

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*.

TO-DAY AND TO-MORROW.

DROP a tear for the faithless that scorn thee;
Who see not, with vision so dark,
That angels are toiling beside thee,
And strong hands are pushing thy bark;
The beautiful fingers untying
Life's hard knots and tangles of sorrow;
They see the dark clouds of to-day,
But not the bright skies of to-morrow.

They may smile at the old-fashioned pathway,
So lowly, and rough to thy soul,
But where it does lead, never question,
Or what is the name of its goal.
They know not the heart's gushing gladness,
Mid-deep crucifixion and sorrow;
They see the rough path of to-day,
But not the gold streets of to-morrow.

VESTA N. CUDWORTH.

Springfield, Mass.

The Sermon.

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

PREACH THE WORD. 2 Tim. iv, 2.

THE SAVIOUR'S COUNSEL.

BY WM. RUSSELL.

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

THERE can be no doubt but the above scripture has a special application to this present time. It has always been applicable to a great extent, but the Saviour has thrown it in here in order that it may have a special bearing upon the people of God who are now looking or preparing for the coming of Christ and the promised inheritance.

The signs that should precede the coming of Christ had just been pointed out, and as a still necessary thing that their minds should be exercised upon, he enjoins the admonitions in the text as an additional point to be observed, and evidently of no less importance than his preceding remarks. If this point be admitted, to which I think none will object, the warning then in the text is of intense interest to all who love the appearing of Jesus.

I will not consume any time here to locate the subject under consideration, as we have all had line upon line, and precept upon precept, and are satisfied that the signs given, indicate his near coming, and that consequently our text applies to the same time, and concerns the same class of persons that are concerned in the signs given in a previous portion of the chapter.

The first point of importance in the text is, that we take heed that we be not overcharged with surfeiting, which literally means gluttony. If there had been no danger on these points, no warning would have been given; but the fact that such a warning is given in the teachings of our Saviour is enough to stir us up to a proper interest in these things. This warning was intended for God's people. It does not warn us against that which we are not liable to engage in. The great work of reform now going on among God's people, is evidence that this warning is being heeded. And this is a strong indication that we are nearing the time when the Lord will pour out his Spirit in rich effusion. He is only waiting for the work of purification to proceed sufficiently in the hearts and lives of his people, that he may commit such a blessing to them.

But many have stood back, and are still standing back, waiting to see how these things are coming out. They think it of no use to change their habits, and are always ready to quote the text, "It is not that which goeth into a man that defileth the man, but that which cometh out." But to interpret this scripture as those do who are pleading for their own habits of life while engaged in gluttonous and intemperate habits, would give a license to all intemperance. The Saviour evidently intended to correct some habits among the Jews, in which they laid great stress upon little things, such as eating with unwashed hands, &c., while they would commit greater wrongs without any scruple. If we are not defiled by anything that enters the stomach, then gluttony and intemperance of every kind is all right. But it is quite evident to all candid readers of the Scriptures, that this would conflict very much with the general teachings of the word of God. When the Saviour says, "Take heed unto yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares," it must appear evident that there is danger of being defiled and swallowed up in the things of this life to that degree that our minds would be diverted from the right way, and so that great and notable day of the Lord overtake us in an unprepared state, and we be lost. If, then, by failing to take heed unto the things contained in the text, we be taken unawares, and are at last found in an unprepared state and are forever lost, is there not much importance attached to the subject of eating and drinking and the cares of this life?

But at this point we are again met with another supposed objection from the Bible, which the glutton, the wine-bibber, the lazy, and also the fanatic, claim as an excuse to justify their practice. We are willing it shall have its full force, and will try to give its simple meaning so that it may not stand in the way of any. It is found in Luke xii, 22, 23: "Therefore I say unto you, take no thought for your life, what ye shall eat, neither for the body what ye shall put on. The life is more than meat, and the body is more than raiment." He further speaks of the lilies of the field, and the fowls, &c., how they are clothed, and then adds, Will not your Heavenly Father much more clothe you, O ye of little faith?

None will be silly enough to say that our Saviour meant to teach from this scripture that we should not

cultivate the soil, sow the seed, nor plant those things necessary to sustain life, nor that we should go without clothing; and certainly all these things would require more or less thought, and perhaps no sane mind would say that we disobey the injunction of our Saviour by bestowing a reasonable amount of thought and care upon these things in order that there may be no lack for ourselves and families and the poor around us, and to aid in spreading the truth.

But there is an obvious meaning which will appear by examining the previous portion of the Saviour's discourse. In the 15th verse of this chapter, the Saviour addresses the multitude in the following manner: "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Then he gives the parable of the rich man whose fruits and grains had accumulated so much that he lacked room in which to bestow them, and instead of going to the poor and needy, he says, This will I do: I will pull down my barns and build greater, and there will I bestow all my goods, and I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night shall thy soul be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasures for himself and is not rich toward God. After rehearsing this parable, he addressed his disciples and drew a conclusion from his previous remarks with the intent, evidently, to show that the exclusive business of caring for the things only of this life, to be overanxious about providing food and raiment, laying up for himself all these things, while he was not rich toward God, was the evil which he wished to warn them against. And we still need this solemn warning ringing in our ears from time to time, as the great object of very many is to become rich and increased in goods that their souls may enjoy it, and to procure something good to eat, to satisfy a morbid appetite, which can only be done by feasting sumptuously upon those things which are health-destroying in kind and quality.

But there is nothing brought to view here as to the quality or quantity of food we are to eat, or the quantity that should be taken at a meal, but it is simply a warning of the danger of bestowing all our time in accumulating wealth to consume upon our own lusts, and neglecting to seek the kingdom of God which should be our first business in life. The general teachings of our Saviour in this chapter are, that we should not consume our time and talent in caring for the things of the world, but that our soul's salvation is the important thing. Oh! what a sad thought that we should spend a long life heaping up riches for the last days, and for the exclusive purpose of gratifying our depraved appetite. But while we are warned against the evil of anxiously toiling for self-gratification, there is no license given to the indolent, slothful man to sit down in filth and rags and not try to provide a comfortable living for his family, neither for the fanatic, who professes great faith in the goodness of God in providing for his creatures, but exhibits no works to correspond. I believe the word of God is in perfect harmony with itself in all its teaching, and it is very explicit upon the subject of temperance in all its points.

I will now call your attention more directly to the subject of eating and drinking as having an influence upon moral character.

It cannot be denied that what we eat or drink has much to do with our dispositions, health, and Christian character. Health is a thing of much importance considered from a Bible stand-point. In the third epistle of John we read, verse 2: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." In order that we may serve God in a right spirit and a willing mind, we should enjoy health; for when we are diseased bodily, as has many times been explained, our minds are also diseased and unfitted to engage in a proper manner in the service of God. The Saviour well knew that if his children who were looking for his appearing should be engaged in excessive eating and drinking, they would become diseased, and the enemy would easily overcome them. Formerly, through ignorance, it was considered a special visitation of Providence when any one became afflicted, and death was also regarded as being an unavoidable circumstance, and therefore the people never thought that their own sinful course, or that of their parents, had brought sickness and death into their midst. If the admonitions of our text were regarded it would soon restore health to very many, and prevent others from becoming sick. Sickness prevails to an alarming extent. I rejoice that the Lord's people are awakened to this great subject. And still they need warning, or they need to give more especial heed to the warnings already given. Surfeiting, or excess in eating, is, beyond doubt, one of the great causes of stupidity, sickness and death, in every place. Nearly everybody is dyspeptic, have torpid livers, congested brain, weak backs, Neuralgia in some part, headache, constipated bowels, &c. The primary cause of nearly all these things is gluttony. Of course the kinds of food, and the manner of preparing it, have much to do with this. Disease and suffering is not alone the only evil growing out of these excesses. All the baser passions are aroused and strengthened by these habits, and many times we are utterly astonished to see those in whom we had the utmost confidence, tempted and drawn away, falling victims to their own sensual appetites. "Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." The holy Scriptures afford many illustrious examples of temperance in all useful things, and abstinence from things unhealthful. The prophet Daniel refused to eat the king's meat, fearing that he would become defiled thereby, and chose to eat a simple kind of grain, and drink nothing but pure water. And we see at the present time those tribes and nations whose habits are gross, and who live largely on animal food, that they are all an effeminate and degraded class, seeking nothing higher than to gratify the animal propensities. Those higher and nobler faculties lie entirely suppressed or dormant.

But at this point, the inquiry may arise, How am I to tell whether I overeat or not? It is very difficult for any one to give specific rules in this matter. Our people need more instruction upon this point than my time and space in these remarks will admit of. I have no doubt that, as a general rule, people in ordinary health eat a third more than they need, and many twice as much as they need. The system can only appropriate a certain amount, and any more than this is a source of disease both of body and mind. Catarrh and dyspepsia are mostly the result of excesses in this direction. Men have lived to a hundred years and more, on small allowance, little more than 12 ounces of food per day, while many even calling themselves reformers will eat two or three pounds at one meal. Should we not, dear brethren, take heed that we be not overcharged with surfeiting? Few ever complain of having eaten too little, but very many do complain of eating too much. There is danger of those who are reforming, or changing from the common diet to the hygienic, of eating too much. The hygienic food is so much better and sweeter than persons are in danger of overeating, and a very common way of overeating is by eating too fast. We sometimes see those who talk on reform, sit down and dispatch a large meal in ten or fifteen minutes, which should have occupied more than half an hour. Let all be very careful on

this point, and teach by example as well as precept. Again, we overeat by using drinks at mealtime, washing the food down, instead of having it moistened by the saliva, the natural fluid for preparing the food to enter the stomach. Many reformers, leaving off water as a drink at table, and tea, coffee, and butter, think they must have a substitute in some way. Some consume large quantities of cream or milk, or they must have gravies of some kind, and these all help on the work of overeating. They have not time to chew and properly insalivate their food. Few are willing to consume half or three quarters of an hour in thoroughly chewing and properly disposing of a meal that can be dispatched by the washing-down process in ten or fifteen minutes. But they lose more time trying to patch up dyspeptic stomachs and torpid livers in a few years, than they would to have taken time to partake of their food in the manner designed by nature, to say nothing of the pain and suffering brought on in this way. I do not say that some of these things, such as milk, cream, or simple gravy, may not be used by some, or perhaps nearly all to a limited extent; but when used, let it not be to excess.

But I must hasten. I would repeat, that I rejoice that God's people, as a body, have made an advance move on the subject of reform. Reform in diet lies at the very threshold of every reform. It is almost in vain for the tobaccoist to drop his loathsome practice while he continues to use largely of animal food saturated with salt and pepper; or the drinker of ardent spirits, &c., to drop his liquor while he maintains his pernicious diet of highly-seasoned food, tea, coffee, and the rich gravies that are found on the epicure's table. If all would only become temperate in all their habits of eating and drinking, using only proper kinds of food, and partaking of it at proper times, and in quantity adapted to their physical wants, sickness, should time continue, would soon disappear.

The time draws near when it will be looked upon as a sin for God's people to be afflicted. Health will be a distinguishing characteristic of them. I have not a doubt of this; but those whose appetites have obtained the mastery over them, and who delight themselves in riotous living, will lose sight of this glorious work, and will be left to enjoy their accumulated wealth with their pains and aches, and at last receive the fruit of their labor which is death.

My dear friends, it is dangerous to procrastinate. This work of reform is of God. In it he is well pleased. Why do you stand back and wait? Have you not had sufficient proof yet?

When organization came up, many, very many, waited, fearing to move, but soon were satisfied that it was of God; not, however, until it had caused much hard labor for those on whom the burden of the work lay. When Systematic Benevolence came up, many again doubted; and at every advance movement, some have doubted, and some have drawn back. Brethren, don't be so fearful. When the Institute was established, some came up nobly, while others still stand back in fears, and doubts. Let me say again, Don't be afraid. God's hand is in the work. It cannot fail. The work is reformatory and progressive, elevating at every step. We do not see how we could dispense with health reform. It is a powerful agent in helping God's people to overcome. It seems that every one would adopt it without delay. But the appetite is a hard master. It is the god of the multitude. Life must be sacrificed to it; not only this life, but life eternal, will be given up, in order that the lusts of the flesh may be satisfied.

The Son of God has warned us against these things. Will we heed his instruction, or will some still persist in their ruinous course?

I must pass to notice one or two more points, and close these remarks. Take heed that ye be not overcharged with drunkenness as well as with gluttony, is also brought to view. Can this mean to warn us against the use of strong drink, ardent spirits, only? or may it not mean those who are drunken on tea, coffee, opium, drugs and tobacco, as well? Anything that stimulates the nervous system so as to destroy the powers of the mind, would be recognized as drunkenness, and certainly all these do this. Especially should those who are using them take heed to

their ways. The consumers of tobacco and opium are drunk much of their time, and so are many who use strong tea. But enough has been said upon these.

And the cares of this life. A few words more and I leave the subject to the consideration of the candid. The cares of this life will no doubt keep many out of the kingdom of God. Nearly every one is vying with his neighbor in seeing who can be the most fashionable, who can have the nicest farms, houses, nice furniture in the house, nice clothing, and also the most sumptuous table. The mistress of the house toils from early dawn till late at night. Her strength is continually exhausted, and perhaps the most of her toil is in trying to be fashionable, to have things as good as her rich neighbors.

And thus they toil on, year after year, until disease, and finally death, overtakes them. The apostle says that he that striveth for the mastery must be temperate in all things, in labor, in eating, drinking, in everything that pertains to our duties here.

But how many times we hear persons say, If I should adopt your abstemious diet, and eat only twice a day, I could not do so much work as I do. If you are trying to glorify God in what you are doing, you will do it more effectually by being careful of the strength given you. He does not want you to commit suicide by over working. It is now established beyond a doubt that a man can do as much as he ought to do in a day and only eat two meals a day of simple food in moderate quantity. Under such a system, health improves, the mind becomes clearer, thoughts purer, and we are in much better condition to serve God.

I love to see everything neat and in good order; but when persons toil from five in the morning till eight or nine at night, it is evident there is a lack somewhere; this it not being temperate. Many of our ministers almost destroyed themselves by overwork before they were aware of their danger in such a course. We must be temperate in our labor. We must have time to rest. How many toil all the week, or the time allotted for work, so hard that when the Sabbath comes they feel more like sleeping than trying to serve God in the house of worship, or to instruct their children. Wrapped up in the cares of this life, their energies are wasted, and disease is brought on by intemperance. This must be wrong. Should we not spend a portion of every day in a social capacity with the family, instructing the children and cultivating our minds that we may be more useful in the work assigned us? Let us take heed lest we are at last found wanting.

CONVERSATIONS ON IMPORTANT SUBJECTS. NO. 8.

BY ELD. D. M. CANRIGHT.

(Continued.)

Sr. F. If you have got through with that subject, I should like to ask some questions about the dress reform. It has troubled my mind some, and I want to know and do what is right. The greatest objection that I find to the reform dress, is what the Lord said, that women should not wear that which pertaineth to man.

Min. What objection is that to the reform dress?

Sr. F. Why, in putting on the pants, it seems like imitating a man's dress.

Min. Let us read what you refer to. Deut. xxii, 5.

"The woman shall not wear that which pertaineth unto a man. Neither shall a man put on a woman's garment, for all that do so are an abomination unto the Lord thy God." Manifestly by this the Lord designs to prohibit men and women from dressing alike, so that the sex could not be discerned apart; otherwise it would give great occasion for sin and corruption. There should be distinction enough between the male and female, so that they can be readily distinguished. This appears to me to be the meaning of the text.

Sr. F. Yes, I should think that that was so. But does not the reform dress serve to obliterate that distinction in some degree? The pants are something like man's dress.

Min. Perhaps there may be a slight similarity in that respect, but taking the dress complete, there is

no more liability to mistake a woman for a man with the reform dress on than there is with any other dress. Is not this so?

Sr. F. Oh! yes, I don't know but it is so, but still we should not wear that which pertaineth to a man in any respect.

Min. Very well, men wear shoes and stockings, and gloves, mittens, collars, hats, &c.; hence if your argument is good, women should not wear these.

Sr. F. But those which we wear are not just like those which the men wear. They can be readily told apart.

Min. Just so, *Sr. F.*, with regard to the pants. There is not similarity enough to confound the two.

Sr. G. After looking the question over thoroughly, I am satisfied that there is no objection in this.

Sr. F. Well, I don't know but I am. Others use it as an objection, and so I would like to know how to answer it. But is there any scripture to favor the reform dress?

Min. Yes, I think there is. Paul says, in 1 Tim. ii, 9, "In like manner, also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." Now I take the position that the reform dress is the only modest dress that is now worn by women. It is perfectly modest in every respect. It is neither vulgar nor indecent, but it protects the form from all chance of exposure.

Sr. F. But people laugh and make fun of it, and say bad things about it.

Min. Yes, I know the vulgar crowd do, and the more modest you dress the more they will deride you. They are corrupt and indecent themselves, and cannot bear that others should be otherwise. Do you think that hoops and the modern style of dress in general are modest?

Sr. F. No, I do not. I know that it is shameful to see how women do dress now-a-days. It seems as though they had lost all sense of modesty and propriety.

Min. But people do not laugh at them. So you see they prefer the immodest and ridiculous, to the modest and proper. Such a taste we should not respect nor gratify.

Sr. G. Is there not a prophecy somewhere, concerning these things?

Bro. D. Yes. You will find it in Isa. iii, 16-26.

