

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.

VOL. XXXI.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 2, 1868.

NO. 24.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

J. M. ALDRICH, PRESIDENT.

TERMS.—Three Dollars a Year, in Advance. For further Particulars, see Prospectus Inside.

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

HAIL! CHRIST OF GOD!

HAIL! Christ of God, we worship thee!
Thou on the cross for us wast slain!
Thy peerless name is all our plea;
We in thy glory thus shall reign.
Jesus! thy praise shall never cease—
Thou art our surety, thou our peace.

Thou spotless Lamb! thy blood alone
Washed all our crimson sins away;
Thy presence on the Father's throne
Tells of salvation free to-day.
Priest, Advocate, and Saviour thou!
Thou art the truth! to thee we bow.

O Son of man! rejected here,
Come, for we wait thy sure return;
Scoffers deny thy coming near,
Mock at the lamps for thee that burn.
Jesus! thy voice doth still the strife;
Thou art the Bridegroom, thou our Life.

Eternal Word, in grace revealed,
Conqueror o'er the rock-hewn tomb;
Thou hast with blood our charter sealed,
Thou art our Hope 'mid nature's gloom.
No other name, Jesus, than thine,
Giveth salvation, full, divine!—*British Herald.*

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 LOST SHEEP.*

BY ELDER JAMES WHITE.

TEXT.—"I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." Luke xv, 7.

THE text plainly declares the interest that is taken in mortals in this world, by sinless beings in Heaven. Do sinners repent? there is joy in Heaven. Do they continue in sin? there is sadness in Heaven. Do the children of God apostatize? shall I say, Heaven is in anguish? The joy in Heaven, we conclude, refers to the joy that the angels feel, and the language proves, with this supposition, that the angels have the deepest interest in our welfare; that angels in their ministrations, are closely connected with our welfare. And this is clearly stated in other portions of the Scriptures. In speaking of Christ's little ones that believe in him, we read, "Their angels do always behold the face of my Father which is in Heaven." Each has a minis-

tering angel. Each has the watchcare of an angel, and, shall I say that this extends to all who are candidates for everlasting life? An angel has charge of all those who have not become joined to their idols, concerning whom, the charge is to the angels, Let them alone. With this view of the subject before us, we are led to feel, I trust, that, through the gospel of Jesus Christ, we are very closely linked to Heaven.

The text declares that there is more joy in Heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance. Just persons certainly have the watchcare of the angels of God. When they assemble for worship, the angels gather around. When they offer acceptable praise to God, the angels are in sympathy. Are they walking according to the principles of the word of God, and occupying a position to glorify God, Heaven is filled with joy. They are regarded by angels with the greatest pleasure. But there is more joy over one sinner that repenteth, than over ninety and nine of these persons.

When one sinner, whether he be a backslider or one that never repented of his sins, never manifested true repentance, turns from the paths of sin to the ways of holiness, there is more joy in Heaven in his case, than over ninety and nine that are just. What an inducement this is for a sinner to turn to God. Not only the happiness of the church and friends here below, but the happiness of Heaven is affected as far as his case is concerned, by the course that he shall take. Does that backslider continue to go on in his downward course, and remain a reproach to the cause, and a hindrance to the work? Heaven is in sadness. As a moral agent, what power there is in his hands to affect not only earth, but also Heaven. If he will go to perdition, if he will lose his own soul, he does it by causing sadness upon the friends of Jesus here, and sorrow in Heaven. But if he will return, if he will act for his own best interests, if he will labor to secure eternal life, he may gladden the people of God in this world, and cause joy in Heaven, more joy in Heaven than over ninety-nine just persons. Will the backslider continue to backslide, or will he return? Will the sinner continue in his sins under such circumstances, or will he repent of his sins?

But the text seems to be a grand conclusion from important principles illustrated by the parable in the foregoing six verses. "Then drew near unto him all the scribes and Pharisees for to hear him, and the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." The publicans were a sort of tax-gathers. They had earned for themselves a bad reputation. Doubtless there were exceptions. Doubtless there were just men among them, but, like our lawyers, as a class, they had a bad reputation. That these publicans were sinners, or many of them, is undoubtedly correct. The prominence is given to publicans, and the common sinners are classed with them. These came to Jesus Christ. The scribes and Pharisees, through prejudice, because of their self-righteousness, suffered to be carried in their breasts feelings of enmity to our Lord because he would stoop to receive, and teach, and eat with these common and sinful men. This is how matters stood, as our Lord continued to speak the parable to illustrate their condition, and to remain as a reproof to

them, and to all who should occupy similar positions. "And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost." Then follows the application in the text; "I say unto you, that likewise joy shall be in Heaven over one sinner, more than over ninety and nine just person which need no repentance." The good shepherd of the sheep, literally, on finding that one is lost, leaves ninety and nine for the present, and now his labor, and anxiety, and search, is for the sheep that is lost. He findeth it, and placeth it upon his shoulder rejoicing. He bringeth it home to his headquarters. His joy is such on finding that lost sheep, that he calleth his neighbors and friends, and saith unto them, I have found that which was lost, rejoice with me, my neighbors and friends, for the lost is found. Mark this: In the parable, or figure, the ninety-nine that are comparatively safe are left for the time being, and now the anxious care and search is for the lost sheep, and the search is pursued till the lost is found; and when it is found, the one having charge lays it upon his shoulders with joy, and bears it away. In the representation, there is much joy as well as the deepest interest expressed over the lost but now found sheep.

Jesus had come into the world to seek and to search for the lost sheep of the house of Israel, as the Chief Shepherd of the sheep; and to illustrate the great work which he was about to introduce, he has given this parable. "Go ye into all the world, and preach the gospel to every creature," was the final commission. The lost and scattered sheep must be searched out, and must be borne home. This was the great gospel work. And when we apply this more definitely to the church of Jesus Christ, these lost sheep are more particularly those who, by some means, apostatize; by some means stray from the fold; by some means are lost. To search for these and to bring them to the fold of Jesus Christ, has been our mission for the year that is past. Our souls have been drawn out for those, who from different causes, have been either in spirit, or name, or both, separated from the flock of Jesus Christ, and in pursuing this work, the words of this parable have come home to our minds with wonderful force. Believing that this is a special time to search, and seek for the lost sheep, we feel the force of this parable.

As the ninety and nine were left, and diligent search made for the one lost sheep, so we feel that our work is not to speak merely for the edification of those who, as a general thing, stand well, that are strong, but the lost sheep claim our attention. The condition of the lost sheep has moved our compassion. The lost sheep is the burden of our labor. The lost sheep must be searched out and brought home. And is it not possible that the time has come that there should be more effort to gather the lost and the wandering, than to strengthen those in the fold who are comparatively strong?

In our experience for the past year, we have seen

*A discourse delivered in Battle Creek, May 13, 1868. Reported by the Editor.

the blessing of God especially attending this work, and as we have seen its extent, as we have seen the result of this work upon the minds and experience of those who had strayed away, our faith has been increased.

The question was asked our Lord, How often shall I forgive my brother? till seven times? They thought that that was the farthest extent, probably, of their faith and patience,—that they might not reach any further than seven times. But did our Lord say that seven times would do? I say not unto you till seven times, but seventy times seven, making four hundred and ninety times. Lord, increase our faith.

I have no doubt but that many in this congregation may make the same request. Lord increase our faith. It may be difficult for us to bring our minds up to forgive a brother seven times. After we have had cause to forgive him two, three, four, five, or six, times, we could hardly come up to the seventh. But our natures are so unlike our Lord's, we are naturally so exacting, the natural feelings of the heart are so apt to rise and mingle with our religious feelings! Lord pity us, and Lord increase our faith! When we come, however, to four hundred and ninety times to forgive our erring brother, then we may need to pray, and to pray, perhaps, some of us with tears, and pray with repenting hearts, Lord, make us like thyself, Lord, change our natures till they shall be like thine, that we may be able to forgive from the heart, if necessary, four hundred and ninety times. For a want of this forgiving spirit, many may have been discouraged, may have been driven off, may have been cast out. For the want of this forgiving spirit, there may be many to-day outside of the fold, who, with a little help, a little compassion, and a forgiving spirit manifested toward them, would come into the fold again.

Because of this feeling in our bosoms to some degree which the scribes and Pharisees had, there may be a bar between us and some of the scattered and wandering sheep. We may not realize that this is the case, but they may see it, and feel it keenly.

In the great work, then, of gathering these souls, the first thing is to convert the church. The first thing is that we may come to that place where we shall love the spirit of our divine Master. The first thing is to have the spirit of the good shepherd literal, who left the ninety-nine, and went searching for the lost sheep. Just see that shepherd: the cold dews of night come upon him, still he pursues the search. The cold frosts of the morning are upon him, and still he pursues the search. One of the precious sheep has strayed. This should teach all those who work under the Chief Shepherd their duty, not to let any obstacle, or hardship, or difficulty, hinder them in the great work. Do these under shepherds love the flock, who are laboring and seeking to walk in gospel order? This is right. But to love one wandering sheep more than they love ninety and nine just persons, shows the spirit of the good Shepherd. Do they feel their hearts bound up in ninety-nine good church members? Do they feel the strongest and tenderest ties binding these to their hearts? They are to feel tenderness, and care, and love, extending to that wandering sheep more than to ninety and nine just persons.

Said Jesus, "I came not to call the righteous, but sinners to repentance." He came not to weep over the righteous, but to weep over sinners. He came not to labor for the righteous, but to labor for sinners. He came to die for sinners. This was the example set by our divine Lord. I would speak of the blessedness of the work of seeking the lost and straying ones. How much joy there is connected with this blessed work. It may be arduous, yet it pays. It may cost some anxiety and sorrow, but there comes great joy. And this makes up a religious experience that is valuable.

The experience of that worldly man whose heart is never drawn out for his fellows, who never has any ups in particular, or especial downs, may be said to have a very even experience; but let me say, however even it is, however free the person may be from the changes that there are in the experience of the active Christian, in my opinion, such an experience is a very worthless affair. But that experience which is of real value is one in which the soul is drawn out for every one in need of help. What anxiety such feel for that wandering sheep!

They follow it, and follow it, for days, perhaps, till finally they find it. With joy they lay it on their shoulders, and with joy they bring it home, and call their neighbors and friends, saying, Rejoice with me. There is a general rejoicing, and this will pay the shepherd. He feels a hundred fold paid by the joy he receives here. The sentiment we are taught in this parable, and the application of it by our Lord, we find elsewhere in the Scriptures of truth. We find it in the fast mentioned by the prophet Isaiah, the fast to be proclaimed just before the coming of the Lord, in which the heart is to be rent and not the garment; in which acts of benevolence, drawing out the soul to the hungry, and clothing the naked, takes the place of your sackcloth and of your ashes and your bowing down your heads like a bulrush. This is the fast that draws out the soul for the wants of the needy, whether they be temporal wants or spiritual wants. The greatest blessings are promised to those who are engaged in this work; and the final reward of those who are engaged in this work is exceedingly great. The toil, we will allow, is something. The anxiety may be great. The labor may be of the hardest kind. But it is that in which the angels feel the greatest solicitude, and when it is effectual, there is joy in Heaven. Is this spirit in the church? Is it with us? Are we sufficiently imbued with this missionary spirit to seek the lost, and search for the straying? Is not the denunciation of the prophet Ezekiel applicable in some cases? "The diseased ye have not healed, the wounded ye have not bound up, the wandering ye have not gathered." I feel like refraining from repeating that which is in the connection. I do not believe that it has an application to this people as a general thing. It can apply to us less than in many cases, but in many individuals it may be true. "With force and with cruelty have ye ruled them."

It is impossible but that offences will come. It is expected in bringing men and women from darkness to light that there will be a struggle. We are aware of the fact, for experience has taught us that those who are brought under the influence of truth and disciplined by the word of God have to learn at every step. It is a work that causes self-denial. It is a close work. Many become offended in this work. Many turn aside. Many cannot stand the test. Many become restless in the furnace of affliction. Many take themselves out of the workshop. They wrench themselves out of the hands of the Lord. Many cannot endure the searching, refining, purifying work necessary to prepare them for the last touch of immortality. These persons do not act for their own best good. They frequently sin against themselves, against God, and against those who try to help them. But, friends, do we always labor judiciously with them? Are we always prepared ourselves to labor for them? Are we not sometimes more guilty than those whom we try to reform? Are we not sometimes occupying the position of the man with the beam in his eye, trying to take the mote out of his brother's eye? Do we not sometimes feel that we have embraced all the truth, we have tried to live all the truth, we have kept all the commandments, we have a great amount of religious influence, we have earned a reputation as Christians on earth and in Heaven, we have a position rather dignified after all. And these publicans and these sinners who have not acted as wisely as we have, these are hardly worthy of our labor. And when an appeal is made in their behalf, or when there are those, who, feeling that this is their commission, go out after these lost sheep, are you not in danger of occupying the position of the scribes and Pharisees, who reproached Christ because he would stoop to befriend them and teach them? If there are any such feelings in any heart before me, my advice is, Get rid of them.

I do not stand here to plead in justification of an apostate. Has he wickedly apostatized and wandered? I point out the wickedness of such a course. Has he taken a Heaven-daring position? Let him feel it. Is he to come back again? I will tell him of his apostasy, and exhort him to return and wipe out every stain of the past. And while I tell him this, God help me to feel for him. May I have the feeling of the shepherd who left the ninety and nine, and went in search of the lost sheep. Has he apostatized far away? Has he

gone away many times and come back again? Has he been forgiven many times? How many times shall we forgive him? Seven, or twenty-one, or forty-nine? If my Master were here to answer this question, he would say, Until seventy times seven. Lord increase our faith.

It is the duty of the minister of Jesus Christ to lift up his voice like a trumpet, and show the professed people of God their sins, and the house of Jacob their transgressions. It is their duty to point out the way to the kingdom of God as a straight and narrow path, and hold up to those who have a disposition to bend their footsteps thitherward, that they must turn from the pride of life, the love of the world, and be like Christ. They must enter the vineyard. Their talents may be the tongue, the hands, the farm; everything that may be used in the cause of Christ may be called talents. If they use them, they will receive a reward. But if they have buried their talents with the cares of this world, they will be lost. It is the duty of the minister and officers of the church, and all who bear testimony in the house of God, to bear a plain testimony.

I do not stand up here this morning to reproach my brethren who have been in favor of wholesome and strict discipline.

I do not stand here to reproach those who have been laboring to have our people come to the word of God. I have no reproof for any who will deal plainly with their fellow-men, unless they go beyond what is pointed out in the Scriptures of truth. In this we have done well. But with this have we not failed in tenderness, in long-suffering, in care, in anxiety for those who have strayed from the fold of Christ? I think we have. This is our experience for the year past. As we have been from State to State, and from church to church, we have found outside of our churches quite a number who still observe the Sabbath. They are keeping the Sabbath, yet are outside of the church, and we find quite a number of persons who have renounced the Sabbath. The number of such persons is considerable in the field. Our first work before we can help such persons is to convert the church. More or less of the same feelings which the scribes and Pharisees had, have been in the church. Why, it is only natural. It is a thing to be guarded against. But I believe our people have less of it than any other denomination. When you come to the idea of church tyranny, I do not believe we have a tithe of what there is in other denominations. But, friends, we are not measuring ourselves by others. We would measure ourselves by our divine Lord. Never can I cease to labor, nor hold my peace upon this subject, until the principles taught by the Lord shall be found in the church.

I said our first work has been to labor to convert the church. As soon as feelings of love and tenderness, compassion and interest, for the straying ones, as represented by this parable, begin to kindle in the church, the first thing you will see, will be those persons who have kept the Sabbath and have given it up, beginning to return.

