

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.

WHY DOST THOU WAIT?

Poor, trembling lamb! ah, who outside the fold
Has bid thee stand, all weary as thou art?
Dangers around thee, and the bitter cold
Creeping and growing to thine inmost heart;
Who bids thee wait till some mysterious feeling,
Thou know'st not what—perchance may never
know—
Shall find thee where in darkness thou art kneeling,
And fill thee with a rich and wondrous glow
Of love and faith; and change to warmth and light
The chill and darkness of thy spirit's night?
For miracles like this, who bids thee wait?
Behold, "The Spirit and the Bride say, Come!"
The tender Shepherd opens wide the gate,
And in his love would gently lead thee home.
Why should'st thou wait? Long centuries ago,
Thou timid lamb, the Shepherd pined for thee.
Thou art his own. Would'st thou his beauty know
Nor trust the love which yet thou canst not see?
Thou hast not learned this lesson to receive;
More bless'd are they who see not, yet believe.
Still dost thou wait for feeling? Dost thou say,
"Fain would I love and trust, but hope is dead;
I have no faith, and without faith, who may
Rest in the blessing which is only shed
Upon the faithful? I must stand and wait."
Not so. The Shepherd does not ask of thee
Faith in *thy* faith, but only faith in *HIM*.
And this He meant in saying, "Come to me!"
In light or darkness seek to do His will,
And leave the work of faith to Jesus still.

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;
PRAACH THE WORD. 2 Tim. iv, 2.

THE GRACE OF HUMILITY.

BY ELD. G. I. BUTLER.

TEXT.—"Before honor is humility." Prov. xv, 33, and xviii, 12.

In entering upon a brief examination of this important grace, I would do so with the greatest diffidence; far from feeling qualified to do justice to the subject, or able to impress its importance upon others in a suitable manner.

We are informed by the wisest of men in two different places in the book of Proverbs, that humility takes the precedence of honor. It becomes therefore interesting, as well as important, to all of us to inquire into this statement, for honor is something which is very dear to the hearts of all the children of men by nature; and that honor which is consistent with the principles of religion, it is right for all Christians to desire; and certainly Solomon was one well qualified to speak on this subject, having enjoyed the highest

honors which have been bestowed upon the children of men; all that wealth and power and wisdom could bring into this world, and what was much better, in some parts of his life, the honor which comes from God only, the exalted privilege of speaking by inspiration of the Holy Spirit, standing in the favor of God, and being specially endowed with such wisdom as but few mortals, if any, have ever enjoyed. This statement of the wise man, then, we may accept with the fullest assurance of its truth. Let us, then, examine it more particularly.

To do so, it will be proper to inquire, What is humility? It is defined by Webster to be: 1. "The state or quality of being humble; freedom from pride and arrogance; lowliness of mind; a modest estimate of one's own worth; a sense of one's own unworthiness through imperfection and sinfulness."

No doubt this last definition expresses the meaning of the word as used generally in the Scriptures and in our text. Webster defines humble to mean: "Thinking lowly of one's self; claiming little for one's self; not proud, arrogant, or assuming; thinking one's self ill-deserving, or unworthy when judged by the demands of God; lowly, meek, modest."

In the words of another; "Humility consists in rating our claims low; in being willing to waive our rights, and take a lower place than might be our due. It does not require of us to underrate ourselves. The humility of our Saviour was perfect, and yet he had a true sense of his own greatness."

I have been thus particular in getting the meaning of this term, because it is very essential to an understanding of the subject.

We may therefore conclude that when we view ourselves through the grace of humility we shall see ourselves just as God, the all-seeing One, who knows the thoughts and intents of the heart, who knows all our most secret motives, all the hidden springs of action, knows us; in other words, precisely as we are. But perhaps some, who naturally have a pretty good opinion of themselves, would think they could stand pretty well, viewed through this medium, or weighed in the scales of humility; that if all their good qualities were prized at their true value; all their abilities taken into consideration; all their good and benevolent actions known, they would really stand as high in the opinion of others as they now do in their own. Let us linger for a moment upon the point, and give it a slight examination. We find ourselves living in this world, under varied circumstances and conditions. Some born in affluence, enjoying all the numerous blessings that wealth and honor can bring, and others born in the most abject poverty and degradation, and others in all the varying scale between these two points. How many do we see, who are living under favored circumstances, swell up with pride, and hardly deign to speak to those below them, puffed up with pride in view of their wealth and greatness, and feel insulted if they do not receive the honor which they consider their due? looking with the greatest complacency upon themselves, and feeling that honor and wealth are theirs by right? Let us see if it is really so. How did they get it? Did they originate it, or create those things which constitute their wealth? Oh, no! If they were born rich, of course they had nothing whatever to do with acquiring it. If they got it by

labor, they receive their strength and ability to labor from God; and if by trade, they received that ability from God by creation, and all the objects which constitute what we call wealth are given by the Creator; and were the laws of Providence by which we live and work, reversed but for a very short period, not only should we not be able to acquire or retain wealth, but our very being itself would be destroyed in a moment. Where, then, is the propriety or right to feel elevated by wealth or social station? This feeling is entirely out of place.

Many others who would not feel proud of riches, do feel complacent when viewing their talents or achievements; and we cannot doubt that the supreme motive by which many or most of our so-called great men are actuated, if we may judge by their actions, is that of appearing able or talented, either to themselves or others, and many a minister who has been set apart to the especial service of God to give up worldliness and popularity, pride and the applause of men, to follow the lowly Nazarene who was specially distinguished by being meek and lowly in heart, so far forget their vows of ordination and the nature of the service in which they are engaged, that their hearts swell up with pride and self-complacency when surveying themselves and bringing to remembrance their success, their smart sayings, their ability to meet opponents in discussion, their power to interest an audience, their gift in prayer or exhortation, or their learning. Is man any more excusable for cherishing pride on account of talent and ability, natural and acquired, than for wealth or station? All talent is capacity to acquire knowledge or to use it; and it is all received through the laws of God. All is given by another, and, therefore, have as much as we may, it is nothing that we have reason to boast of, or glory in. The glory *all* belongs to another; all through his word God claims this glory for himself; therefore there is no class who have so little excuse for feeling a sense of their importance as those who especially take that word as their textbook, ministers of the gospel, but perhaps no class is more liable to be puffed up.

We see, therefore, by a very slight examination, that man has no reason to feel proud or self-complacent when viewing himself, whether he be rich as Croesus, or wise as Solomon. That the possession of wealth or ability does not in itself give the least right to feel elevated in our own estimation, even when this wealth or talent is used as not abusing it; for it is all given by creation, or through the providence of God, which is beyond our reach; and reason itself would teach the duty of giving all praise and service, all the honor to Him on account of those blessings which he is ever so abundantly bestowing, even had we never abused these mercies. What shall we think, then, of the unreasonable and wicked course of those who indulge in pride of heart and feelings of their own consequence when contemplating themselves, when we know that there has never lived a son of Adam yet, if we except our Lord Jesus Christ, but has abused privileges, misused the wealth, and prostituted the abilities, which God alone has bestowed? We see almost the whole world astray on this point. Never, perhaps, was there a time in the history of man when there was so much pride of heart as at the present time. The

tendency of the age is in this direction. In many respects, this is an enlightened age of the world. Great light and glorious blessings are ours, but the tendency of the age is toward man-worship and adulation. Praise and boasting are everywhere. Any one can see a great difference in this respect when reading the papers and books of this age and the productions of ages past; and perhaps in nothing more is it to be observed than in biography. It is almost sickening to read the fulsome praises heaped upon the heroes of the present time. It matters not how roundly they may have been abused in their lifetime, and thought to be nobodies; when they die, if not before, they immediately take their places among the objects of worship.

Thousands and millions live from day to day with seemingly no other motive than the praise of poor, puny man; and in no direction is this more noticeable than in religious biographies. Take up a life of Luther or Wesley, or any other biography of men who were truly good; perhaps, which have been written within a few years past, and compare it with the Bible lives of such men as Moses or Daniel, Elijah or Paul, and every one can see the difference.

The Bible never indulges in such puffing. It is truly saddening to see how this spirit has taken possession of most of the religious reading of the present time; to see how the popular ministers of the day, like Beecher and Spurgeon, and many others, are puffed, and their praise sounded in every direction. Truly none but those who are wholly blind can help seeing that everything is tending in this direction. Would to God that this spirit had never entered among us; but truth obliges us to admit that it has had a strong hold in our very midst. The course of many of those who have gone out from us furnishes us with an important lesson in this direction. The testimonies of the Holy Spirit, which we are receiving from time to time, should also be heeded upon this point, ere the Lord comes nearer to us. May the Lord help us to see this tendency of the age, and our danger in reference to it, and be warned in season.

We have seen that all the blessings we receive, all the abilities of which we are possessed, are received from God, and we have no right to feel puffed up in our imagination, if we possess them to any extent. We also see how poor and wretched and wicked we are, in consequence of our misusing so many mercies, and that we live by the sufferance of God alone, every one of us having forfeited all right on our part to claim the blessings we receive of a temporal nature, and still more those of a spiritual nature. Can we not see, then, that reason alone teaches most emphatically that humility is the only feeling that we should ever allow when viewing ourselves, and that, in the language of Mr. Webster's definition, "a sense of one's own unworthiness through imperfection and sinfulness," should ever be cherished by us when viewing ourselves and thinking of our own rights, powers, or performances, because that is the real and true state of the case; that is in reality just as we stand before God. When we see ourselves, therefore, as we really are, we shall see ourselves in this light. Every reasonable mind would desire to see himself as he truly is, and not flatter himself with a lie. When God requires us to be humble, then he requires nothing but what is perfectly right and just, nothing that a reasonable mind could object to.

Perhaps we are now prepared to examine more particularly our text. Prov. xv, 33. The whole verse reads: "The fear of the Lord is the instruction of wisdom; and before honor is humility;" and Prov. xviii, 12: "Before destruction, the heart of man is haughty, and before honor is humility." The first verse quoted seems to carry the idea that humility takes the precedence of honor because of its superiority; because it is preferable, as is expressed in Prov. xvi, 19. "Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud."

How few there are in this world, comparatively, who believe this; and yet, when we consider with care how true it appears, we see all the world, as it were, acting as though this sentiment were false. We see the Alexanders, the Cæsars, the Napoleons, and the numerous tribes of imitators deluging the earth with blood; stopping at nothing; allowing not the piteous

wails of widows and orphans, the means of the dying, the ruins of cities, nations, and empires to hinder them in their onward career. All for what? That they may have a name upon the scroll of fame; that they may have the praise of men, who are as a vapor that appeareth for a little season, and then vanisheth away. And so with many who pass for statesmen. What toil, what struggles, what labor by the midnight lamp! What efforts to override and crush their antagonists, gain the victory, and rise among the great and wealthy of earth, and all to gain the applause of men. The calls of duty unheard; the cry of the oppressed, unless that be for the time being the popular cry, disregarded. Do these classes enjoy peace of mind? Do they enjoy the sweet satisfaction of having done that which duty required? that inward peace which passeth all understanding? No! alas! anything but that; the troubled waters of their mind cast up mire and dirt. They meet, more or less, the upbraidings of conscience, and those unpleasant forebodings of the future day of reckoning, which wicked, proud man can never wholly obliterate from the mind. At best, only a few succeed in gaining their object, the honor and applause of men; and that only to be enjoyed a few brief years, perhaps at the expense of losing eternal life. That looks foolish enough with the most successful. But how melancholy the thought, of those multitudes who fail entirely of honor in this life, and of a hope in the next; suffering the pangs of disappointed ambition, the upbraidings of conscience, a wasted life of frustrated hopes, losing the sweets of religion bought by the grace of humility we are considering, and at last confronting the horrors of the future state with no hope, and without a shelter from the wrath of God.

This is a very imperfect picture of those seeking worldly honor. The reality is ten thousand times worse. Let us look at the few who choose the path of humility. And there are only a few, very few indeed, who agree with the wise man in the sentiment expressed, as to the superiority of humility to worldly honor. These are the real followers of Jesus. The warfare they enter upon is a reality indeed, as truly so as that engaged in by men with sword and shield, with musket and cannon. The struggle to bring under control the proud heart; to bring it down to the acknowledgment that God is above all; that we are poor, weak, sinful, and erring creatures, existing by the sufferance of God our Creator; that all we do that is right we do because of his assisting grace, that our highest ambition is to do his will and bring proud self down to a place where we can be satisfied if we do take a place lower than we might justly claim. Oh, this is a noble struggle! a struggle for what is right and true; but how hard for the natural heart of man! It seems almost impossible sometimes to bear more, to go further. But when we gain the victory in this direction, and our proud hearts do submit to the proper, just, and reasonable claims of God, what sweets we find! such as the world cannot appreciate, and none fully realize, but those who have experienced them. Then what love fills the heart! What sympathy we feel for others in distress; and above all, how we delight in the contemplation of God and his works; his dealings with us, and his love and mercy. Oh, how great and wondrous they appear! And then, when we contemplate the future state, what joy we experience as we behold through the promises of God the blessings he has prepared for those who are humble and little in their own estimation. And how many heart-burnings the humble soul escapes! All the rebuffs and scorn of the wicked, proud worldling, rest lightly upon him; and all those envious, jealous, hateful feelings which the proud heart experiences at the elevation of others, the humble soul escapes. And when we realize how many in this world are constantly exercised by jealousy and hatred, how glad we should be, how thankful to God that he has ever assisted us to bring our hearts down so low that we can live free from these hateful passions.

Thus with a slight examination we see the truth of Solomon's proverb, "Before honor is humility."

Let us now consider Prov. xviii, 12. "Before destruction the heart of man is haughty, and before honor is humility." The sentiment here taught is, that humility goes before honor, true honor, in point

of time. The meaning is illustrated by the words of the Saviour, Luke xiv, 11: "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

God will never truly honor those whose hearts are lifted up. There are many reasons for this, some of which we will consider. And first, he cannot consistently bestow the blessings of his Spirit upon those who have no true sense of their relations to himself. That sense is expressed by our definition: A sense of one's own unworthiness through imperfection and sinfulness. Therefore, if we have no true sense of this condition, how can God bestow his Spirit upon us or honor us in any way? He cannot consistently do it, for it would cause us think our ways well pleasing to him if we enjoyed his Spirit and he honored us with his presence, when in reality they were not. And secondly, we are not in a condition to be entrusted with important responsibilities when we do not have a true sense of our relation to God; for we should not discharge those responsibilities aright, while in such a state of mind; we should take glory to ourselves which rightfully belonged to another; robbing God of that which belongs to him; thus breaking the commandments which say, "Thou shalt not steal," and "Thou shalt not covet." We cannot truly realize the claims of God upon us, until we possess a good measure of the grace of humility. We are led to run after our own interests too much, and think too lightly of the claims God has upon us, while we have too high an opinion of ourselves, and too low an opinion of God's greatness and our accountability to him.

The true rule seems to be, the more genuine humility we possess, the more God can bless and honor us; for the reason that we should be so much less likely to misappropriate and misapply that honor. If we look at all those whom God has especially blest in past ages as recorded in the Bible, we believe in every instance we shall find they were very humble men. The case of Abraham is an interesting one, "the father of the faithful;" although it is nowhere stated in so many words that he is an example of humility, yet, when we consider his reverence for God, his implicit obedience to all his requirements, his faithfulness in all his house, his training his children in the commandments of the Lord, his trust and confidence in his word, we may be certain that he possessed this grace in an eminent degree. Moses was an illustrious example of humility. Num. xii, 3. "Now the man Moses was very meek, above all the men which were upon the face of the whole earth." Meekness is defined by Webster, 1. "Mild of temper; not easily provoked, or irritated; given to forbearance under injuries; soft, gentle, yielding." 2. Specifically submissive to the divine will; patient and gentle from moral and religious motives." Such was Moses, above all who had lived upon the earth. Now, this meekness is a direct outgrowth of the grace of humility, as we have seen it is one of the words by which Webster defines humble; and when a person possesses humility of heart, his conduct will ever be gentle and forbearing toward others. And in some instances these words are used interchangeably in the Holy Scriptures. They are closely related to each other, meaning nearly the same thing. So when it is stated that Moses was the meekest of men, it is equivalent to saying he was the most humble. No doubt God gave him a special training in this direction to prepare him for the duties, labors, and responsibilities, as well as the trials, perplexities, and provocations, which were to be placed upon him. His early years were spent amid the influences of royalty, in the enjoyment of the honors and wealth of the reigning family, proficient in all the learning of Egypt, "mighty in word and deed;" not a good place certainly to gain the grace of humility. From this position he was obliged to flee for his life to the regions of the desert, to wander forty years amid its solitudes, dependent upon others, far from friends and kindred, engaged in the humble occupation of a shepherd. In affliction, sorrow, and distress, is ever the place in which to learn humility. Here, no doubt, God taught Moses those lessons which were to fit him not only to lead out and direct his people, to bear with patience all the murmurings, rebellions, and cruel reproaches, but to come in closer relationship to the God

of Heaven than has ever been permitted to other mortals; to talk with the Ruler of the universe as friend talks with friend. Here, then, we see the relation humility bears to honor: It goes before, and prepares us to rightly appreciate and use the honors God bestows, because we see and have a true sense of our relation to him as poor, dependent beings, fallen and sinful, unworthy of the least of his mercies. Here we see why Moses was permitted to come nearer to God than others, because he was more humble.

The case of David, the sweet singer of Israel, is another illustrious example. Called from the sheepfold to lead the people of God; from being a humble shepherd boy, to be one of the mightiest potentates of earth; exalted above all of his older brothers, and all his associates; growing up in experience, and wisdom, and power, in spite of all the persecutions and snares of Saul, the reigning monarch, who followed him that he might take his life, and rid himself of a hated rival; finally stepping into Saul's vacant throne, made vacant by pride and stubbornness; monarch of one of the most powerful kingdoms of ancient times. And above all these earthly honors, the blessing of God, the exalted privilege of speaking by inspiration of the Holy Spirit, writing those Psalms which have been the delight of millions of the people of God in ages succeeding. What was the cause of all this honor? Why was it bestowed upon this poor shepherd boy? Because he was little in his own estimation at first. Afterward, when he became proud and haughty, God brought judgments upon him and punished him.

