generally, who are prospered in all their worldly pursuits, and see them holding fast what they have, and many of them grasping for more, and some satisfying themselves with paying into the s. n. treasury on a portion of their property, we are led to fear that not more than a tithe of them will do their duty and finally overcome.

3. There are those who are poor, and, as is the case with most poor people, there is with some of these a want of order, promptness in business, economy in time and means. And those who fail in this respect, generally fail also in their duty in spiritual things. While the careful, shrewd manager who has, by his toil, care, economy and industry, made the battle of life a success, so far as this world is concerned, is in great danger, these may be exposed to opposite, yet equally dangerous errors. Let the wealthy take care lest the cares of this life, and the love of this world's goods drown them in perdition. And let the other class come up and learn from the example and good counsel of the wealthy how to better succeed in the battles of life.

4. This good people here in Tuscola Co. have a commendable zeal for the truth, and many of them are of the most cautious and prudent in their words and acts. But some will have to learn to be more select in their words, and careful of their moments.

5. Forbearance must be exercised toward the erring. The Lord has given us a very pointed testimony for this people. If he gives others such a testimony, let them deliver it. But let them first be sure they have such a message. We will try to do our duty, not theirs. Let them do their work and not try to do ours.

Sabbath morning we spoke to a good congregation in the place of worship owned by the church in Tuscola. Mrs. W. spoke in the afternoon, after which there was a social meeting and Mrs. W. delivered messages in a clear and most affectionate manner to several present. This was humbling to pride, the very thing needed. The meeting was excellent and profitable.

First-day, we spoke in the morning to a crowded house. At the close of this service Mrs. W. received an invitation to speak, in the afternoon, in the new Methodist house of worship, and spoke with freedom to a crowded house. Many had to stand. It is said that the congregation was larger than at the dedication of the house on the 12th of last month.

We are now at Bro. Spooner's, expecting to join

Bro. Andrews at St. Charles, to-morrow, thirty-two miles from this place.

JAMES WHITE.

Tuscola, Tus. Co., March 1, 1868.

P. S. March 2. We had a precious season here at the house of Bro. Spooner last evening, with some of the members of the Tuscola, Vassar, and Watrousville churches. Our labors here have resulted in good. Some that were wavering have become established, and the general interest is good.

The brethren at Watrousville gave us \$10 for our personal wants, and those at Vassar, \$1.50, which we appropriated to the book fund. The brethren here have houses of worship to build, and many of them are poor, and as books should be given to the poor, and tracts should be circulated among the people, they should give the book fund a good lift. And we do not feel that we should accept their liberalities under such circumstances. Let our ministers and people care for the book fund. In importance in this work, this is next to the labors of the ministry. Battle Creek church alone is good, according to pledges, for \$1200. If all do in proportion, \$10,000 will be raised. We are disappointed that our people move so slowly in this matter. Brethren, send in your pledges and your money. In each place that we visit we spend an hour laying this matter before the brethren, and call upon them for help. We also call upon all who keep the Sabbath, to furnish themselves with the books, and state that they are free to those who are of the worthy poor. If our ministers all take hold of this work in earnest, they will soon find many destitute of Spiritual Gifts, &c., and a great call for this kind of reading. Our people must have it. This moment we think of our people in Maine, with all their errors, and false notions, and unbelief. A hundred sets of these works should be taken in that State, at once. Let the work go forward.

J. W.

MEETINGS IN WISCONSIN.

AFTER spending four weeks at home, recruiting my much-exhausted energies, which I very highly esteemed as a blessing of the Lord, on Jan. 22, according to appointment, I started to Cassville, where I found the good work of the Lord still prospering. I have preached but two sermons, and held two prayer-meetings a week, and spent the rest of the time visiting and praying among the people. The exact number that are keeping the Sabbath, I cannot tell; but there are over one hundred. I have received several urgent requests to preach in other neighborhoods which I intend to do as soon as I can. The brethren here have commenced building a meeting-house 30x45. They have the stone hauled for the foundation, and the timber bought and mostly hauled, and will commence framing in a few days. They expect to have it finished and ready for meetings by the middle of May. I believe they will succeed, because the Lord is at the head of the work.

I have just commenced the work of organizing a church. The work of reform has prospered here beyond all my expectation. There are some, however, who are having a severe conflict with their tobacco, but I think they will most of them conquer the monster. Quite a number have already got the victory; and though they have only been without a month or two, they consider themselves paid already in the improvement in their feelings. They also can, with a clear conscience, ask the Lord for his Holy Spirit to witness with theirs that they are his children, because they keep his commandments, and cleanse themselves from all filthiness of the flesh and spirit, and are thus endeavoring to perfect holiness in the fear of the Lord, which he says, is pleasing in his sight. 2 Cor. vii, 1.

As I labor on here I see more and more the necessity of our ministers protracting their labors when they are laboring where there is an interest to hear. Even after the people begin to keep the Sabbath, they have many things to learn of grave importance, which they cannot learn all at once. Therefore, the ministers should labor on, till they have learned these important truths which save the people from running into confusion, as some do if left before they are properly taught the requirements of God. I trust the Lord will give grace to do his work here, so that he may own and bless it.

I. SANBORN.

Cassville, Wis. Feb. 23, 1868.

* This will appear next week.—Ed.

COME QUICKLY.

TUNE—"Ring the Bell, Watchman."

O'er all the land have the signs now appeared,
Telling us soon our dear Saviour will come;
Long has the worn pilgrim watched, hoped, and feared,
Waiting for "that blessed hope,"—O come, Saviour,
come.

CHORUS.

Sound forth the tidings, long, loud and clear,
Jesus is coming and soon will be here;
All hearts respond, as we long for our home,
"Quickly come, O blessed Jesus, come, Saviour, come."

Signs in the sun and the moon and the stars,
Faithfully show that the great day is near,
Nations distressed by the rumors of wars,
And the hearts of wicked men are failing for fear.

Chorus.—Sound forth the tidings, &c.

These, to the pilgrim, are omens of cheer,
Toiling and sighing in life's gloomy way,
All, all proclaim that the Saviour is near,
And the light is dawning of that soon-coming day.

Chorus.—Sound forth the tidings, &c.

Then let us rally and fresh courage take,
Soon will we hear our dear Lord's loving voice,
Those who will now all their errors forsake,
Soon the pearly gates will enter,—sing and rejoice.

Chorus.—Sound forth the tidings, &c.

w. o. g.

A PLEA FOR THE CHILDREN.

"BEHOLD I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." Mal. iv, 5, 6.

We quote the above more as an introduction to the few thoughts we wish to advance for the consideration of those brethren who are parents, and who are troubled about the growing desire in the boys to be away from home so much of the time, amusing themselves in questionable company, than for the purpose of making any comments upon it.

I have of late been asked by brethren as to how they should proceed in order to keep their children at home. They (the children), as they grow older, manifest a strong disposition to go out nights to parties, concerts, pleasure gatherings, &c., where they can have the company and pleasures so inviting and yet so dangerous to the young. What do you think? What is the best course to pursue? What ought I to do? is asked with moistened eye and quivering lip.

I will throw out a few ideas on the subject that perhaps will not be out of place. I remember my youth, and that I address those older in years than myself. A desire to do good is my apology. Besides I have not got so far removed from boyhood as to have forgotten the desires incident to that period of life, or those longings that more or less find a place in the bosom of every boy, and therefore I may be better prepared to speak for the boys, if I can only have the Holy Spirit's help.