But this feeling of shutting ourselves up to ourselves, has been in the church. And just as soon as our people began to manifest feelings that they desired their friends to come and join them, we found these persons crowding in. There is a power attending the call for more of the missionary spirit among us. There is a power manifested in this care for the straying ones, that the straying cannot resist. At least, they do not resist it. I venture the statement here, that wherever the church shall be fully converted to the spirit of all that forgiveness they should have, to the spirit of all that long-suffering that they should have, and get rid of this rigid, exacting spirit, the blessing of the Lord will come richly upon them.

They need not change their views as to discipline, as to what constitutes a Christian. They may hold all this. They may speak as pointedly as the most faithful among us, yet they may be converted to all that long-suffering, all that tenderness that you may find in the teachings of Jesus Christ. I venture the statement that where this change is brought around in the church, those persons who have been holding on outside of the church, or have given up the Sabbath,

will come back every time. And do you want them to confess? Be sure to confess your exclusiveness, your lack of love for them, and where you have erred. Thus throw the burden upon them. Offer to lay them upon your shoulders and bring them to the fold.

Before I close, I will speak of the long-suffering of our Lord and his tender mercies. Has he borne long with this or that man who has apostatized from the truth in a great measure? Have these apostates been fighting the truth, been wounding the reputation of those who have been preaching and sustaining the truth? Can Christ, the great Shepherd of the sheep, look on and bear with them? Is it possible that there is mercy for such? Experience is teaching us that our Lord does not leave those who have once borne the cross and are apostatizing, as soon as we do. He does not leave that one that has wandered even far away, until repeated calls are given. But his long-suffering, compassion, and mercy, oh! how great!

Now, friends, when you remember the Lord's prayer, ponder this expression well, "Forgive us our trespasses as we forgive those who trespass against us?" As we wish forgiveness from our Lord, so should we cherish a spirit of forgiveness toward others.

Remember what the Lord said to the man who owed ten thousand talents and had nothing to pay. The debt was forgiven. But one of his fellow-servants was indebted to him one hundred pence. He met him, seized him by the throat, and required him to pay. How differently he felt from what his Lord felt toward him. Now he who had been forgiven ten thousand talents, could he not forgive his fellow-servant who owed only one hundred pence? You see the illustration. God help us all to feel the force of it. What great sinners we were! How much we owed our Lord. The amount was infinite. It called for the suffering and death of our Lord Jesus Christ. Yet it was all forgiven us. But here are our fellow-servants who have trespassed against us in an unguarded moment, or spoken to injure our feelings. And how apt we are to have a feeling in our breasts represented by the man who seized his fellow-servant by the throat and cast him into prison who owed him one hundred pence. As we wish to be forgiven of our Father in Heaven, so must we forgive our brethren their trespasses.

Look at these great facts. Behold the tender care of our Lord, and angels working in harmony with him. All Heaven is interested for us, is weeping over those who are outside of the fold. Christ and angels weep over apostates. And what are we doing? Christ and angels manifest the greatest interest for those who have strayed. God help us to feel.

But because the Lord's arm is so long as to reach the sinner in every depth of sin, that is no evidence that he can be saved without being freed from his sins. We are prone to go to extremes. Some of us love to see the church walking up to church discipline, and becoming as square as a brick. And those who have their minds turned in that channel, the greatest danger they have to watch against, is an exacting and unforgiving spirit toward those they would bring up to the standard.

Others, shunning the extreme in this direction, run to a greater one, in supposing that leniency, love, and kindness, is to do the whole work of discipline, without plain preaching, without close work. This is a fatal error. Take both faithfulness and love with you, dear friends. Have the armor on the right hand and on the left—the whole armor. Let the truth of God be preached as it is in the word. Let church discipline be administered properly, at proper times, by proper persons. Let the church come up to the high standard in every particular. But while we labor for this, may the Lord give us on the other hand all that compassion and love, and spirit of labor illustrated in the parable of the lost sheep. God help us to work, and work heartily; and when the workers are all gathered home, the Chief Shepherd there, the under shepherds present, and the flock all there, our happy ears shall hear the declaration, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Amen.

THE SECRET.

WHAT selfishness asked for
Was vain;
What came from that asking
Brought pain.

Heaven's manna in keeping
Was spoiled;
All beauty self-seeking
Hath soiled.

Complacency blazoned
Dull dross.
No gain came of hoarding,
But loss.

Gain! none save the giver
Receives.
Yet who that old Gospel
Believes?

No pauper, nor beggar
Then be;
Nor niggard of bounty
Most free.

But one way is Godlike—
To give.
Then pour out thy heart's blood,
And live!

SEVENTH-DAY SABBATH.

THE WORLD'S CRISIS, for May 6th inst., contains a very ingenious article on "Sunday Sabbath," by T. M. Preble, in which he quotes the following from Josiah Litch, in reference to Matt. xxviii, 1. (literal rendering).

"And in the end of Sabbaths, as it began to dawn toward one of Sabbaths. Does not this indicate that one series of Sabbaths there ended, so far as obligation to observe it was concerned, and a new series was introduced? At any rate the first is as positively called Sabbath as the seventh day. . . . Thus the four evangelists do agree in calling the first by the same name they do the seventh day of the week, and that word as certainly signifies rest in the one case as in the other. Let no one therefore hereafter contend that the writers of the New Testament never call the first day Sabbath or rest, for no New Testament writer has called it anything else, except John, (Rev. i, 10,) where it is called the Lord's day."

The above reasoning is vicious, and calculated to mislead the uninformed. The first day is never called Sabbath, but uniformly "one of Sabbaths." Where the word *one* is, in Greek, it is an adjective of the feminine gender, agreeing with day understood, and consequently means "first" and not "one;" but Sabbath is, in Greek, a noun of the neuter gender. Again, it is impossible for it to imply a new series of Sabbaths, because the same expression is used in a more emphatic manner with the articles in Acts xx, 7, "On the first day of the Sabbaths;" again the word translated "in the end" is the same word which is translated "evening" in Mark xi, 19; and xiii, 35, the word for "end," in Greek, is neuter gender, but the participle *epiphoskouse*, translated "as it began to dawn," is feminine gender, agreeing with day understood. To suppose that "evening" here refers to the close of a series of Sabbaths is to give it a poetical license unusual and unbecoming such a serious narrative; but if the apostles knew that the old series of Sabbaths had ended, why did they continue to call that day Sabbath as in Acts xv, 21; xviii, 4; xvii, 2; xiii, 14, 15. Acts xv, 21, is conclusive that the seventh day was expected to be continued, or else its assertion in the apostle's speech has no meaning; for it is not said, "having been read," but "being read in the synagogues every Sabbath day." The same remark applies to Acts xiii, 27. The reference to Rev. i, 10, is as much in favor of the seventh day as the first.

The inference from Acts xx, 7, is, that the Lord's supper was partaken of on seventh-day night, after sunset, which was the first day of the week with the Jews, whose days consisted of evening and morning, as in Gen. i. Should it be contended that it was first-day after sunset, then, as it was taken after midnight, it was on the second day, even according to Roman reckoning.

From Troas, (part of one of the four divisions or horns of the Brazen Empire,) went forth Ones and founded Rome; and from Troas (Acts xx, 7,) is re-

vealed the antidote to the mark of the beast, the Agag of Amalekites. Why should the first-day Sabbath be preserved as an offering to the Lord? God says he is a jealous God. He must, then, be jealous to see men keeping the Pope's Sabbath and slighting his. As the fourth commandment is the only place where God says he made Heaven and earth, he has set his seal and signature to it, which the wise virgins and sealed ones will observe. Rev. vii, 3, 4.

I. LAMB.

Vineland, N. J., May 14, 1868.

OUR LORD'S RETURN.

THE Scriptures present it as the great hope of the church, Titus ii, 13; 1 Peter i, 13; Job xix, 25-27; Isaiah xxv, 9; Col. iii, 4; 2 Tim. iv, 8.

They give it as a motive—
to take up testimony for Christ, Luke ix, 26.
to heavenly-mindedness, Phil. iii, 20.
to moderation, Phil. iv, 5.
to mortification of the flesh, Col. iii, 4, 5.
to faithfulness in God's service, 1 Tim. vi, 14; 2 Tim. iv, 1, 2, 8; 1 Peter v, 4.
to soberness and godly living, Titus ii, 12, 13.
to perseverance, Heb. x, 37.
to patience, James v, 7, 8.
to holy conversation and godliness, 2 Peter iii, 10, 11.
to diligence and activity, Matt. xxv, 14-30; Luke xix, 13; 2 Peter iii, 14.
to hold fast what we have in Christ, Rev. ii, 25; iii, 11.

They give it as a motive—
to carefulness in intercourse with the world, Rev. xvi, 15.

to fraternal affection, 1 Thess. iii, 12, 13.
to abide in Christ, 1 John ii, 28.

They refer to it as a subject of peculiar comfort under bereavement, 1 Thess. iv, 18; 2 Tim. i, 5, 7; ii, 12; Isa. xxx, 18.

They employ it as an encouragement to labor for souls, and as a subject of solemn appeal in the charge to ministers, 1 Cor. i, 4-7; 1 Thess. ii, 19, 20; 2 Tim. iv, 1.

They direct attention to it as corrective of, and support under, censoriousness and judging of others, 1 Cor. iv, 3-5.

They speak of it as a thing which should possess absorbing importance and interest to all who desire to be prepared for the eternal kingdom, Matt. xxiv, 42-51; xxv, 13; Mark xiii, 33-37; Luke xxi, 34-36; 1 Thess. v, 4-6.

We are to watch for it, Matt. xxiv, 42-51; xxv, 13; Mark xiii, 33-37; Luke xxi, 35-37; xxi, 34-36; 1 Thess. v, 4-6; Rev. xvi, 15.

We are to pray for it, Matt. vi, 10; Luke xi, 2; Can. viii, 14; Rev. xx, 22.

We are to wait patiently for it, 1 Thess. i, 10; 2 Thess. iii, 5; 1 Cor. i, 7; Isaiah xxv, 9.

We are to expect it, and look for it continually, Phil. iii, 20; Titus ii, 13; Heb. ix, 28; 2 Peter iii, 12, 14; Rev. i, 7.

We are to love it, and anticipate it with cheerful and fond desire, 2 Tim. iv, 8; Rom. viii, 23; 2 Cor. v, 2; Titus ii, 13.

We are told to keep ourselves in constant readiness for it, Matt. xxiv, 44; Mark xiii, 33, 36; Luke xxi, 35, 36, 40; xxi, 34; Rom. xiii, 11-14; 1 Thess. v, 6; Rev. xvi, 15.

We are to provide ourselves with oil in our vessels, Matt. xxv, 1-13.

To lay out our talents for the Master, Matt. xxiv, 14-30; Luke xix, 12-17.

To be thoughtful of his afflicted people, Matt. xxv, 31-46.

To have on the wedding garment, Matt. xxii, 11.

The doctrine of the speedy coming again of our Lord Jesus Christ, and what connects with it, has a very prominent place in the Holy Scriptures. There is not a writer who does not speak of it, and scarcely a book in the Bible, however brief, which does not recur to it again and again.

The apostles and first Christians constantly employed this doctrine as one of the most powerful instruments for awakening men's consciences, for inciting to Christian duty and fidelity, for restraining people from sin, and for comforting and establishing believers amid their trials and privations.

The church of our times has drifted far away from the primitive method of dealing with this subject. The apostles could not write even a short letter to a Christian friend without introducing it, and there is not a church-address in the New Testament which does not repeatedly refer to it; and yet we may read dozens and dozens of pastoral addresses, pious books, and evangelical tracts of our day, without being able to learn from them that there is any such idea among Christians as that the Saviour is to come again to this world! We have ourselves taken up volume after volume of approved and widely-circulated modern sermons, in which there is not an allusion to the subject. Alas! for modern Christianity.—*Millennial Concordance.*

The Commentary.

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

Scripture Notes.

LAPPING WATER LIKE DOGS.

JUDGES vii, 6. And the number of them that lapped, putting their hand to their mouth, were three hundred men; but all the rest of the people bowed down upon their knees to drink water.

Lapped. "A token of their temperance and nobleness of spirit."—*Patrick.* "It was not uncommon among the ancients, when unprovided with vessels, to take up the water in their hands, and lap it thence, like a dog; and it is remarkable that the Hottentots, at this day, have a custom very similar." Campbell says, "When they come to water, they stoop down; but no further than to reach the water with the right hand, by which they throw it up so dextrously, that their hand seldom approaches nearer to the mouth than a foot; and I never observed any of the water to be spilt, so as to wet their breasts. They perform it nearly as quick as the dog, and satisfy their thirst in half the time taken by another man."—*Williams.*

WINE WHICH CHEERETH GOD.

JUDGES ix, 13. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

Wine, which cheereth God and man. "This form of speech is perfectly justifiable as connected with Jewish sacrifices. Wine was not only used in their libations, but, till the drink-offering was poured out, they did not begin the hymn which was then sung to God."—*Hewlett.*

PUT OUT HIS EYES.

JUDGES xvi, 21. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grudge in the prison house.

Put out his eyes. "Travelers in the East inform us, that this custom is common there. The unhappy victims of the courts are deprived of sight by drawing or holding a red-hot iron before the eyes, piercing the pupils, or taking the eyes out whole with the point of a dagger. In Persia it is no unusual practice for the king to punish a rebellious city or province by exacting so many pounds of eyes; and his executioners accordingly go and sop up out from every one they meet, till they have the weight required."—*Chardin, Thave-not, Malcolm, Sir R. K. Porter, in Evang. Syn.*

RENBAMIN'S MARKSMEN.

JUDGES xx, 16. Among all this people there were seven hundred chosen men left-handed; every one could sling stones at a hair breadth, and not miss.

"Such excellent marksmen there have been in other countries, particularly in the islands called [from the Greek word signifying to dart or to throw] *Baleares*, [Majorca and Minorca,] where they were bred from childhood to hit a mark with a stone slung out of a sling, or else to lose their breakfast, as Strabo relates. [There is still a remnant of this race said to exist in the middle of Minorca, who think it shame "to miss their mark once out of 17 times," firing with a gun.—*Jenks.*] Benjamin's warlike disposition was prophesied of by Jacob, when he said, Benjamin shall ravin as a wolf."—*Patrick.*

ANARCHY WITHOUT A KING.

JUDGES xx, 25. In those days there was no king in Israel; every man did that which was right in his own eyes.

No king, &c. "Repeated no doubt to account for the disorders and enormities in the four preceding chapters.—The writer of Judges ought to be admired for the impartiality with which he relates facts so little to the credit of his nation."—*Dodd.* *Right in his own eyes.* "It was a custom among the ancient Persians, to let the people loose to do what they list, for five days after their king died, that, by the disorders then committed, they might see the necessity of a king to govern them; and when they had one, be more obedient to him."—*Id.*

THE SCHOOL OF SUFFERING.

GEN. xxxix, 20, 21. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound; and he was there in the prison. But the Lord was with Joseph, and showed him mercy, and gave him favor in the sight of the keeper of the prison.

"If Satan cannot induce us to sin, he will do his ut-

most to distress us; and we must expect the embittered resentment of those whose wicked inclinations we disappoint; and to be accused of the very crimes which we abhor, yea, because we abhor them. It is, however, far better, if the will of God be so, that we suffer for well-doing than for evil-doing; a clear conscience and the presence of a merciful God will support us not only under our trials, but under the most injurious calumnies; and we need not use much labor to vindicate ourselves, for in due time the Lord will vindicate us and clear off every aspersion. The more meekly and patiently we suffer, the less bitterness shall we experience in our trials, and the more consistent will our conduct be with the Christian character. By all these things the Lord is training up his people for glory; perhaps for better scenes, and important services in this present world; and if we are not in a wrong spirit, or out of the path of duty, we can never be out of the way either of comfort or usefulness. But let us not forget, through Joseph, to look unto Jesus, who suffered, being tempted, yet without sin; who was calumniated and persecuted, yet without cause; who was led as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth, to recriminate, or vindicate himself; and who by the cross ascended to the throne."—*Scott.*

KIND REPROOFS.