The case of Daniel is another very interesting one. No one can read the book of Daniel without being certain that Daniel was a very humble man. How careful he was, before informing Nebuchadnezzar of the wonderful dream of the great image, to tell him he knew nothing of it because of any wisdom that he possessed above any living. Dan. ii, 30. He would not even remain silent and let the king draw his own conclusions, for fear he would give the glory to Daniel rather than to God. What an example to us! Who can read his wonderful prayer recorded in Dan. ix, 3-19, without being astonished that the man who was so "greatly beloved" could make such confessions? The prophet seems to place himself upon the very level of the Jews in all respects. "We have sinned." "To us belong confusion of faces;" and "because for our sins," these heavy chastisements have come upon us. He was terribly in earnest over the matter. He sought the Lord with "fasting, and sackcloth, and ashes," and this earnest, humble prayer moved the arm of Jehovah. And "whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation." The angel informed him he had come to give him skill and understanding. He talked with him familiarly as friend to friend; and he told him further, "Thou art greatly beloved." Surely, then, God was not displeased with Daniel for making such a humble confession; therefore none of us need fear of confessing ourselves very unworthy. If the holy prophet of God could make such a confession and it be acceptable, surely we who are so cold, so backward, so worldly, so far from God, need not fear in confessing ourselves poor, sinful beings, having long ago forfeited all claims on our part to anything more than mercy. We see very plainly, then, that the prophet Daniel, who stood so high in the estimation of Him who judgeth righteously, was a most illustrious example of humility; and surely none of whom record is made in the word of God, enjoyed more of his favor.

The case of the apostle Paul is another eminent example of the grace we are speaking of. He says in his farewell discourse to the elders of the church of Ephesus, Acts xx, 18, 19, "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with *all humility*," &c. Surely then, if he served the Lord with *all humility*, he was a very illustrious example of this grace. His life and ministry teach the same thing more emphatically than words can. Nothing but fully realizing his true relation to God as one of his creatures, under the greatest obligation to him for every blessing, every talent, and every mental endowment;

and that God required of him the use of these in his service, whether pleasant or painful, whether his path was strewn with flowers or filled with thorns, whether meeting the applause of men, or all the persecution they could inflict upon him. This was nothing to him; his business was to render to God the use of those talents committed to his care.

This high sense of duty, this perfect self-abnegation on the part of the great apostle to the Gentiles, shows more plainly than words can, that the grace of humility was fully understood, and highly appreciated by him. These instances abundantly prove the proposition that in all the eminent examples of piety and holiness brought to view in the Bible, humility was a conspicuous grace in their characters; in fact I believe there is not a single exception.

As a last example we will come to our blessed Saviour, who was to be our example and pattern in all things. He came from the realms of glory. He was with the Father before the worlds were created, and he was the agent by which that work was accomplished. With him the self-existent God consulted before he made man, when he said, "Let us make man in our image." He was exalted high above all the angelic host. This glory far transcends anything that the imagination of man can conceive. What should we expect would be his attitude toward a weak and fallen race of rebels, who had forfeited all their rights by their sinful and abominable conduct. Were such a being as this to appear among them, judging according to the manner of men, we should expect him to assume a lordly air, and give all to understand, who came near him, that he was highly exalted above them, and must be approached with the greatest deference. This is the course of conduct which many of the great of this world follow, and is generally imitated by those of lower station, in all the varying scale below. But oh! how different from our blessed Lord. Of him we read, Phil. ii, 7, 8, "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being formed in fashion as a man, he *humbled* himself, and became obedient unto death, even the death of the cross;" the most degrading death of that age. And not only this, but we ever see him easily approached. He said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." Oh! what condescension! What a tender, childlike spirit! He was found mostly in company with the poor and lowly of earth, and was most in union with such, from the fact that they possessed more nearly the same spirit. Not with those who were degraded and vile from sin; not with those who were pursuing a low, vicious course, filthy and slovenly in their habits, and destroying their reason by a destructive course of life. These were not the spirits our Saviour loved to associate with; but those who were poor in this world's goods; low in station, but trying to come up to the exalted standard of God's word.

Our Saviour says of himself, Matt. xi, 28, 29, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and *lowly* of heart, and ye shall find rest to your souls." Yes, this is the attitude our blessed Saviour occupies toward us; he is *lowly* of heart. He does not feel above the poorest and weakest of earth. What a gracious invitation, coming from such a source! And this important lesson we are to learn of him who was with the Father before the world was created. What amazing condescension! And the important statement is made, that this course will bring rest to the weary soul; and the truth is, it is the *only* course that will bring rest. This shows the mighty importance of humility. This is the key that opens the whole subject of our Saviour's ministry upon earth. With his infinite wisdom, with his perfect knowledge of man's nature and wants, and of his relation to God, his creator; of his lost and fallen condition; of his blindness in consequence of sin; and of his mistaken notions in regard to true happiness; thinking it comes of exalting the creature, instead of the Creator; when it really comes of exalting God above all, and bringing self down to its true position. The Messiah, having a true view of all these things, comes to earth to set before fallen man the lesson of humility, of lowliness

of mind, as the true road to rest, or happiness. There are but few, comparatively, who realize the beauty and truth of this idea, with anything like its proper force. This is evident when we see how many are so intent upon building up self; making it appear that they are possessed of ability, and designing to occupy an exalted station, and have the applause of their fellow men. If they succeed according to their full desire, it will not bring rest. All history proves this. The so called great of earth are not the happy. Many of them die confessing they never knew more than a few hours of happiness; their lives were continually wretched. No; seeking and obtaining personal advancement will never bring true happiness, for it is proceeding upon a wrong principle. What, then, shall we say of those who seek, but do not obtain? They are still more wretched. Added to that lack which those feel that we have just mentioned, they have disappointments, envy at the success of rivals, jealousies, wounded pride, and all the evil train growing out of the unsubdued passions of the natural heart.

We see then, if we would find true rest in this world, we must learn of Jesus the lowliness of mind which he was pleased to manifest. But when we fully realize that the character we form in our day of probation, is to determine our condition hereafter; that it is necessary to learn true meekness and lowliness of mind here, to see and understand our true relation to God, as poor, weak, unworthy, dependent beings upon his bounty, in order to be admitted to a state of future life and bliss; then we see the importance of this subject; and also why Christ was willing to take this position among the children of men, to set them such an example; and if he was willing to set such an example, how important it is for us to follow it. We learn from the apostle Paul, in Phil. ii, 5, and onward, in regard to this spirit, that we are to manifest the same spirit our Saviour manifested; that this same spirit must be in us, that was in our Saviour, "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant," &c. In verses 9-11, we learn how God regarded this act of his Son. "Wherefore, God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow; of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Thus we see how God regards the conduct of his beloved Son, and what he regards as our duty.

(To be concluded next week.)

WORDS.

"A MAN hath joy by the answer of his mouth." Prov. xv, 23. The right word in the right place, how good it is! "A word fitly spoken is like apples of gold in pictures of silver." Prov. xxv, 11. He came to the door and knocked. I stepped to it in answer to his summons. "I would like to show you some samples of"—"Could you call some other day? we keep this as the Sabbath," I said. As he turned away, I thought, Now any Sunday-keeper could say the same of Sunday with as much truth. And I said to myself, I ought to have said, This is the Sabbath. O Lord, let the words of my mouth and the meditations of my heart be acceptable in thy sight." Amen.

H. C. MILLER.

TEMPERANCE AND LONGEVITY.

EPHRAIM PRATT, who lived in the town of Shutesbury, Mass., many years, and died there in 1804, was a remarkable man. He lived to be over 116 years of age. He married at the age of 21, and could count 1500 descendants. He was a very temperate man, so much so that for 40 years he took no animal food. He was a farmer, and his health was so uniformly good that he was able to mow a good swath 101 years in succession. He was born at Sudbury, in 1687.—*N. E. Gazetteer.*

SECOND childhood rarely attacks a man, however aged, whose mind has been vigorously and habitually kept in activity during his life.

WILLIAM MILLER.

ALL Seventh-day Adventists are interested in the life, faith, and labors of Wm. Miller. Of these, those who have recently embraced the truth must have the deepest interest. And it may be necessary for them to know much of this good man and his labors, that they may be prepared to meet the general odium that is cast upon his name and work. We have decided to give shorter chapters upon Life Incidents, and make room for a small slice of interesting facts selected from the Memoir of William Miller, by Sylvester Bliss.

The following, relative to his Christian experience and study of the sacred Scriptures, is from pp. 64-70 of that work. JAMES WHITE.

HIS CONVERSION AND STUDY OF THE SCRIPTURES.

In 1812, Elisha Miller, an uncle of the subject of this memoir, was settled over the church in Low Hampton, N. Y., and a small meeting-house was afterward erected. On Mr. Miller's removal to Low Hampton, he became a constant attendant, except in the absence of the preacher, at that place of worship, and contributed liberally to its support. His relation to the pastor, and the proximity of his house, caused it to become the head-quarters of the denomination, on extra, as well as on ordinary occasions. There the preachers from a distance found food and shelter; and, though fond of bantering them on their faith, and making their opinions a subject of mirth with his infidel friends, they always found a home beneath his roof.

In the absence of the pastor, public worship was conducted by the deacons, who, as a substitute for the sermon, read a printed discourse, usually from "Proud-foot's Practical Sermons." Mr. Miller's mother noticed that, on such occasions, he was not in his seat, and she remonstrated with him. He excused his absence on the ground that he was not edified by the manner in which the deacons read; and intimated that if he could do the reading, he should always be present. This being suggested to those grave officials, they were pleased with the idea; and, after that, they selected the sermon as before, but Mr. Miller did the reading, although still entertaining deistical sentiments.

The time had now come when God, by his providence and grace, was about to interpose to enlist the patriotic soldier in another kind of warfare; when to his mind, so fond of those departments of truth which appealed only to reason and sense, was to be opened a more inspiring field; when the persevering and delighted student of history was to see and appreciate the connection between the most stirring scenes and mightiest revolutions in this world's affairs and God's great plan of redemption, to which all the events of time are made subordinate.

Detecting himself in an irreverent use of the name of God, as before related, he was convicted of its sinfulness, and retired to his beautiful grove, and there, in meditation on the works of nature and Providence, he endeavored to penetrate the mystery of the connection between the present and a future state of existence.

As a farmer, he had more leisure for reading; and he was at an age when the future of man's existence will demand a portion of his thoughts. He found that his former views gave him no assurance of happiness beyond the present life. Beyond the grave all was dark and gloomy. To use his own words; "Annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. *Eternity!—what was it? And death!—why was it?* The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking, but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained, but knew not of whom. I knew that there was a wrong, but knew not how or where to find the right. I mourned, but without hope."

He continued in this state of mind for some months, feeling that eternal consequences might hang on the nature and object of his belief.

The anniversary of the battle of Plattsburg—September 11—was celebrated in all that region, for some years, with much enthusiasm. In 1816, arrangements had been made for its observance, by a ball, at Fairhaven. The stirring scenes of the late campaign being thus recalled, Captain Miller entered into the preparations for the expected festivities with all the ardor of the soldier. In the midst of these, it was announced that Dr. B. would preach on the evening previous to the ball. In the general gathering to that meeting, Captain Miller and his help attended, more from curiosity than from other actuating cause.

They left Captain Miller's house in high glee. The discourse was from Zech. ii, 4. "Run! speak to this young man!" It was a word in season. On their return, Mrs. M. who had remained at home, observed a wonderful change in their deportment. Their glee was gone, and all were deeply thoughtful, and not disposed to converse, in reply to her questions respecting the meeting, the ball, &c. They were entirely incapacitated for any part in the festive arrangements. Other managers of the ball were equally unfitted for it; and the result was that it was indefinitely postponed. The seriousness extended from family to family, and in several neighborhoods in that vicinity, meetings for prayer and praise, took the place of mirth and the dance.

On the Lord's day following, it devolved on Captain Miller, as usual in the minister's absence, to read a discourse of the deacons' selection. They had chosen one on the "Importance of Parental Duties." Soon after commencing, he was overpowered by the inward struggle of emotion, with which the entire congregation deeply sympathized, and took his seat. His deistical principles seemed an almost insurmountable difficulty with him. Soon after, "Suddenly," he says, "the character of the Saviour was vividly impressed upon my mind. It seemed that there might be a being so good and compassionate as to himself alone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a being must be; and imagined that I could cast myself into the arms of, and trust in the mercy of, such an one. But the question arose, How can it be proved that such a being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state. I felt that to believe in such a Saviour, without evidence, would be visionary in the extreme. I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marveled that I could have ever rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God."

Mr. Miller immediately erected the family altar; publicly professed his faith in that religion which had been food for his mirth, by connecting himself with the little church that he had despised; opened his house for meetings of prayer; and became an ornament and pillar in the church, and an aid to both pastor and people. The die was cast, and he had taken his stand for life as a soldier of the cross, as all who knew him felt assured; and henceforth the badge of discipleship, in the church or world, in his family or closet, indicated whose he was, and whom he served.

His pious relations had witnessed with pain his former irreligious opinions: how great were their rejoicings now! The church, favored with his liberal-

ity, and edified by his reading, but pained by his attacks on their faith, could now rejoice with the rejoicing. His infidel friends regarded his departure from them as the loss of a standard-bearer. And the new convert felt that henceforth, wherever he was, he must deport himself as a Christian, and perform his whole duty. His subsequent history must show how well this was done.

To the church, his devotion of himself to his Master's service was as welcome as his labors were efficient. The opposite party, especially the more gifted of them, regarded him as a powerful, and, therefore a desirable antagonist. He knew the strength of both parties. That of the former he had often tested, when, in his attacks, though they might have been silenced, he had felt that he had a bad cause; and the weakness of the latter had been forcibly impressed on him in his fruitless efforts to assure himself that they were right. He knew all their weak points, and where their weapons could be turned against them. They were not disposed to yield the ground without a struggle, and began their attack on him by using the weapons and assailing the points which characterized his own former attacks on Christianity; and to this fact, under God, is probably owing his subsequent world-wide notoriety.

He had taunted his friends with entertaining "a blind faith" in the Bible, containing, as it did, many things which they confessed their inability to explain. He had enjoyed putting perplexing questions to clergymen and others,—triumphing in their unsatisfactory replies. These questions had not been forgotten; and his Christian friends, also turned his former taunts upon himself.

Soon after his renunciation of Deism, in conversing with a friend respecting the hope of a glorious eternity through the merits and intercessions of Christ, he was asked how he knew there was such a Saviour. He replied, "It is revealed in the Bible."—"How do you know the Bible is true?" was the response, with a reiteration of his former arguments on the contradictions and mysticisms in which he had claimed it was shrouded.

Mr. Miller felt such taunts in their full force. He was at first perplexed; but, on reflection, he considered that if the Bible is a revelation of God, it must be consistent with itself; all its parts must harmonize, must have been given for man's instruction, and, consequently, must be adapted to his understanding. He therefore said, "Give me time, and I will harmonize all those apparent contradictions to my own satisfaction, or I will be a Deist still."

He then devoted himself to a prayerful reading of the word. He laid aside all commentaries, and used the marginal references and his Concordance as his only helps. He saw that he must distinguish between the Bible and all the peculiar partisan interpretations of it. The Bible was older than them all, must be above them all; and he placed it there. He saw that it must correct all interpretations; and in correcting them, its own pure light would shine without the mists which traditional belief had involved it in. He resolved to lay aside all preconceived opinions, and to receive, with child-like simplicity, the natural and obvious meaning of the Scripture. He pursued the study of the Bible with the most intense interest,—whole nights, as well as days, being devoted to that object. At times delighted with truth, which shone forth from the sacred volume, making clear to his understanding the great plan of God for the redemption of fallen man; and at times puzzled and almost distracted by seemingly inexplicable or contradictory passages, he persevered, until the application of his great principle of interpretation was triumphant. He became puzzled only to be delighted, and delighted only to persevere the more in penetrating its beauties and mysteries.

His manner of studying the Bible is thus described by himself:

"I determined to lay aside all my prepossessions, to thoroughly compare Scripture with Scripture, and to pursue its study in a regular methodical manner. I commenced with Genesis, and read verse by verse, proceeding no faster than the meaning of the several passages should be so unfolded as to leave me free from embarrassment respecting any mysticisms or contradictions. Whenever I found anything obscure, my practice was to compare it with all collateral passages; and, by the help of Cruden, I examined all the texts of Scripture in which were found any of the prominent words contained in any obscure portion. Then, by letting every word have its proper bearing on the subject of the text, if my view of it harmonized with every collateral passage in the Bible, it ceased to be a difficulty. In this way I pursued the study of the Bible, in my first perusal of it, for about two years, and was fully satisfied that it is its own interpreter. I found that by a comparison of Scripture with history, all the prophecies, as far as they have been

fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, &c., of the Bible, were either explained in their immediate connection, or the terms in which they were expressed were defined in other portions of the word; and when thus explained, are to be literally understood in accordance with such explanation. I was thus satisfied that the Bible is a system of revealed truths, so clearly and simply given, that the wayfaring man, though a fool, need not err therein."

CONVERSATIONS ON IMPORTANT SUBJECTS. NO. 6.

BY ELD. D. M. CANRIGHT.

Minister. Now brethren, we are prepared to go on with our investigation. The eating of meat I believe was the subject under discussion.

Bro. A. Well, I don't think for my part that I could labor as hard as I do, without such hearty victuals as pork, beef, &c.

Min. But my dear brother, you are greatly mistaken about meat being such hearty food. Graham flour, peas, beans, and such like, are much more hearty than meat.

Bro. B. Pshaw! you can't make me believe that.

Min. I think I can, if you will believe facts. The object in eating food is to supply the waste which takes place in the system by nature and by work; also to build up the system, is it not?

Bro. A. Certainly. And when it does this we feel stronger for eating. That is the reason why I think meat is so hearty, because I feel strong after eating it.

Min. But does not a man feel strong also after drinking liquor?

Bro. A. Why—yes, I believe he does.

Min. Do you therefore believe that liquor is hearty food, and builds up the system?

Bro. A. Well no, not exactly. I believe that it is only a stimulant, and it only makes him feel better for the time being, without actually building up his system any.

Min. Very well, then it will not do to go by your rule only, that is to eat everything that makes us feel stronger for the time being. May not meat have the same effect, in a great degree, that liquor does? Is it not more a stimulant than a nutriment?

Bro. A. I don't think that it does. I know meat does me good.

Bro. B. You ministers, who do not labor hard, can live on lighter food, but we farmers must have hearty victuals. It looks to me, that pork was designed for farmers and working men.