I would suggest as the first and best means, (and it comprehends all the means to the one end,) for accomplishing the end sought, that home be made attractive to them. And this work must begin at the head. The father must become cheerful and kind, and be familiar with his family, and the mother unite with him in being thus. On account of hard labor, many cares, and bad diet, you have become gloomy, fretful, unsocial; in a word, dyspeptic. Such a thing as an innocent game with a laugh, or a kiss for their little ones has never entered your head lately, and you would blush and not awkwardly did you try it. They have longed for these things, and ye knew it not; and growing up without them, they have hailed with joy the chance to get out from under the dark cloud of your presence into the warm sunshine that is outside.

But I need not enlarge upon this subject, as it is much better set forth in Spiritual Gifts, Vol. iv. Brethren, fathers, mothers, hear it! read it! It is the voice of the Elijah that is promised. Be social in

your families. Study their wants more, their dispositions, their likes and dislikes, and as much as is right, and in you lieth, gratify them, and direct them. Many of you have been too eager to enlarge the farm, the capital, the business, and yet you have enough for your present necessities and to spare. Oh! then, enlarge not the work, the labor, the care, but enlarge the house, the home; make it pleasant, make it cheerful; stock it, fill it. Have any of them a gift for music? Encourage it, direct it, teach them to praise the Lord with all that is within them. Do not compel them to go to the town and hang about the dance hall, or the concert; or perhaps to seek that society which proved the ruin of Israel of old, that of the sinful around them in order to gratify this taste.

Have they a love for the mechanical? Place a few tools at their disposal, with a room for a shop. We can speak of the power of such things. We remember the old granary with the few old tools bought at the auction, costing but little, yet serving to tie us to home with a cord too strong for Satan to snap or stretch. We remember the old loom which we worked over into other machines (?) not very labor-saving, yet wonderful to us. The influence of those things is with us today. We loved home on account of them. And the books, the books! How we all three, yes five, father, mother, brother and sister loved them. What joy when father brought a new one! How quickly we mounted his lap to see the pictures, while those older sat quietly by to hear. It was not given to us with the command, "There, now, go along by yourselves and be quiet." All had an interest in it. It made happiness for many evenings. Brethren I see your houses too barren of these things.

Leaving other things that might be mentioned, I want to talk about these books. Many have not the gift of story-telling. They may know all about David, and John, and Joseph, and Moses, and all the things they did, but not be able to relate it to their children. Facts of faith make up what is behind in you. Get them, gather the children about you in the morning for a half hour, after dinner, at night. Read to them out of these. Break the ice. Keep the little ones on your knee. Get their affections when small, and keep it as they grow older by growing with them. Then there are moral stories in Sabbath Readings. And when these are all gone others can be found to put in their place. Many among us are unable to buy for their families as many as they would need. But a church could all work together in this matter, and for the small sum of from six to thirty dollars, according to the number of the families, could get from fifty to two hundred volumes so, and enough to last each family a long time. And what an interest they create in the Sabbath School. From time to time others could be added by the private purchases of parents; or the children could be taught to save a fund by contributing their pennies to replenish it. I know some object that books cannot be got free from the popular errors. But I think this need work no harm if parents will look into them, and point out the false from the true, and teach the children to exercise their judgment upon what they read.

I might enlarge upon this subject, but I forbear. But to those who raise the above objection, I ask, Will the books harm more than the idle hand, or the lounging in the streets? Will they do as much injury as to let the minds grow up with no direction for good, or thirst for knowledge? Let there be action in this direction. Surely the men of this generation are wiser in these things, many of them, than we who profess light.

H. C. MILLER.

Monroe, Wis.

A WORD TO BACKSLIDERS.

A MAN in a skiff is floating down Niagara. He does not ply his oars, although they are within his reach. He appears to be intent upon watching the gambols of the fishes beneath him, or in grasping at the drift-wood floating about him, and with which he is lading his craft, and to make room for which he is casting out one by one all the articles of real value he possesses, gold, silver, raiment, &c. His companions warn him of his danger. He raises his oars and gives half a

dozen vigorous strokes, when he relapses again into his former indifference, seeming not to realize that every moment his danger is increasing, that his chances of escape are rapidly diminishing. Again and again his companions called to him. They even throw him a rope and offer to take him in tow. For a moment he yields and seems to bid fair to escape destruction. But matters not going to suit him, he relinquishes his hold on the rope, and again floats away in self-security. He is approaching the rapids. Louder and louder his friends raise the voice of warning; but his habits are formed adverse to his salvation. As before, he gives their warning only a passing notice. See! he has already entered the rapids. He awakes to a sense of his danger. He raises his oars, calls loudly for help. Alas! the longest rope cannot now reach him. He now plies his oars with the energy of despair; and his shrieks are drowned in the thundering of the cataract. My soul turns away from the sickening sight. He is on the brink of the fall, throws up his hands in terror, and is plunged into the fathomless gulf below.

O thou backsliding Sabbath-keeper! Thou art the man! Time is the stream on which thou art floating. Thou art bartering the gold and raiment and eyesalve, for the things of this life. Repeatedly thou art warned of thy danger; the strong arm of the church is offered in thy behalf; and above all, the dear Saviour invites thee to lay hold of his word and be saved. But as the dew before the sun, so thy resolutions vanish in the face of temptation. Thou art nearing the time of trouble, upon which if thou once embark unsaved, the mercy of Christ cannot reach thee, and thine own efforts cannot save thee; and thy name not being found in the "book of life," thou wilt be cast into the lake of fire.

ADOLPHUS SMITH.

Ottawa Co., Mich.

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 Whitney.

DEAR BRETHREN AND SISTERS: Ever since I embraced the third angel's message, I have considered it the duty of every one professing to believe it, to have in their possession, and under careful examination, all the works of Sr. White. My reasons are, 1. They claim more than human authority. 2. They are received as such by the "body," of which we are members. 3. We cannot obey three special Scripture injunctions without them. Jesus says, beware of false prophets. Matt. vii, 15. Paul says, Despise not prophesyings. Prove all things. Hold fast that which is good. 1 Thess. v, 20, 21. 4. After careful examination, honesty requires me to acknowledge them as the truth, and to believe they are of God; and to hesitate, or assign them a place with other books in my own case, would be despising them, and being ashamed of Christ and his words; and I should expect him to be ashamed of me before his Father and the holy angels. Lord, save me from such a condemnation! Did you ever think of the awful ingratitude of such unbelief? Surely it is just that such should not "enter in because of unbelief."

Permit me, now, to inquire, Are my reasons valid? If so, why not endorse them?

1. If they are given by the Spirit of God, in other words, if Sr. White has been shown these things by angelic agency, then they are entitled to more than ordinary respect, inasmuch as in accordance with the Bible, they shed additional light positively needful for a preparation to meet the Saviour when he comes to receive his own to himself. How, then, will those who are truly waiting for the coming of Christ regard them? Can they not see that where there is no vision the people perish? and that they are happy who keep the law? Of what will they not deny themselves, to

secure such a treasure, while they have the opportunity before the famine comes, when they shall run to and fro to seek the word of the Lord and shall not find it?

2. They are received as divine authority by the body of Seventh-day Adventists, with whom we profess to be united in faith and fellowship. How, then, can we be consistent, and occupy a doubtful position?

3. Again how can we obey the foregoing injunction to despise not prophesyings, unless we hear a prophet, and know what he doeth? We are to prove and know them by their fruits. We are to know whether they do and teach the commandments, or whether they break them and teach men so; whether they bear thorns and thistles, or grapes and figs.