Min. Yes, and this relates to the last days too, as you will see by the connection. Let us read it. "Moreover the Lord saith, Because the daughters of Zion [i. e. women who profess to be Christians] are haughty [i. e. proud], and walk with stretched forth necks [this, I think, refers to the high and haughty manner of holding up the head, thus giving them the appearance exactly of having 'stretched forth necks,'] and wanton eyes [i. e. bold, immodest, unblushing. Women used to have a covering over their faces, but now they seem to delight in exposing their faces to view as much as possible], walking and mincing as they go [the margin reads, tripping nicely; i. e. delicately. This mode of walking is of late invention], and making a tinkling with their feet [in Paris it is said that women are wearing, in the place of the bells worn on the shoes, ornaments that tinkle as they walk, something like little bells], therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts."

Bro. D. It seems to me that this must refer to the first plague that will be poured upon the wicked. Rev. xvi, 2. "And there fell a noisome and grievous sore upon the men which had the mark of the beast," &c.

Bro. E. I think that is so. They seem to be very similar, at any rate.

Min. "In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls [marginal reading, network], and their round tires like the moon, the chains, and the bracelets, and the mufflers, [margin, spangled ornaments. There are plenty of those now in use], the bonnets"—

Sr. C. I wonder then if it is not right to wear bonnets? What would you have us wear? Or wouldn't you have us wear any thing?

Min. Oh! yes, it is right to wear bonnets if you only have the right kind. Until within a short time I could see no reason why bonnets should be condemned, but now it is very manifest why they are mentioned. The things that are now called bonnets are a disgrace to any modest woman.

Sr. F. We all agree with you in that. They are a living shame to the female sex.

Min. I continue to read: "the bonnets, and the ornaments of the legs [this also has been lately fulfilled], and the headbands [this perhaps refers to the numerous ribbons used in tying up the hair], and the tablets, and the ear-rings, the rings, and nose-jewels [the Douay Bible says, jewels hanging on the forehead. This is seen in the spangled ornaments with which they adorn their foreheads], the changeable suits of apparel [i. e. the great number of dresses worn by ladies in the high circles of society. It is considered, by such, a disgrace to be seen twice with the same dress on], and the mantles, and the wimples, and the crisping pins [which are used very extensively], the glasses [the Douay Bible translates it, looking glasses. These the young ladies use more than their Bibles, and worship more than they worship God], and the fine linen, and the hoods, and the veils." This ends the list.

Bro. D. I should think that it ought to end it.

Bro. E. I think the prophet has given a very faithful description of the modern style of dressing.

Min. This was written for the benefit of God's people, that they should beware and not indulge in any of this foolishness and immodesty.

Sr. G. I hope that God will preserve his people from these things.

Bro. D. That is just what he designs to do by introducing the dress reform, I believe.

Sr. F. I am inclined to think that this is so, and for my part I have no objection to the reform dress.

Min. Then put it right on, and set an example for others to follow.

Sr. G. Yes, come *Sr. F.*, let us take hold of this matter together.

Sr. C. I don't think it is best to be in a hurry about such things. You should look before you leap.

Min. That is just what we are doing, *Sr. C.*, looking ahead and preparing for the storm that is coming; and we hope that you will be wise and be ready also, for in such a day as ye think not, the Son of man cometh.

WILLIAM MILLER.

HIS PUBLIC LABORS.

(Continued.)

He arrived in Boston on the 7th of December, and from the 8th to the 16th lectured in Chardon-street chapel,—his first course of lectures in that city.

On the 12th of December, Mr. Miller writes from Boston to his son: "I am now in this place lecturing, twice a day, to large audiences. Many, very many, go away unable to gain admittance. Many, I am informed, are under serious convictions. I hope God will work in this city."

At this time he stopped at the house of Elder Himes, who had much conversation with him respecting his views, his plans for the future, and his responsibilities. Elder H. became impressed with the correctness of Mr. M.'s views respecting the nearness and nature of Christ's coming; but was not fully satisfied respecting the time. He was, however, sufficiently convinced that Mr. Miller was communicating important truths, to feel a great interest in their promulgation.

"When Mr. Miller had closed his lectures," says Elder H., "I found myself in a new position. I could not believe nor preach as I had done. Light on this subject was blazing on my conscience day and night. A long conversation with Mr. Miller then took place, on our duties and responsibilities. I said to Bro. Miller, 'Do you really believe this doctrine?'"

"He replied, 'Certainly I do, or I would not preach it.'"

"What are you doing to spread or diffuse it through the world?"

"I have done, and am still doing, all I can."

"Well, the whole thing is kept in a corner yet. There is but little knowledge on the subject, after all you have done. If Christ is to come in a few years, as you believe, no time should be lost in giving the church and world warning, in thunder-tones, to arouse them to prepare."

"I know it, I know it, Bro. Himes," said he; "but what can an old farmer do? I was never used to public speaking: I stand quite alone; and, though I have labored much, and seen many converted to God and the truth, yet no one, as yet, seems to enter into the object

and spirit of my mission, so as to render me much aid. They like to have me preach, and build up their churches; and there it ends, with most of the ministers, as yet. I have been looking for help,—I want help."

"It was at this time that I laid myself, family, society, reputation, all, upon the altar of God, to help him, to the extent of my power, to the end. I then inquired of him what parts of the country he had visited, and whether he had visited any of our principal cities."

"He informed me of his labors,"—as given in the foregoing pages.

"But why," I said, "have you not been into the large cities?"

"He replied that his rule was to visit those places where invited, and that he had not been invited into any of the large cities."

"Well," said I, "will you go with me where doors are opened?"

"Yes, I am ready to go anywhere, and labor to the extent of my ability to the end."

"I then told him he might prepare for the campaign; for doors should be opened in every city in the Union, and the warning should go to the ends of the earth! Here I began to 'help' Father Miller."

With this epoch commenced an entire new era in the spread of the doctrine of the Advent. B. B. Mussey, Esq., a distinguished Boston publisher, undertook the publication of a revised edition, of five thousand copies, of Mr. Miller's Lectures, on condition that Mr. Miller would secure the copyright. Mr. M. did so, which subjected himself to some blame, where the reason for the act was not known. Mr. M. gave to Mr. Mussey the entire profits of the edition for two hundred copies of the work, which Mr. Mussey gave him.

On the 19th of November, he commenced a course of lectures in New Haven, Ct., in the M. E. Church, Rev. Mr. Law pastor. On Sunday, the 20th, although the house was large, it was crowded; and in the evening many were unable to gain admittance. He continued there till the 26th, the interest continuing during the entire course. "The Fountain," a temperance paper published in that city, gave the following account of the meeting:

"Mr. William Miller, the celebrated writer and lecturer on the Second Advent of our Saviour, and the speedy destruction of the world, has recently visited our city, and delivered a course of lectures to an immense concourse of eager listeners in the First Methodist Church. It is estimated that not less than three thousand persons were in attendance at the church, on each evening, for a week; and if the almost breathless silence which reigned throughout the immense throng for two or three hours at a time is any evidence of interest in the subject of the lectures, it cannot be said that our community are devoid of feeling on this momentous question."

"Mr. Miller was accompanied and assisted by Rev. J. V. Himes, who is by no means an inefficient coadjutor in this great and important work. We did not attend the whole course, the last three lectures being all we had an opportunity of hearing. We are utterly disappointed. So many extravagant things had been said of the 'fanatics' in the public prints, and such distorted statements published in reference to their articles of faith, that we were prepared to witness disgusting and perhaps blasphemous exhibitions of 'Millerism,' as the doctrine of the second advent is called."

"In justice to Mr. Miller we are constrained to say, that he is one of the most interesting lecturers we have any recollection of ever having heard. We have not the least doubt that he is fully convinced of the truth of the doctrine he labors so diligently to inculcate, and he certainly evinces great candor and fairness in his manner of proving his points. And he proves them, too, to the satisfaction of every hearer;—that is, allowing his premises to be correct, there is no getting away from his conclusions."

"There was quite a number of believers in attendance from other places, and a happier company we have never seen. We have no means of ascertaining the precise effect of these meetings on this community, but we know that many minds have been induced to contemplate the Scripture prophecies in a new light, and not a few are studying the Bible with unwonted interest. For our own part, this new view of the world's destiny is so completely at variance with previous habits of thought, and anticipation, that we are not prepared to give it entire credence, though we should not dare hazard an attempt to disprove it."

"The best part of the story is, that a powerful revival has followed the labors of Messrs. Miller and company. We learn that over fifty persons presented themselves for prayers at the altar of the Methodist church on Sunday evening. On Monday evening the number was about eighty."

In the month of May following, Rev. A. A. Stevens (Orthodox Cong.), then a member of Yale College, in a letter to the "Midnight Cry," stated that "the powerful and glorious revival, which then commenced, continued for some two months, with almost unabated interest."

The Commentary.

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

Battle Creek Bible Class, April 18, 1868.

The following questions were first taken up:

1. Is it a right application of the Scripture that represents the people as now being in the valley of decision? Joel iii, 14. R. F. C.

A. It is not correct to apply that prophecy to the present time, but to a short period immediately preceding the coming of Christ. Verse 2 brings in a gathering of the people. But as this gathering is under the plagues, and in the day of the Lord, Rev. xvi, this probably gives cause for effect. The day of the Lord has already commenced when this prophecy applies, but its effects, in the plagues and last battle, fall at that time and place.

2. Please harmonize Isa. lxx, 7, &c.; Luke x, 34-36; Rev. xxi, 1-4. W. S. S.

A. It was admitted by all that there are difficulties in Isa. lxx, especially in verse 20, which no version or exposition yet seen has satisfactorily solved. The following seems to be the best light we have at the present time:

The subject is the creating of new heavens and new earth, and a very brief description of some of the glories of that state is given. Verse 20 appears to be located at the close of the 1000 years of Rev. xx, when the camp of the saints—the beloved city has come down, the wicked dead are raised, and judgment about to be executed by fire from heaven, from which the subject of this prophecy—the new earth—will come forth. The contrast between that time and the present is given. The following rendering of the Septuagint is presented; but we are not able to state whether the LXX gives the idea of the original of the prophecy more nearly than the common version. "There shall be no more thence an untimely birth, or an old man who hath not filled out his days; [i. e. no premature old age, or decrepitude;] for the person of a hundred years shall be a youth, [the Lord's people have their youth renewed in immortality,] but the hardened sinner of a hundred years, dying shall even be accursed." [the second death.]

This does not state that the righteous will put on the appearance of youthfulness in immortality at that time, but merely gives the condition in contrast with that of the wicked.

REMARK.—While we fully believe that all Scripture is profitable, there are some texts, like the above, which, through the faults of transcribers or from some other cause, are exceedingly difficult, and they who have developed by their studies most of present truth and duty have spent the least time on them.

3. If it is wrong to ornament our persons with gold and silver, is it not equally wrong to ornament our horses and carriages with the same? J. B. L.

A. It is wrong. With this answer, however, it was moved and voted that some one be requested to make some remarks for the benefit of extremists and fault-finders, who are apt to make a bad use of such answers. We shall expect an article to that effect.

4. How is 2 Kings viii, 26, reconciled with 2 Chron. xxii, 2?

A. On 2 Chron. xxii, 2, Matthew Henry says: "Many good expositors are ready to allow that this, with some few more such difficulties, arises from the mistake of some transcriber, who put 42 for 22, and the copies by which the error should have been corrected, might be lost. Many ancient translators here read it 22. Few books are now printed without some *errata*, yet the authors do not therefore disown them, nor are the errors of the press imputed to the author, but the candid reader amends them by the sense or by comparing them with some other part of the work as we may easily do this."

Dr. Clarke says: "Ahaziah might have been twenty-two years according to 2 Kings viii, 20, but he could not have been forty-two, as stated here. The Syriac and Arabic have 22, and the Sept. in some copies, 20. And it is very probable that the Hebrew text read so

originally; for when numbers were expressed by single letters it was easy to mistake *mem*, 40, for *caph*, 20. And if this book was written by a scribe who used the ancient Hebrew letters, now called the Samaritan, the mistake was still more easy and probable, as the difference between *caph* and *mem* is very small, and can in many instances be discerned only by an accustomed eye."

LESSON.—JOHN I, 29.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world!

Q. What is referred to by "next day?"

A. The next day after his interview with the Pharisees.

Q. Was this before or after Christ's baptism?

A. After.

Q. Why is he called the Lamb of God?

A. He was the offering God provided for man's sin.

Q. What is meant by his taking away the sin of the world?

A. The original means "to take, carry, bear," &c. He bore our sins. Heb. ix, 28. It may also be rendered, remove, or take away, but it would be most correctly rendered to leave out the word "away." Whiting's translation, and Bernard's, have it, "That beareth the sin of the world." This is, doubtless, the correct rendering.

Q. It is often said that the scape-goat is a type of Christ; does not this seem to favor that idea?

A. There are several things to which the words bear or take away might refer; as the scape-goat bearing them to the wilderness; the high priest bearing them from the sanctuary to the scape-goat; or the other goat bearing them as a sin-offering. This text refers to the latter, as it points to Jesus as the lamb, or offering, and Paul said he was "offered to bear the sins of many; Heb. ix, 28; and Peter says: "Who his own self bear our sins in his own body on the tree;" or cross. 1 Pet. ii, 24.

Q. Did he bear the sins of the whole world?

A. He did; the original of the world is *Kosmos*, which Robinson defines: "Genr., the world, the universe, the heavens and earth. Meton. the universe, for the inhabitants of the universe," &c. It is often used in the N. T. for the world or creation, and representatively for the inhabitants of the world. But it would certainly be incorrect to use it thus if it were designed to represent or express only a small part of the inhabitants of the world.

Q. Did Christ bear the sins of the wicked as well as the righteous?

A. "He died for all;" and on the cross he bore the sins of all, without distinction of character.

Q. Does that show that all will be saved?

A. It does not; Christ was unconditionally offered for all, to open a way for their pardon and salvation; but we must accept the offering and bring it to the Father by faith, or we shall not receive the benefit of it. This is shown by such expressions as the following: Whosoever believeth in him, might not perish; ye will not come that ye might have life; how shall we escape if we neglect so great salvation? work out your salvation with fear and trembling; give all diligence to make your calling and election sure; &c., &c.

Q. We are said to be bought with a price, the blood of Christ; how far does that purchase extend?

A. Some say only to his church; but 2 Pet. ii, 1, shows that it extends to all.

Q. Did Christ die for all in the sense of suffering the full penalty of their sins?

On this question much discussion arose. It was held that he did not, as the penalty is eternal death, while Christ was dead but three days. But they will eventually fall back on Satan who will suffer eternal death and so suffer the full penalty.

To this it was replied that the penalty is death; not temporal, eternal, first, nor second; but simply death, that Christ died, and of course suffered the penalty; that he bears sin in our behalf. But the scape-goat, or Satan, is never said to bear our sins; die for us; purchase us with his life; be made sin for us; nor be an offering for us; because the judgment of the saints is passed, and they are acquitted before the sins are put upon the scape-goat.

As the investigation assumed more the form of conversation than of question and answer it is not possible to report it, unless at length, which is not admissible. There are many points of great interest to us as a people on this subject, some of which need much and careful study. A tract will soon be issued from the Review Office, which will doubtless be examined with care, and criticised as the case may demand.

J. H. W.

Scripture Notes.

WHY GROVES WERE FORBIDDEN.

JUDGES iii, 7. And the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves.

Baalim and the groves. The same as Baal and Ashtaroth. Probably the word rendered *groves*, is erroneous, or wrongly translated, for the *groves* were not worshiped, but the *gods* to whom they were consecrated.—*Dodd.* Some take *groves* literally for *trees*, which were anciently consecrated to heroes, their sepulchers being sometimes among them, and the trees trimmed with ribbons, adorned with lights, and hung with the spoils of conquered enemies; but Selden thinks they mean *images* of gods in the groves, as it is certain they must in some places. It is evident these deities, whatever they were, were different from Baalim; for the prophets of *Baalim* and the prophets of the *groves* were distinct. 1 Kings xviii, 19.—*Patrik.* As the word is used in place of Ashtaroth, which, in chap. ii, 13, is found in connection with Baalim, the conclusion is very clear, that groves are consecrated to this goddess.—*Jahn.* The worship of a male and female principle of the universe, has been in all ages and still is astonishingly prevalent. Gibbon thus describes it, as it was in a later age: "Five miles from Antioch, the Macedonian kings of Syria had consecrated to Apollo one of the most elegant places of devotion in the pagan world. A magnificent temple rose in honor of the god of light; and his colossal figure almost filled the capacious sanctuary, which was enriched with gold and gems, and adorned by the skill of the Grecian artists. The deity was represented in a bending attitude, with a golden cup in his hand, pouring out a libation on the earth; as if he supplicated the venerable mother to give to his arms the cold and beauteous *Daphne*; for the spot was ennobled by fiction; and the fancy of the Syrian poets had transported the amorous tale from the banks of the Peneus to those of the Orontes. The ancient rites of Greece were imitated by the royal colony of Antioch. A stream of prophecy, which rivaled the truth and reputation of the Delphic oracle, flowed from the Castalian fountain of *Daphne*. In the adjacent fields a stadium was built, by a special privilege which had been purchased from Elus; the Olympic games were celebrated at the expense of the city; and a revenue of £30,000 was annually applied to the public pleasures. The perpetual resort of pilgrims and spectators insensibly formed, in the neighborhood of the temple, the stately and populous village of *Daphne*. The temple and village were deeply embosomed in a thick *grove* of laurels and cypresses, which formed, in the most sultry summers, a cool and impenetrable shade. A thousand streams of the purest water, issuing from every hill, preserved the verdure of the earth, and the temperature of the air; the senses were gratified with harmonious sounds and aromatic odors; and the peaceful grove was consecrated to health and joy, to luxury and love [or rather lust]. The vigorous youth pursued, like Apollo, the object of his desires; and the blushing maid was warned by the fate of *Daphne*, to shun the folly of unseasonable coyness. The soldier and the philosopher wisely avoided the temptation of this sensual paradise; where pleasure, assuming the character of religion, imperceptibly [note Ex. xx, 14.] dissolved the firmness of manly virtue. But the groves of *Daphne* continued for many ages to enjoy the veneration of natives and strangers; the privileges of the holy ground were enlarged by the munificence of succeeding emperors; and every generation added new ornaments to the splendor of the temple." While we justly blame, pity, and despise the Israelites for being so often led away from the pure and simple worship of God, by such allurements to impure rites, are we watchful to keep our own hearts free from the dominion of our lower propensities—from the lust of the flesh—the lust of the eye—and the pride of life—which so often debased them, and brought them to misery?—*Jenks.*

A FEW THOUGHTS FOR THE SKEPTIC.

