

# 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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Address, J. M. ALDRICH, Battle Creek, Michigan.

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

#### RESTING IN GOD.

I rest with thee, Lord! Whither should I go?  
I feel so blest, within thy home of love!  
The blessings purchased by thy pain and woe,  
To thy poor child thou sendest from above.  
O never let thy grace depart from me;  
So shall I still abide, my Lord, with thee.

I rest with thee! Eternal life the prize  
Thou wilt bestow, when faith's good fight is won:  
What can earth give, but vain regrets and sighs,  
To the poor heart whose passing bliss is done?  
For lasting joys, I fleeting ones resign,  
Since Jesus calls me his, and he is mine.

I rest with thee! No other place of rest  
Can now attract, no other portion please:  
The soul, of heavenly treasure once possessed,  
All earthly glory with indifference sees.  
Poor world, farewell! thy splendors tempt no more,  
The power of grace I feel, and thine is o'er.

I rest with thee! With thee whose wondrous love  
Descends to seek the lost, the fallen raise;  
Oh! that my whole of future life might prove  
One hallelujah, one glad song of praise!  
So shall I sing, as time's last moments flee,  
Now, and forever, Lord, I rest with thee!

### 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 SEVEN LAST PLAGUES.

BY DAVID ARNOLD.

TEXT.—"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Rev. xv, 1.

BEFORE investigating this text, a brief introduction relative to its position may not be inappropriate. It appears from the context that John has previously had a view of three beasts, representing or symbolizing three human powers or governments, having connection with, and jurisdiction over, the church, or people of God, from the days of the first advent to the end of probation, and also a view of the true church in its varied and different conditions while living under these powers, down to their final triumph, standing upon Mount Zion, having "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name."

He has also had a view of the proclamation of three messages designed to bring out and separate a people from the world and the fallen church, who were wor-

shipping the beast and his image, and receiving his mark, and purify them by "keeping the commandments of God and the faith of Jesus," thus fitting them for translation, and to stand without fault before the throne of God." And in the third message, warning is given of the pouring out of the wrath of God on all the worshipers of the beast, &c., without mixture of mercy; and in the two verses preceding our text, John views an angel thrusting in his sickle into the earth, and he gathered "the vine of the earth and cast it into the great winepress of the wrath of God, . . . and blood came out of the winepress, even unto the horses' bridles."

This brings us to our text, showing the means God will employ to punish the worshipers of the beast and his image, or those who have his mark, or the number of his name, and also to desolate the earth. None, therefore, who are living in these last days of probation should fail to see the momentous importance of laying aside all prejudice and preconceived opinions, and candidly investigating this all-important subject and its legitimate bearings.

Our text comprises three general divisions:

1. Seven angels.
2. Seven last plagues.
3. The wrath of God.

1. *The seven angels.* Angel, in this text, may be taken in its most literal sense, as the wrath committed to them to accomplish is superhuman, but perfectly adapted to angelic agency. Therefore we may safely conclude that this work will be committed to seven of those "angels that excel in strength, that do his commandments, hearkening unto the voice of his word." Ps. ciii, 20.

2. *The seven last plagues.* That these plagues are literal, cannot be denied, when we take into consideration their nature and design. That their nature and object is to destroy the happiness and life of man, and desolate or depopulate the earth, is evident when we look at the effect produced upon man and all sustenance for his support. In the seventh chapter, four angels are brought to view, holding the four winds to whom it is given to hurt the earth, sea, and trees. These angels are told to "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. From this it appears that the sealing is to intervene between the time of the four angels taking their position on the four corners of the earth for the express purpose of holding the four winds, and the time of loosing the four winds to hurt the earth, sea, and trees. In order to learn what these four winds symbolize, turn to Eze. xiv, 21. "For thus saith the Lord, How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beasts, and the pestilence, to cut off from it man and beast."

Now let us turn to the pouring out of the plagues, and see if they do not produce all that is here represented by the four sore judgments, and also by hurting the earth, sea, and trees.

But before we examine the effects of the plagues, let us inquire why the earth, sea, and trees, are designated as special objects of God's wrath. When we consider that man has no source on earth from which to obtain his daily food, save the earth, sea, and trees,

we see at once that hurting these produces famine, famine produces sword, and pestilence, and noisome beasts will prey upon man to satiate their hunger, especially when called upon by the great God to the supper he makes for them. See Rev. xix, 17, 18; Eze. xxxix, 17-20. Thus the four sore judgments are produced by hurting the earth, sea, and trees.

The first plague produces a noisome and grievous sore, near kin at least to pestilence. The second causes death to nearly every living thing in the sea, and its waters become as the blood of a dead man, stagnant, putrid. Thus the sea is hurt. The third turns all the rivers and fountains of water into blood, so that man has nothing but blood to drink to quench the raging thirst produced by his pains and sores. See verse 6. The fourth gives the sun power to scorch men with great heat. This of course will hurt the earth and trees, and fulfill the prophecy, Joel i, 10-12. "The field is wasted, the land mourneth, for the corn is wasted; the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen, howl, O ye vine-dressers; for the wheat and for the barley, because the harvest of the field is perished. The vine is dried up, and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field are withered, because joy is withered away from the sons of men."

Thus we see that the conclusion is inevitable that the four sore judgments, the four winds, and the hurting the earth, sea, and trees, under the plagues, are concurrent events. At that time though Noah, Daniel, and Job, were in the land, as I live saith the Lord, they shall deliver neither sons nor daughters; they only shall be delivered; but the land shall be desolate. Eze. xiv, 14, 16.

"No longer now can men be sealed,  
No longer to the gospel yield,  
They that are sealed will joy obtain,  
They that are vile will vile remain."

The fifth plague produces darkness throughout the kingdom of the beast, and they gnaw their tongues for pain, and blaspheme the God of Heaven, because of their pains and their sores.

The two remaining plagues are a preparatory work for, and a filling up of, the wrath of God, and to give unto Babylon the cup of the wine of the fierceness of his wrath.

This brings us to the third and last division of our text.

3. *The wrath of God.* The wrath of God, according to Webster, is, "His holy and just indignation against sin; the just punishment of an offense or crime." Much is said in Scripture of the wrath of God. He is jealous of his holy law, and his righteous indignation is against sin, the transgression of his law.

Here the question naturally arises, Why such a special exhibition of his fierce wrath against men, as is set forth in the seven last plagues, that even the earth, sea, and trees, are hurt, and famine, pestilence, sword, and noisome beasts are called in requisition; and in which, according to Zech. xiv, 12, "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths," and that in the finishing up of his wrath, voices, and

thunders, and lightnings, and earthquakes, and the fleeing away of islands, and the mountains are not found, and a great hail out of heaven, every stone weighing, according to Dr. A. Clarke's computation by the balances of the sanctuary, one hundred and twenty-five pounds? Yea, why such a special exhibition of the wrath of Almighty God, against all those who have the mark of the beast, and worship his image?

Before answering this question, we would premise (1.) That this class of men are most unquestionably the last generation to whom probation is granted. (2.) That the third angel's message, found in chapter xiv, 9-12, draws the distinguishing line between the worshipers of the beast and his image, and those who receive his mark in their foreheads or hands, and those who keep the commandments of God and the faith of Jesus.

Here the point turns on the commandments of God. One class denominated saints, who are sealed with the law (see Isa. viii, 16), and are looking for him (Christ), verse 17, patiently waiting; while the other class, placed in juxtaposition to the worshipers of God, are worshipping the beast; and for so doing are threatened with the unmix'd wrath of God.

Now this is evidently the last testing point between the two classes just prior to the close of probation and the coming of Christ to gather his saints (or those who have made a covenant with him by sacrifice, by keeping his law and the faith of Jesus), and the desolation of the earth by the seven last plagues.

"But as the days of Noe were, so shall also the coming of the Son of man be." God's wrath was then manifested upon that wicked and adulterous generation. The seven last plagues are designed to accomplish the same end, the punishment for this wicked and perverse generation, and the desolation of the earth.

Dear hearers, will you not heed the timely warning of the third angel, and keep the commandments of God and the testimony of Jesus Christ, and avoid the worship of the beast and his mark, by no longer keeping the day he instituted as a Sabbath? Time lingers but little longer; probation's sands are almost run; the third angel is hastening his last warning mission of mercy; the four winds will be held but a little longer. Fly, fly, while there is mercy. Grasp the law and the testimony, that you may be hid in the secret of his pavilion and escape the seven last plagues.

#### "IT IS GOD THAT GIRDETH ME WITH STRENGTH."

THIS scripture came to mind as I went forth from our last Monthly Meeting at Rochester. I felt that it had had its fulfillment in my case. As the eagle bear-eth aloft her young, so the Lord sometimes bears us, as he speaks words of faith, hope, love, and encouragement to our hearts.

We had had an excellent meeting. Five ministers were present, with a goodly gathering of the brethren and sisters. And while a most earnest appeal was made to some present to turn to the Lord, I was led to think of the love of Christ, beseeching, wooing, intreating, compelling us, as it were, to come to his arms and be saved. How can we resist his most earnest appeal? If we yield to him, and trust in him, he will gird us with strength. Young friends, you who there started to seek him, he will gird you with strength, and the mountain that appeared so great, may lose half its size when you are called to surmount it. Greater is He that is on our side, than all those that rise up against us. F. C. ROSS.

THE BIBLE THE KEY TO THE HEART.—If I had a lock of very complicated construction, and there was only one key that would unlock it, I should feel very sure that key was made by one who understood the construction of that lock. So when I find that, notwithstanding all the windings and mysteries of iniquity in the human heart, the Bible, and the Bible only, is adapted to it throughout, and is able to penetrate its most secret recesses, I am constrained to believe that the Bible was made by him who "alone knoweth the hearts of the children of men."—Webster.

#### THE APPARITION AT MINNESOTA.

As announced last week, we now lay before our readers the account of the wonderful manifestation at the Winslow House, St. Anthony, Minn. On first reading the account, we addressed a note to Prof. McBain, named below, and received over his own signature a corroboration of the statements published, which we append to this article. We, of course, are unacquainted with the parties, but on the evidence we have, insert the account in all good faith as authentic. We have reason to believe that Satan, through the manifestations of what is called Spiritualism, will bring before the living the appearance of the bodily forms of their dead friends; and we know not why this may not be already beginning to take place. If so, it indicates that the climax of the last great deception is about reached.

#### THE HAUNTED HOTEL.

From the Minneapolis (Minn.) Tribune, March 23.

For some days past much excitement has been created in St. Anthony by reports of the appearance of a genuine ghost at the Winslow House. The apparition was said to be that of the late Dr. Jewel, who died in the building during the month of January, we believe, and who, it was stated, had of late been frequently seen about the house in open daylight, but upon near approach would vanish or disappear. For the purpose of ascertaining what foundation, if any, existed for the many wild and incredible rumors afloat, we visited the Winslow, yesterday, and under the guidance of Prof. F. E. McBain, who resides in the building, visited the apartment in which these strange sights and sounds have been seen and heard, and from him obtained the following statement:

"GO TO ROOM 74, ON THE FOURTH STORY, AND SEE WHAT YOU CAN SEE."

I am no Spiritualist, neither do I believe in Spiritualism; and yet I am at a loss to account for the following facts: The Winslow House is a very large building, lately run and occupied by the late Dr. Jewel, who died some eight or ten weeks since. In his lifetime the house was used as a water-cure establishment, but since his death it has been closed, and, with the exception of the room occupied by his widow and her family, and those occupied by myself and family, and two other families, the house is tenantless. The doctor, before his death, frequently said he would revisit the house to see how things were getting along; but no attention was paid to these remarks, which were generally made while suffering from excruciating pain. His wife and family, however, cherished the words in their memory, and frequently repeated them to their intimate friends.

He (the Doctor) did not, however, show himself until Saturday, the 14th inst. Mrs. Jewel had advertised for sale by auction all her furniture, bedding, &c., which is to take place on the 24th inst. In the center part of the building, on the ground floor, are cellars, laundry, &c., and in one of these rooms a steam engine which had been used for heating, pumping water, &c., but all the belting has been removed, and the engine out of use for years past. The first thing that attracted the attention of myself and neighbors, was the occasional running of the wheels upon which the belts used to be placed. This seemed strange, but we said little about it, for fear of being laughed at by our neighbors. On Saturday morning, the 14th inst., my daughter, an intelligent girl of fourteen years of age, was returning from the Post Office, (which, by the way is kept in a room on the ground floor, in the southeast corner of the building,) and came through the room in which the engine stands, and there saw a tall, slim man, dressed in a fine suit of broadcloth, with a white night-cap on his head, and a pair of white stockings on his feet.

She passed him without speaking, and came into the house, and made the remark to her mother and myself that a strange looking man was walking through the laundry, dressed as above, and that he must be a fool. This was about 10 o'clock, A. M., and I went out with her to see the man whom she described as looking and acting so strangely. When we went out, nothing was to be seen, and we went and looked through the largest cellar, a dark and bleak apartment forty feet long by about twenty wide—when all at once she exclaimed, "Father, there he is, coming toward us!" and began to draw me back to the door by the hand, and seemed to be very nervous.

I could see nothing, but supposing it was some one who was trying to frighten us, I demanded in an angry voice, "Who is here? What do you want?" I received no reply—and yet the strange appearance passed out of the cellar within two feet of us, as it appeared to her. We came into the house, and myself and Mr. Hubert, my next door neighbor, got a lamp and made a thorough search of all the premises; but neither saw nor heard anything. That evening we again explored the dark and dreary cellars, &c., in

company with another man; and at the extremity of the interior cellar, in a dark corner, found a large towel, clean and ironed, as if dropped by some one.

This towel belonged to Mrs. Jewel, and had been washed and laid by about a month ago. We then came to the conclusion that our visitor was flesh and blood, and that his visits were not of an honest character. Under this belief, both Mr. Hubert and myself came to the conclusion that we would bring his ghostship to grief by the application of powder and ball, and for the benefit of all concerned, gave due notice accordingly. Mr. Hubert got his revolver in readiness, and gave my daughter a pistol also; but that night all was still, nothing seen or heard.

On Sunday morning we were congratulating ourselves that our threats of vengeance dire had had the desired effect; but about ten o'clock, A. M., our hopes were dispelled by the loud report of a pistol, and the piercing cry of "O my God!" I had instructed my daughter that in case she should see him again to shoot him instantly if he would not speak, and that I would stand between her and any harm. She went to the laundry door for the broom, having her pistol in her pocket, and just inside of the door stood the man, looking directly at her, in the same garb in which she first saw him. She immediately drew the pistol, presented it at him; but he seemed indifferent to the weapon, and at the distance of six feet she fired at him. He at once bent forward, clasping his hands across his breast, exclaiming, "O my God!" and disappeared into the cellar.

I heard the report of the pistol, and heard the cry of "O my God!" and, under the impression that she had shot herself, I ran to the door, when she exclaimed, "Father, I have shot him; he is in the cellar." We, in company with Hubert, got a lamp, went into the cellar, and, as we were going in, she said, "Oh! father, I have killed him! What shall I do?" We looked for the man, searched for the traces of blood; but, to our great surprise and consternation, found neither.

On Monday, while placing clothes on the line in the yard, she saw him again. When she asked him who he was, and what he wanted, he looked at her in a very imploring manner, and after having surveyed her attentively, asked, "What is your name?" She replied that her name was A. E. McBain. He then in a clear, shrill voice, said, "Go to No. 74, on the fourth story, and see what you can see!"

She, in company with several others, went to the room indicated, but neither saw nor heard anything. This, he it remembered, was at mid-day, in open daylight, with a clear Minnesota sky, and the sun shining brightly. She did not even know that there was such a number in the house on the fourth story. When I asked why she did not at this interview shoot him, she said that he looked so pitiful that she could not find it in her heart to do so. On Thursday, 10th inst., she saw him again, when she fired at him, but as he was rapidly gliding through the cellar door she missed him, lodging the bullet in the wall. Half an hour later she saw him at the cistern, when he beckoned her to him, and told her to tell Mrs. Jewel "to sit on the west side of the table when she held the next circle," and then disappeared.

Mrs. Jewel, who is a practicing physician, and a highly-educated lady, myself and daughter, went down, but could see or hear nothing. Now, my daughter never saw Dr. Jewel during his life, and, to test the matter, Dr. Thomas W. Deering took the photographs of seventeen different persons, all men, among which, was one of the late Dr. Jewel, and placed them before her, and asked her, "Are any of these like the man whom you saw?" After looking them over carefully, she took Jewel's likeness, taken shortly before his death, and said, "Oh! here is the man; I know his face, eyes, and beard."

Dr. Jewel was interred in his wedding suit, and although she did not see him at any time in his life, or know how he was dressed when placed in the coffin, her description was true to the very buttons on his coat.

Several men, on Friday night last, paid a visit to the laundry, but beat a hasty retreat, having to encounter the attacks of a dreadful dog with fiery eyes and savage mien; and they declared that it was really a dog, and thought that he belonged to the house; but there is no dog about the premises. This is a brief outline of the singular story, and incredible as it may seem, it is true in every particular. I might add that I have omitted many incidents of minor importance, but these are the main facts. I will not attempt to explain this mystery, but will, if possible, try and solve it.

(Signed)

F. E. MCBAIN.

St. Anthony, March 22, 1868.

Prof. McBain and Mr. Hubert relate many circumstances quite as unaccountable, and tell us that their statements can be substantiated by others who have been eye-witnesses. Neither Professor McBain nor his daughter, to whom the apparition appeared, are believers in modern Spiritualism. On the contrary, their opinions are very strongly against it, and they



are not liable, therefore, to be easily misled or deceived.

The widow of Dr. Jewel is a firm believer in Spiritualism, as are a number of relatives and friends, and at their *seances*, frequently held, they have received what purported to be a communication from the deceased doctor, stating that he had in reality appeared to Miss McBain, and was often in and about the building.