How is it with the one through whom these views are given? Have we a chance to know her by her fruits? How long must she go about doing good, preaching Christ, and suffering reproach, before we have a right, nay, before we are in duty bound to know her by her fruits? Is there not danger that some of us will go down to the grave doubting, and others professing to believe, who are still "disobedient to the heavenly vision?" Let us inquire, then, What is her character, and the character of those who receive her in the name of a prophet? Are they untrue? unjust? unchaste? wanton? Do they despise government? Are they self-willed and presumptuous? Or are they God-fearing, cross-bearing, self-denying, self-renouncing persons, seeking meekness and righteousness, following peace with all men, and holiness, without which no man shall see the Lord?

Let us pause and consider; and remember that Jesus says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore, by their fruits ye shall know them."

Who has given all for Christ, if she has not? Who denies himself, and takes up his cross daily, if she does not? Who lays down his life for the brethren, and is not weary in well doing, if she does not? To whom does this scripture address itself? "Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven their angels do always behold the face of my Father which is in Heaven." And again, "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward."

Brethren and sisters, are we willing to risk the loss of that reward, for all that we shall gain by doubts, and the pride of heart which makes us ashamed to confess Christ in the person of his meek and lowly followers? For one, I feel that I am unworthy that those dear servants of the Lord should come under my roof; but I can receive their testimony, and will do all I can to have others receive it, who have ears to hear, and a heart to understand "what the Spirit saith unto the churches."

If I shall be counted worthy to be permitted to see them receive the "far more exceeding and eternal weight of glory," which I believe God has in store for them, I'll be satisfied, and will give God the glory of our salvation.

SYBIL WHITNEY.

Malone, N. Y., Feb. 2, 1868.

From Sister White.

DEAR BRETHREN AND SISTERS: I feel to rejoice when I read over the cheering testimonies of our dear brethren and sisters, in the Review. How I love to read its pages, so laden with the blessed truths of the Bible. I do bless God for his goodness to me, that he ever gave me a willing ear to listen to the warning of the third angel's message. I want to live out the whole truth, that I may be able to stand when the day of trouble comes. Oh! that I may lay aside every weight, and the sin that doth so easily beset, and lay hold upon eternal life. I am striving to overcome. I have a great work to do, and but little time to do it in. My heart is prone to wander, and had it not been for the mercy of God, I should have been left in the dark.

I thank our Heavenly Father that he ever sent Bro. Cornell here to preach the plain and pointed truths to us; and now we are under renewed obligations to praise God for his goodness to us here, for the timely visit of Bro. and Sr. White, and Bro. Andrews. It has resulted in much good. Some fifteen have resolved to live Christians, and showed their faith by being baptized. I feel that indeed the blessings of the Lord have been

with us, and as I listened to the straight testimony of the servants of God, I was led to exclaim, O Lord, make me pure in heart, that I may see thy face in peace. Pray for me.

Yours truly,
Saginaw Co., Mich.

ELIZA L. WHITE.

From Bro. and Sr. Robinson.

DEAR BRETHREN AND SISTERS: We take this opportunity to write, notwithstanding we feel our unworthiness to speak through the Review. We have kept silent, hoping some others of the church would write, but seeing nothing from this church for some length of time, we thought there were those who would like to know how we were progressing in the cause of God. We feel that the Lord is blessing us here in Catlin with his Spirit, unworthy as we are. We feel that the church here are trying to reform and get just where the Lord can work for us.

The youth are giving their hearts to God, and we feel the need of living very close to God, and setting a good example before them, and trying to strengthen and encourage them to press toward the kingdom.

When we see what the Lord is doing for his remnant people, we feel to rejoice and thank God that he ever opened our eyes and unstopped our ears, to hear the truth, and gave us hearts to obey. We will praise God for what he is doing for his people everywhere, and for what he is doing for this little church.

Pray for us, that we may be overcomers, and sit down with the Saviour on his throne.

PHREMON & POLLY ROBINSON.

Cheumung Co., N. Y.

From Sister Gorton.

DEAR BRETHREN AND SISTERS: I have often been enabled to take new courage when reading the testimonies of those who are seeking for a home in our Father's house. It seems to me that I, too, ought to be ready and willing to say a few words in favor of such a good work as the Lord is doing for us. Since I became a follower of my Saviour, I have learned that my heart is exceedingly rebellious, and that nothing but the grace of God can fully subdue it and make me fit for my Master's use. My prayer of late has been that I might be led in a plain path, and be willing at all times to yield my will to the will of my Heavenly Father.

But when his will I know, how long I shrink from duty, until I find I can advance no further unless I bear every cross and do every duty willingly. Pleading my lack of talent does not please my kind Master, nor bring peace to my soul; therefore I am resolved to bring all into the storehouse of the Lord, and with all the faithful, self-denying ones try to help on the great cause which is so faithfully carrying redemption's plan to a sinful world.

It is three years since in the providence of God, I was permitted to hear, and enabled to embrace, the third angel's message, which was faithfully proclaimed at Greenwood Prairie, Minnesota. Most of the little band that started with me then are still striving for the victory, and others have been added to our numbers since then. As far as I know, they are also trying to live out the health reform.

I have met with much opposition from the church of which I was a member, yet I have not for a moment been sorry that I did not allow sectarian principles to prevent me from hearing and deciding for myself whether the truths that we profess to believe, are in accordance with God's word or not. My father, when living, was a minister of the Episcopal Methodist church. I became a member of that church at the age of sixteen. My father taught me in my childhood days to believe that the coming of the Lord was near, even at the door. He also believed that the signs in the sun, moon, and stars, according to Matt. xxiv, were all fulfilled. But how very differently had I been taught after his death, until I was permitted to listen to the third angel's message. Oh! how thankful we all ought to be that we have been delivered from such a delusion as the belief in a temporal millennium, and that we are not left to believe such false doctrines as prevail at the present day. I, with the multitude, had forgotten the parable of the wheat and the tares, and other like teachings, until I was aroused by our faith-

ful messengers. Truly, may it be said of them that the Lord will reward them an hundred fold in this life, and in the world to come, life everlasting. Why may they not take courage, and press their way on?

Have we not, also, one in our midst upon whom the Spirit of the Lord rests, and enables to show our faults and also the errors of false teaching, and point out a course to pursue that will enable us to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God? Can there be any who are professing to keep the commandments of God, who are unwilling that God should choose his own instruments to proclaim his truths, or point out our wrongs? Rather let it be the cry of every heart, Speak by whom thou wilt, Lord, thy servant heareth. I can truly say that I have not a doubt but that the cause we have espoused, is all of God, and that if I but prove faithful to the grace already given, I shall be enabled to overcome. I feel very weak, but am striving to rely wholly on the merits of my blessed Saviour, and to walk in the path that he is marking out for his humble followers to walk in.

SARAH GORTON.

Oswego Co., N. Y.

SISTER S. A. JESSIP writes from Grant Co., Wis.: I feel truly thankful for what the Lord has done for me and my family. I have been keeping the Sabbath for fifteen years almost alone. My family took no interest in the truth until last fall when Bro. Sanborn came here and gave a course of lectures. My two eldest daughters then embraced the truth, and were baptized. My husband has since embraced it. There are now about one hundred Sabbath-keepers in this vicinity, where a few months ago, I was the only one. I feel to rejoice greatly for what the Lord has done for this people. The brethren are building a large meeting-house here. We expect to hold meetings in it this summer.

Let us not sleep, but let us watch and be sober. Let us gird on the whole armor, that we may be able to stand against the wiles of the Devil. When we see the great sin and wickedness there is all around us, how careful ought we to be in all holy conversation and godliness, looking for and hastening unto the coming day of God wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. We have prayer-meetings here once a week, and we feel that the Lord truly meets with us. Let us not be weary in well doing; for in due time, we shall reap if we faint not.