Min. But Bro. B., the Jews were farmers, and God did not allow them to eat pork. I have a few facts here which I wish to read to you, from Dr. Cole's Philosophy of Health. It is a table showing the amount of nutriment contained in vegetable and animal food. He says that 100 parts of wheat contain 85 parts of nutriment. That in a hundred pounds there would be 15 pounds of waste matter, where there would be 85 pounds which would go to nourish and strengthen and build up the system. I will read the table clear through. Barley 83, oats 79, oat meal 93, rice 90, peas 93, beans 93, potatoes 25. Animal food, beef, about 25, veal 25, mutton 25, lamb 25, chicken 22, codfish 20, oysters 13, white of eggs 20, yolk of eggs 46.

Now let us examine the table. Here is a pound of wheat and there is a pound of meat. The pound of wheat contains 85 parts of nutriment, and the meat only 25 parts, which is less than one third as much nourishment as the wheat. Peas contain nearly four times as much as the same amount of pork. Hence, if one man eats a pound of meat, and the other a pound of flour, the latter will derive more than three times as much benefit from his meal as the other does from his. Now which is the most hearty food of the two?

Bro. A. Well, it would seem according to that, that a grain or vegetable diet would be the most hearty.

Bro. D. Now I think that I can convince you, Bro. A., that a vegetable diet is the most hearty food. You, living largely on meat, find that you must have your three meals a day regularly.

Bro. A. Oh! yes, I never can come to the two-meal system, I can hardly get along on three a day. I think that four would be better. If I should eat only two meals a day, I know that I should be so faint that I could not stand it.

Bro. D. Now I am a farmer as well as you, and do I not work as hard as you?

Bro. A. Oh! yes, I guess you do.

Bro. D. Very well. Now you know that I have eaten only two meals a day for a year and a half past. I do not feel faint and languid as you say you do. The reason is very obvious to my mind. I live on graham flour, corn meal, beans, fruit, &c. When I eat a meal of this, my system receives real strength and nourishment from it. This strength thus received, lasts me for several hours; hence I can easily do with two meals a day. But the meat which you eat, acts more as a stimulant than as a nutriment. It acts upon your nerves, and makes you feel stronger than

you really are, for a short time, and then it is all gone; and you feel faint and weak, and need something more to eat. Are not these facts?

Bro. A. Well it does look some so, and I don't know but that you are about half right.

Min. Yes, this alone is sufficient, and is enough to show that meat is not such hearty food as has been supposed, nor so hearty as the grain and vegetable diet.

Bro. B. But we poor folks cannot afford to adopt the health reform. To carry out the health reform, we should have plenty of fruit, berries and sauce, the best of graham flour, &c. This costs a good deal.

Min. Can not afford it! Why my dear brother, you are just the one that cannot afford to do without it. Let us look at the figures a moment. We have just seen that one pound of wheat contains more than three times as much as one pound of meat. One pound of salt pork will cost twenty-one cents. This pound will contain twenty-five parts nutriment. Now for twenty-one cents, you can obtain three pounds of flour, which contains two hundred and fifty-five parts nutriment, which is ten times as much nutriment as you will get in your pork, for the same money. What do you think of that, Bro. B.?

Bro. B. I declare, I had not supposed that was so. I guess I must think of that a little more.

Min. But why should we eat meat any way? It contains nothing that the system can use but what may be found in grains and vegetables. For instance, you take the small pig that weighs ten pounds, you shut him up and feed him on milk, meal, corn and such like, and after feeding him thus for several months, he at length weighs several hundred pounds. You now kill him and put his flesh on the table and eat it. What is that flesh made of? of course it is made of the meal and corn which he has eaten, which you now have to take second-hand, after going through what seems to me, not a very cleansing process, namely the dirt and filth of a pig sty, and swine's flesh for a filter. Now why not take it first-hand, clean and pure, just as the Lord made it. It certainly would have all the properties of nutrition that it now has. I can see no reason in first letting the hog eat our food for us.

Bro. D. But there is another good reason why we should not eat flesh, and that is, we partake of the nature of the food we eat. Hence if we live on the flesh of low, gross animals, such as the swine, we partake more or less of their nature, which is not very elevating to humanity.

Min. Yes, this is shown to be a fact by observing the natives who live on different kinds of food. The Indians, who live principally on wild meat, are savage and bloodthirsty. While those nations who subsist chiefly on vegetables, are remarkable for their mildness and humanity. The Esquimaux, who lives largely on fat, are a low, groveling race of people: so we might mention other circumstances. But one of the strongest reasons why we should not eat animal food now, is that the system takes on a greater or less amount of the disease which may be in the flesh which is eaten. We all know that it is dangerous to life to eat the flesh of any animal which has died from disease. Persons have lost their lives by so doing. Now all animals are more or less diseased, and it is hard to find a perfectly healthy creature. Animals are growing more and more diseased. Scrofula, tumors, liver complaint, consumption, and numerous other diseases are as common among animals as men.

Bro. A. But we need not eat the animals thus diseased. We can be careful to eat those only which are healthy.

Min. But you cannot always tell. A creature may look perfectly healthy, and yet have some foul disease about it. This is true of meat that is all diseased and brought into market. The parts which are directly diseased are cut off and thrown away. The meat may look fair and good, yet that disease is all through it more or less. Those who buy meat in public market, do not know what they are eating. They run a great risk. Facts show that thousands die yearly from this cause. Who has not seen gargety cows sold for beef? oxen with a wolf on the jaw? hogs nearly dead with scrofula? and all such diseases.

Bro. B. Yes, I have seen that, and I think that it is a perfect shame that men will do so.

Bro. A. So have I. I would not eat their flesh for anything. I am very particular what I eat.

Bro. D. But if you go to a public house, or to the house of a friend, and meat is set before you, how do you know what that meat is, or where it came from? It may come from just such a class of creatures as this.

Bro. A. Well I don't know as I could tell in that case. The safest way I believe is not to eat it.

Min. Do you then blame us who do not eat meat, who have to travel around all the time, and do not know where the meat comes from that is set before us?

Bro. B. Oh! no. I should be afraid to eat it myself.

Min. Then you must allow that we take a consistent course in this respect.

Bro. A. But you promised to tell us why the health reform was so important down here just before the coming of the Lord.

Min. Very well, we will now consider that point. In Rev. xiv, 6-16, there are three messages brought to view, which we understand to be given just before the coming of Christ, to prepare the world for that event. The first message announces the fact that the hour of his judgment is come. The second declares that Babylon has fallen, which we understand to mean the fallen state of professors of religion in the land. The third one warns us not to worship the beast nor his image, and says that all who do, shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation. This is the last message, as we believe. Hence the wrath threatened will be the last judgment. God will ever bring upon the world.

Bro. A. Oh! certainly, we believe that. The first verse of the fifteenth chapter tells us what that wrath is. "And I saw another wonder in heaven, great and marvelous, seven angels having the seven last plagues, for in them is filled up the wrath of God." This is the same as the unmixed wrath of God, mentioned in the third message. But what are the seven last plagues?

Min. They are minutely described in chapter xvi. In verse 1 of this chapter we plainly see that the seven last plagues are poured out upon the very class mentioned in the third angel's message, namely, those who worship the beast and have his mark. But what is the nature of these plagues? A plague signifies a pestilential disease that sweeps over countries, such as the cholera and small pox, fevers, &c. The first plague is a noisome and grievous sore which falls upon men. This shows that it is an evil disease which will pass over the earth and destroy men. Now the saints are to be here on the earth while these plagues are being poured out, as may be seen by verse 15. Now these diseases and plagues will sweep off and destroy the wicked, and they will not destroy the people of God. Now is it not reasonable that God's people should make some preparation to be ready to stand when these diseases come?

Bro. B. Well I had not thought of that point before, but how shall we get ready?

Min. That is what I want to show you. We believe that that is the design of the health reform. To illustrate: suppose that the small pox comes into this village. Who are those that it will attack first, and who will suffer the hardest from it? Those who have eaten most largely of flesh meats, rich food, spices, &c. While those who have lived upon the plain vegetable diet, will be the last ones to take it, and will suffer the least from it. Again, if a man is exposed to it, what is the proper course to take, that he may have it lightly? Experience shows that he should immediately lay aside the use of all greasy and fatty substances; also, salt, spices, rich food and such like, and that he should adopt a simple, plain diet, perhaps eating nothing but graham bread and cold water. By taking this course he may have it very lightly.

Bro. B. But why is this so?

Bro. D. Because there is little or nothing in his system for disease to feed upon. Thus he has it lightly.

Min. That is the way I understand it, too. So we believe it will be when the seven last plagues come. The people of God will be prepared for them, their systems will be cleansed from all impurity, so that they will not readily take on disease. But the wicked will be eating and drinking, and feasting upon all unwholesome articles of food, which will prepare them to be swept off by the plagues like diseased sheep. Talk to them about these things which will come upon the world, and about the health reform, and they will make light of it. It looks foolish to them. But the people of God know what is coming, and it is but reasonable that they should prepare for it.

Sr. C. Do you think then that we can save ourselves from these plagues by adopting the health reform?

Min. No. Noah could not have saved himself by preparing the ark. It was a miracle that he was saved after that; but he could not have been saved without having done his part of the work. So with us. We must do all we can to prepare for the time of trouble, and then God will send us help and save us. If we neglect to do this, God will not help us, and we shall perish.

Sr. C. But when we see the plagues coming, shall we not have time enough to change our diet then?

Min. I fear not; for we find that it takes several months to make the change that the health reform requires. There will be no time then for this. Hence those who put it off and neglect it now, will find that it is too late to do it then. The antediluvians could not build an ark after it began to rain.

Bro. D. The health reform is good even now; but I too understand that the great object of this reform is to prepare us for the time of trouble.

Bro. A. I had not viewed it thus before.

Min. Well that is the way that I understand it. But we have talked long enough for this time, so we will have an intermission.

No man ever sins at half-price.

LIFE INCIDENTS.

BY ELDER JAMES WHITE.

CHAPTER SIX.

Second Advent Conference at Poland, Me.—The Conduct of a Fanatic.—He is Reproved and Humbled.—Satan Works when the Work of the Lord Prospers.—The appearance of Fanaticism evidence that the Advent Faith is from Heaven.

In the month of June, 1844, a second-advent Conference was held at Poland, Me., which Eld. White attended in company with Eld. Pearson. He had traveled extensively in the heat and dust of summer, until his plain clothing was much soiled and worn. And not enjoying his usual freedom of spirits, he chose to remain silent and give others the time. He, however, enjoyed the preaching, and the social seasons of this excellent Conference, and at its close felt his usual spiritual strength and freedom.

There was, at this Conference, an Eld. H., from Eastern Maine, who had much to say in his peculiar, noisy style. He professed to be a man of great faith, wonderfully filled with the Holy Spirit. If noise, harsh expressions, rough language generally, and frequent empty shouts of, "Glory, hallelujah," constitute the sum total of the fruits of the Spirit, then this Eld. H. was a very good man. But if love, peace, long-suffering, gentleness, goodness, meekness and temperance, are among the fruits of the Spirit, this poor man was sadly deficient. In fact, these precious fruits were not exhibited in him. He enjoyed a shout with those who would join with him, and ever appeared to feel strong and sure of Heaven. Self appeared in this man, and not Christ. He had much to say of humility; but his was evidently on the outside. His style of worship, and pretended humility, are well described by the apostle as "voluntary humility, and will worship." At times he was so very humble (?) that he chose not to seat himself at the table with others to take food; but, forgetting the words of the apostle, "Let all things be done decently and in order," he would take food from the table, and go behind the door and eat it, attracting attention to his wonderful humility by shouts. But if corrected for his faults, however noisy, the demon in him was aroused at once. This man had no words of tenderness and comfort for the weak and fainting. So far from this, he even boasted of running over, as he expressed it, this one and the other. He spoke and acted as if he regarded himself as being on exhibition, at that meeting, as a wonderful specimen of faith and goodness. His career since that time, in following the spirit that seemed to possess him at that Conference, has proved that the man was laboring under the sad mistake of supposing himself led by the Spirit of God, while being controlled by Satan.

The reader may be disappointed at the introduction of this unpleasant matter, choosing to read only of those incidents with which are connected the victories of the work and honor of God. But it may be for the safety and sure advancement of young disciples, and those of little experience in the conflicts of the Christian life, to learn of the trials of the way, and of the wiles of the Devil, as to know only of the power and love of God, and the triumphant victories of his truth and people. The various attacks of Satan in order to mislead and finally destroy even honest men and women, may, with propriety, in consequence of their numbers, bear the name of legion. And the duty of all, as taught by our Lord, is, Watch and pray, lest ye enter into temptation.

But he who is filled with pride in spiritual things, and is unteachable—thinks himself especially led by the Spirit, and understands all about the work of the Lord, who regards himself an eminent Christian, yet is easily tempted, and becomes jealous of being slighted, and even ugly, if he does not receive a large share of attention—is a tool for the Devil, and an exceedingly dangerous man. He is a medium in the hands of Satan through which to affect and mislead the precious flock of Christ. Let all beware lest they, in some way, be brought more or less under the influence of such, and, in consequence, weave into their experience uncomely stripes of vain religion.

Such things ever have existed, and ever will exist,

during the entire period of Satan's efforts to wrest precious souls from the hands of Jesus Christ. "For there must be also heresies among you," says Paul, "that they which are approved may be made manifest among you." These, in the Lord's providence, constitute a portion of the fuel to heat the furnace of affliction in which the true Christian loses his dross, and is refined, so as to reflect in his life the meekness and purity of the loving Lamb of God. Therefore let not the beloved of the Lord think it strange concerning the fiery trial which is to try them, as though some strange thing had happened unto them. But rejoice, inasmuch as they are partakers of Christ's sufferings, that when his glory shall be revealed, they may be glad with exceeding joy. 1 Pet. iv, 12, 13.

The reader will please return to Poland Conference, to the case of Eld. H. One morning, about forty brethren and sisters bowed at the family altar, at the house of Bro Jordon, while Eld. H. led in prayer. A portion of that strange prayer was in substance as follows:

"O Lord, have mercy on Bro. White. He is proud, and will be damned unless he gets rid of his pride. Have mercy upon him, O Lord, and save him from pride. O Lord, have mercy, and wean him from the pride of life. Break him down, Lord, and make him humble. Have mercy upon him. Have mercy."

He went on telling the Lord a long story about Eld. White, who was present, informing him of his pride, and how sure he was of destruction unless he should speedily repent, and closed up with vehement cries of "Have mercy! Have mercy! Mercy! Mercy!" This was his way of treating those who did not seem to receive him with feelings of great reverence for his special humility, and extra holiness. His object in this was to cast fear upon those around him, and thus bring them directly under his influence, that they might show him all that respect which his especial endowments demanded.

But he did not succeed in the case of Eld. White. After the company had arisen to their seats, and had for awhile painfully pondered in silence what these things could mean, he drew his chair beside Eld. H., and in a kind manner said to him,

"Bro. H., I fear you have told the Lord a wrong story. You say I am proud. This I think is not true. But why tell this to the Lord? He knows more about me than you do. He does not need to be instructed in my case. This was not your object. But you wished to represent me before these brethren and sisters as proud, and have chosen to do so through the medium of prayer to God. Now, sir, if I am proud, so much so that you are able to give the Lord information on the subject, you can certainly tell me, before these present, in what I am proud. Is it in my general appearance, or my manner of speaking, praying, or singing?"

"No, Bro. White, it is not in those things."

"Well, is it manifested by these worn and soiled clothes? Please look me over. Is it in my patched boots? my rusty coat? this nearly worn-out vest? these soiled pants? or—that old hat I wear?"

"No, I do not see pride in any of these things you mention. But, Bro. White, when I saw that starched collar on you, God only knows how I felt."

And here the man wept as though his heart would break. This was for effect. It was his usual resort when he had points to carry in a difficult case. In an extremity, tears are not unfrequently woman's closing and most powerful argument. In her, if her cause be just, they are excusable, and even appropriate and beautiful. But to see a coarse, hard-hearted man, possessing in his very nature but little more tenderness than a crocodile, and nearly as destitute of moral and religious training as a hyena, shedding hypocritical tears for effect, is enough to stir the mirthfulness of the gravest saint.

"But let me explain to you, Bro. H., about this starched collar. I may be able to help you. When I came to this Conference, Sr. Rounds offered to do my washing, and as I had no clean change, she kindly lent me her husband's shirt, which, unfortunately, has a starched collar. Mine have only a narrow binding round the neck. I wear no collars only in cases of necessity like the present. It is this, sir, that has given

rise to all your ado this morning. I usually wear a black, alpaca bosom, but am not the owner of a single collar. You have certainly told the Lord a wrong story about me, under circumstances the most inexcusable. And I think your first and most important work is to settle this matter with him."

Eld. H. dropped upon his knees, and said, in substance,

"O Lord, I have prayed for Bro. White, and he is displeased with me for it. Have mercy upon him! Have mercy! Mercy! Mercy!"

And seeing that none joined with him, not even so much as to kneel, he felt that his effort was proving a failure, and in a subdued tone came to Eld. White and said,

"Why did you not kneel with me? O Bro. White, I have felt for you, prayed for you, and have wept over you, and I hope you will not be offended."

Certainly I am not offended. There is nothing in all this to offend a Christian. I pity you. You are suffering from unsanctified feelings arising from an unfortunate application of false ideas. Your prayers are no more to me than the howling of the winds. And when you, under such circumstances, plead your tears, feelings of shame and inexpressible disgust, and pity for you, come over me. I advise you to carry this matter no further. And I hope you will learn a good lesson from the folly you have manifested this morning."

By this time Eld. White was fully aroused, and seemed to lose sight of that gloom and despondency under which he had been suffering for several days. He enjoyed the closing portion of the Poland Conference exceedingly well, and from that time felt his usual freedom of spirits. This was his first experience in meeting and rebuking fanaticism, which served to prepare him to deal with it in its ever-varying forms in after time.

That fanaticism did arise about this time, and labor to attach itself to the Advent cause, he would not deny. He, however, by no means admits the truthfulness of the highly-colored reports of the bitter enemies of the cause. Not more than one in ten of the slanderous reports had the least semblance of truth in them. Men filled with prejudice, and with bitterness against the proclamation of the immediate second advent of Christ, mingled with fear that it might be true, were totally unfitted to fairly represent the faith, motives, and actions of believers.