A still later account says:—

Since the first announcement of ghostly appearances at the Winslow House, hundreds of people have visited the building, and occupants of the house state that the strange sights and sounds have often been repeated. As the manifestations were very similar to those spoken of in our first account, we have not referred to them, but the following statement in reference to occurrences on last Sunday morning, verified by three witnesses, will be read with interest, and furnishes food for reflection. Mrs. Jewel is at present in Northfield, and expects to start for California in a few days. The prophecy made by the apparition in reference to the burning of an ocean steamer, will furnish a test of his ghostship's reliability:

On Sunday morning last, at about half past eight o'clock, I met a gentleman from Stearns County, by the name of Secord, who came down to see if he could not solve the mystery connected with the "Winslow House Ghost." He told me his business, and requested me to show him through the haunted portions of the house. He is a strong believer in Spiritualism, and displayed a good deal of enthusiasm in its advocacy, and felt confident that the apparitions which had been previously seen, were from the spirit world. On our way to the engine room, we met Mr. Hubert, who accompanied us. We went through all the cellar rooms and holes in the lower part of the building, and all was silent as the tomb; not a sound was heard nor anything seen until we went into the room on the northwest corner of the building, in which stands a large, heavy table. When we entered this room the door was closed behind us, and owing to the fact that the inside knob was off the lock, I, in a joking manner, remarked that we had closed ourselves in, and would have a poor chance to beat a hasty retreat, if such generalship should, in case of emergency, be required. We were, at this time, about ten feet from the door, and had assumed a half-leaning posture against the table. I had scarcely made the remark about the door being shut on us, when it gently opened back to the wall, and a tall, ghastly-looking man deliberately entered the room. He was clad in a black broadcloth coat and pants, a satin vest, broken and hanging in shreds just above the right hand pocket, showing that it was considerably worn, and his appearance showed what might be called, "shabby gentility." He was in his stocking feet, which were blue in color, while nearly one-half toward the toes were white. His head was covered by a clean and very white night-cap, with long, broad flaps to it, like a woman's hood. His beard was long and black, and had a wavy appearance on the chin, while on his upper lip, toward the angles of his mouth, it turned up toward his cheek bones in a long curl. His complexion presented a ghastly and cadaverous appearance, his eyes were large, glassy and rolling, and were deeply sunken in his head, and were shaded by very long, glossy eyelashes. His eyebrows were heavy, but not large, and his forehead was very high and full. When he entered, I must confess that I did not feel quite at ease, and hardly knew where I was; but recovered my thoughts when Mr. Hubert exclaimed, "In the name of God, doctor, what do you want?" I had never seen Dr. Jewel in my life before, and while he was seemingly meditating on his answer to Mr. Hubert's question, I saw him before me as described above.

His appearance was not in point of materiality like anything earthly. It seemed to lack weight and substance, and more resembled the gravity and movement of a very dense and heavy shadow. His movements were noiseless and graceful, and he seemed to slide rather than walk, and looked like a man on skates with both feet together under very slow motion. After a pause of a few seconds which seemed an age, he said, "I have a message to communicate, and have hitherto failed to get any one to whom I could unbosom my troubles, because they seem to fear me, and in their confusion leave me, or forget to ask me the question which you have done. I am not happy in my present sphere, which is one of the lowest, and places me in too close proximity with earthly friends and things. I am permitted, as all are here, to see all that transpires on earth, and our thoughts, like those of strangers in a strange land, are continually reverting to friends and things we have left behind: but those in the higher spheres are too pure and enwrapped in heavenly enjoyments to be defiled by such contaminating scenes—but my probation here will soon terminate, and then upward, higher, and more delightful will be my course. My troubles are concerning my wife and daughter who are shortly going to California, and unless they take this warning they will both be lost. The steamer that will be waiting for them on

the Pacific, after being three days out, will be destroyed by fire, and many lives lost. They must not go on that vessel, but on another of smaller dimensions, which will safely reach its destination. This is my trouble, and now I shall be at rest, and will not be here any more." I then asked him why he had told my daughter to go to room 74 on the fourth story. He said that "it was for the purpose of getting her to go there that she might find an old paper in which was the full account of the destruction of one of the Pacific line of steamers a few years ago." Why did you desire Mrs. Jewel to sit on the west side of the table? "This I thought would arouse her attention, and cause her to inquire about her projected journey, and then I could impart the necessary information." Why did you not appear to her instead of my daughter? "I have done so frequently; but although she is fully aware of my presence, is incapable of seeing me, and I cannot speak to those who do not behold me." The most singular part of this affair is, that although Mr. Secord was standing between Mr. Hubert and myself, he saw nothing, although he distinctly heard all that was said. He attempted to elicit some information from him concerning dead relatives, but he seemed not to heed Mr. Secord's interrogations at all. His voice was subdued, but clear, and his words were articulated with a marked precision that indicated labored effort, and each sentence was followed by a long pause as if he was pondering over the next sentence before uttering it. He then vanished, but did not go out of the door, and it appeared that he had been in the room half an hour; but as to the exact time I cannot tell. We came into the house and talked the matter over, and the above is the exact version upon which we all agreed. We are satisfied that there was no optical delusion, no working of imagination, but that we both saw and heard what is herein stated.

F. E. MCBAIN,  
T. HUBERT,  
SAMUEL SECORD.

St. Anthony, April 5, 1863.

P. S. For the last twenty years I have combated both with pen and tongue the manifestations promulgated and placed before the world, as emanating from the spirit land, as mere humbugs; have looked upon Emmanuel Swedenborg's "Life of Man after Death" as the vagaries of a disordered mind, have pronounced Robert Dale Owen's "Foot Print" the mere effusions of a visionary; but the painful solemnity of yesterday's interview is so indelibly stamped upon the tablets of my memory, that it cannot fade while life lasts. Let not the idle jeers of the skeptical be hurled in ridicule on that which is above their reach, or beyond the power of mere man to explain. I am incapable of treating lightly that which my senses of hearing, seeing and feeling incontrovertibly placed before me, and for which science cannot furnish a rational solution, have for days borne the laugh and jeers of many from whom better might have been expected; but all the harm I wish them is, that they had been present at that interview, and beheld the awful solemnity of the scene while listening to the clear, measured tones that came from one whose every appearance clearly indicated that he was not flesh and blood. In the name of reason and charity, respect the feelings of those who are already too much troubled with this unsolicited notoriety, and oblige,

Yours truly,

F. E. MCBAIN.

We herewith present the letter addressed to us by Prof. McBain:

Sir: Yours of the 15th inst. came duly to hand, and in reply, I beg to state, that I have written those articles over my signature, relative to the "Winslow House Ghost;" and farther state that several others since have had their nerves well tried, and their curiosity satisfied by seeing it also. Whatever it may be is still (to me) a profound mystery; but to others who are Spiritualists, it is, as they assert, nothing new. The sensation is not decreasing by any means, and the appearance of what is supposed to be the ghost of the late Dr. Jewel, is almost of daily occurrence. There is no humbug in the matter whatever, singular as it may appear to the *savans* of the nineteenth century.

Yours in haste,

F. E. MCBAIN.

EVERY good doctrine leaves behind it an eternal furrow ready for the planting of seeds which shall bring an abundant harvest.

MEN cannot make satisfaction for sin, though they seem to find satisfaction in it.

THERE are three kinds of silence—the silence of peace and joy, the silence of submission and resignation, and the silence of desolation and despair. Lovely are they whose delight is in the first; and most wretched and miserable are those who are driven to the last.

#### SABBATH EVENING MUSINGS.

As the Sabbath commenced, a feeling of loneliness stole over me; but I came comforted from prayer with the assurance that I was not alone, having claimed the promise of the Holy Spirit, and asked for the companionship of the holy angels. Surely with these to keep up a communication between my soul and Heaven, I need not be lonely.

As the evening shadows deepen around me, in fancy I go to the homes of Sabbath-keepers. I think of those I know and love, who have taken me into their sympathy, who number me with their little band, and remember me at the throne of grace.

From these my heart goes out to the household of faith scattered like salt all over the land. I see them around their family altars, bringing with glad hearts their tribute of praise to the Author of all good.

Later, I see them gathered at the place of prayer, unitedly presenting at the throne of grace their thank-offerings, and humble, fervent petitions for the Holy Spirit to aid them in their acts of devotion. And they speak one to another of the blessed hope, and the joys that await them in the "city of the holy." They tell of the wonderful love, and tender, watchful care that has been bestowed upon them as they have come along the narrow, perilous way. They speak loving words of that faithful Friend who has walked beside them, sharing every burden, every care, saying, when dangers pressed them sorely, "Fear not, I am with thee." They renew their vows of faithfulness to him, and express their determination to press bravely on, through evil and through good, facing the foe, turning a deaf ear to the wily tempters who would lure their feet from the narrow way.

They know that perils thicken around them; that Satan's hosts, well skilled in strategy, are laying deep plans for their overthrow; and they gird on the whole armor anew. The conflict will be severe, but they expect to conquer. The Lord is their strength, whom should they fear? His angels encamp around them. "The Lord preserveth the faithful." Oh, love the Lord, all ye his saints.

Again, I think of those who are lonely walking the path that Jesus trod. Some of them are toil-worn and weary, but they are looking calmly upward. Light from the heavenly sanctuary shines upon them, and bright angels minister unto them.

They have learned by a blessed experience, that "all the paths of the Lord are mercy and truth, unto such as keep his covenant, and his testimonies." They have gone forth to him without the camp. Heb. xiii, 13. They have left the gay, thoughtless world behind them. They care not for its love or hatred now. They heed not its scornful laugh, or pitying sigh.

The beautiful city with its pearly gates and its mansions all prepared, lightened with the glory of God, lures them onward. 'Tis but a little time, and with renewed youth, and immortal vigor, they will walk its golden streets. Will they turn aside to seek an easier way, or rest here on the enemy's battle-field? No! never!

"With a brave heart and steady eye,  
We onward march to victory."

Then I think of the faithful messengers of truth, who are sent with the last warning message to a guilty world. In the great coronation day, their crowns will be set with many stars. To-night, perhaps they are sad, as they think of their household jewels far away. Perhaps for many weeks or months they have not clasped them to their hearts. But they are safe with a covenant-keeping God.

Toil on! Your mission is glorious, and soon shall you hear the welcome, Well done, good and faithful servant, enter thou into the joy of thy Lord.

"There, hand in hand, firm linked, at last,  
And heart to heart enfolded all,  
We'll smile upon the troubled past,  
And wonder why we wept at all."

A. H. H.

WHAT IS VIRTUE?—A student put this question to the late Dr. Archibald Alexander. His simple and admirable reply was, "Virtue consists in doing our duty, in the several relations that we sustain, in respect to ourselves, to our fellow-men, and to God, as known from reason, conscience and revelation."

## JUST LIKE JESUS.

O my Saviour, can it be  
I shall e'er be made like thee?  
All thy graces in me shine,  
Impress of thy hand divine?

Just like Jesus, says the word,  
That so deep my heart hath stirred,  
Blessed pattern, may I be,  
Wholly, Lord, conformed to thee.

Just like Jesus, as I stray,  
O'er life's dark and thorny way,  
Oh! his heavy cross I'll bear,  
That I may his glory share.

Just like Jesus, patient, mild,  
Though by foes I'm oft reviled,  
And by Satan sorely tried,  
Help me, O thou crucified.

Just like Jesus, day by day,  
As I tread the narrow way.  
Patiently my toils endure,  
Resting on the promise sure.

Just like Jesus, glorified,  
When the fires have purified,  
Like my Saviour wondrous fair,  
All his glory I shall share.

Oh! what joy, what bliss supreme!  
Sweeter far than poet's dream,  
Doth thy little flock await,  
When they reach the pearly gate.

Hallelujahs to our King,  
All the ransomed shout and sing,  
Sorrow then will all be o'er,  
Joy shall reign forever more.

L. E. MILLNE.

Shabbona, III.

## DARE TO DO RIGHT.

NEVER did such a solemnity seem to rest upon us as at the present time. Often does the impression come home with terrible force. Our hope of salvation depends upon our actions now. We cannot pass on asleep to the great work of preparation going on for God's people, only at our peril. We have the warning, that but few will live out the truth, and overcome at last. "But few, who profess the truth, will be reinstated in the new earth." Terrible warning! But why is it thus? Because the tender love and compassion of God toward his people have ceased? or that the way is so straight as to be impassable? or that his commandments are so severe that we cannot obey them? No, no; not this. We have the same compassionate Father in Heaven to serve; the same merciful High Priest to intercede for us, with a just God; the same number of ministering angels to watch over and guard us, holding us back in hours of danger, and encouraging us on in the way of truth and holiness. Then, why are we in so great danger? Why is our salvation so doubtful? Not because of any failure in the plan of salvation; but has there not been a departure from God? Have not his people wandered from him? Once they were a plain, humble people. The world scoffed at them for being such. Then, they felt that it was wrong to mingle with the gay and vain, wrong to join with the light-hearted and foolish. Pride was scarcely seen in their gatherings. Then, every energy was bent to advance the truth; and, if the presence of God's Holy Spirit was not felt in their meetings, how they mourned its absence, and sought it again. But how is it with us now? How often we hear the foolish laugh and jest! The society of the world is sought, and even courted. Pride is common everywhere. Where are the self-sacrificing ones, who are only glad when the cause of God is prospering, and sad when it is not? Where are those who are seeking to be living Christians, whose lives are a reproof to the ungodly, and who dare to do right, in the face and eyes of the world? Where is the moral courage necessary to let the light of truth and reform shine out before the world? Is there not a great lack here?

Why should we start back with wonder that crosses, which are calculated to separate us from the world, are presented to us to bear in this time, if crosses there be? And why should we feel that they are crosses? Heaven is reaching out to us blessings, and it is only

for us to reach up, and take them. Blessings indeed! Who, that has started out in the pathway of health reform, and has arrived where he has seen its true merits, will not call each step a great blessing? Ask those servants of God, who have used up one life in the cause of truth, and have looked to be just on the verge of the grave, who are now renewing their strength to engage still more ardently in the last conflict, and which of them will call any of it a cross? Is it not time that we, as a people, were whole-hearted in the work of reform? that we felt the weight of responsibility resting upon us, and the worth of souls around us? that we had lost sight of the idea of our gratifying self, and were loving the reform with all the heart? Is it not time that the derision of the world was no more to us than the idle wind?

I have often felt to pity those who are mincing the matter in the dress reform. Such know not the worth of moral independence; not a brassy boldness, but a mind that looks above and beyond the foolishness and extreme vanity of these last days. We have had, now and then, a glimpse of what moral courage would do for us, as a people, were we possessed of it. Not long since, I was happy to meet a young bride, who had, meanwhile, done honor to the reform dress. She told me that she had, during the past winter, been teaching school among the world, and had not worn a long dress once during the term of school. But what was the effect? Was it to call down upon her derision and contempt? No, indeed; but, before she closed her school, nearly every family in the district had worn it more or less. But what if she had worn the long dress, and only now and then put on the short one, as some do; would she have shown her moral courage? No; far from it. The satisfaction that follows right-doing, would not have been hers, as it now is.

A sister teaching in No. 3, Union School, in Battle Creek, was invited, with all the other teachers connected with the schools, to spend an evening at the house of the principal. She hesitated at first, as they were to have a nice supper; and then, to carry out her principles, she must wear the reform dress. But she decided to go, and take her principles of reform with her. She did so, arrayed very neatly in a short dress, which stood out in wide contrast with those of her associate teachers, many of them trailing half a yard on the floor. When the supper was passed, consisting of three rounds: 1st, white biscuit and butter, and pickles, 2d, frosted cake, 3d, ice cream—she said, "No, I thank you; I don't take supper." But what was the effect? Did it excite scorn and ridicule? No; not a disrespectful word was met, and some, at least, were favorably impressed. Did she dishonor herself in doing this? I trust not in the sight of God or man; for she dared to do right. "But," say some, "it is wrong to go to such gatherings." So it is, and do as the world do, and dress as they dress, and eat as they eat. But, if one has moral courage to let his light shine, let him do so. Christ mingled with the world, not to conform to the world; but it was to save some out of the world, and to let his life be a reproof to the world. There is danger in associating with the world; great danger, because we at once become contaminated with its dreadful influences; and how can those who do mingle with the gay and vain, love its flattery, and imitate its fashions, hope to join the pure and holy when Jesus comes? Where, oh! where is the moral courage of God's people? When shall we come up, and be as a city set upon a hill, whose light cannot be hid? Is it not time that we were awake? that we were fully aroused to our lukewarm condition? What if souls should be lost by reason of our example and influence?

The work of reform is a great work. It is like emerging out of a wilderness into bright sunlight. But what if, when the light shines, we do not walk in it? Will it not surely become darkness? And then, how great is the darkness! May God help us as individuals to help each other, and not, as Paul says, be an occasion to fall, or a stumbling block in our brother's way. God has condescended to tell us what is for our good, and shall we be wiser than he, and think a digression from the way will answer? God does not speak to us in these things, and then say it is no matter if you do not heed it. The pride and stubbornness

of the human heart is great, and he knows just all we need to subdue it. But the grace of God is sufficient, and, though we cannot conquer all at once, he gives us time, and little by little, step by step, we may overcome, and be conquerors at last.

"Heaven is not reached at a single bound,  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies;  
And we mount to its summit, round by round.

"I count this thing to be grandly true,  
That a noble deed is a step toward God,  
Lifting us up from the common sod  
To a purer air and a broader view."

M. D. AMADON.

## SOLEMN THOUGHTS.

THIS day has been one of solemn thought to me; and while my mind has wandered to past events, I can but realize that every day brings us nearer the closing scenes of earth. Oh! it will be but a little while ere the rending heavens will reveal the lovely form of the Saviour. How important it is that our lives be such that in that great day we can say, "Lo! this is our God, we have waited for him, and he will save us." How many of us truly love Jesus and his appearing? I thank God that this very same Jesus that once walked this earth, poor and despised, is again coming back to earth to remove the curse and bring it back to its Eden beauty, raise his sleeping jewels and give them immortality and eternal life. "But" says one "the bodies of your friends will never be raised from the tomb." Jesus says, "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live." These are Jesus' own words, who can doubt them for a moment? I believe that the same Jesus that could raise Lazarus, after he had been dead four days, can raise our loved ones from the tomb. This is my hope. I believe it beyond a doubt. It is my comfort by day and by night. Oh! I rejoice that Jesus is coming. I want to see him in his beauty, and hear him say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv, 34. If I am his child, I shall hear this said to me; but if not, it will be, "Depart ye cursed into everlasting fire prepared for the Devil and his angels." I pray God that I may never hear this said to me.