SISTER M. DUTCHER writes from Westchester Co., N. Y.: I think with pleasure upon the campground at Pleasantville, N. Y., the place where first I confessed my Saviour before mankind, where first I felt his sweet peace settling down upon my soul. It is some six months since I first determined to love God and keep his commandments, and to try and walk in that blessed narrow way that should at last lead me to eternal life. Since that time I have been called upon to pass through deep afflictions. The Lord has seen fit to call to rest my dear companion. Day after day did I try to minister to his comfort while the fell disease, consumption, preyed upon him. At first I felt unreasoned, but I can now say, Thy will, not mine, be done. I thank God that he spared him to me so long, and above all do I thank him that through the atoning blood of our dear Saviour, he fell asleep in the blessed hope. Is it not good to feel that we can praise the Lord even in affliction; good to feel that we can heartily say, He doeth all things well; and that though he slay us, yet will we put our trust in him. There never was a cloud without a silver lining; and though we may be almost sinking, still if we call upon our dear Saviour, we hear his voice speaking comfort to our aching hearts, saying, Be of good cheer, it is I. I feel that I must weep, not for the dead but for the living. Remember me and my two little orphan ones before the throne of grace, that we may so spend our lives in God's service here, as to be found worthy at Jesus' coming to share in his blessed kingdom.

Be punctual and methodical in business, and never procrastinate.

The Review and Herald.

Battle Creek, Mich., Third-day, March 10, 1868.

TESTIMONY NEARER HOME.

THE first illustration of a tree, such as the tree of life is described to be, a tree with many trunks united in one top, was found in the Banyan tree of India. In Review No. 8, present volume, we adduced another instance from the West India Islands. And now it appears, we have an illustration even in our own State. Bro A. Smith of Ottawa Co., Mich., thus writes concerning it:—

To the article headed, "The Tree of Life," in Review, present Vol. No. 8, the following might with propriety be appended: In a swamp, about ten miles south of Grand Rapids, is an elm tree with one large top, and two trunks, each about fifteen inches in diameter, and standing at the base about one rod apart. Their trunks are quite bare of limbs, as is also the body for a short distance above the junction, which is about forty feet from the ground. The trunks appear to be perfectly joined, and the tree in a healthy, thriving condition. If nature, in this imperfect state, can produce so strange an anomaly, what cannot nature's God produce in Paradise?

Names of the Days of the Week.

THAT these are of heathen origin, every well-informed person knows; each day being named for some Pagan deity.

The Phrenological Journal of Sept., 1867, gives its readers the name, with a description of each one of these gods.

The article commences as follows; "The idols which our Saxon ancestors worshiped, and from which the days of the week derive their names, were various, and the principal object of their adoration.

Of Sunday, it says, "The Idol of the Sun.—The idol which represented the glorious luminary of the day, was the chief object of their worship. It is described, like the bust of a man, set upon a pillar, holding with out-stretched arms a burning wheel before his breast. The first day of the week was especially dedicated to its adoration, which they termed the *Sun's Day*; hence is derived the word Sunday." A. S. H.

SIN IS UNPROFITABLE.

It is a vain idea, and not only vain but wicked, to think we gain anything by spending our lives in sin till we come down to the verge of the grave, and then hope for pardon by saying a few words of penitence, and thus be prepared for the bliss of Heaven. Some have hoped that after they had chosen this world and enjoyed the pleasures of sins, that they might give a small remnant of their time, the very refuse of their lives, to the service of the Lord, and gain the world to come; and thus secure both worlds, the present with its sinful pleasures, and the future where there is no sin. Hence we hear the wish expressed that they may not die suddenly, but by slow disease, giving them time for repentance and preparation for death.

Do they think they can deceive the Searcher of hearts, and cheat the Most High out of the service and devotion of their whole lives, which is his due, and be accepted of him at last, and hear the Saviour say, Well done? Such thoughts are deceptive and vain. Such persons are deceived by the sophistry of Satan and their own wicked hearts, and are hastening in the downward road to perdition. Their very thoughts are an insult to God the Father, our Creator, and a wound to the Son of God, our Saviour.

God knows our inmost hearts; and he that is willing to give his heart and life to Him, need not be afraid of sudden death; but those who deliberately choose to serve the world, the flesh and the Devil, may hope in vain that God will accept of the refuse of a life spent in sin, and take them to the joys of Heaven.

Such persons are deceived with the thought that there is some gain, some real profit, in sin. This is the "deceitfulness of sin." The sinner thinks he shall really gain something by a life of sin. Hence

he determines to enjoy himself, to live to gratify his appetites and passions, and to heap up treasures from the industry of the poor, and finally, by a *coup de main*, to prepare himself for the sinless bliss of Heaven. God is merciful, he thinks, and so he fancies that he may spend his life in sin and still escape the consequences.

God indeed is merciful; but there is nothing gained by sin. He pardoned the grievous sins of David in the matter of Bath-sheba and Uriah the Hittite; but he was doomed to see the death of his child, the progeny of his sin, and to endure the rebellion of Absalom, being driven out of his own house, followed with the curses of Shimei, leaving his wives to be polluted by the usurper in the sight of Israel. The language of God to him, by the prophet Nathan, was this: Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now, therefore, the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly; but I will do this thing before all Israel, and before this sun.

And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. However, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die."

These predicted evils came upon David with all their weight, and he gained nothing by his sin, but on the contrary suffered great loss.

Saul of Tarsus, who was a persecutor of the church, and injurious, gained nothing by his sin, though he did it ignorantly in unbelief. On this account he received pardon; but the language of the Lord to Ananias, "I will show him how great things he must suffer for my name's sake," was fulfilled in the experience of the apostle, in the persecutions and sufferings he endured for the cause of Christ. This chosen vessel of the Lord had to pass through the furnace of affliction.

They certainly are deceived who think they will be profited by a life of sin; even if it were possible that they may find pardon and life. There is nothing gained by overreaching and oppression. Unlawful gain is a great loss. There is nothing gained by doing our work upon the sacred hours of the Sabbath. It may seem profitable for a time; it may be imagined that something is gained; but it will be found in the end that it is a great loss.

May God help the writer and reader to fully believe and act upon the truth that there is no profit in sin, and not be taken in the snare of its deceitfulness.

R. F. COTTRELL.

REPORT OF LABORS.

SINCE my last report, I have labored as follows: Jan. 11, 12, attended Monthly Meeting at Niles Settlement.

The Lord gave freedom in preaching the word, and I had great hope that the church would "awake and put on strength." There was but one thing they lacked, and that was faith enough to arise and assert their freedom in Christ. Those who expect eternal life, must take every advance step, and hold it; and if others will hold on to their wrongs, we must not tarry, if we do we shall perish with them.

The 14th, went to Deer Creek and held a few meetings. There seems to be some interest to hear the word.

The 24th, went to Roulett, Pa., to hold a two-days' meeting with the friends in that place. Bro. John Barrows attended the meetings and helped in preaching the word. Brn. were there from Port Alleghany, Niles Settlement and Deer Creek. The blessing of God attended the meeting, and we all felt to say, "It is good for us to be here." Bro. Laroy Lyman opened

as usual, his pilgrims' tavern; and it was well pat-
nized during the meeting.

The 31st, went to Ulysses, Pa., and held meetings with the Brn. and some others who attended with them. We had the blessing of God with us as usual when we meet with these old tried friends of truth. If faithful we shall no doubt meet where long miles over snowy mountains and through freezing valleys will not separate us.

