

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*.

MERCY LINGERS.

HARK! the voice of mercy calling;
To the Saviour, sinners, fly.
Will you slight the voice of warning?
Will you linger here and die?
Oh! arise, and come to Jesus,
See his arms extended wide,
Waiting, sinner, to receive you:
'Twas for you he bled and died.

Come while mercy still doth linger,
Come and taste of Jesus' love,
You may have the Saviour's blessing,
And a glorious home above.
List the last sad notes of warning
Sounding now throughout the land,
Soon, oh! soon the Lord is coming,
Will you join our happy band?

Darkness o'er the land is stealing,
But a light shines on our way.
Though amid the hosts of Satan,
We are sure to win the day.
Those who have our Lord rejected—
Hark! they now begin to pray.
Call, in vain, for rocks and mountains:
Mercy's hour hath passed away.

L. E. MILLNE.

The Sermon.

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

PREACH THE WORD. 2 Tim. iv, 2.

THE WORDS WE SPEAK.

BY J. S. MILLER.

Text.—James iii, 2: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

In making some remarks on this subject, I shall notice:

I. *The effect our words have in deciding our cases in the Judgment.*

In whatever sense we understand the apostle's phrase, "perfect man,"—whether he uses the word *perfect* in an absolute, or only in a limited sense,—one thing is certain: God's chosen people of to-day—the modern Israel—are far from being perfect in any sense. It is equally certain that they must become perfect before the coming of the Lord; for such was the company that the Revelator saw, and thus describes: "And I looked, and lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from Heaven, as the voice of many waters, and as the voice of a great thunder; and I

heard the voice of harpers harping with their harps. And they sung, as it were, a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God." Rev. xiv, 1-5. Thus we see that if we belong to that company that will at last stand on Mount Zion, we must, previous to that time, arrive at a state where it may be said of us, "In their mouth was found no guile."

One solemn fact here presses itself before our minds: and that is, that we are in the Judgment hour. In 1843-4 the solemn cry was sounded, "Fear God, and give glory to him; for the hour of his Judgment is come." Simultaneously went forth the proclamation that there should be time no longer. And although they who sounded that cry did not fully understand its import, they gave the cry correctly, and at the right time. As proof that their position was correct, they presented the prophecy of Daniel: "Unto two thousand three hundred days, then shall the sanctuary be cleansed;" reasoning that the sanctuary was the earth, that its cleansing would be in connection with the second advent of our Lord, and that time would then end, and the Judgment take place.

They were disappointed in their expectations, and that disappointment has developed the scoffers that Peter prophesied should come in the last days. But with that proclamation, time did end—not probationary time, as they supposed, but prophetic time, as measured by the periods. At that time the cleansing of the sanctuary *did* commence—not by the burning of the earth, as they thought—but by the entering of our High Priest into the holy of holies in the heavenly sanctuary. The hour of God's Judgment *did* then come—not as they expected to see it, by the resurrection of the dead and the assembling before the throne of God to receive sentence, but then commenced the investigative judgment, when the dead of all past ages were to have their cases decided, and when the living saints should undergo a preparation for translation. They were not then ready, as they supposed, to enter the pearly gates of the New Jerusalem. There were many sins of ignorance that it was necessary for them to be enlightened upon. From that point arose the third angel's message. Since that time "the commandments of God and faith of Jesus" have been revealing to us many sins not before discovered, and a general work of reformation has been going on, and must continue to go on, and must run much deeper than it has ever gone yet, before the Lord will come to take us home.

That we have many sins to overcome is lamentably true, but none stand more in the way of our salvation than the improper manner in which we use our tongues. According to the apostle's teachings, the overcoming of this sin will bring us to a state of perfection. There seems to be a connection between this teaching of the apostle and the vision of the 144,000

that John saw. James says in the text, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Peter says: "For even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Pet. ii, 21-23. John says of the company he saw, "In their mouth was found no guile."

That the words we speak do have much to do in deciding our cases in the Judgment hour, is further apparent from the teaching of our Saviour in Matt. xii, 36, 37: "But I say unto you that every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." But is it really true that every word we speak—good, bad, or indifferent; momentous or trifling; guarded or unguarded; at home or abroad; in public or in private—all, all are faithfully recorded, and are to seal our justification or condemnation in the court of Heaven? Such are the teachings of the words of Christ—words spoken by Him who now stands as our advocate before the Father, and who shelters us from the punishment our sins would call upon our heads, were it not for his mediation.

But how is it so much importance attaches to our words? The first glance at the subject would lead us to conclude that it was our acts that must turn the scale of our justification or condemnation, and that words were of but comparatively little importance. But if we look closely, we shall find that there is a principle underlying this statement which gives it all its force. The occasion that drew forth this expression from our Saviour, is recorded in verse 22: "Then they brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils but by Beelzebub, the prince of the devils." This blasphemous talk of the Pharisees called forth from the Saviour a short, pointed discourse, in which he showed them the awful sinfulness of the words they were speaking, and that it was the wickedness of their own hearts that prompted them to speak thus. Having shown them that the curse of Heaven would more surely visit them for that sin than for any other, he proceeds to verse 33 to further explain, thus: "Either make the tree good, and his fruit good; or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit." Having succeeded in getting this idea clearly before their minds, he asks them the pointed question: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of his heart bringeth forth good things; and an evil man, out of the evil treasure of his heart, bringeth forth evil things." Thus we see that the importance which attaches to the words we speak arises from their being the index that points to what is in the heart. This idea is further brought out in the 15th chapter, where the Pharisees raise the question, why the disci-

ples transgressed the tradition of the elders by eating with unwashed hands. In verse 11 he tells them that it is "not that which goeth into the mouth that defileth a man; but that which cometh out of the mouth, this defileth a man." In explaining this to his disciples, he tells them, in verses 18-20: "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies. These are the things which defile a man." In this list of heart-sins our Saviour mentions the violation of no less than five of the commandments contained in the decalogue. No wonder that from the abundance of a heart filled with such evil thoughts the words should be sinful.

Taking this view of the subject, we can see plainly why the apostle James, in the discourse from which the text is taken, says, "Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded." Chap. iv, 8.

There is no middle ground. Says Jesus, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. xii, 30. The words we speak indicate either that the law of God is written on our hearts, and that we are striving to obey it, or that we are walking "according to the course of this world, according to the prince of the power of the air, the spirit which now worketh in the children of disobedience"—that we are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world," since by our words we are justified or condemned in the Judgment hour.

"How careful, then, ought I to live,
With what religious fear,
Who such a strict account must give,
For my behaviour here."

This brings us to consider,

II. *The immediate effects of our words on ourselves and those around us.*

Says James, "Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body." James iii, 3. Now, it is not to stop the horses from moving forward, that we put the bits in their mouths, but that they may obey us—that they may go in the right direction; even so the tongue is not to be bridled to stop our talking, but to restrain us from speaking those things that we ought not to speak, and at the same time prompt us to speak those things which should be spoken.

If a horse is untamed and unbroken, the stronger he is, the more dangerous he will be; but subject him to proper training, and the more powerful he is, the better. "So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison." Verses 6-8. Truly, the tongue, untamed by God's grace, is untamable, and entirely beyond the control of man. How many instances loom up before the mind where a few words have been the means of destroying the peace of individuals, families, and even whole communities. I dare say, there is not an individual who reads these words, who has not, at some time, had a cloud thrown over his pathway by words unfitly spoken, either by himself or others.

Says the wise man, "A froward man soweth strife; and a whisperer separateth chief friends." Prov. xvi, 28. "A talebearer revealeth secrets; but he that is of a faithful spirit, concealeth the matter." Chap. xi, 13. How many of us have witnessed the truthfulness of these sayings. How many of us have seen lawless and disobedient individuals whose delight it was to stir up strife, who gloried in catching up the imperfections of others, and whispering them around in the ears of this one and that one, and if, under the impulse of the moment, some one dropped an unguarded word, it was caught up and carried back to the one about whom it was spoken, until sometimes the most intimate friends have been brought into the most serious trouble by their meddling. And, sad as it may be, these whispering talebearers are sometimes found among God's

professed people. Prominent among the things that the Lord hates, as enumerated by the wise man, are, "a false witness that speaketh lies, and he that soweth discord among brethren." Prov. vi, 19.

Sad as may be the results of tattling in the community at large, it is nothing, compared with what follows when Christians go peddling the imperfections of their covenant brethren and sisters; and whenever we see this spirit at work among God's people, we may be assured that the love of God is on the wane, or at least, is not burning as brightly as it should. Says James, "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work." Jas. iii, 14-16.

There have ever been seasons in the history of the church when even those professing godliness have acted the part of hypocrites, and spoken falsely with their lips. To such a time as this, David evidently refers in the twelfth Psalm, when he says, "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." Verse 12. But from contemplating this state of things, his mind at once reaches forward to the destiny of such persons, for he says in verse 3: "The Lord shall cut off all flattering lips, and the tongue that speaketh proud things."

That David fitly describes the state of things in the nominal churches at the present day, no one will deny; but there can be no hope of seeing a better state of things, except as the honest ones renounce their false creeds, and adopt the whole truth that is being brought out in these last days, even all the commandments of God, and the faith of Jesus.

But it is not especially with these that we have to do at this time. Those whom I am now addressing have professed to come out from among them, and to be living out all the truth of the third angel's message. How is it with us brethren? Are we as careful as we should be when conversing one with another, and with those who do not believe as we do?

I have thus far confined my remarks chiefly to those who may be termed backbiters and tattlers. But there are other ways in which we are apt to speak amiss, that do not come under this title. Some who have embraced the present truth, and have become posted up in theory, delight in argument, and driving people who oppose them into short corners, and think that by so doing they are exceedingly smart. But Solomon says, "The tongue of the wise useth knowledge aright." Prov. xv, 2. It may be fairly questioned whether we use knowledge aright, even when we present Bible truth, if we present it in such a way as to irritate and leave an opponent with ruffled feelings.

Then again, we are apt to speak hastily when something is said to irritate us; our hasty words irritate the other party, and he in turn says something a little sharper still, until what commenced in friendly chat, ends in bitter epithets. Now, all this might be avoided, if we would heed the wise saying, "A soft answer turneth away wrath; but grievous words stir up anger." Prov. xv, 1. It may sometimes be a little humiliating to take this course, but "he that humbleth himself shall be exalted." "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God." James i, 19.

Then there is a disposition with many of us to engage in light and trifling conversation. But if we find ourselves enjoying such things, we may be sure we are not fully awake to the solemnities of the Judgment hour. If it was necessary for the Ephesians to refrain from foolish talking and jesting, it certainly becomes us to be sober and watch unto prayer, if we believe, as we profess to, that the end of all things is at hand. Much more might be said in reference to our improprieties in conversation, but enough has been said to show that we need to reform in this respect. This brings us to notice,

III. *The duties of the hour.*

That we are in the Judgment hour, no one in present truth denies. That we still, in one way or another, offend in word, and hence have not arrived at that state of perfection which the text contemplates has been fully shown. That we must become perfect in this, as in all other respects, is also clearly brought out in the Scriptures. With these facts before us, the question of present duty becomes an important one.

"Be zealous, therefore, and repent," is the counsel of the True Witness to the Laodicean church. Repentance, then, is the work in order. But the question may here very properly be asked, What is repentance?

The popular idea of repentance seems to be, a deep and overwhelming paroxysm of grief over a sort of an indefinite idea of something called sin, lasting a longer or shorter period, as the case may be, or until the divine wrath has been appeased. But with us, the important question is, What is the Bible idea of repentance? Says Paul, in 1 Cor. vii, 10: "Godly sorrow worketh repentance unto salvation, not to be repented of." From this it would seem that repentance is not simply sorrow, but the result of a certain kind of sorrow. Says the Witness to the church of Ephesus: "Repent, and do thy first work." Rev. ii, 5. From this it would seem that repentance has something to do with our works. This is just what is out of order in the Laodicean church. "I know thy works, that thou art neither cold nor hot." Chap. iii, 15. Said John to the scribes and Pharisees, "Bring forth, therefore, fruits meet for repentance." Says Paul to king Agrippa, "I was not disobedient to the heavenly vision, but showed unto them at Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." Acts xxvi, 20.

Repentance, or the Greek word *metanoeo*, translated repentance, signifies to reform, and is so rendered in the Emphatic Diaglott. Hence, to be zealous and repent is to be zealous and reform.

To reform all bad habits is now the work of God's people, but especially is this true with regard to our conversation. The objection is sometimes raised, that we cannot govern our tongues—that we speak before we think; but Paul says, "I can do all things through Christ which strengtheneth me." Phil. iv, 13. Before we decide that we cannot govern our tongues, let us inquire whether we have put forth the necessary effort. The idea of overcoming involves the idea of a persevering effort; and when our strength fails, we have the assurance of the Master that God's Holy Spirit shall be given to assist us. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke xi, 13. By the aid of the Holy Spirit, then, we can overcome, and when we summon the resolution to say, "God helping me, I will overcome," the battle is half fought.

One means of help in overcoming this disposition to say things we ought not, is to keep the mind so busily engaged in contemplating God's goodness, and in striving to assist those around us into the way of truth, as to leave no room for evil thoughts, and hence no occasion for evil words.

Then, again, if we have in the past spoken things that we should not about others, we should hasten to make amends; and the very act of making amends will become a powerful means in preventing errors of this kind in future.

But we cannot expect to overcome until we first obtain forgiveness from God for past offenses; and let us bear in mind, that "if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." So that we must not only "cease to do evil and learn to do well" ourselves, but we must forgive those who have trespassed against us in speaking evil of us, before we can expect forgiveness of our Heavenly Father.

With regard to light and trifling conversation, before we can take any steps in reform, it is necessary that we should be aroused to the fact that our minds are not duly impressed with the solemnity of the Judgment hour. No person who has a deep and abiding sense of the solemnities of the hour in which we live, can, for a moment, indulge in idle jesting. I would not be understood as saying anything against cheerfulness, for if there is a person in the world who should be cheerful, it is the child of God. For our Saviour has told us that when certain things come to pass, we should lift up our heads and rejoice, for our redemption draws nigh. Those signs are mostly in the past, and in process of fulfillment; so that we have many reasons to be cheerful. But we should make a distinction between cheerfulness and a light and trifling spirit.

In short, the reason why people are not more careful in their conversation is because they are morally asleep, and are not aware of the impending destruction. But Paul, alluding to the times in which we live, says: "Ye are all the children of the light, and the children of the day; we are not of the night nor of darkness. Therefore, let us not sleep, as do others; but let us watch and be sober." 1 Thess. v, 5, 6. In verse 17, he gives us another very important admonition: "Pray without ceasing." Peter gives the same remedy, thus: "But the end of all things is at hand; be ye therefore sober and watch unto prayer." 1 Pet. iii, 7.

Our duties, then, in the Judgment hour are, to be sober, to pray without ceasing, and to watch unto prayer; all of which may the Lord help us to do. Amen.

SOME prejudices are to the mind what the atmosphere is to the body; we cannot feel without the one, nor breathe without the other.

WILLIAM MILLER.

INTERVAL BETWEEN HIS CONVERSION AND PUBLIC LABORS.

[By no means have we designed to quote the memoir of Wm. Miller in full. We clip only those incidents and facts of most value, sometimes passing over years of his interesting experience and labors. But we design to quote sufficiently from this work and other publications, to give the readers of the Review a clear view of all that it is really important to know of him and his labors. JAMES WHITE.]

From the time that Mr. Miller became established in his religious faith, till he commenced his public labors—a period of twelve or fourteen years—there were few prominent incidents in his life to distinguish him from other men. He was a good citizen, a kind neighbor, an affectionate husband and parent, and a devoted Christian; good to the poor, and benevolent, as objects of charity were presented; in the Sunday School was teacher and superintendent; in the church he performed important service as a reader and exhorter, and in the support of religious worship, no other member, perhaps, did as much as he. He was very exemplary in his life and conversation, endeavored at all times to perform the duties, whether public or private, which devolved on him, and whatever he did was done cheerfully, as for the glory of God. His leisure hours were devoted to reading and meditation; he kept himself well informed respecting the current events of the time; occasionally communicated his thoughts through the press, and often, for his own private amusement, or for the entertainment of friends, indulged in various poetical effusions, which, for unstudied productions, are possessed of some merit; but his principal enjoyment was derived from the study of the Bible. His state of mind at this time can be better given in his own language:

"With the solemn conviction," writes Mr. Miller, "that such momentous events were predicted in the Scriptures, to be fulfilled in so short a space of time, the question came home to me with mighty power regarding my duty to the world, in view of the evidence that had affected my own mind. If the end was so near, it was important that the world should know it. I supposed that it would call forth the opposition of the ungodly; but it never came into my mind that any Christian would oppose it. I supposed that all such would be so rejoiced, in view of the glorious prospect, that it would only be necessary to present it, for them to receive it. My great fear was, that, in their joy at the hope of a glorious inheritance so soon to be revealed, they would receive the doctrine without sufficiently examining the Scriptures in demonstration of its truth. I therefore feared to present it, lest, by some possibility, I should be in error, and be the means of misleading any.

"Various difficulties and objections would arise in my mind, from time to time; certain texts would occur to me, which seemed to weigh against my conclusions; and I would not present a view to others, while any difficulty appeared to militate against it. I therefore continued the study of the Bible, to see if I could sustain any of these objections. My object was not merely to remove them, but I wished to see if they were valid.

"Sometimes, when at work, a text would arise like this: 'Of that day and hour knoweth no man,' &c.; and how, then, could the Bible reveal the time of the advent? I would then immediately examine the context in which it was found, and I saw at once that, in the same connection, we are informed how we may know when it is nigh, even at the doors; consequently, that text could not teach that we could know nothing of the time of that event. Other texts, which are advanced in support of the doctrine of a temporal millennium, would arise; but, on examining their context, I invariably found that they were applicable only to the eternal state, or were so illustrative of the spread of the gospel here, as to be entirely irrelevant to the position they were adduced to support.