How best shall I reprove my brother's sin

If he hath done amiss in any way?

Shall I not seek his soul to kindly win?

Or shall I harshly drive him still away?

Shall I assume the right to pierce his heart?

To quench his light already growing dim?

Or shall I gently act a nobler part,

And render what I would receive from him?

Lord, grant me first my own defects to see,

And let my eyes be clear from every beam.

And then, whate'er another's failings be,

My own will ever still the greatest seem.

No erring heart is won by words unkind,

Or softened by reproach and cruel scorn;

But gentle words from out a heart refined

May teach that heart to know and feel its wrong.

Then let me ne'er reprove except in love,

That I a brother's grief may humbly share;

And help him onward toward our home above,

For strife or discord cannot enter there.

M. WILCOX.

Wahjamega, Mich.

ANIMAL FOOD USED IN THE CITIES.

SOME time ago we published an extract from a Toledo paper on the abuse of cattle going to the eastern market, and their consequent unfitness for food. The following is an extract from remarks on that subject by Mr. Henry Bergh, president of the Society for the Prevention of Cruelty to Animals, made before the Farmers Club at N. Y. City, as reported in the *Tribune*. People eat such food because they stifle reason and consult only a depraved appetite. How few, alas, consult right and duty in eating!

J. H. W.

"Notwithstanding the astonishing apathy or reckless indifference to it, there is no subject affecting the temporal well-being which deserves as serious consideration as the mode of transporting cattle, destined for human food, to market. I venture to declare that not one person out of five thousand pauses to reflect on the probable health and general physical condition at the time of the death of the animal he is about to dine on. Were he to do so, or, what is still better, were he to journey to the West as far as Chicago, and after observing the cattle-yards there, and the manner of treating the helpless brute consigned to the care of beings wearing the form of men, but possessed of the instinct of devils, then take passage back to this city on a cattle-train, and note the accumulating tortures heaped upon these inoffending prisoners, even to the moment when the unfeeling butcher murders what little of life remains to these feverish, bruised, maddened animals—were he to do this, I say, I hazard little in affirming

that his appetite for such kinds of animal food would receive a shock not to be forgotten for the remainder of his days. From the confines of Texas even to the wharves of the metropolis are these creatures—the offspring, like ourselves, of Omnipotent power—doomed to endure on foot the ceaseless motion of the train, deprived of food and water from four even to six days, as I have been informed, exposed to the blazing rays of the summer's sun, and the freezing blasts of the winter's wind, with no spirit to care for them but the soul of stunted avarice. And yet, gentlemen, the directors and owners of these mobile inquisitions—they that hold in their hands the powers of affording to these poor wretches the nourishment which God and nature declares indispensable—wickedly and meanly trusting to chance or the power of animal endurance, day after day and year after year inflict these dreadful torments on uncomplaining brutes, and thus endanger not only the health but the moral and mental attributes of mankind. For what end? To add still greater luxuries to their already pampered existence. If there be any doubt on this subject, let the skeptic take passage, as three of the society's agents have done, and observe the fearful treatment inflicted on the helpless and submissive victims of mammon. Having done this, notice the brutal manner of overloading them in this city, the clubbing and breaking of legs and horns! go with such as can stand to the cattle-yards where they are imprisoned, still deprived of food and water, left without shelter from either sun or storm. And finally, if you have the courage and the nerve to witness the last act in the barbarous tragedy, go to the shambles and look at the supreme and concluding torments which the monsters heap upon the creatures which the day following appear as food upon our tables."

RELATIVE OBLIGATION TO GOD AND MAN.

As a people, we have adopted a system of benevolence, approved of the Lord, and sufficient, I believe, in carrying forward the great work of preparing a people to receive the seal of the living God. By this system, the necessity for donation parties, ever a curse to the church, is obviated, as are also gift enterprises, lotteries, personal donations, as the reward of catering to the unsanctified human heart, &c.

But, though our system of benevolence is as perfect as can well be devised, it is not an easy matter to bring all Sabbath-keepers into harmonious working within its traces.

Some profess to approve of the system, who, nevertheless, practically give it little credence. Satan, if possible, will so disarrange our business, as that to pay our benevolence were seemingly impossible. I have a dollar in my hand and duty says, "Pay your benevolence;" but Satan says, "You are owing that amount to A., and although it is not due just yet, unless you pay it now, it may bother you to get hold of another dollar in time to meet your obligation." For a moment I yield, but while on my way to see A., the tempter says, "Your flour is nearly gone, and your family may suffer before you can get another dollar." But conscience says, "You have some flour on hand, and many other things to make your family comfortable; you have health also, and an unfailing friend in Christ, who, if you serve him faithfully, will ever provide for you; pay your benevolence." I decide to pay one-half dollar.

But before I have time to act upon my resolution, my money is gone; my debt undischarged; my family unsupplied, and my s. b. unpaid. I persuade myself to think I will have some more money in a few days, and then I will not only pay up my s. b. dues, but I will pay for some time in advance.

Now, I do not say that the above is true, in all points, of any Sabbath-keeper, but I have only given it as a sample of the persistent cunning of the tempter in leading the unstable Christian away from manifest duty.

There is no debt that we are under so solemn obligation to discharge as that we owe to God. If we are unable to meet our obligations at times specified, let us compromise with our creditors, ever observing to pay into the Lord's treasury in a ratio exceeding, if possible, but never falling below, that paid to our

earthly creditors. God, who holdeth the winds in his hand, and whose are the storm, the distilling dew, and the rays of light and heat, is able to prosper us, or withhold prosperity, as he sees will be for our good, or the glory of his name. If we do not pay our s. b. until we can spare the money just as well as not, we shall never pay at all.

Unless we shut our eyes against beholding, and our ears against hearing, of the wants of the flesh, we shall never lay up aught in the heavenly treasure; we shall never be rich in faith toward God.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

If we have failed to pay our s. b. in any time past, and though we pay our present dues, yet the past, as an honest debt, must be cancelled (unless, perchance, God in his displeasure has wrested from us our earthly treasure, which we, to our hurt, have prized above our heavenly, and rendered us *unable* to pay), before we can stand approved in the sight of Heaven. Let us show that we love the cause of God not only in word, but in deed.

ADOLPHUS SMITH.

Ottawa Co., Mich.

IRREVERENCE IN THE HOUSE OF GOD.

Is it possible that there is irreverence by any in the house of God? I fear, though sad, and solemn, it is yet too true. How grieved God and holy angels must be at such a scene. I have long felt that the blessings of God cannot and will not rest upon us, as long as such things exist among us. I have often felt sad to see so little interest manifested, and so little reverence paid, when assembled together on the Sabbath, to worship God, and also at our weekly prayer-meeting. Do we not grieve away the Holy Spirit by such a course? I answer, Yes. Some may say, it is only the children, and we should not make such an ado about it. I would ask, Is it any the less wrong, because the children are the parties concerned, and some of them professing to be Christians, and Sabbath-keepers' children too? No; the sin is just as grievous in the sight of God.

But I will appeal to parents. Are we entirely clear of guilt in this matter? Have we instructed our children as we should, in regard to these things, striving to impress their minds with the duty they owe to their heavenly Father, and the respect and honor due their parents, and brethren and sisters in the church? How perplexing and embarrassing, while striving to worship God in singing, praying, or speaking of his goodness, to hear some whispering, or see others reading, and still worse, to see those that should be better employed, mimicking every word or motion made by those engaged in speaking. If our brother, or sister, as the case may be, has not been doing just as he or she should, how much better to go to them personally and admonish them, than to wound their feelings in that manner. How long will this state of things exist? Is not the truth of the third angel's message of sufficient importance to rivet our whole attention? It seems to me, that if we really believe what we profess, that Jesus is soon coming, and that death is pronounced upon those that obey not God's commands, we would strive more earnestly to have our daily walk and conversation correspond therewith.

A great responsibility I feel is resting upon us. We are not standing still. We are wielding a great influence, either for good or evil. Let us not retard our progress in the divine life, but pray earnestly that God would help us to honor and glorify him in our bodies and spirits which are his. I feel that there is a great lack somewhere, and that it is high time that we awake from this state of lethargy; that we reform in this point as well as others. This we can do if we seek help from him that is mighty and able to save. Without that help we shall fail of eternal life.

Parents and children, let us seriously consider this matter and ask the forgiveness of our heavenly Father, and our brothers, or sisters that we have offended or wounded in any way.

We are commanded that whatsoever is done should

be done to the honor and glory of God. How important that we guard well our words, and thoughts, and ways, that we offend not in word or deed; for we read in the word of God that if we offend in one point we are guilty of all. In the language of another, I would say, "Oh! that we might all see through sanctified eyes, and hear through sanctified ears." I feel that all of us would do well to heed the reproof found in Testimony No. 14. God does not wish us to hear all there is to be heard, nor to see all there is to be seen; but our greatest anxiety should be to remove the beam from our own eye, that we might be enabled to pull the mote from our brother's eye. Let us, dear parents and children, strive by the help of God to make our calling and election sure, cease watching others and begin the work of being very jealous of ourselves.

May God bless these feeble efforts to the good of all that shall peruse these lines, and help us in the future to live nearer to him by walking in newness of life, keeping all God's commandments and the faith of Jesus, that we may be found among the redeemed when Jesus comes.

S. M. CROSBY.

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DREAM OF FREDERICK, THE ELECTOR OF SAXONY.

Translated from the German, by Elder A. Snyder.

THE following remarkable dream of the Elector of Saxony, (Frederick,) I found in Godfried Arnold's *Kirchen und Ketzer Historien*, (History of the church and Heresies,) printed in Schaffhausen in A. D. 1740; where it was written as having been related by the Elector himself, to his brother Duke John, and his Chancellor E. L. — Here is the dream:

"As I was lying upon my bed in the evening, somewhat faint and tired; while I was praying I soon fell asleep and slept soundly, and rested comfortably for about the space of two and a half hours; after which I awoke considerably refreshed. I lay upon my bed, and had all manner of thoughts, and among other things, I reflected how I might fast to the honor of all beloved saints, as well as myself and my courtiers. I also prayed for the poor souls in purgatory, and concluded in my mind to come to their aid and assistance in their flames. I also prayed to God for grace that he might lead me and my counsellors, and my country into all truth, and save us, and that he would control, by his omnipotent power, the evil designs of those who would make our government troublesome. Being filled with such thoughts, soon after midnight, I fell asleep again, and soon commenced dreaming. I dreamed that God sent a monk, with a fine, honest countenance to me; this monk was the Apostle Paul's natural son, and had for his attendants, by God's command, all the beloved saints, who were to bear witness to the monk, that there was no deception in him, but that certainly he was sent from God; that God commanded me to allow this monk to write something upon the chapel of of my castle at Wittenburg; that if I would do so, I should never be sorry for it. I told the monk through my Chancellor, that, as God had commanded me to let him write, and as I had such powerful evidence, he might write all that he was commanded to write. Immediately, the monk began to write, and made his letters so large that I could know them here in Schweinnitz (at this place, about four miles from Wittenburg the Elector was at the time he had this dream), and used a pen so long that the other end of it reached to Rome, and penetrated into the ear of a lion, which lay there, so forcibly that it came out at the other ear, and then extended still further until it came in contact with the triple crown of his holiness, the Pope, and gave it such a powerful shock that it began to shake and to fall from the head of his holiness. E. L., and myself stood not far from his holiness at the time; and as his crown was falling, I stretched forth my hand to assist him in keeping it in its place. At this I awoke, holding up my arm, a good deal frightened and angry at the monk, because he did not guide his pen more carefully; but upon a little reflection I found it was a dream."

"I was still full of sleep, and soon my eyes were shut again, and I fell into a sound sleep, and before I was aware of it, the same dream appeared to me

again, the second time; for I had again to do with the monk. I saw how he continued to write; and with the stump of his pen he kept on stinging the lion and the Pope. At this the lion roared most dreadfully, and the whole city of Rome, and all the ranks and orders in the holy kingdom came running to the place to see what this was. The Pope requested those ranks and orders to restrain the monk, and inform me of the violence he was doing to his holiness, because this monk was in my country. Here I awoke the second time from my dream, and marveled that I had dreamed it again."

"I did not, however, suffer this thing to trouble my mind, but prayed that God would preserve his holiness, the Pope, from all evil; and thus I fell asleep again the third time. The monk appeared to me again, and this time we endeavored hard to break the monk's pen, and to lead the Pope out of its way; but the more we exerted ourselves to break the pen, the more inflexible it became, and the more it rattled and jarred as though it were iron; it rattled and jarred so much that it hurt my ears, and penetrated my heart. Finally I became vexed and tired of it, and we gave up, and went away, one after another and hid ourselves, fearing that the monk might be able to do more than eat bread, that he might, perhaps, do us some harm. Notwithstanding, I caused to be inquired of the monk, how he came in possession of that wonderful pen, and what was the reason that it was so tough and solid. He answered, that it was taken from an old Bohemian goose, a hundred years ago, and that an old school-master of his had honored him by presenting it to him, requesting him that, because it was a good pen, he should keep it, and use it in remembrance of him, that he himself had tempered it; that the reason why it was so long and strong, was because no man could take away the spirit from it, nor drain the soul out of it, as was the case with other pens. At this he himself was greatly astonished."

"Soon after this a great cry arose, that out of this great pen of the monk, numberless other writing pens had grown in Wittenburg, and that it was amusing to see how learned men strove and contended about it; that part of them thought that, in the course of time, many of these pens would become as inflexible and strong as the one in the monk's hand; and that something remarkable would certainly follow this monk and his pen. I now concluded in my dream (the sooner the better), to have a personal conversation with the monk. I awoke from my dream and found that it was morning. Wondering at my dream, I reflected upon it, and the fact that it was repeated three times in succession, in one night, made a deep impression on my mind."

This dream the Elector dreamed on the night before Luther began to write against Tetzel. The author of the book whence it is taken, interprets it in the following manner:

1. The monk with a fine, honest countenance, is Luther, who caused the triple crown to shake upon the head of the Pope.

2. His being called the natural son of the Apostle Paul, was, because he preached the doctrine of justification by faith, through the mercy of God, with the same energy against popery, as Paul did against those who sought justification by the deeds of the law, in his day.

His long pen taken from a Bohemian goose, a hundred years before, refers to John Huss, (for Huss in the Bohemian language means a goose,) who had been burned at a council, held at Constance, a hundred years before, as an arch heretic, and at which time he delivered the following prophecy: "To-day you roast a goose, but a hundred years hence there will come a swan which you will not roast." This was accomplished one hundred years after the death of Huss, when Luther arose to sing his evangelical Swan-song.

4. That the monk's pen could not be broken, was because its spirit could not be taken away; that is, while God's spirit was with him in the work, through whom Luther not only received courage to commence the great work, but has himself carried it on, and will continue it until the end of time,—no opposition that can be brought against it will be successful.—*Church Advocate*.

Historical Department.

Prophecy is History in Advance.

SIGNS OF THE TIMES.

The following is an extract from a book with the above title, written and published by H. L. Hastings, Boston, Mass. This we have found to be a very interesting book, replete with plain, stirring facts concerning the present state and future prospects of our fallen world. We purpose giving further extracts on various subjects, and invite for them a careful reading.