And there are no good reasons why he who gives a faithful sketch of Advent history, should hesitate to admit all the facts relative to fanaticism which have arisen from the bigotry and blind zeal of such men as Eld. H. and those more designing and shrewd, who have borne the Advent name, and have professed the Advent faith. Is it not one of the plainest facts in sacred history, that when God has especially wrought for his people, Satan has ever improved the opportunity to make especial efforts? And, during the entire period of the controversy between Christ and his angels, and Satan and his angels, when the sons of God come to present themselves before the Lord, may they not expect that Satan will come also? Has not this ever been true in the history of the people of God? And does not the sad experience of the church of Jesus Christ since the time where sacred history leaves it, agree with that of patriarchs and prophets?

We read of Luther's perplexities, and of his anguish in consequence of the conduct of fanatics and the terrible influence the course of these men had on the great reformation, and count these things among the evidences that God was especially with Martin Luther. And there were the Wesleys, and a host of other good men, who have lifted at the great wheel of reform, and have blessed the world with the inspiring influence of their living faith. These men, who kept pace with the spirit of reform, have, in their turn, been annoyed at every step by Satan close at their heels, pushing unguarded souls, over-zealous and illy-balanced ones, into fanaticism. The experiences of these men are in harmony with that of holy men of old, and attest the fact that when and where God works for his people, just there is the time and place for Satan to practice

his impositions upon those he can get under his foul influence.

Did Satan stir up fanaticism in connection with the Advent movement? This is one of the proofs of the genuineness of the great movement. What! He suffer the world to be warned of their and his approaching doom, and he not be stirred in consequence of it? The church be aroused to action, and to readiness for the day of God, and sinners by thousands leaving his ranks and seeking a preparation to meet the King of kings, and he remain quiet? No. He knows his time is short, hence not only his wrath, but his wiles in all their forms. This is well illustrated by what is said to be a dream. A traveler saw Satan seated upon a post, in front of a house of worship, asleep. He aroused him, and addressed him as follows:

"How is it that you are so quietly sleeping? This I conclude is unusual for you, considering your reputation for activity in your kind of work. Is it not?" "Yes," was the reply, "but the people in this house of worship are asleep, and the minister is asleep, and I thought this a good time for me to take a nap."

Let the people be aroused to the living truths of the word of God, and to a life of faith and holiness—let them with gladness receive the news of the return and peaceful reign of the Just One—let them consecrate themselves and all they have to the Lord, and with one united voice swell the note "Behold he cometh"—and you will have good evidence that the powers of darkness are all astir. Satan will not sleep then. With vigilance will he manifest his wrath, and, calling to his aid all the fallen angels of his realm, his wiles will be imposed upon all connected with the people of God, who are not properly instructed and guarded.

But it should be distinctly understood that the proclamation of time is the message symbolized by the announcement of the first angel of Rev. xiv, 6, 7, and in the cry of "Behold the Bridegroom cometh, go ye out to meet him," given in great power, in the autumn of 1844, did not produce fanaticism. In those solemn movements, believers were sweetly united in the one blessed hope, and the one living faith. It was when they were left without definite time, during the summer of 1844, that extravagant views of holiness, and being led by the Spirit, prevailed, and brought in, to some extent, fanaticism, division and wild-fire, with their blighting results, among the happy expectants of the King of glory. But when the proclamation of definite time came in the autumn of 1844, fanaticism, ultra holiness, unhappy divisions, and their results, melted away before it like an early autumn frost before the rising sun.

AN AGE OF LIARS, OR A LYING AGE.

"DARE to be true; nothing can need a lie."

"Wherefore putting away lying, speak every man truth with his neighbor." Eph. iv, 25.

Cheating and lying, lying and cheating. It is cheating here, cheating there; it is lying here, lying there.

"A little theft, a small deceit,
Too often leads to more."

"He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."

Lies are of various kinds, of various degrees of aggravation. There are black lies and white lies, lies of vanity, pride, ambition, flattery, convenience, interest, fear, wantonness, cruelty; lies of first, second, and third rate malignity. There are also passive or practical lies—lies acted out. Point your finger in a wrong direction to an inquiring traveler—you give him the lie.

Again, some are habitual liars—lie at nearly every breath; like the common swearer—he swears, and knows it not.

"A righteous man hateth lying; but a wicked man is loathsome, and cometh to shame." Prov. xiii, 15.

"Lying is my trade," said an auctioneer; "I live by falsehood and deception, it is my meat and drink; when I speak a lie, I speak of my own."

"What! an auctioneer or a lawyer speak the truth? When, where, how? Truth is not taken into account. Lawyers and auctioneers are privileged characters: an honest lawyer or auctioneer these times, would starve

to death! Who expects truth from us, excepting now and then perchance? And if so be the truth does slip out occasionally or unintentionally, who knows it? who can tell whether it be the truth or a lie?"

Privileged, indeed! when and where has God given license to lawyers, auctioneers, merchants, or any man to lie, cheat, or steal? Lying is stealing, and stealing is lying. "By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood."

A little African girl, who lived in the missionary house in Africa, was requested by a woman to steal some article, and bring it secretly to her. The child replied, "What shall I say when God speaks to me about stealing? and when I burn what shall I do?"

"Theft will not be always hidden,
Though we fancy none can spy;
When we take a thing forbidden,
God beholds it with his eye."

The man who uses a short yard-stick, "false weights and measures," is a thief, a violator of the eighth commandment, and the Lord will not hold him guiltless.

"Ye shall not steal, neither deal falsely, neither lie one to another." Lev. xix, 11.

"And if thou sell aught unto thy neighbor, or buyest aught of thy neighbor's hand, ye shall not oppress one another." "Thou shalt not have in thy bag divers weights, a great and a small; but thou shalt have a just and perfect weight, and just measure shalt thou have." "A false balance is an abomination to the Lord; but a just weight is his delight." Prov. xi, 1.

"Do justice. 'Tis thy God's command,
The mandate of thy king;
Be prompt in rendering dues to all,
And let no fraud-spot, great or small,
Unto thy conscience cling."

A beloved minister, standing at our right hand, informs us that several coal-dealers, members of orthodox churches, unitedly combined to give a specified number of pounds less in every load of coal than the law demands. Let every one of these church-members take their pens forthwith, and write opposite each of their names, "THIEF!" Are they not thieves?

Again, is not every man a thief who adulterates any article of food, and sells it for genuine? Are there not those (not a few) who adulterate milk, sugar, tea, coffee, molasses, and other articles of domestic use, and sell them for genuine, perfect, unmixed? What is this but a species of theft, a violation of a positive precept? "THOU SHALT NOT STEAL."

Here is a man that sells an article of merchandise as sound and in good order, knowing, meanwhile, it is injured or defaced! Another influential member in an orthodox church, has had goods on his shelves two, three, four, or six years, which he sells to his customers as fresh goods newly purchased! Is not this merchant a liar, a thief?

"The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

Again, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."

The covetousness of these last days is most marked. As a result, men are becoming very dishonest, and trying all possible ways to line their pockets with filthy lucre. He who is the most successful in deceiving his fellow-beings, is thought to be the smartest man. The following illustrates the manner of doing business at the present day:

"A London professor lectured recently on adulterations of food. He handed round coffee, which was pronounced excellent, then told the audience that they had been regaled with a mixture of bullock's blood, chickory, sheep's liver, dried and old coffee grouts. He gave them capital porter too, made of spirits of wine, gum-arabic, and burnt sugar."

The ingenuity of the age is taxed to its utmost capacity, to invent ways and means to cheat the people without being detected till after the purchase of the spurious articles. All such should remember that they can have no place in the coming kingdom. None but honest men can be there. All money obtained by dishonesty will only help sink the receiver into eternal

perdition. The Scriptures inform us that no "covetous" man "shall inherit the kingdom of God."

We have become a nation of liars! Most people love to read and to hear lies, quite as well as others like to write and to utter them. Indeed, the one is a pretty fair gauge of the other. The market and the supply of lies are economically adjusted.

The public will have lies, and the man who must get his bread and butter by writing, must have no scruples about lying. One of the most popular writers of a New York journal, said, pathetically: "I detest this coloring of the truth, this eternal exaggeration of lying; but the people will have it, and I must furnish it or starve." Another popular writer, on recovering from a dangerous illness, told his physician that he should not be able to pay him, until he had got his returns from furnishing the public another of his lucrative stories. That is, a pack of lies in the form of novels, romances, silly love-tales to curse the rising age, pushed into public favor by religious editors, and some professed Gospel ministers!

These dealers in intellectual poisons, that intoxicate the mind, corrupt the heart, pollute the soul, will sink lower than the grave! "He that soweth to the flesh, shall of the flesh reap corruption." "They have sown the wind, and they shall reap the whirlwind." Hosea viii, 7.

"Can we peruse a book like this,
And seek a Father's blessing here?
Forsake the path that leads to bliss,
To shed o'er fiction's page a tear?"

Such writers, in the pulpit or out of it, are considered smart. They wake up our imaginations, rouse our sympathies, play charmingly upon our passions, and we pay them well for it.

The public hankering for something extraordinary, startling, highly-colored, and exaggerated, has crept into our churches, invaded the pews, and to some extent given laws to the pulpit. There is now a great demand for smart preachers. The question is not whether a preacher is pious, prayerful, faithful, sound in faith, and a winner of souls—one who rightly divides the word of truth, and gives to every man his portion in due season—all this is behind the times, and old foggy. Is he smart? That's the question. Does he stretch the india-rubber to its utmost tension, and hammer out the precious grain of gold so thin, that it has but one side? Can he do a splendid business on a small capital? Does he sparkle well? Oh, then he is an angel standing in the sun! We must have him at any price. What's the use of going to the theatre, when we can have what we want at church? But will he also, as occasion may require, let off good round whoppers, thumping stories, and rouse us all up? Then he is the man for us. He will fill the house, sell the pews, youthfulize the congregation, and make us a good speculation.

D. F. NEWTON.

New York.

RUSKIN says, with his old pungency, in one of his new essays, in words that have a wider application than to England alone: "You women of England are all now shrieking with one voice—you and your clergymen together—because you hear of the Bible's being attacked. If you choose to obey your Bibles, you will never care who attacks them. It is just because you never fulfill a single downright precept of the Book that you are so careful of its credit. The Bible tells you to dress plainly, and you are mad for finery; the Bible tells you to have pity on the poor, and you crush them under your carriage wheels; the Bible tells you to do judgment and justice, and you do not care to know so much as what the Bible word justice means."

CHILDHOOD.—Childhood is like the mirror, catching and reflecting images all around it. Remember that an impious or profane thought, uttered by a parent's lips, may operate upon a young heart like a careless spray of water thrown upon polished steel, staining it with rust, which no after scouring can efface.

CONCEIT.—Conceit is the most contemptible, and one of the most odious qualities in the world. It is vanity driven from all other shifts, and forced to appeal to itself for admiration. Conceit may be deemed a restless, overweening, petty, obtrusive delight in our qualifications, without any reference to their real value, or to the approbation of others, merely because they are ours, and for no other reason whatever. It is the extreme of selfishness and folly.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 24, 1868.

URIAH SMITH, EDITOR.

EDIFICATION.

MANY speakers in religious meetings, and writers for religious papers, make a great mistake in regard to edification. They express a fear that they shall not be able to edify any one, as though it was necessary to give much instruction, or even to make a brilliant display, in order to edify their brethren and sisters. We wish to correct this mistake.

It is very generally supposed that to edify means to instruct. This is only a secondary or remote meaning; its true meaning is to *build up*. The original in the N. T. is *oikodomein* (*oikodomeo*), from "*oikia*, a house," (*edifice*). *Oikodomeo* (verb) is defined by Robinson, to build a house; and generally to build, to construct, to erect. 2. Spec. to rebuild, to renew. 3. Trop. to build up, to establish, to confirm; spoken of the Christian church and its members, who are thus compared to a building, a temple of God, &c. Greenfield says: The act of building; *met*, edification, improvement in piety. It is rendered *buildings*, Matt. xxiv, 1; Mark xiii, 1, 2; 2 Cor. v, 1; Eph. ii, 21; and in many other passages either as a substantive or verb; and *edify* in 1 Cor. xiv, 3, 5, 12, 26; 2 Cor. x, 8; xii, 19; xiii, 10; Eph. iv, 12, 16, 29. The English word *instruction* is from a different original.

Instruction may edify and build up, and it may not. There is "instruction that causeth to err." Prov. xix, 27. Such instruction will tear down rather than build up. Hence, instruct bears only a secondary relation to edification.

We may edify or build up one another by words of comfort and encouragement. That little child who gets up tremblingly and says, "I love the Saviour and want to go and live with him," speaks to the "edification and comfort" of the church; while he who arises to give a harangue with a flourish of learning often destroys the comfort of his hearers and pulls them down to a level with his own coldness.

Edification comes from the *heart* as well as from the *head*. A well-informed and well-trained mind is designed to give instruction; and as far as the church is in ignorance and may be benefited by an increase of light, it will be edified or built up thereby. But in social meetings or in the conference department of a religious paper, where this professedly modest disclaimer is most often made, it is entirely out of place. There instruction is not the main object, but edification or building up is.

Let all bear in mind that if they would edify they must get the love of the truth deep in their hearts. Let the words be in the humble simplicity of love; high sounding words and all effort to display learning spoil their effect. And may the God of all comfort assist us through our Saviour, who was meek and lowly in heart, that we may be "rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." J. H. W.

NOTHING GAINED BY BACKWARDNESS.

God is leading his people in a great work of reform, in order to prepare them to endure the trials of the days of peril, the hour of temptation and the time of trouble, and finally to be translated at the coming of our Lord Jesus Christ. Those who move forward with alacrity in this work, and embrace with readiness every step of progress, will receive the benefit which he designs to confer on us, and get the needed preparation. Our Father is pleased with willing and ready obedience, and is displeased with unbelief and tardiness. Every step taken with cheerfulness in the work of reform, prepares us the more easily to take another in the same direction. But those who hesitate, increase their own weakness, and diminish the probability of enduring the tests which are to come. We need not expect our trials and crosses will decrease. We have not yet

resisted unto blood striving against sin. Small trials well borne will prepare us for greater ones. Hence, what we need is faith and courage now.

The fearful are nearly related to the unbelieving. They distrust God, as ancient Israel did. They indulge fears that the Lord is not leading them, as Egypt and its dainties are left behind. Therefore they are slow and hesitating, and at every new difficulty their hearts turn back to the things they have left behind, and they anxiously inquire, What next?

Now if we have faith in God, believe he is fulfilling his own promise and doing his own work, we will not fear that he has led us out into the desert to kill us with hunger and thirst. We shall move cheerfully onward, and not go murmuring by the way. We would do better to decide, if we have not, whether this way leads to the promised land, whether we are under divine guidance, a guidance that we can fully trust will bring us safely through. For my part, fellow-travelers, I started to go through. I made up my mind, before I left Egypt, that this was the way to Canaan, and I have now no misgivings or fears that the pillar of light we have followed so far will lead us wrong, or that those who move forward cheerfully with their whole hearts will fail of possessing the goodly land.

The Lord will not harm us, but will do us good, if we trust and obey him. He is able to carry the weakest through. What we need is to trust him, and not displease him with our unbelief and reluctance to follow his guidance. Then let us move forward with courage. Let us not draw back to perdition, but believe to the saving of the soul. There is nothing gained, but much lost, by slowness to believe and backwardness to act. Those who come fully up to the light already given, bear the little crosses intended to put the "old man" to death, will be prepared for the real trials that lie yet before us, which none but those who have been faithful to the light they have already received will be able to endure. Our future safety depends on our faithfulness now.

Let every one who prizes eternal life and the heavenly inheritance above the fleeting pleasures of earth, and the unsanctified desires of the flesh and of the carnal mind, take courage and press forward. But those who love this world more than the world to come, those who think it hard to become dead to the world, who love the praise of men more than the praise of God, and an earthly inheritance more than the heavenly, unless they can be induced to change their minds and die to self and sin, become dead to the world and alive to God, need not flatter themselves with the hope of the future. Let them make the most of the present, and not hope for the future, while they choose the present. But the whole-hearted need not fear. Those who choose the unseen and eternal things of the future world, and are willing to give all for it, may hope and trust that they will obtain the object of their choice.

R. F. COTTRELL.

DEATH FABLES.

How it must please him who first declared to man, "Thou shalt not surely die," to see that so many who profess to love God, and believe the Bible, are still giving God the lie. When God says, "Thou shalt surely die," they flatly contradict, and say the "thou" does not, and cannot die—that it is only the cage or house that the man lives in, that dies.

To hear such men as Pres. Finney, of Oberlin college, and Pres. Fairfield, of Hillsdale college, on the occasion of the death of Eld. David Marks, utter such sentiments as, "Die! It is not death! It is but the budding forth of eternal life." "Death has no more to do with him. He lives forever."

And such men as D. W. Clark, Bishop of the M. E. church, speaking of death, says, "These are not dead." "But never one hath died." "Death is the crown of life."

The following, clipped from a Methodist paper, at once brings to view the tree, (immortal spirit, and, No death,) and its fruit, Spiritualism.

"There is no death! An angel form
Walks o'er the earth with silent tread;
He bears our best-loved things away,
And then we call them "dead."
And ever near us, though unseen,

The dear immortal spirits tread,
For all the boundless universe
Is life—there are no dead."

Rev. W. E. Copeland, on the occasion of the death of the two Joyce children, who were murdered in West Roxbury, Mass., said, "The little ones are not dead, they have entered upon that life which has no end. * * * They are nearer their friends to-day than ever before. Mourn not; turn away from the sorrow of your hearts, and rejoice that your children have gone to their Father." Compare Jer. xxxi, 15-17.

Could the Father of lies wish to see a more direct contradiction of the truth? How he must rejoice to see such a fine track laid, for his necromantic car to run on!

But who can fail to see the blindness of those who are steeped in such errors? They are not only against the truth, but they contradict themselves. This is always the case, when they attempt a defense of their errors, either spoken or written. And sometimes, when only expressing their sentiments in poetry or prose, they utter the most glaring contradictions, and palpable absurdities.

On the the same occasion last mentioned above, Rev. Mr. Hepsworth uttered the following: "In the name of the two dead children who are alive with God Almighty, &c."

Take also the following, clipped from a late paper.

"Our friend and sister, *lo! is dead,*
The cold and lifeless clay
Hath made in dust its silent bed,
And there it must decay.