"Thus all those passages that speak of the will of God being done on earth as in Heaven, of the earth being full of the knowledge of the glory of God, &c.,

could not be applicable to a time when the Man of Sin was prevailing against the saints, or when the righteous and wicked were dwelling together, which is to be the case until the end of the world. Those which speak of the gospel being preached in all the world, teach that, as soon as it should be thus preached, the end was to come; so that it could not be delayed a thousand years from that time, nor long enough for the world's conversion after the preaching of the gospel as a witness.

"The question of the resurrection and judgment was, for a time, an obstacle in the way. Being instructed that all the dead would be raised at the same time, I supposed it must be so taught in the Bible; but I soon saw it was one of the traditions of the elders.

"So, also, with the return of the Jews. That question I saw could only be sustained by denying the positive declarations of the New Testament, which assert: 'There is no difference between the Jew and the Greek;' that 'The promise that he shall be the heir of the world was not to Abraham and his seed through the law, but through the righteousness of faith;' that 'There is neither Jew nor Greek, bond nor free, male nor female;' but that 'If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise.' I was, therefore, obliged to discard an objection which asserts there is a difference between the Jew and Greek; that the children of the flesh are accounted for the seed, &c.

"In this way I was occupied for five years,—from 1818 to 1823,—in weighing the various objections which were being presented to my mind. During that time, more objections arose in my mind than have been advanced by my opponents since; and I know of no objection that has been since advanced which did not there occur to me. But, however strong they at first appeared, after examining them in the light of the divine word, I could only compare them to straws, laid down singly as obstacles, on a well-beaten road: the car of truth rolled over them, unimpeded in its progress.

"I was then fully settled in the conclusions which seven years previously had begun to bear with such impressive force upon my mind; and the duty of presenting the evidence of the nearness of the advent to others—which I had managed to evade while I could find the shadow of an objection remaining against its truth—again came home to me with great force. I had, previously, only thrown out occasional hints of my views. I then began to speak more clearly my opinions to my neighbors, to ministers, and others. To my astonishment, I found very few who listened with any interest. Occasionally, one would see the force of the evidence; but the great majority passed it by as an idle tale. I was, therefore, disappointed in finding any who would declare this doctrine, as I felt it should be, for the comfort of saints, and as a warning to sinners."

He continued to make the Bible his daily study, and became more and more convinced that he had a personal duty to perform respecting what he conceived the Bible to teach of the nearness of the Advent. These impressions he thus describes:

"When I was about my business, it was continually ringing in my ears, 'Go and tell the world of their danger.' This text was constantly occurring to me: 'When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.' Eze. xxxiii, 8, 9. I felt that if the wicked could be effectually warned, multitudes of them would repent; and that, if they were not warned, their blood might be required at my hand. I did all I could to avoid the conviction that anything was required of me; and I thought that by freely speaking of it to all, I should perform my duty, and that God would raise up the necessary instrumentality for the accomplishment of the work. I prayed that some minister might see the truth, and devote himself to its promulgation; but still it was impressed upon me, 'Go and tell it to the world; their blood will I require at thy hand.' The more I presented it in conversation, the more dissatisfied I felt with myself for withholding it from the public. I tried to excuse myself to the Lord for not going out and proclaiming it to the world. I told the Lord that I was not used to public speaking; that I had not the necessary qualifications to gain the attention of an audience; that I was very diffident, and feared to go before the world; that they would 'not believe me nor hearken to my voice;' that I was 'slow of speech, and of a slow tongue.' But I could get no relief."

As Mr. Miller's opinions respecting the nearness and nature of the millennium became known, they naturally elicited a good deal of comment among his friends and neighbors, and also among those at a distance. Some of their remarks, not the most complimentary to his sanity, would occasionally be repeated to him.

Having heard that a physician in his neighborhood

had said, "Esquire Miller," as he was familiarly called, "was a fine man and a good neighbor, but was a monomaniac on the subject of the advent," Mr. M. was humorously inclined to let him prescribe for his case.

One of his children being sick one day, he sent for the doctor, who, after prescribing for the child, noticed that Mr. Miller was very mute in one corner, and asked what ailed him.

"Well, I hardly know, doctor. I want you to see what does, and prescribe for me."

The doctor felt of his pulse, &c., and could not decide respecting his malady; and inquired what he supposed was his complaint.

"Well," says Mr. Miller, "I don't know but I am a monomaniac; and I want you to examine me, and see if I am; and, if so, cure me. Can you tell when a man is a monomaniac?"

The doctor blushed, and said he thought he could. Mr. Miller wished to know how.

"Why," said the doctor, "a monomaniac is rational on all subjects but one; and when you touch that particular subject, he will become raving."

"Well," says Mr. Miller, "I insist upon it that you see whether I am in reality a monomaniac; and if I am, you shall prescribe for and cure me. You shall, therefore, sit down with me two hours, while I present the subject of the advent to you, and, if I am a monomaniac, by that time you will discover it."

The doctor was somewhat disconcerted; but Mr. Miller insisted, and told him, as it was to present the state of his mind, he might charge for his time as in regular practice.

The doctor finally consented; and at Mr. Miller's request, opened the Bible and read from the 8th of Daniel. As he read along, Mr. Miller inquired what the ram denoted, with the other symbols presented. The doctor had read Newton, and applied them to Persia, Greece, and Rome, as Mr. Miller did.

Mr. Miller then inquired how long the vision of those empires was to be.

"2,300 days."

"What!" said Mr. Miller, "could those great empires cover only 2300 literal days?"

"Why," said the doctor, "those days are years, according to all commentators; and those kingdoms are to continue 2300 years."

Mr. M. then asked him to turn to the 2d of Daniel, and to the 7th; all of which he explained the same as Mr. Miller. He was then asked if he knew when the 2300 days would end. He did not know, as he could not tell when they commenced.

Mr. Miller told him to read the 9th of Daniel. He read down till he came to the 21st verse, when Daniel saw "the man Gabriel," whom he had "seen in the vision."

"In what vision?" Mr. Miller inquired.

"Why," said the doctor, "in the vision of the 8th of Daniel."

"Wherefore, understand the matter and consider the vision." He had now come, then, to make him understand that vision, had he?"

"Yes," said the doctor.

"Well, seventy weeks are determined; what are these seventy weeks a part of?"

"Of the 2300 days."

"Then do they begin with the 2300 days?"

"Yes," said the doctor.

"When did they end?"

"In A. D. 33."

"Then how far would the 2300 extend after 33?"

The doctor subtracted 490 from 2300, and replied, 1810. "Why," said he, "that is past."

"But," said Mr. Miller, "there were 1810 from 33; in what year would that come?"

The doctor saw at once that the 33 should be added, and set down 33 and 1810, and, adding them, replied, 1843.

At this unexpected result the doctor settled back in his chair and colored; but immediately took his hat and left the house in a rage.

The next day he again called on Mr. Miller, and looked as though he had been in the greatest mental agony.

"Why, Mr. Miller," said he, "I am going to hell. I have not slept a wink since I was here yesterday. I have looked at the question in every light, and the vision must terminate about A. D. 1843; and I am unprepared, and must go to hell."

Mr. Miller calmed him, and pointed him to the ark of safety; and in about a week, calling each day on Mr. M., he found peace to his soul, and went on his way rejoicing, as great a monomaniac as Mr. Miller. He afterward acknowledged that, till he made the figures 1843, he had no idea of the result to which he was coming.

HUMAN nature is so constituted that all see, and judge better, in the affairs of other men, than in their own.

Removing prejudices is, alas! too often removing the boundary of a delightful near prospect, in order to let in a shockingly extensive one.

The Commentary.

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

METRICAL VERSION OF PSALM XIX.

1. THE heavens declare the glory of the Lord,
The firmament his handiworks record.
2. Day uttereth speech to day, and night to night,
Showing his knowledge and his glorious might.
3. No speech have they, nor language, not a word,
Yet without these their voices still are heard.
4. Their rule throughout the earth is seen and known,
Their words unto the end of it are gone.
There is a tabernacle for the sun,
Which like a bridegroom from his chambers come,
Rejoicing as the strong a race to run.
6. His going forth is from the end of heaven,
Throughout his circuit wide, his heart is given.
7. God's law is perfect; it the soul converts;
His testimony sure instructs our hearts.
8. Gladdening the heart, his statutes all are right;
Pure his commands, to eyes imparting light.
9. His fear is clean, enduring e'er the same,
His judgments true and righteous, all of them.
10. More than fine gold they are to be desired,
Than much fine gold, by men so much admired.
Sweeter than honey also to the taste,
Or honeycomb, to pilgrims on the waste.
11. Thy servant, warned by them, is on his guard,
In keeping of them there is great reward.
12. Who can his errors see in their true light?
Cleanse me from faults which still escape my sight.
13. Keep me from open sins, presumptuous, bold,
Let them not have dominion o'er my soul,
Then shall I, in thy judgment, be upright,
Free from the great transgression in thy sight.
14. Oh! let the words that from my mouth proceed,
And my heart's meditation be indeed
Accepted in thy sight, I pray, O Lord,
My Rock, Redeemer, and my great Reward.

R. F. C.

Another View Suggested.

UNDER the head of "Scripture Notes" in the Review for March 10, is the following text and comment:

Deut. xxix, 28. And the Lord rooted them out of their land in anger and in wrath, and in great indignation, and cast them into another land, as it is this day.
As it is this day. Probably the clause was added by Ezra, or some scribe, who had witnessed the desolation of the Babylonish captivity.—*Scott.*

The difficulty which Scott discovered in this text is that the children of Israel are represented as rooted out and cast forth from their own land "as it is this day," when at the time that Moses spoke and wrote the words of this chapter they had not even entered it.

I think that the careful reading of the previous verses relieves this text of all difficulty without supposing this clause, "as it is this day," to be added by some other sacred writer. Was it true that when Moses spoke these words Israel was rooted out of the land of promise? It was not. Does the language affirm this to be the case? It does not.

If the reader will turn back to verses 22-25 he will see that these words are represented as being spoken by the nations who look on and witness their punishment at the time that God should cast them out of their land because of their sins in his sight.

Moses does not use these words as his own, but as the words of those who were to be eyewitnesses of the calamities of Israel at the time when they should come to pass.

J. N. ANDREWS.

"Afore Prepared Unto Glory."

"HATH not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles." Rom. ix, 21-24.

The argument of the apostle in this text, is not that God created a certain portion of mankind for salvation, and another certain portion for damnation, and so fixed the case of each individual that their own agency could have no influence on their salvation or destruction; but his aim evidently is to show that God had foreseen and foretold by the prophets, whom

he quotes in the connection, that not all the Jews, but only a remnant of them would believe, obey the gospel, and be saved, and that a portion of the Gentiles also would be prepared to receive the gospel and be saved. The potter can form different classes of vessels out of the same lump of clay. So God, by his word and providence, could, out of the Jewish lump, prepare a few to receive the gospel and be vessels of honor, while the residue of the same lump, whom he had "endured with much longsuffering" while carrying out the gracious plan of the gospel, would, by the same means, be fitted and ripened for destruction. So also with the Gentile lump. God had foreseen that, by a work of preparation preceding the introduction of the gospel, he could "take out of them a people for his name."

Now how were the elect, of both Jews and Gentiles, prepared beforehand to be saved by the gospel? In answer to this we say, The gospel proposes to save those that believe. "Faith comes by hearing, and hearing by the word of God." There is no doubt that the Jews had the word of God in the prophecies and promises of Christ, which had they believed, they would have believed and received Christ and his gospel. But how could the Gentiles be prepared before to receive the gospel? By the same means that the Jews were, that is, by the same word of God published among them. In the providence of God the Holy Scriptures were translated into the Greek language a little less than 300 years before the Christian era, so that all those nations which understood this language could learn of the promised Messiah, and the believing among them could be looking for his advent, who was to be "a light to lighten the Gentiles," as well as "the glory of Israel." And it is possible that they could appreciate somewhat the promises contained in those Scriptures to themselves, promises which the prejudices of the Jews did not permit them to see. "In this manner did God prepare the way for the gospel which was then approaching, and facilitate the union of so many nations, of different languages and manners, into one society, and the same worship and doctrines, by the instrumentality of the finest, most copious, and correct language that ever was spoken in the world, and which became common to all the countries that were conquered by Alexander." *Rollin.*

By such means there were among the Gentiles those, who, like Cornelius and his household, were devout, feared God, gave much alms, and prayed to God always. Acts x. They were ready—"afore prepared"—to receive the gospel when God should send it to them.

My object in taking up this Scripture is, not so much to answer to the doctrine of particular election and reprobation, which some infer from it, as to meet another argument founded upon the total ignorance of the Gentiles in relation to the Old Scriptures, at the time of the introduction of the gospel to the Gentiles. It is claimed that the Gentiles to whom the gospel first came, were entirely ignorant of what God had revealed in the Scriptures, and therefore the Sabbath commandment could not be binding upon the Gentiles, unless it were repeated in the writings of the apostles. As though there could be "devout men out of every nation under heaven" brought together at Jerusalem, as converts to the Jewish religion and yet those nations be utterly ignorant of the ten commandments, the fundamental principles of all true religion! Such an idea is absurd. "The Holy Scriptures which are able to make men wise unto salvation," were known to Gentiles as well as Jews, and thus they were prepared to be saved "through faith which is in Christ Jesus." The vessels of mercy among the Gentiles, as well as the Jews, had been before prepared for the reception of the gospel and of the final glory.

Those therefore, who, to evade a known law of God, would make the Gentiles of those times so extremely ignorant of revelation, only expose their own ignorance, or presume upon the ignorance of others.

R. F. COTTRELL.

We should never go in the way of temptation for the purpose of trying the strength of our virtues. If Achan handles the golden wedge, his next work will be to steal it.

Battle Creek Bible Class, April 4, 1868.

JOHN I, 1-14.

Verses 1, 2. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

Q. What is meant by the beginning?

A. The beginning of Creation—parallel with Gen. i, 1; but this does not show that other things were not created before this system. Angels were created, but before the creation of our system. Job xxxviii, 4-7.

Q. What was the Word?

A. Christ, the Son of God.

Q. Why is he called the Word?

A. Because in him was manifested the Divine Power; and God's word is frequently made to express his power. See Ps. xxxiii, 6, 9. "By the word of the Lord were the heavens made. . . . He spake and it was done." The Son executes the will of the Father.

Q. How was he with God?

A. They were united in the work of creation. Gen. i, 26: "Let us make man." Heb. i, 2: "By whom he [the Father] made the worlds."

Q. Why is he called God?

A. Because of his divine nature; he is exalted above all. As the beloved Son of God he takes the name of his Father. Isa. ix, 6, was referred to. Reason as above why he is called the mighty God. Heb. i, 9, shows that he is not called God in the first or highest sense. "Therefore God, even thy God," &c. "Everlasting Father." This refers to his relation to his people; the New Jerusalem, his bride (Rev. xxi, 9, 10,) is called their mother, (Gal. iv, 26,) of course he, the bridegroom, is called their Father. But "the God and Father of our Lord Jesus Christ" (Eph. i, 3, &c.,) is certainly Father in a higher sense. It was queried, what bearing does this text have on the doctrine of the trinity? Answered, that it could not possibly favor the doctrine, but rather disproves it; for the term *trinity* supposes three persons, and that is the doctrine; but if Christ is both Son and Father, there cannot be three, and of course no trinity.

Verse 2 is a reiteration of the same.

Verse 3. All things were made by him; and without him was not anything made that was made.

Q. How by him?

A. The Father created by his Son, as Heb. i, 1-3.

REMARK. Theologians say this was impossible: that creative power can only be exercised by the supreme, self-existent One. But we rest on the plain declarations of the Scriptures, that he derived his power from the Father, and the Father created all things by his Son, who is his representative in creation as well as in salvation.

Verse 4. In him was life; and the life was the light of men.

Q. What is meant by the expression, in him was life?

A. He is the Life-giver; the author of eternal life.

Q. How is he light?

A. He brings light in the sense of revealing God and his salvation to us.

Verse 5. And the light shineth in darkness; and the darkness comprehended it not.

Q. Why is this change of tense?

A. Different versions have different renderings of this; but our common version gives as nearly the exact meaning of the original as is possible in our language. It is, in the Greek, in the 2d aorist tense, which is peculiar, and may be used indifferently.

Q. How did the light shine in darkness?

A. Christ came to give light, but was not known and appreciated.

Q. Does this apply to that time?

A. Probably refers specially to the time of his advent, when his divine power and mission to the world were not recognized.

Verses 6, 7. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe.

Q. What John was this?

A. John the Baptist.

Q. What does this name signify?

A. Gracious, or gracious.

Q. How was he a witness?

A. As one who testified in his preaching the coming Messiah.

Q. What is meant by "all might believe?"

A. All who heard him. His preaching was with a

demonstration and power that carried conviction to all his hearers.

Verse 8. He was not that Light, but was sent to bear witness of that Light.

Q. Why is this added?

A. The multitudes believed John's preaching, and care is taken to distinguish between him and the true light, of which he was only the herald, or forerunner.

Verse 9. That was the true Light, which lighteth every man that cometh into the world.

Q. How was Christ to lighten every man?

A. He was the only true light, and he is sent to all, as is said of him in Isa. xlix, 6; "I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth." This denotes that he was sent to all, without respect of persons.

Verse 10, 11. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not.

Q. When was this fulfilled?

A. In his incarnation, at the time of his ministry.

Q. Who knew him not?

A. Those who believed not in his word, nor the prophecies respecting him. There was also a time, previous to his baptism, when, probably, he was entirely unknown to the world as Messiah, or Son of God.

REMARK. The word rendered world three times in verse 11, is *Kosmos*, literally the world which was made by him; and in the last instance—the world knew him not—is used to represent its inhabitants, showing that it is sometimes used figuratively.