Dear sinner, come to Jesus. "Behold now is the accepted time, behold now is the day of salvation." We have no promise of to-morrow. Jesus is about finishing his closing work in the heavenly sanctuary. He lingers a little while longer to plead for you and me. Soon he is coming as king. Then if we are the Lord's children, we can say, This is our God.

Dear reader, may it be your happy lot to be found waiting when the Lord comes.

N. JANE LUCAS.

## THE DRAGON'S WARFARE.

"AND the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Rev. xii, 17.

As a general thing too many are apt to apply this wholly in the future, when Satan, in wrath, stirs up the wicked of earth to decree the death of the saints on certain conditions. In this is danger, because it causes sleeping, and unfaithful watching at the post now, just as some sentinel, thinking the enemy at a distance, and the battle to be on the morrow, drowsily leans on his arms, and knows not his danger until the enemy has come upon him as a flood, and he is a captive before aware of his danger. In a war there is much done besides the pitched battle. There are the skirmishes, the sorties, the reconnaissance in force, the capture of advance guards, feints, spies sent out, the midnight attack, &c. A wise and crafty, and a skillful commander is constantly on the alert, giving his opponent no rest, day nor night. Is the dragon, "that old serpent, called the Devil, and Satan, which deceiveth the whole world," less wise? Nay. It is written of him that "he walketh about seeking whom he may devour." "Woe to the inhabitants of earth and sea, for the Devil is come down to you having great wrath."



"Satan, with malicious art,  
Watches each unguarded heart."

The manner of his warfare is not honorable, is not always open, and frank, but with guile, craft, and with trap and snare. "Watch, therefore, and pray always," is the warning. He wars against them that keep the commandments of God. He stirs up the unconsecrated to aid him.

Have some earnest but erring ones been corrected? Is the hand of the Lord smiting in love and mercy, that the spirit may be saved? Satan stirs up some to lay on too, not in love, but in a spirit of resentment, with a tender mercy that is at least but cruel, in order to crush the burdened soul already sorrowful, and repenting, under a load of despondency. It is his mode of warfare.

See in case of David and Shimei. He weakens his opponents by false reports, or by reports calculated to weaken their influence, causing his dupes to delight in circulating them, even making them feel that in this they are doing God's service, blinded to the fact that their spirit is of that kind that speaketh on this wise, saying, "Report, and we will report it."

Again, he taketh some who serve the Lord Jesus on this wise: He causes cold neglect to weaken the hands, and is never so jubilant as when some useful and zealous servant of Jesus is forced to some out-of-the-way corner of the vineyard, where his hands are tied, and the good work he or she might have done, or may have begun, is left to fail.

Such are some of the modes in which this adversary wages war. And his skill is only equaled by the weakness of those he seeks to destroy. May I get strength from Him in whom is strength to resist the Devil.

H. C. MILLER.

#### DO OUR DEAD FRIENDS VISIT US?

Not in this world. No more do they share in the cares and sorrows of this life. Now they rest. They have done the works for which, in the resurrection, they will be rewarded. So must we while life remains decide what our reward shall be. Man is left to gain or lose Heaven, as he may choose. No more do our dead friends instruct, warn, and pray for us. Only by what they have done may we be profited by them. Angels are made ministering spirits to men, but never have the enlightened people of God expected visits from the dead.

Job, in speaking of the dealings of God with man, says, "Thou changeest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low but he perceiveth it not of them." Job xiv, 20, 21.

Abraham, the father of the faithful, never saw the great multitude who looked at him as a common father; neither did those who were his heirs look to him as though they thought he recognized them, or knew their condition. Isaiah represents the church as addressing God, thus: "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not; thou, O Lord, art our Father, our Redeemer; thy name is from everlasting." Isa. lxiii, 16.

David, the great shepherd of Israel, could do no more for his flock after the hand of death was laid upon him. Peter, on the day of Pentecost, speaks of David, not in a way to convey the idea that he was conscious, but, on the contrary, in a way to teach us that he was unconscious. After quoting from his Psalms, he says, "Men and brethren, let me freely speak unto you of the patriarch David, that he is now both dead and buried, and his sepulcher is with us unto this day." Acts ii, 29. Doubtless Peter uses this language to convince the people that David was not speaking of himself, but of Christ, when he said, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." It is a fact that the sepulcher of David was there at that time, and, doubtless, the people believed that he there silently slept. Peter plainly says, "David is not yet ascended into the Heavens."

Far better is it for us to believe, as the Bible says, that the dead "rest from their labors," than to hold to erroneous opinions about spirits, which pave the way for greater and more dangerous errors.

B. F. MERRITT.

#### AN APOSTLE'S RELIGION.

READER, if you and I are to be saved at last, we must have the same kind of religion as the apostles had while we live here.

The apostles were the men who first preached the gospel after Christ's death. By their preaching Christianity was first spread and planted over the world. If our religion does not agree with that of the apostles, you may be sure we are wrong.

Now what did the apostles trust in for their salvation? What was the foundation of their confidence? What was the ground of their hope? This is the grand point to be discovered.

Let us take the opinion of one of the greatest apostles that ever lived. He has written down his mind. He has given his judgment in words that cannot be mistaken. The man I mean is the Apostle Paul. The place where you will find his opinion, is in the letter which the Holy Ghost inspired him to write to the Galatians. And the words in which his judgment is set down, are these, "*God forbid that I should glory, save in the cross of our Lord Jesus Christ.*" Gal. vi, 14.

Now what did Paul mean by saying this? He meant to declare strongly, that he trusted in nothing but Jesus Christ crucified for the pardon of his sins and the salvation of his soul. Let others, if they would, look elsewhere for salvation. Let others, if they were so disposed, trust in other things for pardon and peace. For his part the apostle was determined to rest on nothing, lean on nothing, build his hope on nothing, place confidence in nothing, glory in nothing, except, "*the cross of Jesus Christ.*"

Reader, there are many things that Paul might have gloried in, if he had thought as some do in this day. If ever there was one on earth who had something to boast of in himself, that man was the great apostle of the Gentiles. Now if he did not dare to glory, who shall?

He never gloried in his natural privileges. He was a Jew by birth, and, as he tells us himself, "An Hebrew of the Hebrews." He might have said, like many of his brethren, "I have Abraham for my forefather. I am not a dark, unenlightened heathen. I am one of the favored people of God. I have been admitted into covenant with God by circumcision. I am a far better man than the ignorant Gentiles." But he never said so. He never gloried in anything of this kind. Never for one moment!

He never gloried in his own works. None ever worked so hard for God as he did. He was more abundant in labors than any of the apostles. No living man ever preached so much, traveled so much, and endured so many hardships for Christ's cause. None ever converted so many souls, did so much good to the world, and made himself so useful to mankind. No father of the early church, no reformer, no puritan, no missionary, no minister, no layman—no one man could ever be named, who did so many good works as the Apostle Paul. But did he ever glory in them, as if they were in the least meritorious, and could save his soul? Never! Never for a moment!

He never gloried in his knowledge. He was a man of great gifts naturally, and after he was converted, the Holy Spirit gave him greater gifts still. He was a mighty preacher, and a mighty speaker, and a mighty writer. He was as great with his pen as he was with his tongue. He could reason equally well with Jews and Gentiles. He could argue with infidels at Corinth, or Pharisees at Jerusalem, or self-righteous people at Galatia. He knew many deep things. He had been in the third Heaven, and heard unspeakable words. He had received the spirit of prophecy, and could foretell things yet to come. But did he ever glory in his knowledge, as if it could justify him before God? Never! never! never for one moment!

He never gloried in his graces. If ever there was one who abounded in graces, that man was Paul. He was full of love. How tenderly and affectionately he used to write! He could feel for souls like a mother or nurse feeling for her child. He was a bold man. He cared not whom he opposed when truth was at stake. He cared not what risks he ran when souls were to be won. He was a self-denying man,—in hunger and thirst often, in cold and nakedness, in watchings and fastings. He was a humble man. He thought himself less than the least of all saints, and the chief of sinners. He was a prayerful man. See how it comes out at the beginning of all his epistles. He was a thankful man. His thanksgivings and his prayers walked side by side. But he never gloried in all this, never valued himself on it, never rested his soul's hopes on it. Oh, no! never for a moment!

He never gloried in his churchmanship. If ever there was a good churchman, that man was Paul. He was himself a chosen apostle. He was a founder of churches, and an ordainer of ministers. Timothy and Titus, and many elders, received their first commission from his hands. He was the beginner of services and

sacraments in many a dark place. Many an one did he baptize. Many an one did he receive to the Lord's table. Many a meeting for prayer and praise and preaching did he begin and carry on. He was the setter up of discipline in many a young church. Whatever ordinances and rules and ceremonies were observed in them, were first recommended by him. But did he ever glory in his office and church standing? Does he ever speak as if his churchmanship would save him, justify him, put away his sins, and make him acceptable before God? Oh! no! never! never! never for a moment!

And now, reader, mark what I say. If the Apostle Paul never gloried in any of these things, who in all the world, from one end to the other,—who has any right to glory in them in our day? If Paul said, God forbid that I should glory in anything whatever except the cross, who shall dare to say, "I have something to glory of,—I am a better man than Paul?"

Who is there among the readers of this tract, that trusts in any goodness of his own? Who is there that is resting on his own amendments, his own morality, his own performances of any kind whatever? Who is there that is leaning the weight of his soul on anything whatever of his own, in the smallest possible degree? Learn, I say, that you are very unlike the Apostle Paul. Learn that your religion is not apostolic religion.

Who is there among the readers of this tract that trusts in his churchmanship for salvation? Who is there that is valuing himself on his baptism, or his attendance at the Lord's table,—his church-going, or his daily services during the week,—and saying to himself, What lack I yet? Learn, I say, this day, that you are very unlike Paul. Your Christianity is not the Christianity of the New Testament. Paul would not glory in anything but the cross. Neither ought you.

Oh! reader, beware of self-righteousness. Open sin kills its thousands of souls. Self-righteousness kills its tens of thousands. Go and study humility with the great apostle of the Gentiles. Go and sit with Paul at the foot of the cross. Give up your secret pride. Cast away your vain ideas of your own goodness. Be thankful if you have grace, but never glory in it for a moment. Work for God and Christ with heart and soul and mind and strength, but never dream for a second of placing confidence in any work of your own.

Think, you who take comfort in some fancied ideas of your own goodness,—think, you who wrap up yourselves in the notion, "all must be right if I keep to my church,"—think for a moment what a sandy foundation you are building upon! Think for a moment how miserably defective your hopes and pleas will look in the hour of death, and in the day of Judgment! Whatever men may say of their own goodness while they are strong and healthy, they will find little to say of it when they are sick and dying. Whatever merit they may see in their own works here in this world, they will discover none in them when they stand before the bar of Christ. The light of that great day of assize will make a wonderful difference in the appearance of all their doings. It will strip off the tinsel, shrivel up the complexion, and expose the rottenness of many a deed that is now called good. Their wheat will prove nothing but chaff. Their gold will be found nothing but dross. Millions of so-called Christian actions, will turn out to have been utterly defective and graceless. They passed current, and were valued among men. They will prove light and worthless in the balance of God. They will be found to have been like whitened sepulchers of old, fair and beautiful without, but full of corruption within. Alas! for the man who can look forward to the day of Judgment, and lean his soul in the smallest degree on anything of his own.

Reader, once more I say, beware of self-righteousness in every possible shape and form. Some people get as much harm from their fancied virtues as others do from their sins. Take heed, lest you be one. Rest not, rest not, till your heart beats in tune with St. Paul's. Rest not till you can say with him, "God forbid that I should glory in anything but the cross."

Look forward to the day of Judgment, and seek to have a religion which will not fail you when this world has come to an end. Be not content with "doing as other people do," and "thinking as other people think," and supposing that then all must be right. Read the New Testament carefully, and pray for the Spirit to teach you as you read. Once more I say, if ever you are to be saved, your religion must be that of the Apostle Paul.—*Ryle.*

AVARICE.—The avaricious man is like the barren, sandy ground in the desert, which sucks in all the rains and dew with greediness, but yields no fruitful herbs or plants for the benefit of others.

THERE are but two states in the world which may be pronounced happy—either that of the man who rejoices in the light of God's countenance, or that of him who mourns after it.

## LIFE INCIDENTS.

BY ELDER JAMES WHITE.

## CHAPTER TEN.

*The Types.—Patient Waiting.—The Positions Taken.—The Shut Door.—Two Ways of Leaving the Position.*

IN the providence of God, in the seventh-month movement the attention of the people was turned to the types of the law of Moses. The argument which had been given, that as the vernal types, namely, the pass-over, the wave sheaf, and the meat-offering, were fulfilled in their order and time in the crucifixion, the resurrection of Christ, and the descent of the Holy Spirit on the day of Pentecost, so would the autumnal types be fulfilled as to time, in the events connected with the second advent, seemed to be conclusive and satisfactory. The position taken was, that as the high priest came out of the typical sanctuary on the tenth day of the seventh month and blessed the people, so Christ, our great High Priest, would on that day come out of Heaven to bless his waiting people.

But it should be borne in mind that at that time those types which point to the work in the heavenly sanctuary were not understood. In fact, no one had any definite, tangible idea of the tabernacle of God in Heaven. We now see that the two holies of the typical sanctuary, made by the direction of the Lord to Moses, with their two distinct ministrations—the daily and the yearly services,—were, in the language of Paul to the Hebrews, “patterns of things in the Heavens,” “figures of the true,” chapter ix. He also says of the work of the Jewish priests in chapter viii, “Who serve unto the example and shadow of heavenly things.” His words mean simply this: In Heaven there is a sanctuary where Christ ministers, and that sanctuary has two holies, and two distinct ministrations, as truly as the earthly sanctuary had. If his words do not mean this, they have no meaning at all. How natural, then, the conclusion, that as the Jewish priests ministered daily in connection with the holy place of the sanctuary, and on the tenth day of the seventh month, at the close of their yearly round of service, the high priest entered the most holy place to make atonement for the cleansing of the sanctuary, so Christ ministered in connection with the holy place of the heavenly sanctuary from the time of his ascension to the ending of the 2300 days of Dan. viii, in 1844, when on the tenth day of the seventh month of that year he entered the most holy place of the heavenly tabernacle to make a special atonement for the blotting out of the sins of his people, or, which is the same thing, for the cleansing of the sanctuary. “Unto two thousand three hundred days,” said the angel to the prophet, “then shall the sanctuary be cleansed.”

The typical sanctuary was cleansed from the sins of the people with the offering of blood. The nature of the cleansing of the heavenly sanctuary may be learned from the type. By virtue of his own blood, Christ entered the most holy to make a special atonement for the cleansing of the heavenly tabernacle. For a clear and full exposition of the sanctuary and the nature of its cleansing, see the excellent work upon the subject from the pen of Eld. J. N. Andrews, for sale at the Review Office, Battle Creek, Mich.

With this view of the heavenly sanctuary before the reader, he can see the defect in the seventh-month theory. It now appears evident that the conclusion that Christ would come out of Heaven on that day is not justified by the premises in the case. But if Christ's ministry in the heavenly sanctuary was to last but one year, on the last day of which he would make an atonement for the cleansing of the heavenly tabernacle, according to the type, then the conclusion that he would on that day come out and bless his waiting people, would be irresistible.

But let it be remembered that “the law having a shadow of good things to come,” was “not the very image of the things.” In the shadow, the round of service, first in the holy place for the entire year, save one day, and second, in the most holy place on the last day of that year, was repeated each successive year. But not so in the ministry of Christ. He entered the holy place of that heavenly sanctuary at his ascension once for all. There he ministered till the time for the

cleansing of the sanctuary at the close of the 2300 days in the autumn of 1844. To accomplish this work, he then entered the most holy place once for all. Christ suffered upon the cross—not often—but once for all. He entered upon his work in the holy place once for all. And he cleanses the heavenly sanctuary for the sins of his people once for all. His ministry in the holy from his ascension in the spring of A. D. 31, to the autumn of 1844, was eighteen hundred and thirteen years and six months. The period of his ministry in the most holy can no more be defined before its close, than the time of his ministry in the holy could be defined before it terminated. Therefore, however much the tenth-day atonement for the cleansing of the typical sanctuary proved that our great High Priest would enter the most holy of the heavenly tabernacle on the tenth day of the seventh month, it proved nothing to the point that he would on that day come out of the most holy place.

But just what was accomplished on the tenth day of the seventh month became a matter of discussion. Some took the rash position that the movement had not been directed by the providence of God. They cast away their confidence in that work, not having sufficient faith and patience to “wait,” and to “watch,” until it should be explained by the light of the sanctuary and the three messages of Rev. xiv, and they drew back, to say the least, toward perdition.

Others trembled for this fearful step, and felt the deepest solicitude for the welfare of the flock, and exhorted the brethren to patiently wait and watch for the coming of the Lord, in full faith that God had been in the work. Among these was William Miller. In a letter published in the Advent Herald for Dec. 11, 1844, he says:

“*Dear Bro. Himes:* Be patient, establish your heart, for the coming of the Lord draweth nigh. 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.”

I have room for only one more extract. It is from the cheering pen of Elder F. G. Brown, who was not only a man of ability, but one who drank deeply at the fountain of advent experience. He saw and felt the danger of drawing back, and wrote the following letter to encourage his brethren to hold fast, and believe to the saving of the soul. It was written Nov. 11, 1844, and published in the Advent Herald.

“*Dear Brethren and Sisters:* The great God has dealt wonderfully with us. When we were in a state of alarming blindness in relation to the coming of the great and terrible day of the Lord, he saw fit to awaken us from our death-like slumbers, to a knowledge of these things. How little of our own or man's agency was employed in this work you know. Our prejudices, education, tastes, both intellectual and moral were all opposed to the doctrine of the Lord's coming. We know that it was the Almighty's arm that disposed us to receive this grace. The Holy Ghost wrought it in our inmost souls, yea, incorporated it into our very being, so that it is now a part of us, and no man can take it from us. It is our hope, our joy, our all. The Bible reads it, every page is full of the Lord's immediate coming, and much from without strengthens us in the belief that the Judge standeth at the door! At present everything tries us. Well, we have heretofore had almost uninterrupted peace and exceeding great joy. True, we have had some trials formerly, but what were they in comparison with the glory to be revealed? We are permitted to live in the days of the Son of man, which Jesus spake of as a desirable day. How special the honor! How unspeakable the privilege.