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii, 14.

O thou unbeliever, this word is to you, to you who do not believe the testimony of Paul, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," 2 Tim. iii, 16; nor of Peter, that "the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. i, 21. "I do not believe," say you, "that there is a God." But, my friend, does your unbelief strike God out of existence? Is there any less a God because of your unbelief? Do you behold no evidence without or within you that an Almighty God exists, and rules over all?

"All things came by chance." How wonderful! Why does it not happen, then, that, on awaking some morning, you find, it may be, the miserable hovel in which you close your eyes, were exchanged for a palace, and your poverty for untold millions? or why do you not awaken, and find yourself a calf not half as valuable as that which the Hebrews worshiped in the wilderness of Sinai?

This a world of chance? Read the story of Hafez who happened to see a man that chanced to have one good eye in the top of his head, and you may be able to see as he did, that all things in this world are governed by fixed, unalterable laws, as beneficent as they are wise. You profess to believe that there is no God; but, if there is a God, notwithstanding your unbelief, is your attitude toward that God conciliatory? If not conciliatory, are you prepared to meet the issue? "Agree with thine adversary quickly, while thou art in the way with him."

"But admitted," say you, "that there is a God, I do not believe that the Bible is a revelation from God, or that it was given, as is claimed, by inspiration of his Spirit. It was written and printed by man, and the different books of which it is composed, were voted into the canon of scripture at certain councils, some of them receiving a small majority of votes. If they were of God, would he allow them to be thus disposed of, at the pleasure of man?" In regard to your objection to the Bible, I may say that God has created us social beings, making it our duty each to contribute somewhat to the well being of others; and that God, had he seen fit, could have so revealed his will that to believe were compulsory; but he has created us, not machines, but free, moral agents. We can, therefore, choose, or refuse; we can exercise faith (without which it is impossible to please God), or unbelief; either of which will receive its just recompense of reward. In revealing his will to man, God has employed holy men as instruments, endowing them with the spirit of wisdom. And whether in dictating, or writing, the Scriptures, as corporate bodies, or as individuals, holy men spake and wrote as they were moved by the Holy Ghost. But, granted that the books of Scripture were received by vote, and that some of them received a very small majority, nay, only one majority, are they, therefore, any less authentic? Suppose a civil magistrate were elected by only one majority, is he, therefore, any less a magistrate? Has he any less authority to dispense justice? Abraham, when old and his wife past age, became a father (by promise) of many nations. Was he any the less the father of many nations, because he came near not being a father at all? Even so the Scriptures are no less authentic because they may have narrowly escaped extinction by the "Father of lies"?

Here let me express a solemn thought suggested by the above. To be almost saved, is to be lost forever; and almost to reach Heaven, is to be thrust down to hell.

"I believe," say you, "that a part of the Bible teaches excellent morality, which, if obeyed, would make men virtuous; but that there are certain other parts that are unfit for perusal, and tend to immorality."

To your first proposition, I agree; but to the last, I would offer a few serious objections:

1. That certain scriptures are unfit for perusal, I

deny, because that, first, a person who is so morally corrupt as to receive unchaste impressions from every seeming deviation from what he, in his moments of self-righteousness, expresses as his belief as to what constitutes true chastity, can never be injured by such scriptures, but, on the contrary, he may be benefited; for, being convicted of sin, the word of God, as the pointed steel, cuts to his heart; but, to hide his own guilt, he cries, "Shame! shame!" and second, one whose mind is pure, and who is honestly seeking after the truth, can behold in such portions of Scripture a faithful record of past unchastity and sin, from which they, as a faithful guide-board, warn him to turn away his unwary feet.

2. That such portions of Scripture tend to immorality is not legitimately true; for, though, on a cursory glance, certain isolated passages have the appearance of unchastity, and certain recorded transactions are seemingly inexplicable, yet, if with the text we also read the context, and could we become acquainted with the manners and customs of the people to whom such scriptures were addressed, our unbelief would be dispelled as the dew before the sun.

That there are passages of Scripture unfit to be read publicly on all occasions, I admit; but that every passage has had, or will have, its proper place in the great testament of the Almighty Father to the children of men, I earnestly contend. To illustrate, a wife receives a letter from her absent husband. It contains a message to the children, and one to the neighbors. She calls them all together, and reads the last aloud and in the presence of her children. She dismisses the neighbors, and then reads the children's message to them alone. The letter contains also a message to herself. This she reads in silence; for it contains words of endearment, of counsel, of advice, unfit for vulgar ears; yet no one would question the virtue of the husband for writing, nor that of the wife for reading, the communication. Even so, give to the Scriptures a time and place for each message, each passage; and I think the whole will appear as one harmonious chain of truth, whose beginning is co-eval with God's, and whose end reaches through to the glory that is to be revealed.

The Scriptures contain numerous records of transactions that were wrong, and because the Infidel does not immediately discover that they protest against such transactions, he cries out against the purity of the word.

The insanity of such an objector might be fitly illustrated thus: A. calls upon B. who relates that C. had, the night previous, in cold blood, murdered his whole family. A. immediately goes out and loudly proclaims that B. is a villain, a knave, that he approves of homicide, parricide, and infanticide. "How do you know?" says D. "Why," says A., "I heard him say that C. murdered his family, and, as I did not hear him pronounce against the atrocity of the deed, I conclude that he sanctions it."

When, in the Bible, an idea is advanced, or an incident noted, which is seemingly inexplicable, it should be followed in its chain of reasoning to its legitimate conclusion, before judgment is pronounced upon its merit or demerit.

You say that "David was a man after God's own heart;" that "he was a polygamist, and therefore the Bible sanctions polygamy." The Bible sanctions no such thing. In the beginning God created them male and female; therefore "shall a man leave his father and mother, and shall cleave to his wife [not wives], and they twain shall be one flesh." It is true that David and Solomon both had a plurality of wives; but the former suffered greatly because of it, and the latter, through the influence of his wives, incurred the wrath of God, which, however, was suspended in its execution because of his sincere repentance.

David was a man who sorrowed greatly whenever he discovered that he had sinned against God. Do you know, my friend, that David bitterly repented of his polygamy, and that God did not declare him a man after his own heart, while in the practice of polygamy? Search the Scriptures. Polygamy in those days was the general rule; now, in Bible lands, it is the exception. God, in his wisdom, has never seen fit to eradicate general and public evils by one great stroke of his almighty power; but, by the sword of his Spirit, which is the word of God, he has sought to subdue the heart of man; correct moral conduct following, as a natural consequence.

"The Bible," you say, "sanctions divorce." It permits it under certain circumstances, because of the depravity of the human heart, and to prevent greater

evils. "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." "What therefore God hath joined together, let not man put asunder." "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her that is put away, doth commit adultery."

A man has broken his leg; gangrene has set in; he sends for a surgeon, whose knife severs the offending member from his body, that his life may be saved. But had his leg been sound and healthy, would he have had it amputated? Not by any means. So the Bible suffers divorce in certain cases, to prevent greater evils. The nearer we approach to holiness of heart and life, the less need there will be of divorce. Gold, fancy, or passion, are, in far too many cases, the chief incentives to matrimony. Taking a husband or wife is popularly regarded as the same as taking a ticket in a lottery. This is not true; for "whatsoever a man soweth, that shall he also reap." "Whoso findeth a wife, findeth a good thing, and obtaineth favor of the Lord," and, *vice versa*, she that getteth a husband of the Lord, doeth well. God can look down through the long vista of our mortal years, and he knows just what sort of a companion we need, best to secure our sacred, secular, and social interests. "In all thy ways acknowledge him, and he shall direct thy paths." We should then ask God to guide us in selecting the consort of our earthly joys and sorrows. Thus guided, we should never have reason to repent our choice, and no occasion of divorce be ever found.

But to return; Are you sure, my friend, that the Bible is not a revelation from God? Nay, do you know it is not? Oh! if it should at last prove to be the word of God, how sad your fate! "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh, shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. iv, 1. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx, 15.

Reader, if, on the one hand, the Bible be not true, yet to follow its teachings, as you yourself admit, would make you a better man or woman; but, on the other, if it is true, your unbelief consigns you to perdition. Then, can you any longer afford to disbelieve? Resolve, in the strength of Jesus, no longer to be led captive of Satan, who "hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. iv, 4. Begin in earnest to serve God, and the Lord Jesus Christ, the great head of the church, give you grace to forsake your sins by righteousness, and your iniquities by turning to the Lord.

ADOLPHUS SMITH.

Ottawa Co., Mich.

THE JOYS OF A RELIGIOUS LIFE.

A LIFE of sound religious principle has its joys. It is not the cold, dreary, inanimate tract of country which it is so often described to be. Let the picture be drawn with candor and impartiality, and, amidst a few fleeting clouds, there will be much sunshine to gild the scenery. The evening more particularly of a religious life, must ever be painted in glowing colors. And if the life of a Christian could be analyzed, it would be found to contain more particles of satisfaction than the life of any other man. But make, I entreat you, the experiment for yourselves; and you will find that the "ways of religion are ways of pleasantness and all her paths are paths of peace." And if they be so in this world, what joys will they not lead you to in the world to come! There every cloud will be dispelled, every mist dispersed; the veil will be drawn aside; we shall no longer see through a glass darkly, but shall see God face to face. We shall rest from our labor; all tears will be wiped from all faces; and nothing will be heard but thanksgiving and the voice of melody. Then we shall look back upon the many trials, temptations, and vicissitudes of this life, as the Israelites, when arrived in the earthly Canaan, looked back upon the bondage of Egypt, the terrors of the wilderness, and the passage of the Red Sea. We shall commune together of these things which have happened. Did not our hearts burn within us while our great Leader, the Captain of our salvation, talked with us by the way, and opened to us the Scriptures? Did we not anticipate that which we now actually enjoy? Blessed forever be God the Father, who hath given us this glorious inheritance! For ever blessed be the Son, who hath purchased it with his own blood! Blessed through all eternity be the Holy Ghost, who hath sanctified us, and made us meet to be partakers of the inheritance with the saints in light!—Rev. P. Beachcroft.

Your bags of gold should be ballast in your vessel to keep her always steady, instead of being topsails to your mast to make your vessel giddy.

LIFE INCIDENTS.

BY ELDER JAMES WHITE.

CHAPTER NINE.

The Passing of the Time.—Impressions Left upon the Minds of Believers.—Positions Taken.

THE tenth day of the seventh month, of the Jewish year 1844, came and passed, and left impressions upon the minds of believers not easily effaced. Although nearly a quarter of a century has passed since that memorable period, yet that work has not lost its interest and force upon the minds of those who participated in it, and have held fast. Even now, when one who shared in that blessed work, and who feels its hallowed influence rekindling upon his mind—if in obedience to the injunction of the apostle when he says, "Call to remembrance the former days in which, after ye were illuminated, ye endured a great fight of afflictions, partly whilst ye were made a gazing stock, both by reproaches and afflictions, and partly whilst ye became companions of them that were so used"—shall speak of that solemn work, of that consecration of all, made in full view of eternal scenes, and of that sweet peace and holy joy which filled the minds of the waiting ones, his words will not fail to touch the feelings of all those who shared the blessings of that work and have held fast.

And those who participated in that movement are not the only ones who can now go back in their experience and feast upon the faith-reviving, soul-inspiring realities of the past. Those who have since embraced the Advent faith and hope, and have seen in the three messages, of Revelation xiv, the past consecration and blessedness, the present work of preparation, and the future glory, may go back with us to the autumn of 1844, and with us share the rekindling of the heavenly illumination. Was that our Jerusalem, where we waited for, and enjoyed, the outpouring of the Holy Spirit? Then as all Christians, as well as Christ's first disciples who were present on the occasion, have looked back to the day of Pentecost with pleasure and profit, so may these who have embraced the doctrine of the second advent since the memorable seventh-month movement look back to that period with all that interest those can who participated in it.

The impressions made and left upon the minds of believers were deep and lasting. However far one has since departed from God and his truth, there still remains upon the soul of the apostate, traces of the work. Let him hear the subject afresh; let the simple facts be again brought before his mind, he will feel upon this subject as he can feel upon no other. And those who took part in that work, who are far back-slidden from God, yet cherish regard for the word of God and Christian experience, will yet feel deeply over this subject, and the faith of many of them will be resurrected to new life. God grant that these chapters may prove a blessing to many such.

The disappointment at the passing of the time was a bitter one. True believers had given up all for Christ, and had shared his presence as never before. They had, as they supposed, given their last warning to the world, and had separated themselves, more or less, from the unbelieving, scoffing multitude. And with the divine blessing upon them, they felt more like associating with their soon-expected Master and the holy angels, than with those from whom they had separated themselves. The love of Jesus filled every soul, and beamed from every face, and with inexpressible desires, they prayed, "Come Lord Jesus, and come quickly." But he did not come. And now to turn again to the cares, perplexities, and dangers of life, in full view of the jeers and revilings of unbelievers who now scoffed as never before, was a terrible trial of faith and patience. When Eld. Himes visited Portland, Me., a few days after the passing of the time, and stated that the brethren should prepare for another cold winter, my feelings were almost uncontrollable. I left the place of meeting and wept like a child.

But God did not forsake his people. His Spirit upon them still abode with all who did not rashly deny and denounce the good work in the Advent movement up to that time. And with especial force and comfort did

such passages as the following to the Hebrews come home to the minds and hearts of the tried, waiting ones: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Chap. x, 35-39. The points of interest in this portion of Scripture are,

1. Those addressed are in danger of casting away their confidence in that in which they had done right.

2. They had done the will of God, and were brought into that state of trial where patience was necessary.

3. The just at this time are to live by faith—not by doubting whether they had done the will of God, but faith—in that in which they had done the will of God.

4. Those who should not endure the trial of faith, but should cast away their confidence in the work in which they did the will of God, and draw back, would take the direct road to perdition.

But why apply all this to the subject of the second advent? Answer: Because Paul applies it there. His words in the very center of the foregoing quotation from his epistle to the Hebrews, forbid any other application: "For yet a little while and he that shall come will come, and will not tarry." No one will for a moment question that the second advent is the subject upon which the apostle treats. The peculiar situation of those who should be looking for the second appearing of Jesus, is the burden of his exhortation. And how wonderfully applicable to those who were sadly disappointed, tempted and tried, in the autumn of 1844, are his words. With great confidence had they proclaimed the coming of the Lord, with the assurance that they were doing the will of God. But as the time passed, they were brought into a position exceedingly trying to faith and patience. Hence the words of Paul to them, just then, and just there. "Cast not away therefore your confidence. . . . Ye have need of patience. . . . Ye have done the will of God." To this decision of the apostle, every true Adventist, who tasted the good word of God and the powers of the world to come in the movement of 1844, will respond, Amen.

But how fearful the words which follow: "Now the just shall live by faith; but if any man draw back my soul shall have no pleasure in him." As Adventists came up to the point of expectation in the blazing light of unsealed prophecy, and the rapidly fulfilling signs that Christ's coming was at the doors, they walked, as it were, by sight. But now they stand with disappointed hopes, and stricken hearts, and live by faith in the sure word, and the work of God in their second-advent experience. With these who hold fast, God is well pleased; but in those who draw back, he has no pleasure. These believe to the saving of the soul; while those who become impatient, cast away their confidence in the way God has led them, and give it up as the work of man, or of Satan, draw back to perdition.

This and many other portions of Scripture of like import having a direct application to the condition of believers at that time, served not only as an encouragement to them to hold fast their faith, but as a warning to them not to apostatize. And a general impression remained upon the minds of believers for some time after the disappointment, that the seventh-month movement was in the direct providence of God, and that those who had been engaged in this work had done his will.

And according to the best light they had, there was a general agreement that the seventh-month movement was the last great test, that the harvest of the earth was ripe for the sickle of the Son of Man, and that the door was shut. That the salvation of the soul, or perdition, hung upon the manner those who heard treated that solemn message, I doubt not. And this is especially clear in the case of the disappointed believers after the time passed. In holding fast and believing, there was salvation. In drawing back, the result

would be perdition. The view, however, that the harvest of the earth was ripe, and that the door was shut, was soon abandoned. But although all, long since, gave up this position as incorrect, I fail to see why they should be censured for taking it upon the passing of the time. In fact, the conclusion seems very natural, and I hardly see how they could have come to any other. I will here mention some of the reasons why such a conclusion was reasonable, if not unavoidable.