Q. Who were his own?

A. The Jews.

Q. Why his own?

A. They were his own people; he was born a Jew; also he was "born King of the Jews," Matt. ii, 2; therefore, they were legally his subjects.

Verse 12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.

Q. What is meant by this power?

A. The margin says privilege; but the word power more nearly represents the original; it has the sense of conferring ability to become what they before were not. This was through faith in his name.

Verse 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Q. What is here meant by being born?

A. Being begotten.

REMARK. The original is the same for *born* and *begotten*; and the distinction seems to be correctly made in this manner: In all cases where the agent or cause is in the masculine gender, it should be rendered *begotten*; where the agent or cause is in the feminine gender, it is properly rendered *born*; as we should say begotten of the father, but born of the mother. Hence, in all cases where God is referred to, it seems both natural and necessary to render it "begotten of God."

Q. What is meant by this—not of blood, nor man, &c.

A. The means and power were divine, not human; and it was not according to kindred or descent. By the Spirit of God.

Verse 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Q. How was the word made flesh?

A. He took our nature.

Q. Was his nature changed from divine to human?

A. No; the divine and human were united in one, so as this verse expresses it—the word *became* flesh.

Q. If he retained his divinity, what did he sacrifice in coming to the world?

A. He left his glory. By an exercise of omnipotent power, his manner of being was so changed as to become subject to death. See Phil. ii, 8.

Q. Could divinity suffer?

A. It doubtless did, otherwise the offering was only human. On this point Heb. i, 1-3; Col. i, 14-20, &c., were read. John also traces the pre-existent *Logos* or word from his work of creation, through his incarnation, ministry, to his death, &c., without changing the subject from one person to another; i. e. the same that was with God in the beginning was made flesh and died.

Q. When did they behold his glory?

A. At his transfiguration.

Q. Is Christ the same now, as relates to his body, that he was at his resurrection?

A. Probably he is; we cannot suppose that any change has taken place since his resurrection. So his followers will have the bodies in the resurrection they will have forever.

Q. Why did not the disciples see his glory?

A. Probably for the same reason that they did not know him, because "their eyes were holden." Luke xxiv, 16. The young man who was with the prophet saw "horses and chariots of fire round about Elisha," when the Lord opened his eyes, which he could not see before. 2 Kings vi, 15-17. Angels of glory have been seen of men when they were not permitted to behold the glory, and they knew not that they were angels; at other times, when their glory was seen, the beholders have fallen as dead before them.

QUESTIONS.

As the day was very stormy, and but few were out, the general questions, given out the week before, were not all answered. The following only were considered:

On Matt. xv, 11, the Saviour's words were in answer to a question in regard to eating with unwashed hands; that they could go no further than to refer to the small particles of dust which might adhere to them, or to supposed defilement by contact with others—a question of tradition only. Can not possibly be made to refer to any kind of food or drink.

On Rom. xiv, 14, 20; It was remarked that verse 14 must have some limitation, for there are some things unclean, and unfit to eat and drink. Whatever intoxicates, for instance, should not be used, as drunkenness is prohibited in the New Testament. Therefore, we must endeavor to understand what the limitation is. It appears from the first part of the chapter that it concerned their traditions also, and the distinctions therein claimed were quite immaterial, being matters of tradition and not of revelation. It is wrong to violate conscience, however, and do that which we consider wrong, whether wrong in itself or not, as by such violation the conscience is seared, or hardened, and will not reprove when the light comes. Verses 20, 21, should be considered in connection. Here is the same necessity for limitation, as in verse 14. If verse 21, were conscientiously considered, and acted upon, it would be a happy thing for the church.

On 1 Tim. iv, 4. The person to whom this text was given was not present. It was briefly considered, however, and generally agreed to, that a satisfactory exposition is given in Eld. Loughborough's report in the Review for March 31, 1868, to which the reader is referred. Other questions laid over. J. H. W.

Scripture Notes.

THE NATIONAL RIGHT OF ISRAEL TO CANAAN.

Josh. xxi, 43. And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein.

The laws of nations are always the same. If any nation, or tribe, or part of a tribe, takes possession of an unknown, undiscovered, unoccupied, or uninhabited country, the right of property vests in them; they are its proprietors and owners. After the deluge, the world might be said to be in this state; and Michaelis has endeavored to prove, that the ancestors of Abraham were the original occupiers of the pasture land of Canaan. Canaan, therefore, by the law of nations, as well as by the promises of God, was the lot of Abraham's inheritance; and the rightful land of his descendants. The Canaanites and the Perizzites had only just established themselves in Canaan when Abraham removed from Haran to that country; and were so weak and few in number, that they never interfered with the rights of sovereignty, assumed and exerted by Abraham. The Canaanites were merchants and adventurers, who had been originally settled near the borders of the Indian ocean; and who, having been dispossessed by the Cuthic Sidonians, had migrated westward, to form establishments on the sea coasts of Palestine, and carry on commerce with the herdsmen who traversed it. They were for some time contented with their factories on the sea coasts, but they gradually obtained possession of the inland country. The Perizzites, too, were a warlike tribe, who now first made their appearance in Canaan; they had originally inhabited the N. E. of Babylonia. Whether they had been dispossessed of their settlements; whether they were seeking new establishments; or for whatever purpose they were now in Palestine, they gave no interruption to Abraham's progress, although he entered the Holy Land, and continued his journeying with a large retinue, as a powerful prince. He took possession of Canaan as the territory of his ancestors; not indeed as a fixed habitation, but as a pasture land adapted to his numerous flocks and herds. He traversed the whole country as a proprietor, without a competitor. He had the power of arming three hundred and eighteen of his own servants, born in his own house; and it is most probable he had others (whether trained like these to arms or not) who are not enumerated. He declared war as an independent prince of this country, against five neighboring princes; and formed an alliance with Abimelech, as an equal, and as a sovereign. It is true he purchased land of a Canaanitish family of Heth, but this was because the Hittites had gradually made a more fixed settlement in that part of the country; their intrusion had not been at first prevented by the ancestors of Abraham, and by this sufferance they made that district their peculiar property.

As Abraham thus traversed and possessed Canaan, with undisputed authority, so too, did Isaac and Jacob. They exercised, as he, sovereign power; they never resigned that power; nor gave up to others the property of that land, which now by long prescription, as

well as by the promise of God, had become entirely their own.

The ancestors then, of the Israelites, Michaelis argues, were either the sole sovereigns, or the most powerful of those princes who possessed, in early ages, the Holy Land. By the famine in Joseph's time, they were compelled to take refuge in Egypt; yet they never lost sight of the sepulchers of their fathers. And though we do not read that acts of ownership were continued to maintain and perpetuate their right we can have but little doubt that something of the kind took place, for Jacob was taken from Egypt to be buried there; [and St. Pierre remarks, "savages consider the tombs of their ancestors as titles to the possession of the lands which they inhabit." See Burder.] Joseph assured them they should return; and their Egyptian oppressors, a kindred branch of the powerful tribes which had by this time entirely taken possession of Palestine, refused to let them go, lest they should claim the inheritance of their fathers.

If this claim of the Israelites can be proved to be well founded, they would have been entitled, by the law of nations, forcibly to take possession of the Holy Land; and it will be interesting to observe how God, in his merciful providence, afforded them the opportunity of successfully regaining their lawful inheritance, and at the same time accomplishing his own divine purposes to the fulfillment of his prophecies, and to the happiness and security of his church. The Israelites may be considered as the servants and ministers of God, punishing the idolatry of the Canaanites, and instituting in its place, in the midst of an apostate world, the religion of the one true God. In every victory they obtained, they must have admired the faithfulness of that promise, which had foretold their entire possession of this land; and they must have been persuaded, that if they served other gods, they would bring down upon themselves the punishments predicted by Moses. See Michaelis and Faber.—*Townsend*.

THE EXORCISTS. ACTS XIX, 13.

PRESUMPTION.

WHEN persons unbelievably turn away from the love of divine truth and salvation, the strong-holds and towering walls of God's preserving power are at once swept away before an in-coming flood of delusion, that drowns the soul in perdition. Thus we are kept by the power of God through faith; the act of believing. 1 Pet. i, 5. Those who receive not the love of the truth, are left, unprotected, to believe strong delusion, and a lie. 2 Thess. ii, 10-12.

Verse 9, of the chapter under consideration, tells us about the hardened infidelity of some. As the believers depart from them, truth is put forth in greater power; special, astonishing miracles are wrought to confirm its divinity; and here we see the lamentable fruits of skepticism in a resort to the dark and unlawful mysteries of incantation and adjuration.

The seven sons of the chief priests dared, under the solemn oath of Heaven, to employ the name of God's own Son in these abominable proceedings. Heaven frowns upon them; the demon, so far from recognizing their pretended authority, causes the man in whom he dwells to spring upon them as a wild beast. "They fled out of that house naked and wounded."

Inspiration gives this narrative to show us the danger of making presumptuous experiments. Men who step out with self-confident assumption and take the work of God into their own hands, are on dangerous footing. "Cursed be he that doeth the work of the Lord deceitfully," is the anathema written over against the record of their doing. If the sacred vessels of God are borne negligently their contents will prove the bitterest curses to the presumptuous retainers. The frown of Omnipotence will rest upon them for their daring lordliness. "Be ye clean that bear the vessels of the Lord."

The command resting upon the Lord's ambassador is, Feed the flock, with a ready mind, to your utmost ability, taking the oversight or care thereof, not as lords, but an ensample; renouncing the hidden things of shame; not walking in craftiness, nor handling the word of God deceitfully; recommending himself to every man's conscience, not by word of mouth simply, but by manifestation of the truth, giving the light of the knowledge of the glory of God, in the face of Jesus Christ; always bearing about in his body the tokens of his dying Lord; speaking from a heart filled with living faith, looking not at those things which are seen, but to the unseen realities of eternity.

He is to commend himself everywhere by manifestation of the truth. That which is manifest strikes upon the mind at once, and with overpowering conviction, leaving no reasonable chance for doubt. If the gospel is thus represented by its ministers, it is laid only to those who are lost beyond recovery, with their minds blinded by the god of this world, and their consciences seared as with a hot iron. F. W. MORSE.

THE DRESS REFORM.

AN APPEAL TO THE PEOPLE IN ITS BEHALF.

We are not Spiritualists. We are Christian women, believing all the Scriptures say of man's



creation, his fall, his sufferings & woes on account of continued transgression, of his hope of redemption thro' Christ, and of his duty to glorify God in his body and spirit which are his, in order to be saved. We do not wear the style of dress here represented to be odd,—that we may attract notice.

We do not differ from the common style of woman's dress for any such object. We choose to agree with others in theory and in practice, if we can do so, and at the same time be in harmony with the law of God, and with the laws of our being. We believe it wrong to differ from others unless it be necessary to differ in order to be right. In bearing the cross of adopting the reform dress we are led by a sense of duty. And although it may appear objectionable to those who are governed by fashion, we claim that it is the most convenient, the most truly modest, and the most healthful style of dress worn by woman.

We have counted the cost of appearing singular in the eyes of those who feel compelled to bow to fashion. And we decide that in the end it will pay to try to do right, though for the present we may appear odd in the eyes of those who will sacrifice convenience, comfort, and health, at the altar of fashion.

We have also looked at the fact that our course in this matter of dress will cost our friends disagreeable feelings, and have taken into the account those things which excited their feelings of prejudice against the reform dress. When among strangers we are supposed to be Spiritualists, from the fact that some of that class adopt what is commonly called "the short dress." And the question is frequently asked, "Are you Spiritualists?" To answer this question, and to give the reader some of the reasons why we adopt so unfashionable a style of dress, is this little tract given. We are well aware that some of those who espoused the cause of Spiritualism, over the moral worth of whom a shade of uncertainty has been cast, by the extravagances and immoralities among them, have adopted the short dress, and that their zeal in so doing, under the peculiar circumstances, could but disgust the people against anything of the kind.

How could it be otherwise? The people are shut up to fashion. They do not understand the benefits of our style of dress. And it is all the more objectionable to them as it resembles in some respects that worn by some doubtful Spiritualists. We most certainly bid ladies who have embraced Spiritualism a hearty welcome to all the blessings and benefits of a convenient, healthful, and (being of a proper length and neatly and properly fitted and made,) truly modest dress, and wish they were as consistent and right in other respects.

In the existing state of things the people may regard the adoption of our style of dress as a bold step on our part, showing more independence than good taste. They may censure us. They may deal in wit and sarcasm in reference to our dress.

They may even utter bitter speeches on account of our course in this thing. But our work shall be, by the grace of God, to patiently labor to correct their errors, remove their prejudices, and set before them the reasons why we object to the popular style of woman's dress, also some of the reasons why we adopt ours. We object to the popular style of woman's dress,

1. Because it is not convenient. In doing housework, in passing up and down stairs with both hands full, a third hand is needed to hold up the long skirts. See that lady passing up to her chamber with a child in her arms, and both hands full, stepping upon her long skirts, and stumbling as she goes. She finds the popular style of dress very inconvenient. But it is fashionable, and must be endured.

If she goes into her garden to walk or to work among her flowers, to share the early, refreshing, morning air, unless she holds them up with both hands, her skirts are dragging and drabbling in dirt and dew, until they are wet and muddy. Fashion attaches to her cloth that is, in this case, used as a sort of mop. This is exceedingly inconvenient. But for the sake of fashion it must be endured.

In walking upon the streets, in the country, in the village, or in the crowded city, her long skirts sweep the dirt and mud, and lick up tobacco spittle, and all manner of filth. Careless gentlemen sometimes step on these long dresses, and, as the ladies pass on, tear them. This is trying, and sometimes provoking; and it is not always convenient to mend and cleanse these soiled and torn garments. But they are in harmony with fashion, and all this must be endured.

In traveling in the cars, in the coach and omnibus, fashionable dresses, especially when extended by hoops, are sometimes not only in the way of the wearers, but of others; and we charitably think that were it not for the overruling power of fashion, measures would be taken to do away with their inconvenience.

We object to the popular style of woman's dress,

2. Because it is not healthful. To say nothing of the suicidal practice of compressing the waist, so as to suppress natural respiration, inducing the habit of breathing only from the top of the lungs; and not to dwell particularly upon the custom of suspending unnecessary weight upon the hips, in consequence of too many and too long skirts, there is much that may be said relative to the unhealthfulness of the fashionable style of woman's dress; but we suggest at this time only the following:—

(a) It burdens and obstructs the free use of the lower limbs. This is contrary to the design of God in securing to woman the blessings of activity and health.

(b) It frequently shuts her indoors when her health demands that she should enjoy exercise in the pure, invigorating air of heaven. If she goes out in the light snow, or after a shower, or in the dews of the morning or the evening, she bedrabbles her long skirts, chills the sensitive, unprotected ankles, and takes cold. To prevent this she may remain shut up in the house, and become so delicate and feeble that when she is compelled to go out she is sure to take cold, which may result in cough, consumption, and death.

It may be said that she can reserve her walks till the sun has gathered up all this dampness. True, she may, and feel the languor produced by the scorching heat of a midday's summer sun. The birds go forth with their songs of praise to their Creator, and the beasts of the field enjoy with them the early freshness of the morning; and when the heat of the sun comes pouring down, these creatures of nature and of health retire to the shade. But this is the very time for woman to move out with her fashionable dress! When they go forth to enjoy the invigorating air of the morning, she is deprived of this rich bounty of Heaven. When they seek the cooling shade and rest, she goes forth to suffer from heat, fatigue and languor.

(c) It robs her of that protection from cold and dampness, which the lower extremities must have

to secure a healthful condition of the system. In order to enjoy a good state of health, there must be a proper circulation of the blood. And to secure a good circulation of the current of human life, all parts of the body must be suitably clad. Fashion clothes woman's chest bountifully. And in winter loads her with sacks, cloaks, shawls, and furs, until she cannot feel a chill, excepting her limbs and feet, which, from their want of suitable clothing, are chilled, and literally sting with cold. The heart labors to throw the blood to the extremities; but is chilled back from them in consequence of their being exposed to cold for want of being suitably clothed. And the abundance of clothing about the chest, where is the great wheel of life, induces the blood to the lungs and brain, and produces congestion.

The limbs and feet have large veins, to receive a large amount of blood, that warmth, nutrition, elasticity, and strength, may be imparted to them. But when the blood is chilled from these extremities, their blood vessels contract, which makes the circulation of the necessary amount of blood in them still more difficult. A good circulation preserves the blood pure, and secures health. A bad circulation leaves the blood to become impure, and induces congestion of the brain and lungs, and causes diseases of the head, the heart, the liver, and the lungs. The fashionable style of woman's dress is one of the greatest causes of all these terrible diseases.

But the evil does not stop here. These fashionable mothers transmit their diseases to their feeble offspring. And they clothe their feeble little girls as unhealthfully as they clothe themselves, and soon bring them to the condition of invalids, or, which is preferable in many cases, to the grave. Thus fashion fills our cemeteries with many short graves, and the houses of the slaves of fashion with invalids. O God, must this state of things continue?

We object to the fashionable style of woman's dress,

3. Because, under certain circumstances, it is, to say the least, not the most modest, on account of exposures of the female form. This evil is greatly aggravated by the wearing of hoops. Ladies with long dresses, especially if extended with hoops, as they go up and down stairs, as they pass up the narrow door-way of the coach and the omnibus, or as they raise their skirts, to clear the mud of the streets, sometimes expose the form to that degree as to put modesty to the blush.

Having noticed some of the wrongs of the popular style of woman's dress, we now wish to show in reference to the reform dress that—

1. *It is convenient.* No arguments are needed to prove that our style of dress is most convenient in the kitchen. In passing up and down stairs, the hands are not needed to hold up the skirts of our dresses. Being of a convenient length, they take care of themselves, while our hands are better employed.