“And shall we be so selfish as not to be willing to endure a little trial for such a day, when all our worthy and honored predecessors have so patiently submitted to the toils and sufferings incident to their pilgrimage and to their times? Let it never be! We know that God has been with us. Perhaps never before this has he for a moment seemed to depart from us. Shall we now begin like the children of Israel to doubt and to fear and repine, after he has so frequently and signally shown us his hand in effecting for us one deliverance after another? Has God blest us with sanctification and salvation and glory, now to rebuke and destroy us! The thought is almost blasphemous. Away with it. Have we been so long with our Lord and yet not know him? Have we read our Bibles in vain? Have we forgotten the record of his wonderful dealings unto his people in all past ages? Let us pause, and wait, and read, and pray, before we act rashly or pronounce a hasty judgment upon the ways

and works of God. If we are in darkness, and see not as clearly as heretofore, let us not be impatient. We shall have light just as soon as God sees it will be for our good. Mark it, dearly beloved, our great Joshua will surely bring us unto the goodly land. I have no kind of fears of it, and I will not desert him before he does me.

“He is doing the work just right. Glory to his name! Remember you have been sailing a long, long voyage, and you began to think yourselves pretty skillful sailors until you approached the home coast, when the Pilot coming on board, you had to relinquish the charge to him, and oh, how hard it is to commit all your precious cargo and your noble vessel into his hands! You fear, you tremble, lest the gallant ship should become a wreck, and the dear-bought freight be emptied into the ocean! But do not fear. Throw off the master, and like a good, social, relieved officer, go and take your place with the humble, yet sturdy crew, and talk over home scenes and endearments. Cheer up, ‘all's well.’

“You have finished your work, and now be patient, and you shall have the reward.

“It was necessary that our ‘faith’ and ‘patience’ should be tried before our work could be completed. We closed up our work with the world some time ago. This is my conviction. And now God has given us a little season for self-preparation, and to prove us before the world. Who now will abide the test? Who is resolved to see the end of his faith, live or die? Who will go to Heaven if he has to go alone? Who will fight the battle through, though the armorbearers faint, and fear and fail? Who will keep his eye alone on the floating flag of his King, and, if need be, sacrifice his last drop of blood for it? Such only are worthy to be crowned, and such only will reap the glorious laurels.

“We must be in speaking distance of port. God's recent work for us proves it. We needed just such a work if Christ is coming forthwith. I bless God for such glorious manifestations of himself to his people. Don't dishonor him, questioning whether it might not have been the work of man, for he will vindicate that, and his word, too, very shortly, is my solemn belief. Do not be allured by the baits that may be flung out to draw you back from your confidence in God. The world and the nominal church know nothing at all of your hope. They cannot be made to understand us. Let them alone. You have buried your name and your reputation once, and now do not go to digging it up again, when all manner of evil is spoken of you falsely for Christ's sake. Pray for your enemies. Do look straight ahead, lest your minds again become occupied with earth—its business, cares, labors, pleasures, friends. The Bible, the Bible, is the best teacher now. Prayer, prayer, is the best helper. The next signal we have will be the final one. Oh, shall any of us be found with our lamps going out when the Master comes? Oh, how impressive the Saviour's repeated admonition, *Watch, watch, watch.*”

Many concluded that great changes took place on the tenth day of the seventh month closely connected with the final destiny of men, but as yet there was no well-defined position as to what did take place.

Joseph Marsh, editor of the Voice of Truth, Nov. 7, 1844, says:

“We did believe that he would come at that time; and now, though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have, a conscience void of offense in this matter, toward God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of his dear people, and his glory.

“We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our great High Priest did not on that very day, accomplish all that the type would justify us to expect. We now believe he did.”

“Where are we in the fulfillment of prophecy?” soon became a matter of most interesting inquiry. Some yielded to the clamors of the church and world, who called for confessions that they had been mistaken at least in the time, and among this number were several able ministers. Their fearful course greatly increased the anxiety to understand the real position. The hour was a most trying one. There seemed to be a strong inclination with many to draw back, which ripened in them into a general stampede in the direction of Egypt. Finally, not a few settled with more or less clearness, upon a position embracing the following points:—

1. That the parable of the ten virgins represented the great advent movement, each specification illustrating a corresponding event connected with second-advent history.

2. That, in answer to the inquiry, “Where are we?” the point of time was reached, when the words of our



Lord following the parable were applicable, "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Matt. xxv, 13.

3. That the time had come to liken, or to compare, the experience of those who were looking for the kingdom, here called the kingdom of Heaven, with an eastern marriage, and that in order to do this, both must be matters of history, showing that each specification in the parable was already fulfilled.

4. That the time when to compare second-advent experience with the events in the marriage was definitely pointed out by our Lord, when he says, "Then shall the kingdom of Heaven be likened unto ten virgins." When? He had just closed a description of two kinds of servants in chapter xxiv, one giving meat to their master's household in due season, the other class smiting these good and faithful servants, and in their hearts saying, "My Lord delayeth his coming." Just then may the comparison between the events connected with advent history be compared with profit with the specifications of the parable. These two classes had both been engaged in the same work. But by some means, one begins to say in his heart, My Lord delayeth his coming, and smites his fellows. No one who wished to see, could fail to see a clear fulfillment of this illustration in the labors and general course of Advent ministers soon after the passing of the time. All came up to the time apparently a band of brothers. The time passed. Some became impatient and cast away their confidence in the work, confessed to a scoffing church and world, and because others would not confess as they had done, that a human or satanic influence had controlled them, they were ready to smite those who were strengthening the Master's household with the bread of Heaven. The spiritual food for that time was by no means that teaching which would let them down from the position they had taken, and send them weeping and murmuring back to Egypt. But meat in due season were those expositions of God's word which showed his hand in the movement, and such cheering testimonies are quoted in the foregoing pages in vindication of the advent movement. How humiliating and painful the fact that Satan is permitted to bring the spiritual warfare within the second-advent ranks.

5. That in the sense of the parable the Bridegroom had come. Come where? Answer, To the marriage. Was the marriage of the Lamb to take place in this world at the second appearing of Christ? The Bridegroom had not come. But if the marriage of the Lamb was to take place in Heaven, the position might be correct. And right here the charge of our Lord to the waiting ones comes in with peculiar force: "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding." Luke xii, 35, 36. If our Lord at his second appearing returns from the wedding, then the marriage of the Lamb must take place in Heaven prior to his return. Therefore, the coming of the Bridegroom in the parable illustrated some change in the position and work of our great High Priest in Heaven in reference to the marriage of the Lamb.

In a letter to the Voice of Truth for Feb. 19, 1845, William Miller says:

"I presume, Bro. Marsh, you have seen the Advent Mirror, printed in Boston, Jan. 1845, concerning the marriage, in the parable of the virgins. I do believe in the main they are right—that cannot be the personal coming of Christ.—Why, say you? Read Luke xii, 36: 'And ye yourselves, like unto men that wait for their Lord, when he shall return from the wedding, that when he cometh and knocketh, they may open to him immediately.' You see his coming, for which we look, is after the wedding.

"Has Christ come in the sense spoken of, Matt. xxv, 10? I think he has."

"I know many of my brethren whom I highly esteem will, and do, disagree with me on this matter. I would advise them not to have any hardness. Remember what James says, v, 9. 'Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth before the door.' It would seem that in this very time when we have need of patience, the apostle, by the inspiration of the divine Spirit, foresaw that there would be danger of grudging, or grieving one another, and warns us not to do it, lest ye be condemned: for 'the Judge standeth before the door.'"

"Let the dear brethren see to it, that we give meat in due season. Let no one say in his heart, my Lord delayeth his coming, and begin to beat, and bruise, and grudge against his fellow-servant. He that seeks to save his life now by conformity to the world, or worldly men, will lose it; and he that loses his life now, for the truth's sake, will find eternal life."

6. That the old, established view that the marriage of the Lamb, the church, was the bride of Christ, was among the errors of past times. By investigation it was clearly seen that there were two things which the Scriptures of the Old and New Testaments illustrate by marriage. First, the union of God's people in all past ages, as well as at the present time, with their Lord. Second, Christ's reception of the throne of David, which is in the New Jerusalem. But union of believers with their Lord has existed since the days of Adam, and cannot be regarded as the marriage of the Lamb. It is supposed that Isaiah [liv, 5,] speaks of the church when he says, "Thy Maker is thine husband;" but Paul, in Gal. iv, applies this prophecy to the New Jerusalem.

Says John, speaking of Christ, "He that hath the bride is the bridegroom." John iii, 29. That Christ is here represented in his relation to his followers by a bridegroom, and his followers by a bride, is true; but that he and they are here called the bridegroom and bride is not true. No one believes that the event called the marriage of the Lamb, took place more than eighteen hundred years since.

Paul, in writing to the church, 2 Cor. xi, 2, says, "I have espoused you to one husband, that I may present you a chaste virgin to Christ." But does this prove that the marriage of the Lamb took place in Corinth? Or, did Paul only wish to represent by marriage the union which he had effected through the gospel between Christ and the church at Corinth?

He also says, Eph. v, 23, "For the husband is the head of the wife, even as Christ is the head of the church." But please turn and read from verse 22, and it will be seen that Paul's subject is the relation and duty of man and wife to each other. This is illustrated and enforced by the relation of Christ and the church. Those who suppose that Paul is here defining who the Lamb's wife is, are greatly mistaken. That is not his subject. He commences, "Wives, submit yourselves unto your own husbands." Verse 22. "Husbands, love your wives." Verse 25. It is, indeed, an excellent subject, but has nothing to do in determining what the bride is.

The marriage of the Lamb does not cover the entire period of probation, in which believers are united to their Lord, from Adam to the close of probation. It is one event, to take place at one point of time, and that is just prior to the resurrection of the just.

Then what is the bride in the marriage of the Lamb? Said the angel to John, "Come hither, I will shew thee the bride, the Lamb's wife." Rev. xxi, 9. Did the angel show John the church? Let John testify. "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God." Verse 10.

The New Jerusalem is also represented as the mother. "But Jerusalem which is above is free, which is the mother of us all." Gal. iv, 26. Christ is represented [Isa. ix, 6,] as the "everlasting Father" of his people; the New Jerusalem, the mother, and the subjects of the first resurrection, the children. And, beyond all doubt, the resurrection of the just is represented by birth. How appropriate, then, is the view that the marriage of the Lamb takes place in Heaven, before the Lord comes, and before the children of the great family of Heaven are brought forth at the resurrection of the just.

Let those who are disposed to cling to the old view that the church is the bride, and that the marriage is after Christ comes, and the saints are caught up to Heaven, answer the following questions:

1. Who are illustrated by the man found at the marriage, Matt. xxii, not having on the wedding garment?
2. Will any be caught up by mistake, to be bound hand and foot, and be cast down to the earth again?
3. If the church is the wife, who are they that are called to the marriage as guests?
4. Jerusalem above is the mother of the children of

promise; but if the church is the Lamb's wife, who are the children?

5. Allowing that the church is to be the bride, who are "the nations of the saved," Rev. xxi, 24, that walk in her light?

7. That the door was shut. The clear light from the heavenly sanctuary that a door, or ministration, was opened at the close of the 2300 days, while another was closed at that time, had not yet been seen. And in the absence of light in reference to the shut and open door of the heavenly sanctuary, the reader can hardly see how those who held fast their advent experience, as illustrated by the parable of the ten virgins, could fail to come to the conclusion that probation for sinners had closed.

But light on the subject soon came, and then it was seen that although Christ closed one ministration at the termination of the 2300 days, he had opened another in the most holy place, and still presented his blood before the Father for sinners. As the high priest, in the type, on the tenth day of the seventh month, entered the most holy place, and offered blood for the sins of the people, before the ark of the testament and the mercy-seat, so Christ, at the close of the 2300 days, came before the ark of God and the mercy-seat to plead his blood in behalf of sinners. Mark this: The great Redeemer then approached the mercy-seat in behalf of sinners. Was the door of mercy closed? This is an unscriptural expression, but if I may be allowed to use it, may I not say that in the fullest sense of the expression the door of mercy was opened on the tenth day of the seventh month, 1844.

Beside the ark of God containing the ten precepts of his holy law, over which was the mercy-seat, did the trusting ones now behold their merciful High Priest. They had stood in harmony with the whole advent host at the passing of the time, then represented as "the church in Philadelphia;" meaning brotherly love. And with what inexpressible sweetness did the following words addressed to that church come home to their stricken hearts: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. I know thy works. Behold, I have set before thee an open door, and no man can shut it." Rev. iii, 7, 8.

Adventists were agreed that the seven churches of Rev. ii and iii, symbolized seven states of the church, covering the entire period from the first advent of Christ to his second appearing, and that the sixth state addressed represented those who with one united voice proclaimed the coming of Jesus, in the autumn of 1844. This church was about to enter upon a period of great trial. And they were to find relief from it, so far as ascertaining their true position is concerned, by light from the heavenly sanctuary. After the light should come, then would also come the battle upon the shut and open door. Here was seen the connecting link between the work of God in the past advent movement, present duty to keep the commandments of God, and the future glory. And as these views were taught in vindication of the advent movement, in connection with the claims of the Sabbath of the fourth commandment, these men, especially those who had given up their advent experience, felt called upon to oppose. And their opposition, as a general thing, was most violent, bitter, and wicked.

The shut and open door of the heavenly sanctuary was the strong point upon which this matter turned. If we were right on the subject of the cleansing of the sanctuary, the preaching of the time was right, and the entire movement has been right.

The hand of the Lord seemed to be with those who took hold of these views, and many embraced them. Then it was that our opponents arose in the spirit of persecution, manifesting the wrath of the dragon against those who kept the commandments of God, and labored to open the door that had been shut, and to shut that door which had been opened, and thus put an end to the matter. Hence the strong expressions quoted above—"He that openeth and no man shutteth, and shutteth and no man openeth." "Behold I have set before thee an open door, and no man can

(Concluded on page 330.)

# The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 5, 1868.

URIAH SMITH, EDITOR.

## CHANGE OF GODS—CHANGE OF TIMES.

A RECENT writer advocating the claims of the first day as the Sabbath, endeavors to make it appear that Sunday is the original seventh day from the creation; that at the exode of Israel from Egypt, God gave them the sixth day of the original week for the Sabbath, calling it the seventh, to distinguish them from the heathen around them who had departed from God into idolatry, but still held sacred the true Sabbath, worshipping the sun upon it, and called it Sunday.

It is to be observed, 1. That there is no record that God changed the time of the Sabbath for Israel.

2. The fourth commandment is well calculated to give the Jewish people the impression that the day commanded was the seventh day in order from the creation.

3. The Jews always understood it so, and to this day believe they are keeping the same seventh day on which God rested at the creation.

Now, since it cannot be disputed that some one day of the present week is the seventh day in order from the creation, and we have no proof from Holy Writ that God ever changed the day, is it not bold, daring, and presumptuous to say that when God says, in the fourth commandment, that the seventh day is his Sabbath or rest-day, because that in it he rested from the work of creation, he did not mean that those who heard his voice should keep the day on which he rested, but another day?

If it was a fact that the nations, at the time of the exode, were keeping the day that God blessed at the beginning, the Israelites would have known it, had there been a change of the day. Either the change was made, and they did not know it, or else the miracles of giving the manna on six days, withholding it on the seventh, and preserving that gathered on the sixth to be eaten on the seventh, were wrought to convince them that the day of the Sabbath was changed, and that they ought to keep the sixth day of the original week, instead of the seventh. It would be strange indeed, yes, a miracle, should the thousands of Israel forget at the same time the day of common observance, so that the day could be changed, and they not know it; and it is blasphemous to suppose that God, who cannot lie, deceived them in the matter, giving them the Sabbath commandment in a manner best calculated to make them believe, and which does, in fact, make the Jews of the present day believe that they were required to keep the same seventh day on which He rested at the beginning.

It is wonderful how men will labor to set aside the word of God that they may keep their own traditions! and especially so since the pointed testimony of our Saviour against it (Mat. xv.) has been left on record.

According to the writer in question, the heathen were right—they that had departed from the true God still kept the right day; and it follows that the fourth commandment was wrong. Would not the heathen, in their apostasy, be as likely to choose a different day from the Creator's memorial, when they chose to forget God, and worship idols? We have no record that those who would not retain God in their hearts, still retain the memorial of his creative work. But we have a case on record of men leaving God and, setting up gods of their own, and instituting a festival similar to what God had commanded, but changing the day for the purpose of perpetuating their separation from the true people of God.

After the revolt of Israel under Jeroboam (1 Kings xii.) he said in his heart, "Now shall the kingdom return to the house of David: If this people go up to sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Where-

upon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go to Jerusalem: behold thy gods O Israel, which brought thee up out of the land of Egypt. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah, and he offered upon the altar, (so did he in Beth-el,) sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made. So he offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel: and he offered upon the altar, and burned incense."

Now is it reasonable to think that, when Satan first led the heathen to revolt from the Creator, and worship the creature instead, he was less crafty than Jeroboam, and would still have the people keep in mind the true memorial of the true God? How much more natural to think that, with their new gods, they would choose new days of observance, in rivalry with the institutions of Him they did not wish to remember.

Thus, reason combines with revelation on this subject. "Let God be true, and every man a liar."

R. F. COTTRELL.

## REPORT FROM BRO. WHITE.

SIXTH-DAY, April 24, we left our home for Wright, to be absent from our family till after General Conference. We found that close application to writing, to change only to plowing, sowing, dragging, rolling land, and fence-building, was wearing upon the strength, and we concluded the safest way was to journey and labor moderately among the brethren. The road from Greenville is sandy, and never better than when we came over it the 24th. At 1 o'clock, P. M., we might have been seen by the road-side among the pines, enjoying our refreshments, while the team were enjoying theirs.

Sabbath was a lovely day, and at an early hour the house of worship was well filled. I spoke more than two hours during the day, and Mrs. W. one hour. We enjoyed a good degree of freedom. Bro. Kellogg gave an instructing and interesting lecture in the evening upon health. First-day morning the brethren met for business session at nine, and liberally arranged Systematic Benevolence for next year, and chose delegates to Conference. Eight candidates received for baptism. I spoke in the morning giving a brief exposition of Rev. x. Mrs. W. spoke in the afternoon. We then went two miles to a beautiful, clear stream of water, where eight were buried with their Lord by baptism. The congregation was large, attentive, and solemn. This baptismal scene was free from confusion and everything unpleasant. In the evening, Bro. Kellogg lectured to a good congregation. He also spoke last evening, and speaks to-night. Our ministers speak on the subject of health from a Bible stand-point. This seems right. Bro. Kellogg treats the subject from a scientific view, and we think well calculated to teach the people and lead them to a practical understanding of how to live. It seems to us that the Lord has enough such men as Bro. Kellogg to teach the people the science of human life, without our ministers being called from their work.