Feb. 7th, went to Niles Settlement to attend the Monthly Meeting for Allegany Co. Here we found some who stand in the way of the work of God rather than to confess their wrongs. Oh! may God anoint their eyes with eyesalve, that they may begin to see, before they fall into the ditch of destruction.

The 13th, went to Farmington, Pa., to hold a two-days' meeting with friends of truth in that vicinity. The church was in good condition. The Spirit of God was felt by all, or nearly all present. The house was crowded full at every meeting. Souls felt the need of salvation. Some resolved to seek the Saviour. I was sorry to leave so soon on account of appointments ahead.

The 17th, went to Wheeler to hold meetings for the special benefit of the church. Satan had been doing his work of death. And let me here say that the Devil never comes into our hearts unless we first open the door. He has no power to open the door of our hearts. God help us to bolt them against him forever. We have the power, let us use it.

The 20th, went to Catlin Center, Chemung Co., N. Y., to hold meetings with the church. Found the church in good spiritual condition. Here we worked unitedly for the salvation of souls. Two had lately found the Saviour. Two more found a pardon of their sins, and confessed their Saviour. Others still were seeking the Lord, and I trust they will find him precious to their souls. The snow was so drifted on the hills that most of the roads were impassable, making it bad getting out to meeting.

I would acknowledge with heart-felt gratitude the following amounts given me to help bear my expences, besides what I received from s. n. funds.

Laroy Lyman \$10.00, Eli Kent 4.00, Friends outside the church at Farmington 6.00, John Woolsey 2.00, Joshua Baker 2.00, Hannah Beecher 1.00, Erastus Dayton 3.00.

On returning home I found a draft of \$25.00, sent by Bro. White, given as follows: Eld. J. N. Andrews \$5.00, Sr. Jeffrey 5.00, Sr. White 5.00, Bro. White 5.00.

Bro. W. proposes to collect \$5.00, which he sends me. May God bless these dear friends. Friends in need are friends in deed.

Yours striving for victory.

N. FULLER.

REPORT FROM IOWA.

AFTER the close of the Sandyville meeting, I gave one discourse at the request of Bro. Morrison, at the school-house near his residence, upon the signs of the times, to quite a fair-sized audience. They gave good attention, and seemed interested. I think there is a good opening for a course of lectures at some future time.

I remained over the following Sabbath at Knoxville to attend to some writing, and also for the purpose of speaking to the church upon important subjects. I was happily surprised to see quite a number of the Sandyville brethren at the Sabbath meeting, coming about twenty miles for the purpose of hearing the word. It shows that some have an interest in the truth, and are willing to take some pains to obtain the blessing of God.

How many will wonder in the day of judgment when the cloud is removed from their eyes, and they see things in their true light, and the value of what they have lost forever, and the trifling nature of those things they labor so hard to obtain, that they took no more pains in their days of probation to attend meeting, and other helps which God has given for their good, and that they were so eager to devote every moment they could to their worldly business, fearing lest a little time or property should be lost, thus neglecting the very

means that God has ordained for their furtherance on in divine life. The thought of these things will then, as they see their miserable folly, burn deep into their very souls. Yet we see many taking this very course. They can hardly stop a moment lest the little profits slip through their fingers. May God open their eyes before it is too late.

I gave one discourse at Knoxville upon church government, and the relation the officers and members of a church sustain to each other, and when some mistakes have been made in the past, &c., as God has revealed in his holy word. Good attention was paid, and I trust it was well received. As it seems a favorable time now to commence the work of church discipline, as all see the importance of it, and a man is placed at the head of things in whom the church generally have confidence, it is to be hoped that there will be a forward movement in the right direction. Two were admitted to the church, and others also stand outside whom we believe ought to and will come in if they see the church taking a high position morally, and raising up the standard where it should be.

This is one bad effect of a lack of church discipline and watchcare of members. When things are left at loose ends, those who would really be an honor to the cause, and cast a healthy influence around, have no desire to unite themselves to a church where things are all in disorder and confusion. They know the church would be no particular help to them, and that many unpleasant things would arise. Therefore some will stay outside; and thus the church loses the very members who would be a help, by assisting to raise up the standard high. But we look for a better state of things in K. than has existed in the past. It can be brought about by the elder moving out humbly but firmly for the right, and by the members rallying around him, and supporting him in all things that are right; but in no other way can it be accomplished.

Since the Knoxville meeting, I have commenced a course of lectures near Unionville, Apponoose Co., in Bro. Howell's neighborhood. Bro. H. was formerly the elder at Eddyville. Have now got into the midst of the Sabbath question. Have generally had nearly a school-house full, and some seem interested. What the result will be I cannot tell. I desire to give at least one course of lectures this winter besides going through the churches in the State, partly to gain an experience by trying it alone, so that I might be fitted to labor on in the good cause in which we are engaged. I have felt the solemnity of the work since commencing here, as never before. Truly a mighty work is committed to our trust as a people. May the Lord help me to ever realize it. GEO. I. BUTLER.

Unionville, Iowa, Feb. 24, 1868.

REPORT FROM WIS.

ACCORDING to appointment, we commenced meetings with the church at Little Prairie, Wis., Jan. 3, 1868, and continued laboring with them till the 21st. We found this church in some trial; but the truth took effect, and wrongs were confessed without any perplexing church-meetings. How much better for brethren and sisters to settle their own difficulties than to burden others with them.

The meetings were held in their new meeting-house. These brethren have set a worthy example in the building of their house of worship. It is 28x40 feet, neatly finished, painted inside and out, costing the sum of \$1600, and is entirely paid for. Bro. Sanborn was with us Sabbath and first-day, Jan. 4 and 5, and preached the dedication sermon. The result of the meetings was as follows: First, the brethren were united together and encouraged. Second, eight started in the service of the Lord, seven of whom were buried with their Lord by baptism, and added to the church. God grant that they may walk in newness of life. Third, others were convinced that they ought to serve the Lord, who, we hope, will ere long come out decidedly on the Lord's side.

We left for Hundred Mile Grove, the 21st. Were entertained over night at Madison by Bro. Hiestand. Here, Bro. Holliday met us, and carried us to Bro. Smith's, the 22nd. We labored together till the 29th, when I left to attend the Quarterly Meeting at Sand

Prairie, while Bro. Blanchard continued laboring at Hundred Mile Grove.

The meeting at Sand Prairie was truly a cheering one. There were several brethren and sisters present from Waukon, Iowa, who added greatly to the interest of the meeting. We had a refreshing season while attending to the ordinances of the Lord's house. The brethren and sisters were much encouraged, and five made a start in the service of the Lord at this meeting.

Returned to Hundred Mile Grove, Feb. 4. Our meetings here were not as interesting as we desired. This was attributable in part, to coldness and lack of energy on the part of the brethren. Still there has some good resulting from this meeting. One brother that had been in despair for some time, and, thinking he had committed the unpardonable sin, had given up trying to serve the Lord, was extricated from the net of the enemy, and is now putting forth efforts to overcome. Four others commenced to keep all of God's commandments. Oh! that they may be faithful and endure to the end.

Feb. 5, we left for Mauston. Staid over night with Bro. Kelly of Baraboo. Held meeting in the evening. Next day, went to Kilbourn City where we were kindly entertained by sister Linnell. Feb. 7, arrived at Mauston. Bro. E. R. Tillotson took his team and carried us all the way, a distance of seventy miles, for which he has our thanks.