1. William Miller and others had taught that the door would be shut, and that probation would close a short time before the second advent. In a letter to Eld. J. V. Himes, Oct. 6, 1844, he said, "I am strong in the opinion that the next will be the last Lord's day sinners will ever have in probation. And within ten or fifteen days from thence they will see Him whom they have hated and despised, to their shame and everlasting contempt."

2. And, certainly, that probation will close prior to the second advent is plainly taught in the following emphatic testimony from Rev. xxii, 11, 12: "I am that is unjust, let him be unjust still; and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold I come quickly." I will only add that the order of events here given is, first, the final decision of all men living at the close of probation, and, second, then follows the advent of Him who says, "And behold I come quickly."

3. All true believers expected that probation would close as soon as the tenth day of the seventh month. And as the time of expectation drew near, their burdened spirits felt more and still more heavily the weight and responsibility of doing every duty to others. But as the point of expectation was finally reached, all this burden at once fell off. This was as true of the isolated brother or sister, in some distant part of the country, as with those in the crowded city mingling with hundreds of like faith. It was true of all. All felt that their work in warning sinners was done. No one can have a just idea of this great change only those who participated in the movement, came up to the time of expectation with the burden of the solemn work upon them, and now, in the place of it, felt love and joy unspeakable and full of glory. Jesus had not come as they expected, and why this great change that had come over all, was a matter of proper inquiry. And how natural the conclusion, to say the least, that probation was ended.

4. The change that had suddenly come over the ungodly seemed to strengthen the conviction that the door was shut. Although the passing of the time, removing their fears, may now be regarded as a sufficient cause for the change in them, yet at that time the fiend-like conduct of many after the tenth day passed, who but a few hours or days before had appeared penitent, gave the idea that the restraining influence of the Spirit of God had forever left them.

In view of these things it should not be a matter of surprise to any that Adventists were agreed that the midnight cry was the last great test, that the work for the world was finished, and that the door was shut. That this was their faith may be seen by reviewing the writings of leading men in the cause, published immediately after the passing of the time. I have room for only two extracts of the best authority.

William Miller in a letter addressed to J. V. Himes, says:

"We have done our work in warning sinners, and in trying to awake a formal church. God, in his providence, has shut the door; we can only stir one another up to be patient; and be diligent to make our calling and election sure. We are now living in the time specified by Malachi iii, 18; also Dan. xii, 10; Rev. xxii, 10-12. In this passage we cannot help but see that a little while before Christ should come, there would be a separation between the just and unjust, the righteous and wicked, between those who love his appearing and those who hate it. And never, since the days of the apostles, has there been such a division line drawn as was drawn about the 10th day of the 7th Jewish month. Since that time they say 'they have no confidence in us.' We have now need of patience, after we have done the will of God, that we may receive the promise."—*Advent Herald*, Dec. 11, 1844.

The *Advent Herald* for Nov. 13, 1844, J. V. Himes, S. Bliss, and A. Hale, editors, says:

"But the alarm was everywhere made; the cry was everywhere given. And again we can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in his presence and received blessings to their souls, unprecedented in the history of the Advent cause. And yet we are disappointed—the day passed away and we were still here. And those who only looked on, and passed by, were ready to exclaim that it was all a delusion; and that now of a certainty we must relinquish all our hopes, and abandon all our expectations. We, however, do not thus feel. As great a paradox as it may be to our opponents, yet we can discern in it the leadings of God's providence; and when we are reviled and censured by those to whom the world look as the Gamaliels of our age, we feel that they are only speaking evil of the things they understand not.

"Those who have not been in this late movement, can appreciate nothing respecting it. And we regard it as another, and a more searching test, than the first proclamation of the time. It has searched Jerusalem as with candles; and it has purged out the old leaven. It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of his coming. It has drawn a line, and awakened sensibilities, so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord then come—whether they would have exclaimed, Lo, this is our God, we have waited for him and he will save us; or whether they would have called to rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested his people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the work of God.

"And we as much believe that we have done the will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Nineveh a day's journey, and cried, saying, 'Yet forty days and Nineveh shall be overthrown.' Nineveh was not then overthrown; nor has the Lord yet wrought deliverance in the earth, nor the inhabitants of the world fallen. Was Jonah a false prophet when he preached the time of Nineveh's destruction? No; he had only preached the preaching that God had bid him. But God had said that 'at what instant I shall speak concerning a nation and concerning a kingdom to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.' Jer. xviii, 7, 8. 'So, the people of Nineveh believed God and proclaimed a fast, and put on sackcloth, from the greatest of them, even to the least of them; and God saw their works that they turned from their evil way; and God repented of the evil that he said he would do unto them; and he did it not.' The preaching of Jonah served as a test to the inhabitants of Nineveh, and accomplished God's purposes, as much as it would have done had the city perished.

"So we believe that *this last cry has been a test*; and that with our views of duty, we should as much have sinned against God, had we refrained from giving that message, as Jonah did when 'he rose up to flee unto Tarshish from the presence of the Lord;' that we should as much have sinned, had we refused to give heed to it, as the Ninevites would, in refusing to repent at his preaching; and that all who are angry that we have preached a time which has not been realized, are as guilty as Jonah was, when he was angry and prayed the Lord to take his life from him, because God had spared that great city."

I have not a word of censure for a single soul who came to the honest conclusion that the work of warning sinners closed with the burden of the midnight cry. And more, I solemnly believe that the providence of God brought us to that position. And there the Advent host should have remained, patiently waiting, watching and praying, until our time message could have been clearly seen by the light of the heavenly sanctuary and the three messages of Rev. xiv. This will constitute an interesting subject for the next chapter.

NEVER put much confidence in such as put no confidence in others. A man prone to suspect evil, is mostly looking in his neighbor for what he sees in himself. As to the pure, all things are pure, even so to the impure, all things are impure.—*Hare*.

JESUS three times asked Peter if he loved him. What would you say if Christ were to ask you once, "Lovest thou me?"

There is no keener sting to pain than the memory of former pleasure.

COMFORT IN TRIBULATION.

THE testimony of the word of God, as well as the experience of all ages, proves that

"Through tribulations deep
The way to glory is."

Then let us not wonder, nor be dismayed, if, in our journey heavenward, we find many a cross to bear, many a rugged hill to climb, many a thorny path to trace. Let us rather be content to "follow where our Leader trod," and be willing to "suffer with him, that we may also reign with him."

Has the Captain of our salvation been made perfect through suffering, and shall we shrink and murmur when the trial of our faith comes? Has he been derided and rejected of men, and betrayed by one who professed to love him, and shall our faith falter, when darkness gathers round us, and anguish weighs down our spirits? Rather let us "endure hardness as good soldiers," and "hold fast the profession of our faith without wavering."

Verily there is One in Heaven who numbers our tears, and regards our plaintive cries. In his own good time, if we are faithful, and wait patiently for him, will he let the sunshine of his love into our hearts to brighten the gloom. Shining brightly through our tears, we shall behold the gates of pearl, and the streets of gold. The sinless abode of the tried and faithful will loom up to our view, and in our imagination we almost hear the voice of the angelic harpers before the throne; and, like them, we shall feel like ascribing "blessing, and honor, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

As the stars shine forth the brightest when the night is darkest, so the graces of faith, hope, love and humility, should illuminate our characters with the most heavenly radiance, when the sun of earthly hope has set, and the night of sorrow settles down upon us.

We read that God brought his ancient people into strait places, not only to test their love and fidelity to him, and to show them their own weakness and dependence, but to manifest forth in their behalf his own almighty power. Thus their faith would be strengthened. May the Lord help us not to murmur like ancient Israel, and distrust that almighty hand that has led us out thus far. We must learn to "walk by faith, and not by sight."

Trials seem to be the common lot of the people of God, though some are placed in peculiarly trying positions. Some have to stand alone in battling for the truth, with no sympathizing friend to cheer them with words of encouragement when faint and weary in the conflict, save the "still small voice" within, that sometimes whispers peace to their sorrowing hearts. The promise to such is, that those who have forsaken all for the kingdom of God's sake, "shall receive manifold more in this present time, and in the world to come everlasting life." Oh! what an inducement to be faithful! Who can estimate the value of eternal life? Though God has a perfect right to exact obedience as a matter of duty, yet, in the plenitude of his love and compassion, he condescends to offer us as rewards for well-doing, joys that far transcend our highest conceptions, and these joys are to be eternal. When we consider the great price that has been paid for our redemption, how it ought to humble us in the dust, that we ever dare to murmur or complain at the little sacrifices we are called upon to make. How little we give to God when we give all, for we have but little to give, and all of this we have received from him. Oh! how hard are our hearts, how slow to be corrected of our wrongs! We read and wonder at the rebellious murmurings of the Israelites. Rather let us wonder at our own stubbornness and hardness of heart. We sink down under trials. We displease God by our lack of faith.

Look at faithful Abraham. Did his faith falter when subjected to the severest test that was ever required of mortal man? Paul declares that he staggered not at the promise of God. Oh! for Abrahamic faith and self-sacrifice among the people of God now! What have the most of us endured for Christ and the truth's sake that is worth speaking of? What are our trials compared with those of ancient worthies who stood up

for God and his truth against kings and mighty ones of earth, and were not dismayed when called upon to lay down their lives for his sake? What are they compared with those of the long army of martyrs who have pressed their way through blood and flame to gain a passport to a better world than this? And to come still nearer our own times, how will they compare with those of the noble spirits who have braved the perils of the deep, and the dangers of a foreign clime, to carry the knowledge of the true God and a crucified Saviour to the benighted heathen? Take for example the sufferings of Judson, the great Burman missionary, in the loathsome prisons of Aya and Oung-pen-la; and the sufferings of his brave, devoted wife.

Look at the suffering and toil, the intense study and anxiety of mind endured by those who have led in the van of present truth, who have not counted their lives or comfort dear unto themselves, that they might advance the cause of truth.

May the power of the truth get hold of our hearts and make us more willing to suffer and do for God. Then will the Lord work for us, and for perishing souls around us. Trials, such as we have never yet experienced, await us; and may the constant prayer of God's people at this time be, "Lord, increase our faith."

R. C. BAKER.

Mackford, Wis.

DECISION.

THIS is an important element in the Christian character, though many times it costs us many hard struggles of mind, and sore conflicts of soul with the arch-enemy of all righteousness, or with our own depraved natures, to come out from the world and be separate. By decision those were led to obey the voice of Moses, who joined him when he cried, "Who will be on the Lord's side?"

All through the Christian course it takes decision to be Christlike; and if we are not so, he tells us in his word that we are none of his.

A blessing always follows the act. When we decide to do right, the battle is half won. Satan knows his power over us is then broken. Then we can see the danger of being undecided. By so living we become an easy prey to the enemy's devices, which are many in these last days of peril. Oh! how many are lingering in the valley of decision, believing some, or the most part of the truths of the Advent faith, and yet lacking moral courage to come out decided and embrace them. Do such think they can be saved in that undecided state of mind? No, they must act, obey what light they have, and more will be given.

It is a fearful thing to decide against the truth. The season of probation is almost closed with the human family; and oh! what a matter of rejoicing it will then be to have decided to obey God in keeping all his commandments, and the faith of Jesus. The storm of God's wrath unmingled with mercy will soon be poured out upon a guilty world, and who will not wish that they had decided for the truth that they might have a shelter under the strong pavilion of the Lord.

Now is the time. Now is the day of salvation. Let all who will, come and take of the waters of life freely, without money, and without price. The ransom for sins has been freely given, and let us freely accept it. Soon Jesus will cease his pleading for guilty man, and the decree will go forth, He that is filthy let him be filthy still, and he that is holy let him be holy still.

Dear reader, among which of these classes do you desire to be found? Are you striving daily to overcome your faults that you may be among the holy, sanctified ones, who have washed their robes and made them white in the blood of the Lamb? If not, let this be the glad hour that you make the decision to obey. We read that it is better to obey than to sacrifice. You will never regret such a step; but when the white cloud appears with the Son of man upon it, how many will regret their indecision.

We are either deciding for God, or against him, every day of our lives. How much better to decide for the right that we may be saved in the day of the Lord's coming, which is not far hence.

ROSALINE O. DAMON.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 28, 1868.

URIAH SMITH, EDITOR.

"GOD'S COVENANT PEOPLE."

THE doctrine of the Millennium and the "Return of the Jews," has been, and is yet with some, almost a test of orthodoxy. A class of professed Adventists revived the old idea under the name of "Age to Come," and even gave it a more prominent place in their faith than did the old-fashioned millennial believers. With them it is, in fact, the great centre and ultimate of the gospel system.

There was a time when this doctrine was extremely troublesome to our brethren who observed the Sabbath; when those who made that theory almost their sole study took especial delight in perverting those who had not yet closely examined it and determined its falsity. Yet it did seem strange that the advocates of a system which embraced the restoration of the Jews, together with the restoration of their nationality with its laws, rites, and ceremonies, should be so deadily opposed to the Sabbath, which, according to their own views, was a prominent part of those laws. To us it was significant as showing the inconsistent and contradictory nature of the theory. To those who regarded consistency, it appeared singular enough to hear men preach that God is soon going to restore the Jews to their own land, and revive their system of laws, and that the gospel is now calling out and fitting up a class to be "kings and priests" in that age, whose business it will then be to enforce and execute those laws, and yet teach with all zeal and earnestness that they who keep even the most important of those laws will fall from grace, or forfeit the favor of God! When once it was carefully examined, it did not take long for candid, thinking men, to discard such an absurd and self-contradictory theory.

And we are obliged to think that it is not carefully examined by some, and therefore they still query in regard to its correctness, or incorrectness. Individuals sometimes stumble over somebody's exposition of a certain text or prophecy, and linger and doubt as if there were no means at hand of testing expositions. It is not alone by expositions of particular texts, that such questions should be settled, for that might be carried on for ages without arriving at satisfactory conclusions, if we had to depend on them alone. It is by the most evident and comprehensive principles of gospel truth, that we are to test men's expositions of prophecy, and bring the more obscure portions of divine revelation into harmony with that which is plain and clear.

While conversing with an individual not long since on this subject, he said, "You must confess that the Jews are God's covenant people." Now I must not confess any such thing; because I do not believe it, nor do the Scriptures show it to be so. Unless, indeed, our opponents admit the qualifying declaration of the apostle Paul, which they seem unwilling to do. And here is another strange thing to reconcile. If we present the plainly-expressed obligation to obey the fourth commandment of God's law, to keep the holy Sabbath of the Lord, they will not consent to receive the Old Testament as evidence, nor even allow us to show a harmony between the Old and New Testaments; the New Testament is their only rule, and obligations must be made and expressed to the "Gentiles," or to "Christians" by name, or they are worthless. But when we come to the "Return of the Jews,"—the Age to Come—one text from Deuteronomy or Ezekiel, outweighs all of the writings of the "apostle to the Gentiles," and overbalances every principle upon which the gospel of salvation is based. With such errorists, the exhortation to "Come, now, and let us reason together," has but little weight.

We will introduce the qualifying expressions of the Apostle Paul, above referred to, in answer to the following query: Do you not believe the promises of the Old Testament? Yes, we do; but we do not be-

lieve in every unscriptural construction which may be placed upon them, or unreasonable conclusions which men endeavor to draw from them. Beginning with the promises to Abraham, the real foundation of all the promises to Israel, in all times, we find three prominent elements which we will briefly consider as relatively presented in the two Testaments: 1st, the land, or inheritance; 2d, the seed, or people to inherit it; 3d, the token of the covenant they were to keep. At first view, it might appear that the inheritance embraced only the land of Canaan, and the token was outward circumcision. True, a few texts, even in the Old Testament, gave a wider range to these expressions; they were said to be uncircumcised in heart, and it was promised that the meek should inherit the earth. But in the New Testament, instead of being merely hinted at, it is explicitly stated that the promise to Abraham was, that "he should be heir of the world;" Rom. iv, 13; also Heb. xi, &c.; and that circumcision is not outward, in the flesh, but in the heart; Rom. ii, 28, 29; made without hands. Col. ii, 11. Here is apparently an entire change and enlargement of the terms of the original promise; yet in truth, this shows what the original promise was designed to embrace. This will not—cannot be denied. But what of the remaining term—the third element proposed for examination? Is that also enlarged, or its full meaning explained in the New Testament? or is it alone left to its apparent narrow bounds, confined to the natural descendants of Abraham or Israel? No; on this point we are not left to analogy, which, under these circumstances would guide us to the same result, but the New Testament is most clear and explicit in its language. Who are the seed to whom the promises were made? Who are Jews? Who are Israel? Who are the covenant people of God? Notice how clearly the answer is given, both negatively and affirmatively; "They are not all Israel which are of Israel. . . . They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom. ix, 6, 8. "For he is not a Jew which is one outwardly. . . . But he is a Jew which is one inwardly." Chap. ii, 28, 29. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii, 29.

Now if our opponents will show good scriptural cause why we should also consider them who are not Christ's, Abraham's seed and heirs of the promises; and that the children of the flesh are the true seed to whom the promises are made, we promise to consider it with all the care and candor we can possibly bring to the subject. Will they undertake to do it? And if they present their claims for "literal Israel," "the children of the flesh," will they please to harmonize their proofs and arguments with the above declarations of the chosen apostle? These are a part only of the texts and reasons we might offer against the unscriptural notion that the Jews (outward, in the flesh), are the children of the promises, or the covenant people of God; yet they are sufficient, we think, to convince any one who would believe if one rose from the dead!