But, *is she dead? No, no, she lives,*
Her happy spirit flies
To Heaven above, and there receives
Her long expected prize."

The following inscription, amusing to infidels, and disgusting to every lover of consistency who has his eyes open, is found on a monument at the head of a pious young man's grave.

"This happy soul has taken his flight,
Beyond the realms of bliss and light."

This soul made such rapid flight that he went entirely beyond the bliss, (where there is no bliss!) and beyond the light, where of course there is only darkness! Could an immortal soul be happy in such a place?

Some very strange specimens are still found in the hymn books of nearly all denominations.

"Beyond the bounds of time and space
Look forward to that heavenly place,
The saint's secure abode!"

What a "secure abode" that must be, located in a "place" where there are neither "bounds," nor "space!"

In another hymn we have the idea plainly expressed, that, "A never-dying soul" may "forever die." And this reminds us of the very common saying, that the wicked will "Die the death that never dies!"

Here our curiosity is excited, and we wonder what sort of a death that must be! As life and death are set before all, and the reward of the righteous is exactly the opposite of the wicked, we conclude that the righteous will "Live the life that never lives!" The saints always living without life, while sinners are always dying without death!

O Orthodoxy! Orthodoxy! Do we not say, truly, that thy head is turned with the wine of Babylon!

Do not these men, while teaching, and trying to prove that they have immortal souls, in the very effort show that they are destitute of such an attribute? Would an immortal soul originate such unmitigated nonsense? And could immortal beings be fooled with such contradictions and absurdities, so that they would feed upon it for years and call it good? Impossible! Immortality would not run so crazy, crooked, and blind. Nay, at the resurrection, when this mortal shall put on immortality, there will be an end of such sentiments. The whirlwind of the Lord will sweep away the refuge of lies, and the immortal ones will know better than to cherish contradictions. They will "see as they are seen, and know as they are known." Oh! that men would, even now, cease to feed on chaff, and rejoice in the clean wheat of God's word.

"Men's books with heaps of chaff are stored,
God's book doth golden grain afford,
Then leave the chaff and spend your pains
In gathering up the golden grains."

M. E. CORNELL.

SUGAR PARTIES.

"AND take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke xxi, 34.

This solemn injunction, which fell from the lips of the Saviour, was spoken to guard his people in the last days, from the stupefying sin of gluttony, and all excesses in eating and drinking, as well as to caution them against having their minds overburdened with the cares of this life.

And it is certain that if we heed not this admonition, our minds will be unbalanced, and we driven from a watchful and prayerful attitude, which we are taught in the same connection to maintain. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of man."

With these most impressive warnings before us, we ask, Can Christians attend sugar parties, consistently with their faith? I refer to those large gatherings which are so common in some parts of the Eastern States, where a large amount of sugar is usually manufactured annually by many farmers, and where it is customary to invite friends, neighbors, and townsmen, to eat of this luxury while sugaring off. Here the good and the bad, the professedly pious, and the profane swearer, the filthy tobacco-eater, and the delicate lady come to feast themselves, not unfrequently to surfeiting, from the same vessel; and we are sorry to say, that sometimes the Sabbath-keeper, the health reformer (?) may be found there also. All else, perhaps, but mirth and hilarity are forgotten for the time; but the occasion is a merry one, the sugar is sweet, and the time is pronounced a "good one." But we are constrained to ask:

1. Is this the proper place for you, my Christian brother or sister? Can you here get nearer to your divine Master, and prepare your hearts better to do his will, to convince men that you most solemnly believe in the last message of mercy to a world lying in wickedness, and that you are striving to heed its warning notes, and prepare to meet the soon coming King in all his glory? Would it not be better far to deny yourself of the fleeting pleasure and gratification of this occasion, and spend the time in reading the Bible, Spiritual Gifts, or other good books; in prayer, or in visiting and administering to the wants of the sick? Would you not have a consciousness that in so doing you were imitating more closely the example of Him who "went about doing good?" And finally, Would you not in this way be more likely to secure to yourself the watchcare of holy angels, and the presence of the Spirit of God? What we do for the salvation of our fellow-men, we must do quickly. We have no time to waste, and we should avoid sad mistakes to mourn and lament over hereafter.

2. We ask, Is the sugar party above described, the place for health reformers to be found? Is it not doing sad injustice to the principles of health reform, to eat hot sugar as usually eaten on this occasion, and laying our integrity, as reformers, open to be questioned? We believe, and teach that our meals should be taken at regular hours, and that nothing should be eaten between meals; and the reformer who has not learned that it is a violation of the laws of health to eat at different hours between meals, whether it be much or little, has not advanced far in the reform.

Again, the unhygienic influence of sugar when eaten freely, is worthy of consideration in this connection. It deranges the digestive organs, overtaxes the liver, deteriorates the blood, reduces and weakens vital energies, and tends to a prostration of the entire system. This penalty may not overtake you speedily, but be sure that you will sooner or later be beaten by few or many stripes, if you persist in a violation of kind nature's laws. Will Christians who have the light upon the subject of the health reform, who feel and appre-

ciate its righteous principles, sanction such gatherings by mingling in them?

For one, setting aside custom, I am unable to see any reason why the community should expect the liberal, hard-laboring farmer to annually feed out in this way, from 50 to 150 lbs. of sugar, more than they should expect the merchant, on returning from market each spring, to open fifteen or twenty boxes of raisins for his friends to eagerly devour; or than that the honest dairyman's wife should yearly call in her neighbors to feast themselves by consuming two or three of her first tubs of butter, or eating up half a dozen of her new cheeses. "Happy is he that condemneth not himself in that thing which he alloweth." A. S. HUTCHINS.

Health Institute, March 17, 1868.

THE RELIGION OF THE AGE.

MEN will persist in denouncing us as uncharitable because we apply the prophecy of the fall of Babylon, Rev. xiv, to the position of the fallen, formal, worldly, pleasure-loving churches of the present day. With some, charity seems to consist in finding excuses for all manner of evil, or denying its existence. But Paul says charity "rejoiceth not in iniquity, but rejoiceth in the truth." To tell the truth as it is revealed in God's prophetic word, and fulfilled in the sight of all the world, is no breach of charity, but a duty we owe to our fellow-men, to point out wrong and warn of danger.

It seems truly singular that the tendencies of religionists is so little known and understood by themselves, while so well known to the world at large. The following exhibits the unconsecrated passion for music so greatly prevailing in the churches.

"CHURCH CHOIRS.

"The character of the music in many of our churches is excellent, and the prices paid for it are liberal. The Second Presbyterian Church, which has the finest quartette choir in the city, appropriates \$3,750, of which \$1,400 is paid to the contralto, Mrs. Mattison, a singer of remarkable excellence. The organist receives \$600, the soprano \$600, and the tenor and bass each \$500. Trinity Church pays \$2,700, the First Presbyterian, \$2,900, St. Paul's Universalist \$2,300, and so on. The First Baptist Church has a huge choir of some fifty singers, with the largest organ in the city, and the music is very impressive. The leader receives \$1,000, and the organist \$600, which covers the whole expense. The music in some of the Roman Catholic churches is very classical and excellent."

Several of these first class and well-paid singers in the churches also receive large salaries in the operas. In fact, the celebrity they have acquired in the theatre is the cause of their being employed in the churches. Is this worship? or what is it? Is this singing "with the spirit" and the understanding? We call it a shameful mockery of the sacred appointments of God. The N. Y. Clipper thus commends the church for its love of vanity and sport:

"THE CHURCH AND SPORT.—The world moves. We are glad to find that our brethren of the church are showing a more liberal disposition than formerly, touching our sporting pastimes and those who indulge therein. During the past year, various church fairs have been held, at which, prizes of different kinds were offered for competition. A great fair is now in progress in Philadelphia, for the very laudable purpose of raising a fund for the founding of a home for the aged and infirm members of the Methodist Episcopal Church of the Philadelphia Conference. The attractions are materially increased by the exhibition there of the magnificent set of base ball implements, to be awarded as prizes to the two base ball clubs receiving the highest number of votes from the patrons of the fair.

The following we copy from the World's Crisis: ✓

Last summer, while attending camp-meetings in Illinois, we saw in the depot a flaming hand-bill, announcing that a so-called orthodox church in that place would give an excursion to Rock Island, where a fair was being held. As an inducement for everybody to go, it was stated that the excursion would be on the last day of the fair, when the celebrated horse, Dexter, would be made to exhibit his speed in trotting! Think of it! The saints of Jesus Christ getting up an excursion to a horse race!

A notice has just been sent us, of an entertainment adapted to the winter season, gotten up professedly for the benefit of the church. The brother sending it, says, "This is the way we get money for preachers out here." It reads as follows:

Rev. Mr.:—Dear Sir: An entertainment will be given in McLean, on Thursday evening the 19th of December, 1867, for the benefit of the _____ church. Oysters, and everything eatable, will be served.

Good music will be discoursed, and speeches made by eminent men.

The speeches and music at the church, and supper at the Kellogg Hall—for all of which, one dollar will be charged for adult persons, and fifty cents for children under twelve years.

If good cheer, good music, eloquent speeches, and plenty to eat, served with smiling faces and delicate hands, can entertain you, come and bring all connected with you.

PUBLISHING COM.

McLean, Ill., Dec., —

A highly respectable correspondent from Brighton, Ill., writes us: "The _____ church are having a fair and festival here. The worst kind of gambling is going on. One doll, which cost them about five dollars was run up to near fifty. One man put his daughter's name down seventy times, at ten cents a time, but after all lost his money and the doll. Their preacher made a wooden elephant, which his members rode around the hall two at a time, at twenty cents a pair. After they got through with it, one of the stewards of the church bought it for ten dollars."

What would John Wesley and John Knox think of such proceedings in churches professing to believe the doctrines which they taught?

One of the most common forms of religious festivity and trifling is found in the mis-called "mite societies." Should we tell what transpires at these places, we fear many would consider us prejudiced; so we copy the following from the Western Christian Advocate, and certainly no one can object to the witness. It purports to be written by a "wife's cousin" to the minister:

"It was Thursday evening when we arrived in town, and the preacher said it was mite-society evening, and they would expect him and his wife; but as Cousin had to do a little extra washing, and fix up a bed for our children, she staid and I went.

We met two girls at the door where the society was held, one had a book and one a plate. The one with the plate said, "We don't charge preachers," but did not take the plate down. The preacher put in a bill; and, as they said nothing to me, I suppose he paid for both. I did not get much acquainted. I sat in a corner all the evening. The only person that said anything to me was a stout lady that complained of rheumatiz; said to the preacher that she had not been to class or prayer-meeting for more than a year, her health was so poor. As Uncle John would have said, they were the laughtiest set I ever saw. They mixed round for two hours, and I could not see the fun. I'll warrant they would have tired out in less than half the time in a prayer-meeting.

Then came hot coffee, and pickles, and ham. Then charads, I think they called them. I know they made some raids that upset my chair.

At 11½ P. M., the preacher and I left, and as a girl ran to get our hats they said, "Oh, it is early yet," but I overheard some one say, "Let the preacher go. The fun is just begun." On our way home I asked Cousin—the preacher—what was the object of the mite society? "Oh," said he, "the money goes to pay current expenses, but social improvement is the main object."

I wondered greatly at the lively interest taken by so many outsiders in church affairs; for outsiders they must have been, as their diversions were not taken in the name of the Lord, according to rule in the discipline. At least the only mention of the Lord's name I heard was in the prayer of the preacher for a blessing on the pickles, ham, and hot coffee at 10½ o'clock.

These are mere samples. To join in sports, plays, lotteries, raffles, and sociables,—“to eat and drink with the drunken”—is a sign of the times; these things everywhere abound in the churches. To “hunger and thirst after righteousness,” is antiquated and unpopular. How much we need to watch and pray, in these days of peril! “The pure testimony cries out separation.” May the Lord assist us all to keep our robes spotless, lest we also be “led away with the error of the wicked,” and fall from our “steadfastness.”

J. H. W.

AGAINST whom doth Satan multiply his malicious assaults? Against those in whom God hath multiplied his graces. Satan is too crafty a pirate to attack an empty vessel; he seeks to rob those vessels only which are richly laden.

WHEN a Christian is about some notable enterprise for God's glory, then will Satan lie, like a serpent in the way, or as an adder in the path, to bite the horse's heels, that the rider may fall backward.

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 Bro. Burnham.

BRO. SMITH: As I have never written any thing for the columns of the Review, I thought I would try and pen a few lines, to show that we appreciate the labor that Bro. Loughborough has bestowed in Allegan the past winter.

A course of lectures was what we had been praying for. The Lord has heard our prayers and it has resulted in strengthening the church, and bringing some into the truth. Although we had been praying for a minister to come this way, I think, as a church, we little thought what responsibility would rest upon us, as a result of a course of lectures. I was led to fear and tremble lest the work should be marred by our lack of consecration; but thanks be to God, it has been otherwise. From the commencement, Bro. Loughborough had good freedom in presenting the truth, although at first there were but few outside of Sabbath-keeping brethren present. As the meetings progressed, the interest increased, and in spite of the efforts of the ministers of the different churches, to scare and induce people to stay away, at times the house was filled to its utmost capacity, and a deep feeling of solemnity seemed to rest on all present. Some who dared not be found inside of an Advent meeting-house, would stand about the doors and windows, so eager were they to hear. The result of the meetings, as yet, has not been so strikingly manifest; but prejudice has been removed, and a class has been benefited that never have been reached before. Ten have decided to keep all of God's commandments, and go through to the kingdom. I rejoice to see the work go on. The Lord has showed his willingness to work for us, and my prayer is that we may so humble ourselves that God can do a mighty work here, and prepare a people for Christ's coming and kingdom. Since Bro. Loughborough was here, the four different churches have been holding revival meetings, the Presbyterians with apparent success. The report is, that forty have been added to the church. Yet in the minds of some there is a vacuum that is not filled. The food of which they have been partaking, has not been prepared in a proper manner to satisfy, and the inquiry is, "When is Mr. Loughborough coming back again?" I pray that God will open the way for Bro. Loughborough's return at an early day.

M. S. BURNHAM.

Allegan, Mich., March 8, 1868.

From Bro. Styles.

DEAR BRETHREN: I once more take my pen to write a few lines for the Review. I esteem it a great favor to read the many encouraging letters from week to week in the Review. Thus I feel it my duty to bear my testimony with the many who speak in this way. I have been trying for eight years to live this truth, but in weakness. My trials with the enemy are numerous. I am trying to live up to all the light on the health reform; but some oppose. Some of our sisters have adopted the health and dress reforms, while others oppose; but the sifting time has come, and who will be able to stand? Those with clean hands and pure hearts. Blessed are they that do his commandments and have the testimony of Jesus, which is the spirit of prophecy. Then, dear brethren and sisters, to you God speaks, and approves a reform in dress as well as in diet. How dare we say any thing else? But let the Lord mark out the way, then will come unity, and strength, and perfect love; then will our light shine, and the enemies of the truth be discomfited. Come, dear brethren and sisters, let us awake and repent, for our salvation is nearer than when we believed. When we do all that the Lord says, then we may have confidence and not be ashamed. Then shall we have an influence to gather with Christ, and finally see his salvation, and stand on Mount Zion and sing the song of redeeming love.

E. STYLES.

St. Joseph Co.; Ind.

From Sr. Hicks.

DEAR BRETHREN AND SISTERS: I want to speak to you all again through the Review. My faith in the third angel's message grows brighter and stronger with each passing week, as evidences thicken around us. I am more and more satisfied we have the truth for the present time, and I want to live it out. I feel deeply the need of those of like faith, to help me on my way, but I have a helper, a friend that sticketh closer than a brother, and am encouraged to press my way on toward the mark for the prize, eternal life. Yes, eternal life is what we are aiming for, and God assisting me, I mean to win. No more loneliness; no more wishing for those of like faith to associate with; but all will be of one mind; all will worship around the great white throne of God, and sing his praises forevermore. Glorious thought! we shall ever be with the Lord. Brethren and sisters, is not this worth striving for? Let us be faithful a little longer; the crown is almost in view. Soon our Saviour will come to gather the faithful home.

I have found sweet peace in striving to consecrate myself to the Lord, though I find many temptations in the way; but the Lord is a present help in time of trouble, and will deliver me out of them all.

My husband keeps the Sabbath with me, but is not a professor. He is trying to quit the use of tobacco; it has been a severe struggle; it made him quite sick, but I think he will overcome it.

We are very lonely here, and have endeavored to dispose of our home that we might move to where there were Sabbath-keepers; but our efforts in that direction have been futile; perhaps the Lord has a people here, and some of our ministers may yet come here to present the truth. We had reason to suppose Bro. Blanchard would visit us, but he has not done so.

Your sister, striving to overcome.

HARRIET HICKS.

Vigo Co., Ind.

From Bro. Sherman.

BRO. SMITH: We wish to say to the brethren and sisters that the church at Rockton seems to be trying to make some little advancement in spiritual things; and although some appear indifferent, yet the majority are trying to get nearer the Lord. We feel there is a great work for us to do preparatory to the meeting of our Lord and Saviour in peace. Some seem sensibly to feel their condition, and appear to be in earnest to prepare to meet Jesus at his coming. May the Lord help us all to get ready.

We have had many good prayer and social meetings since Jan. 15, and our prayer still is that God will deepen his work in the hearts of his children, and grant that those who are still indifferent may be awakened and put shoulder to the wheel.

Brethren, pray for us, that we may make the service of God the first, and great object of our lives, that we may be fully prepared to meet him when he comes to make up his jewels, and to enjoy that rest that remains for the children of God.

B. C. SHERMAN.

Rockton, March 14.

From Sr. Jessep.

DEAR BRETHREN AND SISTERS: For the first time I take my pen in hand to say a few words for the encouragement of others. I have been a reader of the Review, and have been encouraged while reading the letters therein. I am young in the cause, but I want to grow more and more as God shows me by his Holy Spirit. The time is short in which to get ready to meet our blessed Saviour. Oh! such mercy as he has shown to a fallen race! How small a sacrifice we can offer. Only think of the crown of thorns on that sacred head; think of the great drops of blood he sweat in the garden; and then that shameful death of the cross; and all that he suffered for such a rebel against his holy word, as I have been.

But I want to live faithful, so that I may be one of that happy number that will inherit the earth made new. Only a few more days, or years at most, and time will be no longer; only a few more trials for God's people, and he shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow

nor crying; neither shall there be any more pain, for the former things are passed away; and God says, He that overcometh shall inherit all things, and I will be his God, and he shall be my son. What a precious promise! to be the sons and daughters of God.