We found the church in a very low condition, and we were fearful that our labors would be fruitless in the place. We remained with them till the 19th. The result was that the brethren and sisters were revived, humble confessions and new determinations were made, which, if carried out, will be a lasting blessing to the cause and themselves.

Some that had been in a backslidden state for years, and had given up the truth, were reclaimed, and a number have made a start in the service of the Lord. Five were added to the church by baptism, and we are satisfied a much greater work would have been done, if the church had set the example they ought to have set in the past. We ardently desire that our brethren may speedily realize the solemn responsibility resting upon them, to exemplify before all with whom they have to do the sacred truths they profess to believe.

The 19th and 20th, we visited and held meetings with the brethren at Dell Prairie. Sister Linnell's husband took a decided stand on the Lord's side at our first meeting. We pray that he may endure to the end, and at last receive a crown of life.

The little company here are still trying to march toward Mount Zion. God grant that their union, love, and zeal, may abound more and more, and that they may be preserved blameless unto the coming of the Lord Jesus.

Feb. 21, came to Trenton Center where we write this report. Have held four meetings with the brethren. There are but few Sabbath-keepers here, but all seem to be engaged in the work. Owing to a severe wind and snow storm on first-day, the 23rd, we had but one meeting, and but few attended that. The roads are drifted full, and it now snows. We calculate to go to Mackford as soon as the roads are passable. Brethren, pray for us. H. C. BLANCHARD.
R. F. ANDREWS.

Trenton Center, Wis., Feb. 24, 1868.

News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 8.

"FOUND DROWNED" is oftener seen on the police records as we plunge deeper into this dismal Winter of retrenchment. The Examiner and Chronicle says that mothers make way with their offsprings rather than see them starve. Drowning is, they say, an easier death than wasting away of hunger and cold; and when once the idea gets possession of them, it works in the brain until it drives them mad, and in this delirium they fling their little pinched and crying babies into the broad, deep river. No more hungering after that. Babe and mother are both relieved, the one of suffering, the other of a burden." The Sunday Times on this self-same subject, says that children are flung away in the streets of New York like cigar-stumps.

—At Lexington, Pa., the other day, a man was engaged in building a bridge. A clergyman happening along, he remarked to him that he was going to see the bridge up. "Yes," replied the minister, interrupting, "if Providence permits." His reply was "Damn Providence," and at that instant a rope broke, and down came a stone that was being lifted to its place, and crushed the man to death instantly.

The Pope still for War.—The Pope is the only sovereign who still cries war in the midst of this concert of pacific pœans. Whether it is that he has no confidence in the bucolic future of his neighbor, the excommunicated Victor Emanuel, or that he fears the sudden abandonment of his ally, Napoleon the Third, once excommunicated, but now brought back to the fold, the pontiff of peace still cries "to arms" with all the force of his evangelical lungs. Every mandate, every Papal reunion, every allocution, every sermon or article from any one of the members of the sacred phalanx, contains, under some form, an appeal to arms. His Cardinals, bishops, priests, monks, and even his Sisters, poor women, who are unwillingly drawn into this struggle, ask for arms, arms, and above all, for soldiers for the Father of the Faithful. To listen to them, the whole world has but one thing to save itself from the impending cataclysm of battles, and that is to send the Pope all their temporal possessions, and thus earn those eternal riches which are alone worth having.

Sunshine.

"THE country-houses of Great Britain are by no means so shaded as our own; and the most considerable piles of buildings, such as Eaton Hall, Blenheim, Dalkeith, and Burghley House, have hardly a noticeable tree within stone's throw of their walls. The flower-patches and coppices of shrubbery approach more nearly, and to the garden-fronts of those magnificent homes you walk through walls of blooming shrubs. But the full flow of the sunshine upon the window is a thing courted. Allowing for all difference in climate, I think there may be a question if we do not err in this country by over-much shading. A cottage in a wood is a pretty subject for poetry, but it is apt to be uncomfortably damp. And there are village streets with us so embowered that scarce a ray of sunshine can play fairly upon the roofs or fronts of the village houses from June to October. A summer's life under such a screen cannot contribute to the growth of roses in the cheeks any more than to the growth of roses at the door. There is no provision against agues—whether moral or physical—like a good flow of sunshine."

Indecent News Papers.

In an article on this subject, the Methodist says:—

But while we note the growing demoralization of the stage, and the increased allurements to evil which it presents, it nevertheless has this in its favor—that it obtrudes its disgusting representations upon none. Shut up within the walls of a theatre, licentiousness can be suggested to those only who voluntarily subject themselves to its exhibitions. Another evil, however, has obtruded itself upon society, which admits not even of this poor palliation. The outbreak of indecency upon the stage has been followed by the invasion of literature, and the promoters of licentiousness have stepped beyond their hitherto limited sphere, and are using the press—especially the pictorial press—for the diffusion of impurity.

This new enemy does not wait to be sought out; it refuses to be avoided. It meets us on the street-cars, in the boats, is before us as we purchase our morning newspapers, and stares at the passer-by from every news-stall, around which groups of young men and boys may hourly be seen, eagerly feasting their fancies on scenes of debauchery. We may keep our children from the theatre, and so train them that they shall never desire to frequent it; but there is now an educator presented within their reach which soon may undermine all the home lessons of purity, and by easy steps, lead them to perdition.

The teachings of our schools and our churches must be to a great extent in vain while these wretched panders to depravity are undoing the work of the school and the church. One such periodical may do more evil than many pulpits can correct. If this raid of license remains unchecked, preaching, teaching, and warning, will be alike in vain. There is a way in which it may be checked—and but one way. The law is explicit in its prohibition of indecent literature and in the penalties affixed to its publication and sale. But in a city where the grossest violations of public decency pass daily unrebuked, some more than ordinary force must be brought to urge and aid the arm of justice. This aid should be given readily by the many Christian men who desire to stem the torrent of corruption which threatens to engulf the land, and from which no family can be certain it is safe.

—Newman Hall says of American preaching: The sermons are too precise, too elaborate, too argumentative, too essay-like, too much like books, and too little like earnest talk. Moreover, they are too often read with strict adherence to the prepared manuscript, and thus, though if reported verbatim, they would be read as finished treatises, as heard, they are frequently unimpressive.

—Tobacco chewers are not always aware of the character of what they may put in their mouths. It is reported that in the city of New York over two hundred persons manage to earn a livelihood these hard times by picking up the ends of cigars that have been thrown away and are found lying in the muddy streets and gutters. These again are sold to the penny dealers in tobacco "bits" and afterwards are manufactured into fine cut chewing tobacco, or are turned into the best imported Scotch and other snuffs.

—In bringing his 15th course of geological lectures to a close the other day, Prof. Sedgwick, who now numbers 82 years, warned his pupils against the heterodox character of modern science. Pointing his discourse with quotations from Holy Writ, *ad libitum*, he proved that "the Heavens declare the glory of God."

—Rev. Henry B. Smith, of the Union Theological Seminary, presented to the General Conference of the Evangelical Alliance, recently in session at Amsterdam, the following statistics of the various churches in America;

	Churches.	Communicants.
Roman Catholics,	3,800	4,000,000
Methodists,	10,460	2,000,000
Baptists,	17,220	1,690,000
Presbyterians,	5,000	700,000
Lutherans,	2,900	323,800
Congregationalists,	2,780	267,400
Protestant Episcopalians,	2,300	161,200
German Reformed,	1,169	110,000
Dutch Reformed,	440	60,000

The Tax on Distilled Spirits.—From the following returns we can judge of the amount of ardent spirits consumed in this country. Over twenty-eight millions of dollars simply as a tax, besides the vast amount on which the tax is fraudulently withheld. The figures are appalling.