To-morrow we leave for Monterey, to spend Sabbath and first-day, then on to Battle Creek, where we hope to hear from many friends.

JAMES WHITE.

## REPORT FROM BRO. LOUGHBOROUGH.

At the time of my last report I had just closed my labors in Eaton Co. The week following, I spent in Battle Creek, where I enjoyed some rest in the society of my children and friends. On the Sabbath spoke once in Battle Creek. April 3d, resumed my labors again in Allegan Co., where I have now spent four weeks, mostly in Allegan. In this time I have had meetings also in Monterey and Manlius. Have held twenty-three meetings, visited a number of families, and baptized twenty persons, mostly those who have of late made a start in the service of the Lord. I am encouraged to still try to labor in this cause, hoping I

may know the humble place the Lord would have me fill, and fill it to his glory.

While at Allegan, I received and read Testimony No. 14. I feel grateful for the instruction and admonition given to God's people in those few pages. The personal testimonies are instructive to all. May God's people have grace to so conduct in their families that angels can dwell among us. I am one that feels keenly in reading the account of Sr. More. I was in Battle Creek at the time of her visit there, had an opportunity to see her, but am satisfied that for myself, at least, I did not appreciate moral worth in the true, Christlike principle which dwelt in her which led her to embrace and maintain a position on unpopular truth at the loss of all. May God forgive me. I want to take a position where I may ever recognize the disposition of Christ, which led him to die for men, when manifested by those who will leave their all for him. What is done for such is done to Christ. I excused myself from taking her to my house as I was in deep affliction myself, having just lost my companion. Perhaps there was wrong in this. I am sorry I failed to interest myself in this case. Wherein by word or act I failed to encourage others to help this poor sister, I am sorry. It is too late to make reparation in this matter to her. She sleeps. But may God grant to me a deeper consecration of heart to his cause, and more of the spirit that characterized the devoted life of our Saviour.

J. N. LOUGHBOROUGH.

Battle Creek, April 30, 1868.

## REPORT FROM IOWA.

My last report closed with the meeting at Mt. Pleasant, March 22. From Mt. P., I came through to Washington and tarried at the hospitable home of father Kilgore, during the week, attending to writing and other business. Sabbath morning a goodly number met at the school-house near Bro. K.'s, according to appointment. We were pleased to meet Bro. Jacob Hare, who brought a load from Mt. Pleasant, nearly thirty miles through the mud, to join us at this meeting. The brethren from Pilot Grove could not all attend, on account of the bad going. Yet quite a number were present. The Lord gave some liberty in speaking the word. I gave two discourses Sabbath, and we had an interesting conference meeting. In the evening after the Sabbath, we met for the investigation of a matter which had been the cause of some trial in the church. Censure was laid where it seemed to belong, and I trust good will result, not only to the church, but to the offending individual. I gave one discourse Sunday morning, and our meeting closed with an excellent communion, in which the tender, melting Spirit of the Lord was present. All had it to say that we had had a profitable meeting.

The following Tuesday evening I met with the few at Iowa City, according to appointment. Some came nearly twenty miles to hear the word preached. I had but little freedom in speaking the word. There are but few in this city who keep the Sabbath of the Lord, and there is not that union and love prevailing in all respects that there should be. We hope in the future, that a better state of things may exist.

The following Sabbath and Sunday, met with the brethren and sisters at Anamosa. A large majority of the friends of the cause were present who lived within a reasonable distance of the meeting, and some were present from a distance of over fifty miles. I gave four discourses in all; three were baptized, three joined the Anamosa church, and three the Marion church, some of whom have not previously come into the last organization. Our meetings closed Sunday afternoon with a communion season of much interest. All thought we had a profitable meeting.

On my way to Laporte City, I stopped at Marion a few days. This little band is increasing in numbers and spiritual strength, and seem to be alive in the great work. They have passed through heavy trials heretofore, and may expect to have others hereafter; but I believe that quite a number of them will at last come out purified, made white, and tried, and stand in the last day. I met with them in their Tuesday evening prayer-meeting, which was profitable to us all.

On my way to my next appointment, I stopped at



Vinton with Sr. Denman, who has been struggling along for years, keeping the Sabbath and taking the Review. Her husband was very kind to me. May the Lord help him to see the importance of starting for the kingdom with his companion. There was quite a band at one time at Vinton. But some have moved away, others given up entirely, and others gone with the opposition. Sr. D. has tried to hold on all alone, through much discouragement. We hope at some future time she may have the privilege of hearing preaching again, and meeting with those of like precious faith.

At Laporte City, I gave five discourses. There seemed to be some interest on the part of those outside the church, to hear the truth. There was not that degree of union and love among some of the members of the church toward each other, which is so pleasant when we see it existing in the members of Christ's body. There was too little, by far, of the spirit of the new commandment, That ye love one another, as I have loved you that ye also love one another. By this shall all men know that ye are my disciples. I fear that were this test applied, many professed disciples of Jesus would be shown not to belong to him. Oh! how little do those who manifest jealousy and antipathy in the church, as is often seen, realize what it is to be a disciple of Jesus, who was so meek and lowly, so loving and tender.

During the first part of the meetings, I did not have much freedom in speaking the word. But toward the last, God blessed by giving power and edge to the truth. I trust the opportunity was not lost, but will be of permanent benefit to the church. They have passed through grievous trials in the past, and Satan is still setting his snares for them. Some see these things clearly, but others, I fear, do not. May the Lord help all to be watchful, prayerful, and firm for his truth. Some are almost persuaded to go with the little band to the kingdom, and I have no doubt they will, if all the church move right and live in the light. One was baptized and joined the church.

At Fayette, Tuesday evening, I held one meeting in the school-house. It was a very rainy, dark, muddy night, and I hardly expected any meeting, it was so bad. I was therefore happily surprised to find fifty or sixty out, who gave excellent attention. I was much encouraged by this stay at Fayette. Although but few have yet come out as a consequence of the labor bestowed there last summer, yet those are taking hold of the truth cautiously and understandingly, and I therefore expect they will remain firm. There is a growing interest there to hear further, and at some time not far distant, I think it will be proper to give another course of lectures there, and make a stronger effort, which I am sanguine will result in good, and some more be brought into the truth.

Sabbath and Sunday, April 18 and 19, met the Waukon and West Union churches in Quarterly Meeting. Was glad to see so many old friends again, after so long an absence. Some four loaded teams came thirty miles through the cold and mud from Waukon. Others also came from Elgin and Fayette. Was much rejoiced to meet Bro. Gillet, who has been stopping awhile this winter at the Health Institute at Battle Creek, and to see what a change has been wrought in his health, through those means which God has so mercifully pointed out of late, to us as a people. Bro. G.'s health has been so poor for years, that he could perform but very little physical labor. How thankful we ought to be, that God has been pleased to instruct us in this way, so that some of those who have long been invalids may be restored to comfortable health and strength, to enjoy those blessings God has so bountifully bestowed.

Our meetings were profitable and interesting, and all seemed well paid for the pains they had taken to be present. I gave three discourses on practical subjects; a spirit of solemnity and heart-searching prevailed, judging by the tears shed, and we hope permanent good may be the result.

Monday following, I reached home again, after an absence of over four months, having traveled about a thousand miles with my own private conveyance, and given eighty discourses. Expect to remain at home till time to start for General Conference. Was glad to

find all well, through the merciful care of our Heavenly Father.

GEO. I. BUTLER.

Waukon, Iowa, April 24, 1868.

#### MONTHLY MEETING AT GREENHILL, R. I.

It is again my pleasant duty to record another of our monthly gatherings. The meeting commenced as appointed, at the Washington School-house, Sabbath eve, April 17. At this meeting there were but five present from other neighborhoods, two of these being from other States—Bro. Haskell, from Massachusetts, and Bro. Nathan T. Preston from Vermont. There were, at this meeting, some twenty Sabbath-keepers, and ten or twelve children and friends.

Bro. Haskell spoke with freedom for something more than an hour from the text, "Thy kingdom come." Sabbath morning we repaired to the Green Hill meeting-house. There were some twenty Sabbath-keepers present at the commencement of the nine o'clock prayer-meeting, which was increased by preaching time to upward of forty adult Sabbath-keepers, besides some ten or fifteen children and others. This conference meeting was one of deep interest. It lasted two hours, and the time was well occupied with prayers and exhortations. The Spirit of the Lord attended us in a large degree. At eleven, Bro. Haskell commenced preaching, and for two hours spoke with good freedom from Rev. xii, 17. This discourse was truly meat in due season. The causes which led the dragon to make war upon the remnant were well shown up, and the Scripture proofs relative to the gifts of prophecy were brought forward and presented in a pointed manner.

At three, we met again and listened to another discourse, of two hours' length, by Bro. H., on the time of trouble; in view of which the health reform was earnestly held up as a necessary preparation for that time. The brethren and sisters listened to this discourse with deep interest, and it is hoped that many of them saw more clearly their duty in preparing for those things that are coming on the earth.

In the evening, Bro. H. preached a searching discourse from John iii, 16, in which it was shown that the cause of many of our troubles is a want of humility and love in our hearts. We have reason to believe that the straight testimony was heeded, and that some took courage who had before been halting.

First-day morning, we met at nine, and held a social meeting, two hours in length. The Spirit of the Lord was present, and many valuable testimonies were given. After the close of the social exercises Bro. H. spoke from Job xiv, 14. The nature of man, death and the resurrection, were presented as clearly and extensively as the time would admit.

First-day afternoon, the brethren held a business session, the object and result of which may, perhaps, be reported at a future time.

Met again in the evening, at half-past seven. This meeting, the last of the session, was more largely attended than any that preceded it. Nearly half the congregation were friends outside the truth. Bro. H. spoke two hours on the subject of cross-bearing, as brought to view in the history of God's people. This sermon, though lengthy, was listened to by all with deep interest. May truths then spoken take root in some honest hearts.

As I look over this whole series of meetings, I am inclined to the belief that it will result in more permanent good than any we have heretofore had since the Monthly Meeting has been established. True, we may have enjoyed greater flights of feeling in some previous meetings, but in none have I noticed so much straight testimony so well received, nor have I ever before seen so many who at the beginning of the meeting were discouraged and cast down, who at the close seemed encouraged and strengthened. What our Rhode Island brethren now need, is to press closer together, and to press up in the work. We need to draw nigh unto God that he may draw nigh unto us, and to resist the Devil that he may flee from us. Let there be an effort on the part of all to retain the blessings received at this meeting, and let our Monthly Meeting for May, at Curtiss' Corner, be made a subject of earnest prayer.

J. S. MILLER.

Tower Hill, R. I., April 20, 1868.

#### THE BLINDNESS OF TRADITION. 17

THE following extract from "Man all Immortal," by D. W. Clark, shows how far a man can be blinded by tradition and a desire to sustain a theory. Notice the text which he quotes, and then notice the absurd conclusion which he draws from it.

"As the crowning work of creation was the production of man, so the crowning work in the formation of man was the imparting from the living God of a soul or spirit that was to animate the material temple. The temple of old was not left without the indwelling glory of God; so, also, this fair structure of the human body received its complement in an indwelling soul. 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.' This is a distinct announcement that the soul of man is something different in its origin and distinct in its character from the body. The one is formed from 'the dust of the ground,' the other emanated from the breath of the Almighty. The one is dust, the other 'a living soul.' The soul is not a part of the physical structure, does not grow out of it, but is superadded to it. The mysterious combination of these two elements in man completed the work of his creation."

How false this conclusion! They directly contradict the text which says that man (who was made of the dust of the ground) became a living soul. Yet in the face and eyes of this inspired declaration, Dr. Clark has the boldness to say that the soul is not a part of the physical structure,—"it does not grow out of it, but is superadded to it." How vain a thing is philosophy! It generally darkens the word of God instead of making it light, as may be seen by the above extract from this learned man.

D. M. CANRIGHT.

#### FACTS WORTH CONSIDERING. 18

D. W. CLARK, in "Man all Immortal," pp. 164, 165, says:

"Life is long enough for its purposes. Long before his threescore years and ten are reached, the character is formed—we had almost said stereotyped, and sealed for eternity. For the Christian, life is long enough. Why should he wish to live longer?"

'The less of this cold world, the more of Heaven.  
The briefer life, the earlier immortality.'

"It is long enough for the sinner. If in the seventy allotted years he has done evil only, what else can we expect from him, should his life be prolonged to the greatest period? His evil habits are being constantly strengthened by indulgences; the sphere of his evil influence is growing wider and wider. Of what use to him, or the world, or to Heaven would be a longer life? In what could it result but greater, and more wide-spread evil, deeper guilt, and in the end, more fearful punishment? In the brevity and uncertainty of human life, there, we find no cause to implead the wisdom or even the goodness of God.

"We carry down to death the character we have formed in life. It is a very common, but, at the same time, a very mistaken notion, that when we come to death we sometimes take upon us a new character. This idea is not only false in philosophy, but it is pernicious to good morals, and religion. We die as we live. We go down to the grave with the characters, the habits, the desires, the feelings we had formed in life. A man may look with horror upon his past life, but that does not change it; a man may, in the terror of approaching death, abhor himself for his worldliness and sensuality, but that does not uproot worldliness and sensuality from his character. Let him be restored to health, and they will sway the same iron rule as before. We fall asleep at night just such beings as we have been through the day, and in the succeeding morning we wake up with characters unchanged. So shall we fall asleep when the night of death comes, just such beings as we have been through life's day; and so also shall we wake in the resurrection morning."

THE cure of an evil tongue must be done at the heart. The weights and wheels are there, and the clock strikes according to their motion. A guileful heart makes a guileful tongue and lips. It is the work-house where is the forge of deceits and slanders; and the tongue is only the outer shop where they are vended, and the door of it. Such ware as is made within, such, and no other can come out.—Leighton.

(Concluded from page 327.)

shut it." Nothing can be plainer than that man, or a set of men, would, near the close of the history of the church, war against the truth of God in reference to the shut and open door.

And to this day those who retain the spirit of war upon those who keep the commandments of God, make the banner in the shut and open door odious, and charge it all upon Seventh-day Adventists. Many of them are not aware of the injustice of this. Some of this people did believe in the shut door, in common with the Adventists generally, soon after the passing of the time. Some of us held fast this position longer than those did who gave up their advent experience, and drew back in the direction of perdition. And God be thanked that we did hold fast to the position till the matter was explained by light from the heavenly sanctuary.

And it may be worthy of notice that although the belief in, and abandonment of, the shut-door position has been general, there have been two distinct and opposite ways of getting out of it. One class did this by casting away their confidence in the advent movement, by confessions to those who had opposed and had scoffed at them, and by ascribing the powerful work of the Holy Spirit, which they had felt, to human or satanic influence. These got out of the position on the side of perdition.

Another class heeded the many exhortations of Christ and his apostles, applicable to their position, with its trials, dangers and duties—Watch—Be ye therefore patient—Cast not away therefore your confidence—For ye have need of patience—Hold fast.—They waited, watched, and prayed till light came, and they, by faith in the word, saw the open door of the heavenly sanctuary, and Jesus there pleading his precious blood before the ark of the most holy place.

But what was the ark? It was the ark of God's testimony, the ten commandments. Reader, please follow these trusting, waiting ones as they, by faith, enter the heavenly sanctuary. They take you into the holy place, and show you "the candlestick, and the table, and the shewbread," and other articles of furniture. Then they lead you into the most holy, where stands Jesus, clad in priestly garments, before the mercy-seat which is upon, and but the cover of, the ark containing the law of God. They lift the cover and bid you look into the sacred ark, and there you behold the ten commandments, a copy of which God gave to Moses. Yes, dear reader, there, safe from the wrath of man and the rage of demons, beside his own holiness were the ten precepts of God's holy law.

The waiting, watching, praying ones embraced the fourth precept of that law, and with fresh courage took their onward course to the golden gates of the city of God, cheered by the closing benediction of the Son of God: "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." Thus they came out of the position of the shut door on the side of loyalty to the God of high Heaven, the tree of life, and the eternal city of the redeemed. The reader will not fail to see the difference between this and getting out of the shut door on the side of perdition. God pity the apostate.

#### SUNDAY AUTHORITY.

In a Roman Catholic work entitled "The shortest Way to end Disputes about Religion," by the Rev. Robert Manning, approved by the Rt. Rev. Bishop Fitzpatrick, Coadjutor of the Diocese of Boston, Mass., we find the following:

Page 19. "As zealous as Protestants are against the church's infallibility, they are forced to depend wholly upon her authority in many articles that cannot be evidently proved from any text of Scripture, yet are of very great importance.

"1. The lawfulness for Christians to work upon Saturday, contrary, in appearance, to the express command of God, who bids us 'keep the Sabbath holy,' and tells us the seventh day of the week is that day.

"2. The lawfulness and validity of infant baptism, whereof there is no example in Scripture."

STEPHEN DUVAL.

#### THE CROWNED ONES.

Who shall be the crowned ones  
On that eventful day,  
When mountains melt, and like a scroll  
The heavens flee away;  
When to the awful Judgment-seat  
The sons of men shall throng,  
Who, who shall stand among the few  
To whom the crowns belong?

Who shall harp on harps of gold,  
When dulcimer and lute,  
And sweetest tone of ivory keys  
Shall be forever mute?  
Beyond earth's grandest music,  
Where ceaseless praises rise,  
What lips shall join in singing  
The songs of paradise?

Who shall wear the raiment white,  
When purple robes of Tyre,  
And costly webs from Indian looms,  
Shall shrivel in the fire?  
Beyond these fading glories,  
Beyond this tinted show,  
Who will stand before the Lord,  
In raiment white as snow?

Who will be the heirs of Him,  
Who hideth deep his pearls,  
In wave-washed caverns of the sea,  
And all around the world  
Scatters His gold like starry dust,  
While, if He only wills,  
The grasses grow, and cattle graze  
Upon a thousand hills?