But again it may be asked, Were not the covenants made with them? Were they not chosen of God, and the possessors of special privileges and promises? To this we answer, Yes; but they forfeited the privileges granted under the first covenant, by their disobedience, and that covenant was therefore annulled; decayed or vanished away. Heb. vii, 18; viii, 13; Matt. xxi, 43; &c. Ever since the apostles fulfilled the ancient Scriptures in turning to the Gentiles; since the Gentiles were made "fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel," (Eph. iii, 6,) the fleshly Jews have had no special promises or privileges to claim of God. The "middle wall of partition" which separated the Gentiles from the Jew in regard to God's promises was "broken down," by Jesus Christ, Eph. ii, 11-16, and Paul taught that they who endeavor to build it again make themselves transgressors. Gal. ii, 18. Let the advocates of the Age to Come, take heed to their ways, and be warned by inspiration, to cease their efforts to build up a distinction once broken down by the cross of Christ.

But we are not only informed that the unbelieving Jews are not the children of God, the heirs of the promises; we are also told what they are—what position they

occupy in the sight of him who made these promises. The Jews themselves once put forth this same plea to one who was well qualified to settle this question authoritatively. They affirmed before our Saviour, as follows: "We have one Father, even God," and "We be Abraham's seed." But Jesus answered them, "Ye are of your father the Devil." Is there no distinction between the "Covenant people of God," and the children of the Devil? Are they one and the same class?

We should reasonably suppose that those who so lightly regarded such plain and important distinctions between the children of promise and the children of the Devil, would have no very exalted idea of the purity of character and life that is required of the children of God; nor of the exceeding sinfulness of sin, by which individuals or a nation may forfeit the favor of God and be counted the children of the Devil. And such we have found to be the case. The standard of Christian morals has ever been low among them; the law of God, which the apostle of Jesus said is holy, just and good, they have not ceased to revile; it has been the chief object of their hatred. The effect on piety and devotion has been, in the words of one in a Western State, "as chilling as an iceberg!" If the tree were good, the fruit would be also. Those who keep themselves in the love of God, and have his Spirit in their hearts, and its fruits in their lives, will be in little danger from such a theory. Those who do not watch and pray, cannot expect to be kept from temptation and the snares of the enemy.

J. H. W.

REPORT OF MEETINGS.

SABBATH and first-day, April 18 and 19, were good days to the brethren in this region. Bro. M. G. Kellogg, not long since from California, and more recently from Florence Heights, N. J., where he has received the title of M. D., from Trall's Medical College, came with us the 6th. We urged him to remain with us and speak to the people on the subject of health. Our visit has been the most agreeable. The harmony between what the Lord has revealed relative to this subject, and science, has been a theme of most interesting conversation, and mutual profit.

Bro. Kellogg spoke at Orleans, Sabbath, the 11th, and also twice at our house of worship on the evenings of the 18th and 19th. We were happily disappointed. We could but expect from one fresh from Dr. Trall's school some things objectionable, either in theory or in zeal to carry some points to extremes. We watched closely, and were disappointed to find him, as far as we could discern, free from these extremes, and the spirit and zeal to crowd the reform question faster than the people can bear it, which others have who are less informed.

It is true that Bro. Kellogg in theory as to proper food, and in the selection of articles of food for his own use, is ahead of the common custom of our people who claim to be health reformers. But he is able to give good reasons for all his positions and his practice. He urges reform. He shows that many and important changes should be made, but also says they should be made one at a time, and as fast as this can be done without injuring the constitution. And while Bro. Kellogg occupies a position in theory, and in his own practical carrying of it out, in advance of those who have taken but a portion of the necessary steps in reform, he is, in his labors, adapted to the wants of the people where they are.

We have also been much cheered by a visit from Bro. M. E. Cornell, who unexpectedly came among us the 15th. He spoke to the people Sabbath and first-day with freedom and profit to all. There is that simplicity, evidence of sincerity and warmth of zeal in this dear brother's labors, which make his discourses of peculiar interest and profit. God bless Bro. Cornell.

At the close of the afternoon service we baptized eight, seven of the number were children. And we are happy to here state that one of the number was Johnny, the orphan son of Eld. S. T. Cranson, who fell at his post proclaiming the third angel's message. His last words to his brethren were, "Care for my wife and children." In a few years sister Cranson died, but her last effort was to secure the best care for her three remaining children. The Lord has heard the prayers

of those godly parents, and has blest their labors for their children. They have all been gathered into the fold. The eldest is now the worthy wife of Eld. D. M. Canright. God grant that the second daughter may also ripen into as noble womanhood. And may Johnny who has just taken the baptismal vows, be kept from the evils of the world, and become a strong young man for the Lord.

The last anxious thoughts of their parents were for their children. They fell asleep with this burden upon them; and when they awake in the morning of the resurrection, resuming the thread of their thoughts, they will anxiously look for their children. Will they all be there? And will those who have been fathers and mothers to them have the pleasure of presenting these dear orphans to their parents, all fitted for eternal life? God grant that this may be so.

JAMES WHITE.

Greenville, Mich., Apr. 20, 1868.

REPORT.

THURSDAY, April 16, went to Greenville. While on the cars, a circumstance occurred, which shows the necessity of Bro. White's article on Clerical Slander.

A Presbyterian minister from Gratiot county was making special efforts to attract attention to himself by his endeavors to amuse the passengers. Among other things, he stated that Mrs. White had a vision at St. Louis, Gratiot Co., that she was to leave her husband, and take another man; that a man might have as many wives as he chose. He then made some, not very refined, remarks and witticisms, which excited laughter in some, but disgust in the pure minded. In the cars were several clergymen, and many intelligent ladies and gentlemen from several different States. Of course we could not let such a base slander pass, and a wrong impression go to so many different places; we therefore watched for a chance to correct the misstatement.

An intelligent Jew soon entered into conversation with him, and turned the tables on him by relating an old slander against Martin Luther, that he had a child by his own daughter, &c. The minister was aroused. Said he, "It is a base slander, invented by his enemies. There is not a particle of proof of any such thing." He then came down upon the Jew with the most cutting reproof for making such a statement from hearsay evidence.

Now our time had come. The measure he had meted to others had been immediately measured to him again. We then stated to the passengers that we had known Eld. White and his wife for sixteen years, and that the statement made by the clergyman was an unmitigated slander. First, Mrs. White never had a vision in Gratiot county; and second, she never had a vision anywhere, of any such nature as had been stated. We then challenged him to stop at Owosso with any of his friends as witnesses, and we would secure for him one thousand dollars, on the condition that he should make good his statement. We urged him to the task with such earnestness, that all in the car appeared to be convinced that he had uttered a slander. He was embarrassed, and said faintly, "I heard so!"

An intelligent Infidel, from Dearborn, Mich., then rose up, and made some very pointed remarks on hearsay evidence and condemning a whole body of people, because of a story about some one of their number. "Shall I," said he, "call the Methodists a set of cut-throats, because several of their preachers are now in our penitentiary? Shall I condemn all ministers, because one in our town ran away with Bro. M.'s wife, last week?" By this time, the tide was turned completely. Several of the passengers expressed themselves very freely to me, and were anxious to know more about it. I would have given \$5.00 for 100 of Bro. White's tract, "Clerical Slander," to distribute in that car. As I was about to leave the Office, Bro. Amaden suggested that I might need a few tracts to distribute on the cars, and I took about 40 "State of Churches," "Features of our Times," &c. These were taken eagerly, and ere this, some have gone to half a dozen different States. We shall hear from them again not far in the future.

April 17 to 20, spent at Bro. White's, at Greenville. The meetings over Sabbath and first-day were of interest. The testimony of Bro. and Sr. White was with

power. This was the first opportunity I had had of seeing and hearing them since Bro. White's recovery. The half had not been told me. Nothing, for years, has done me so much good as this short visit at Bro. White's hospitable home.

Here I witnessed zeal, humility, consecration to the cause, self-sacrifice, and earnestness, which has inspired me with new courage. I heard Sister White read some of the manuscript for Testimony, No 15, and I believe it to be of great importance to the cause at this time. Our brethren abroad know but little of the amount of labor in writing and speaking, besides other cares, performed by these care-worn servants of God. I can report that God is with them of a truth; and I believe he will guide them continually.

At Bro. White's, I met Bro. M. G. Kellogg, whom I had not seen for nine years. I was very glad to see him, and find that his interest in the truth had not abated by his long sojourn in California. We shall long remember this visit, and the many dear friends of the cause we saw at this meeting.

Bro. Howe, of Orange, kindly brought us on our way to Ionia, where we took the cars for St. Charles. At Ionia, we had a short interview with our dear friend, Sewell Pierce, formerly of Maine. No brother could have greeted us more warmly. When no other could be induced to take the job of building the meeting house at Norridgewock, Maine, the Lord put it into the heart of friend Sewell to step in and supply the lack. Though he has not made any profession, yet he loves the truth dearly, and is ready to sacrifice for it. We expect ere long to see him rejoice in hope. He is entitled to the kind regards of all our people. May Heaven's blessings follow him.

At St. Charles, the brethren came together on short notice, and we had a profitable time. Some remarked that it was the most profitable meeting they had enjoyed there for many months. Some have taken a new start. May the St. Charles church soon see better days.

On board steamboat for Saginaw.

M. E. CORNELL.

April 21.

MEETINGS IN WISCONSIN.

My last report was written February 23. Since then I have labored both in Cassville and Waterloo, Grant Co. When the brethren commenced building their meeting-house they chose me to superintend the work. I did so, and went to work with them at scoring, and hewing timber, and laying stone, and framing timber, and planing timber, and putting on siding, and I painted most of the outside of the house. I also painted the blinds. I worked 34 days in all, which gave me a good chance to demonstrate the proper mode of eating and drinking so that a man can endure hard labor cheerfully. We worked ten hours a day. I, of course, ate no meat, and but two meals a day, and worked as hard as any man that worked on the house. Thus I had the privilege of setting an example to the brethren who wished to live healthfully.

I preached every Sabbath, and attended the weekly evening prayer-meetings. I organized a church of 42 members, and there are 50 or 60 more that we expect will come in when they can get sufficiently rid of some more of their wrong habits of life. We also organized s. b. to the amount of one hundred dollars a year. These brethren are poor in the things of this world. The country is new, the land has to be cleared before it can be broke, which makes their improvements increase much slower than in some other parts of the county or State; and yet they are building their meeting-house, which will cost them about \$1,800, or \$2,000, cheerfully. They expect to have the house ready to dedicate between the middle of May and the first of June. They send an urgent request to Bro. and Sr. White to visit them at the time of the dedication of their meeting-house, if they attend the Western Conference, which we all hope they will see it their duty to do. If they do not, Bro. R. F. Andrews will be expected to attend the dedication meeting with me without fail, and brethren and sisters from other churches are also invited to come. It is 30 miles from Prairie du Chien to Cassville, and about the same distance from Dunleith or Dubuque by steamboat. All that can come, are invited

to come from every place, especially the lonely ones that are within reach of the place by a two days' drive. Due notice of the time will be given in the Review. I have never seen a better opening for an extended work than here in the western part of Grant Co. There must be several months' labor yet in the vicinity of Cassville and Waterloo, and new openings in other towns. I expect to spend the summer in those parts, if the Lord will.

At our last meeting, last Sabbath, 12 were received into the church, and six of them were baptized, one a little blind girl who wished to be ready to enjoy the fulfillment of the promise of God by Isaiah xxxv, 5, "Then shall the eyes of the blind be opened, and the ears of the deaf be unstopped." As we stopped at the edge of the water to talk to the congregation about that glorious event, persons of hard hearts wept freely.

I arrived home the 13th, where I shall be busy for a few weeks, after which I shall return again to Cassville, the Lord willing. Pray for me, brethren, that the Lord may help me to be humble, and make full proof of this ministry.

I. SANBORN.

Johnstown Center, April 14, 1868.

MEETINGS AT CANAAN, ME.

In company with Brn. Howard, Goodrich, Stratton, and Barnes, I attended this meeting, April 16-19. We found things in a sad condition. Division had come into the church, and the cause was in reproach. However, we thought that one brother was the principal cause of it. We called on him, but could not effect any thing. So we had a church meeting, which continued two days. It was clearly shown that this brother had lacked a proper sympathy for the cause, and faith in the work; that he had indulged in faultfinding, both against the members of his own church, and those of others, and against God's servants. This has thrown doubt and distrust into the midst of the brethren and sisters, who are young in the cause. Hence they were backward in taking hold of the work as they should, and otherwise would have done. They looked upon the visions, the health reform, &c., with distrust. This church has been very unholy indeed. It has come largely under the influence of those men who had little, or no faith in the Testimonies, and other vital points of the message. Their doubts, and fears, and quibbles, they have infused into all who have come under their influence. In this respect this church has been very unfortunate. May God in mercy grant it a better influence in the future.

At the close of the meeting, the brother referred to above, seemed to partially see his wrongs. He confessed this, asked forgiveness, and promised to do better. The church voted to forgive him on certain conditions, which he agreed to. We hope and pray that it will be a lesson to him, and to others, which will not have to be repeated.

Two others were found guilty of violating the Sabbath, in a measure. This was confessed to be wrong, with a promise to do better. God is jealous of his law, and requires strict obedience to it.

Thus closed our business meetings. All said that they were the most profitable meetings that the church has ever had. We think that they will result in much good to the cause here.

The roads are the very worst just now, so that very few came from abroad; yet there was a good company out from the place. The Lord gave good freedom in speaking the word of truth, so that it was manifested that it took good effect. I obtained two subscribers for the Review, three for the Reformer, and sold a good number of Spiritual Gifts and other books. A good work was begun which we hope will go on till Jesus comes.

D. M. CANRIGHT.

"A LIGHTED lamp," writes M'Cheyne, "is a very small thing; it burns calmly and without noise, yet it giveth light unto all who are in the house." And so there is a quiet influence which, like the flame of a scented lamp, fills many a home with light and fragrance.

"Let your light so shine before men that they may see your good works and glorify your father which is in Heaven."

ORGANIZATION AT MANTORVILLE, MINN.

We met within the humble dwelling of one that to each heart was near,
To join ourselves in hallowed union, that blessed union bought so dear.
Though few our names, we thought 'twas pleasing to God that we a band unite.
Two of his faithful ones* were present, to aid us in this solemn rite.

We sang of earth's forlorn condition, of hearts that trembled, filled with woe,
Calling for aid, on men of wisdom, seeking in vain the cause to know,
Of famine, war, and persecution, that 'mid them all our cry should be,
Jesus, hasten thine appearing, O come, and set thy people free.

Then rose the man of God with feeling, in duty's path to point aright,
We should each other fondly cherish, and strive to make each burden light.
He spoke of future bliss preparing, and tried to point us on the way,
God bless, and help you to be faithful, then kneeling, said, Come, let us pray.

O God, thou mighty God, assist us, while we this little band unite,
Let now thy heavenly Spirit aid us, to do all pleasing in thy sight;
This little flock, O Father, spare them, from wicked spirits keep them pure,
And gather only to their number such as shall to the end endure.

Angels seemed present, Heaven seemed near us, our names were in the book inscribed,
Praying meanwhile to have them written in Christ, the Lamb's, own book of life.
We counted o'er our earthly treasures, that we, a portion might lay by,
To hasten on the glorious message, and save poor sinners ere they die.

While we to one another plighted our love, our help, and watchful care,
We felt in Jesus Christ united, stronger the ills of life to bear.
In bonds of love and holy union, we mean to tread the narrow way;
Till, an unbroken band in Heaven, we chant the victor's joyful lay.

S. W. HICKOK.

*Brn. Ingraham and Steward.

WHAT IS TRUTH?

As Jesus came into the world to "bear witness unto the truth," we will hear his testimony on the point. In his prayer to his Father, in behalf of his disciples, he says, "Sanctify them through thy truth; thy word is truth." John xvii, 17.

The word of God is truth; and nothing he has ever uttered through the agency of prophets or apostles can have a higher claim to be called his word, than the ten commandments which he spake, with his own voice, upon the top of Mount Sinai. Accordingly the Holy Spirit testifies by David, "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. cxix, 142. "Thou art near, O Lord, and all thy commandments are truth." Verse 151. David declares the ten commandments to be "the truth." To abolish the law of God, would be to abolish the truth. To change any one of its precepts, would be to change the truth of God into a lie. But they have not been changed, if David told the truth, and he is said to have been a man who spake as he was moved upon by the Holy Ghost. Hear him, "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever."

All these commandments are truth and righteousness; and God has declared that his righteousness shall not be abolished. How many of the commandments are righteous? "All thy commandments are righteousness." Verse 172. Who are the righteous? "The people in whose heart is my law." Isa. li, 6, 7. But what is righteousness? Why, we all know what unrighteousness is; for "all unrighteousness is sin." 1 John v, 17. And what is sin? "Sin is the transgression of the law." 1 John iii, 4. If unrighteousness, then, is transgression of the law, righteousness is obedience to the law, or right doing. The law of

God is the truth; and Jesus says, "For this cause came I into the world, that I should bear witness unto the truth." He testifies as follows: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." This is the law by which our actions are to be regulated, and characters formed. It is a moral law; for it is the standard of our righteousness. A rule of righteousness can only be fulfilled by obeying it; and obeying such rule does not abolish it.

The righteousness of a person consists in right doing, that is, in his obeying what is commonly called moral law. "He that doeth righteousness, is righteous." 1 John iii, 7. And we have not forgotten what David said, "All thy commandments are righteousness." Ps. cxix, 172. He does not say nine of the commandments are righteousness, but *all* of them; and it is clearly evident that Jesus ratified them all. Who are they, then, that fear God and work righteousness? "The people in whose heart is my law." Then, they who obey unrighteousness transgress the law, while they that obey the truth do not transgress it; and the wrath of God will come upon every soul, Jew or Gentile, who does not obey the truth. And what is truth? "All thy commandments are truth."