—Ed.

All times are not alike. The grand and mighty stretch of ages discloses new phases of human character and new developments of human events. All things do not "continue as they were from the beginning of creation." The various periods of time change their general complexion. Poets understand this, historians record it, observers note it, and none can with truth deny it. Hence, while poets have sung of a departed "golden age," and historians have written of the "iron age," and of the "dark ages," all men now declare that we live in an "age of marvels" and "of progress;" and many are now looking forward to a new era, "a good time coming," a day of liberty and of peace, of millennial splendor and blessing, yet to dawn upon the earth.

The world is full of babbling voices which proclaim, in tones poetic, oracular, sublime, or ridiculous, the coming splendors of this new day. Discordant, it may be, these voices are; yet still they indicate that many a watcher upon his tower peers with anxious eyes toward the gloom-curtained future, and seeks to penetrate its mists, and to unfold those secrets which are yet hidden in the womb of time. A vague impression of coming good or ill gilds or clouds the anticipations of men. All look forward, and stand, awe-struck or hopeful, beneath the shifting shadows forecast by events to come.

I am not a prophet, nor the son of a prophet; yet I am no careless gazer upon the race which this world is thus pursuing. I believe we live in an age that is marked and peculiar. It seems to me that our times are somewhat different from all other times of which I have heard or read; and, amid the tumultuous babble of ten thousand foretelling tongues, I think it well for us to scan for ourselves the times in which our lives and lot are cast, and endeavor to learn what are the coming events foreshadowed by the present aspects of this hurrying, changeful age.

The age in which we live is peculiar in its financial, religious, moral, intellectual, scientific, mechanical, national, physical, and social aspects. To see this, we need not revel in the dreams of the enthusiast, or submerge ourselves amid the sorrows of the orator; the facts are open and obvious to all men of candor, observation, and common sense.

Let us, then, notice some of the marked peculiarities of the present age; and, as we can discern the face of the sky, let us not be like those hypocrites of old, who could not discern the signs of the times.

THE AGE OF WEALTH.

As money stands first in very many minds, as the dollar is adored as supreme, and honored as "almighty;" and as, with some, the race seems to be divided into two classes, those who have money, and those who have not, I select and notice this as the first marked trait which characterizes our times. I do not here refer to the love of money, but to the actual wealth of the world; to the possession of material riches and its golden symbols.

The world is wealthier to-day than it ever was before. The grand symbol of wealth is gold; gold is power; men seek it as such. It is the price of ease, of dignity, of pomp, of place, and of luxury. It needs no Solomon now to convince the world that "money is a defense," or that "money answereth all things." (Eccl. vii, 12; x, 19.) Money rules kings and kingdoms; it conquers souls and bodies, hands and hearts. Gold is the lever that moves the world; man's love

for it, which is "the root of all evil," (1 Tim. vi, 10.) is the fulcrum on which it rests. Let us then note

A FEW FACTS ABOUT GOLD.

Gold has been in esteem from the earliest ages down. The first recorded mention of gold as money, was the "six hundred shekels" with which King David bought the threshing floor of Ornan (B. C. 1056). Croesus (B. C. 560) coined the golden *Stater*, and Darius, son of Hystaspes, king of Persia (B. C. 538), coined golden *Darics*. Gold was also early coined by the kings of Sicily; by Gelo (B. C. 491); Hiero (B. C. 478); Dionysius (B. C. 404); by King Philip, of Macedonia (B. C. 360), who worked the mines of Thrace, and who gained many of his victories by bribery, acting upon the advice given by the oracle of Delphi:

"Make coin thy weapons, and thou'lt conquer all."

The Romans first coined gold about B. C. 207; gold was first coined in France, by Clovis, A. D. 489; in Spain, by Amalric, the Goth, about the same time; and in England, A. D. 1257.

Solomon gathered large quantities of the gold of Ophir for the building of the house of God at Jerusalem; the Babylonians amassed great sums of it, and filled their idol temples with images and treasures; the great conquerors of antiquity sought the precious metal, and gained it, and hoarded it up; the shrines of all heathendom were enriched by it; but yet the supply was, comparatively speaking, very limited. From the commencement of the Christian era to the discovery of America, the amount of gold obtained from all sources is estimated at thirty-eight hundred millions of dollars (\$3,800,000,000). From this time to 1842, an addition of twenty-eight hundred millions was obtained. To the close of 1852, six hundred millions more were produced, and two thousand millions have been added up to the year 1861, making a grand total of ninety-two hundred millions of dollars.

The amount of gold in the possession of man, at the commencement of the Christian era, is estimated to have been equal to about four hundred and twenty-seven millions of dollars (\$427,000,000); but at the time of the discovery of America, by Columbus, in 1492, it had probably diminished by wear and loss to about fifty-seven millions (\$57,000,000). From that period it gradually increased, mainly through the working of the South American and other gold mines, until, in 1600, it attained to one hundred and five millions of dollars (\$105,000,000); in 1700, to three hundred and fifty-one millions (\$351,000,000); and in 1800, to eleven hundred and twenty-five millions of dollars (\$1,125,000,000).

From this point of time we take our departure and survey the changes that mark this present age and generation. Before this time the world's progress in this department had been quite gradual, and in a somewhat regular ratio. Since that date, there has been a very marked change, which has brought in

THE AGE OF GOLD.

In 1819, the Russian gold mines were discovered, extending over about a third of the earth's surface, upon the parallel of fifty-five degrees north latitude. These mines produced, from their discovery to the year 1860, seven hundred and forty-six millions of dollars (\$746,000,000), about two-thirds as much gold as there was in the possession of the race before the beginning of this century.

On the ninth day of February, 1848, the California gold mines were discovered at Sutter's Mill, by William Marshall. Their product, from their discovery to the close of the year 1860, has amounted to nine hundred and five millions of dollars (\$905,000,000), or more than four-fifths as much gold as the whole amount that the world possessed sixty years ago.

On the twelfth of February, 1851, the Australian gold fields, previously known to Count de Strzelecki and others, but kept secret at the request of British officials on account of the condition of the convict population there, were re-discovered and brought to public notice by E. H. Hargraves, who introduced the mode of cradle-washing practised in California;—[*Gold and silver, by De Strzelecki, p. 31.*] and the total product of the Australian mines, up to the close of 1860, has amounted to seven hundred and eighty millions of dollars (\$780,000,000).

The eleven hundred and twenty-five millions (\$1,125,000,000) of gold in existence in 1800 had increased in 1843 to two thousand millions (\$2,000,000,000); in 1853, to three thousand millions (\$3,000,000,000); and in 1861 the existing amount was estimated at FORTY-SIX HUNDRED MILLIONS OF DOLLARS (\$4,600,000,000); some four times as much as was possessed by the race sixty years ago, and \$800,000,000 more than the entire amount obtained in the 1492 years from the beginning of the Christian era to the discovery of America. Large as this amount is, it is said that the whole would only make a solid mass twenty-seven feet square. And for this gold, crimes have been committed, wars made, toils endured, lives lost, the innocent slain, the poor oppressed, the needy robbed, kingdoms subverted, virtue bartered, and perdition bought by multitudes of deluded men!

The annual product of gold at the commencement of the Christian era has been estimated at eight hundred thousand dollars (\$800,000); but previous to the discovery of America it had diminished to about one hundred thousand (\$100,000). From that time, it gradually increased, until, in 1600, the annual amount was about two millions of dollars (\$2,000,000); in 1700, five millions (\$5,000,000); in 1800, fifteen millions (\$15,000,000).

From the year 1800, the increase was far more rapid; and in 1843, the gold product amounted to thirty-four millions of dollars (\$34,000,000), or about three-fifths as much as the entire amount in the world at the discovery of America. Seven years later, in 1850, the annual product had reached the sum of eighty-eight millions of dollars (\$88,000,000), or between twice and three times as much as it was in 1843.

In 1853, the gold yield attained the amazing figure of two hundred and thirty-six millions of dollars (\$236,000,000); and, though the yield has since diminished, both from California and Australian gold mines, yet the product of 1861 may be safely estimated at about two hundred and ten millions of dollars (\$210,000,000).

It is stated that in each of the years 1852 and 1853, the Australian gold yield probably exceeded twenty million pounds sterling (\$100,000,000), and that more than sixteen millions (\$80,000,000) were obtained from California. In other regions a marked increase has occurred. In Austria, since 1827, the gold product has increased 75 per cent., the silver 50 per cent., while of other mineral elements of wealth and power, iron has increased 100 per cent., and coal 300.—*Banfield's Statistical Companion for 1854, p. 127.*

By weight, the amount of pure gold obtained in America in 1801 is estimated at 46,381 lbs.; and in Europe and Northern Asia, exclusive of China and Japan, at 4,916 lbs., making a total of 51,247 lbs., valued at £2,612,200, or about \$13,000,000. In 1846, the gold yield of America was 25,508 lbs.; that of Europe and Northern Asia 89,171 lbs., making a total of 114,674 lbs., about £5,846,772, or \$28,000,000. In 1850, the product of America was 261,731 lbs., that of Europe, etc., 104,319 lbs., a total of 366,050 lbs., being more than one thousand pounds weight per day throughout the year, and amounting in value to £18,654,322 sterling, or about ninety millions of dollars.—*Banfield's Statistical Companion for 1854, p. 74.*

Says the author of an elaborate article on Gold in the *New York World* of Dec. 4, 1861,—to which I am indebted for some of the preceding facts,—"The increase in the present production of gold, compared with former periods, is immense; and it would not be surprising if, in view of the explorations which are going on in Africa, Japan, Borneo, and other countries bordering on the equator, the product of the precious metals within the next ten years should be a million of dollars daily. The price of gold has not diminished, although the annual product has increased FIVEFOLD WITHIN EIGHTEEN YEARS."

The enormous increase in the gold product of the world has naturally resulted in a proportionate increase of

COINAGE.

From 1603 to 1850, the amount of gold coined by the British mint was £205,000,000. From 1850 to 1861 it was £54,000,000, or more than one-fourth as much in eleven years as had been coined in two hundred

and forty-seven years before. The total gold and silver coinage of the British mint from 1801 to 1836 was £69,197,650, ranging from nothing in 1815, and from only £52 in 1812, to £9,954,444 in 1821.—*Porter's Progress of the Nation*, vol. ii, pp. 239, 240. In contrast with the coinage of £52 (or about \$250) in 1812, I place the fact that in 1853 the British mint coined 51,308,685 pieces of money, worth £12,663,009, or about sixty-three millions of dollars.

The Russian gold coinage for one hundred and eighty-six years, from 1664 to 1850, has been two hundred and sixty-six millions of rubles [a ruble is worth about 75 cts.] (266,000,000); while the gold coined from 1850 to 1860 amounts to two hundred and twenty millions of rubles (220,000,000)—almost as large in the last ten years as in the one hundred and eighty-six years before. And a large portion of the amount coined before 1850 was taken from the Russian mines, which have yielded since 1819, gold to the value of \$746,000,000.

The gold coinage of the French mint for one hundred and twenty-five years, from 1726 to 1850, was thirty-four hundred and fifty millions of francs (3,450,000,000). Since 1850, though France has had no boasts of gold fields like California and Australia, yet from some source, perhaps the interior of Africa, she has received so much gold that, during the last eleven years, forty-two hundred and fifty millions of francs (4,250,000,000) have been issued from her mint.

In the year 1853, the French mint coined 53,364,867 pieces of money, valued at 14,101,120 pounds sterling, or about seventy millions of dollars. From 1793 to 1853, the French mint coined 1,626,190,839 francs of gold, and 4,512,402,206 francs of silver; making a grand total of 6,138,595,045 francs coined during the sixty years ending with 1853.

From 1792 to 1850, the gold coinage of the United States mint amounted to only eighty-five millions of dollars (\$85,000,000), an average of less than one and a half millions per year; but, since the year 1850, the gold coinage has amounted to five hundred and twenty-five millions of dollars (\$525,000,000), or nearly fifty millions each year! In the year 1853, the United States coinage amounted to sixty-nine million (69,775,469) pieces of money, valued at 11,961,702 pounds sterling, or about fifty-nine millions of dollars (\$59,000,000).

The entire gold, silver, and copper coinage at the United States mint, exclusive of the considerable amounts coined by private individuals, from 1783 to June 30, 1860, is stated at seven hundred and forty-five millions three hundred and sixty-nine thousand five hundred and twelve dollars and fifty-six cents (\$745,869,512.56).

In the single year 1853, the mints of three nations, Great Britain, France, and the United States, added to the world's currency nearly forty million pieces of gold (39,694,211), valued at more than thirty-five million pounds sterling (£35,548,703), and eighty-six million pieces of silver, &c. (86,000,000), worth three million pounds sterling (£3,075,646) making the enormous aggregate of nearly one hundred and twenty-four millions (123,993,107) of pieces of money, worth more than thirty-eight millions of pounds sterling (£38,324,349), or about ninety millions of dollars.—*The Statistical Companion for 1854*, by T. C. Banfield, p. 107.

Mr. William Jacobs, in an able treatise on the subject, published in England in 1831, estimates that the amount of money in Europe at the discovery of America, in 1492, was thirty-four millions sterling; in 1599 he estimates it at one hundred and thirty millions; in 1699, at two hundred and ninety-seven millions; in 1809, it was three hundred and eighty millions; and in 1829, it was more than three hundred million (£313,388,560).—*Banfield*, p. 72. In this estimate he makes large allowances for gold and silver shipped to India and China, and only undertakes to show the gold and silver on hand in Europe at the dates named.

The coinage of the world in 1849 was, of gold, sixty-seven and a half million dollars (\$67,663,140); silver, over seventy-five million dollars (\$75,727,103); making a total of one hundred and forty-three million dollars (\$143,390,243) coined in that year. But in 1859 the world's coinage was, of gold, two hundred

and eleven millions of dollars (\$211,745,316); silver, nearly ninety millions (\$89,721,103); total, three hundred millions (\$301,466,419); an increase of one hundred and fifty-eight millions (\$158,075,724) in the yield of 1859 above that of 1849, or, the annual coinage of the world more than doubled in the space of ten years.—*Hunt's Merchant's Magazine*, for June, 1860, vol. xiii, p. 713.

The total amount of gold and silver money in the world in 1860 has been estimated at nine thousand millions of dollars (\$9,000,000,000), five thousand millions being of silver, and four thousand millions of gold.—*Hunt's Merchant's Magazine*, for June, 1860, vol. xiii, p. 588. Estimates vary slightly, as may be noticed, but all agree as to the immense and unprecedented increase of the precious metals.

Mr. Ezra C. Seaman, in his "Essays on the Progress of Nations," published in 1846, after giving the estimates of Baron Humboldt, Mr. Jacobs, and others, concludes that there was in Europe and America, in 1840, an amount of gold and silver coin and bullion equal to £345,000,000, or nearly seventeen hundred and twenty-five millions of dollars (\$1,725,000,000). His figures were probably not far from correct.

At the same time, he estimated that in the year 1900 there would probably be, in these countries, £350,000,000, or nearly seventeen hundred and fifty millions of dollars (\$1,750,000,000). What would have been his surprise had he been informed that within fifteen years from the time he wrote the amount of gold in the world would be twice as large as his entire estimate, and that instead of seventeen hundred millions of dollars in fifty-five years, the world have some nine thousand millions within fifteen years!

Bearing in mind the fact that the average loss of gold coin by wear and tear is only about one mill upon a dollar yearly, and that the annual loss of gold by shipwreck, consumption in manufactures, &c., is only from one to three millions per annum, it is evident that gold is being amassed by the world at an unexampled rate. It is estimated by some that only about three thousand millions of gold (\$3,000,000,000) are in coin or bullion, and that sixteen hundred millions (\$1,600,000,000) are in plate, jewelry, watches, &c. All calculations fail of absolute precision, and yet all may help us form some faint idea of

THE WORLD'S WEALTH.