We can go out into the untrodden snow, or after a fall of rain, and, if our feet and limbs are entirely protected, all is dry and comfortable. We have no fears of taking cold as we trip along, unburdened by trailing skirts, in our morning walks. We can, in spring and summer, walk and work among our flowers without fear of injury from the dews of early morning. And then, the lower portion of our skirts, not having been used as a mop, are dry, and clean, and comfortable, not compelling us to wash and clean them, which is not always convenient when other important matters demand time and attention.

In getting into, and out of, carriages, in passing old trunks, boxes, and other ragged furniture, and in walking over old, broken sidewalks, where nails have worked up an inch or two above the surface of the plank, our dresses are not exposed to a thousand accidents and rents to which the trailing dresses are fated. To us, this is a matter of great convenience.

2. *It is healthful.* Our skirts are few and light, not taxing our strength with the burden of many and longer ones. Our limbs being properly clothed, we need comparatively few; and these are

suspended from the shoulders. Our dresses are fitted to sit easily, obstructing neither the circulation of the blood, nor natural, free, and full respiration. Our skirts being neither numerous nor fashionably long, do not impede the means of locomotion, but leave us to move about with ease and activity. All these things are necessary to health.

Our limbs and feet are suitably protected from cold and damp, to secure the circulation of the blood to them, with all its blessings. We can take exercise in the open air, in the dews of morning or evening, or after the falling storm of snow or rain, without fears of taking cold. Morning exercise, in walking in the free, invigorating air of heaven, or cultivating flowers, small fruits, and vegetables, is necessary to a healthful circulation of the blood. It is the surest safeguard against colds, coughs, congestions of the brain and lungs, inflammation of the liver, the kidneys, and the lungs, and a hundred other diseases.

If those ladies who are failing in health, suffering in consequence of these diseases, would lay off their fashionable robes, clothe themselves suitably for the enjoyment of such exercise, and move out carefully at first, as they can endure it, and increase the amount of exercise in the open air as it gives them strength to endure, and dismiss their doctors and drugs, most of them might recover health, to bless the world with their example and the work of their hands. If they would dress their daughters properly, they might live to enjoy health, and to bless others.

CHRISTIAN MOTHER: Why not clothe your daughter as comfortably and as properly as you do your son? In the cold and storms of winter, his limbs and feet are clad with lined pants, drawers, woolen socks, and thick boots. This is as it should be; but your daughter is dressed in reference to fashion, not health nor comfort. Her shoes are light, and her stockings thin. True, her skirts are short, but her limbs are nearly naked, covered by only a thin, flannel stocking reaching to her muslin drawers. Her limbs and feet are chilled, while her brother's are warm. His limbs are protected by from three to five thicknesses; hers, by only one. Is she the feeblest? Then she needs the greatest care. Is she indoors the most, and, therefore, the least protected against cold and storm? Then she needs double care. But as she is dressed, there is nothing to hope for the future relative to her health but habitual cold feet, a congested brain, headache, disease of the liver and lungs, and an early grave.

Her dress may be nearly long enough; but let it sit loosely and comfortably. Then clothe her limbs and feet as comfortably, as wisely, and as well as you do those of your boy; and let her go out, and enjoy exercise in the open air, and live to enjoy health and happiness.

3. *It is modest.* Yes, we think it is the most modest and becoming style of dress worn by woman. If the reader thinks otherwise, will he please turn to the first page, and again examine the figure there represented, and then tell us wherein this style of dress is faulty or unbecoming? True, it is not fashionable. But what of that? Fashions do not always come from Heaven. Neither do they always come from the pure, the virtuous, and the good.

It is true that this style of dress exposes her feet. And why should she be ashamed of her well-clad feet any more than men are of theirs? It is of no use for her to try to conceal the fact that she has feet. This was a settled fact long before the use of trailing skirts extended by hoops, giving her the appearance of a hay stack, or a Dutch churn.

But does the popular style of woman's dress always hide her feet from the public gaze? See that lady passing over the muddy street, holding her skirts nearly twice as far from the ground as ours, exposing, not only her feet, but her nearly-naked limbs. Similar exposures are frequent as she ascends and descends the stairs, and as she is helped into, and out of, carriages. These exposures are disagreeable, if not shameful; and a style of dress which makes their frequent occurrence almost

certain, we must regard as a poor safeguard of modesty and virtue. But we did not design an exposure of this false modesty in relation to woman's feet, but simply a defense of the style of dress which we regard, in every way, truly modest.

What style of dress can be neater, more modest, and more becoming girls from the ages of five to fourteen years, than ours? Stand those girls of fashion beside these, and then say which appears most comfortable, most modest, and most becoming. The fashionable style is not as long as ours, yet no one laughs at those who follow that style for wearing a short dress. Their limbs are nearly naked, while modesty and health clothe the limbs of the others. Fashion and false modesty look upon these girls who have their limbs clad in reference to comfort, modesty, and health, with horror, but smile upon those whose dresses are quite as short, and whose limbs are uncomfortably, immodestly, and unhealthfully exposed. Here come the cross and the reproach, for simply doing right, in the face of the tyrant—Fashion. God help us to have the moral courage to do right, and to labor patiently and humbly in the great cause of reform.

In behalf of my sisters who adopt the reform dress,
ELLEN G. WHITE.
Greenville, Montcalm Co., Mich., April, 1868.

A FEW SUGGESTIONS.

1. We recommend the reform dress to all. We urge it upon none. When Christian women see the wrongs of the fashionable style, and the benefits of ours, and put it on from a sense of duty, and have the moral courage to wear it anywhere and everywhere, then will they feel at home in it, and enjoy a satisfaction and blessing in trying to do right.

2. But those who adopt the reform dress should ever bear in mind the fact that the power of fashion is terrible; and that in meeting this tyrant, they need wisdom, humility, and patience,—wisdom to speak and act so as not to offend the slaves of fashion unnecessarily; and humility and patience to endure their frowns, their slights, and their reproachful speeches.

3. In view of existing prejudices against the reform dress, it becomes our duty in adopting it to avoid all those things which make it unnecessarily objectionable. It should reach to within eight or nine inches from the floor. The skirt of the dress should not be extended as with hoops. It should be as full as the long dress. With a proper amount of light skirts, the dress will fall properly and gracefully about the limbs.

Anything eight or nine inches from the floor is not the reform dress. It should be cut by an approved pattern, and fitted and made by directions from one who has experience in this style of dress.

4. Taste should be manifested as to colors. Uniformity in this respect with those who adopt this style of dress, is desirable so far as convenient. Complexion, however, may be taken into the account. Modest colors should be sought for. When figured colors are used, those that are large and fiery, showing vanity and shallow pride in those who choose them, should be avoided. And a fantastic taste in putting on different colors, is bad, such as white sleeves and pants with a dark dress. Shawls and bonnets are not in as good taste with the reform dress, as sacks and hats, and caps in winter.

5. And be right yourselves. Secure and maintain, in all the duties and walks of life, the heavenly adorning. The apostle speaks to the point:

"Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. iii, 1-4.

My dear sisters: Such an ornament, such a course of life and conduct, will give you influence for good on earth, and be prized in Heaven. Unless you can obtain and maintain this, I entreat you to lay off the reform dress. Do not disgrace it with a want, on your part, of neatness, cleanliness, taste, order, sobriety, meekness, propriety, modesty, and devotion to your families and to your God. Be a recommendation and an ornament to the reform dress, and let that be a recommendation and an ornament to you.

E. G. W.

DAILY COMMUNION.

Dost thou, my child, an hour allot,
On each returning day,
In which, to some sequestered spot,
You steal away to pray?
Oh! if thou hast such hallowed place,
Such hallowed hour for prayer,
Thy heart hath ever testified
That Jesus meets thee there.

A holy calmness spreads around
As you approach the place;
And objects all, of sight or sound,
Are made the means of grace.
Angelic strains of spirits sweet
Seem trembling in the air,
And every spirit testifies
That Jesus meets thee there.

Is sorrow on thy youthful heart?
Is sickness in thy frame?
As low you kneel, and claim your part
In Him who felt the same,
So soft and soothing is the balm
That falls on pain and care,
Thy grateful spirit testifies
That Jesus meets thee there.

That secret place and certain time,
To thee, my child, were given,
To bear thee up on wings sublime,
Away from earth to Heaven.
Though memory's page of time or space
No mark or token bear,
Still true to that, 't will testify
That Jesus met thee there.

—Anon.

CAN YOU AFFORD TO LOSE YOUR SOUL?

"WHAT shall a man give in exchange for his soul?" Mark viii, 37. Mankind are very shrewd in their calculations when dollars and cents are concerned. They buy and sell, barter and exchange, all with a view to profit; and when money or profit cannot be obtained, they wisely rest from their toil, and wait a turn in the markets.

But when they have the subject of religion pressed upon them, that is, when they are invited to weigh the value of eternal life, and note the difference between this gift and the loss of all, they turn away with apathy, or disgust. Their attention you can hardly attract for a moment; much less, hold for a length of time sufficient to benefit them; they do not seem to like the theme, unless in a very few instances, few indeed, and these often prove to be the candid, honest children of God.

Alas! alas! that so many should fail to value eternal life! that so many, like Esau, should say in their hearts, "What profit shall this birthright do to me?" Oh! how many, with the light of Heaven upon their path, choose the way of death; choose it openly, willfully, knowingly.

Sinner, we appeal to you. Can you afford to lose Heaven and eternal life? Can you afford to lose a home, an inheritance in the earth made new? Can you lose the friendship and love of God, and his angels, and his beloved people? Can you lose the opportunity now given, to wash in the pure fountain and be cleansed from the stains of sin? Can you accept as the price of eternal life, eternal death? Will you consent to lie down in sorrow and everlasting shame, with vile transgressors, and snuffer the pangs of the second death? Will you, as the price of happiness, accept pain? take death for life, shame for honor? Do you not pay dearly for your purchase? Are you not making a bad bargain?

JOS. CLARKE.

ENEMIES are as necessary to the proper development of the full-grown man as friends. When lived that man that amounted to anything but could count his enemies by the score?

OBSERVED duties maintain our credit, but secret duties maintain our life.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 14, 1868.

URIAH SMITH, EDITOR.

SABBATHS AND NEW MOONS IN THE NEW EARTH.

THE prophet Isaiah thus plainly speaks: For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. Isa. lxvi, 22, 23.

A zealous no-Sabbath writer has undertaken to show that the Sabbath cannot be in force now, by an attempt to prove that it is not adapted to the future eternal state. With such men God's words are of no account. The most positive statement of Scripture, directly contradicting their position, does not stagger them in the least. They will set themselves to the work of explaining it away, as deliberately as the Devil undertook to make Eve believe that God meant just the opposite of what he said, when he affirmed that she should not surely die, in the day she partook of the forbidden fruit.

The text above quoted from Isaiah is as direct and positive an affirmation, as need be made, that from one Sabbath to another, in the new earth, all flesh shall come up to worship the Lord of hosts. But Mr. W. Sheldon, the great light of the Voice of the West, has a puerile theory to maintain, directly in the way of which stands this declaration of the prophet. So he attempts to parry its force in the following manner:

"If this text carries the observance of Sabbaths into the new earth, it also carries the observance of new moons there; and this is certainly carrying the shadow into the sunshine. But I am told this clause simply means from month to month. Then the other merely signifies from week to week. So this dodge is fatal to the seventh-day theory. They do not wish the text to teach the observance of new moons in the future world, and in attempting to escape this, they destroy their own theory. From month to month, and from week to week, instead of new moon observance and Sabbath-keeping is the evident meaning of the text."

Although Mr. S. does not deny that the expression "from one new moon to another," means from month to month, we will offer a word or two in support of this fact. The Hebrew word here translated new moon, is *ghohdesh*, and occurs in the O. T. two hundred and sixty-five times. Two hundred and forty-six times it is rendered *month*, and only *nineteen* times, new moon. The second definition of that word by Gesenius is, "a lunar month." Hence the Septuagint translate it into Greek by the word *μην*, the leading and primary signification of which, according to all lexicographers, is *month*. Dr. Akers, commenting upon this verse says: "The word rendered 'new moon' in this passage, both in the Hebrew and the Greek of the Seventy, signifies *month* only, without respect to any particular day. By rendering it *new moon*, our translators have assumed, without authority, that it means the first day of the month."

This is not, therefore, a "dodge" devised by Seventh-day Adventists to get along with this passage. It is the truth, sustained by competent critical authority, and with it, as with all other Bible truth, their theory is perfectly in harmony.

But, says Mr. S., if this means month, then Sabbath means week. How does he know? Has he given any authority? Not a particle. It is a groundless assumption, characteristic of the man; not only without foundation, but contrary to the express meaning of the word. But does the word, Sabbath, never mean week? Yes, under certain well-defined circumstances. And what are they? Ans.: When it is preceded by a numeral adjective denoting the day of the week. Of this construction we have a few examples in the New Testament, where we read of the first day of the week;

but the word Sabbath never means week in any other construction. And this is not the construction in Isa. lxvi, 23. There is no numeral adjective there, and the word Sabbath in that place, means Sabbath, the seventh day of the week, the day which God commands us to devote to rest and religious worship. Thus his effort to shield himself and his pitiable theory behind a false criticism, ends in utter failure.

Yet he exclaims, "Just think of carrying the fourth commandment into the world to come. 'The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work [in the new earth], thou, nor thy son, nor thy daughter, thy MAN-SERVANT [in the new earth], nor thy MAID-SERVANT [in the new earth], nor thy CATTLE [in the new earth], nor the STRANGER that is within thy gates.' Will the saints have *men-servants* and *maid-servants* in the world to come, either *hired* servants, or *bond* servants? Will one class be poorer than the other class, and have to hire out in the kingdom? And will God need to keep a standing prohibition against working them on the Sabbath day? And will the poor 'cattle' have to 'work,' too, in the new earth? And are there to be 'strangers' there?"

This childlike sophistry, if we may dignify it with the name, we emphasize just as its author has given it to the world in print. Perhaps he thinks it forcible. If so, he is entitled to pity rather than censure.

As to laboring in the new earth, we sincerely trust that we are not, in that eternal world, to slump down like a mass of jelly into a state of helpless and hopeless inactivity. The prophet informs us that we shall build houses and inhabit them, and plant vineyards and eat the fruit of them. Then there will be something to do, and some labor to cease from. So this point is decided; for from the words of inspiration there is, with us, no appeal.

And as to the man-servant, could we not possibly keep the Sabbath without one? or a maid-servant? or cattle? or a stranger? We have never known before that these appendages were essential to an observance of that institution. We have no man-servant, either hired or bond; and yet we are trying to keep the Sabbath for all that. We have no cattle, nor beasts of burden, neither cow, sheep, horse, nor oxen; yet we never supposed we must procure these animals before we could keep the Sabbath. It is rarely that we have upon the Sabbath, a stranger within our gates; yet we never think of saying, We cannot keep the Sabbath today; for we have no stranger with us. And suppose there should be none of these things in the new earth, we imagine it would be just possible to keep it there without them!

We have now shown that new moon in Isa. lxvi, 23, means month.

We have shown that the expression from one Sabbath to another refers to the weekly day of rest.

And we have a "thus saith the Lord," that upon this weekly rest-day all flesh [the nations of the saved] shall come up in the glorious new earth to worship before God.

And we may add in the language of the angel to John, "These words are true and faithful;" and neither Mr. S., nor any other man, need for a moment think he can overthrow them, any more than he can pluck down the pillars of Heaven.

THE LATTER RAIN

Is coming—the refreshing from the presence of the Lord. Those will receive it, in the church already gathered by the third angel's message, who are prepared for it; and honest ones without, will, under its influence, soon be gathered in. But what will be our condition, brethren and sisters, if we, with all our opportunities and privileges, shall be unprepared to receive this blessing? The blessing will not come on us unsought. It will come on those who are earnestly praying for it, and living in harmony with this prayer. And we shall not have to wait a long time, after we have the needed preparation. I believe we shall receive it in degree, as soon as we are prepared to use it to the glory of God, and our own good. It seems to me that it is even now beginning to come upon the servants chosen

of God to lead out in the work of the present message, and upon the most devoted in the church.

Let it be our earnest prayer that God will bless us with his people, and give us a part in the great work that lies yet before us. The labor comes before the rest. Give me a part in the labor. Let me go all the way with this people. Let me bear the cross and endure the toil with the people of the Lord; and there is no doubt that the crown and glorious rest will be given in due time. Let me share in the suffering, and I will not fear that the glory will not be given. Let us not be so selfish as to desire the crown, while we shun the cross, to crave the rest, while we refuse the toil, and covet the glory without the suffering. Oh! let us share with God's people now, and I will trust him for what shall be my lot hereafter. R. F. COTTRELL.

CLERICAL SLANDER.

ASCENSION ROBES AND THE LIKE.

FIFTY DOLLARS REWARD OFFERED.

In almost every place where our ministers give discourses upon the second coming of Christ, and the necessary preparation for that event, they have to labor against the prejudices of the people, caused by reports of the inconsistencies of Adventists; one of which is, that at a point of expectation in the past, many of them did prepare robes of white linen, and put them on ready to ascend and meet their coming Lord.

While all sane persons, who have any knowledge of what the holy Scriptures do teach of the necessary preparation to meet the Lord as he shall descend from Heaven, will agree that to prepare a literal white robe made of cloth as a fitting preparation for the transit from earth to Heaven, from mortality to immortality, must be an indication of downright insanity, none will see in such an act, done in sincerity, evidences of criminality.

But we do not believe that anything of the kind ever occurred. We have been actively engaged in the proclamation of the doctrine of the second advent for more than twenty-five years, and have traveled and preached in Maine, New Hampshire, Vermont, Massachusetts, Connecticut, Rhode Island, New York, Ohio, Michigan, Illinois, Wisconsin, Iowa, and Canada, and have not met a person who has seen an Adventist thus attired, or one that was able to give better proofs that anything of the kind ever did occur than vague reports. We have never found the place where the thing occurred. It was always in the next town, county, or State.