Dear reader, do you worship God in spirit and in truth? All admit that we must worship God in spirit, in order to our acceptance; but it is no less required of us that we should worship him in truth. If we have conclusively shown that the ten commandments are the truth, then it follows that such as are not obeying them, are not walking in the truth. Some avoid the truth as a yoke of bondage; but let him that would be free indeed, seek and obey the truth.

The law of God is the truth, and how beautifully does it harmonize with the last benediction of the coming One: "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. "And hereby ye do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John ii, 3, 4.

How valuable is the truth! I thank God that I have ever been led to behold the truth, and had a heart given me to obey it. Such, if they continue therein, will soon hear their Master say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

A time of trouble and persecution is before us; but the saints of God will be delivered out of it. "Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness." Eph. vi, 14. The girdle, then, is the truth, and the truth is the law of God; therefore it follows that the breastplate of righteousness consists in living in obedience to the law of God, which is the truth. Dear reader, will you obey the truth? CHARLES P. WHITFORD.

Battle Creek, Mich., April 15, 1868.

STRAINING OUT GNATS, AND SWALLOWING CAMELS.

TEACHING school during the past winter, at some distance from home, I boarded in the family of a Mormon elder. This man made considerable profession as to right living, and was very fond of conversing on religious subjects. He also had a large family of children with whom he was very strict on some points. At one time he lectured them severely for engaging in plays in which kissing was a part of the game. This looked well, and I thought that one who was so conscientious in such little matters, needed only to be shown the truth in regard to the weightier matters of the law, to immediately obey it. I placed in his hands a number of works on present truth, especially the Sabbath, and also conversed with him often on those subjects. He read the works on the Sabbath, attentively, and when done, plainly acknowledged that we had the truth, that the seventh day is the true and only Sabbath, and that Sunday-keeping has no warrant, either in reason or revelation. He even went so far as to introduce the subject into the Mormon church, and advocate the true Sabbath. But when urged to obey that which he knew and acknowledged to be the law of God, he excused himself, saying he should be

turned out of the church, he would keep the Sabbath if his brethren did. Here, thought I, is a man who, though he strains out some small gnats, can swallow a very large camel. And he is not alone. Many have said to me, after reading our books and hearing our arguments, You are right; I believe Saturday is the right day. But when urged to keep it, they are like this man, afraid of being turned out of their church, or of the opposition of friends. Jesus says: "He that taketh not his cross, and followeth after me is not worthy of me." P. C. TRUMAN.

THE COMING REST.

"THERE remaineth therefore a rest to the people of God." Heb. iv, 9.

What a blessed promise is contained in these few words for the people of God. Often have I heard the words, "I wish I were in Heaven," by those who were wearied by the cares and toils of this life. And well may we wish it, for "there is sweet rest above;" and if our desire be only strong enough, we certainly shall gain that rest.

Oh! that I might say something to cheer the hearts of those who are pressed down under heavy trials. Here are sweet words of promise to you. There remains a rest for the weary child of God. But a few short years at the longest, and your trials will be o'er. "For yet a little while, and He that shall come will come, and will not tarry." Although your trials may be very great, and seem to be almost insurmountable, do not despond, do not permit them to have such weight upon your minds as to entirely disqualify you for usefulness. But strive to rise above them; lift up your heads and rejoice in the hope of salvation; cast all your cares upon God, for he careth for you. And his grace sustaining, you will finally outlive the storms we have to pass through here. And in the end, receive a crown of life. May this be ours to enjoy.

W. E. BLISS.

Woodford Co., Ill.

Conference Department.

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

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

From Bro. and Sr. Kimball.

DEAR BRETHEN AND SISTERS IN CHRIST: My wife and self are deaf and dumb. We got our education at Hartford, Conn., deaf and dumb Institute. We left school thirty-three and thirty-four years ago, after learning, four years, how to write and read. We were taught that man possessed an immortal soul, and my mind was very much on the future of the wicked. We were members of the Baptist church for twenty-five years. We left N. H. sixteen years ago, and live in the West. We visited a deaf and dumb family in Indiana, and they talked with us that man did not have an immortal soul. I had a book of him, Mortal or Immortal, and I searched the Scriptures with interest, and compared the book with Bible truth. We had no books on Sabbath question for seven years. Bro. Cornell lectured in Anamosa, Iowa, and we did not know any thing of it until he had most closed his lectures; but our two children heard and talked to us. So we had books of Bro. Cornell, and searched the Scriptures, and could not find a first-day Sabbath in the Bible. We understand that Christ said that there would be many false teachers; so we were all taught by false teachers that knew nothing, that held the tradition of the Catholic church.

I was much interested on the Bible prophecy, and wanted preachers at my house to show me what I did not understand of the Scriptures. There were many things in the Bible that I could not understand. We have kept the Sabbath eight years, and we do not get tired nor discouraged, but we feel thankful to God that we were led to see the truth of God. We are not able to hear a loud noise, reading and writing are all our preaching. We came to St. Joseph, Mo., last Nov., to visit our two children. We live with each, part of the time; our son lives in Leavenworth City, Kan. We keep Sabbath with our daughter alone in this city; she is married to a young man; he has read

some of our books, but he does not keep the Sabbath.

We would be glad if any preacher could come here. We don't know that any one has heard Advent preaching in this city. We would be glad to keep preachers with us if they could come this way, and if the Lord would open the way for the people to receive the truth. We would like to see any brethren and sisters who may live somewhere about here, or near Leavenworth City, but we don't hear of any one near these cities. We are at Leavenworth City sometimes, and keep Sabbath alone in our room, and we think that it is right in the sight of God to keep his commandments. As Noah was a righteous preacher among a great many people that would not hear the law of God, and were destroyed; so this generation will be destroyed, and few will be saved, and they will keep the commandments of God and faith of Christ until he comes. We shall try to live out the truth, and when the Lord comes, our deaf ears shall be unstopped, and we shall hear and sing with the people of God on Mount Zion, and be with the Lord forever, if we are faithful, and get rid of sin and do the will of God. We are among the people that are in more darkness than light, but there may be a few honest hearts, we hope they may hear our preaching if the Lord will open the way.

Your brother and sister in Christ,

E. M. & MARY KIMBALL.

Buchanan Co., Mo., April 16, 1868.

From Sister Kilgore.

DEAR BRETHREN AND SISTERS: Another Sabbath is past, and God in his loving-kindness is still bestowing blessings upon us without number; so much so that I cannot refrain from acknowledging them through the Review. On last Sabbath we were blest with the labors of our very highly-esteemed Bro. Butler, who came to us in an acceptable time. He spoke on Heb. xi, 1: "Now faith is the substance of things hoped for, the evidence of things not seen." Truly it was refreshing, and meat in due season. Then on the gifts of the Holy Spirit, the trying of our faith, and many other subjects calculated to encourage us on our way. Again through the week, and to-day, we have been favored, and I trust, blessed, with the reading of his very appropriate sermon on humility. May God grant him the continuance of that best of all graces until he becomes perfect in Christ; and may we all share more liberally in the abundance of that grace until we get where the Lord wants us to be, esteeming ourselves, as did our Saviour, of no reputation, but esteeming others better than ourselves, and seeing ourselves as God sees us, poor and needy. Why should we be exalted, or think we are something, when we are nothing? Oh! for a realizing sense of the great condescension of God, and the value of that precious sacrifice which he has made for such a rebel as I.

New may I, by his grace assisting me, be enabled to so live; that I may be the means, in his hands, of bringing others into the fold of Christ, and to see the bright and glorious light that shines from his holy word.

We prize the Review above all other reading, except the Bible and Spiritual Gifts. Although we are blessed with many other privileges which many others are deprived of, we are thankful for a good sermon every week, and for the many other most needful instructions which we could not do without while walking in this narrow path. The testimonies from the dear brethren and sisters, especially the lonely ones, also do us good. May God comfort and encourage them to press on through trials, though the way may be rough or smooth, until they get beyond the reach of the enemy.

When I visited the Review Office last summer I was filled with wonder, and thankfulness, to see the abundance of publications, and the means collected according to God's order, and fitted up for the express purpose of warning an undeserving world of its impending danger. My heart's desire and prayer to God for those at the head of the work is, that they may be men and women fearing God, and hating covetousness, and may he lead them in ways that they know not, and help them to watch the fort, and keep the fountain pure, that the streams that flow from it may be pure also.

We are thankful for the health, and dress reforms, believing it is just in the right time and place. We hope it may have the desired effect on our bodies and in our hearts, help to cleanse us from sin, humble us, and take away every thing that may hinder Jesus from coming in to sup with us and we with him. True, we are as speckled birds, and a wonder to the world around; but I for one esteem it a privilege to endure the cross, and despise the shame, that I may win Christ, and be found of him in peace, not having spot or wrinkle or any such thing.

I realize my unworthiness and weakness; but in the strength of Israel's God, I feel determined to obtain

that gold which is tried in the fire, for certainly there is nothing short of it that will stand the test in that trying hour, while there is no mediator between ourselves and that holy God who knows and searches all hearts. May the Lord help us all to realize it, and take hold of it in earnest, and lean upon his strong arm for strength, that we may be able to go through and inherit the promised possession.

Another great blessing which I would not forget to attribute to the goodness of our Heavenly Father, is in giving willing hearts to ten of our family, including a son-in-law and daughter-in-law, to turn from the world, and try to walk in the narrow way that leads to life eternal. We desire your prayers that we may live and act in a manner becoming the gospel of Christ, so that we may have an influence over the other members of our family, and also upon the world around, that may tell to the conversion of some to the truths we so much love.

MARY A. KILGORE.

Washington, Iowa.

From Sister Herrick.

DEAR BRETHREN AND SISTERS: I am very grateful to God for the truth, and glad that he ever stooped so low as to remind me of my sins, and give me a willing heart to try to live out these precious truths. I have been striving about seven years in the good way, and never once had the thought enter my mind of giving up. Although my path has been beset with trials and temptations, still I feel to trust in the Lord, and praise his name in all the ways he has led me. My dear companion sleeps, soon to awake to share a part with all the righteous ones in the earth made new. I am left with five little ones which causes me a great deal of care and anxiety, but I pray often that I may be kept from murmuring. I believe God knows what is for my good. I believe we are not alone. He has promised to be a Father to the fatherless, and a widow's God. Yes, he has proved such to me, unworthy as I am, and I feel thankful that I am placed where I can have the privilege of meeting with God's dear people from Sabbath to Sabbath, to worship the Lord. Oh! may I prize these privileges as I ought.

I wish to say here that the brethren here have manifested love and care for me and mine. They have been prompt to look after my wants, for which I am very grateful. I believe they have done it all in the love and fear of God, not to be seen of men. My prayer is that they may be blessed in basket and in store, and gain an abundant entrance into the everlasting kingdom. I want to so live and train up my little ones in the narrow way, that we may share a part in the earth made new, where there will be no more death, nor enemy to tempt. I will try not to dwell on little trials and afflictions, which Paul says are but for a moment, but rather think of the sufferings of the blessed Saviour who died for me. I realize I have a great work to do to be ready for the coming of the dear Saviour. I want to walk humbly before God, and show myself worthy of his kind care.

"Lord my times are in thy hand,
Changes come at thy command;
Times of sickness, times of health,
Times of poverty or wealth,
Times of trial, times of joy,
Times when cares my thoughts employ,
Times when I must bear thy rod,
Thou art with me, O my God."

MARTHA I. HERRICK.

Fairfield, Vt.

From Sr. Morehouse.

DEAR BRETHREN AND SISTERS: Your cheering testimonies encourage me to press forward with renewed zeal toward the kingdom of God. I desire to give my testimony in behalf of the truth of the third angel's message and for the Review. I am trying to keep the commandments of God with all my heart. If I can say at last, I have fought a good fight, I have kept the faith, there is laid up a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only, but unto all them also that love his appearing, it will be enough. Oh! what a glorious hope and most precious promise, that our blessed Saviour is soon coming, and will clothe us with immortality. We shall together wing our happy, joyous flight from this dreary world.

"Then let us be faithful,
Soon Jesus will come,
For whom we have waited so long.
Soon, soon, we shall enter our glorious home,
And join in the conqueror's song."

I am praying earnestly that God in his mercy will help us to arouse and put on the whole armor, and so live that we may be able to stand firm in the great day.

And I would say to the children, Turn to the Lord give your hearts to God, and come to Jesus while you may find him. He makes and gives peace, seek for pardon through Jesus, there is a Heaven of glory for for all who come to him.

AUGUSTA MOREHOUSE.

Washington Ter.

From Sr. Richer.

DEAR BRETHREN AND SISTERS: I wish to tell you through the Review that I am trying, through the grace of God, to live a Christian, and be an overcomer, and have a home in the earth made new. Although sometimes I feel unworthy of God's love, he has been very good to me in times past, in teaching me how I ought to do to live a Christian. I realize my weakness, but I go to him in secret prayer, and ask him for strength and grace to overcome. I want to be one of that number when Jesus comes that will have their robes made white in the blood of the Lamb, and be prepared if I am called away to sleep in the grave a little while, that I may have a part in the first resurrection. Pray for me, that I may meet all the faithful on Mount Zion.

E. A. RICHER.

Monicarm Co., Mich.

SISTER I. G. CAMP writes from E. Bethel, Vt.: Without faith it is impossible to please God. Then how appropriate the prayer, Lord increase our faith. The moment our confidence is strong in God, as the creator and upholder of all things, and as the giver of every good and perfect gift, it is then that our hearts will be drawn out in love for so great and good a being; and then what a hungering and thirsting after righteousness, to have all our words and acts such as shall correspond with his blessed will and word. What a love for all whose hearts beat in unison with his, and for all those self-denying, sanctifying truths so inseparably connected with his cause and people. Lord increase our faith. Bless the laborers. Speedily raise up, qualify, and send forth, more laborers into the wide harvest field.

The following appropriate lines on Faith, I copy from memory. I know not who is their author:

"The faith that unites with the Lamb;
And brings such salvation as this,
Is more than mere notion or name,
The work of the Spirit it is.

A principle, active and young,
That lives under pressure and load,
That makes out of weakness more strong,
And draws the soul upward to God.

It treads on the world and on hell,
It vanquishes death and despair,
And oh! let us wonder to tell,
It overcomes Heaven by prayer.

Permits a vile worm of the dust,
With God to commune as his friend,
To hope his forgiveness as just,
And look for his love to the end."

SISTER P. L. CORNELL writes from Kent Co., Mich.: We have lived for the past year in a place where we are daily reminded that we are living in the last days. Never before have I realized so much the need of drawing nigh to God, and living faithfully. It seems that the world, with those who are in the churches around, are looking for us to live better than others; and why should they not? What people have ever taken so high a position? We have taken a code of laws for our guide in which not the least imperfection can be found; and we are looking for the coming of One, who is to be King of kings and Lord of lords, accompanied by a retinue of angels who have never sinned, to conduct his people to the Paradise of God. Then why shall we not cleanse ourselves from all filthiness of the flesh, and perfect holiness in the fear of the Lord? Oh! when I realize the great work before me, I am led to ask myself, Can I ever expect to walk those golden streets, or to be fitted for the society of the pure and blest in the kingdom of God? But, when I get a view of the holy attributes of God, I feel that I can but love him with all my heart, even though he cast me off at last. I will struggle on, and strive harder to overcome, and hope that I may yet have a home where the cruel tempter will never be permitted to enter.

Do heavy burdens press thee down? Fear not; carry them all to Jesus. None are too heavy for him to bear—none so small as to be beneath his notice. In him all fullness dwells.

The Review and Herald.

Battle Creek, Mich., Third-day, April 28, 1868.

THE APPARITION AT ST. ANTHONY, MINN. A wonderful manifestation of Spiritualism seems to have taken place at St. Anthony, Minn., published accounts of which have been sent us by several correspondents. On receipt of the first, we took measures to ascertain the correctness of the report, by writing to one of the parties concerned in it, who is not a believer in Spiritualism, from whom we have received assurance over his own signature that the statements are correct. We are therefore so far satisfied that the story is not an imposition upon the credulity of the public, as to decide to lay it before the reader. This we will do next week, as we have not space in the present number.

ASCENSION ROBES.

BRO. WHITE'S remarks on the falsehoods circulated on the above subject remind me of an incident that transpired some years since in Wisconsin. A Mr. H., an M. E. preacher, deriding the Adventists, said: "It is a fact that they prepared and put on ascension robes in 1844." At the close of his remarks I stated that I was very anxious to learn about the facts on that subject, and asked him to give particulars, as to where, by whom, &c. He said that it was not always convenient to give the evidence on matters which had transpired years in the past, and he could not then comply with the request. I turned to the congregation and said:—

"He has said it is a fact. Now if he does not know it to be a fact, he has made a false statement. If he knows it to be a fact, he can procure the evidence of the fact. As he has an appointment here four weeks from to-day, I give notice that I will be here at that time to get his statement, as that will give him time to get the information. If it occurred anywhere it will be easy to prove it in that locality. I hope the people will all be here to get the facts he may present."

Being thus pressed to make good his assertion, and having the expectation of the people raised on it, he saw the necessity of doing something, and promptly confessed that he knew nothing about it, but had heard such a report!