The preceding brief survey of the financial condition of the world has reference, it will be seen, only to gold as the symbol of material wealth. And this is but a small portion of the world's circulating currency. In the United States alone there were, on the first of January, 1860, 1,509 banks, with a total capital of more than one hundred and fifty-one millions (\$151,976,516), and a bank note circulation of one hundred and fifty-two millions (\$152,000,000). The bank note circulation of Great Britain and the United Kingdom of Ireland, as given October 1, 1853, was more than forty millions of pounds sterling (£40,626,768), or about two hundred millions of dollars. Other nations have their circulating representatives of value, which increase the tide of business, and facilitate the exchange of property.

This vast amount of currency but faintly expresses the immense wealth of the world to-day. The circulating medium affords but a slight idea of the value of the exchange of which it is used to facilitate. By the census of 1850, the entire valuation of the real and personal property in the United States alone was over seven billions of dollars (\$7,135,880,228), but in 1860 it had risen to more than sixteen billions (\$16,161,261,239), an increase of over eight billions (\$8,025,418,011), or 125 per cent. advance in ten years.

To attempt to carry out the survey into all the wealth of the world, would be taking an inventory of the whole creation. Gold is but a small portion of a nation's property. And all other wealth in the directions of arts, manufactures, commerce, and mines, has probably increased at least in an equal ratio with gold.

And with the possession of money, the love of it increases. Nations and men aim to gain gold, for in it is the hiding of their power. Men gain it at whatever cost, whether of health, morality, principle, or conscience. Men become rich speedily. Millionaires are numerous. Men grow rich in multitudes; whether through the horrors of the slave trade, the abominations of the opium trade, the iniquities of the liquor trade, the sweat of the American bondmen, the kidnapping of Chinese coolies, or the oppression of the natives of India; whether by secret craft, or damnable fraud, or open war; whether amid the rattle of machinery, where thousands toil for scanty food and early graves, that one or two capitalists may become wealthy and luxurious; whether it be in swindling companies and fraudulent associations, or in open, hon-

est, and energetic toil, the world grows rich apace. Men heap up treasure, and acquire wealth as they never did before. The age of gold has come upon us. And is not this

SIGN OF THE TIMES

a marked feature, in which they differ from all other times, from all other ages, since the world began? And is this sign a hopeful one? What is its significance? Does it speak of good or of evil? Is the treasure gained worth its price of oppression, crime, and blood? Is the world better or worse for it all? Are men purer, holier, and more like the Holy One, who had not "where to lay his head," than they were in other and poorer days? Is the prevailing love of money a positive good, or is it "a root of all evil?" Does it ever "drown men in destruction and perdition?" Is it "easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of Heaven?" Did Jesus mean anything when he said, "Lay not up for yourselves treasures on the earth?" What answers can be given to these queries?

Do the Scriptures of truth allude to these things? What meaneth that message of the Apostle James:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your GOLD AND SILVER is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have HEAPED TREASURE TOGETHER FOR THE LAST DAYS. Behold, the hire of the LABORERS who have reaped down your fields, which is of you KEPT BACK BY DEBAUCH, ORIBETH, and the cries of them which have reaped are entered into the EARS OF THE LORD OF SABAOOTH. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

"Be PATIENT, therefore, brethren, UNTO THE COMING OF THE LORD. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for THE COMING OF THE LORD DRAWETH NIGH." James v, 1-8.

What means the language of the prophet Isaiah, who, while describing what "shall come to pass in the last days," says:

"Their land also is FULL OF SILVER AND GOLD, neither is there any end to their TREASURES. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty, when he ariseth, to SHAKE TERRIBLY THE EARTH. For the DAY OF THE LORD OF HOSTS shall be upon every one that is proud and lofty; and upon every one that is lifted up; and he shall be brought low." Isaiah ii.

Such are the inspired words which have predicted the present age of gold. No other age can fill the picture like the present. In its boasting of its riches, it stands self-convicted and self-condemned. And, in the wealth and money-getting that mark this generation, we see the traces of the world's covetous old age, which heaps up wealth when on the borders of the tomb. Alas, for the rich in the coming day! Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath. Though they say they are rich, and increased in goods, and have need of nothing; they know not that they are poor, and miserable, and blind, and naked. They have much goods laid up for many years, and may take their ease, eat, drink, and be merry; little thinking that the coming of the Lord draweth nigh, and that soon the Judge, who standeth before the door, will enter in and call them to account. Woe to the rich in that day! Sad will be the condition of the oppressors, and of the proud; while blessed and happy shall they be who have heeded the words of the divine Teacher, who said:

"And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather SEEK YE THE KINGDOM OF GOD; and ALL THESE THINGS shall be ADDED unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. **SELL THAT YE HAVE, AND GIVE ALMS**; provide yourselves bags which wax not old, a TREASURE in the HEAVENS that faileth not, where no thief approacheth, neither moth corrupteth. For where your TREASURE is, there will your heart be also. 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; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh SHALL FIND WATCHING." Luke xii, 29-37.

Some folks are prodigiously penitent over other people's sins, and seem to think they have a special call to confess them before the whole world. They will gouge their brother's eyes out rather than leave a single mote in them. At the same time, they are singularly blind respecting their own failings.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 2, 1868.

URIAH SMITH, EDITOR.

CONFERENCE ADDRESS.

THE General Conference which has just closed has been a season of great interest and profit. Harmony and union pervaded all our meetings for the transaction of business; solemnity and devotion those which were especially set apart for worship. The meetings of the several associations that convened in connection with the Conference were also of a very encouraging character.

Dear Brethren and Sisters: We are living in the days which immediately precede the coming of the Son of man. Every thing indicates the swift approach of the great time of trouble. Human probation is drawing to a close. Our work, whether well or ill performed, will soon be closed up forever. It becomes us therefore to thoughtfully consider the ground we occupy, and the duties that devolve on us.

Our Advent experience is set forth in the three proclamations of Rev. xiv. The third of these solemn messages is now addressed to mankind. Its awful warning shows that the time of trouble described in the conclusion of chap. xiii is to be experienced before the final deliverance of the saints. The commandments of God and the faith of Jesus constitute the banner under which the people of God are to rally in this period of their patience. We are living in the period of time following the termination of the 2300 prophetic days of Dan. viii. It is this period which marks the hour of God's judgment. Chap. xiv, 6. We understand, therefore, that the opening work of the Judgment and the cleansing work of our High Priest are embraced in the work denominated the cleansing of the sanctuary. The closing message of mercy and the concluding work of our Lord as High Priest in the heavenly sanctuary, admonish us that the night is at hand, when no man can work.

Unclean spirits are actively engaged in their work of deception, and they are making great progress in its accomplishment. Evil men and seducers are waxing worse and worse. Iniquity abounds, and the love of many has grown cold. The mighty powers of darkness are manifestly gathering for the final conflict. The remnant who keep the commandments of God and the testimony of Jesus, or spirit of prophecy, will yet have to meet the dreadful onset.

We should be the most devoted people in the world. We have the most responsible work to do, the most solemn warning to give, the most complete preparation to make. Others may be indifferent in the service of God. We dare not yield to such a spirit, no not for an hour. Others may eagerly seek for earthly treasures. We cannot cherish such feelings without losing the favor of God. We cannot live to please ourselves, nor to consult our own convenience, or worldly interests. Our bodies are required as a living sacrifice, and all our dearest interests are in God's purpose subordinate to the interests of his sacred cause.

The grace of God must have its perfect work in us. It is not enough that we have taken some of its first lessons. We must follow on to know the Lord until we know his going forth prepared as the morning. We need a new consecration to the service of God. In fact, if we would earnestly seek each day for a new conversion to God, we should always possess the spirit and temper of young converts, and we should be steadily progressing in the great preparation for the Judgment.

We must occupy a higher and more sacred plane of action. We must not live in time to come in such an atmosphere of selfishness, shut up to our own convenience, our own profit, or own advancement. The character of Christ was one of entire unselfishness. Those only are Christians who are like Christ.

Alas! how great unlikeness to him in this respect exists in ourselves. How few of us feel for the woes of others. Some of us may weep when we see our own

friends in distress, but who takes that practical interest in behalf of the suffering children of God that the law and the prophets, not less than the gospel of Christ, imperatively demand at our hands? Who have ever studied as they should the parable of the good Samaritan? Who of us is so rich in good works that, like the worthy widow in 1 Tim. v, we have trained up orphan children in the fear and service of God? Have any of us properly studied our Lord's account of the final settlement in Matt. xxv, 31-46.

These questions made so deep an impression upon the brethren assembled in the Conference that a benevolent association was formed, designed, with as little expense as possible, to enable us to reach after and aid effectually those who should be helped. We invite the hearty co-operation of the people of God everywhere. The objects and nature of this society and its organization are set forth in the Review of last week. Do not fail to do what you can in aid of this worthy enterprise.

Our attention has also been called to the duty that we owe to those who have erred from the truth, or who are far on the background. The parable of the lost sheep sets forth the tender care of the Good Shepherd, and the intense interest felt by the angels of God in behalf of those who have been ensnared by the adversary of souls. How little of this spirit have we had in our own breasts. How lacking have we been of that untiring labor that sends the shepherd into the wilderness to travel weary journeys in search of the one lost, perishing sheep. How little have we realized that he that converteth one that has erred from the truth shall save a soul from death and hide a multitude of sins.

The Son of God left his glory to come down and die for us. He made this sacrifice, and endured this dreadful anguish, that he might seek and save that which is lost. How much of this tender spirit for the erring and the lost do we have in our own breasts? Are we not ready to inquire whether we shall even forgive seven times? And when our Lord says not seven times, but seventy times seven, do we not need to pray that our faith may be increased, before we can do this?

We may have all that spirit of forgiveness and long-suffering taught us by our Lord, and yet stand firm in God and his truth. We must, with tender hearts, and humble boldness, speak the truth in love. We, as a people, should also seek to carry out church discipline in all its strictness and perfection, while we exercise the greatest care not to offend one of Christ's little ones. To do this we need a new conversion, and entire consecration to the will and work of God.

As to the question of brethren changing their location, where such changes endanger the prosperity of small churches, the Conference thought best to rescind a former action, lest a wrong interpretation and use of that action be made, to the injury of some. We exhort you, dear brethren, to commit all your ways to the Lord, who orders the steps of the good man. Let Christ and the interests of his cause be your first object to serve. There are a few brethren and sisters who would be benefited by changing their location. A milder climate and a more productive soil would improve the condition of some. There are young men and young women, especially in New England, who have to work to disadvantage with first-day people, while in Michigan there are as many brethren who have to hire to disadvantage young men and young women who do not keep the Sabbath. This is more or less true of all the West. These eastern laborers, generally, are the best kind of help for our western brethren. A change of the location of these might prove advantageous to both them and the families of western brethren. But let every one ponder their steps well, and not move without prayer and counsel.

But we feel it our duty to speak decidedly against that spirit of restlessness which leads some of our people to move from place to place without any good reasons for so doing. Much time and means is expended in this way to no profit. But what is worse, these persons frequently do this to get rid of heavy burdens. They lose their consecration, and become a burden instead of a blessing to the cause. They not

only cease to be a help to others, but become a living curse to the cause.

Some have regarded Battle Creek a place before all others where they would be comparatively free from trials and burdens. Too many have moved to Battle Creek with such views and feelings. Such are sometimes sadly disappointed after spending a few months in Battle Creek. All should understand that the burdens and trials on the Battle Creek church are great, and none should move to this place only real burden-bearers. Already the church is too large, unless there be a greater proportion of real working, burden-bearing hands. There are those at Battle Creek who should either consecrate themselves to the work of God, or move to some less-important post. We plead that the life of this church be not crushed out by dead weights from other places.

We would suggest that the time may have fully come for the fast mentioned by the prophet Joel. This calls for solemnity, and searching of heart, by the people of the Lord, and strong cries with weeping from the ministers of the Lord, that he may spare his people, and not give his heritage to reproach.

Isa. lviii sets forth this fast, and contrasts that which is an offense to God with one that would be acceptable. One is outward and formal, while the heart is not moved to the performance of merciful acts to the needy. The other is a rending of the heart, and a drawing out of the soul to the oppressed and the needy, to break every yoke, to feed the hungry, to clothe the naked, and to take the cast-out stranger home.

In doing those things to the Lord's suffering poor, we do it to Jesus. In making a home for such homeless ones, we make a home for our Lord. And can we not cheerfully do this for a few days, or months, or years, for him who has gone to prepare an eternal home for us? If we shut Jesus in the person of his saints from our homes here, will he take us to an eternal home in glory? Never. Then we exhort you, dear brethren, be not deceived in this matter. If you give your whole time and strength to gain, and neglect your duty to Christ, he will reject you. If you live for this world, it, when lying in ruins, devastated by the last plagues, will be your only portion. We entreat of you to do good to Jesus Christ in the person of his needy ones, and lay up a treasure in Heaven.

We would speak to you definitely in reference to the Health Institute. The entire Conference, and as far as we could learn of its friends everywhere, were in favor of conducting it on the same liberal, benevolent plan as that of the Publishing Association. Stock in the Institute is rapidly being transferred to such a plan, and all will soon be invited, by the Secretary, to make this change, who will give full explanation of the matter. Now is the time for those who have stood back from helping freely in this enterprise, objecting to the former plan, to come nobly up to the work. Efforts are being made to place all matters pertaining to the Institute upon the most favorable ground, such as terms to patients, efficiency of physicians, helpers, &c., and a spirit of devotion to the cause by all connected, that the blessing of God may be upon the efforts made for the recovery of health.

The liberal circulation of our tracts and other publications is a matter which ranks with those of the first importance. Prices at the office of publication, especially of those gratuitously circulated, are placed at actual cost. This will induce many, we trust, to purchase these publications to distribute gratuitously, and also to contribute to the fund, that they may be sent out from the office, and handed out by our ministers, free of charge.

Finally, brethren, be not weary in well-doing. It is work that is called for in our Master's vineyard. In due time you will reap if you faint not. Since the close of the Conference, several ministers, and others, have assembled each day in the house of prayer to seek God earnestly for help and grace in this time of need, and as they have labored to draw near to the Lord by confessions, humiliation, acts of benevolence and fervent prayer, they have felt the Lord drawing precious near to them. We recommend to you a similar course. And may we all seek more earnestly to know our duty and perform it in the love and fear of God, and finally reap the gracious reward of well-doing.

J. N. ANDREWS, } Gen.
JAMES WHITE, } Conf.
D. T. BOURDEAU, } Com.

AN ACKNOWLEDGMENT.

"In all thy ways acknowledge him, and he shall direct thy paths." Prov. iii, 6.

I wish to acknowledge the Lord before all his people, and what he has done of late. When I came to Battle Creek, it was with a desire to recruit my wasted energies by a change of labor, and by freedom from the burden of meetings. But my labor here was still taxing to the mind; and meetings of importance were held from night to night, and Sabbaths I went out to preach, or spoke here; so that, at the commencement of the Conference, I was about prostrated. I never entered upon the labors of such an occasion in a more exhausted state; in a word I dreaded it as a task that I did not feel able to pass through. In addition to this there seemed, in some respects, to be a scattering influence abroad, and sadness rested on many hearts, and could be seen in their countenances. When Bro. and Sr. White came and met with the church, it was evident to all that the Spirit of the Lord was with them, and hope soon began to revive. The meetings were unusually harmonious; yet they were laborious to many, and at their close there was a consequent lack of buoyancy of feeling; some being almost overcome with physical weariness and infirmity. A series of morning and evening prayer-meetings was decided upon, that we might seek a more special blessing from Heaven, before separating for our fields of labor. These were precious seasons to all; not marked with much elevation of feeling, but with a spirit of humiliation and confession; a calm and settled reliance on the promises of God; an earnest desire to be consecrated anew to the service of God, and to be baptized anew into the spirit of the gospel. To his praise I can say, the Lord's blessing was vouchsafed, especially in prayer for Bro. White. Manifest as was the divine presence, we yet felt that our victory did not so much consist in present feeling, or present enjoyment, as in a firm, abiding faith that the Lord will go with his people, and be their strength in time of need.