Again, reports in relation to this matter, and slanders of a similar nature, have a hundred times been denied in Second-advent periodicals, and proofs have been called for of the truthfulness of these statements. No one has been able to produce the proofs. But still the tongue of slander takes great delight in repeating the old threadbare falsehood. Elders Loughborough and Strong met it at Orange, Mich., recently, and Eld. Cornell writes that he meets it at Johnstown, Mich. In both these cases, this miserable untruth is declared from the pulpit by professed ministers of Jesus Christ.

The people, generally, credit the statements of these ministers, and conclude that the story of ascension robes is true. Especially do those who are not favorable to Second-advent views take great delight in this sort of clerical slander. And the fact that our people are not always prepared to meet it, is the reason why we have felt called upon to notice the matter at this time.

In 1847, while on our passage in a steamboat from Portland, Me., to Boston, Mass., Mrs. W. was speaking to those around her in the ladies' cabin of the fearful storm we encountered in a recent passage between these two cities. She spoke of the importance of being always prepared for the close of our probation, either at death, or at the coming of Christ. A lady near her replied:—

"That is the way the Millerites talk. I mean to have a jolly good time before I become a long-faced Christian. The Millerites are the most deluded set on earth. On the day they were expecting Christ to come, companies in different places put on their ascension

robes, and went into graveyards, and upon the tops of houses and high hills, and there remained, praying and singing till the time passed by."

Mrs. W. then inquired of the lady if she saw any of these persons thus attired. She answered:—

"No, I did not see them myself, but a friend who saw them told me. And the fact is so well understood everywhere, that I believe it as much as though I saw it myself."

At this point, another lady, feeling that the testimony of the first should not be questioned, stated:—

"It is of no use to deny that the Millerites did put on ascension robes, for they did do it in towns all around where I live."

Mrs. W. asked this lady if she saw them with their robes on. She replied:—

"No, I did not see them, as they were not in my immediate neighborhood. But it was commonly reported, and generally believed, that they did make white linen ascension robes and put them on."

By this time strong feelings were evidently controlling these two ladies, because Mrs. W. did not seem to credit what they said against the Millerites. And the first in the conversation stated with emotions of excitement and passion:—

"I know it was so. I fully believe the testimony of those who have told me these things. I believe what my friends have told me about those fanatical Millerites, the same as though I saw it myself."

Mrs. W. then inquired of her for the names of some persons who had figured in this fanatical movement. She stated if the putting on of ascension robes was so very common, certainly she could give the names of some. To this she replied:—

"Certainly I can give you names. There were the twin Harmon girls in Portland. My friends told me that they saw their robes, and saw them going out to the graveyard with them on. Since the time has passed, they have become infidels."

A school-mate of Mrs. W., who had never been an Adventist, was in that cabin, and had watched the conversation with mirthful interest. She had been acquainted with the Harmon girls during the entire period of their Second-advent experience. She could no longer restrain her feelings, and broke out in a laughing mood as she pointed to Mrs. W.:—

"This is one of those twin Harmon girls. I have known them always, and know that this report of their making and wearing ascension robes is all a lie. I never was a Millerite, and I do not believe that anything of the kind ever took place."

The storm that was fast arising in that cabin suddenly abated, and there followed a great calm. Mrs. W. then stated that all the stories about ascension robes were probably as destitute of truth as this one concerning the twin Harmon girls.

✓ Elder Josiah Litch, lately editor of the *Advent Herald*, Boston, in his history of the rise and progress of Adventism, published in the *Advent Shield*, 1844, makes the following statement:—

"Those periods came and passed with no unusual occurrence. As soon as they had gone by, a flood of scoffing, reviling and persecution burst forth, not from the infidel world so much, but from the professed friends of the Saviour; the most idle and foolish stories of ascension robes, and going out into the graveyards to watch, going to the tops of the houses, &c., &c.; these were repeated again and again, both from pulpit and press, until the public were, many of them, at least, almost persuaded to believe them true."

"How, or where they originated, except in willful falsehood, we cannot devise. Some of the reports of that character we happen to know, originated with professed ministers of the gospel, who gave date and place, when there was not a word of truth in the whole story. Others must have originated in a similar way."

We do not, however, indulge the thought that what may be said to show the falsity of statements concerning ascension robes will put an end to this kind of slander. No, these clergymen know the influence they have with the public mind, and the advantage they have over us in this respect, and, regardless of justice and truth, they will doubtless continue to do this vile, scandalous work, wherever the glorious doctrine of the coming of Jesus shall be proclaimed. We can only expose their sin in this thing, and disabuse honest minds. The dragon is wroth with those who keep the commandments of God and have the testimony of Jesus Christ. The Devil will use any willing

tool to slander and abuse the followers of Jesus Christ. Scoffers will scoff, and liars will lie, whether they bear the title of Reverend, or be patrons of brothels. And the higher the position, the greater the criminality.

But for all these things will God bring men into judgment. Those who fear God and keep his commandments, and suffer reproach for the sake of Christ and the truth, will have their reward. Those who employ the vile tongue of slander against them in order to crush their influence, and keep them from obeying the commandments that they may live, will perish in all their villainy. They will also have their reward. The True Witness has spoken relative to the present controversy and the final destiny of both classes of actors, as recorded by the prophet John.

FIRST CLASS. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14. These are doing right. Although they suffer for well doing, all the hate and slander that wicked men and demons can invent, their reward is the holy city and the tree of life.

SECOND CLASS. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Verse 15. These are commandment-breakers, and commandment-haters—haters of those who keep the commandments of God. They are also noted for two things in particular, namely, loving and making lies. The application of these two items is so natural to these reports of ascension robes and the like, that no further comment is needed. They make lies and love to publish them from the pulpit and the religious press. But, thank God, in the Judgment they are without. The happiness of those who love God and keep his commandments is then no more to be marred by their poisonous influence. Would God that they would repent of, and forsake their wicked course, and live, and finally share the holy city and the tree of life. But as they will not do this work, that they may share that reward, their corrupting influence must be borne with Christian patience and fortitude while the controversy lasts, sustained by the glad hope that when the Master comes, deliverance from their influence will also come.

FIFTY DOLLARS REWARD is offered to any person who will present unquestionable proofs of the truthfulness of these statements that believers in the second advent of Christ, on the day of expectation, did put on ascension robes. Those who can produce such proofs, are requested to forward them immediately to the writer, at Greenville, Montcalm Co., Mich., and receive fifty dollars by the return of the mail.

JAMES WHITE. ✓

WHY IS IT?

WHY is it that some men consider themselves so much more competent to judge of the freedom, peace, and blessedness connected with the service of God, after they have backslidden, and perhaps become bitter opposers of God's holy law, than when they were trying to obey all his holy commandments? Is it because their judgment is so much better, their minds clearer, and their hearts more imbued with his love and Holy Spirit?

David says, "I will walk at liberty; for I seek thy precepts. Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation." Ps. cxix, 45, 98, 99.

"The men that keep thy law with care,
And meditate thy word,
Grow wiser than their teachers are,
And better know the Lord."

And John testifies: "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John v, 2, 3.

Now suppose these servants of God had, through the power of Satan and the craft of those who loved not the law of the Lord, been turned away from the truth to some popular error, or to some tradition gray

with age, and borne a testimony directly opposite to the above, would our Antinomian friends have said of them, Now they talk like men of sense? How much better it seems to hear them speak since they have got off the "old yoke of bondage?" In this way they talk of men who give up God's holy Sabbath, and turn to the Pagan and Papal error of Sunday-keeping, at the present time.

Some years since, after listening to a discussion on the Sabbath question, in which the no-Sabbath advocate made bad work while trying to disprove the obligation of Christians to keep the Sabbath; he said to me as we separated, "Well, Bro. H., be good, be clever, do all the good you can. And if you ever do give up the Sabbath, you will then acknowledge that you have got out from under a yoke of bondage." My reply was, I cannot tell what I may say after backsliding, if I should turn away from the truth; but at present, I most cheerfully testify, from years of experience in keeping the Sabbath, that the yoke sets easy, and it is my conviction that when the yoke sets hard, the fault is not so much in the yoke, as in the neck, or rather the heart.

This circumstance reminded me of the zealous Methodist lady, who, failing to convince her friend that his deceased companion had gone to Heaven, exclaimed. "Ah! you don't believe the dead know anything, nor you won't till you die; then you will find out they have knowledge." So we will find out that the law is a "yoke of bondage," when we give up to the carnal heart and reject the law. "The carnal mind is enmity against God; for it is not subject to the law of God; neither indeed can be." Rom. viii, 7.

"For in death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. vi, 5.

Again, we ask, Why is it? It seems to me, this question finds its answer in the language of the poet.

"When men oppose that law of love,
They lack the wisdom from above;
Deluded souls! they're in the dark,
Without the truth, without the ark."

Men may pass on in blindness and delusion here, opposing the commandments of God, but they will learn their sad and awful mistake, if not before, when they meet Him over his broken law, in the great day of Judgment.

A. S. HUTCHINS.

AMERICAN MORALS

FROM a review of a volume recently written by J. T. Peck, D. D., entitled "The Great Republic," which we find in the N. Y. *Methodist* of April 4, 1868, we copy the following significant paragraph:

"No great event happens to one people, which does not thrill the nations to the remotest ends of the earth. Not a step upward or onward is taken by one people, but the mass of humanity is moved by it. And in the future this will be the case to a far greater extent than in the past. We are to be, and are being, acted upon by other nations no less than we act upon them. The vices of the most vicious European capitals have become domesticated in our large cities. New York, the heart of the nation, whence the currents flow to the remotest extremities, rivals Paris in open profligacy, and may soon reach the point to which Pompeii and the cities of the plain attained. Fraud and corruption are so common as scarcely to excite comment in our halls of legislation and on the judicial bench, while drunkenness and debauchery pervade all ranks of our public service. A season passed in the capital of the nation, or of any State, could excite only deep foreboding for the future of any people ruled by such men as are too many whom we send to make our laws. The venality of the secular press is such that only the initiated can derive reliable information concerning political or financial affairs. We have great hope of the future, but it is only because we believe in the general preponderance of good over evil, and in the assurance that, sooner or later, the earth shall be given to the Son for his inheritance."

"BLESSED are they that mourn, for they shall be comforted." Out of the saltiest water God can brew the sweetest liquor. The skillful bee gathers the best honey from the bitterest herbs. When a cloud has been dissolved into a shower, there presently follows a glorious sunshine. The more a stone is wounded by the hand of the engraver, the greater beauty is superinduced thereon. By groans unutterable, the Lord ushers in joy unspeakable.

SAFETY IN THE LORD.

THERE'S safety only in the Lord, what e'er our station be;
We may be rich, we may be poor, may be on land or sea.
Life's changing fortune will be ours where'er our lot is cast;
Unchanged in mind be ours to meet each change while it shall last.

Dear friends are with us here to-day with prospects fair to live,
To-morrow to the dust, in tears, their dear remains we give.
Now pain and suffering is our lot, now dawns a brighter day;
But soon a cloud o'ercasts the sky and shuts the light away.

An under current often works to sweep away our peace,
Our reputation is at stake, our trials fast increase,
Dear reputation, dearest far, of all we've called our own,
Must be defaced, then be it so, to God all things are known.

Be every circumstance combined, the elements to raise,
By these be every trace removed of all our evil ways.
When Jesus speaks it will be calm, the storm and wind subside;
Oh! may it last till all is gone of selfishness and pride.

All else but this we could endure; this then is what we need;
Our very idol must be slain, and we from self be freed.
Then are we fit for Heaven's use, to help build up God's cause,
To boldly speak in his defense, and vindicate his laws.

Oh! be it ours to live for God, his glory all our aim,
He'll work in power when we come to him in Jesus, name.
All that is wrong will he remove, and bring the truth to light;
Oh! we can trust our all with him; his ways are just and right.

We'll go then where he leads the way, whatever man may say,
The greatest saint is nought except the Lord direct his way.
Angels can't help but through their Lord; to his arm all is due;
We'll follow him, for surely he will lead us safely through.

REBEKAH SMITH.

Unity, N. H.

LETTER FROM BRO. DR. ABBOTT.

THE following was written as a private letter to Dr. Lay; but it contains so many good suggestions, and breathes such a love of all the truths we are trying to lay before the world, that we have requested the privilege of giving it to the readers of the Review:

DR. H. S. LAY—Dear Brother: I intended to send you another communication for the Journal, upon the subject of blood-letting. But upon reviewing my article, I decided upon withholding it until there seemed a greater need of contributions. And the more I reflect upon the fact that the practice of bleeding is mostly abandoned, the less I think the article would be of value in the cause of hygiene. It embodied some facts that transpired before I commenced my practice, and some which came under my notice just after beginning the practice of medicine in Buffalo, N. Y. On account of these and other early occurrences, I have always been very much opposed to blood-letting.

The last journal (as also former ones) comes filled with valuable truths and practical knowledge. It is just the journal for the people at large. I consider it a God-send to any family who will read and practice its teachings. It certainly diminishes the amount of their doctor bills. And yet I do all I consistently can to circulate it among my friends and patrons.

I often wish myself located in a community educated and practicing the hygienic principles thoroughly. In such a community, I should expect to find true Christians and earnest believers in present truth. I have come to believe that the reform diet is inseparably connected with true faith and the plain teachings of the word of God and the example of the Lord Jesus Christ. This conviction I expressed to an old gentleman this morning, upon his stating the fallen condition and faithless state of his (Methodist) church. Then I gave him what I observed at Battle Creek, in the way of living faith and practice of self-denial in the ungodly practices of professedly Christian denominations generally. He seemed waked up to a desire to belong to such a people; but upon learning that they were sev-

enth-day Sabbath-keepers, under the denomination of Seventh-day Adventists, he began to excuse himself and the customs which corrupt and draw away the Spirit of God, that Spirit which he first said had left his church. I tried to show him the point.

Dear brother, I want to hear from you, and the dear and well-remembered ones at the Institute. The kind attention I received there can never be forgotten. I am glad to see that Dr. Russell has lost none of his zeal against "Drugopathy." I believe him in the right, and encourage him to redouble his diligence in the crusade.

Please give him my Christian regards, and remember me kindly to all who took an interest in me as a guest at the Institute, and accept for yourself and family the kind regards of a brother in Christ.

S. M. ABBOTT.

Will Co., Ill.

THE RELIGIOUS PRESS.

THERE is a conservative religious weekly published in New York; its columns are replete with literary notices, productions, essays, &c. Here we find travels of adventurers in foreign lands, in which are dished up for the public palate, all that is calculated to interest the curious and inquiring mind, as to the manners and customs of foreign nations, their history, relics, scenery, and national prosperity.

Here is an account of Mr. ———'s defense of himself in his church prayer-meeting. When asked by one of his parishioners to explain why he allowed his great romance to be dramatized, and placarded and acted in his own city, he replied that what he did as a literary man, he did not do as a pastor of ——— church! Here are jokes, and facetious anecdotes. Here are advertised the latest, and most popular magazines and romances. In another religious weekly, we have, in large print, patent medicines, bitters, &c. In fact, we look in vain for real, spiritual food, nourishing and good, in these papers. They are too light for the times. What we want now is light on prophecy and Scripture subjects applicable to our times. The householder must bring out of his treasures things new and old. Can we find such a paper, one that will answer our expectations? We look to the Review, and instead of romance, &c., in its advertising columns, we find a goodly array of tracts on present truth, more than we find time to read as they should be read. Ye hungry souls, here is a feast for you. In these last days, when iniquity abounds everywhere, almost, we have a refuge. Brethren, let us awake to our duty. Let the Review be well sustained by contributions, donations, and bequests. Let the tract fund overflow; and let us not forget the Health Institute, nor our worthy poor. This is no time to lay up fortunes, except to lay them up in Heaven. U. S. bonds may soon be at a heavy discount. If you have them laid up for a rainy day, do not get too many of them on hand. We may invest in a sure fund, a safe bank. If any still hold back from unbelief, we hardly know what to say to them. Our evidences are so plain it seems folly to urge the faithless. Thank God there is a religious periodical, and there is a religious association striving to move in the order of the Lord.

JOS. CLARKE.

A WICKED WORD.

Yes, I said a wicked word. I know now it was, though at the time I should only have been willing to have said that it might be an improper word. In fact I was too ill-tempered to think anything about it. I was drawing wood with a pair of cattle that were a little more careful to do as they pleased, than to obey orders. They were always sure to go a little, if not a good way, too far, before they could or would mind the word of the driver. Feeling not a little vexed, I uttered a word, a little word, and only a little one; and what hurt could there be in such a little word? It was just such a word as many a Christian is heard to speak every day; and if others say it, surely I may(?) But it is wrong for all, for you, and for me.

Upon this occasion my little boy stood near, and, in his innocence, gave me a reproof. Said he, "Pa, does it do you any good to say wicked words?" That word wicked did cut me to the quick. I bade him go into the house.

But I began to muse. I knew better. I knew it was an idle word, and we are to be called into account for every idle word; and truly God will not call us into account for what is not wrong. Therefore, an idle word must be a wicked word. Now with these reflections what could I do? My little boy had confidence in me, and what "pa" did was always just right. In an evil moment I had given way to my feelings, and my tongue had uttered a wicked word, and more than this, I had said it was not wicked. My conscience told me I had done wrong, and, — must I confess to him? By the grace of God I did say to him that I had done

wrong. That I would try harder to do right. That we must both try to overcome all evil, which may God help me to do.

I do not write this to be heard or seen of men; but for others' good. It did me good, and I hope it may do others' good; and if, when the reckoning day shall have come, and I find it has done some dear child of God a little good, I shall feel to rejoice, and give God the glory.

H. F. PHELPS.

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 Sr. Church.