The way the report ran was well illustrated by the following case. A Bro. T., who had lived and labored in Buffalo, and attended the Advent meetings there, was working in Erie in the fall of 1844. After the set day passed, the report spread in Erie that the Adventists in Buffalo put on ascension robes. He was so grieved over their folly, and troubled in his mind, that he determined to visit his friends in Buffalo and talk with them about it. Landing at Buffalo, he met an acquaintance, not an Adventist, who did not know where he came from. He asked if any of the Adventists in Buffalo had put on ascension robes. "No," said his friend, "but they all did in Erie!" A smile by Bro. T. led to an explanation. And so it was everywhere. Everybody knew it was so—the place where it occurred could not be found.

J. H. W.

MONTHLY MEETING AT BURLINGTON.

By request I accompanied Bro. Waggoner to this meeting which was held the 14th and 15th inst. Bro. W. preached on the subject of humility, and especially of the younger being subject to the elder, and all being subject one to the other. 1 Pet. v. 5. The discourse was deeply interesting, and cannot fail to do good. In the afternoon we had social meeting. In the evening I talked a short time on the perils of the last days; and that these perils mostly came from the church, and are found among ourselves. 2 Tim. iii. 5, &c. Bro. W. spoke on first-day from Titus ii. 11-13. Some from without were there to hear. The discourse will long be remembered. In the afternoon there was an examination of the wrong course of some of the youth in this church, which has brought deep trial on the minds of some, which, I fear can never be fully removed. When will the youth among us learn subjec-

tion, especially children to parents? I hope the erring ones will speedily give evidence of deep repentance.

Our next Monthly Meeting, which would be at Newton the 9th of May, will be held in union with Bro. White's meeting at Battle Creek at that time.

J. BYINGTON.

A QUESTION.

BRO. WAGGONER: Will you please show the harmony between the following-named scriptures, which speak of the covenants: Heb. viii. 7-12; Jer. xxxi. 31-34, compared with Deut. v. 2, 3; 1 Kings viii. 21, and Deut. iv. 13? In these scriptures different facts are stated, as follows: Deut. iv. 13, says that the ten commandments are God's covenant; Deut. v. 2, 3, says that God made not this covenant with the patriarchal fathers; 1 Kings viii. 21, declares that the ten commandments is the covenant that God made with his people when he brought them out of Egypt; and Heb. viii. 7-12, resting on the prophecy of Jer. xxxi. 31-34, says that a new covenant is to be made. Do not all of these texts speak of the ten-commandment covenant; and is not the idea of there being a covenant in Ex. xix. and of its being referred to afterward in the Scriptures, rather fanciful and far-fetched?

E. N. N.

REPLY.

That your difficulty lies in a misapprehension of some of the above texts is very evident from your remarks. Let us first notice that, and then see if there is any want of harmony. And I must here say that I think most of the misapprehension that exists on this subject arises from the practice of taking the word "covenant," in a certain text, and then applying indiscriminately what is said any or everywhere about a covenant, to that text. That there are intricacies in this subject, as well as in most others, I freely admit, but much apparent difficulty will be removed if we discriminate between the different covenants, and exercise due care in the application of facts.

1. It is true that the ten commandments are called God's covenant, but they are not the only covenant mentioned in these texts. And we sometimes find two different covenants brought together in the context or even in the same verse, as in 2 Kings xxiii. 3: "And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and with all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant," i. e., which he made with them. Hilkiab, the priest, had found the book in the house of the Lord, and Huldah, the prophetess, had told them of all the evil the Lord would bring upon the people and the land because they had departed from the words of the book that had been deposited in the temple, and so long neglected. Therefore the king made a covenant (agreement) which the people stood to, to perform the words of the covenant written in the book (condition or obligation). Now we find similar facts and the same relations brought to view in Ex. xix. 5-8. Then a covenant (agreement) was entered into by the people, to keep the covenant (commandments) which the Lord soon afterward uttered with his voice, and wrote on the tables of stone. And again both of these covenants, namely, that of agreement, Ex. xix. 5-8, and that of obligation, Ex. xx. 3-17, are brought to view in Deut. v. The covenant of commandments is substantially repeated in verses 7-21, and this is referred to in verse 4: "The Lord talked with you face to face in the mount out of the midst of the fire." In verse 5, a parenthetical remark is thrown in which explains the meaning of the speaker in regard to something previously spoken. Let it be noticed that there are two classes of facts presented in Deut. v. 2-5, and these are so well identified by other scriptures that with a little care we can hardly err in their application. We will take first the fact stated in verse 4. "The Lord talked with you face to face in the mount out of the midst of the fire." This will not apply to the covenant or agreement made in Ex. xix. 5-8, for such was not the fact then; but it will apply to the covenant spoken of in Deut. iv. 12, 13, found in Ex. xx. 3-17, for the Lord did speak directly to them when that covenant was given.

Now we take another fact stated in verse 5. "I stood

between the Lord and you at that time, to show you the word of the Lord: for ye were afraid by reason of the fire, and went not up into the mount." This, to the contrary, will not apply to the covenant of Deut. iv. 12, 13; Ex. xx. 3-17, for that was spoken to the people directly, "face to face" (verse 4), and they all hear his voice. But it does exactly apply to the covenant of Ex. xix. 5-8, for Moses did stand between the Lord and the people when that covenant was made; compare verses 3, 7, 8; and also between them in all matters pertaining to that covenant, its rites, offerings, &c., after the ten commandments were spoken. See Ex. xx. 18 and onward. From this it is evident that Deut. v. 5, parenthetical and explanatory of the previous remarks, clearly distinguishes between the covenants of verses 2, 3, and of verse 4; as it applies directly to verses 2, 3, but cannot be applied to verse 4. I cannot see how the above arrangement of facts can possibly be denied; and if not, there remains no difficulty in Ex. xix. and Deut. v.

2. I think you are quite mistaken when you say 1 Kings viii. 21, "declares that the ten commandments is the covenant that God made with his people when he brought them out of Egypt." You infer that, but no such statement is there made. The verse is as follows: "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt."

You seem to think that the expression, "wherein is the covenant," &c., refers to "the ark." I think it refers to the "place for the ark." And I think you must be mistaken for the following very good reason: the covenant made with them when the Lord brought them out of Egypt was put "in the place"—the most holy—where the ark was put; but it was not put in the ark. The distinction between "the covenant made with them" and the "covenant commanded" to them, is too clearly defined to be mistaken; but verse 8 says there was nothing in the ark save the two tables of stone—the ten commandments. The covenant made with them was put in the "place" appointed or "set" for the ark, and not in the ark itself, as the language of Scripture proves. Thus it was said to Moses, "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deut. xxxi. 26. This book was written by Moses, see verse 24. and contained all the matter which the Lord had spoken to them through Moses.

Dr. Clarke says it was put "beside" the ark—not in the ark as might be inferred from the expression—"in the side of the ark." Bernard's Bible says "by the side," and so also Matthew Henry. By the aid of the Concordance to the Hebrew, we learn that the word *tzad*, here rendered "in the side," is used in the following texts: Josh. iii. 16: "from the city Adam, that is beside Zaretan;" chap. xii. 9: "Ai, which is beside Bethel;" Ruth ii. 14: "And she sat beside the reapers;" 1 Sam. vi. 8: "In a coffer by the side thereof;" Chap. xx. 25: "And Abner sat by Saul's side," &c. All this shows that it was put beside the ark—in the place set for the ark—and Deut. xxxi. 26, would have been correctly so rendered.

A few words in regard to the contents of "the book" may not be out of place. The Lord made a specific agreement with the children of Israel, Ex. xix. 5-8, by the mediation of Moses. After the ten commandments were spoken, instruction through Moses was resumed, and all the special duties pertaining to that covenant were so given. By Deut. xxix. 1, we learn that certain things were given to them in the land of Moab, "beside the covenant which he made with them in Horeb." All these things were written in the book, together with the ten commandments, which were copied from the tables of stone. The expression, "tables of the covenant," has reference to the commandments, for the tables contained nothing else. But "the book of the covenant" has reference to the covenant made with them, in distinction from that on tables of stone. True, the book contained a copy of that on the tables, and has so much in common with them; but it contained also all the words given through Moses, which the tables did not. Therefore "the book" might with propriety be taken to represent that which

was peculiar to itself, to wit., the covenant made with them.

It only remains now to be seen to which of the covenants brought to view in the scriptures already noticed, Jer. xxxi, 31-34, and Heb. viii, 6-12, refers. It is evident that we learn nothing at all from the mere word "covenant," for there are many covenants spoken of in the Scriptures; they must be identified by their characteristics, or the facts presented in reference to them. Paul says the Lord found "fault with them" for not continuing in the covenant; for that reason it became a nullity, and another became necessary. The contrast which the apostle draws may be readily seen by the following:

Ex. xix. If ye will obey my voice indeed and keep my covenant, —Then shall ye be a peculiar treasure unto me.	Heb. viii. They continued not in my covenant. —I regarded them not saith the Lord.
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Also that the new covenant was to be established on "better promises," see as follows:

Ex. If ye will keep my covenant, (i. e. if ye will not sin.)	Heb. Their sins and iniquities will I remember no more.
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Now a covenant or agreement is nullified by the failure of one party. But a "law" is not affected in its nature or validity by any failure to comply with its requirements. Nor do we need a law to be changed or abolished because it is broken; the requirement of justice is that it be vindicated and enforced. And this is done in the case of the law of God: it is honored and vindicated in Christ through whose death, for the violation of the law, God can be just and the justifier of him that believeth in Jesus. All this shows that the contrast in Jeremiah and Hebrews is with the covenant made in Ex. xix, 5-8, and not with that spoken in Ex. xx.

Again, when the covenant of Ex. xix was made, it was based on a condition, to wit.: the law which the Lord should speak with his voice—the covenant of ten commandments. It was a covenant based on another covenant; presenting exactly the same relation we find in 2 Kings xxiii, 3. And all the rites and offerings given to them through Moses, belonging to that covenant, depended upon the law for their basis—their use or necessity arising out of the relation the people sustained to the law. So also the new covenant was to have "law" as its condition, this to be written on the heart. Some are so blind or prejudiced—I must refer it to one of these—as to say this was a better law than that of the first covenant. The apostle says it is established on "better promises;" but does not even hint about a better law. Indeed, when the Scriptures inform us that that was holy, perfect, and contained the whole duty of man, we cannot imagine why a better was required, or how it could be given. But "better promises" were needed, because the promises of the first did not embrace forgiveness of sin; they were for obedience only. Jeremiah himself, by whom this promise was made 600 years before the new covenant was introduced, had clearly shown the difference between the law of God and those things pertaining to the old covenant made with Israel; and the relation they sustained to each other, in that a rejection of the law rendered worthless all their worship and offerings. See Jer. vi, 19, 20; vii, 22, 23.

This argument might be strengthened, if necessary, by examining those texts which speak of the law and prove its perpetuity, because as its perpetuity is shown, all inferences that it was the first covenant which passed away, are at once seen to be worthless. But as these remarks were designed to answer your questions directly, and on that point only, I close by expressing my firm belief that the "idea of there being a covenant in Ex. xix," is neither "fanciful" nor "far-fetched," but a legitimate and unavoidable conclusion from facts plainly set forth in the Scriptures. That there was an "agreement" made there, none will deny. But that is one of the meanings of the word covenant; therefore that a covenant is given in Ex. xix, is beyond the possibility of denial. J. H. W.

The Gloucester Telegraph suggests that the reason why so many persons hesitate about laying up treasures in Heaven is, that they are in doubt about getting there themselves.

REPORT FROM BRO. CANRIGHT.

FRIDAY, April 10, Bro. Barker took me up to New Vineyard. We went with a sleigh; and it was so cold that I froze one of my ears! This is rather cool for the middle of April. At New Vineyard, we found that the enemy had been doing their best to oppose the truth, but without success. We found there one Eld. Fletcher, claiming to be a Methodist, who had come to fill their regular appointments, which had not been done for months. But everything seemed to show that he had only come for controversy. He boasted very much of his ability, how he had confounded the Adventists many times, that they could not stand before him a moment, &c. He sent us a proposition for a discussion, but one which no one would undertake to discuss. So, with a committee of the principal men of the village with me, I called on him. No arrangements could be made. I must come to his terms, discuss his proposition, according to his rules, or not at all. The committee all said that I should not do it; so we had no discussion.

Sabbath evening, there was a goodly company out to hear the word of God. Also, on the Sabbath, all our old friends were there, and we found that none had lost their interest, or given up the truth. Saturday evening, a large company was out, which shows that the interest here is not abating. Sunday, Eld. F. insisted on occupying the house, though it was my appointment. We felt that he had no right to do so, but gave way. He spoke on the Sabbath question, trying to show—I could not tell what, nor could any one else, so far as I know. His strongest arguments were, 1. It is very inconvenient and crossing to keep the seventh day. 2. An attempt to show that the fathers kept Sunday. In this he manifested great ignorance of historical facts; thus, he said that Mosheim was a Roman Catholic, that the Council of Nice was held in A. D. 225, &c. He came within 100 years of the truth! About as near as all his statements were. At the close of his discourse, I asked a chance to review him, especially since he was speaking on my time. The people demanded that I should have it; but he would allow me no chance, so I gave out to reply at the close of his afternoon meeting. He accused us of disturbing his holy Sabbath by controversy. Said he should leave, and entreated all his friends to do so; said that all who would stay to hear me, were so far gone that I could not hurt them. As soon as he had dismissed the meeting, the choir began to sing, as much as to say that they were not going away. More than three-fourths of the people staid, and showed by their attention that they could see and appreciate the difference between error and truth, between boasting and proving.

We left this place much encouraged. We have numerous warm friends here, those who believe the truth and love to hear it, but yet only a few of them have taken up the cross. I cannot think but that many more will yet do so. We hope to see the work carried on there yet this season. May God bless and encourage them.

We had a very encouraging time at Norridgewock, April 4 and 5. We celebrated the ordinances and it seemed a sweet and solemn season. There is still an interest among those without, to hear. In our business meeting we had to dis fellowship one member, for the first time. Another one has of late embraced the truth who will soon take her place in the church. A very good state of feeling now seems to exist among the brethren and sisters here. The Sabbath School is kept up well, and the evening prayer-meetings are well attended, which is always a good index. The health and dress reforms and the testimonies are steadily gaining ground. This indicates an encouraging state of things. There is, however, one sad lack in this church, and that is in visiting the sick and lonely, also in visiting one another. They are all faithful "keepers at home." I would remind the brethren and sisters who cannot often meet with us, that it is expected of all the members of the church that they will give a report of themselves every three months at our Quarterly Meetings. The next one will be the first Sabbath and Sunday in July. Let none fail to remember this duty. This church thus far has had no part

nor sympathy with the faultfinding, jealous spirit which has been manifested in a few in some other sections. I hope that they never will. It soon kills any church. I pray that the blessing of God may attend this church till Jesus comes.

D. M. CANRIGHT.

MEETING AT ROCHESTER, N. Y.

THIS meeting, held on the second Sabbath and first-day in April, was one of deep interest; and its effects will tell upon the eternal destiny of some that were present. Personal labor was taken up for several young persons, and appeals were made to them that will, it is hoped, prove a savor of life unto life unto them. If not, they will certainly prove a savor of condemnation and death in the last day. These young persons, about six or seven in number, some backsliders and some beginners, each resolved to seek the Lord in earnest, and desired the prayers of the people of God. Brethren, pray for them. And may God help them each to fulfill their vows by giving their hearts to the Lord without reserve, diligently striving to obey God and gain eternal life. Life or death depends on how you act, my dear friends, in respect to the resolutions you there recorded, under those fervent appeals indited by the Spirit of God. If you are faithful to your vows, you will have cause of eternal gratitude to God, and to his dear servants, who labored so zealously to pull you out of the fire. Oh, be faithful and be saved! Come to the next meeting dead to sin, and thus ready to be buried in the likeness of Christ's death and to rise to walk in newness of life.

R. F. COTTRELL.

MICHIGAN CENTRAL RAILROAD.

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

GOING WEST.

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

GOING EAST.

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

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

News and Miscellany.

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

—A lady asked a minister whether a person might not be fond of dress and ornaments, and not be proud. "Madame," said the minister, "when you see a fox's tail peeping out of the hole, you may be sure the fox is within."

The Oldest Relic of Humanity.—The oldest relic of humanity extant is the skeleton of one of the earlier Pharaohs, incased in its original burial robes, and wonderfully perfect, considering its age, which was deposited about eighteen or twenty months ago in the British Museum, and is justly considered the most valuable of its archaeological treasures. The lid of the coffin which contained the royal mummy, was inscribed with the name of its occupant, Pharaoh Mykerinus, who succeeded the heir of the builder of the great pyramid, about ten centuries before Christ. Only think of it! the monarch whose crumbling bones and leathery integuments are now exciting the wonder of numerous gazers in London, reigned in Egypt before Solomon was born, and only about eleven centuries or so after Mizraim, the grandson of old father Noah, and the first of the Pharaohs, had been gathered to his fathers! Why, the tide-mark of the deluge would scarcely have been obliterated, or the gopher-wood knee timbers of the ark have rotted on Mount Ararat, when this man of the early world lived, moved and had his being! His flesh and blood were contemporary with the progenitors of the great patrician! His bones and shriveled skin are contemporary with the nineteenth century, and the date of the crucifixion is only about midway between his era and ours.

To store our memories with a sense of injuries, is to fill that chest with rusty iron which was made for refined gold.

BELOVED, this rough-hewing of reproof is but to square us for the celestial building.

STRANGE IDEAS.