But what has been very cheering to me, of which I wish to make particular mention, is, that a sweet spirit of union has pervaded these efforts throughout. I have confidence that perfect union exists between the servants of the Lord, such as has not, perhaps, existed for years. Especially have all hearts been drawn out toward those afflicted and toil-worn servants of God, and of his people, Bro. and Sr. White. We have a renewed assurance that the Lord is with them; that he is leading them, and giving them a precious message of present truth for the churches.

For myself, I can only say, "My leanness, my leanness." My weakness, my errors of judgment and action are often causes of discouragement to me. Dear brethren, I feel unworthy of the place the Lord has given me in this great work—unworthy of the degree of confidence you have given me in the past. "Who can understand his errors?" I fear that I have but a slight sense of mine. I want you to forgive where I have erred against you, or before you, and to pray for me, that I may walk tremblingly before the Lord, and live only to his glory.

J. H. WAGGONER.

A GENERAL EXPECTATION OF ALL NATIONS.

All nations seem just now to be anxiously expecting some great event, the coming of some great deliverer, or of some awful catastrophe. The following from a book of high authority lately published is to the point.

"The idea of a great terminal crisis is met with so often in reviewing the history of human efforts to grasp and solve the problem of the world's destiny, that we must consider it a normal concomitant of such theorizings. The mind reels and loses itself in trying to conceive of the everlasting continuance of the present order, or of any one fixed course of things, but finds relief in the notion of a revolution, an end, and a fresh start. The Mexican Cataclysm or universal crash, the close of the Hindu Calpa, the Russian Resurrection, the Stoic Conflagration, the Scandinavian Ragnarokur, the Christian Day of Judgment, all embody the one thought. The Drama of Humanity is

played out, the curtain falls, and when it rises again, all is commenced afresh. The clock of creation runs down and has to be wound up anew. The Brahmins are now expecting the tenth avatar of Vishnu. The Parsees look for Sosiosch to come to consummate the triumph of good, and to raise the dead upon a renewed earth. The Buddhists await the birth of Maitri Buddha, who is tarrying in the dewa-loka Yusita until the time of his advent upon earth. The Jews are praying for the appearance of the Messiah. And many Christians affirm that the second advent of Jesus dawns."—*History of Doctrine of a Future Life by Alger, p. 216.*

Such a general expectation immediately preceded the first advent of Jesus. So it is now. Let us be ready.

D. M. CANRIGHT.

Boston, Mass.

QUESTIONS ANSWERED.

To M. D. Your first query is sufficiently noticed in the work on "Objections to the Visions."

Your next quotes and remarks as follows:

"Before the flood there were immense forests. The trees were many times larger than any trees which we now see. They were of great durability. They would know nothing of decay for hundreds of years. At the time of the flood, these forests were torn up or broken down and buried in the earth. In some places large quantities of these immense trees were thrown together and covered with stones and earth, by the commotions of the flood; they have since petrified and become coal, which accounts for the large coal beds now found," &c. *Sp. Gifts*, Vol. iii, p. 79.

"Now then, does not wood, when it is petrified, become stone? And even did it become coal, how do you account for the immense coal mines found in the arctic zone? There are islands there with hardly soil enough to cover them, which are simply nothing but coal, being extensive coal mines, and situated in a latitude where it is so cold that there is only a few stunted shrubs and bushes that grow there. Now you will admit that the light and warmth of the sun are necessary to produce any material growth of vegetation, and how could such immense trees have grown there? Either the axis of the earth has been changed—it has been thrown off its axis, and afterward gained another axis, and that would not account for coal mines in other parts of the globe—or else God did not finish the work which he had done, when he rested upon the seventh day."

Permit us to speak plainly, yet kindly, as a subject demands wherein our greatest interests are at stake. Your difficulties as presented in your questions are, it seems to us, entirely speculative; based on assumptions concerning climate and vegetation before the flood; not seeming to regard the great commotion and changes of the face of nature by that event. We know that a mere rise in a river deposits vastly more wood in a certain locality than could be grown in that locality. Now if you had any data by which to judge of the changes wrought by the flood, it would not be necessary to suppose and infer as you do. So people have supposed that there is not surface enough on the earth to bury the dead of past generations, but simple calculation explodes the fancy.

If the Lord had inverted or changed a law of nature, as you seem to think would follow a certain fact, we cannot see how that would prove that he did not finish his work in six days. God made man, afterward gave him life; and afterward punished him with a deprivation of life; and will again raise him from the dead. Would you thence infer that he did not entirely make man on that sixth day? You might with as much propriety as to infer as you do. Has any one ever determined the amount of coal in the earth, or the proportion of the earth's bulk which is coal? You must grant it cannot be done. Why then draw a conclusion based on such an impossibility?

You speak of wood petrifying and becoming stone, as if you doubted that wood ever became coal. The *American Encyclopedia* says, "There is a remarkable gradation from bituminated wood to perfect coal. In some varieties, the structure, and even the remains, of plants are apparent, and its chemical composition agrees with that of vegetable matter." Or if your difficulty is on the term "petrify," see Webster on

fossil. Are you prepared to show that petrifications always present the same characteristics and appearances? If not, the controversy is groundless.

And we would entreat you not to suffer your mind to be tried till there appears a difficulty based on a certain data. This question may not appear important in itself, yet if it is liable to destroy our confidence in that which the Lord has spoken to us, it is important that we move carefully, and distrust everything of a conjectural nature, but in humility seek that wisdom which cometh from above.

To L. A. G. For remarks on Luke xvi, 9, see Testimony No. 5, p. 19, &c.

A SUGGESTION.

DEAR BRETHREN AND SISTERS: I have for sometime thought of making a suggestion to you through the Review, but a feeling of diffidence arising from a fear that I might appear desirous of introducing myself into notice, has hitherto deterred me. While visiting among my husband's relatives in different States last summer, I found numbers who knew little or nothing of the reasons of the faith and hope of Seventh-day Adventists. Many seemed devoid of prejudice, and some expressed a desire to hear our ministers.

As I had not the means to subscribe for the Review for each of these friends, the idea presented itself that I might occasionally send them some of my papers after I had read them; and although I would have liked to preserve the several volumes entire, still I concluded to send to a few, praying that the blessing of the Lord might make them instrumental in guiding some soul into the truth. I found I could enclose two numbers of the Review in a wrapper and send them for a two-cent stamp, or one number each of the Review, Reformer, and Instructor. So I commenced sending in this way (though in some instances not without secret misgivings as to how they might be received.)

I soon received acknowledgments of their reception, and requests for more. This encouraged me to send to others, and I am now sending our periodicals from New Jersey to Minnesota, and have frequently obtained papers from my Advent friends in this vicinity to supply the calls of friends, my own being insufficient.

Most of us are reading the Bible through this year, according to Bro. Canright's proposition. This, with our numerous publications, leaves but few of us time to give our periodicals a second reading.

I would therefore propose, that, instead of letting these papers lie idly on the shelf, we direct them to our numerous relatives and acquaintances. Let the schoolmate of former days be remembered; and if one soul shall be saved as the result of our efforts to thus sow light in darkness, shall we not feel a thousand times repaid? Near ten years ago the Review was sent to me by a relative. At that time I knew far less of Seventh-day Adventists than of the Greeks, though so strongly prejudiced that I would not read their paper. One day I sat down to get my child to sleep, and as a number of the Review chanced to lie open near me, my eye casually rested upon an article entitled, "Synopsis of Present Truth," and as I was obliged to sit for a few moments, I read it, which awakened curiosity sufficient to hunt up the preceding numbers of the series, and by the time those articles were all published—in spite of myself—I was interested in present truth. May I not then be excused while I ask you to scatter the papers? "In the morning sow thy seed, and in the evening withhold not thine hand" L. M. GATES.

I WOULD not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.

Posts of honor do not confer true glory. It is the manner in which we fill eminent stations that dignifies us, not the stations.

TABLE MONITOR.

[Bro. SMITH: The following lines are said to have been written by Hannah Brownson thirty-six years ago, who is now about eighty-seven years of age. She belongs to the Shaker Society. They study economy, and but little is wasted. The lines will repay attentive perusal, and I copy them entire. They are printed and hang in the dining room. J. COLLIER.]

"Gather up the fragments that remain, that nothing be lost."
—John vi, 12.

Here, then, is the pattern which Jesus has set,
And his good example we cannot forget,
With thanks for his blessings his word we'll obey;
But on this occasion we've something to say.

We wish to speak plainly, and use no deceit,
We like to see fragments left wholesome and neat,
To custom and fashion we make no pretense,
Yet think we can tell what belongs to good sense.

What we deem good order we're willing to state;
Eat hearty and decent, and clear out the plate,
Be thankful to Heaven for what we receive,
And not make a mixture or compound to leave.

We find of those bounties which Heaven does give,
That some live to eat, and that some eat to live,
That some think of nothing but pleasing the taste,
And care very little how much they do waste.

Though Heaven has blessed us with plenty of food,
Bread, butter, and honey and all that is good,
We loathe to see mixtures where gentlefolks dine,
Which scarcely look fit for the poultry or swine.

We often find left on the same china dish
Meat, apple sauce, pickle, brown bread, and minced
fish,
Another replenished with butter and cheese,
With pie, cake, and toast, perhaps, added to these.

Now if any virtue in this can be shown,
By peasant, by lawyer, or king on the throne,
We freely will forfeit whatever we've said,
And call it a virtue to waste meat and bread.

Let none be offended at what we here say,
We candidly ask you, is that the best way?
If not, lay such customs and fashions aside,
And take this monitor henceforth for your guide.

HE WAS DESPISED.

"He was despised and rejected of men, a man of sorrow and acquainted with grief." Dost thou remember those words, desponding one? Thou art a Christian in profession, a disciple of Christ; and shalt thou tread a flowery pathway where trials are unknown, when thy Master was a man of sorrow and acquainted with grief? Shalt thou count the honors of this changing earth, when thy Master was despised and rejected by its great ones? He was despised and rejected of men, and wilt thou pine for their recognition or admiration? 'Tis hard, I know, to bear the unjust taunting thou dost meet; 'tis hard to keep an unruined exterior, a steady step, a calm face, when those, dear by nature's ties, turn from you with a curling lip and haughty step. 'Tis not an easy thing to pursue a course which will make our friends look upon us as weak-minded, deluded fanatics; but let the thought that Jesus trod the rough pathway before us, inspire our hearts with courage, and impart new strength to our fainting, shrinking spirits. "He was despised and rejected of men, a man of sorrow and acquainted with grief." He bore the unjust taunts of wicked men, and answered not a word. For you and me he suffered insult, shame, and death. But he overcame the world and has gone to prepare mansions for those who are faithful in serving him, and he sees all our trials and is ever ready to give us strength and assistance; and when he sees that we have been sufficiently tried, then he will come and take us to his home of bright glory; smile sweetly upon us, and present us to his Father. Oh! shall I be one of that happy company? Will you be there? Then must we faithfully endure—in the shadow as well as the sunlight—unto the end. Soon will dawn a glorious deliverance for those who falter not; yes, a glorious deliverance, and, weary one, it is soon to dawn. It is time for us to lift up our heads and rejoice. Our redemption is drawing nigh.

"Only a little longer here
Mid dangers must we roam,
Night shades will soon give place to light,
And then we'll rest at home."

M. J. COTTRELL.

PRAYER.

We are in a world of sin and sinners, and while it is our privilege to pray we can but feel the necessity of prayer. We are now dwelling under the last message of mercy, and how much we need the sustaining grace which is only given in answer to heartfelt prayer. There is true beauty in such prayer. It is helplessness casting itself on power, and feebleness clinging to omnipotence. It is infirmity leaning on strength, and misery wooing bliss. It is unholiness embracing purity, and hatred desiring love. It is mortal panting for immortality, and earthborns claiming kindred in Heaven. It is the thoughts which are pure soaring upward to our great High Priest in the heavenly sanctuary. It is the roving wanderer looking for an abiding place. It is the prisoner of sin mourning its fetters, and impatient to be freed. And, oh! what joy when the captives are delivered! There is a beauty such as earth has not, in the prayer of faith. With the light of the sanctuary shining bright upon us, what an inducement to the earnest disciple to commune with God in prayer. There is also power in prayer. By faith in the promises it becomes power. The treasures of grace are ever open to the draft of prayer. It is sublime to view the majesty of its power. Therefore let us pray. And since it is our only hope, it is well if we consider the privilege of prayer. We conceive the question with us, is not that of "stern duty" merely; but of privilege; not whether we "must," but whether we "may" pray. Blessed privilege. "Come unto me, all ye that labor and are heavy laden, and I will give you rest," is a promise our Saviour has made to those who will pray.

GEO. W. PARKER.

Rochester, N. Y.

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 Nichols.

BRO. SMITH: I have often thought I would speak through the Conference Department in the REVIEW, but feeling my inability, have delayed. But I knew those of greater ability cannot do my duty. Oft, as I have read the cheering testimonies from brethren and sisters, I have asked myself, Is there no one to speak for the little company in Amherst, N. H.? Although the most unworthy of the number, I will say, that a little more than a year ago, through the labors of Bro. W. C. Gage, a number of families in this section commenced to keep the Sabbath of the Lord. We are still striving to keep all of God's commandments, and to overcome our sins. We have held our prayer-meetings every Sabbath when the weather would permit. Occasionally some of the servants of God have come this way, to speak to us, and cheer us on our way. Such have been precious seasons to us.

When I think of the dear, lone brothers and sisters, with none of like precious faith with whom to meet on the Sabbath, my heart fills with gratitude to our kind Heavenly Father for the light and truth he has sent us, and for the privileges we enjoy. Dear brethren and sisters, while your hearts must oft yearn for the love and sympathy of those of like faith, and to hear the words of life from the servants of God, how precious to you, in your lonely hours, are the words of the dear Saviour: "I will never leave nor forsake thee." Oh! what a friend we have in Jesus. What a privilege to carry every thing to him in prayer. Dear brethren and sisters, I love you all, and

"Here is my heart, and here is my hand,
To meet you in that heavenly land."

I want to live up to the light that God in love sends me. I want to be a willing and obedient child, that I may eat the good of the land. The language of my heart is, Oh! for a home in the earth made new; a home in that better land; a home when Jesus comes to reign. I want to be one of that band. Pray for

us, that we, with you, may not fail of eternal life. We must strive if we would enter through those pearly gates.

Your unworthy sister,
Hillsboro' Co., N. H.

CARRIE A. NICHOLS.

From Sister Scripser.

DEAR CHRISTIAN FRIENDS: I have often thought that some one might be encouraged by a few words from my pen, as my own heart has been while reading the testimonies of others in the REVIEW. For over a year I have been trying to be an overcomer. I love the Sabbath of the Lord, and hail with joy its weekly return. Its holy hours of peaceful rest give strength to heart and life.

Most dearly do I prize our excellent paper. I have loaned it to some of my neighbors to read, and they seem very much interested. Oh! that some living preacher might come this way and present the truth in this part of the land. I believe there are many honest ones who would receive the truth, but they are in darkness.