Who from all tongues and peoples,  
From every land and sea,  
Will join with Alleluias,  
That goodly company,  
That band of saints and martyrs,  
Who still through flood and flame,  
Upheld the cross of Jesus;  
And glorified his name?—*Times and Witness.*

#### OUR INFLUENCE.

We little realize what a great influence each one exerts over his fellow-beings, or how our actions tell on those with whom we associate. We are too prone to forget that "our Lord is a God of knowledge, and by him actions are weighed." 1 Sam. ii, 3. Every act or word carries with it its influence, and may affect the life and character of some poor soul who may be looking to us for example. We little realize what good we might do if we were only living right, and every act pure and good. How very careful we should be, and watchful, that every act should be right, that our influence should tell on the side of truth, and show to the world that we believe what we profess, and that we are looking for our Lord and Master, and believe his coming near.

My mind was called to this subject while reading Testimony No. 13, where, speaking to the young, it says, "The youth, if right, could sway a mighty influence." I, for one, fully realize this to be true, and that our influence, if right, could be the means of doing much good, and would tell on the minds and hearts of those with whom we associate.

We have been too cold and lukewarm in the service of the Lord, standing too much in need of help, instead of working ourselves, and trying to get right, and trusting in the Lord for help to overcome our sins and besetments. How many duties have been presented before us, chances of doing much good for our young friends, had we always lived right before them, and ever walked in the counsels of God. How often have we neglected the path of duty until we have grown cold in the cause of God. This has pleased the enemy, and souls that might have been helped by us, and led to investigate these truths, are still walking the downward way to death. I am very thankful for the testimonies and admonitions to the young, and I earnestly desire to give heed to all the instructions that I have, that I may be prepared when Jesus comes to be gathered with his remnant people.

Your unworthy sister in Christ,

Albion, N. Y.

A. ELIZA BUCKLAND.

He who receives a good turn should never forget it; he who does one should never remember it.

#### A FEW THOUGHTS ON THE DUTIES OF MEMBERS OF BIBLE CLASSES.

HAVING had some experience in Bible classes, I desire to offer a few remarks. That the interest of a Bible Class does not depend entirely upon any one person is very evident. The superintendent can not do all, the class cannot do all. Every one must take an interest in it; each must feel that all have a work to do. To illustrate, let us suppose a case. Two sister churches, A and B, both, under similar circumstances, organize for a Bible Class. Two good brethren are chosen to fill the place of superintendent. They are both men of good moral worth. They may both of them be nearly alike in temperament and disposition, well calculated to fill their position. Both feel an interest in the good cause of God, and delight in seeing all doing their duty, and, feeling the responsibilities of their position, are willing to do all they can to advance the cause and work for the good of the class. All goes on well for a little while, as all such things will when new. But we will visit them after about six months and see how they get along. The first church having a few energetic men, and witall possessed of the good Spirit, have tried to press together, have tried to be prompt in their duties, never forgetting to get their lessons, or anything that would add interest to the class. They have been striving to bring into subjection every passion of the carnal mind, never allowing the spirit of jealousy to rise. They have tried to be in subjection one to the other. Thus all things were working well, they gaining ground, making advancements in the divine life.

We will next visit the other church. What do we find here? Some of the members were a little too worldly-minded, were willing to justify themselves by almost any excuse for not getting their lessons, could find no time to study, for they worked so hard that, even on the Sabbath, they could not get into the spirit of study. They could see a mote in the conduct of another, would feed upon it, but could not discern their own. Some of their faults were such as to injure the cause they represented. Some engaging in the spirit of trade so far that they would lose some of their spirituality, would take advantage of another, and talk about honesty; or some would talk and argue for "health reform" and then take tea, coffee, or eat pork if they were out in the world. Some were jealous of every move of the body of Sabbath-keepers, and jealous of the leading brethren of their own church.

But how about the Bible Class? Why, they had none, or nearly none; and no wonder. Brethren, whoever you are, and wherever you are, choose the better part that shall never be taken from you.

H. F. PHELPS.

#### DOUBTLESS HE IS OUR FATHER.

"DOUBTLESS thou art our Father." Isa. lxiii, 16. Dear, lonely ones, take courage, be strong; because God, even God, is our Father. What words of comfort to the tempted and tried, when forsaken by the world, cast down and discouraged by the fiery darts of the enemy. Though there be no good in us but weakness and imperfection, yet we are permitted, yea, entreated, to come and ask what we will, and it shall be done.

We are the clay and he the potter. Let us commit ourselves into his hands, knowing that he will work for us to will and to do of his own good pleasure.

Oh! for more of that meekness, that forbearing spirit, which was in our blessed Saviour, that will enable us to overcome and be prepared to sit down on his throne. When I look within my own heart and see the evils there, I am ready to say, Can it be possible that such an unworthy creature as I can obtain such honors? yet faith takes hold of the promises. Jesus has died that we might live. Yes, we shall see Jesus as he is, and more still, be like him. What a prospect! Can we not take courage, and be strong though all is darkness around us? Let us trust in the name of the Lord, and stay upon our God. Heaven will be cheap enough, though it is obtained through great tribulation. Though our nearest and dearest friends forsake us, yet the Lord has promised to be with us, and strengthen us in trouble. My grace is sufficient for thee, is the blessed promise. May we look up and rejoice, knowing that our redemption draweth near.

E. D. CARMICHAEL.

Mt. Pleasant, Iowa.



## Conference Department.

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

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

From Sister Damon.

BRO. SMITH: Thinking the brethren and sisters might like to hear from our Monthly Meeting, I would say the weather had been so inclement for a few months, that we had not been able to assemble with the church at Mannsville as usual, but at this appointment a few came from there, and though we had no messenger to minister in word and doctrine, we were not disappointed of the blessing of our Heavenly Father. While the brethren humbled themselves in prayer before God, the sweet spirit of union and peace pervaded the assembly; and when the exercises changed, the most were ready to give in their cheering testimonies in favor of present truth, how the Lord had blessed them in humbling themselves and consecrating their all to him, and while we sung "Nearer my God to thee," in the last verse, "Angels to beckon me," it seemed as if the good angels were there to encourage each to take up the cross, deny self, and follow whosoever the Lamb leadeth. Some were led to praise God that he had spared their lives to see this day. We rejoiced together in view of the blessed hope which will soon be realized by the overcomers; and while those who had long been in the way, told us of their determinations to go through, it greatly rejoiced our hearts. The brethren unanimously decided to have our Monthly Meetings, after this, the first Sabbath in the month, as suggested by Eld. Taylor.

May the blessing of God still attend these gatherings of God's people, is the humble desire of one who loves present truth.

Your sister striving for eternal life.

R. O. DAMON.

Jeff. Co., N. Y.

From Sister Richer.

DEAR BRN. AND SISTERS: Although a stranger to you all, yet I will try to converse with you through the Review, for I love to read your cheering testimonies. I thank the Lord that he has given me eyes to see, and ears to hear. I came here last fall. I thought it made no difference which day we kept, but I thank the Lord that by reading works on the subject, I am convinced that I was wrong, and I am trying to keep all God's commandments, that I may enter through the gates into the city, even the heavenly Jerusalem.

I have a great work to do to overcome. I feel truly that the harvest is great and the laborers are few; for we are lonely here. There are two or three sisters here who meet on the Sabbath for worship. I have never heard a sermon on present truth, but through the Review, and hope the Lord will open the way that some minister may come this way. I think there are some that would make a start for the kingdom. Pray for me that I may never fall out by the way, but live more faithful, and have my lamp trimmed, so that it may be a bright and shining light to some poor lonely one. I will try to press nearer to Jesus, and prepare for the time of trouble.

LUCINDA RICHER.

Montcalm Co., Mich.

From Bro. Sterling.

BRO. SMITH: About four months ago the Lord in his providence led me to an examination of the doctrines held and taught by the Seventh-day Adventists, especially in regard to the Sabbath. The result was, I became convinced by an overwhelming array of facts and arguments that the seventh day is the Sabbath of the Lord, and I commenced keeping it. Although it caused many professed friends to look coldly upon me, and soon led to a dissolution of the relationship then existing between myself and the church with whom I was laboring as pastor, still I rejoice and thank God for a knowledge of the true Sabbath. About the time above referred to, I commenced carefully reading the work entitled the "Third angel's Message and Two horned Beast," and felt that it was high time for me to get out of Babylon. I also carefully perused and reperused the "Sanctuary," and found that ideas set forth therein had a rock bottom. I commenced perusing "Spiritual Gifts," and found them indeed "meat in due season." Bless the Lord, O my soul, for the testimony of Jesus, which is the spirit of prophecy.

I cannot tell how thankful I am for the light of present truth. I now stand identified with the remnant

people, and mean, by the help of God, to stand up in defense of the truths of the third angel's message till we all get home to Mount Zion.

Finally, as "sin is the transgression of the law," and I am obliged to plead guilty to an open transgression of the fourth commandment of the law all my past life, till four months ago, and as the divine order requires that we die to sin, or crucify our "old man" before being united to the "new man," Christ Jesus, I feel it my privilege and duty to publicly renounce my relationship to the old man, now crucified, I trust, and solemnize my relationship to the new man by "being buried by baptism into his death," hoping that by continuing to walk in newness of life I may be in the likeness of his resurrection.

May God help us all to live faithful.

JAMES G. STERLING.

Allegan Co., Mich.

From Sister Myers.

BRO. SMITH: For the first time I embrace the privilege of speaking through the Review. The Lord, through his tender mercy, has permitted me to hear the third angel's message, and is giving me a heart to try to live up to all its requirements. I believe he is fitting up a people to stand through the perils of the last days. How much I see the need of reforming. I feel that if I should mingle with the world, run after its pleasures, and feast with them, the Lord would not own or accept me. I want to fully come out from the world, and be found with the people of God when the Saviour comes to gather his jewels. Time is short. I know I have many besetments to overcome, before I shall be able to stand. I can do nothing in my own strength, but the Lord being my helper, I mean to try to overcome. He that overcometh shall not be hurt of the second death. I would ask the dear brethren and sisters to remember me at a throne of grace.

Richland Co., Ohio.

From Sister Stewart.

BRO. SMITH: We deem it a great privilege to read the Review from week to week, and especially the many cheering words in the Conference Department from lonely ones like ourselves. It is almost one year since we began to keep the Sabbath, and my husband is the only one of like faith I ever saw. It was through him that I was led to see the light.

Our friends and neighbors think us a strange people, and our manner of serving God a stranger one. An old lady called to-day on some business, and on being told that we did not transact business on the Sabbath day, began to make inquiries, and seemed anxious to know more concerning our belief. We loaned her the tract, "Who Changed the Sabbath?" and promised the loan of our papers if she liked. We think this an excellent place for a minister, as there are many non-professors, and several have expressed a willingness to believe. Should any ministers be passing through St. Joseph, Mo., we would be glad to have them call on us; or, if we could be notified through the Review what time they would be here, we would meet them at the depot, and convey them to our house. We live three miles north-west of the city.

Remember us, dear brethren and sisters, in your prayers, that we be not found lacking in the day of the Lord, but may stand with the ransomed host on Mount Zion.

Yours in hope of eternal life.

ANNA C. STEWART.

Buchanan Co., Mo., April 25, 1868.

From Bro. Merritt.

BRO. SMITH: I would like to say to the friends of Jesus that I still rejoice in the blessed hope. In the power and willingness of Christ to save, I trust. More and richer blessings than I have deserved has the Father in mercy bestowed upon me. A debt of gratitude I feel that I owe, which I can never, in this world, pay. When I see Jesus perhaps I can then better praise him as I ought; but while he is gone from his people, who are purchased by his blood, we should daily live as in his sight, and by so doing make it manifest to the world that we are his.

The way of the Lord, as made known to us in these last days, is a pleasant way; and if we gladly lay aside every weight which hinders our progress, and willingly walk therein, we will find that

"The hill of Zion yields  
A thousand sacred sweets,  
Before we reach the heavenly fields,  
Or walk the golden streets."

B. F. MERRITT.

Eureka, Ill., Apr. 18, 1868.

From Sister Allen.

BRO. SMITH: I feel to express my gratitude to the Lord, and also to the dear brethren and sisters, for the rich feast I find in the Review. Its truths are more and more interesting.

I am, by the help of the Good Shepherd, feasting on Bible truths day and night. While toiling hard, and pressed with care, my mind is in "green pastures; and beside still waters." But the time is too short for feasting. These books and papers must be circulated; for I have proved this message to be the voice of the True Shepherd. "His sheep will know his voice and follow him." I am glad that this voice of the third angel's message ever came to me. I made haste to tell my brethren and sisters that I was going to keep the Lord's Sabbath. I told my mind in class-meeting from time to time, and lent my papers and books. I expected they would love to read, and would heed the warnings; but in that I have been disappointed. Sometimes I have thought I was casting pearls before swine, and giving that which is holy unto the dogs. Sometimes I have been wounded. Sometimes while talking with some of my old brethren and sisters, they would seem to me both blind and deaf. I am alone, but I am not discouraged. The Lord being my helper, I shall never go back to keep the first day for the Sabbath. And not only do I want to keep the Sabbath, but do the will of the Lord entire, if possible. I desire the prayers of the brethren and sisters, for me, that I may have wisdom and patience, and cautiously hold on, and recommend the reading of the S. D. A. books and papers. The wise man says, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good." Eccl. xi, 6. So I will take courage, and watch and pray, and keep sowing the books and papers. The Lord hath said by the mouth of the prophet Isaiah, lv, 11, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

"'Twas by an order from the Lord,  
The ancient prophets spoke his word.  
His Spirit did their tongues inspire,  
And warmed their hearts with heavenly fire.

"The works and wonders which they wrought,  
Confirmed the messages they brought;  
The prophet's pen succeeds his breath,  
To save the holy words from death.

"Let the false raptures of the mind,  
Be lost, and vanish in the wind;  
Here I can fix my hope secure;  
This is thy word, and must endure.

"O then my soul, in every strait,  
To the Almighty come and wait;  
Who sees and every sigh does hear,  
And he will answer all true prayer."

B. G. ALLEN.

Newport Co., R. I.

BRO. S. DUVAL writes from Connecticut: Bro. Rodman has been with us. He found us torn, scattered, buffeted by unbelief; but he preached the word in its purity, and a few of us have fallen in love with it. We have made up our minds to have the law of God written in our hearts. We mean to keep the faith of Jesus, and try to live meek, holy, and blameless lives. We mean to be among the hundred and forty and four thousand when they stand on Mount Zion, and, of course, we must be with them now, and be willing to share with them in their sorrows, their griefs, and afflictions, yes, and, if need be, to lay down our lives for them. I look forward to that glorious day, in which the poor, despised, poverty-stricken pilgrim-stranger shall together with the glorious army of martyrs and saints of every age and clime stand on the Mount Zion, and gaze, with eyes immortal, on Him who, for their sakes, was despised and poor, rejected of men, having not where to lay His head. I long to obtain a look at that head that wore the thorns for me. What a privilege, to look on Him whose death caused the sun to hide his face in midnight gloom; on Him who burst the bands of death; on the Son of God. How blessed will it be, if we can hear him say, Well done, good and faithful servant, enter thou into the joy of thy Lord. We mean, by the help of the Lord, to live out our faith. We will strive to hold up the banner of Jesus by a godly life and conversation.

GUILTY CONSCIENCE.—"Guilt is that which quells the courage of the bold, ties the tongue of the eloquent, and makes greatness itself sneak and lurk, and behave itself poorly.—South.

## The Review and Herald.

Battle Creek, Mich., Third-day, May 5, 1868.

**FUN AND NONSENSE.** A small catalogue of books lately received from a popular publishing house in New York, contains notices of one hundred and fifty new publications, of which seventy-two are novels, and sixteen are humorous and nonsensical works. Thus, in an age which the student of prophecy and the careful observer of the signs of the times sees to be the most important and solemn that the world has ever witnessed, people are giving themselves, as never before, to fiction, glee, hilarity, and nonsense. This is the tendency of the age. The nearer we approach to the solemn scenes of eternity, the more careless and indifferent will the god of this world lead his victims to be in regard to its impending realities.

**WM. CANTHY.** The objection to rendering Isa. lxvi, 23, by new moon, is that it gives a pretext for connecting this prophecy with the new-moon festivals of the Hebrews, and so either cuts it off from applying to the future, or carries the type into the antitype. As the word means month, by so rendering it, all ground for the quibbling of our opponents is avoided. The tree of life yields its fruit every month, and it is doubtless for the purpose of partaking of this, that the nations of the saved come up to Jerusalem from month to month. But in what part of the month, this fruit matures, we are not told; we should think more naturally near its close than at its commencement.

**ELD. GRANT,** of the world's Crisis, and Moses Hull, recently had a discussion in Milford, N. H. A correspondent of the Manchester Mirror, gives the following report of the discussion:

"Moses Hull, Esq., and Elder Miles Grant, have had a public discussion in our town hall, on Spiritualism. The attendance was not large. Neither Moses nor the Elder were overstocked with spiritual life or spiritual knowledge, if we may judge by their rambling talk. The public came to the conclusion that the Elder was the most pious, and Moses the most cunning, of the debaters. The speakers were the only men who made any money out of it,—the managers lost money, at least so reported."

### THE BEREANS.

Of the Bereans it is recorded, "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed."

A message came to the Bereans, purporting to be from the Author of the sacred Scriptures. They took the right course to ascertain its truth.

1. They received the word with all readiness of mind. They did not drink it down without any evidence of its truth; but they were willing to hear, and willing that it should be the truth, if it really was. Prejudice did not prevent them from entertaining the message long enough to decide upon its truthfulness.

2. They searched the Scriptures daily whether those things were so. They went directly and daily to the great detector, to ascertain the truth of the message. That would settle the matter. If it was in harmony with the written word and promises of God, they could ascertain it for themselves.

3. Therefore many of them believed. Having taken the right premises, they came to the right conclusion.

Their course was perfectly reasonable, and their reasoning logical. All would do well to follow their example. It would lead to the truth with unerring certainty. It could not fail. When a message comes claiming to be founded upon the promises of the Bible, do not cast it away immediately. Look at it long enough to test it by what is written. If it is in harmony with the morality of God's word, and is a fulfillment of what he has promised, believe it. There is no danger in receiving it. You will not be deceived. Follow this course fully, and you are sure to arrive at the truth.