Dear brethren and sisters, I want to meet you there. There, if faithful, we shall all meet around the throne; and there shall we meet with those we love who are now sleeping.

"As Jesus died and rose again
Victorious from the dead,
So his disciples rise and reign
With their triumphant head."

I want to dwell in that happy land with our blessed Saviour.

MINERVA ANN JESSEP.

Grant Co., Wis., March, 1868.

From Bro. Youll.

DEAR BRETHREN AND SISTERS: For some time past I have been deeply impressed to write a few lines for the Review. We are commanded to speak often one to another. The Review is the only means we lone ones have to speak through. We commenced to keep the Sabbath in August, 1864, under the preaching of Brother R. F. Andrews, near Shabbona's Grove, Ill. Well might I say, "God moves in a mysterious way, his wonders to perform," for I was driven so far by popular errors, that I had denied the authenticity of the Bible, and even the supremacy of God. But ever blessed be his holy name that I was caused to believe in him. The first seventh-day sermon that I ever heard, convicted me that I was a daily breaker of nearly all of God's law, either in thought, or action, and like the prodigal son, I resolved to return to my Father's house, and I found him merciful.

We now live in Delaware Co., Iowa, and are trying to keep pace with the Lord's people, although we live nearly thirty miles from any Sabbath-keeper, and meet with much opposition, but we have nearly all the seventh-day publications, and we try to place in the opposer's hand, the one that will suit his case the best; and every one that will read may have a chance, so that a good many admit the perpetuity of God's law, and other points of Advent faith, and there is a great desire manifested for seventh-day preaching, and our daily prayer is that God in his kindness will send one of his servants this way. Brethren pray for us.

JAMES YOULL.

Delaware Co., Iowa.

From Bro. Dibble.

DEAR BRETHREN AND SISTERS IN CHRIST: It has been my delight in conference for nearly half a century to bear my testimony in favor of the truth as I understood it; but I am astonished to see how liable I have been to be led astray. I truly thought that I was doing God service in standing out against the Sabbath of the Lord. Oh, what a mistake! when I was brought to defend it by the word of the Lord I first saw my blindness. I have been led to cry out, Glory to God in the highest, that I have been permitted to live long enough to see my mistake while there is time to repent and seek pardon. I have long felt, when reading the letters from the lone ones, that it would be a privilege to add my feeble mite, if possible to encourage some lone one to hold on a little longer; for Jesus will come and will not tarry. For almost thirty years I have been looking for him, and still my faith grows stronger and stronger. Oh, the evidence, how bright it shines! is it possible that that same Jesus that trod the streets of Jerusalem, hung on the cross, is about to return to claim his weary ones? Blessed thought! can we not with patience bear the frowns of this wicked world a little longer? Yes, my brother, my sister, stay you upon the promises; be strong; gird you like men; be strong in the power of his might; let Satan rage and vent his spite. We know that Jesus will conquer, therefore do not fear; every struggle brings us nearer home, and when we feel that God is for us who can do us harm? when we get a glimpse of the goodly land how earnestly we should strive to so live like Jesus that we may win some of our friends to love and embrace the truth. Lord help.

It is a little over two years since I was forced by dy-

ing love and the truth, to yield my stubborn will to the will of God. I had vainly thought that the first day was the Sabbath according to the Bible; but I find to my utter astonishment there is not one word of evidence in the whole word of the Lord. Thank the Lord for so plain a way. Yes, it is a blessed way, for it is the Lord's way.

I feel thankful, too, for the health reform; it has been a blessing to us, and will be to all that will practice it. I feel that God is truly blessing his people; and I am still trying to find a place here where this truth can be held up. Many in this place feel anxious to hear, but the churches are all closed against it; but I still hope that some way will open for good to the people.

Yours for the truth,
Wyoming Co., N. Y.

A. B. DIBBLE.

From Sister Brown.

BRO. SMITH: I have so many times been cheered and strengthened by reading the testimonies from the brethren and sisters that I esteem it a privilege as well as a duty to say a few words in favor of the truth I have for many years professed to love. I love it still. It is more precious to me than silver or gold, or anything this world has to bestow.

When I realize God's goodness to us in leading us along, step by step, my heart is filled with gratitude for his love and condescension toward us. I love the health reform and am trying to live it out. But when the dress reform came I was poorly prepared to receive it for I was weighed down with sorrow, and it seemed to me that Satan desired to sift me as wheat. But the Lord has stood by me to strengthen me and through him I have gained the victory, and to him be all the praise. Dear sisters, we have been praying that we might come out from the world and be separate, and when the trial came how we have stood back and halted. May the Lord forgive us and strengthen us to bear every cross, is my prayer. God's people must be tested, and I hope none will go away sorrowful, like the young man who loved his riches. I am thankful for the *Review*; it comes richly laden with truth, and is a treasure to me. It is nearly all the preaching I get, for it is not often I can meet with those of like precious faith. Last Sabbath I met with my brethren and sisters at Princetown; we had a good social meeting. They have had no preaching since Brn. Blanchard and Andrews left there the first of Dec. They seemed to be firm in the truth.

I am striving to press on with God's remnant people, that when Jesus comes I may have a home with them in his kingdom.

ALIDA BROWN.

West Hallowell, Ill.

From Sister Wright.

BRO. SMITH: For the first time I will try to write a few words to the brethren and sisters through the *Review*, feeling my unworthiness. I have not made that progress in spiritual life that I desire, yet I feel to thank God that my life has been spared to hear the third angel's message, and that I had a heart to receive it. I was a member of the M. E. Church for six years. One year ago last June when Brn. Van Horn and Lawrence came here with the tent I was much prejudiced against them, and would not go to hear them at first; but out of mere curiosity finally went to hear them. I found my prejudices were leaving me, and to day I thank God that these brethren were sent here. Our little church here now numbers about twenty-eight. We have built a very comfortable little Meeting-house and have it nearly all paid for. We have had a good many discouragements, but have so far overcome them. We are trying to keep the commandments of God and the faith of his dear Son as best we can. It was a great cross to me to separate myself from the church that I had long been a member of, and which was endeared to me by many ties; but the Lord strengthened me, and to day I love the holy Sabbath and present truth; and I praise the Lord for his goodness in showing me the light, yet my heart longs for more of his love, and my daily prayer to God is that I may grow in grace and in the knowledge of his truth. I want to be one of that number that will outlive all the storms and difficulties of life and

finally land in the city of the New Jerusalem. Dear friends, we are living in the last days, and it becomes us to be pure and holy if we want to enter in through the gates into the city.

Dear brethren and sisters pray for me, I need your prayers to sustain me in my efforts to obtain that rest that remains for the people of God.

MRS. B. WRIGHT.

Richland Co., Ohio, March 10, 1868.

From Sr. Tenney.

DEAR BRETHREN AND SISTERS: While reading your experience, and words of encouragement in the *Review*, my hope has been strengthened, and my heart cheered. I have thought perhaps I might say a word that would help, or encourage some one, and if so, how glad I should be. It is three years since I learned the meaning of the Saviour's words, "Whosoever does not bear his cross and come after me, cannot be my disciple." Although I had been a professor of religion over thirty years, and read the word of God daily, my surprise was great to find, while trying to establish myself in the first-day Sabbath, that I had been living in continual violation of God's commandments all my days. I immediately began to look around and inquire, What shall I do? and oh, the cross that presented itself before me! There was not a Sabbath-keeper within reach; but the Lord who is ever mindful of the needs of his people, called up the mind of a dear sister near by, to the same subject, and presented the same duty to her. We talked the subject over and over, wept and prayed together, and finally decided, come what would, we would try to obey God. Tongue cannot express the joy that then filled our hearts. Since then new light, new truths, and new duties, have presented themselves. In all of these I could see the care of God and his lovingkindness in leading his people. I praise the Lord for Spiritual Gifts; for the Health Reform; and when the reform dress was first introduced to us as a people, I thought it was well, but when I began to think in earnest of adopting it, my proud heart began to rebel, and my feet had well nigh slipped. It seemed that I could give a good and scriptural reason for every part of our faith and practice but that, and to bear the scorn and derision of all around, without a weapon with which to defend myself, was more than I could bear. But God, who is rich in mercy, and not willing that any should perish, bore with my murmurings, and I was brought to see that the great apostle Paul gloried in the cross by which the world was crucified to him, and he to the world; and while comparing my trials with his, I was ashamed, and tried to humble myself before God, resolving henceforth without questioning, to walk in the path of humble obedience. My prayer is that, as a people, Christ may dwell in our hearts by faith, that we being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that we might be filled with the fulness of God. Praise the Lord that he has laid help on One who is able and mighty to save. Brethren and sisters, let us gird on the whole armor anew, and see to it that we be prepared, in the strength of Christ, to stand amid the perils of these last days.

C. M. TENNEY.

From Bro Holley.

DEAR BRO. SMITH: I have so often been encouraged by the cheering testimonies in the *Review*, I thought I would add my mite. I am just recovering from the lung fever. We had a good physician, but with all his skill and the aid of kind brethren and companion, they could but give temporary relief. At last I felt that I could endure but a little while longer. They tried to persuade me that I would get well. I told them there was no earthly power could save me: then they wished to know if they should not send for the elders. I said yes; my only hope is in God. They dispatched a messenger immediately, and my companion and self began to confess our faults and plead with God to forgive my sins, and resolved that if our lives were spared we would consecrate ourselves anew to his service. While in this mood the pain all left me, and has not returned; bless the Lord. My good brethren soon came and found me perfectly easy, praising God. It is one week to-day since I was

healed, yet my strength is steadily increasing, for which I feel to thank God. Dear brethren, I am very thankful to my kind heavenly father for sparing my unprofitable life, and giving me health once more to serve him. I am determined to consecrate myself anew to his service. I never felt the shortness of time as at present. I feel very thankful to my kind brethren for their kindness to me in my sickness. May God bless them. I think I never saw my brethren and sisters striving so hard to overcome as at present; there is not one but seems to be striving to get nearer the Lord. May God help them. I have been cheered greatly of late in reading the testimonies of good brethren and sisters. Oh! may God bless the editor and assistants of this good paper. May the Lord bless Bro. and Sr. White, and raise them to health and strength again. I have often been encouraged in reading the testimony of Bro. and Sr. W. I have always been a firm believer in the testimonies, and I pray they may have a sanctifying influence on my life, and on all who read them.

Yours striving to overcome.

S. M. HOLLEY.

Whiteside Co., Ill.

From Bro. Cottrell.

BRO. SMITH: I am very anxious to bear my testimony in favor of "Spiritual Gifts." I have been reading them, and can bear testimony that what Paul says in Eph. iv, 12, is true; that they are for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. I am truly sorry that I did not get them sooner; the edification that I have received from the reading of Spiritual Gifts is almost incredible. All S. D. Adventists should have a full set of them. Do not fail to get them, dear friends; nothing will be of greater benefit to you than the reading of those precious books.

WM. COTTRELL.

Bowersville, O., March, 1868.

From Bro. Copeland.

DEAR BRO. SMITH: I feel to thank the Lord that he in his great love and mercy permitted me to hear and obey the truth in regard the second coming of our dear Saviour; and the third angel's message, and all the kindred truths in connection with it. There are a few of us in Colon that have not denied the name of our glorious High Priest, nor ceased to keep the law of the Lord.

I do rejoice in hope of soon seeing our dear Redeemer to make an end of sin, and to bring in everlasting righteousness, and to give all his dear people, that are ready and waiting for him, eternal life. I do hope and trust to be with God's people on the holy mount.

Yours in hope.

ROBT. E. COPELAND.

Branch Co., Mich.

BRO. ELIJAH EMERY writes from Maine: I can say for one that I am still looking for and loving the appearing of the Lord. I have been a believer in his coming over thirty years, and the time is now short; he will soon come and not tarry. May the blessing of the Lord Jesus Christ be with all who love his appearing.

SISTER HARRIET WHITE writes from Portage Co., Ohio: I can say to the brethren and sisters scattered abroad, I love the truth of the third angel's message. I know the truth must have a deep work in my heart that I may stand in the day of the Lord. I am alone among the wicked of this world. I want to live as my Saviour would have me live. I am striving to open my heart and let my Saviour in, that he may sup with me, and I with him. The *Review* is an excellent paper; it helps me very much, and encourages me, when desponding, to lift up my head, for our redemption draweth nigh.

BRO. C. G. DANIELS writes from Defiance Co., Ohio: The minds of thousands of otherwise good people have been prejudiced against the truth by an improper course. I speak from my own personal experience; when I first embraced the truth I learned fast, and the truth appeared so plain that I thought everybody that had any moral honesty would receive it at once, and I had a zeal for the truth but a lack of experience and forbearance. May God give wisdom to young Sabbath-keepers to know that the most successful way for them to preach the truth is to cultivate a meek and quiet spirit with an upright walk and godly conversation.

The Review and Herald.

Battle Creek, Mich., Third-day, March 24, 1868.

IN regard to the case of the injured sister A. G., we would say in reply to the questions of J. H. W., that it is a feature in the cases of most who have been overtaken in sin, as her husband has, that they have no real sense of their villainy. Some, however, do, and are restored to the church; but not till they have merited the confidence of the people of God by unqualified confessions, and a period of sincere repentance. This case presents difficulties not found in some, and we would add only the following:

1. In cases of the violation of the seventh commandment, where the guilty party does not manifest true repentance, if the injured party can obtain a divorce without making their own cases and that of their children, if they have them, worse by so doing, they should be free.

2. If they would be liable to place themselves and their children in worse condition by a divorce, we know of no scripture that would make the innocent party guilty by remaining.

3. Time, and labor, and prayer, and patience, and faith, and a godly life, might work a reform. To live with one who has broken the marriage vows, and is covered all over with the disgrace and shame of guilty love, and realizes it not, is an eating canker to the soul; and yet, a divorce is a life-long, heart-felt sore. God pity the innocent party. Marriage should be considered well before contracted.

4. Why! oh, why! will men and women who might be respectable, and good, and reach Heaven at last, sell themselves to the Devil so cheap, wound their bosom friends, disgrace their families, bring a reproach upon the cause, and go to hell at last? God have mercy. Why will not those who are overtaken in crime manifest repentance proportionate to the enormity of their crime, and fly to Christ for mercy, and heal, as far as possible, the wounds they have made?

5. But, if they will not do as they should, and if the innocent have forfeited the legal right to a divorce, by living with the guilty after his guilt is known, we do not see that sin rests upon the innocent in remaining, and her moral right in departing seems questionable, if her health and life be not greatly endangered in so remaining.

6. As in the days of Noah, one of the signs of these times is a passion for injudicious and hasty marriages. Satan is in this. If Paul could remain single, and recommend the same to others, that he and they might be wholly the Lord's, why not those who would be wholly his, and wish to make a sure thing of avoiding the cares, trials, and bitter anguish, so frequent in the experiences of those who choose the married life, remain as he was? And more, if he chose to remain so, and could recommend it to others, eighteen centuries since, would not to remain as he was, be a commendable course for those who are waiting for the coming of the Son of man, unless evidences were unquestionable that they were bettering their condition, and making Heaven more sure by so doing? When so much is at stake, why not be on the sure side every time?

JAMES WHITE,
ELLEN G. WHITE.

Hops.—In answer to many inquiries, we would say that we believe there is business for Seventh-day Adventists to enter upon for a livelihood, more consistent with their faith than the raising of hops, tobacco, or swine.

And we would recommend that they plant no more hops, or tobacco fields, and that they reduce the number of their swine. They may yet see it duty, as most consistent believers do, to keep no more. We would not urge this opinion upon any. Much less would we take the responsibility of saying, "Plow up your hop and tobacco fields, and sacrifice your swine to the dogs."

While we would say to those who are disposed to crowd hop, tobacco, and swine growers among our people, that they have no right to make these things, in any sense, a test of Christian fellowship, we would

also say to those who have these miserable things on hand, If you can get them off your hands without great loss, consistency with the faith of this people whose publications and oral teachings have so much to say on the subject of reform, more than suggests that you should get them off your hands as soon as possible.

JAMES WHITE,
ELLEN G. WHITE.

LETTER FROM SISTER MEAD.

THE following letter from our afflicted sister Mead giving a more perfect sketch of the sufferings of herself and husband, will be read with interest. All the friends of the Lord can pray for the blessing of God to rest upon this dear family, and will be glad to learn that their prospect brightens. And a few are comforted with the fact that they have given their substantial assistance.

JAMES WHITE.

DEAR BRO. AND SR. WHITE: The appeal that you have made in our behalf through the paper was quite unexpected to us. We appreciate your kindness, and receive it as an unmerited favor. We know, of course, that you must have written from memory of what you have heard from others and from us. We gave you no connected account of our afflictions, at any one time, with the dates, and presume no one else did; and, considering your numerous cares, we do not think it strange at all that your mind should not be clear in regard to the particulars and dates. With the most of the readers of the Review, it would make no difference. Others who have known the circumstances, may think a little strange. We have thought it might be well for me to write you some of the particulars, and leave it to your judgment altogether whether to make any corrections, or to let it rest as it is.

In the fall of 1859, my health failed, and I was feeble through the winter and spring with slow fevers and dyspepsia. In 1860, my husband overdid in haying, a very warm week in August. His health, never the best, sunk under it. For months, he scarcely felt able to do anything. Sometimes he has been so as to do some light work, but has never been able to endure any hardishp since. When my husband's health failed, it threw an additional burden of care and hardship upon me before I had regained my strength, and in November, I ran down again with slow fever, dyspepsia, and general debility, and was all winter and spring getting up again. Was sick again the fall of 1861, and was poorly all winter. I got about so I did the work for my family a while in the summer again, but felt that my strength was weakness. The fall of 1862, my health failed again, and I have never been able to do housework since. In Sept., 1863, I had a fever, followed by congestion of the liver, and was left in a very bad state of health. Was mostly confined to my bed for a year. Then I commenced gaining very slowly so that by the aid of a cane, I began to walk about the house a little.