The following statement of the collection returns on distilled spirits during the fiscal year ending June 30, has been sent to the House by the Secretary of the Treasury, in compliance with a resolution of that body:

Alabama,	\$ 153,201 61	Missouri,	\$1,153,206 89
Arkansas,	484,150 00	Montana,	80 00
California,	1,789,539 24	Nebraska,	6,915 37
Colorado,	15,628 88	N. Hampshire,	1,234 00
Connecticut,	185,462 58	New Mexico,	5,736 04
Delaware,	4,423 73	N. Carolina,	73,326 42
Dis. Columbia,	9,269 27	Ohio,	5,651,956 93
Florida,	802 00	Oregon,	11,161 34
Georgia,	90,846 87	Pennsylvania,	2,864,993 36
Illinois,	3,788,988 84	Rhode Island,	69,067 00
Indiana,	1,462,689 31	S. Carolina,	18,773 70
Iowa,	777,477 23	Tennessee,	425,442 37
Kansas,	14,823 78	Texas,	21,812 00
Kentucky,	1,928,600 59	Utah,	18,101 57
Louisiana,	426,838 93	Virginia,	450,426 94
Maryland,	1,655,368 84	Wash. T.,	14,368 87
Massachusetts,	662,136 00	W. Virginia,	73,619 30
Michigan,	88,974 94	Wisconsin,	475,379 58
Minnesota,	60,696 63	New Jersey,	227,967 39
Mississippi,	240 00	New York,	4,313,626 21
Grand total,			\$28,296,264 31

From the above statement it will be seen that Ohio returns nearly one-fifth of the entire revenue on distilled spirits, giving \$1,388,380.72 more than New York. The following States show the largest returns, and are set down in the order in which they relatively stand; Ohio, New York, Illinois, Pennsylvania, California, Missouri, Indiana, Maryland and Kentucky. New York, Ohio, Illinois and Pennsylvania give as much as all the other States together. Arizona, Dakota, Idaho, Maine, Nevada and Vermont give no returns.

Congressional Temperance.—The Congressional Temperance meeting held last night in Representative Hall was a great success. Every body must have noticed the fact that the Senator who made the most brilliant speech at a similar meeting a year ago was not present. I allude to Mr. Yates, of Illinois. All understood why he was not present, and one of the orators alluded to it sadly when he remarked that some who started out nobly in the good cause could not endure unto the end.

There never was a greater need of reform of this kind in Washington than now. I do not speak in the interest of any "cause" or as the result of a belief of the overwhelming importance of any "theory," but some of the living facts of the social life of Washington convince me that our public men must learn sobriety and temperance. Sanlbury came here from Delaware the other day and remained sober for a few days and then had "a terrible drunk," and has gone home probably never to return. And why shall I stop with Sanlbury? There are other Senators I might name who are not always sober, and there are still higher men than Senators who get tipsy at receptions. Mr.

Seward was so exhilarated at Senator Morgan's reception the other night, that he grossly insulted a member of Congress who was present. If Gen. Grant had been in a similar condition, every Copperhead in the city would now be busy retailing stories of his "beastly drunkenness." Yet he was not drunk—only visibly affected by something he had been taking. Every honest lover of his country, Republican or Democrat, is deeply interested in this matter. Our public men must be sober, and it is very dangerous to look lightly upon such offences as I have alluded to.

Obituary Notices.

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

DIED, December 23, 1867, in Brush Creek, Highland Co., Ohio, in the eighty-first year of his age, my beloved husband, Hugh West, after a short, distressing, and rather mysterious, illness of about two weeks. He leaves a wife and five children to mourn his loss. He had observed the Sabbath for over eight years previous to his death, having taken the Advent Review eight or nine years, and procured about fifty different books and tracts from the Office. He had been a minister of the gospel about thirty-eight years, and was esteemed by all those who had an opportunity of becoming the best acquainted with him, as a man of honest, upright character, and one who was trying to live a Christian life. Mrs. H. West.

DIED, in Rose, Oakland Co., Mich., at the house of A. K. Crosby, Sept. 24, 1867, of consumption, Bro. Lyman L. Loomis, aged 36 years, 4 months, and twenty days. Bro. Loomis had been a firm believer in the truth thirteen years. He came from Stowe, Vt., and was baptized last July, by Bro. Joseph Bates, and united with the Seventh-day Adventist church at Holly. He died far from his family connections, but we trust among Christian friends. Bro. Loomis truly lived out what he professed, and we expect to meet him in the morning of the first resurrection.

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

Asleep in Jesus, far from thee
Thy kindred and their graves may be,
But there is still a blessed sleep,
From which none ever wake to weep."

A. K. CROSBY.

DIED, at Jamaica, Vt., Sept. 13, 1867, Nellie Emma, only child of Bro. C. N. and Sr. E. R. Pike, aged 1 year and 7 months.

Bro. and Sr. Pike deeply feel this affliction, it being the second time, within about three years, that an only child has fallen beneath the power of the last enemy. But they "sorrow not, even as others which have no hope."

Funeral services Feb. 15, 1868. Remarks by the writer from Rev. xxi, 4, "There shall be no more death."

N. ORCUTT.

DIED, at Manston, Feb. 13, 1868, Fanny C., wife of Bro. J. F. Rogers, aged 49 years 11 months and 13 days. Sister Rogers embraced the truth eleven years ago. She leaves a husband and eight children to mourn her loss. God grant that they all may live so as to meet her in the kingdom of God. She was perfectly resigned to the will of God. Before her death she selected Rev. xiv, 13, as a text for the discourse at her funeral; and we have ample reason for believing that she is one of the characters spoken of in the text. I spoke to a large congregation in the Methodist meeting-house in Manston on the occasion.

"Asleep in Jesus! oh! how sweet
To be for such a slumber meet!
With holy confidence to rest
In hope of being ever blest."

R. F. ANDREWS.

DIED, in Eaton Rapids township, Mich., Feb. 21, 1868, of dropsy, sister S. Kelley, aged 57 years. Sister Kelley has professed faith in Christ about 37 years; was for a number of years a member of the Baptist church. Some eight years since she heard Bro. Bates in a series of meetings in their neighborhood, and since that time has kept the Sabbath. She lived a consistent Christian and died in bright hope of a resurrection to eternal life. A discourse was given by the writer to her friends, and an attentive audience, March 1st, from 2 Cor. i, 3-5.

J. N. LOUGHBOROUGH.

Publication Department.

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

The Publishing Association.

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

The Advent Review and Sabbath Herald

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

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

The Youth's Instructor

Is a monthly sheet, published as above, and designed to be to the youth and children what the Review and Herald is to those of riper years. You who wish to see your children instructed in the great truths which so interest you, will here find a sheet in which these things are set forth in a plain and interesting manner, free from the popular fables and errors of the age. It should not only visit regularly every youth and child who professes to be a follower of Jesus, but should be taken and read in every Sabbath-keeping family. Don't forget the children. See that they have the Instructor. Terms, 50 cts. per year in advance.

The Health Reformer.

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

The Sabbath Question

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

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

The Second Advent.

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

Immortality through Christ Alone.

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

Packages of Tracts.

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

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

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

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

Our Book List.

—**THOUGHTS ON THE REVELATION**, a volume of 328 pages, containing the entire text of the book of Revelation, with Thoughts Critical and Practical on the same. A new and harmonious interpretation of the prophecy. Cloth, \$1.00, weight 12 oz.