But the course generally pursued is directly the opposite.

1. People are not willing to hear, or, if they hear, it is with resisting prejudice.

2. The Scriptures are searched, if searched at all, not to ascertain whether the message is truth, but to find something against it. And, if nothing can there be found that militates against it, an appeal is made to the opinions of men.

3. The consequence is, they do not believe. Having eyes, they see not; and having ears, they hear not; and all, because they are unwilling that the truth should be the truth.

Oh! that there were more men and women like those of Berea! It is truly refreshing to find such ones. The great scarcity of such persons renders the few that are found, like fertile spots and springs of water in the desert.

Oh! that all, and especially all who profess to love God and the Bible, would hear with readiness of mind the third and last merciful warning, and be guided by the Scriptures in regard to its truth. But they will not. Though the number professing to be the Israel of God were as the sand of the sea, only a remnant of them will be saved. And why? Because they take a course directly opposite to that of the noble Bereans. This message is in perfect harmony with the written revelation; nay, God, who cannot lie, has promised it in his sacred word, but men cannot see it. The spirit of slumber is upon them, and their ears are dull of hearing. But the word of God is true; it cannot fail.

R. F. COTTRELL.

### NO HEAVEN, NO HELL.

"I DON'T believe in any Heaven or hell, only what is on this earth." What a chill these words sent through my very being! I fairly trembled as I realized that I was conversing with a man who had no fear of God before him. I was looking for a situation where I could be earning something, and this man wishing to engage some one, I listened to his statement of what he wanted a girl to do, until I saw that his business would require my attention on the Sabbath. Here I told him that I could not take the situation, as I observed the seventh day as the Sabbath, and therefore could not be in attendance on that day. "You are not a Jewess?" he slowly questioned. No, a Seventh-day Adventist. He then commenced arguing the subject, and I tried to stand my ground, as best I could, until he uttered the words which I have said made me realize that I was conversing with a man who had no fear of God before him. I thought to myself, Nothing would induce me to work for such a man; and interrupting him, as he seemed bound to convert me, I told him I must hasten as I was to meet my sister, and the time of appointment was nearly up; and bidding him good morning, I left the room, feeling grateful that I had an engagement by which I could free myself from his infidel presence. If I had not had an excuse, I think I should have said, Excuse me sir, I do not wish to converse with a man of your principles. I came near saying it, as it was. The very air I breathed seemed contaminated, and as I reached the open stairway leading to the street, I drew a long breath, and wished that I could tell all infidels how horrifying to every impulse of unperverted humanity, is the position they occupy. If they only knew, it does seem that they would denounce their soul-destroying unbelief.

But why should I feel thus? What is there in the sentence I have quoted to inspire such feelings of horror? I have been trying to analyze it.

First, "I don't believe in any Heaven." I understand from this, not merely that the man does not believe in an abode of perfect happiness, righteousness and glory, but that he renounces the God of the Bible and all his requirements: that he is not governed by that great rule of love which is given to fit us for that home of purity, and that he ignores my beautiful hope of an eternal life of unalloyed bliss, beyond this dreary abode of suffering, toil, and sin.

Second, "Or hell." This gives me to understand that he renounces the idea of future punishment, and consequently is not restrained by fear of a Judgment to come. He rejects my blessed Saviour, and scorns

the precious blood of redemption. His selfish, unholy will, and wild, unbridled passions, are the only government he yields submission to. He fears not God, neither regards man.

Enough, enough! I need not pursue the subject further. These were, in substance, the thoughts which came to my mind as those words fell upon my ear. Do you wonder, reader, that I felt horrified to find myself in converse with a man who boldly, proudly, expressed such sentiments. Surely, God's judgments cannot tarry long, when insignificant man thus boldly scoffs at his existence and authority.

Reader, shall you and I have our portion with such scoffers, for want of accepting offered pardon? By not accepting, and openly professing our faith, we virtually reject, and by our actions count the blood of the covenant an unholy thing.

O sinner, delay no longer acceptance of a crucified and risen Saviour. Soon it will be forever too late. Heed, O heed, the warning, and come now to a Saviour's outstretched arms

M. J. COTTRELL.

### Graham Flour.

I WOULD like to say again, through the Review, to those desiring to supply themselves with good graham flour, that I design hereafter to give my attention more particularly to the manufacture of the above article, hoping thereby to aid some in the health reform, by which I have been greatly benefited. I am now prepared to fill orders on short notice, from red, winter wheat. The supply of white wheat is very limited now, and prices run so high that it would not be advisable to purchase much, as the red is nearly, if not quite, as good as the white, except in appearance. It is, however, quite probable that after the coming harvest, white wheat may be obtained at reasonable prices, if desired, either in the State of New York or Michigan. It may be expected by some that I can furnish graham at a price much reduced from what they can get it of others. If any one should entertain the above idea, to such I would say that I design to furnish a reliable article from winter wheat, and the market price of wheat where I have to purchase, will govern the price of the graham flour. My rule is to compute the cost of the wheat required to make a barrel of graham flour, then add the cost of the barrel and a reasonable compensation for my labor, and the result is the price per barrel.

A passable article of graham can be made from very nice spring wheat, at a considerable less price; but I use none of this, except when ordered.

P. Z. KINNE.

P. S. To those ordering graham, I will send samples of corn hulled without lye, and prepared for cooking, if they so request in their orders.

P. Z. K.

I would add to the foregoing, a very few words.

1. What Bro. Kinne says, may be relied upon as strictly true. 2. It seems to be in the providence of God that an excellent flouring mill has come into his possession. 3. There is no small difficulty in many sections of the country in getting graham at all, to say nothing of getting a good article. 4. Even where a good article could easily be furnished, much cheating and adulteration is practiced; for there is, perhaps, a better chance for this in graham than in fine flour. 5. Therefore those who wish to know that their flour is ground from good wheat, and that it is what it purports to be, will do well to order from Bro. Kinne. And those who cannot obtain such flour in their part of the country, will find this an excellent opening for them. Brother K. has a good mill, is a good, practical miller, is a good judge of wheat, and, withal, a man who fears God.

J. N. ANDREWS.

Rochester, N. Y., April 27, 1868.

**PREPARATION TO HEAR.**—Half the power of preaching lies in the mutual preparation. The minister must not serve God with that which costs him nothing, but it is not the minister alone who should "give attendance to reading, to exhortation, to doctrine." There is a reciprocal duty on the part of the hearer. He should come with a purpose, and he should come with prayer. He should come hopeful of benefit, and bestirring all his faculties, that he may miss nothing which is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." He should come with benevolent prepossession toward his pastor, and with a friendly solicitude for his fellow-hearers.



And thus, as iron sharpens iron, so his intelligent countenance would animate the speaker, and, like a Hur, or an Aaron, his silent petitions would contribute to the success of the sermon.—*Hamilton's Royal Preacher.*

### CROSS OVER THE SEA.

Air—"Pass under the Rod."

#### ANCIENT ISRAEL.

A COMPANY journeyed from Egypt's domain,  
Led by Moses, a servant of God,  
They were bound from oppression and slavery's chain,  
For the land which their forefathers trod.  
Oh! cruel indeed, had their bondage become,  
'Till the Lord with a marvelous hand,  
Sore punished with judgments proud Pharaoh's host  
'Till he hastened them out of the land.  
But lo! he pursued them with chariot speed,  
No hope of relief could they find,  
The foaming Red sea before them rolled high,  
And Pharaoh's host close behind.  
But the Ruler was there—he o'ershadowed the camp,  
And the pillar of cloud onward moved;  
And he bade them "Go forward," at Moses' command,  
And their hearts' wildest tumults were soothed.  
They heard his small voice—their Deliverer he,  
I'm with thee; I'm with thee—cross over the sea.

#### FIRST ADVENT.

In Bethlehem's manger an infant was born,  
It was Jesus a Saviour from sin.  
The shepherds sang praises and worshiped him there,  
For there was no room in the inn.  
Oh! sinless and pure was the life that he led,  
He grew mighty in word and in deed,  
For he healed many sick folks, and e'en raised the dead,  
And blessed all who his teachings would heed;  
But lo! he was seized by a murderous throng,  
And they led him to Calvary's hill;  
And they mocked him, and scourged him, and crowned him with thorns,  
Oh! his anguish no mortal can tell;  
But the Ruler was there, and he lightened the tomb,  
Soon a victor Christ rose o'er the grave,  
Then he promised his people "I'm with you alway,"  
E'en my life for you freely I gave,  
I am the good Shepherd, O "come unto me,"  
I'm with thee, I'm with thee,—cross over the sea.

#### SECOND ADVENT.

In the fullness of power a message went forth,  
Proclaiming the Saviour at hand,  
And out from all nations it gathered ere long,  
A loving and devoted band.  
Oh! they earnestly longed to behold him they loved,  
And they firmly believed he would come  
To take them from earth, and its sorrow and care,  
Away to their heavenly home.  
But lo! the time passed and their Saviour came not,  
And why they could not understand,  
And a dark cloud o'erspread them with sorrow and donbt,  
And scattered that once loving band.  
But the Ruler was there, shedding light o'er the way,  
And ere long they beheld their mistake;  
Not long will he tarry, he surely will come,  
And his waiting ones he will translate,  
We may hear his sweet voice, saying "Suffer with me,"  
I'm with thee, I'm with thee—cross over the sea.

S. E. LINDSLEY.

New Haven, N. Y.

THE SUNSHINY MEMBER.—Let us try to be like the sunshiny member of the family, who has the inestimable art to make all duty seem pleasant, all self-denial and exertion easy and desirable—even disappointment not so blank and crushing; who is like a bracing, crispy, frosty atmosphere throughout the home, without a suspicion of the element that chills and pinches. You have known people within whose influence you felt cheerful, amiable, hopeful, equal to anything! Oh, for that blessed power, and for God's grace to exercise it rightly! I do not know a more enviable gift than the energy to sway others to good—to diffuse around us an atmosphere of cheerfulness, piety, truthfulness, generosity, magnanimity. It is not a matter of great talent—not entirely a matter of great energy; but rather of earnestness and honesty, and of that quiet, constant energy which is like soft rain gently penetrating the soil. It is rather a grace than a gift; and we all know where all grace is to be had freely for the asking.

EVERY act of charity is but an act of equity. It is not the bestowment of our gifts, but the payment of our debts.

### 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.	EVE. 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, Arrive,	9:00 P.M.	10:00 P.M.	6:30 A.M.	11:00 A.M.

GOING EAST.				
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
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, Arrive,	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.

The Trial of Jefferson Davis.—From the Richmond Enquirer and Examiner, April 25. From certain facts we have ascertained, appearances would indicate that Mr. Davis' "trial" is to be hurried up for some particular cause growing out of the present situation of affairs.

In consequence of orders received here on yesterday from the headquarters of the nation, considerable activity was observed in the United States Attorney's office. Clerks were busy ransacking the papers regarding this case till a late hour last evening, when the two government officials left northward. It is asserted that there is reason to believe that the case will actually be brought to hearing of some sort at the opening of the court on the 4th of May; though at the last accounts it seemed to be the prevailing opinion of some high in authority, and *au fait* in regard to the points above given, that the trial would remain in its present state of postponement.

### The War Prospect in Europe.

A LATE Paris letter says that shrewd political observers think that Napoleon means war, and they base their belief upon the incessant activity displayed in all the military and naval departments of that empire, and more especially in the zeal evinced by the Minister of War in the organization of the Garde Mobile:

It is remarked that gradually but surely the best troops in the service of the empire are being massed upon the eastern frontier; that this season there are to be numberless camps formed in addition to that of Chalons and Vincennes, for the purpose of exercising the men in the use of the new Chassepot rifle, and rifled cannons. Also, that the officers are to camp out with the men, in short, that the *elite* of the French troops are at certain stated intervals during the spring and summer of 1868 to remain on a war footing. Even the Generals of brigade have received orders to remain at the camps with the troops. It were useless to deny that all this looks terribly like war, and that the comments of the independent and opposite journals are far from reassuring. On the other hand, the semi-official journals and the government speakers assure the world at large that the empire means peace. I need scarcely add that as these semi-official denials and assurances take place whether or no, they have little effect, and do not allay the fears of the people. The Emperor has not as yet had an opportunity of speaking on the subject. No great ceremonials, no imperial tours, have taken place, wherein His Majesty might address to his subjects any promise or explanation, and unless he does so this summer at the Havre Exposition, the general suspense must continue. It is a pity that some patriotic and wise men could not prevail upon the Emperor Napoleon to do that which would increase his popularity and secure his dynasty, more than all the warlike victories in the world, namely; that he should propose a general disarmament; that he should set the example, and then to crown the edifice, grant to France such liberties as are not incompatible with real and lasting prosperity. Were he thus to disarm opposition, the masses would then have the opportunity and the will to become acquainted with all that Napoleon has done for France, and his influence and glory would be enhanced, indeed. But as things stand at present, the government irresistibly pushes on its way, and the opposition in the same determined manner attack it. The people, who cannot always judge dispassionately, of course side with the Opposition in such a matter as that of the Garde Mobile, and the Emperor becomes unpopular, where, on the contrary, he should increase his hold upon the nation. If some great change does not take place in the imperial policy soon, a war will become almost imperative. The people will grumble at the

needless expense in getting up such armies and navies for no purpose, and the Emperor will have to make use of them to silence the popular clamor. It is this result which is most to be feared, and it is upon this contingency that the Liberal and Opposition journals dwell at present so forcibly.

A STARTLING FACT.—F. A. Crafts, in the American Wesleyan, says that eighty-eight per cent. of those converted now, in communities where Christian privileges are fully enjoyed, are saved at 20 years of age and under, according to observations made by the writer in 149 cases of conversion. Of this whole number, but four were more than 25 years of age, at the time of their great change, two were over 25 years and under 40; one was above 40, and under 50; and one was 81 years old. Many aged sinners seek God now assured that they will not be cast out, if they do so with the whole heart. But let the young take warning from evidence found in every community, that but few, comparatively, ever seek God, who harden their hearts and strengthen the habit of procrastination, by resisting the calls of the Holy Spirit through more than a score of years.

### OUR TALENTS.

NOT many years ago, a man appeared at the counter of the bank in Middleton, Conn., asking and receiving specie for bills on the bank to the amount of \$1,000. He had kept these bills just as he had received them more than twenty years before. If he had deposited them in a savings-bank, and allowed them to remain on interest, he might have drawn almost three times the amount at the end of this long interval. How many men will appear at the Judgment to give an account of their stewardship, with their talents as little impoverished by a wise and diligent use. To hold aloof from the most active service of the Lord, is foolish, unprofitable, and dangerous. God gives faculties and opportunities to be cultivated and improved by diligent service. Let every man see to it that he makes the most of himself and of his opportunities for advancing the glory of God in the world, for every man must give account of himself to God.

THE DEMORALIZING TENDENCY OF AGRICULTURAL FAIRS.—A Rochester paper, referring to the results of the horse-racing, which has grown to be a leading feature of the cattle shows in Western New York, as well as other parts of the country, says that, whether it is necessary to increase the number and improve the breed of fast horses or not, "it is plain that the numbers of fast young men and women are increased with an unnecessary rapidity, while their morals and manners are not in the least improved. Gambling and betting, drunkenness and profanity, are getting to be as common at county fairs, as at any race-course in the country; and men who regard their characters of any account are obliged to keep away, or be accused of countenancing these growing evils." One of the satirical writers of the day, in reporting his visit to a cattle show, humorously says, "There was few yokes of oxen on the ground, besides several yokes of sheep and a pile of carrots, and some worsted work, but they didn't seem to attract enny sympathy. The people hanker for pure agricultural boss-trots."

### The Condition of Georgia.

FROM an article by J. H. Caldwell to the N. Y. Methodist, we take the following paragraphs:—

#### ASSASSINATION OF HON. G. W. ASHBURN.

On Saturday, March 28, a Republican mass meeting was held in the Court House square. There were two thousand or more persons in attendance. Several speeches were delivered, State nominations were confirmed, and county nominations made. Col. Ashburn was chairman of the nominating committee. On Sunday afternoon, I preached to two or three thousand people assembled in the Court House square. The principal Union men were present. Dr. Merrill sat near me, and wept like a child. Col. Ashburn stood up behind me on the stand, looking with his severe and rugged features at me, and at times his eyes were moistened with tears. On Monday night, we went to Temperance Hall to hear Rev. H. M. Turner, Superintendent of the African M. E. Church. He made a long and able speech in favor of the ratification of the new constitution. The meeting broke up about eleven o'clock. About two o'clock, Mr. Parker came into my room, woke me up, and informed me that Col. Ashburn had just been murdered in his room. The following

facts connected with the terrible murder were elicited on Tuesday before the jury of inquest.

Between twelve and one o'clock, a number of persons, supposed to be between thirty and forty, surrounded the house where Col. Ashburn lived, broke down the doors, and five of them entered his room, and shot him. He received several balls into his body—two fatal shots in the head. Although he had a pistol, yet when he found that he was overpowered, and that the shedding of the blood of any of his assailants would be useless, he boldly confronted his murderers, and received their fire into his mouth and forehead. Thus he died, a hero and a martyr. His loyal countrymen will long remember his services in the cause of patriotism, liberty, and humanity. He was a member of the late Convention, and labored with much zeal and earnestness, and with complete success, to secure the passage of an ordinance recommending the release of all the enemies of reconstruction from all political disabilities. The assassins were all well-dressed citizens of Columbus, wearing masks.

#### THE KU KLUX KLAN.

No one in this part of the country, who is acquainted with the doings of this infamous secret order, which certain secessionists have instituted, can for a moment doubt that Ashburn was assassinated by the members of that "Klan." The public has been made acquainted with the atrocious deeds perpetrated by the members of the order in Tennessee. It has been but a few weeks since the order first made, by its mystic signs, unmeaning orders, and cabalistic letters, its appearance in Georgia. But it has inaugurated its bloody work here. General Meade has issued a stringent order (No. 51) requiring all military and civil authorities to be vigilant in ferreting out, and bringing to punishment, the members of this order who may be concerned in any acts of violence, or in any measures calculated to intimidate any one in the exercise of his political rights. But civil authorities who are known enemies to reconstruction will not be apt to be very vigilant in searching for persons who are carrying out their own principles, and the military are only stationed at a few prominent places. These midnight prowlers go unmolested about every town and village in the State, marking their mystic K. K. K. on gates, palings, doors, and walls, hanging up their written, painted, or printed placards containing senseless gibberish, skeletons, and coffins, and breathing out threatenings and slaughter against Union men and the avowed advocates of the new constitution.