We need not remind our brethren that strange and dangerous doctrines can be embraced by us by listening to the teachings of others, without a careful and systematic study of the word of God; for most of us have had all the experience in that direction that we wish for. There seems to be an impression upon the minds of a majority of the people, that the Bible is a mysterious and sealed book; that God who is willing that all men should come to repentance, embrace the offers of mercy through the merits of Jesus; and at last receive the gift of God which is eternal life, has given us directions how to gain the glorious prize, in such language that it is difficult for us to understand it! That is certainly a strange idea.

A preacher recently told some candidates for baptism, that there were three modes of baptism: sprinkling, pouring, and immersion; and that they could have their choice, as the Lord would accept of either, providing their hearts were right. But we would inquire, how can a person's heart be right when not following the teachings of God's word?

Another remarked that, "The first resurrection was conversion, or a resurrection of those who were dead in sin, to a life of holiness." Another, that "there is a difference between immortality and eternal life;" but, said he, "what that difference is, I must acknowledge I cannot tell."

The Bible gives us to understand the cause of this discord, confusion, and perversion of its sacred contents. "A good understanding have all they that do his commandments." Ps. cxi, 10. "If any man will do his will, he shall know of the doctrine." John vii, 17. The natural inference is, that those who do not keep, or do, his commandments, cannot have a good understanding of the word. W. S. FOOT. Pendleton, O.

TEST OF SINCERITY.

"ALTHOUGH the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail, and the fields shall yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. iii, 17, 18.

What a noble and elevating principle there is in the truth. No earthly consideration can blunt its edge, or dim its luster. It is dependent on no outward circumstance, or accident of life. No enemy can take it from us, or alienate our affections from it. If we are poor, it will enrich us. If we are rich, it humbles our proud hearts. If we are ignorant, it informs us. If we are learned, it sobers us. If we are weak, it strengthens us. If sick, it is health and peace. If we are in darkness, it enlightens us. If in sorrow, it comforts us. If in doubt, it settles our roving minds. If we are persecuted, it defends us. If we are misunderstood, truth clears our pathway. If misrepresented, it takes our part, and teaches us sweet lessons of humility. If our hearts are hard, it softens them. If our judgments are perverted, it molds them aright. Ah! how wisely does the truth lead us along, not by the precept of men, but of God.

How nobly it leads men to deport themselves when in affliction and sorrow. An enemy might suppose them proof against sorrow, when their souls are weighed down with grief. Before God they pour out their complaints, and he supports them; and the more trouble they experience, the nearer do they press to Omnipotence. There is no place for doubt while thus near to him. They place no conditions to him, to try him. No they reverence God. Shall mortal, puny man say to God, I will believe if thou wilt furnish such evidence as I will prescribe? or, I will serve thee, if thou wilt fill my coffers, and replenish my garner? or, I will obey thee, if thou wilt build up my wasted fortune? No; far be such impious thoughts from the heart of the good man!

Says the good man, I am thine, O my God. Thy will be done. Come poverty or wealth, sickness or health, I am thine; thine, living or dying!

God proves his people. A little perplexity upsets the constancy of the hosts of Israel, and they murmur

fiercely against God and Moses; and the result is recorded for our instruction. Will we stand the test of trial? Have we set up our stakes, and said to God, Come to my conditions, if thou wish my service; fill my soul with good, warm food; clothe, enrich me, and I will serve thee?

Impious thoughts! blasphemous suggestions! be thou far from my thoughts. Let sweet submission fill the soul of every one who would serve God.

Christian, wouldst thou certainly know if thou art a Christian? How dost thou treat affliction? How dost thou bear reproach? Dost thou resent the cruel dart thine enemy hurls at thee? Art thou tried when God disappoints thee? Does the loss of thine earthly treasures cause thee to tremble, and doubt the goodness of God, and shake thy confidence in his word? Then look well to it, lest thy hope is like the spider's web in the day of God. But if, when trials come, thou retest sweetly in God, and confidest trustingly in him, with obedience to all his precepts, hope on till Jesus comes. Thou hast one good evidence of sincerity.

JOS. CLARKE.

CHILDREN.

CHILDREN are much more susceptible than grown-up people to all noxious influences; they are affected by the same things, but much more quickly and seriously, namely: by want of fresh air, of proper warmth, want of cleanliness in house, clothes, bedding, or body, by startling noises, improper food, or want of punctuality; by dullness, and by want of light, by too much or too little covering in bed, or when up, by want of the spirit of management generally in those in charge of them. One can, therefore, only press the importance, as being yet greater in the case of children, greatest in the case of sick children, of attending to these things.

That which, however, above all, is known to injure children seriously is foul air, and the most seriously at night. Keeping rooms where they sleep tight shut up is destruction to them.

And, if the child's breathing be affected by disease, a few hours only of much foul air may endanger its life, even when no inconvenience is felt by grown-up persons in the same room.—*Florence Nightingale.*

He makes a good market of bad commodities, who with kindnesses overcomes injuries.

Obituary Notices.

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

DIED, in Skowhegan, Me., at her father's residence, Nov. 15, 1867, of consumption of the blood, Sister Augusta E. Goodrich, aged 22 years.

Sister Goodrich first became deeply interested in the subject of the Lord's coming and kindred truths in the spring of 1865, at which time she gave her heart to the Saviour, and ever after remained a very humble and obedient child of God.

About six months after her conversion, at a course of lectures given by Bro. M. E. Cornell, in the town of Rome, where she then resided, she embraced the Sabbath, to which she strictly adhered till the time of her death. As she possessed a kind and amiable disposition, together with much integrity of character and a deep love of right in her heart, her many friends and relatives and brethren and sisters in Christ deeply feel her loss. She leaves a father, a brother, and sister. She manifested much resignation to the will of God during her sickness, and died in bright hope of soon receiving the crown of everlasting life.

On a very cold day, amid the driving of the wind, and the newly-fallen snow, her remains were followed to the burying ground in Rome, where she will rest till the voice of the Archangel shall wake the sleeping dead.

"When the morn of glory, breaking,
Shall light the tomb,
Beautiful will be thy waking,
In fadeless bloom.

"Where no wintry winds are blowing,
No burial train,
Crowned with gems celestial, glowing,
We'll meet again."

Funeral sermon by Eld. J. Tibbetts. Text, Rev. xiv, 13. W. H. BRADBURY.

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 Miscellaneous.

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

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

Our Book List.

—**THOUGHTS ON THE REVELATION**, a volume of 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 confirmed, 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. 20c., 5 oz.

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

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

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

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

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

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

—**MODERN SPIRITUALISM**: Its Nature and Tendency. The Heresy condemned from the mouths of its own advocates. Third edition, revised and enlarged. 20c., 5 oz.

—**THE KINGDOM OF GOD**: The Time and Manner of its Establishment. A Refutation of the doctrine called, Age to Come. 15c., 4 oz.

—**MIRACULOUS POWERS**. The Scripture testimony on the Perpetuity of Spiritual Gifts, illustrated by Narratives of Incidents that have transpired all through the Gospel Dispensation. 15c., 4 oz.

—**APPEAL TO MOTHERS**, on the Great Cause of the physical, mental, and moral, ruin of many of the Children of our time. 10c., 2 oz.

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

—**THE PROPHECY OF DANIEL**. An Exposition of the Prophecy of the Four Kingdoms, the Sanctuary and the 2300 Days, Dan. ii, vii, & viii. 10c., 3 oz.

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

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

—**THE LAW OF GOD**, its Observance from Creation, its Immutability and Perpetuity, proved from the testimony of the Old and New Testaments. 10c., 3 oz.

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

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

—**BAPTISM**, Its Nature, Subjects, & Design. 10c., 3 oz.

—**THE COMMANDMENT to Restore and Build Jerusalem**. A conclusive argument that it is to be dated from the 7th year of Artaxerxes, n. c. 457. Just the book for these days of wild conjecture on the prophetic periods. 10c., 2 oz.

—**THE SEVEN TRUMPETS**: An Exposition of Revelation viii and ix. A New Edition, thoroughly revised and enlarged. 10c., 2 oz.

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

—**THE SANCTUARY**, and 2300 Days of Daniel viii, 14; its Cleansing and the time of its accomplishment. 10c., 2 oz.

—**THE CELESTIAL RAILROAD**, a most happy exposure of the inconsistencies of popular religion. A new edition revised, and adapted to the present time. 4c., 1 oz.

—**THE SABBATH OF THE LORD**: A Discourse by J. M. Aldrich. 5c., 2 oz.

—**THE END OF THE WICKED**. 5c., 1 oz.

—**MATTHEW XXIV**: A Brief Exposition of the Chapter, showing that Christ is at the Door. 5c., 2 oz.

—**MARK OF THE BEAST**, and Seal of the Living God; showing how we may avoid the one, and secure the other. 5c., 1 oz.

—**THE SABBATIC INSTITUTION**, and Two Laws; showing when the Sabbath was instituted, and the plain distinction between the Moral and Ceremonial Laws. 5c., 1 oz.

—**BIBLE STUDENT'S ASSISTANT**: A compend of Scripture References on Important Subjects. 5c., 1 oz.

—**AN APPEAL for the Restoration of the Sabbath**: An Address from the Seventh-day to the First-day Baptists. 5c., 1 oz.

—**REVIEW OF FILLIO**, on the Sabbath Question. 5c., 1 oz.

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

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

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

—**THE SECOND ADVENT**: Sixteen Short Answers to Sixteen Common Objections. 4c., 1 oz.

—**SAMUEL AND THE WITCH OF ENDOR**; an exposition of this remarkable portion of Scripture, showing the state of the dead, and the sin of witchcraft. 4c., 1 oz.

Tracts in Other Languages.

—**LIV OG DÖD**: "Life and Death;" a work in Danish, on the Nature of Man, the Saints' Inheritance, and the Destiny of the Wicked. 280 pp., paper cover, 40c., weight 12 oz.

—**THE BIBLE STUDENT'S ASSISTANT**, in Danish. A work on the plan of the Assistant in English, containing scripture references on a variety of subjects, adapted to the Danish Bible. 5c., 1 oz.

—**FORTY QUESTIONS ON IMMORTALITY**, in Danish. 2c., 1 oz.

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

—**AN EXPOSITION of Dan. ii and vii**, in French. 5c., 1 oz.

One-Cent Tracts.

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

—**THE TWO LAWS**. The Distinction shown between them.

—**PERSONALITY OF GOD**. A popular error disproved.

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

—**APPEAL to Men of Reason on Immortality**.

—**THOUGHTS for the Candid on the Nature of Man**.

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

—**TIME LOST**; or Old and New Style Explained.

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

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

Two-Cent Tracts.

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

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

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

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

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

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

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

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

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

—**TRUTH**.

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

Three-Cent Tracts.

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

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

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

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

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

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

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

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

Charts.

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

—**THE PROPHECIES of Daniel and John**, illustrated upon a Chart, to be used by Preachers, varnished and mounted, \$2.00. The two Charts with Key, \$4.00. The two printed on cloth, with Key, \$5.00. 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 28, 1868.

Our present issue is No. 20, of Vol. 31. Six papers more will complete the volume. Now is the time to look at the direction labels, or pasters, on your papers and see how your account stands. Many are still in arrears on this volume from whom we have not yet heard. Many will have a good opportunity to bring to the Conference, or send by those coming, payments on the paper, for the past and future, of which we trust they will not be slow to avail themselves. If all will comply with the terms as far as possible, this, in connection with the donations of those who are prompt to remember the cause in their liberalities, will keep the paper free from embarrassment.

M. E. CORNELL: We are not aware that any article has appeared in the Review, advocating the extreme views which you mention in relation to the health reform.

T. RAMSEY: In answer to your question, we refer you to the article entitled "Afore prepared unto Glory," in the Commentary Department of Review No. 18, present volume.

Book Notices.

We have received from the Seventh-day Baptist publishing office, Westerly, R. I., a pamphlet of 90 large and closely printed pages, containing the minutes of the S. D. Baptist General Conference, Proceedings and Annual Reports of the S. D. B. Missionary Society, the Am. Sabbath Tract Society, and the S. D. B. Publication Society. It gives complete statistical and other information concerning all these organizations, and will be of value and interest to those who desire to acquaint themselves with the standing and operations of this denomination.

THE American Ecclesiastical Almanac, for Ministers and Laymen, is the title of a work by Prof. A. J. Schem of New York, containing a great variety of matter, historical, denominational, and statistical of interest to all. Price 30 cts. Fred'k. Gerhard, Agt. P. O. box 4001.

General Conference.

PROVIDENCE favoring, we shall attend the General Conference at Battle Creek, May 12-17. And we wish to say,

1. To correspondents. Please address us at Battle Creek till further notice be given.

2. Life Incidents will not be ready by Conference time, yet those who wish the book can send pay for it, if they choose, by those coming. Large churches had better send for a quantity and receive it by express. Price \$1.00. By mail, post-paid, \$1.12.

3. Those wishing to donate clothing or money to the family of Bro. Mead, can send it by those coming to Conference.

4. Our friends are aware that we were from home at the time of last fruit harvest. If they have dried fruit to spare, and will bring or send to us at the time of the Conference, we will receive it with gratitude.

5. Every sister wearing the reformed dress should obtain 100 copies of the tract upon this subject. The people have a right to know why this change in style of dress, and it is our duty to let them know. We have ordered 25,000 copies printed before Conference. Price only \$1.00 for 100.

6. Now is the time to strike for a general circulation of such works as Spiritual Gifts, Appeal to Mothers, Appeal to Youth, Sabbath Readings, How to live, and the Charts. Only think! The Large Ten Commandment Chart, and large Prophetic Chart, on fine bleached cloth, with key of explanation of the prophecies, for only \$1.50. Send for these books by those coming to Conference. Are you poor, send for them and get them free without even paying postage.

JAMES WHITE.
ELLEN G. WHITE.

BLASPHEMOUS ARROGANCE.

A WRITER in the Banner of Light says:

"If consciously I have lived so long superior to death, I surely am a life-principle, immortal as all other principles are in the universe, and as such in essence, species, and conscious identity, without beginning; for no principle is creatable. If superior to material change, I am an immortal future; I am an immortal past. If I am one, I am both; for eternity is all around, an inseparable unit. A future immortality only is not immortality; for what begins must end! As I live in the living present, essentially the same through all changes, I am past and I am future, 'without beginning or ending of days.'"

This is the legitimate tendency of the doctrine of the inherent immortality of man. Claiming the eternity that belongs to God alone, they most emphatically endorse the Serpent's falsehood, "Ye shall not surely die—ye shall be as gods." J. H. W.

34 Note From Bro. Fuller.

Our meeting at Nile Settlement has just closed, and I think with good results.

The next Monthly Meeting for the Allegany church will be at Wellsville, at the Proctor school-house, the third Sabbath in May. Come up to that meeting, one and all, prepared to work for the Lord, and we shall receive the blessing. Those who wish to be baptized, can have the privilege at that time, if they come prepared. N. FULLER.

35 Meetings in Hartland, Me.

In accordance with appointment, I attended the last Quarterly Meeting with this church. The weather was extremely cold, and traveling bad; but most of the members were present, and others reported by letter. The season of conference was excellent; we also enjoyed a precious season in attending the ordinances.

This church has thirty-five members. Six were added at this meeting, four were baptized, good union prevails and the Lord is working for them. They are taking hold of the health reform. I believe all the sisters present but one, had on the reform dress. Bro. Goodrich is a member of this church, and resides in the place. His faithful labors have been a help to them. They seem to have a good report of those that are without. I confidently look for accessions to their numbers. L. L. HOWARD.

Kendall's Mills, April 20, 1868.

Acknowledgment.

With grateful hearts we would acknowledge the reception of \$18.00 from the church at Olcott, N. Y., \$6.00 from the church at Clarkson, N. Y., \$2.50 from the church at Roosevelt, N. Y., \$5.00 from Bro. A. W. Smith, Manchester, N. H. Also a box of clothing and bed clothing from the church at Adam's Center, N. Y., and some articles of clothing from sister M. A. Hayward, Warren, Vt.

S. N. MEAD.
S. P. MEAD.

Appointments.

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

THE next Quarterly Meeting of the churches in Gratiot Co., will be held at Alma, Sabbath and first-day, May 2 and 3. Let there be a general attendance of the brethren in the county. Eld. Strong will be present. T. Z. ANDREWS, Church Clerk.

MONTHLY Meeting at Olcott, N. Y., on the second Sabbath and first-day in May.

Those intending to go by railroad should write early to Brn. at Olcott, stating the number at each place, so that they will know how many teams will be necessary to meet them at Lockport. Address J. M. Lindsay, V. B. Gaskill, T. F. Cottrell, or any other.

Those wishing to unite with any church in this part of the State, by baptism, are requested to come prepared. R. F. COTTRELL.

PROVIDENCE permitting, I will meet with the Johnstown church, Wis., Quarterly Meeting, May 9 and 10. Prayer-meeting Sabbath morning at 9 A. M., and preaching at 11. The brethren from other churches are invited. May the Lord help us all to humble ourselves that we may all be prepared to labor more successfully in the good work before us.

I. SANBORN.

PROVIDENCE permitting, the next Monthly Meeting of the churches in Tuscola Co., Mich., will be held at Vassar, Sabbath, May 2. DAVID MALIN.

BUSINESS AND PERSONAL.

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

MILLINERY.—Sister Mary Waggoner wishes to inform her friends that she is still engaged in the millinery business, and prepared to wait upon all wishing work in her line. Room 110 West Main St., near Review Office.

Business Department.

Not Slothful in Business. Rom. xii. 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

T. E. THORP: We sell the charts separately.

Some one has sent us \$4.14 from Whitewater, Wis., for books and neglected to give his name.

RECEIPTS.

For Review and Herald.

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

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