The first of 1866, my husband's health was the best it had been for some time. In July, he fell from the top of the barn into the yard below. I had lain down to rest. We heard the noise. The hired girl stepped to the door, and told me that he had fallen, and she feared he was killed. I sprang from the bed, and went to the window, and saw him lying perfectly motionless with the ladder upon him. The girl ran to him, and said he was dead. I told her to take the ladder from him, and turn him over. She was very much frightened, and came away, and screamed for help. I told her to go back, take off the ladder, and turn him over. She did so. I asked her if he breathed. She said, "No, he is dead." I had not walked so far for nearly three years, but felt that I must go. I took my cane, and started. Before I reached him, I saw that he was breathing very heavily, and I sat down exhausted. Help soon came, and bore him to the house. I started to go in, but fainted on the way. For days he lay between life and death, all unconscious of his own sufferings, and the sympathy of friends around him. In about a week, he could comprehend what had happened, but was wandering in his mind at times, for some time afterward. He gained strength in a few weeks so he could walk about, but there was a very strange, unnatural feeling about his head. His mind seemed beclouded. He seemed a great deal of the time like a person bewildered. Then he sunk into a state of great debility and prostration of the nervous system, and also into great despondency and distress of mind. Since then, he has suffered a great deal as you know, in body and mind. But now, with humble gratitude, I can say I think his prospect is more encouraging.

Yours as ever,

SARAH P. MEAD.

DEATH OF SISTER HANNAH MORE.

THE following letter will truly be of painful interest to our readers. Sister More was known to the readers of the Review as a self-sacrificing, devoted servant of God, who embraced the Sabbath in her missionary

field in Africa. We were pleased to enjoy a visit from her here in Battle Creek, and hoped she might remain with us for future usefulness. It was expected she would make her home with Bro. White, but Providence has determined otherwise; to its dispensation we bow, confident that she will not sleep long. While we mourn her loss, and hope to meet her in the coming resurrection morn, let us try to manifest the same spirit of self-denial, of cross-bearing, of enlarged Christian benevolence, that marked her life of toil and danger. We would express our thanks to Eld. Thompson for his kind remembrance of us in this our mutual affliction.

J. H. W.

J. M. ALDRICH, BATTLE CREEK:

Dear Brother—Many of your readers will be painfully interested in the following communication:

MISS HANNAH MORE, for many years a missionary to Africa, and known to many of your friends in Battle Creek and other places, came to visit me, last summer, as we had labored together for years in the same Mission in Africa.

She expected to have gone to live with Bro. White, of Greenville, but the arrangements were not concluded in time for her to leave before navigation closed, which shut us up for the winter. Of course, she could not leave, and remained in my family, hoping to go to Bro. White's in the spring; but the All-wise, who cannot err, had other things in store for Miss More—she has been called to a higher and more useful field.

Our winters here are long (5 to 6 months), and the doctor said she had not vitality enough to endure it. She was attacked with congestion of the stomach, from which she suffered much for a number of weeks in the night season—being about during the day—but for the last four days, she suffered night and day, very greatly, and died on Monday, March 2, at 1½ o'clock. She had her senses, and was not only willing, but anxious, to die, and go home; often prayed for this, with submission to the divine will; often exclaimed, "Let me go. Do not cling to me. Do not prolong my sufferings. O Lord, how long ere thou wilt come, and take me to thyself?" I preached her funeral sermon from, "Having a desire to depart, and be with Christ, which is far better;" words she repeated in her sickness, as expressive of her feelings.

All classes gathered at the funeral—Protestants, and Catholics, and she was decently buried in the Concord burying-ground, on the east side of Carp Lake, to await the resurrection morn (unless her friends should wish to come and get her body before). She was 59 years old, on the 22d of last November.

Her life has been one of toil and usefulness. Though I do not agree with Advent views, it will be of interest to your readers to know that she said, "In view of death, I find comfort in my principles, and believe Thou comest."

Your brother in Christ, GEORGE THOMPSON.
Leland, Leelanaw Co., Mich.

REPORT OF MEETINGS.

My last report left me at the Washington, N. H., Monthly Meeting, held Feb. 1 and 2. This was a profitable meeting. It was very cold, and snow had so blocked up the roads that there was not so large a gathering as would have been; but the Lord was with us, and helped in bearing testimony, so that his people were comforted and quickened. In an inquiry meeting held, thirteen offered themselves for baptism, but the morning the baptism was to have taken place was so very cold that it was thought best to postpone it until I could come again; so, after holding eight meetings, giving six discourses, and helping them what I could, on the 6th, left for my next appointment at Amherst, going as far as Manchester, where I shared Bro. Smith's hospitable home until Sabbath morning, when he took me to the place of meeting. Found a small company of interested brethren and sisters together. Spoke in the forenoon about 35 minutes, then gave liberty, when nearly every one present spoke with interest. In the afternoon, spoke on the oneness of God's people, with freedom. Truth was well received. First-day, spoke twice on prophecy. The Spirit of God rested on us, helping us in speaking, and I trust good was done. This church is young in present truth, and needs help, and it appears to me that labor could be profitably bestowed here. I learn since I was there one man and his wife have decided to obey the Lord. Brethren, the Lord does attend his word, and give power to truth. Present truth points out present danger, and is salvation to them that believe.

After calling on a few of this dear people, doing what we could to help them on in the narrow way, on the 11th, Bro. Mace took me back to Manchester. On

the following evening, by request, preached at the house of Bro. Wise, first-day Adventist. Quite a number in. They appeared much interested; hope they will follow on to know the Lord and his truth more perfectly. On the 13th, started for Peterboro, and reached Bro. Hastings' at 4, p. m. Found himself and wife pressing on in the good work. The next day, he carried me to Peterboro. Here, attended the ordinances, and afterward re-arranged s. s. It was raised from about \$80 to \$120, all to N. E. Mission.

After holding seven meetings, speaking six times, celebrating the ordinances, assisting to re-arrange s. s., and calling on several families, I left this people. They having decided to engage anew in the work, I hope they will have preaching more than once this year; for they appreciate help, and, with a little effort, I think others could be gathered in to go with them to Mount Zion.

The 20th, started for Washington. Came on to Stoddard, and Bro. Dodge kindly took me to his house, where we tried to be useful in encouraging his household. The 21st, was carried by Bro. Dodge over to Washington. On Sabbath morning, spoke from Titus ii, 11-13. One man, at the close of our discourse, confessed he had opposed the truth and this people, and as a result, had lost his religion, but was desirous of taking up his cross, and going with them. The meeting closed, and eleven young persons were buried by baptism into death, and, I trust, raised to walk in newness of life. The following evening, attended the ordinances. This was solemn and interesting, and, I hope, profitable to all. The 23d, by request, preached in the Town Hall at the village. It was very cold and windy. The thermometer stood 15 deg. below zero, but quite a number came in. The 24th left Washington, and rode with Brn. Smith and Macé to Manchester, they having come to this meeting, so as to have me go to Amherst, and spend a few weeks with them; but I had sent an appointment to Lancaster, Mass., for the 25th and 26th, so the 25th, started to fill the same, hoping to be able to go to Amherst in April or May. I continued in Lancaster until the 4th of March, giving eight discourses to a few interested hearers. Some were convinced of the truth, and I hope will obey and be saved. Bro. Haskell having been called home from R. I., it appeared duty for me to leave, as the interest in R. I. appeared to demand some one there; so I left matters in the care of the Lord, trusting him to direct Bro. H. in helping on the work in Lancaster.

I called at home, staying about thirty-six hours; then went to Green Hill, and gave two discourses on the Sabbath. Evening after the Sabbath, preached at Washington school-house, and the following day and evening. There is a good interest among the people to hear, in this vicinity, as the result, partly, of Bro. Haskell's labors. I hope some will embrace the truth.

Dear brethren, with whom I have labored in weakness, and tried to do good, God bless you, and help you to draw nigh to him in cheerfully doing all his will as it is being taught us under the third angel's message, that you may be found of him in peace, without spot, and blameless.

The Lord is in this work, and directs it according to the counsel of his own will. We cannot improve any portion of it, if we try; so let us show our faith in God and his word by following on as he leads the way with instruments of his own choosing, and so submit to his wisdom in leading his people here; for he will no more err here, than when he, by Moses, led them out of Egypt.

Shannock. R. I.

P. C. RODMAN.

REPORT.

Soon after my last report I finished the meetings in English. There is no prospect of doing much more good among them at present. A few have commenced to obey the truth, and some have not yet decided. There are some men, in this vicinity, of moral worth and experience, who would exert a good influence if they take a firm stand for the truth. But they still wait. I trust that the truth will yet come off victorious. There has not been much opposition openly, but the opposition has been carried on the more effectually in secret. I know several houses where one of the family would like to obey, but they are kept back by the rest. I leave this in the hands of the Lord, till a greater power shall loosen the bands of Babylon.

The last two weeks I have labored more exclusively with the Danish friends, and tried to get them ready for or-

ganization. The Lord has worked with us, and blessed us above our highest expectations. My care and anxiety for these dear souls grew, as one test after another came up. Sleep departed from me. My body grew weak. Last Wednesday I was not able to stand up in the meeting. I sat down and preached on the tithing system, and the precious promises of the Lord to such as honor him in this respect. The Lord blessed. Afterward Systematic Benevolence was organized to the amount of \$133.00 a year. Twenty brethren and sisters have covenanted together to keep the commandments of God, and the faith of Jesus. A leader was chosen, also a Clerk and Treasurer. Their old idols were banished. Spiritual Gifts were received as far as they have heard them. They have also commenced on the health reform as well as they understand it. The majority of them can neither read English nor understand it so as to do them much good. The few books we have in Danish are a great help to them. But they are much in want of others. I encourage them to learn English, as many as possibly can. But in a settlement like this, where the majority of people are Danish, there is but small chance for learning.

Nevertheless, they can learn of Jesus. He is kind and merciful, even to such as are foreigners in a foreign country. And he has told us that the last message will be proclaimed before many nations, and tongues. Rev. x, 11.

Friday we appointed for baptism. Many things seemed to work against us. Thursday it rained. Four men worked hard six hours to cut the ice. I was feeble. Friday the water continued to stream down. The river was large enough to sail in, but no safe place for baptism. The rain continued all day. Many were to come from a distance. But we all trusted in the Lord, and the Lord worked with us. The water rose so high that we found a very convenient place for baptism about 6 rods from the house of the brother where we were to meet. But some of the sisters would have to take their babes along. How could they venture out in such weather. Yet they all came, and we had as precious a season of baptism as I ever attended. Ten willing souls were buried with Jesus in baptism, and rose to walk in newness of life. We were all happy in the Lord.

Meetings were appointed for Sabbath, and Sunday, and though the roads were very muddy, yet all the brethren and sisters attended, and some from without also. On the Sabbath, when we were about to wash one another's feet, great solemnity rested upon us. They had never witnessed such a scene before. But the Spirit of the Lord went from heart to heart, and all took an active part. I have never before, at the attendance of this blessed ordinance, felt and seen more solemnity, and deep feeling, than was manifested here. Through humility we were prepared to accept with thankfulness the emblems of the broken body, and shed blood of our blessed Redeemer.

Sunday, we again enjoyed a precious season with these dear friends, and Monday morning, early, left for home. The high water had carried off some of the bridges of the railroad, so I missed the connection. Third-day, I walked home from the depot, 8 miles, in the middle of the night, through mud and water. Today I enjoy the company of my family. They are all well, for which I feel very thankful to the Lord. I have been away from home three months and a half. I intend to rest a little while, and then go out again, the Lord willing. I cannot attend to any other calls than those I have already. Therefore be patient, and let us pray the Lord of the harvest to send out more laborers in this precious work, until our blessed hope shall be consummated in eternal salvation.

JOHN MATTESON.

Bussysville, Jeff. Co., Wis., March 9, 1868.

MEETINGS BY BRO. BYINGTON.

BRO. SMITH: I spent Sabbath, Feb. 22, with the church at Parkville. Here the church live very much scattered, and as the notice was short there were but few out. On first-day we had meeting at the Langdon school-house. The house was well filled, and they manifested a good interest. Bro. and Sr. Stephenson have moved to this place, and established a weekly prayer-

meeting at the school-house, which has awakened some interest in those without. By their request I returned and spent Sabbath 29, and first-day with them. Our meetings were interesting; they did me good and I hope others. Sabbath, March 14, I was with the church in Convis. This was Bro. Waggoner's appointment, but as he had informed me that it was inconsistent with other duties for him to attend, I set out in the mud, and when I arrived there was a good congregation at the Austin school-house, anxiously waiting for some one. Eld. Palmiter was present, and raised some objection to our views of Law and Gospel; but the spirit of the Lord rested upon the meeting, and we felt that the opposition did us no harm. On first-day the house was well filled with a very attentive congregation. It was good to be there. They request Bro. Waggoner to spend a Sabbath and first-day with them as soon as convenient. The District offered them the school-house for their Sabbath meetings. Would it not be well to locate them there? My health is much better than it was the first of winter. Praise him whose mercy and goodness endureth forever.

J. BYINGTON.

Ceresco, Mich., March 16, 1868.

BRO. GOODWIN'S OASE.

BRO. SMITH: We have been laboring for Bro. Goodwin and others connected with him, for two weeks. He is not yet free, but much better. The enemy had bound him with many cords. Some of them are broken off. Still he cannot see that the Lord is working for him, therefore he cannot feel there is mercy for him, consequently has no hope.

During these two weeks we have had one and often two seasons of prayer and counsel each day, powerful manifestations of the Spirit of God; we have given ourselves wholly to the Lord, for the delivery of this dear brother, whether it take a short or long time. Bro. G. has been in hopeless despair for fourteen months; every ray of Heaven's light and blessings have been shut out. But thanks be to God through Jesus Christ, his captivity is turned, and the day of his complete deliverance is not far distant. We are having a new experience with the powers of darkness; in Jesus' name we conquer. My solemn warning is to all: Keep in the narrow way; don't fall into the hands of giant Despair.

Bro. Edson is a little better, yet his recovery is very slow. It now looks as though he might continue to gain and recover a degree of health once more.

C. O. TAYLOR.

March, 1868.

THE DANES.

At Greenbush, we received letters from Greenville, and on our way to Alma in company with Bro. Andrews, read them with interest. But the following note, partly by reason of our happy acquaintance with this people in Wisconsin last fall, and partly for its general interest to all believers, was read with much pleasure.

We shall be happy to furnish such of every tongue, and kindred, and nation, who can make a like good use of them.

JAMES WHITE,
ELLEN. G. WHITE.

"I am a native of Denmark and a member of the Poysippi church. This branch of the church is all Danes, and but a few can read English. We have our meetings in the Danish language, and it has been my duty to translate Testimonies, No. 12 and 13, to them one hour every Sabbath. This has had a good effect on some.

"And the dress reform has been adopted by the most of the sisters. But I think they have not the right pattern. Therefore, please to find inclosed, fifty cents for which you will please send a pattern.

"Your unworthy brother in Christ,

"CHRISTEN JENSON."

"Waushara Co., Wis., Feb. 3, 1868."

TEA AND COFFEE.

In the Farmers' Agricultural Club, New York, Dec. 10, 1867, Dr. Snodgrass, an eminent physician of New York, made the following spicy remark: "Next to alcohol, the medical profession is more indebted to the use of coffee and tea for the means by which they live, than to any other substance which lays the foundation for disease."

In the session of "the Club," reported in the Tribune Jan. 1st, we have the following debate called forth by the above statement:

Tea and Coffee.—THOS. SHANNON, Lavonia, Steuben Co., N. Y.: Dr. Snodgrass tries to make us believe that tea and coffee are the great head centers of disease; but this is backed by mere assertion. Good tea and coffee, when properly used, are not only wholesome, but actually nutritious.

Dr. SNODGRASS.—I now repeat, that more than thirty years' observation both South and North, as a physician, has convinced me that tea and coffee, and particularly the latter, are the cause of a number of chronic diseases. Tea is not so injurious as coffee, because its effect is evanescent, and more particularly on the nervous system; whereas coffee directly congests the liver, and obstructs what is known as the portal system, followed by piles, rheumatism, neuralgias, and erysipelas, to say nothing of the common forms of dyspepsia. In the open country, or on the ocean, working people do not suffer so much from these narcotics as in cities. For a man in the nineteenth century to say that coffee and tea are healthful, is simply ridiculous.

MR. LAWTON.—I believe in the use of both tea and coffee, and I think that alcohol is beneficial, if not profitable, under certain circumstances.

A STRANGER.—I am 72 years old, have used tea and coffee all my life, yet I do not know what disease is.

Dr. JARVIS.—These gentlemen argue that because they have lived so many years enjoying good health, with the use of tea and coffee, therefore the drinks are not injurious. How long will their children last? The whole Anglo-Saxon race and all other races will go to destruction by the promulgation of such a doctrine. The health which these persons boast of is far short of what it ought to be. We have but few healthy people in this country. No man is in perfect health who has tartar on his teeth, and there is hardly a man to be found free from it, especially among those who drink hot drinks. Wild animals, on the other hand, are never troubled with it. I do not say that tea and coffee of themselves produce disease so much as the hot water, for when it is heated it loses its invigorating powers.

Dr. HALLOCK.—One word on this question. Nature makes provision for the most useful things. Universality of an article is a hint that it has a use in the human system. One should examine himself, and if he finds what he uses is injurious, then he should abandon it. What is good for others will not agree with me. I cannot bear the bitter of the hop—it is detestable; I would not give it to a hog. But shall I set myself up to say that it is injurious to others? We do not know what is best.

Dr. JARVIS.—According to the gentleman's argument of universality, we might with equal propriety say that the more who are going to hell—going in the broad road—the better it is for us. I can tell which of my patients lose their teeth by the use of coffee, which by the use of tea, and which by alcohol. Notwithstanding our boasting, we fall victims to our folly. Families of good habits will hold out for a few generations, but in the end are exterminated.

These are facts worthy of consideration, and we are glad to see them introduced in as public and conspicuous a place as the Farmer's Agricultural Club.

J. N. LOUGHBOROUGH.

GOD'S PROMISES ARE SURE.

The promises of the Lord, though spoken under circumstances which would almost seem to preclude their accomplishment, will, nevertheless, be fulfilled. Take the case of the thief on the cross. He prayed, "Lord, remember me when thou comest into thy kingdom." Will the compassionate Saviour hear his humble petition? Will he give him any words of consolation in his dying moments? In his own excruciating agony, he can still pray for his enemies, and answer the dying, penitent thief. Though about to bow his head, and commend his life to his Father; though he was about to pass away to the dark, cold tomb; yet 'mid all the darkness and gloom, there is a ray of hope. He will rise from the grave; he will break death's strong bands; he will eventually let the prisoners go free; he is the Lord of glory. He replies, "Verily I say unto thee to-day, shalt thou be with me in Paradise." Though earthly hopes are about to fail; though I am very soon to become subject to death, the King of terrors; yet in the agony of my expiring moments, I promise thee to-day that thou shalt be with me in Paradise. And though the promise made that day is now eighteen hundred years old, will it fail? Nay, verily; though heaven and earth pass away, Christ's word shall not pass away.