I am now writing in one of the villages of Western Georgia, in my room at a hotel kept by a well-known Union man and a reconstructionist. He was several times threatened with hanging during the war. He is yet alive, however, but just now in dread of his life. He has an invalid daughter, with whom some of the family have to sit up all night. After midnight, a few nights ago, the "Ku Klux Klan" made a visit to his premises, while yet they could see the dim light through the lattice of the window to the chamber of the afflicted daughter. The outraged father, hearing the noise, sallied forth with his gun, but the dastardly wretches fled at his approach; not, however, until they had marked his coffin and skeleton, with their inevitable "K. K. K.," upon his wall.

#### WHO ARE THEY?

To what class they belong, it is not difficult to conceive, if we remember the testimony of the witnesses in regard to the clothing of Ashburn's murderers; if we mark the exultant tone of the disloyal press in noticing them and their deeds; and, especially, if we listen to the drift of the conversation in "respectable" circles concerning them. You take your station in company with three or four of the most clever-looking citizens of any of our country villages; presently, a well-dressed, portly, intelligent, old gentleman joins your little company. He is Dr. A., a practicing physician, Colonel B., a respectable lawyer, or Mr. C., who lives at his ease in town, on the income of one of the best plantations in the county. But he is a "true Southern man," and intensely opposed to reconstruction, "Radicals," "scallawags," "Yankee carpet-baggers," and negro suffrage. In fact, these expressions, with a bitter imprecation generally prefixed, interlard his whole conversation. He begins by referring to the famous Ku Klux, if he sees any one present whom he suspects of a design to vote for "ratification." He assumes an air of seriousness, and speaks in affectedly low and solemn accents: "Who are they? What do they mean? It is very mysterious! Have you not heard what they have done in such and such places? It is really supernatural. I do not know what to think of them; but they are certainly doing some marvelous things." In this style of affected mystery, such men will talk, while every one who listens, knows who they are, knows that he knows who they are, and that he knows that his son is one of them. He knows that they are bound together with a solemn oath to terrify the superstitious negroes, to annoy and harass the wives and children of Union men, and utterly to crush down, if not brutally murder, leading spirits engaged in the

great work of reformation. All this to defeat the Constitution made by "that unlawful, negro, Radical Convention."

The effect of this terrorism is beginning to be felt. Thousands of whites, especially the poor men who were forced to fight the battles of the slaveholders against their flag and country—men who are sighing for peace, and longing to see the day when this turmoil and strife shall cease—are struck dumb. They are afraid to open their mouths. They know and dread the men who are sworn to persecute and oppress them, if they vote as they please. Some of the more active Union leaders are in dread of their lives. They know not what hour of the night they may be murdered in their beds. Their families are in continual terror. Their existence is torment, and they know not which way to turn for relief or safety. The colored population are becoming greatly demoralized. They are constantly annoyed by horrible tales of the cruel deeds of the mysterious Ku Klux, who is represented to them as a grim, ghostly giant, who flies through the air by night, and threatens to destroy every negro who votes for the "Radicals." If they continue thus to agitate and alarm this class of people till the day of election, at the same time threatening them with discharge from service, if they vote for any but Democrats, it is impossible to conjecture what the result may be. But, if every one is allowed the free exercise of his own choice in voting, there is no doubt that the Constitution will be ratified, and the full Republican ticket elected.

Since I left Columbus, Mr. Parker has written me that he has been constrained to leave that place. The times became so dangerous that his best Union friends advised him to this course. He has written me full particulars, which I do not deem fit, at this juncture, to publish. He will probably return after the election, if it secure the triumph of the right; if not, it may not be safe for him to do so. A sweet-spirited, deeply pious, and inoffensive Christian minister, with a small, but respectable, flock under his charge, has been compelled to flee from a Christian city in free America, as if it were a land of savages, under the apprehension of personal violence—from a city so lately stained with the blood of one of the martyrs of liberty!

## Obituary Notices.

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

DIED, of effluvia of the heart, at Richford, Vt., April 7, 1868, after a severe sickness of forty-two days. Sr. Lurena Stone, wife of our dearly beloved Bro. Elder Albert Stone, aged 65 years.

Sr. Stone was born January 16, 1803. At the age of sixteen she experienced religion and joined the Congregationalist church at East Berkshire, Vt. Four years later, receiving further light on baptism, she joined the Baptists, with whom she remained until 1844, when, in consequence of receiving the Advent doctrine, the Baptists dropped her name from their records. She was deeply interested in the Advent doctrine from the time of its first proclamation in Vermont, and tried to keep the Sabbath 15 years.

In speaking further on her character and closing experience, Bro. Stone says, "She was a good mother, and a faithful wife, and exhibited patience, reconciliation, peace and hope in her extreme sickness; and at times a moderate degree of joy. In two or three instances she broke out in singing a verse of some of her favorite hymns, such as, 'When I can read my title clear,' etc., and, 'There is a land of pure delight,' etc. Her death was easy. Seven children are left to mourn. By special request of the children, I add the following, which is true to the letter:

"She has labored with much earnestness to guard the morals of her children, and to instill into their minds the love and practice of religion.

"God has removed my highest and best earthly treasure; yet by his grace, I complain not."

As this venerable and much-esteemed brother has been instrumental in comforting many, may he now be sustained in this his great affliction, by Him who knoweth our frame, remembereth that we are dust, numbers the hairs of our heads, and much more our trials; and who knows best the anguish and pangs of every heart, and is the best prepared to administer comfort and relief. He and his dear children have our prayers and sympathy.

The funeral sermon was preached by the writer on the subject of the resurrection, in the Congregationalist meeting-house of East Berkshire, before a large circle of mourners, and a number of brethren and sisters who accompanied us to this place. Text. "Marvel not at this: for the hour is coming in which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation." John x, 28, 29.

D. T. BOURDEAU.

## 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 lead to view present duty, and future peril. All should read these books, and ponder well their teaching.

### Immortality through Christ Alone.

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

### Packages of Tracts.

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

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

The \$1.00 package contains The Three Messages, Which, Mortal or Immortal? Prophecy of Daniel, Saints Inheritance, Signs of Times, Seven Trumpets, Celestial R. R., Perpetuity of Spiritual Gifts, Scripture References, Wicked Dead, Sabbath by Elihn, 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, 30c., 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.

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

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

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

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

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

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

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

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—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, May 5, 1868.

THOSE coming to Conference with teams will not forget to bring along as many as possible of quilts, comforters, and buffalo robes. The season is so far very backward and cold, and these articles never come amiss on such occasions.

We have decided to sell our S. S. Library, preparatory to purchasing new. Churches or individuals in want of such books can now supply themselves, so far as our collection extends, at low rates.

The life of Bro. Bates is now in the hands of the binder, and a supply will be ready for Conference.

S. VINCENT: We believe the new birth is experienced when we become children of God, by being children of the resurrection. Some reasons for this view may be presented in the future.

### Testimony No. 14.

As I read it, I thought, Where is the people so blessed as this people, with whom is the counsel of the Lord? How humble we ought to be before the Lord that his Spirit may still speak to us, and counsel us, and direct us. And as I read the reproof therein, the words of the apostle came to my mind, "There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. iii, 10-12. How soon would we perish where no vision is! Praise God that he has those through whom we may be warned, by whose testimony we may walk.

While the rod is laid upon one member I want to bow beneath it with that one. I do not wish this to be my position, that when correction comes to others I shall be quick to smite too, but remembering that,

"If strength be but human,  
How weak were we all,"

ask of the Lord strength to not fall where others fall, but meekly to follow that guiding hand that leads safely through this tangled, dreary wild of sin and temptation, to the undefiled city, the peaceful home above.

H. C. MILLER.

### Monthly Meeting at Topsham, Me.

THIS meeting was held April 25 and 26. Only a few were in from abroad. This is not as it should be; it indicates a lack of interest. The Portland church has never manifested much interest in sustaining these Monthly Meetings.

Notwithstanding this, I met a larger number in the meetings than I had expected. There seems to be an excellent interest here among outsiders. Quite a number have come into the truth of late, some very good ones, who are a help to the church. With labor, many more might be brought in. Some are slow to live out the health and dress reforms. They need help on these points.

I enjoyed good liberty in presenting the word during the meetings, and it seemed to find a place in the hearts of those who heard. May God bless the people and build them up.

D. M. CANRIGHT.

HABIT:—"I trust everything under God," said Lord Brougham, "to habit, upon which, in all ages, the lawgiver, as well as the school-master, has mainly placed his reliance; habit, which makes everything easy, and casts all difficulties upon a deviation from a wonted course. Make sobriety a habit and intemperance will be hateful;—make prudence a habit, and reckless profligacy will be as contrary to the child, grown or adult, as the most atrocious crimes are to any of your lordships. Give a child the habit of sacredly respecting the property of others; of scrupulously abstaining from all acts of improvidence which can involve him in distress, and he will just as likely

think of rushing into an element in which he cannot breathe, as of lying, or cheating, or stealing."

### AT REST.

"The eternal God is thy refuge, and underneath are the everlasting arms."

Oh! weary heart, upon life's rugged mountains,  
Where trembling feet but slowly find their way,  
Searching for shady grot or cooling fountains,  
Where quiet waters in the silence stray;  
Fainting with cares, bowed with life's weary trial,  
Weak with the contest of temptation's night,  
God is thy refuge, fear not his denial,  
But trust thyself to his strong arm of might.

In silence underneath and all about thee,  
By restful hands a sure foundation laid;  
No fear from clouds within or storms without thee,  
His love a mighty refuge stands arrayed.  
The eternal God is thine in every hour,  
Thou shalt his strength divine and glory see;  
Be filled with grace above all human power,  
Wherewith he sets his own beloved free.

Oh! then, if on the highway thou shalt weary,  
And find no grateful shade in which to rest,  
The trees too far, the path so long and dreary,  
Bethink thee how his children may be blest;  
How all the day his tender love doth cover,  
And makes each soul beside him safely dwell,  
Till earthly days and nights alike are over,  
And hearts no more their weary wanderings tell.

—Methodist.

### Anticipations of an Aged Pilgrim.

BRO. SMITH: As my heart is cheered with intelligence from the brethren and sisters, I would let them know that I am still striving to overcome my sins, by trying to do the will of my Heavenly Father. I find some trials and temptations on the way, but I am not discouraged. No; I believe that if we keep humble, and live as we should live before the Lord, our light afflictions, which are but for a little while, will work for us a far more exceeding and eternal weight of glory. We may expect that if we live godly in Christ Jesus, we shall have some persecution and trials; but I believe the grace of God is sufficient, and will carry us through, if we put our trust in him. I can truly say that my pathway, as I am traveling and trying to gain the saints' inheritance, does grow brighter, and my faith increases, and my prospect looks clearer in respect to the crown that is laid up for the overcomer at the end of the race. Blessed be God, brethren, I expect to have the crown by and by. I am trying to live for it, and, if faithful, I shall get it, and wear it forever. This may be the last I shall write. I am getting advanced in years, and shall soon be done with this world as it now is; but when it is renewed, I want a place in the kingdom of God, whose kingdom and dominion and greatness of the kingdom under the whole heaven will be the abode of the saints forever and ever. Pray for me that I may meet you there. In hope of eternal life in the kingdom of God.

JONATHAN CHASE.

Columbia Co., Wis., April 27, 1868.

TRIALS NEEDED.—Who is there that does not know that there is a joy higher and more stately, than is known to our ordinary experience? There are some natures, that only tempests can bring out. I recollect being strongly impressed, on reading the account of an old castle in Germany, with two towers that stood up mighty and far apart, between which an old baron stretched large wires, thus making a huge aeolian harp. There were the wires suspended, and the summer breezes played through them; but there was no vibration. Common winds, not having power enough to move them, split, and went through them without a whistle. But when there came along great tempest winds, and the forests rocked, and the heaven was black, then these winds, with giant touch, swept through the wires, which began to ring, and roar, and pour out terrific melodies. And so God stretches cords in the human soul, and ordinary influences do not make them vibrate; but now and then great tempests sweep through them, and men are conscious that tones are produced in them, which could not have been produced except by some such handling as that.

—Selected.

THE worst thing that can be found in all the sins that ever were committed is the contempt of God's authority. Now there is as much contempt of the authority of the great God in the commission of little sins as there is in the commission of great sins.

BELIEVERS should be neither proud flesh nor dead flesh.

### Quarterly Reports.

THE following is the report of delinquents for the quarter ending March 31:

Churches. Adams Center, Allegany Co., Brookfield, Catlin, Champlain, Farmington, Pa., Kirkville, Lancaster, Lockport, Mannsville, McKean Co., Pa., Middle Grove, Olcott, Oswego, Ridgeway.

Ministers. N. Fuller, D. Arnold, J. Barrows.

S. B. WHITNEY, Sec.

Grass River, St. Law Co., N. Y., April 20, 1868.

### BUSINESS AND PERSONAL.

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

WANTED: Two good masons, to whom steady employment will be given for the season. Sabbath-keepers wanted. Address, JOHN D. PEARSON, Otsego, Allegan Co., Mich.

## Appointments.

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

THE next Quarterly Meeting of the Seventh-day Adventists of Albany, Wis., and vicinity, will be held May 23 and 24, 1868. Can some of the preachers of our Conference meet with us? If so, please address, immediately, G. L. HOLIDAY.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

### RECEIPTS.

For Review and Herald.

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

\$1.00 each. J S St John 32-21, J Beadman 32-21, D V Wina 31-9, J Jones 31-1, D B Staples 32-9, C Barker 32-17, L A Groves 32-18, T Ramsey 32-17, Jane Coal 33-19, O W Austin 32-1, L M Vance 31-17.

\$1.50 each. Z S Robinson 32-20, C S Worthing 32-13, J Pease 32-1, F Gould 33-1, M B Miller 33-1, L Day 32-1, Jane Clayton 33-1, H Atwood 32-20.

\$2.00 each. S B Southwell 33-1, B G Robb 33-18, J Chase 33-20, A H Lewis 33-1.

\$3.00 each. J F Conay 33-18, B Graham 32-6, Nellie M Jewett 33-15, W Litchfield 33-14, W Stillman 32-1, C McCoy 32-17, F Lawson 33-18, Abby Rathbun 33-19, M A Hayward 34-1, J McGregor 34-1, J Munger 33-11.

Miscellaneous. T F Cottrell \$4.50, 33-1, M C Holliday 2-70, 33-14, Augustus Hall 65c, 32-3, Wm Handy 50c, 32-18, H S Chase 1-33, 33-1, Ira Tubbs 3-50, 33-21, A M Preston 3-10, 34-11, W A Doyal 5-00, 34-7, Matilda S Gillett 2-50, 33-20, E H Tefft 5-00, 33-18.

For Review to the Poor.

Jerusha B Wisel \$5.00.

Cash Received on Account.

W H Littlejohn \$9.00, J Atkinson 1-10, N Fuller 30.00, S B Whitney 5.25, S B Gowell 100.00, Joseph Clarke 10.00.

Books Sent By Mail.

L S Hopkins 20c, M H Bates 30c, W Kelley 30c, A E Darst 64c, Mrs H Frances 1-38, R Engles 40c, J Adams 8c, Z S Robinson 15c, J Atkinson 90c, J Jones 50c, M A Eggleston 15c, M A Cray 15c, D C Demarest 15c, S A Craig 15c, J B Lamson 15c, Jane Seaman 15c, Ira Abbey 15c, C W Lindsay 15c, Aaron G Smith 15c, M Crouch 15c, J W Welton 25c, H F Sprague 20c, F Gould 30c, M B Ferree 23c, J Chase 50c, R Hoag 25c, J Parmelee 1-05, F Carlin 30c, M Simmons 25c, Jane Clayton 15c, B F Bradbury 15c, J W Raymond 50c, L Bartholomew 15c, G W Pierce 80c, H Crowell 15c, W I Gibson 60c, C M Coy 1-12, I C Vaughn 60c, H Harmon 25c, Mary Ellett 2-50, D M Moore 1-12, W B Davis 15c, J Eggleston 60c, H Atwood 30c, F A Russ 15c, J Hart 15c, F Squire 30c, J F McReynolds 23c, Sibyl Whitney 15c, S B Whitney 1-09, A H Hale 25c, O W Austin 15c, H B Hayward 15c, Albert C Green 15c, S N Haskell 1-00, J D Pierson 20c.

General Conference Missionary Fund.

M M Buckland \$1.00

Received on Book and Tract Fund.

M H Bates \$1.20, J N Loughborough 10.00, H W Barrows 2.00, A Loveland 1.00, E Scribner 1.00, I C Snow 10.00, C Walter 1.00, E Foster 1.00, E J Burnham 1.00, E B Saunders 2.00, Mrs D C Demarest 1.00, M A Eggleston 2.00, S B Craig 5.00, S A Craig 1.00, W B Prentiss 5.00, E M Prentiss 1.00, W & J Genter 2.00, J B Lamson 2.00, Mrs J B Lamson 1.00, Lera Orton 2.00, H Lindsay 10.00, T Lindsay 5.00, T F Cottrell 5.00, B B Gaskill 10.00, T H Lindsay 2.00, S T Chapin 50c, N M Jordan 2.00, U Smith 5.00, M P Stiles 1.00, D Richmond 1.00, B Stiles 1.00, I Prentice 1.00, I E Edgerton 5.00, James Pease 3.00, Mary Paul 1.00, M M Buckland 1-03, J C Tucker 1.00, E H Tefft 1.00, P Holloway 50c, H Green 25c, A P Green 50c, L Champlain 50c, S A Healy 50c, A Holland 25c, C C Webster 15c, A C Green 15c, J B Green 25c, G A Holland 25c, M L Priest 75c, Maria N Priest 50c, L H Priest 83c.

For Eld. N. Fuller.

Abel Tuttle & wife \$2.00, Susan Tuttle 50c, Helen Brigham 50c, Henry Main 1.00, Mary M Buckland 1.00, R M Pierce 2.00, Sarah Taggart 4.00, M B Pierce 2.00.

For the Health-Reform Institute.

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

N Fuller 25.00.