—**THE HISTORY OF THE SABBATH**, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz.

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

Postage.

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

Address.

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

Form of Bequest.

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

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

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

The Review and Herald.

Battle Creek, Mich., Third-day, March 10, 1868.

On account of the non-arrival of our usual Sunday-morning mail, occasioned by great freshets on the railroads, we go to press without the appointments and other matters usually received by that mail. If our brethren have sent matter for this paper, which fails to appear, they may thus account for it.

Our Calendars.

THERE are yet nearly ten months in the year 1868, in which our beautiful Calendars, adapted especially for the use of Sabbath-keepers, may be of service to our brethren. We have yet a fair supply on hand, and should be glad to close them out in their season. Price, post paid, 20 cts. J. M. A.

The Post Office address of Henry Gardner is now Battle Creek, Mich.

A Short Prayer.

At the opening of an important meeting, Tingly was once called upon to offer prayer. He bowed before God and in the presence of his brethren, and prayed as follows: "O Lord, teach us to feel the need of thy grace, and seek it; to know thy will, and do it; to find our place and keep it. Amen."

The language and sentiment of this short prayer were decidedly appropriate, and no one could have grown weary while listening to it. But this could not in truth be said of long prayers which we sometimes hear. A. S. H.

"Receive My Spirit."

In the Review of Jan. 21, I noticed an exposition of the above text with which I do not differ, but some thoughts, still further, have been passing through my mind, not only on this, but on the words of Christ, spoken at the time of his death. "Father, into thy hands I commend my spirit." Christ had come to the important moment when the great object of his mission to earth was to be accomplished; his life to be made a sacrifice for the sins of men. He gives "his life a ransom for many." He commends that sacrifice of his life to God. "Father, into thy hands I commend my spirit," my life. Virtually saying, Father, accept this sacrifice which I now make for the sins of man.

In the case of Stephen, he is the first martyr for Christ. His Saviour had said, he who will "lose his life" shall "keep it unto life eternal." Viewing the glory of Heaven, and Jesus standing on the right hand of God, losing his life for Christ, how natural that to his heart should recur the words of his Lord, and that he should call his attention to his promise. "Receive my spirit," in other words, accept this sacrifice of my life, which I now offer in thy cause, keep my life "unto life eternal." J. N. LOUGHBOROUGH.

STRAW IS CHEAP.

In farming communities straw is cheap, and all those who lodge the weary and worn laborers in the Lord's vineyard, can afford to furnish a suitable amount of the very best of straw to make their beds as comfortable as straw can make it.

But it is too often the case that the preacher is deprived of a full amount of good straw on which to rest his weary limbs. The bedstead is frequently of the sort with strips of boards across it, nearly one foot apart, upon which is placed a scanty straw tick, both in length and breadth, partly filled with straw that has been worn more or less for a year, until it is broken to chowder, and sinks down between the slats, so that the restless occupant can count the slats by the distinct pains he feels in his weary body.

We suggest that the bed ticks be of liberal dimensions, both in length and breadth, so that when it is filled with a proper amount of straw it will not resemble a bag of corn, but a well-constructed mattress hold-

ing its thickness to the sides, and to the head, and foot.

Then there should be a sufficient body of straw in the bed to raise the sleeper twelve inches from the slats or cords of the bedstead. The straw should be clean and sweet, and not too coarse. Oat straw is better than wheat or rye.

On a recent time after riding fifty-five miles in the cold, keen, pure air of the first of February, we were shown to a small illy-ventilated sleeping room, the air of which was polluted with the strong scent of mould. At first we felt that we could not endure it, but the hour was late, we were weary, and among strangers, so raised a window and lay down for the night, wondering where the afflicting, musty smell came from. But in the morning further investigation revealed the cause. The bed had been recently filled with musty straw. Thus the bed was prepared for two who had been incessantly traveling and speaking, doing a years work in six months, in the wide field from Iowa to Maine. And what makes the matter more aggravating is, that this was in a locality where straw is nearly as cheap as the snowdrift.

At the next place all pertaining to the bed was neat, but the bedstead was more fitted in length and breadth for children, and was partially covered by a straw bed one foot too small in length and breadth, partially filled with straw broken to fragments, which hung down between the sagging cords. We made the cords tight for the second night, and filled the bed with soft oat straw, and when we put it on the cords with the small amount of straw therein, it had become so shortened and narrowed up that we could see nearly one foot of the cords all around, the clam-shaped puff in the center offering a poor chance for a man six feet in length. That straw bed needed at least four yards more cloth. But with the greatest care we were able to so place, and pack, and level, the straw as to make the bed comfortable for the night.

At the very next place the straw in the bed was so worn, so short, and so scarce, that you could feel every cross slat beneath it. You might go to rest weary, but wake up in pain too early, and be obliged to arise with a want of sleep. And all this for the want of a little good straw. Brethren, straw is cheap. Let not the worn and weary pilgrims who visit you to labor for your good, lack good rest for the want of a suitable amount of good clean straw.

JAMES WHITE.

Re-published by request.

The Moral Market.

The following report of matters in the moral market has been made. We hope it is not entirely correct:

Honor—Scarce. Old stock exhausted, and the new will be a complete failure.

Virtue—Old growth nearly consumed. Young growth—prospects very unpromising.

Honesty—None in the market.

Patriotism—First quality scarce; none to be disposed of. Second quality easily bought on speculation at a 100 per cent. discount.

Prudence—All in the hands of old stockholders.

Modesty—Stock badly damaged. None for sale.

Vice—Market overstocked.

Pride—Market glutted.

Politeness—Cheap. Holders unwilling to dispose of stock at present rates.

Scandal—None at wholesale. Dealt in chiefly by hawkers and peddlers at retail.

Religion—None genuine on hand. Stock generally adulterated. Very few investments.

Love—None offered—except for greenbacks.

Talent—Scarce article. Sold exclusively for cash.

Consistency—Out of fashion.—*Ex.*

"Make a Note On't."

It is a bad plan, if you have been powerfully impressed by a thought, or scene, or event, and wish to preserve your impressions in their original vividness, not to make a record of them at once. Impressions are terribly evanescent things; you fancy, while subjected to their powerful influence, that nothing can be easier than to recall them at will; but in after-years, when you try to do so, you find that it requires a greater effort than your memory is capable of. Even in a few days much of the vigor, much of the raciness of an impression disappears; much of its lustre is rubbed off. Depend upon it; it's the only way if you want to preserve them from corruption and decay; embalm them at once in ink and paper.

DECENCY.—One of the most important points of life is decency, which is to do what is proper where it is proper; for many things are proper at one time and in place, that are extremely improper at another. This decency, which shines in life, insures the approbation of those with whom we live, by the regularity, point, and modesty of our opinions and actions.

"Why do you show favor to your enemies instead of destroying them?" said a chieftain to the Emperor Sigismund. "Do I not destroy my enemies by making them my friends?" was the Emperor's noble reply. Kindness is the best weapon with which to beat an adversary.

Appointments.

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

THE next Quarterly Meeting of the S. D. Adventists of Monroe, Wis., will be held at Monroe, March 21, 1868. We invite our sister churches to meet with us prepared to work for the Lord. Cannot our Conference committee send us a preacher.

JOSEPH G. WOOD.

BUSINESS AND PERSONAL.

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

WANTED.—Several good, substantial Sabbath-keepers to work in a brick yard the ensuing season to whom good wages will be paid.

Address WM. M. SEXTON,
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Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

L. H. WINSLOW: We send her paper regularly.

JOHN McMILLAN: We are out of Testimonies, Nos. 11 and 12.

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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