I feel that I do not make that progress in spiritual things that I desire to, for I have not the means to obtain light on this great and important subject. I am one of the lonely ones, and can well sympathize with such. I would say to them, Be not weary in well doing; God is not slack concerning his promises,

"But if you meet with trials,
Or ironbles on your way,
Cast all your care on Jesus,
And do n't forget to pray."

MARTHA SCRIPSER.

Erie Co., N. Y.

From Sister Ashald.

DEAR BRETHREN AND SISTERS: I love the Lord, his cause, and his children; and want to do his will, and my duty in his love and fear. Being a stranger, the cross is heavy. I feel my unworthiness and nothingness, but the light God has put into my poor soul must not be hid. If we have not the Spirit of God in our hearts, we remain poor, blind and naked, and have not the gold tried in the fire, nor the white raiment, nor the eyesalve. This is the Comforter, the Holy Ghost. It brings love, joy, and peace to our souls, when our sins are forgiven. Without holiness no man shall see the Lord; and it is his will, even our sanctification; and he has said he is more willing to give his Holy Spirit to them that ask, than we are to give good gifts to our children. Oh! believe God, the Lord Jesus, and his apostles and witnesses, that you may stand entire at the coming of Christ, wanting nothing. I believe he is near at hand. May the Lord help us to work by faith in God's promises.

Hoping to meet you all at the coming of Christ,

RHODA ASHALD.

Rensselaer Co., N. Y.

From Bro. Haines.

BRO. SMITH: I wish to say to my brethren and sisters through the REVIEW, that I am striving through the grace of God, to press my way onward toward the New Jerusalem, putting my whole trust in God, who has been, and is still, with me, and has promised that he will never leave nor forsake me. My faith in God has been severely tried within a year past, yet by the grace of God I have been enabled to still believe his holy word, and have found his grace sufficient for me in all my trials. Surely I believe our Heavenly Father knows what is best for us, and there is nothing gained by murmuring about our trials, for "here is the patience of the saints," and we must learn patience, and learn to bow in meek submission to the will of God. I am still determined to trust in his holy name, who doeth all things well.

I read the REVIEW with a great interest, and love those precious truths it advocates, and believe with all my heart the testimonies God has been pleased to set in the church to point out our wrongs, and to guide his people in these last days; and may the Lord enable me to be faithful to the light he so mercifully gives me in the truths of the third angel's message.

Yours, striving to overcome.

D. D. HAINES.

Essex Co., Mass.

From Sister Coon.

DEAR BRETHREN AND SISTERS: I do not feel capable of writing anything that will be interesting to the readers of the REVIEW, but I must say I love the cause of present truth. My daily prayer is that I may be enabled to overcome my sins, and prepare to meet Christ when he comes. I thank God that we are made to see Scripture truth so much plainer than we have in the past. I am lead to rejoice in view of the good work that is being done by the health reform. May the work still go on till we all learn how to live, so as to "glorify God in our bodies and spirits which are his." Let us strive, dear brethren and sisters, as the time hastens on, to live nearer to God, and be more obedient to his holy will.

OLIVE COON.

Faribault Co., Minn.

From Sister Merrifield.

DEAR BRETHREN AND SISTERS: I thought I would write a few lines for our much loved paper, thinking perhaps it might cheer some lonely one, as I am one myself, and find comfort in reading the testimonies and other truths that our paper contains from week to week. I do not see how any one that loves the truths it contains could get along without it. We left Iowa one year ago this month, and moved to Missouri. I have not seen one of like faith since we left Iowa. Some here had never heard of the Advent people until we came here. We brought some books with us which we loan, with our papers, to neighbors. Some of them like to read them, and would like to hear our doctrine preached. If some of our preaching brethren could come this way, we would gladly care for them.

My husband does not keep the Sabbath, yet he never opposes others. I desire an interest in your prayers, that I may be cleansed from all sin, and that we may all be prepared, when Christ shall come, to hail him with joy. From your sister, still striving for the kingdom.

OLIVE E. MERRIFIELD.

Worth Co., Mo.

From Bro. Boaz.

DEAR BRO. SMITH: Something over ten years ago, the warning notes of the third angel's message found me and mine in a waste, howling wilderness; yet we had a name in one of the popular churches of the day. How unconscious we were of our lost condition. It truly led me in a way that I knew not of. I am lost in admiration of the love of God to those who love and confide in his word. I can say of a truth, the more I investigate and read the Bible, the clearer every part of this glorious present truth shines. And if there is any part that gives me more joy than another, it is the restoration of the gifts. But we should not reverence one part of present truth more than another. Truth should only fill its place, or else it becomes error. How I rejoice over the good work that our beloved Bro. White is doing. But it is not him; it is the Lord's doing, and it is marvelous in our eyes. Praise the Lord for his signal goodness to his people. A word to you, brethren and sisters in the Office. God bless you in your arduous duties; be zealous for the right. And to the contributors to our excellent REVIEW and INSTRUCTOR: speak often; sow your seed; you know not which shall prosper, this or that. It is cheering to the lone ones to hear from you. I speak from experience.

E. C. BOAZ.

Iowa, May, 1868.

From Bro. Calkin.

BROTHER SMITH: It has been some time since I wrote for our excellent paper, but it is not because I have no interest in the cause advocated therein. I felt a desire to bear witness of the goodness of God to me. I feel my short coming, but I have a desire to keep the whole law of God. I want to gird on the whole armor of righteousness, and fight boldly the fight of faith with all my might, to press my way through all the trials, afflictions, and temptations, through which I am called to pass, without murmuring. Do we, my friends, live up to our profession? Do we not profess to be looking for the speedy coming of our Lord and Saviour, Jesus Christ? Are our lives in accordance with our profession? Do we tell to the world, by our daily walk and

conversation, that we do believe the doctrine which we profess? Is it not necessary that our lives should answer to our profession? If our actions do not correspond with our language, what benefit will our friends and neighbors derive from our talk? Will they not readily pronounce us hypocrites? How careful, then, ought we to be in all our manner of conversation, and show to the world that there is a reality in the religion we profess. It brings sweet peace and consolation to the troubled soul; it revives the drooping heart, and sets the captive free; it cheers the lonely pilgrim through this vale of tears.

When we stand, praying, Thy kingdom come, do we realize the purport of our words? Do we realize the solemnity of the scene that will be presented before us when Christ comes? Are we prepared to meet our God in peace? If we are, happy are we; but if not, is it not time we arouse and put off the old man with his deeds, and put on the new man, Christ Jesus? How long, brethren and sisters, shall we linger? How long shall we fail to come up to the help of the Lord against the mighty? I believe that the time is soon coming when the word will be spoken: He which is filthy, let him be filthy still; and he that is holy, let him be holy still. Where, then, shall we find our portion? Shall we be banished from our God, or dwell with him forever? These thoughts are worthy of consideration, to prepare us to meet our God.

I am determined to live so, that when my Lord comes, I may give a good account of my stewardship. I want to live so, that I may glorify God, and I am content. Give me an interest in your prayers, that I may always be found faithful, that I may make my calling and election sure.

Yours in hope,

E. H. CALKIN.

Martin Co., Minn., May, 1868.

From Sr. Hall.

BRO. SMITH: I have felt it duty for some time past, to write a few lines for the REVIEW, but I feel so poor and unworthy that I hardly dare to try. I am one of the poor ones, and the paper is sent to me free. I wish to thank the dear ones that provide means to send this paper to us who are not able to pay for it. I am glad to say, there are a few here in Clinton, trying to keep the commandments of God and the faith of Jesus. We sometimes feel almost discouraged by seeing so few interested in the cause of God. But we read letters from brethren and sisters scattered abroad, who are trying to make their way through to Mt. Zion alone; and it makes us thankful that there are enough believers here to meet together and claim the promise. I can truly say, The Lord has been good to me. It has been about eighteen months since I commenced to keep the Lord's Sabbath. I am glad I ever saw the light, that I ever heard the sweet sound, of the third angel's message.

And I thank God that he gave me eyes to see and a heart to believe in these precious truths. The REVIEW has been a weekly preacher to me for more than one year. The Master knows how dearly I prize its weekly visits. It seems to me that I could not get along without it, in my present circumstances. I hope that the REVIEW will continue coming to me. I hope the dear brethren and sisters will remember me in their prayers. Although I am poor in this world, I want to be rich in faith, and be an heir to the kingdom that God has promised to all them that love him.

We have a very interesting Sabbath school and Bible class here. We organized, Jan., 1867, and the interest is good yet. Two or three that came out on the Sabbath, have given it up; but the Lord has raised up others to take their places, so that our little number stands good. May the Lord help us to stand steadfast till Jesus comes.

Yours in hope of eternal life when Jesus comes,

ABBIE HALL.

Clinton, Me., May, 1868.

From Sr. Clough.

DEAR BRETHREN AND SISTERS: It has been a long while since I have penned a communication for the REVIEW. It has not been from a lack of interest in the progress of events connected with the third angel's message. Oh! no; for I realize that my future destiny is dependent on these solemn truths which seem to be

interwoven with my very being. And yet I feel my weakness very much, and I am often made to realize what a powerful foe we have to contend with, and how much we need the continual help of the Lord to sustain us in all our conflicts.

Once more I have been called to lay away in the grave a dear daughter with that dread disease, consumption; but, blessed be God, we laid her away in hope; and although I miss her society very much, I do not feel to mourn, but rather rejoice that the Lord has so mercifully listened to my poor prayers in her behalf. She gave good evidence of her repentance and acceptance with the Lord, and patiently bore her very distressing pains, often saying it was all right. She mentioned her brothers and sisters that had gone before, and said she had a strong hope of meeting them in the kingdom.

Dear brethren and sisters, let us not be discouraged, but let us continue to press our petitions to the Lord in behalf of our children. He will hear. "The effectual, fervent prayer of a righteous man availeth much." Let us not harbor doubts or fears, for that is pleasing to the enemy. But let us rather feel that nothing is too hard for the Lord, and that he will mightily deliver those that trust in him and patiently wait for his salvation.

I desire an interest in your prayers that I may be an overcomer, and meet all the good in that better land.

HANNAH CLOUGH.

Hampden Co., Mass., May 24, 1868.

SR. C. SINTICUM writes from Johnson Co., Mo.: The REVIEW has been a great comfort to me. I prize it next to the Bible. I can say to the scattered ones that my faith is strong in the third angel's message, though I am one of the lonely ones. I have no one to converse with, but I feel to thank and praise His holy name that I have a friend that never will leave nor forsake me unless I first forsake him; he is ever a present help in time of need. I have had some trials to pass through, but they have been all for my own good; and I expect to find troubles and trials in this world of sorrow, for there is nothing lasting here. I never heard a sermon preached. My mother heard Brn. Andrews and Saunders give a course of lectures near Gridley, Illinois. She has kept the Sabbath three years. I have kept it two years. I am very thankful for the health reform, for I think that is just what we all need. If any one of the Advent people pass through here I would be glad if they would call and see me.

SISTER POLLY HOLCOMB writes from Dane Co., Wis.: I would be glad to have a course of lectures in this place, and my son at Arena also joins with me in the request. I think there are some in this place who would obey the truth if they had an opportunity to hear from those that could set forth the Advent doctrine in all its branches. I can say that I am striving to live so, that, when the Chief Shepherd shall appear, I may receive a crown of glory that fadeth not away.

SLEEP.—Many children, instead of being plump and fresh as a peach, are as withered and wrinkled as last year's apples, because they do not sleep enough. Some physicians think that the bones grow only during sleep. This I cannot say certainly; but I do know that those little folks who sit up late nights are usually nervous, weak, small and sickly. The reason why you need more sleep than your parents is because you have to grow, and they do not. They can use up the food they eat in thinking, talking and working, while you should save some of yours for growing. You ought to sleep a great deal; if you do not, you will in activity consume all you eat, and have none, or not enough, to grow with. Very few smart children excel, or even equal, other people when they grow up. Why is this? Because their heads, if not their bodies, are kept too busy; so they cannot sleep, rest, and grow strong in body and brain. Now, when your mother says, Susie or Mary, or whatever your name may be, it is time to go to bed, do not worry her by begging to sit up "just a little longer;" but hurry off to your chamber, remembering that you have a great deal of sleeping and growing to do, to make you healthy, happy, and useful.

God has bound every believer in gospel cords to his own behavior.

The Review and Herald.

Battle Creek, Mich., Third-day, June 2, 1868.

TO CORRESPONDENTS.

We have on our table a well-written article with a text of promise in quotation marks at the head, upon which the article is based. The exhortation is good, and it would give us great pleasure to publish it, but having carefully searched the Scriptures with the aid of Cruden's Complete Concordance, we can find no such text in the Bible. The sentiment of the quotation is Scriptural, and by bringing together a number of texts we may find the various expressions contained in it, but we do not feel justified in publishing as quotations from the sacred Scriptures ideas merely grouped together in that manner.

We improve this opportunity to make another appeal to our correspondents. The careless manner in which many quote the word of God is highly irreverent, and adds greatly to the burden of the editor. It is irreverent, because it professedly gives the words of the Lord when the Lord had not so spoken. In such cases the sense of the Scripture is often entirely changed. See Eze. xiii, 7. It increases the labor of the editor, who is subjected to the work of looking up, and correcting the texts. Sometimes texts are erroneously quoted, chapter and verse not given; these have all to be found by the Concordance. Frequently every text in a lengthy communication is misquoted, and the labor of correcting is equal to writing the same amount. "Brethren, these things ought not so to be." God promises a blessing to them that tremble at his word; and such will surely fear to mutilate it. While we are working out reforms in various points may we not have a reform in this matter? Let the text be followed both in the words and the punctuation. J. H. W.

A GOOD WORK BEGUN.

SABBATH, May 30, was a good day for our people at Battle Creek. We think we could give the readers of the REVIEW nothing more acceptable and pleasing—nothing of greater interest to the youth, especially—than to relate what took place on that day. In the forenoon, Bro. White spoke to us in a plain, practical, and feeling manner, on *faith*; what it is, how to show it, and the evidences of a lack of it among professors, especially the young. In the afternoon, Sr. White spoke on the *fruits of faith*, or the Christian character. Before closing the meeting, an invitation was given to those who desired the prayers of God's people to come forward. To our surprise and joy, about forty came up in the sight of that congregation; from the little child to the middle aged, but mostly youth. Some of them were backsliders; some have recently started in the good way; and some now, for the first time, are "seeking the Lord and his goodness." A meeting was appointed for the evening, for their especial benefit, in which a large number of them spoke. Confessions and strong resolves were made to deny self, and try to get ready for the great and terrible day that is just before us.

We feel inclined to offer a few suggestions on this event, which we hope may not come amiss in any place where the young are becoming interested in the truth.

1. This has greatly increased the responsibility of the church here. Without the active sympathy and co-operation of the church, these will soon turn back to the allurements of the world and of gay companionship. They want help. They want the friendly word of encouragement, the evidence of a kind interest in their welfare; they want a godly, self-denying example set before them; a cheerful sobriety, which will ever show them that Christianity is neither trifling nor gloomy. May the Lord help the members of this church to realize that every word and action will now be watched more closely than ever before; and that, if these young people are saved, they must exert a saving influence over them; if they are lost, God may require them at the hands of his professed people.