DEAR BRETHREN AND SISTERS: I am one of the lonely ones, and truly I do feel lonely. Oh! how I do long to meet with the remnant people who are trying to keep the commandments of God, and have the faith of Jesus Christ; and to unite my heart and voice in praising God. I know how to feel for the lonely ones, but those whose companions are traveling with them to Mount Zion do not feel half so lonely. They have some one to converse with by the way. I am trying to keep the commandments of God, and the faith of Jesus as best I can. I have no preacher but the Review; it is an ever-welcome messenger. What joy it gives as I peruse its pages! what light it throws on the Scriptures to those who read it with an unprejudiced mind.

Pray for me, that I may be found among the remnant in the morning of the resurrection.

MRS. J. W. CHURCH.

St. Clair Co., Mich.

From Sister Morse.

DEAR BRETHREN AND SISTERS: It is a little more than three years since I embraced the present truth. I joined the Methodists when quite young. I knew of no other denomination that I liked so well, but soon I was not fully satisfied that their doctrine was true; it seemed to me that I instinctively felt that it was not; but when I read such scriptures as Matt. xxiv, and the Revelation, I thought that there must be one right way, and only one, and the prayer of my heart was, Lord show me the right way. Soon by words said at different times, and not addressed to me, I was led to think of the Advent and Sabbath questions, and the saints' inheritance. I was satisfied of but one thing, and that was that the saints would inherit the earth made new. I read the Bible and tried to understand it, but I thought I must harmonize the Bible with doctrines that had been taught me. I was discouraged about finding the truth myself and prayed the Lord to guide me. I have thought it was an answer to this prayer that in Dec., 1864, I was employed to teach in a district where there were a half-dozen families of Seventh-day Adventists. I was to board around, and the first two weeks I boarded with Sabbath-keepers, at the end of which time, and on Christmas day, I resolved that come what would, the Lord helping me, I would, in the future, keep the Sabbath according to the commandment; and when I asked the Lord to bless me in this resolve, I felt that my prayer was more than answered. By the time I had finished my school I had embraced all the leading points in our faith, and I returned home to meet more opposition than I anticipated. My father took the matter very much to heart, and it seemed to me, that every infernal story that could be conjured up, was hurled at me and the people of my choice.

By midsummer my health became very poor, and the days looked dark to me. Satan often tempted me to relinquish the Sabbath for my father's sake, but God in his mercy sustained me in this trial. During this time I seldom saw a Sabbath-keeper, but when I did it would cheer me for days.

I submitted to my father's desire for me to take medicine, for I did not feel able to combat everything. In the early part of the winter I took the worst cold that I ever had. I then determined that I would no longer be made a drug shop. I treated my cold with hot and cold water, which cured it in a short time, and I had no more colds that winter. I lived out the health reform according to the best knowledge I had. In the spring I sent for the Review, and How to Live. I soon commenced to live on two meals a day, which were mostly made up of graham soft biscuit and fruit. I improved in strength and good feeling every day, and my father pronounced the reform in diet a good thing.

In May I was baptized by Eld. Pierce. Since this time my trials have not been just what they were before, but I find there is no safety in sleeping on my post.

Young believers, when Satan cannot frighten, he will try to entice you away. I am wearing the reform dress, and I cannot tell you, my sisters, how much I like it.

I have been reading the testimony to the young Sabbath-keepers. It is solemn, and I mean to be up and doing.

ELLEN MORSE.

Steele Co., Minn., March 21, 1868.

From Bro. Ernst.

I PRAISE God for the warm sunshine of his love shed abroad in my heart, and in the hearts of the dear saints scattered abroad. While reading the letters in the Conference Department of the Review, I have been made to rejoice that the truth ever found way to my heart, although in embracing it, near and dear friends have separated from me as though I were lost already.

It is hard to see our own friends turn against us for believing the truth, but Jesus has said, "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark x, 29, 30.

Yes, indeed, we do find brothers and sisters, fathers and mothers, among God's dear people; and you, dear brethren and sisters who write your experience, your joys and trials, be not weary in well doing, for in due season you shall reap if you faint not.

The Review is all the preaching that we receive here, but praise the Lord, it comes to us as meat in due season. Oh! how I long for the society of saints. Oh! that God in his providence would open a way that the truth might be proclaimed to this dying people. Surely darkness covers the land, and gross darkness the people; but it is not to be wondered at, for their shepherds put darkness for light, and light for darkness, and they cry, Peace and safety, when sudden destruction cometh. Dear brethren, let us draw nigh to God by prayer, and cry mightily to him in faith, that he would send laborers into the harvest. It is just two years ago to-day that I resolved to keep all God's commandments and the faith of Jesus: and I can say that the way grows brighter and brighter. Every day brings new trials and difficulties, and I have had some severe ones, but praise the Lord, he has delivered me out of them all, and will deliver all who trust in him. I love all the truths connected with the third angel's message, because I believe that the Lord is leading his people as he did Israel of old. And why should we find fault with the way he leads us, or with those he has in his providence placed at the head of the work? Instead, we should entreat God for them; for they are men of like passions as we are.

The health reform, which some thought in the beginning would ruin us, is the means in the hands of the Lord of fitting us for the time of trouble just before us, and preparing us for the loud cry and the refreshing from the presence of the Lord. I am trying to live out the truths of the third message, the health reform included, and I have found it a great blessing to me and mine in point of health. Praise the Lord for the light that shines forth from the pages of sacred truth, and for the gifts of the Spirit. And I would say to all, and especially those of my brethren and sisters of my acquaintance, Stand fast in the faith that was once delivered to the saints. Quit you like men; for the coming of the Lord draweth nigh.

In hope of immortality through Christ.

WALTER S. ERNST.

Branch Co., Mich.

From Sister Wescott.

BRO. SMITH: I sit down this morning to write for a few books and tracts to distribute among my neighbors, as there seems to be an anxiety to read in this vicinity. I pray the God of the harvest to send out more laborers into the field. How glad I would be to have one sent here, if it is the Lord's will. Cannot Bro. Fuller give us a course of lectures here this spring? I think this a good field for labor. There are a few here who begin to understand the signs of the times. The Review is being read with much interest; and as I once more have the privilege of perusing its pages, after being deprived of it four weeks, I can say it is indeed food for the hungry, meat in due season. And as I read Bro. Andrew's report of the labors of Bro. and Sr. White, those tried servants of the Lord, I felt to thank God that I ever took a decided stand on the side of the third angel's message. What a harmony in the truth, take it as a whole; but sever the Spirit of prophecy, and the chain is broken. Theirs truly is a peculiar work, or a work that tells for itself. This message is Heaven-born, and will

compel the honest to come in, that the house may be full. How many times I inquire, Shall I be able to stand? Only the pure in heart shall see God. Oh! for the eyesalve, that I may see myself just as God sees me. I want to see my faults before it is too late to repent.

I am deprived of the privilege of meeting with those of like precious faith. I went to Battle Creek last November, intending to settle there, that I might be under the watchcare of those of experience, but God ordered otherwise. I have often asked myself the question, Why am I here? Perhaps the Lord has something for me to do here. If so, I will try to be content with my lot, and let my light shine by living out the truth.

My sister has taken a stand with me to keep all the commandments of God. Others are searching to see if these things are so. If Bro. Fuller can come, he will leave the cars at Nunda Station, and inquire for Arby Town.

Yours in hope.

HARRIET J. WESCOTT.

Livingston Co., N. Y.

From Bro. Graham.

BRO. SMITH: I desire to say to the scattered saints that are in the present truth, and loving the law of God, that we are striving to keep the law of God, and believing with all the heart the Testimonies God has been pleased to set in the church to guide his people in these last days.

We came to this place last fall, but have not found any Sabbath-keepers in this part of Illinois. There are none but myself, and wife, and a sister Rich. We feel very lonely, for we have none of like faith to meet with. We must have the Review, as that will be all the preaching we shall have. We would rather go with one meal a day, than go without the paper. Pray for us that our faith fail not in these days of trial. We want the seal of the living God. We want to stand with the remnant on Mount Zion when Jesus comes.

W. E. GRAHAM.

Kane Co., Ill.

From Sister Davis.

BRO. SMITH: I have just been reading the cheering testimonies from the brethren and sisters in the last Review. I love to read them; and as I read from others, I sometimes think that I too might say a few words to cheer some lonely heart; but I feel very unworthy. I know that I must pass through trials and afflictions here if I would reign with my blessed Redeemer; for it is only those that come up through much tribulation, that shall dwell with Jesus in his kingdom. I know that we are nearing the gathering time. Soon Jesus will come in all his beauty; and I, many times, ask myself the question, Shall I be found among the faithful? Yes, I will, by the grace of God assisting me, come off conqueror over every thing that is wrong, that when Jesus comes I may hear the "Well done good and faithful servant, enter thou into the joys of thy Lord."

Your sister in Christ,

LAURA M. DAVIS.

Niagara Co., N. Y.

BRO. JEWEL writes from Fowler's Mills, Ohio: I have seen but one Sabbath-keeper during the past year, but some are investigating the truths of the third angel's message; and some, like one of old, are almost persuaded to be Christians, and keepers of the true Sabbath. I believe that if some ambassador of Christ could come this way and proclaim the third message, his labors would be blessed. The question is often asked me, Why don't some of the Seventh-day Adventist preachers come this way? My prayer is that the Lord will send some faithful laborer to this part of his vineyard.

SISTER E. PUTNAM writes from Maine: I have been trying about one year to keep the commandments of God and the faith of Jesus. I have made some little progress, but there is much more yet to overcome. God's promises are sure. He will give us grace to overcome; and we may at last be able to stand on Mount Zion, and wear an overcomer's crown. I often ask myself the question, when I feel desponding; Do I realize that eternal life is to be the reward of the faithful overcomer? a life where there is no more sickness, pain, nor death? "And God 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." Unto whom is this precious promise? "He that overcometh shall inherit all things; and I will

be his God and he shall be my son." Oh! what a promise! Sons of God! If we had nothing to overcome, it would not be written, He that overcometh shall inherit all things. Oh! let us take courage; for the time cannot be long at the most, before Jesus will come in all his glory. Our sorrows will then have an end. God grant that we may stand prepared to meet him in peace.

SISTER L. A. TUCKER writes from Westchester Co., N. Y.: I am a pilgrim and a sojourner here, with no sure abiding place, no continuing city; yet I have a hope of an inheritance in the golden city with its pearly gates, and golden streets. It is almost seven months since I first became alarmed for the safety of my soul. I attended the grove meeting here in Pleasantville. I knew that I must repent, and believe, and be baptized, or I never should be saved.

Now dear brethren and sisters, I can say with the rest of you, that I am fighting the good fight of faith. I am striving to keep the commandments of God. There are a few of God's children here. We meet every Sabbath, and through the week. Bro. Wild is with us through all our meetings. Bro. P. C. Rodman is also with us now. God bless him, and strengthen him for the work that is before him; and may the good Lord bless all his dear children everywhere. My trust is in the Lord, and I feel determined, by his grace assisting me, to strive to press my way through to the kingdom.

SISTER M. A. HAYWARD writes from Vermont: My heart always rejoices to hear from the cause in every place, and I thought it would not be amiss for me to write a few lines concerning the cause in this place. I moved into the town of Warren, ten years ago. Bro. A. Allen's house was always open for meeting. I went there as often as once or twice a week, until one year ago, when sister A. died, and he, being blind for many years, went home to his father's to spend the few remaining days that were allotted him here. He died, Jan. 1, 1868. Also Ada A. Hayward died, Jan. 5, 1868. Thus it will be seen that God has been afflicting us; and I hope it will serve to draw us near to the Lord, and that every affliction may have its desired effect on our hearts to wean us from this wicked world, so that when Jesus comes we all may have a part with those who rest in hope. These I have mentioned all left a good evidence that they would come forth in the morning of the first resurrection, and be of those over whom the second death can have no power. In this I can rejoice, although it has been a very great trial to me to lay these dear ones away in the cold tomb. May we have grace to bear all afflictions that our Father in love sees fit to bestow upon us. Another is now added: Our much-loved Bro. Lookwood has broken one of his limbs, which has laid him up for awhile, so we have no meetings.

BRO. N. GRANT writes from Knox Co., Ohio: I believe we are living in the last days, when the dragon is to be wroth with the woman, and make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. I am still striving to be an overcomer, and go through to the kingdom with the tried people of God. Although I feel my weakness and unfitness to be one among them, yet I feel determined by the grace of God to go with the remnant. I realize that we are living in the days when sin is increasing on every hand, and it is only by constant prayer and watching that we can overcome our evil ways. I feel thankful for the paper, and encouraged when I read the testimonies from the tempted and tried ones. Many times I see lines from those that have trials like mine, and my prayer is for such, that God in his great mercy will bless them, and hasten on the day when we shall have our companions with us in trying to lead our children to that blessed land where there will be no more sighing of kind parents for beloved children. Lord have mercy on the youth.

I feel thankful for the light of present truth, and for the health reform; I am trying to live it out as well as circumstances will permit. I find that I fail when I do my best, but God has promised to help us in time of need, and he has helped me to overcome much that is sinful in his sight, and hurtful to my health. How good and kind the Lord is to sinful man. Soon we shall see him coming in the clouds of heaven. Who will be able to stand? Shall I?

He in whom we trust, O believers, is a great God, and loves to do all things like himself. Wherefore, look for great things from him; great assistance; great enlargements; great deliverances; yes, the forgiving of great sins, and the great gift of a great salvation.—Arrowsmith.

The Review and Herald.

Battle Creek, Mich., Third-day, April 14, 1868.

THE BLOOD OF SOULS.

Mrs. B. BEARDSLEY writes in the Earnest Christian of April 1868, concerning the popular church, with its church fairs, festivals, oyster suppers, &c.:

"The church to-day is dripping with the blood of souls. Oh! I warn you in the name of Jesus to come out from among them, and put on your white robes, and get ready for the Judgment, and clear your garments from the blood of souls, and hate the garment spotted by the flesh. Oh! may we keep ourselves unspotted by the world."

"I say all this in love to souls."

LIFE INCIDENTS.

We are daily receiving letters from brethren in all parts of the field, containing expressions like the following from Bro. L. M. Jones of the Monterey church. It is no small gratification to know that our humble and feeble efforts are appreciated.

"Your Life Incidents is certainly very interesting. Our children hardly know how to wait from one week to another for the paper to come. Our good Bro. Smith said in meeting not long since, 'Any one that can read those pieces from Bro. White, now coming through the Review, and not shed tears, is certainly made of different material than I am.' And so say I. Bro. Day says he hopes you will be particular and get it all in, and not leave one stone unturned."

The work is much greater than we first expected. We design that it shall not only contain those incidents in Advent experience which the writer has witnessed, but a faithful sketch of the entire Advent movement. Brethren, pray for us. JAMES WHITE.

FEEDING OF INFANTS.

I AM often told that in How to Live, I stated that infants should be nursed but three times a day. This is a mistake. But it is true that in the second number of that work, page 52, the following expression is found: "Babes should be nursed but three times a-day." These are neither my words, nor my sentiments. The article containing them was extracted from Cole's Philosophy of Health. The printer failing to give the proper credit, the following statement was given on the first page of No. 3: "The article in No. 2, headed, Particular directions to Parents and Guardians, should have been credited to this excellent work, The Philosophy of Health."

My sentiments are these:—

1. No general rules can be established in the care of all infants, in consequence of their almost endless varieties of condition at birth, and their different constitutional wants.

2. No mother would confine the period of infancy to a few days, or weeks, or even months after birth. In how to Live, No. 2, page 44, I did say, "Infancy extends to the age of six or seven years."

3. The term properly called infancy, requires several changes as to the periods of taking food. Before birth it is receiving nourishment constantly. And the changes from this to the establishment of only two meals a day, which may, in most children, be done from the ages of one to three years, must be gradual.

4. No rules for all children can be given as to the progressive steps in these changes. Parents must view the wants of their children by the best light they have. When all act upon the best light they can obtain, it can hardly be expected that all mistakes will be avoided, but it is safest and best for the cause of reform, to err, if we must, on the side of custom, rather than on the side of extreme change.

ELLEN G. WHITE.

Greenville, Mich., April 8, 1868.

THAT WAS a beautiful idea expressed by a Christian lady on her death-bed, in reply to a remark of her brother who was taking leave of her to return to his distant residence, that he should probably never meet her in the land of the living. "Brother, I trust we shall meet in the land of the living. We are now in the land of the dying."

ANSWERS TO QUESTIONS.

To Miss M. The contrast between the present and future bodies of the saints (Isa. lxvi, 23, and 1 Cor. xv, 50), is not so much between "spirit" and "flesh," as flesh in its connection with blood. Our present animal "life is in the blood;" our future life will not be; and it appears from several scriptures that spirit will bear the same relation to the future life, that blood does to this. The term "flesh and blood," may properly represent man in his present corruptible state of animal life; while the term "all flesh," may designate all the race existing, without any special designation of condition. It is also certain that Christ had "flesh and bones" after his resurrection; that there was blood connected with them does not appear. But our bodies will be like his in the resurrection.

The difficulty in harmonizing Mal. iv, i, with Isa. lxvi, 24, arises from the old error of making the "fire" and "worm" refer to the transgressors, instead of to the means of their destruction. John the Baptist said, "he will burn up the chaff with unquenchable fire;" the fire and chaff are different things, and we cannot think the fire would continue to burn after the chaff was "burned up." The Lord said he would kindle a fire in the gates of Jerusalem, which should devour its palaces, and not be quenched. Jer. xvii, 27. We think both texts you refer to will be literally fulfilled when "fire comes down from God out of heaven," to devour the wicked, who are even then compassing the camp of the saints.

To H. B. The figures, "Man of Sin," and "Mother of Harlots," do not refer to the same thing. The woman of Rev. xvii, the Mother of Harlots, represents the Church of Antichrist, the Roman Catholic: The Man of Sin, represents the head of that church, the Pope. He, not the church, sits in the temple of God, &c.