We remember he made the same promise to his beloved disciples as recorded in Jno. xiv, 2, 3: "In my Father's house are many mansions, if it were not so I would have told you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

Though a long time has elapsed since the promise was

made, will it fail? Faith says, No; Jesus will soon come; the Nobleman will return.

When our blessed Redeemer was on his journey to Jerusalem, where he laid down his life to purchase the kingdom, his followers thought that the kingdom was immediately to appear. Luke xix, 11. He taught them from the parable that he would go into a far country, to receive his kingdom, and to return. Verse 12. It is then when he shall return that he will reward his servants. Verse 15. It is then that the wicked servants who will not have him reign over them, shall be slain before him. Verse 27. And as we follow the record down to the time he came forth from the grave, a mighty conqueror, his beloved disciples asked him if he would at that time restore the kingdom to Israel. Acts i, 6. But they were at this time doomed to a sad and bitter disappointment, when it was made known unto them that he must leave them and go away, to receive the kingdom.

Therefore as he has instructed us that he had not received the kingdom before he went away, he must receive it somewhere between his first and second advents. This is brought to view in Dan. vii, 13, 14. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." The interpretation of verses 13 and 14 is given in verses 26 and 27. "But the judgment shall sit, and they shall take away his dominion (that is, the dominion of the little horn, or Papacy), to consume and to destroy it unto the end. And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." This teaches us that it is yet future. As the judgment is now going on in the heavenly sanctuary, which shall decide who shall be the subjects of that kingdom, the kingdom itself must be yet future. But the time is near at hand when the saints shall possess it.

The kingdom has been overrun with violence; tares have grown thickly on its surface; but the time will soon come when the parable of Matt. xiii, 38-40, shall be fulfilled, when the tares shall be rooted out, when the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, verse 41, and shall cast them into a furnace of fire. Then shall the righteous shine forth in the kingdom of their Father. Verse 43.

The Saviour has said that he would return. Matt. xix, 15. And then will he sit on the throne of his glory. Matt. xxv, 31. It is then that he will separate the sheep from the goats, Verse 32. It is then that the King shall say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Verse 34.

Dear reader, are you lifting up your head and rejoicing that the kingdom is near at hand? Are you praying, "Thy kingdom come, thy will be done on earth as it is done in Heaven"? Are you praying, "Lord Jesus, remember me when thou comest into thy kingdom"? Are you keeping all God's commandments, by which you shall have right to the tree of life, which is in the midst of the paradise of God, and shall enter in through the gates into the city? Are you striving for an inheritance in the kingdom that shall not pass away? The Lord is yet sitting up a company for that beautiful country, and you will soon decide whether you will be an inhabitant of that beautiful clime or not. Remember he is going to send his angels, to pluck out all that do iniquity. He will have a holy colony. It will be a country in which the inhabitants will be all righteous. If you are living for this, all will be well.

Sinner, far from the fold of Christ, what will be your condition in that day of trial? Remember that the kingdoms of this world are fast passing away. The head of gold, Babylon, has arisen to universal empire, and has long since passed away. The Medo-Persian kingdom, the arms and breast of silver, has conquered and fallen. The Grecian kingdom, the sides of brass, has arisen and conquered the world, and has also been numbered in the past. And the Roman kingdom, the last kingdom of universal empire, has arisen and broken in pieces and devoured the whole earth, and has itself crumbled and been divided into ten parts as symbolized by the ten toes of the image. The little horn, the Papacy, has governed and prevailed twelve hundred and sixty years, or a time, times, and dividing of time. And where are we now? In the time of the end, the time when many should run to and fro, and knowledge should be increased. Seek, then, for a knowledge of these things before the call of mercy shall forever cease. Seek an interest in the blood of Christ, which cleanseth from all sin, that you may be shielded in the day of his great wrath when he shall arise, to shake terribly the earth. Pray now, Lord, remember me, when thou comest into thy kingdom.

J. A. GREGORY.

Durand, Wis.

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 8, 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. B., Perpetuity of Spiritual Gifts, Scripture References, Wicked Dead, Sabbath by Elihu, Infidelity and Spiritualism, War and Sealing, Who Changed Sabbath, Seven Reasons for Sunday-keeping Examined, Institution of Sabbath, Thoughts for the Candid, Appeal to men of reason, Personality of God, Seven Seals, and Time Lost.

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

Our Book List.

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

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

—FUTURE PUNISHMENT, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by John Milton. Cloth, 75c., 16 oz.

—SPIRITUAL GIFTS, VOL. I; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.

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

—SPIRITUAL GIFTS, VOL. III; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.

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

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

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

—APPEAL TO THE YOUTH: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 20c., 2 oz. Without likeness, 10c., 2 oz.

—THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 30c., 6 oz.

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

—THE MINISTRATION OF ANGELS, and the Origin, History and Destiny of Satan. This is a new and interesting work, being a clear and forcible argument, and showing all that the title imports. 20c., 4 oz.

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

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

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

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

—MODERN SPIRITUALISM: Its Nature and Tendency. The Heresy condemned from the mouths of its own advocates. Third edition, revised and enlarged. 20c., 6 oz.

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—REVIEW OF SEYMOUR. His fifty "Unanswerable Questions" on the Sabbath Question, *Answered*. 10c., 3 oz.

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—THE SABBATH, Its Nature and Obligation, in German. 10c., 2 oz. The Sabbath, in Holland. 5c., 1 oz. In French. 5c., 1 oz. In Danish 10c., 1 oz.

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One-Cent Tracts.

—THE SEVEN SEALS: An Exposition of Rev. vi.

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—PERSONALITY OF GOD. A popular error disproved.

—THE LAW of God, the Ten Commandments by John Wesley.

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

—TIME LOST; or Old and New Style Explained.

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

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

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

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

—THE SABBATH: The time of its Institution.

—THE SABBATH: A stirring Argument by Elihu.

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

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

—WHO CHANGED the Sabbath? Roman Catholic Testimony.

—PREACH THE WORD: An Argument for the Sabbath.

—DEATH AND BURIAL; or, Scriptural Baptism.

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—POSITIVE INSTITUTIONS; their Nature and Claims.

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

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

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

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

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

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

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

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

Charts.

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

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

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

Postage.

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

Address.

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

Form of 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 24, 1868.

BRO. WHITE'S notice of "Life Incidents" as given below, should have appeared in last week's Review. It was omitted by mistake.

We referred to it last week in the notice of the "two new books forthcoming," supposing it was duly inserted.

J. M. A.

Life Incidents.

BRETHREN from all parts of the field are calling for these chapters in book form. And it is our design to prepare the work for the press as early as possible, considering other duties.

The white paper on which to print the book will alone cost \$800. In order to purchase this to advantage, the bill must be met on receipt of the paper.

We would, therefore, say to those who wish to secure the first copies of the book, as soon as it may come from the hands of the binder, and who would esteem it a pleasure to advance the pay for the same, that they may send their orders accompanied with the cash to Eld. James White, Greenville, Montcalm Co., Mich., or, when more convenient, to the Review Office.

Price of the book, \$1.00, postage 12 cents. Those who have a special interest in this work, will please take the orders for it, and the pay for it, of their brethren, and forward them at their earliest opportunity.

JAMES WHITE.

Wanted.

SECOND ADVENT publications printed in the years 1840-1845. Those who have them, and will send them to me, will receive my thanks for thus assisting me in my efforts to faithfully represent the great Advent movement in Life Incidents. Direct to Greenville, Montcalm Co., Mich.

JAMES WHITE.

G. L. HOLIDAY, Albany, Wis.: The questions you ask, will be fully answered in due time in Life Incidents.

JAMES WHITE.

We would say to Bro. Morey, Salisbury, Perry, Wood, Haskell, Butler, Cummings, Burtis, Bunce (for W. O. W.), and to sisters Gates and Washburn, that their liberalities are gratefully received.

JAMES WHITE,
ELLEN G. WHITE.

REPORT OF MEETINGS AT JOHNSTOWN, MICH.

This series of meetings began Feb. 5, and closed March 10, having been protracted on account of numerous interruptions. The severe storms, and at times almost impassable roads, hindered much, but still the interest kept up beyond all our expectations. Thirty-four lectures have been given, and five social meetings held during the time. Above twenty have decided to keep the Sabbath, and as many more are almost persuaded. A sermon preached by a Presbyterian minister against the Sabbath, served to decide some, and confirm others. A large load came from an adjoining town to hear our reply, and it happened that the roads were blocked up with snowdrifts during the service, so that all had to stop over night and part of the next day at Bro. Edmonds', and thus we had a good opportunity to talk with them on the truth. The result was, that nearly the entire load have come out on the Sabbath. As this company, with their neighbors, had not heard anything of the prophecies, and messages, we appointed to spend a day and evening with them. It was really cheering to see them feast upon the truth as its light burst upon their minds. One brother exclaimed, "How new the Bible seems!" Another replied, "No wonder, for you look like a new man." And "should he not look new, when you look through a new pair of eyes?" was suggested by a third.

These new Sabbath-keepers, with those who had moved, and are now moving into the place, will make a society of over thirty. They will need much more

instruction, and they are very anxious to hear on other subjects, but the muddy roads and dark nights, and our needing some rest, are the considerations which decided us to close at this time.

Regular meetings are appointed and we hope the interest will still continue.

M. E. CORNBELL.

Meeting at Lancaster, N. Y.

THIS meeting was deeply interesting. Bro. J. N. Andrews was present to preach the word. The narrow way to life was pointed out with vividness, and we trust that the church and those present will be greatly benefited. This will be the case, unless the solemn exhortations and admonitions are suffered to escape like water from a leaky vessel. The serious and earnest work of preparation for the judgment to which the church are being called by the chosen servants of God, indicates that the work is soon to be brought to a close. Let us work while we may.

R. F. COTTELL.

Note from New Vineyard, Me.

We have been here three weeks. Much of the time it has been very bad weather; yet the attendance has been very good and the interest increasing. Six or eight have decided to keep the Sabbath; several backsliders have taken up the cross again; and many more are deeply convicted. Opposers have killed themselves, so that we now have the Union house all to ourselves, and have the sympathy of most of the village. They raised \$13.28 the other day for our board, &c. We hope to see a good work here. Pray for us.

D. M. CANRIGHT.

L. L. HOWARD.

March 15.

BIBLE CLASS REPORT.—The last two Sabbaths having been observed as fast days, no sessions of the Bible class were held, and in consequence we have had no report for two numbers of the paper. They will be resumed next week, if nothing prevents.

W. C. G.

THE P. O. Address of Eld. J. N. Loughborough till after Conference is Battle Creek, Mich.

Notice.

If any of the readers of the Review have ever known one Jehial Roberts, a cooper by trade, who lived in the State of N. Y. about thirty years ago, or any of his relatives in later years, they will confer a great favor on a near relative of the deceased by addressing a few lines to

LEVI. H. ROBERTS.

Croton, Newaygo Co., Mich.

Appointments.

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

THERE will be Quarterly Meeting of the Seventh-day Adventists of Southern Kansas at Ft. Lincoln, in Bourbon Co., on Sabbath and first-day, May 2 and 3. We give this notice with a view to call the attention of all within reasonable distance, and to extend an earnest invitation to them to meet with us on this occasion that we may join together in the worship of God, and help each other to prepare for the scenes of trial that are looming up before us. We hope this meeting may be blessed of the Lord, and be the means of bringing together all the lonely ones which are in reasonable distance from us. If some one of the ministers could be with us at that time, it would be a great relief to our minds. There are near one dozen here that desire baptism. Also a church should here be organized. Dear brethren, remember the few in Kansas.

JESSE H. COOK.

ACCORDING to arrangement the next Quarterly Meeting of the church of S. D. Adventists at Little Prairie, Wis., will be April 4, 1868. Will all the scattered brethren and sisters belonging to the church report at the above meeting. Can Bro. Sanborn or Matteson meet with us?

C. W. OLDS.

THE next Quarterly Meeting of the S. D. Adventist churches of Mackford and Marquette, Wisconsin, will be held at Marquette, on Sabbath, April 4.

EDWARD HALLOCK.

THE next Monthly Meeting for Allegan County will be at Allegan, Sabbath, April 4. It is hoped there will be a general attendance.

M. S. BURNHAM.

THE next Quarterly Meeting of S. D. Adventists of Oakland, Wis., will be held at Oakland, beginning Sabbath evening, April 4, 1868. We would be glad to see many of the brethren and sisters from other churches gathered with us to worship the Lord.

JOHN MATTESON.

PROVIDENCE permitting, I will preach at Allegan, Mich., Friday evening, April 3. On Sabbath, the 4th, at half past ten A. M., and in the evening. Also on first-day evening. Other appointments announced from the desk.

J. N. LOUGHBOROUGH.

THE next Monthly Meeting of the Knoxville and Sandyville churches will be held at Sandyville, Iowa, the first Sabbath and first day of April. Let us go up, brethren, to the help of the Lord against the mighty. Let us try to have our minds seasoned, and prepared by the grace of God for the occasion.

Whose seat shall be vacant there? It is for us to say. Let the response be, Not mine.

J. H. MORRISON.

MONTHLY Meeting at Rochester, N. Y. on the second Sabbath in April. It is expected that Bro. J. N. Andrews will be present.

R. F. COTTELL.

Business Department.

Not Slothful in Business. Rom. xli, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

JENNIE MESSERSMITH: The certificate is received.

ELD. I. D. VAN HORN: We are waiting for "How to Live" from the Binder. Will forward as soon as received.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. S Sumner 31-4, W R Ramsdell 32-15, E Taylor 32-15, D W Peabody 32-15, L T Voter 32-15, J Smith 32-15, M Stanton 32-15, H Clack 32-15, D Burdick 32-13, Mrs O Hastings 34-1, L Urdedirk 32-15, C C Wilcox 32-15, D A Sprague 32-15, M E Rust in full of acct., C McNeil 32-1, E Lumbert 32-15, B B Thorp 32-15.

\$1.50 each. C Green 32-15, S Holford 33-15, H Youngs 32-1, Mrs Geo Berry 31-18, T T Brown 31-1, E M Safford 32-15, D Briggs 32-13, J Clarke for G A Poling 32-1.

\$2.00 each. Mary Marvin 33-1, J M Reynolds 33-3, Geo Hendry 32-9, C N Ford 31-15, J E Steward 33-15.

\$3.00 each. Mrs E Hemenway 33-1, L Cram 33-8, J Donipier 34-1, Mrs A Grimes 33-1, L Bean 33-1, C W Hartshorn 33-1, G W Barker 33-14, P Smith 33-1, J Youall 33-18, C S Rowley 33-1, S Steele 33-1, E Lander 33-14, J Burwell 33-15, J M Leef 33-15, E Gouger 33-15, Z Southwick 33-5, D A Smith 33-15, J Tenny 34-1.

Miscellaneous. B Leech \$1.08 31-24, John Heald 5.00 33-1, L Smith 3.58 33-11, I Prentice 2.50 33-1, G M Irons 75c 31-15, C Belden 2.25 32-14, S A Snyder 6.00 33-1, Mary Pauli 1.10 32-15, J G Lamson 2.50 34-1, Mrs A Hardell 2.50 33-15.

To make up Advance Credits.
J G Lamson \$1.50.

Cash Received on Account.

J Atkinson \$5.00, A C Bourdeau 25.25, Sarah A Snyder 10.25, Eld I D Van Horn 4.50, J Clarke 10.00.

Books Sent By Mail.

Alfred Chase \$1.80, Mrs J L Cleveland 92c, B Leech 92c, S M Ives 1.00, J Huntsinger 1.00, E Wilcox 25c, P Potter 30c, F H Morrison 2.05, Chas S Rowley 3.20, M B Phillips 2.25, Mrs H W Kellogg 2.30, C R Austin 1.61, L Smith 50c, Mrs M Buzzell 3.33, D Burdick 92c, J Brezee 1.26, A G Carter 95c, P Waldorf 50c, Ezra Strong 45c, Mrs O Hastings 2.00, E H Root 92c, S Blodgett 35c, A Green 1.12, C N Ford 50c, A S Cowdry 15c, D S Beers 10c, A D Love 1.00, F M Palmer 13c, J Tenny 2.25, J T Pope 1.12, C H Chitty 1.12.

Books Sent by Express.

J Atkinson, Blue River Station, M. P. R. R., Wis., \$17.01, H C Miller 17.50.

Michigan Conference Fund.

Church at Bunker Hill \$10.00.

Pledges for Book and Tract Fund.

J S Day \$10.00, R D Day 2.00, L M Jones 3.00, Harriet Jones 2.00, Charles Jones 3.00, Sarah A Jones 2.00, H M Kenyon 1.00, Sarah M Kenyon 1.00, Joseph Bates 1.00, P M Bates 1.00, John Stone 1.00, G T Smith 2.00, H G Buck 3.00, Jane E Buck 2.00, W J Patterson 1.00, C Manwarring 2.00, R Manwarring 1.00, J Russ 2.00, J Frank 1.00, Charles Russell 3.00, Julia Russell 2.00, Wm Chincock 2.50, Alice Chincock 2.50, M E Reynolds 5.00, E A Humphries 1.00, S M Swan 1.00, R Humphries 50c, C H Hutchinson 50c, J W Merrifield 2.00, Lucia Swan 20c, W Boyington 5.00.

Received on Book and Tract Fund.

H L Richmond \$5.00, R C Austin 1.00, Eld R F Cottrell 2.00, J P Flemming 4.00, A Boyington 1.00, B Armitage 2.00, E G Rust 85c, S Vincent 3.50, E A Dike 1.00, A D Love 1.00.

For Eld. N. Fuller.

M S Merriam \$5.00, James Youall 1.50, M E Cornell 3.00, A M A Cornell 1.00, E H Root 5.00, B Armitage 5.00, Fannie Glascock 2.00, Eli Glascock 1.00, L Drake 5.00, Eld C O Taylor 5.00, Eld I D Van Horn 5.00, J T Mitchell 5.00, N H Satterlee 10.00, S Vincent 5.00, B M Osgood 3.00, A Friend 1.00.