To R. A. W. You will find a sufficient answer to your first question in "Which? Mortal or Immortal?" pages 62, 63. To the second, a careful reading of 1 Pet. iv, 6, is all that is necessary to give its meaning, and it will also help you on the other passage. The Mormons and others, say that the gospel is preached to the dead. Peter says the gospel was preached to them that are dead; not that the gospel was preached to them that were dead, nor is preached to them that are dead. We have all heard the gospel preached to some of them that are dead, but they were not dead at the time it was preached to them.

To J. C. We still think the statement is correct that you refer to, namely, that the Atonement is made—the sanctuary cleansed—"before Satan is brought to take any part in the transaction." The scapegoat was not brought into the sanctuary, and the sanctuary must be cleansed from the sins of the people, or else those sins would remain there, instead of being brought and put on the scapegoat.

You seem to consider the work of cleansing the sanctuary and its vessels one thing, and the cleansing of the people another thing. By reading Lev. xvi, 16, "He shall make an atonement for the holy place because of the uncleanness of the children of Israel," you see they are identical. The name "mercy-seat," is significant; the glory of God is above it, and the law of God beneath it; the priest, bearing the sins of the people, enters there, and the place is defiled. But the blood which makes atonement is sprinkled between the Law-giver and his violated law, and justice is honored, and the sinner forgiven. This, we understand, is the "blotting out" of sin. Here, at the mercy seat, mercy is administered. And now, the sin being removed from the people, and from the presence of God, it only remains to put them on the scapegoat and send them away.

In the antitype, an angel is represented as coming down from Heaven and laying hold of Satan, binding him, &c. But the plagues have been previously poured out, and evidently the sanctuary above will be cleansed before the plagues are poured out; certainly before the Saviour comes and the Devil is bound. And it is before this that it is said "He that is holy, let him be holy still," showing that the work is accomplished for

the saints, and their characters are completed before God.

Some have been troubled over Lev. xvi, 10, where the scapegoat is reserved also "to make an atonement with him, and to let him go for a scapegoat into the wilderness." While in general the definition of the original is, to cover, expiate, or forgive, Gesenius gives as one definition, "to do away or obliterate." Now we have always contended that the forgiveness of sin was relative, not absolute, as most writers on the Atonement insist; that is when the sin is forgiven and removed from God's people, it still has an existence, and falls somewhere else: in the type, on the scapegoat; in the antitype, on the Devil. And when he is destroyed, sin perishes with him; it is in his extinction, literally "done away or obliterated." In this sense only has he any thing to do with an atonement. But as soon as the sins of Israel are removed from the most holy—the place of judgment—the work is finished for them, and the priest no longer bears sin to represent them, but to place them on the head of their originator. Practically, as far as the people of God are concerned, it would not make a particle of difference whether laid on Satan, or disposed of some other way; they are secure when the blood on the mercy seat has produced release for them, as they are acquitted at the throne of judgment.

J. H. W.

CREDULITY—SKEPTICISM.

How credulous, how skeptical is man! How ready to believe, and yet how slow! even to believe without a mite of proof, and disbelieve against all proof divine! In spite of reason, spite of common sense, to swallow lies and still reject the truth!

God rested on the seventh day from the work of creation. It is easy enough to believe that he rested on one day in seven; but how difficult to believe that he rested on any particular day.

The day on which He rested he called his Sabbath, or rest-day. How perfectly reasonable to believe that that rest-day can be changed to some other day of the week, some day on which he did not rest; but how absurd, how utterly impossible that it should forever be confined to the definite seventh day. Who ever heard of such a thing as that the time to commemorate any event should be confined to the day on which it occurred!

After God had rested on the seventh day, he blessed the day on which he had rested. How easy to lift that blessing and place it on another day; but how difficult to believe that it still rests only on the same seventh day on which it was originally placed.

God sanctified, set apart, or appointed the seventh day, reserving it from secular employment, because that in it he had rested. How very natural and easy to believe that he did not sanctify or appoint any one day, but only a seventh part of them all, and left man to sanctify or appoint any day he pleases. How wholesome and convenient too for man to make his own laws, and appoint his own times, so that they can be varied to suit his own character and convenience! How unreasonable that God should reserve to himself each successive seventh day for all time to come. How narrow such a scheme!

Apostolic teaching represents believers as being buried by baptism in the likeness of Christ's death, and that by being raised up from the liquid grave they show their faith in the resurrection of Christ by the power of God. Col. ii, 12. Rom. vi, 4, 5. How difficult to see how baptism can memorialize the resurrection of Christ; but how perfectly adapted to this purpose it is to rest on that day of bustle and activity on which Jesus joined two of the disciples in a pretty long walk down to Emmaus, and met with them again, and the remainder of the eleven at Jerusalem the same day at evening. Of course the resurrection cannot be changed to another day.

How evident that the true first-day has been preserved to the present time; but how absurd to suppose that the seventh day has been preserved. How almost certain it is that that day has been lost!

How utterly impossible for the seventh day to be ob-

served all over the round and rolling earth; but how easy to keep the first day in any latitude or longitude.

How very natural and easy to believe that the law of the Most High is changeable; how hard to believe that "all his commandments are sure," that "they stand fast for ever and ever."

How hard to believe that the antichristian power of Dan. vii, who should think to change God's times and laws, has made the current change in the law of God; but how perfectly easy and natural to believe that Christ has done this work of Antichrist.

How perfectly easy to believe that the warning message God has prepared for the last generation, Rev. xiv, 2-12, concerning the keeping of his commandments, is entirely unnecessary, since no change on the part of the people is demanded; but how difficult to entertain the thought that the people were wrong in their practice.

How credulous, how skeptical is man!
How ready to believe, and yet how slow!
E'en to believe without a shade of proof,
And disbelieve against all proof divine!
In spite of reason, spite of common sense,
To swallow lies and still reject the truth!
How worthy of all praise is such an one!
How just his claim to immortality!

R. F. COTTRELL.

Sabbath Recorder, Please copy.

DESERTING THE LANDMARKS.

We always read and contemplate with pleasure the arguments by which the "loud voice" of the message of Rev. xiv, 6, 7, was produced; and we have looked with an affectionate respect upon the men whom God, in his providence, raised up to meet a gainsaying world with incontestible proofs of the Lord's near coming. But as one after another virtually denies the faith, and labors to subvert the truths put forth in the Spirit in that movement, we feel sorry for them, and pray that their course may be a warning to us, that we may not fall after the same example of unbelief. Not many that left Egypt under the guiding hand of Israel's God—that followed the pillar of his glory through many dangers and triumphs—entered the land of promise.

"Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." He who finds a truth finds a treasure which may open the way to many more; he who denies one truth darkens his mind, and shuts up the way against an increase of light. As they fell all along the way from the Red Sea to Jordan, so have they been falling all the way from the fulfillment of the prophetic-time message to this present; and they are falling still. The following from a late Advent Herald will astonish many. May the Lord give us that "other spirit" possessed by Caleb and Joshua, and lead us clear through to the goodly land.

J. H. W.

THE PRESENT PROPHETIC DISCUSSION.

Having read Dr. Litch's article entitled "Antichrist, and the Prophetic numbers," and as an old subscriber, and one who has been identified with the cause of our coming King from the very first, I wish to express, through the Herald, my regret at the position Bro. Litch now takes with reference to the fulfillment of prophecy, and my greater regret that he should publish his speculations through the Herald. In my view, it can only work evil to the weary souls who for twenty-five years have waited for the "salvation of God."

If I understand his present position, he denies: 1. That the given "signs" have been seen. 2. That the prophetic numbers have even commenced. 3. That the ten-fold form of the last kingdom has been developed. 4. That the papacy is the man of sin, or Antichrist, &c., &c. Now I should like to know how much there is left us that will not be denied by the same process of hyper-criticism adopted in the article in question.

All our denominational neighbors have each some central truth, or truths, which they deem of such importance as to warrant a separate organism; we have had ours, and have suffered something, to say the least, in its defense; but now it would appear our position is, and always has been untenable, and as honest men we ought to take down our sign, shut up our shop, and creep back to the churches from which we seceded, make our best salaam and own our mistakes and ignorance.

While on this matter I cannot help making the following inquiries:

1. The Herald is "devoted to the advocacy of the speedy, personal advent of our Lord Jesus Christ," but how can it be advocated if the chairman of the Committee on Publication denies the data from which alone evidence to that point is deducible?

2. Why did not the same acumen which enabled him thirty years ago to "plant himself firmly on the Bible" in the denial of one erroneous doctrine, enable him to discover and deny at the same time these other errors which he now denies, as it would have spared the Advent people much folly, mortification and disappointment?

3. If any of the brethren have for twenty-five years leaned on Bro. Litch as an expositor and been deceived, how can he expect them to accept him as a prophet of the future?

4. Are we, as a people, to be ever learning and never able to come to the knowledge of our own special truth?

As the same elements for a solution of the difficulties on the points now so peremptorily denied, were available twenty-five years ago, we may inquire, Why was not the truth on each of these points presented at that time?

But the positions taken by Dr. Litch are essentially Roman Catholic,—were used against the Reformers, were in part adopted by the English Baptists in the last century at the commencement of their East India mission, and—if I am not quite mistaken—were used against the Adventists in 1841-2 and controverted in the columns of the "Signs of the Times." The Dr. has only galvanized an old mummy.

In our efforts and researches after truth, two principles are necessary to its elucidation not always found in the same individual, these are analysis and generalization; by the one, the exact import of every word of the text is searched out, and by the other, the subject in the length and breadth to which the text refers, is comprehended in the inquiry. Bro. Litch excels in the former, surely, for he has shown how effectually he can pick to pieces, but his position with reference to the prophetic times, shows him lacking in the latter. A just consideration of the entire subject, viz., the great desolation which these periods measure,—will convince the honest inquirer that these periods are not literal days, and are now mainly in the past; indeed the Doctor's process is like looking through the wrong end of the telescope—distorting and inverting all the great outline of God's purpose as delineated in prophecy.—B. D. H.

Haverhill, Mass.

REJOICING IN THE TRUTH.

I REJOICE in the light of the third angel's message. That God has, in his providence, led me and mine to see light in these harmonious and glorious truths, makes our hearts exceedingly glad.

I have often expressed, and heard the same from others, and have almost as often asked myself the question, How much do I really love these truths? And in pursuing this question, I have sometimes been led to see too much of a selfish love, somewhat illustrated by the following story:

A poor drayman lost his only horse, which was his only source for supporting his family, and he had no means to secure another. His friends gathered around him in sympathy, and said, It is too bad, I am sorry, how I pity, &c. While they were thus conversing, a benevolent man comes forward and says, I pity this man ten dollars' worth. Suiting the action to the word, aroused the right kind of pity in others, and he soon obtained nearly enough to purchase the poor man another horse.

Words of charity are good, but deeds are acceptable. This in a measure, illustrates our position, when we rejoice in the truth, and pray that others may see it, without lending help to spread it abroad.

But you may ask, What can I do, I am so unworthy? Let me suggest for you. You perhaps have books and papers, which you have read, and can spare. Or, if not, there are plenty of them at the Review Office, waiting to be sent out to herald the glad tidings of the coming kingdom. Send these, those of you who are able, to your friends and kindred, praying for the blessing of God to attend them. Thus all may become laborers in the Lord's vineyard. But you may say, I have tried your plan and have never heard any good from it, and I almost despair, seeing no fruit from my labors. Wait a moment and let me try to encourage you.

About six years ago, while visiting my relatives in the western part of the State of New York, I scattered a \$5.00 package of books among them, often re-

membering them at the throne of grace. Over five years passed before I heard from the fruit thereof. But in due time I learned that one of my cousins, and his family, had been keeping the Sabbath about three years, as the result. You only, who have experienced such, can realize the joy I felt. I felt doubly paid for my labors.

A few weeks since I visited them again, not forgetting a good supply of publications. I found them holding fast to what they had learned, though making but little progress, not having the Review and other helps that the lonely traveler needs. I induced them to take the Review, and encouraged them in the health reform as best I could by precept and example, and received faithful promises, which, if they continue in them, will do them good.

And this was not all. They had not suffered the truth to be buried in their hearts, nor their books to become dusty upon their shelves, but had induced their friends to read, until two more, men of large families, are now keeping the Lord's Sabbath, and others are interested. These two took one copy of the Review.

In company with my cousin and family, we visited these two families, some ten miles distant, and held a meeting in the evening. Some of their neighbors came in. A good interest was manifested, and I sold \$2.00 worth of books, and gave some away.

Thus the way is opening for the truth to be spread before that people, and I trust the day is not far distant, when they shall be privileged to hear, and learn more perfectly the will of the Lord. May they be kept from the power of the enemy till Jesus comes.

Thus, dear brethren and sisters I take courage, seeing so much fruit from these feeble efforts. And now I believe I can truly say, I do rejoice in the truth; and that my rejoicing is not altogether a selfish one. May the Lord help us all to be laborers together in his vineyard, that we may rejoice together in his kingdom is my prayer.

D. W. MILK.

Chesaning, Mich., April 5, 1868.

THE ANTEDILUVIANS.

In a recent issue of the Detroit Weekly Tribune was an extract from a sermon by Henry Ward Beecher on the above subject. The writer often admitting the longevity to which those people attained, and their immense stature as compared with men of the present day, takes up the subject of their intellectual capacities, and argues that though well developed physically, they were mere pigmies in thought, great gawky, awkward creatures; in short, intellectual nobodies, whose only object in life was to eat, drink, procreate and die, with scarcely an aspiring thought, or performing a single act worthy of record. Such is the history of our progenitors by a master mind of the present day; and how is this information obtained? No proof is offered, nothing but bare assertion. It is but vain imagination, self-laudation, striving to fulfill the prophecy of the Devil to our first parents, "Ye shall be as gods." "Whosoever exalteth himself shall be abased."

Man was made in the image of God. He was pronounced, with all the rest of creation, very good. Gen. i, 27, 31. Lo! this only have I found, that God hath made man upright. Eccl. vii, 29. These are testimonies from the Lord, and from him to whom greater wisdom was given than any had attained to before, or any should obtain after. 1 Kings iii, 12. To be good, to be upright, is to be great, in the highest sense. To form such a character as this was the great object in life of holy men of old. They obtained the evidence, many of them, that their ways pleased God. Of them the apostle says, "The world was not worthy," enumerating them from Abel down. Two of them at least were translated to Heaven, to be the companions of God, and Christ, and angels. Awkward creatures, forsooth! Great gawkies in Heaven! Yes, according to H. W. B., but not according to the Bible. Let God be true.

As to the peculiar smartness of the present age, its inventive genius, &c., a sufficient answer will be found in Eccl. i, 9; iii, 15; also Spir. Gifts; Vol. iv, chap. 41.

The hope of meeting these ancient worthies, together with the good of all ages, has ever been a joy to me, and should this hope ever be realized, I should expect to see men perfect in form and feature, lofty in stature, mighty in mind, fresh as it were from the hand of God. How far above Enoch and Abraham, Isaac and Jacob, in their own estimation, are the men of this generation? Too good, too wise, to be in their company. The latter may be found outside of the city of God. May you and I, dear reader, have a place with the former within its everlasting walls, for they will be there. Matt iii, 2. Luke xiii, 28.

D. H. LAMSON.

SELF-INDULGENCE.

BRO. SMITH: A part, if not all, of the following article on self-indulgence, I think is well worth a place in the Review, especially as it comes from The American Messenger, a paper which advocates the evangelization of the whole world. To say the least it does not speak very well for the morals of the nineteenth century. It is fearfully true that self-indulgence is one of the greatest evils of the age. It is estimated that three million dollars are spent annually in New York in theater going. Then how many millions are spent all through the land in useless entertainments, in the use of ardent spirits, tea, coffee, tobacco? and how much is expended in the salaries of flowery preachers who preach smooth things to amuse their hearers?

A Rochester paper referring to horse-racing and the demoralizing tendencies of Agricultural fairs, says: "Whether it is to increase the number, or to improve the breed of fast horses, or not, it is plain that the number of fast young men, and young women are increased with an unnecessary rapidity; while their morals and manners are not in the least improved. Gambling and betting, drunkenness and profanity, are getting to be as common at county fairs, as at any race-course in the country; and men who regard their character of any account, are obliged to keep away, or be accused of countenancing these growing evils."

WM. PENNIMAN.

SELF-INDULGENCE.

No one can read what Jesus said of John the Baptist without being impressed that our Lord not only loved, but admired him. They were very unlike: John the most ascetic of ascetics, in food and dress as wild as the wilderness in which he lived—a very Elijah come again; Jesus, without a tinge of all this in principle or practice, accepting the usages of common life, and sanctifying them by the word of God and prayer.

But different as they were, and distant from one another in their stand-points, Jesus pronounced a high eulogium upon John, calling him "greatest of woman-born," an heroic servant of God, as unlike the reeds of his desert home as he was to the courtiers, gorgeously apparelled and living delicately in Herod's palace. And this high praise is all the more emphatic because just then he was lying on the bare rock, his work done, a dispirited prisoner in the fortress of Macherus, the human supports of his faith trembling under him, and he, in his perplexity, compelled to send messengers to Jesus to be certified of his Messiahship. After these messengers had departed to report to their master the incontestable proofs they had seen and heard of the truth of John's testimony and our Lord's claims, the words employed by Jesus in vindication of John, leave us in no doubt what sort of men he held to be despicable, and what honorable.

A self-indulgent Christian is as great a solecism as a luxurious disciple of John the Baptist. There is no lesson just now more needed than this. In the progress of a material civilization, comforts and elegances are indefinitely multiplied, new pleasures created, and life so intensified that the results of days are crowded into as many hours. The consequence is that a current, as of Niagara, is bearing our people into unparalleled extravagances. This nineteenth century of the Christian era is producing more men devoted to "soft clothing and delicate living" than did the first, when Herod wore the purple and fared sumptuously amid music and dancing.

Amusement is with multitudes a business—their life's work; and ~~work~~ it is. That there is a time and place for it, and that in its place it is most wholesome and necessary, none will deny. As a means to clear, vigorous, and happy action, recreation, bodily and mental, is indispensable. But when instead of a means it becomes an end; when one lives to be amused, and this is made the end of existence, it makes what otherwise were beautiful a disgrace, and converts innocence into downright rebellion against God.

It is a first principle of the Christian faith, as recognized everywhere throughout Christendom, that man's chief end is to glorify God and enjoy him forever; and he who substitutes anything in place of this, alters God's fundamental law; and if he put amusement in place of it, he not only does this, but makes himself a thoroughly contemptible character, tried by any standard recognized among right-minded men. Life is an earnest thing; they who do not know it, find it out if they live long enough to know what life is; and whether they know it or not, if they live only to be amused, they are secretly despised and laughed at while they are patronized. It is the opinion of thoughtful observers of American society, that increasing numbers, with increasing wealth and leisure, are devoting themselves to the pursuit of amusement. There

are persons, the greater part of whose knowledge, as of their conversation, respects the *last novel*, the new *prima donna*, some fresh sensation in the world of pleasure and fashion.

Quite akin to this is the unbounded extravagance of the times. For if pleasure be the recognized end of existence, it follows, of course, that no amount is too great to be expended to procure it and to heighten it. What is money good for, but to be spread over tables in gold and silver plate, and successive courses, each dish more costly than the preceding? How can it be spent more appropriately than in "soft clothing," "gorgeous apparel," and "delicate living?" What object of ambition is left to our daughters, but to vie with one another in silks, and velvets, and laces, that each new dress in which they appear in society shall be pronounced the most lovely and expensive product that ever came from the *overworked* and *underpaid* populations of the Old World? Who shall blame our sons if they wear the finest broadcloths, cut in the newest style, smoke the best cigars the market affords, and appear in "kids," the delicate tints of which show them skilled in the latest refinements of fashion?

What is this but the old heathenism come again? What is the logic that lies beneath this mode of thinking and acting, but the epicurean philosophy which opposed Christianity in Paul's day, "Let us eat and drink, for to-morrow we die?" We are living as did the Romans; and what shall arrest our progress, till we reach the enormities of Roman luxury and extravagance, the Golden House of Nero, the villas of Hadrian, the tables of Lucullus, with dishes of singing-birds and fish fattened upon the flesh of his murdered freedmen cut up for their food, and the goblets of Cleopatra, brimming with wine in which pearls had been dissolved—enormities that exhausted the revenues of a subject world, and invited a second deluge, as necessary as the first, and not less overwhelming, the barbarians of the North, pouring over the eternal city, and tumbling her effete citizens, with marbles and bronzes, under their falling palaces, and burying them, like Pompeii, out of sight of men.

If we were heathens in ideas of life and God and eternity, there were reason in living the life of heathens, and necessity in renewing the destiny of heathens; for wealth, devoted to self-indulgence, will reenact the history of Roman extravagance, luxury, and ruin. But with Christian ideas, to live heathen lives is a guilt and ignominy as yet unparalleled beneath the sun.

Is it possible, by any argument, to make that woman a Christian, who expends upon her toilet thousands of dollars, floating in clouds of silken and gossamer tissues, bright and delicate as if woven of sunbeams and tinted with the dyes of the rainbow; who expends upon her "outward adorning" a revenue sufficient to redeem whole families, scores of her sisters who are nightly treading the sharp edges of poverty, with but a step between them and suicidal vice? Is that young man a Christian who expends all his earnings upon dress, and fashion, and pleasure, and will not throw down even a cigar to practice self-denial for others, for himself, his home, and his Saviour? One thing at least is certain, all this is impossible to one who takes Christ for his teacher and example; impossible for one who would win a share in that love and admiration which Jesus bestowed upon one who made *duty his life-work*, and *martyrdom his reward*.

Here is heroism! This it is to live! How superior to amusement John was while prosecuting his work in preparation for Jesus, his Lord and ours; who, now that He has come, gives each of us a better work to do than John's, and yet this better work many are neglecting, because they want to be amused! How John scorned temptations to self-indulgence! What we esteem necessities, were luxuries to him; he probably fared better in Herod's prison than he did of choice in the wilderness. We never hear of him in king's houses but once, and then he was there to proclaim the truth of God to a licentious ruler, and dare the hate of an adulterous woman, who, not content with his discovered head, put upon it the indignity Cicero is said to have suffered—piercing his dead tongue with a bodkin!

Jesus loved John, and admired him living and dying. This is enough for us. It teaches us a lesson for all ages, most necessary for us in this nineteenth century: great self-denial makes a great character, and without it there is neither greatness nor goodness.

Obituary Notices.

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

DIED, very suddenly, in Allegan, Mich., March 18, 1868, Delbert H., son of Bro. Hiram and Sr. H. Burdick, aged five years and three months. He was sick but one day. The family are deeply afflicted by the loss of their little son and brother. The Lord comfort them.

Monterey, Mich.

Publication Department.

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

The Publishing Association.

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

The Advent Review and Sabbath Herald

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

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

The Youth's Instructor

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

The Health Reformer.

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

The Sabbath Question

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

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

The Second Advent.

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

Immortality through Christ Alone.

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

Packages of Tracts.

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

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

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

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

Our Book List.

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

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

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

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

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

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

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

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

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

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

—THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 30c., 5 oz.

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

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

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

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

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

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

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—REVIEW OF SEYMOUR. His fifty "Unanswerable Questions" on the Sabbath Question, *Answered*. 1c., 3 oz.

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—THE SAINTS' INHERITANCE, shown to be the kingdom under the whole heaven, in the Earth made New. 10c., 3 oz.

—SIGNS OF THE TIMES, in the Moral, Physical, and Political Worlds, showing that the Coming of Christ is at the Door. 10c., 3 oz.

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—VINDICATION OF THE TRUE SABBATH, by J. W. Morton, late Missionary of the Reformed Presbyterian Church to Hayti; with a Narrative of the Author's Personal Experience, of thrilling interest. 10c., 3 oz.

—REVIEW OF SPRINGER, on the Sabbath and Law. 10c., 3 oz.

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One-Cent Tracts.

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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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—THOUGHTS for the Candid on the Nature of Man.

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

—TIME LOST: or Old and New Style Explained.

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

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

Two-Cent Tracts.

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

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

—THE SABBATH: The time of its Institution.

—THE SABBATH: A stirring Argument by Elihu.

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

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

—WHO CHANGED the Sabbath? Roman Catholic Testimony.

—PREACH THE WORD: An Argument for the Sabbath.

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

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—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 not 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, April 14, 1868.

THE articles in this number entitled, Clerical Slander, and The Dress Reform, are issued in pamphlet form, and are now ready for distribution. They should be widely circulated. If you are trying to live out the truth, you ought not to be without these tracts, any more than a man should go into battle without his ammunition. Be ready to defend your practice on all points of truth. Be ready for the false reports our enemies will hurl after us. Supply yourselves liberally with these tracts. Price \$1.00 per hundred.

THE STATE OF THE CHURCHES. This tract was noticed with others, in Review, No. 14. We wish to call the attention of the reader more particularly to it. It is a new tract, filled with new matter, just prepared by Eld. M. E. Cornell. It contains testimony from popular sources, eminent preachers, and religious periodicals, fully sustaining our view of the fall of Babylon. The best way to meet the sensitiveness and prejudice that exists on this subject on the part of nearly all church members, is to let our view rest on the testimony of their own men. This is done in the tract under notice. The subjects are, What is Babylon—Babylon's Fall—What has Come—The state of the World—Their Covetousness—Pride in Modern Church Building—Operatic Singing in the Churches—Religious Gambling—Dancing Fellowshiped—Pride and Fashion—Worship in New York.

The facts here set forth, should be urged upon the attention of all. They will open the eyes of the candid. pp. 24. Price 2c, postage 2c on 6 copies.

W. S. ENST.—There will be an opportunity for baptism at the General Conference, probably during the religious exercises Sabbath or first-day. It would be well for those coming in from abroad, who desire baptism, to bring a testimonial from brethren where they live, unless accompanied by such brethren, who can testify when here, as to their standing.

H. J. WASCOTT.—In History of the Sabbath, pp. 252, 253, with marginal references, you will find all necessary information respecting Constantine's Sunday law. And in Review Vol. xxvii, No. 14, p. 108, you will find an article giving proof at length from the Scriptures, that the saints go to Heaven at the coming of Christ, and remain there with him a thousand years, before their location on the new earth.

Wanted.

Those who have them to spare are requested to send immediately to Elder James White, Greenville, Montcalm Co., Mich., two copies each of the following numbers of Review, namely, Vol. viii, Nos. 2, 3, 4, 5, and 6.

I wish to state to those who owe me for books, that the bill of paper for Life Incidents, amounting to \$1000, will have to be settled in a few weeks. If they will immediately send to me at Greenville, Montcalm Co., Mich., the small sums due me, they will be of great service to me at this time. JAMES WHITE.

Bro. Fuller.

Among other good things, Bro. S. A. McPherson, of the Wright church, writes the following:

"Enclosed are five dollars which you will please forward to Bro. Fuller, for me. Although a stranger to me, he seems very near for his works' sake."

This dear Bro. McP. has had a good work done for him, and is very near our hearts. JAMES WHITE.

Note from Bro. Lawrence.

I LEFT home January 31, 1868, for Holly, where I spent nine days, and held sixteen meetings, much to the encouragement of the church, when Bro. Belden, of Highland, came after me to hold meetings at Hickory Cor-

ners. I spent two weeks at this place, to little effect. The prejudice was such that they established visiting parties to keep the people away, and they were quite successful in the enterprise, so that the congregation was quite small. I came home after an absence of four weeks, where I have remained, and expect to, until Conference, engaged in necessary household duties. R. J. LAWRENCE.

THOUGHTS SUSPENDED.

I FIND the following interesting and important statement in "Man all Immortal," page 396, by D. W. Clarke. It shows the important fact that thoughts are the result of the action of the brain. Suspend the action of the brain, and you suspend thought, you destroy the mind. However long the brain may be inactive and the mind suspended, whenever the brain is again allowed to act, the mind begins to operate right where it left off, whether it be months or years in the past. It shows that thoughts cease where the action of the brain ceases, and that when the brain again begins to act, then thoughts are again produced. Thus Dr. Clarke says:

"Dr. Pritchard mentions a man who had been employed with a beetle and wedge, splitting wood. At night he put those implements in the hollow of an old tree, and desired his son to accompany him next morning in making the fence. In the night, however, he became insane. After several years his reason suddenly returned, and the first question he asked was whether his sons had brought home the beetle and wedges. They, being afraid to enter into an explanation, said that they could not find them; on which he arose, went to the field where he had worked so many years before, and found, in the place where he had left them, the wedges and the iron rings of the beetle, the wooden part having mouldered away." Another instance of a still more striking character is thus given:

"A British captain, at the battle of the Nile, was giving an order from the quarter deck of his vessel, when a shot struck him in the head, depriving him instantaneously of sense and speech. Living, however, he was taken home, and remained in the Greenwich hospital fifteen months. At the end of that period, during which he had exhibited no signs of intelligence, an operation was performed upon him by a skillful surgeon that in a moment restored him to his faculties. He immediately rose in his bed and completed the order. Instances of a similar character might be multiplied to almost any extent. But these clearly show the astonishing power of reminiscence in the human soul." D. M. CANRIGHT.

If those who sneer at practical religion would only seek it for themselves, and make a fair trial of it, their lips would be sealed to scoffs, and only opened to grateful praise. I never heard of a sincere Christian who pronounced Christianity an imposture or a failure. Have you?

The Post Office address of Elder W. S. Ingraham is changed from Ayr, Minn., to Wasioja, Dodge Co., Minn.

Appointments.

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

PROVIDENCE permitting, we will hold meetings as follows:

Fairplains, Mich.,	April 18,
Wright, "	" 25,
Monterey, "	May 2,
Battle Creek, "	" 9,

JAMES WHITE,
ELLEN G. WHITE.

The next Quarterly Meeting of S. D. Adventists of Hundred Mile Grove, Wis., will be held April 25 and 26, 1868. N. M. JORDON.

PROVIDENCE permitting there will be a two days' meeting of the Holly church, April 25 and 26, 1868, at Holly. All belonging to this church are especially requested to be present. Will Bro. R. J. Lawrence please come and help us. W. W. LOCKWOOD.

PROVIDENCE permitting, the Monthly Meeting for the Southern District of Maine, will be held at Topsham, Sabbath and Sunday, April 25 and 26. Meetings will commence Friday evening in Temperance Hall, in

Brunswick. All who may come will be readily provided for. Those who come by railroad will be met at the depot. Those with teams will please go to Temperance Hall where they will be directed to friends. I will attend. D. M. CANRIGHT.

Quarterly Meetings in Minnesota.

At Pleasant Grove, May 2 and 3, where Bro. Crandall may appoint. At Greenwood Prairie, May 9, 10; at Pine Island, 16, 17; at Mantorville, 23, 24; at Deerfield, 30, 31; at Bass Lake, June 6, 7; Brush Creek, 13, 14.

"Gather the people, sanctify the congregation, assemble the elders, gather the children. Let the bridegroom go forth out of his chamber, and the bride out of her closet."

"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage to reproach." STEPHEN PIERCE,
For Committee.

THE next Monthly Meeting for Jackson Co., will be held at Bro. Burwell's, near Parma, the first Sabbath in May. Baptism will be administered as arranged at last meeting, at 9:30, Sabbath morning, at Sandstone Creek. All who wish to attend the baptism are requested to be punctual at the hour specified.

This may be a two days' meeting, if the friends desire it and come prepared for it. MICH. CONF. COM.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

N. ORCUTT: The money was duly received, and papers sent, but we omitted by mistake to receipt in Review.

M. WILLEY: We have not received your letter containing \$6.00.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Mrs H Miller 32-17, L Hobley 32-8, E J Paine 31-9, B Castle 32-18, Hattie Barrett 31-1, Anson Cone 32-18, N Lawrence 32-18, A Mears 32-18.

\$1.50 each. J Buchanan 32-18, F J Cressy 32-18, E W Darling 32-1, H S Priest 32-21, Geo D Ballou 32-17, M E Smith 32-17, D M Stites 32-14, Mrs M J Shattuck 32-18, Mrs M Chapman 32-14, E Van Dusen 32-13, J B Ingalls 32-1.

\$2.00 each. Mary King 32-17, H Overmier 32-9, Dr A R Brown 32-18.

\$3.00 each. J Gilbert 32-8, Smith Sharp 32-18, M Gould 32-1, Geo Brown 32-1, S Glascock 32-1, S Myers 34-1, Mrs M Tuttle 32-18, J M Palmer 32-15, Jacob Huber 32-1, A J Emans 32-4, A Smith 32-17, F A Stevens 32-18, Susanah Half 32-13, G W Chamberlain 32-1, A E Seelye 32-18, A L Ellis 32-16, Eliza Bliss 32-15.

Miscellaneous. A Castle \$2.50, 32-11, J B Van Dusen 1.25, 32-14, I N Van Gorder 5.00, 32-14, L Haskell 4.50, 32-1.

Cash Received on Account.

T M Steward \$5.00, S E Lindsey 1.12.

Books Sent By Mail.

D Burdick 3c, J Coon 25c, E Van Dusen \$1.52, L C Tolhurst 92c, S Myers 30c, Albina Church 30c, J E Wilson 25c, Mrs F Glascock 25c, A K Goodrich 20c, Dr H J Jackson 25c, Wm Leach 1.00, A H Babcock 25c, M D Clarke 5.00, Geo D Ballou 50c, S A Saunders 50c, L Day 1.25, A Smith 50c, D Haganin 1.74, J B Ingalls 50c, Carrie A Nichols 1.00, C D Cook 20c, W H Eggleston 2.04, C M Joslin 2.75.

Michigan Conference Fund,

Church at Vergennes \$20.00.

General Conference Missionary Fund.

Mrs H M Zeno of California \$1.00 in gold. Church at Fair Plains, Mich., 25.00.

For Eld. N. Fuller.

P M Lamson \$3.00, H S & M N Priest 1.26.

Pledges for Book and Tract Fund.

Henry Pierce \$10.00, Daniel Wilcox 3.00, Betsy Wilcox 2.00, B Wilcox 10c, Augustus Bourdeau 1.00, S C Bourdeau 1.00, E Gould 5c, B Gould 4c, A M Laroche 2.00, A Lamondy 1.00, M N Cross 3.00, E Cross 2.00, S Lamondy 1.00, F Lamondy 1.00, H Page 1.00, L J Hall 5.00, L D Cram 1.00.

Received on Book and Tract Fund.

Howard Hayes 5.00, David Price 5.00, D T Shireman 5.00, A W Cummings 5.00, Mrs M Chapman 1.00, J & J Fishell 2.00, A C Bourdeau 5.00, A A Cross 5.00, M J Cross 2.00, Lewis Bean 5.00, S R Bean 2.00, Euphema Saxby 20c, Sarah A Bourdeau 25c, Mary L Bourdeau 15c, Cornelia E Bourdeau 10c, Susan Wood 5c, Marcus Gould 5.00, Lucy Gould 5.00, E Lamondy 10c, F T Wales 5.00, L Wales 2.00, F Wales 1.00, W Wales 25c, G Wales 10c, H Wales 15c, F Saxby 25c, W J Cross 3.00, O V Cross 2.00, E Snow 2.00, Ida Saxby 10c, P L Cross 3.00, M J Cross 2.00, N W Emery 3.00, L Emery 1.00, L C Emery 1.00, E M Cross 1.00, S Saxby 50c, N Orcutt 5.00, L K Orcutt 5.00, R B Wheeler 1.00, M J Herrick 1.00, J Donpier 1.00, L P Cram 50c, E P Giles 2.20.

For the Health-Reform Institute.

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

Wm Brown \$25.00, Mary Brown 25.00, Marilla Brown 25.00.