2. An increased responsibility is laid upon the officers of the church; (fortunately four more elders have

been elected for this church.) Here are a number of little children and youth that need to be watched over with the tenderest care: to be instructed in Christian life and trained to the Christian warfare. Many of them but faintly realize the importance of the step they have taken, and what they must do to carry out their resolutions to serve God, and prepare for the time of trouble and the coming of the Lord. How much labor will devolve on these elders to look after and guard these young lambs of the flock, to keep them from straying into the way of the enemy! How kindly and carefully must it be bestowed! We trust these officers will strive to fulfill their whole duty; that they will consult and pray together for wisdom to do the work of the Lord for these little ones as the Good Shepherd himself would do it were he here.

3. A great—a very great responsibility rests on the parents. Though some of them have not parents to work for them by daily example and counsel. The most earnest and prayerful efforts of the church and its officers may all be neutralized by a little careless or injudicious action on the part of parents. Neglect to advise or warn when they need it; indifference to their trials and troubles; a few cross or fretful words when they are beset by the enemy, may discourage them and cause them to backslide. Even a necessary correction given in a harsh, unkind manner, without proper instruction and prayer, may be the means of their discouragement and ruin. Oh that the parents may realize how much the eternal interests of their children are in their keeping!

4. A new responsibility rests on the persons who have made this move. God has heard their vows; Jesus is pleading his blood for them; angels watched every one that arose to speak, and noticed every tear of penitence that was shed. Shall this all be in vain? O Lord, help them to realize how solemn is the present hour—how great the necessity of making strong efforts to escape from coming destruction.

Now we invite the youth all over the land to join in this effort to seek salvation. Our prayer is for you all. Dear children, strive for the blessing of the gospel; to have the love of God shed abroad in your hearts. This is a matter of importance; let nothing hinder you. May the Lord gather you to himself in the day when he makes up his jewels. J. H. W.

VARIOUS MATTERS.

BEAUTY is enhanced by humility, and condescension, and appreciation of others' talents; so mental endowments are made acceptable by forgetfulness of self, and a seeming forgetfulness of, and inattention to, your own superiority, if you have it, which will not, or need not, detract at all from your true standard of decorum and dignity.

He who very highly values and appreciates himself, will soon have the sole monopoly of this branch of business; while he who appreciates others, is sure to be appreciated by his associates.

People sometimes say of a highly gifted and cultivated mind, that such a person is smart; would it not be better to say, he is gifted, or talented. We say of a nimble horse, he is a smart horse; thus limiting this word to physical abilities; as we say of a good, faithful, capable work-hand, that he is smart to work; while we should say of mental powers, thus: he is an able statesman; an eloquent speaker; a talented author; a gifted orator; and thus reserve the word smart, for the activity or nimbleness and strength of the physical powers. We need this word for this purpose, while to apply it to mental endowments is unbecoming and incorrect, as it introduces confusion of terms.

Wandering thoughts may often be disposed of by making them (each one in particular) subjects of secret prayer. If they are cares, cast them as burdens upon the Lord; if sinful thoughts, repent of them; if of a doubtful character, and we can get rid of them in no other way, present them, in particular, as such to God for his direction; thus, if Satan is the cause, he is foiled, if not, we are free.

Sometimes God gives to leaders and king, dreams of a public nature and interest; but this does not prove that every dream of the obscure person is invested

with importance to all. Even if God condescends to help the lonely one by a dream, it should be a question whether it would be as edifying to all, especially if the dreamer is a little vain. Dreams are as various as our thoughts, and we distinguish the wise man from the fool by this: the wise man culls his words from his thoughts, while the fool tells them all; so of dreams.

JOS. CLARK.

WORTHY OF CONSIDERATION.

THE following extracts from "Testimony No. 6," we re-publish in the Review, to refresh the memory of our readers. Let all examine them with care, and weigh well the solemn truth. Some seem to think the subject of "Systematic Benevolence" is settled with us as a people, and that, on this point, our victory is complete. This is a great mistake. Very many among us must stand reproved by this Testimony. If this is "a constant, living test," and character is being developed under it, how important that our lives and actions come up to the divine standard.

"In the arrangement of Systematic Benevolence, some have not come up, and united in this work, and have excused themselves because they were not free from debt. They plead that they must first 'owe no man anything.' But being in debt does not excuse them. I saw that they should render to Cæsar the things that are Cæsar's, and to God the things that are God's. Some feel conscientious to 'owe no man anything,' and think that God can require nothing of them, until their debts are all paid. Here they deceive themselves. They fail to render to God the things that are God's. Every one must bring to the Lord a suitable offering. Those who are in debt should take the amount of their debts from what they possess, and give a proportion of the remainder.

"Some have felt under sacred obligations to their children. They must give them each a portion, but feel themselves unable to raise means to aid the cause of God. They make the excuse that they have a duty to do to their children. This may be right, but their first duty belongs to God. Render unto Cæsar the things that are Cæsar's, and to God the things that are God's. Rob not God by withholding from him your tithes and offerings. It is the first sacred duty to render to God a suitable proportion. Let no one throw in his claims, and lead you to rob God. Let not your children steal your offering from God's altar for their own benefit.

"I saw that anciently the covetousness of some led them to withhold a suitable proportion. They made their offering stinted, which was recorded in Heaven, and they were cursed in their harvest and their flocks just as they withheld. Some were visited with affliction in their families.

"God would not accept a lame offering. It must be without blemish, the best of their flocks, and the best fruits of their fields. And it must be a free-will offering, if they would have the blessing of the Lord rest upon their families, and their possessions."

"I saw that in the arrangement of Systematic Benevolence, hearts will be tested and proved. It is a constant, living test. It brings one to understand his own heart, whether the truth or the love of the world predominates. Here is a test for the naturally selfish and covetous. They will put down their possessions at very low figures. Here they dissemble. Said the angel, "Cursed be he that doeth the work of the Lord deceitfully." Angels are watching the development of character; and the doings of such are carried to Heaven by the heavenly messengers. Some will be visited of God for these things, and their increase will be brought down to their figures. 'There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth, shall be watered also himself.' Prov. xi, 24, 25."

DR. BOND'S VISION.

AMONG the consequences resulting from the predicted outpouring of the Holy Spirit in the last days, it was declared that "your young men shall see visions, and your old men shall dream dreams." And though this scripture seems almost abandoned to the mercy of enthusiasts and fanatics, yet the numerous "visions and revelations of the Lord," recorded in the books of the New Testament, as well as in the annals of the church of Christ in all ages, afford sufficient and convincing evidence that this word of the Lord was never spoken in vain, but has received, and may be yet receiving, an abundant fulfillment; and that, not among the fanatical and extravagant and half-crazed followers of new notions and strange doctrines, but among those whose piety, sobriety, intelligence, and usefulness, mark them

as chosen vessels to bear the words of Christ to the perishing sons of men.

While infidelity has been struggling for years to mock each trace of supernatural power away from the church of God, and, taking advantage of the unbelieving cowardice of formalists and skeptics, has caused Christians to hide the knowledge of such facts as this in their own hearts; and while fanatics have brought God's work into disrepute by extravagant pretensions and unfounded claims; and while Satan, having driven the church to cringing silence and the world to blind and unreasoning incredulity regarding all supernatural powers and spiritual blessings, has taken advantage of this to pour upon an unreasoning multitude the signs and lying wonders wrought by seducing spirits, whose aim and purpose is to deceive, if it were possible, the very elect, and persuade the people that there is no divine power but that which comes through their profane witchcrafts and devilish incantations,—we rejoice that God gives us grace to lift up a standard for the people in the midst of a flood of scoffing unbelief, and testify and prove by credible witnesses and by numerous facts the presence and the might of the Holy Ghost in the church, yet working by mighty signs and wonders to convict the sinner, to comfort the saint, to save the perishing, and to glorify the Lord.

And we are glad that from day to day fresh evidences and facts are brought to our knowledge, which show that there is yet a God in Israel, whose might and power are manifested in the experiences of his humble, trusting ones; and that the Lord's arm is not shortened that he cannot save, nor his ear heavy that he cannot hear.

But while we recognize these facts, we also see in the wreck and ruin that has marked the paths of those whose pretensions to spiritual gifts and powers have been loud and boastful, a most solemn warning to the humble children of the Lord to "believe not every spirit, but try the spirits whether they are of God, because many false prophets have gone out into the world."

The prince of the power of the air seems to be marshaling his unclean legions for the final fray; and, if he can persuade men to accept *all* spiritual pretensions, and so receive the "strong delusions" and "lying wonders" of the devil, or else discard *all* supernatural experiences, and so reject the mighty working of the Holy Ghost;—in either case he succeeds in his purpose of deception and destruction. But if any man do God's will "he shall know of the doctrine," and a loving obedience and strict adherence to the written word of God with a proper apprehension of the character of the "perilous times" in which we live in these last days, will prove a safeguard against fanaticism on the one hand and formality on the other, and thus "the shield of faith" shall "quench all the fiery darts of the adversary."

The above we copy from *The Christian*, by H. L. Hastings. Eld. Hastings has always opposed the no-spirit theory so prevalent in these times of peril. That unscriptural idea, first extensively proclaimed by those who call themselves "Reformers," of the school of Alexander Campbell, has been adopted by certain bodies of Adventists, "by reason of whom, the way of truth" has been "evil spoken of." God ordained and provided that in the gospel of his Son, his Holy Spirit should be the great agent to carry on the work of enlightenment, of sanctification, and salvation; and we have ever found that where the direct influence of the Spirit was denied, there was a lack of spirituality in worship, a lack of the power of godliness; there was confusion and every evil work. We are pleased to see Eld. H. so consistently contending for the fulness of the great gospel blessing in the perpetuity of spiritual gifts. And while we rejoice in that blessing which is uniting us in faith as a people (see Eph. iv), which inculcates a "strict adherence to the word of God," and more than all things else, preserves in us "a proper apprehension of the character of the perilous times in which we live," and which has so far proved a perfect "safeguard against fanaticism on the one hand, and formality on the other," we would not boast nor exalt ourselves therefor, but humble ourselves before the gracious Giver with thankful hearts. But we dare not

defer to the "unbelieving cowardice of formalists and skeptics," and "hide the knowledge of such facts in our hearts," while the plagues of God's wrath are impending, and the world is blindly rushing on to ruin. Our prayer is that we may be faithful to the trust committed to us, and live to the praise of our crucified Lord, and not to self. "Thanks be to God for his unspeakable gift."

The vision of Dr. Bond, to which the remarks quoted above refer, will be found in the work entitled, "Miraculous Powers," pp. 79-81. J. H. W.

MICHIGAN CENTRAL RAILROAD.

On and after Friday, May 1, 1868, Passenger Trains will run on this road as follows:

GOING WEST.					
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.	
Detroit,.....	7:05 A.M.	10:00 A.M.	5:45 P.M.	9:30 P.M.	
Battle Creek,	1:10 P.M.	2:48 P.M.	11:30 P.M.	2:42 A.M.	
Chicago, Arrs,	8:15 P.M.	9:00 P.M.	6:30 A.M.	9:50 A.M.	
GOING EAST.					
Chicago,.....	4:20 A.M.	7:00 A.M.	5:15 P.M.	9:30 P.M.	
Battle Creek,	11:35 A.M.	1:10 P.M.	11:30 P.M.	3:40 A.M.	
Detroit, Arrs,	6:30 P.M.	6:00 P.M.	3:40 A.M.	8:30 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, 8.

—IN France alone 1,350,000 men, or nearly the whole of the able-bodied male population of the country, may now be said to be under arms. Consequently, trade, commerce, and industry are becoming paralyzed. Each family in Paris is taxed commonly more than £20 on an average!

—LONDON, May 22. The case of Home, the Spiritualist Medium, which has been before the Court of Chancery for a long time, has at length been decided. The Court requires Home to repay Mrs. Lyon the sum of £60,000 and costs, on the ground that undue influence and hallucination induced her course of action.

—LONDON, May 22. A dispatch from Rome states that the Pope has invited the Roman Catholic Bishops of the United States to raise one thousand volunteers for the Papal army, and authorizing them to make such terms with recruits as they may deem necessary and proper.

—Of late years a new and terribly loathsome disease—the fruit of sin—has made its appearance among the Hawaiian people, and is slowly spreading among them. It is a kind of leprosy, is slow in progress, and, though as yet few have actually died, yet many have been maimed and deformed by it. Government has set apart a small district on the Island of Molokai, and thither lepers from Oahu, Maui, and Lanai have been sent, and there is now quite a settlement. Within the last six years the Hawaiian population has decreased by nearly 9,000, leaving but 60,000 of the Hawaiian race.

—A letter from Paris says that the Chassepot rifle, of which so much has been written, is a fragile weapon, and that it will be worn out by the use to which it is put in teaching the French troops how to handle it, while in six months all the German troops will be armed with a new weapon much superior to it.

—The Prussian military chemists have succeeded in precipitating the explosive liquid known as nitroglycerine, and reducing it to a solid. The advantage of this transformation is, that its combustibility is considerably diminished, while its explosive force remains the same, and it is thus rendered more manageable for military purposes. It produces astonishing results.

Masons and Methodists.—THE Methodists of Northern Illinois have a fashion of requesting the Masonic fraternities to lay the corner-stone of their churches. It has been done lately at Kankakee, Geneseo, and Pecatonica. At the last place the pastor, in extending the invitation, expressed the hope that "no one will defame the occasion by visiting a saloon, or mar our best hopes for the prosperity of the cause, in the effort to erect a holy temple to the Grand Architect of the Universe." The address was delivered by Rev. T. M. Eddy, who was one of the candidates for bishop at the Conference in Chicago, and who addressed and lauded his brother Masons as "the ancient and venerable order."

He who glories in wounding others, will finally wound himself.

Interesting to Tea-drinkers.

If you pour a few drops of strong tea on a piece of iron—a knife-blade for instance—the tannate of iron is formed, which is black. If you mix it with iron filings or pulverized iron, you may make it a fair article of ink. If you mix it with fresh human blood, it forms, with the iron of the blood, the tannate of iron. Now, when we remember that the liquids which enter the stomach are rapidly absorbed by the veins and absorbents of the stomach, and enter into the circulation, and are thrown out of the system by the skin, respiration, and the kidneys, it is probable that a drink so common as tea, and so abundantly used, will have some effect. Can it be possible that tannin introduced with so much warm liquor, producing perspiration, will have no more effect upon the skin? Look at the tea-drinkers of Russia, the Chinese, and the old women of America, who have so long continued in the habit of drinking strong teas—are they not dark-colored and leather-skinned? When young they were of fair complexion.—*Herald of Health.*

SATAN IN THE CAMP. 35

At the thirteenth anniversary of the "Young Men's Christian Association," Brooklyn, N. Y., H. W. Beecher made a speech in which he recommended Bowling Alleys and Billiard Tables as necessary to the contemplated building for the Association. He says the times are changed, but how greatly has he himself changed.

Oh! for an angel's trump to ring peal on peal—louder than seven thunders through the land—from pole to pole, against him who kindles these fires that burn to the lowest hell! The man in the pulpit and out of it, that rides in Satan's car, writes novels for "Ledgers," write novels for theatres—is not he the guilty one that sets the world on fire—scatters firebrands, arrows and death! murders in cold blood?

It is folly here—folly there. It is nonsense here—it is nonsense there—it is Satan here, it is Satan there, wherever novels, romances, silly love tales are tolerated, there you see worldly conformity, foolish talking and jesting, theatres in full blast—and souls rushing on to hell—to fires unquenchable, by millions. And society will have it so. This soul-damning sin is winked at, covered up—looked upon with a smile of complacency by some religious editors, and by some ministering at God's altar. Is not wrath pending? fearful, terrible, that will cause ears to tingle?

Look at the impetuous rush at the theatre, the opera house, the pleasure party, the billiard room, and to other popular amusements, that kill time and murder the soul, since the placarding through the cities of New York and Brooklyn in large capitals, "H. W. BEECHER AT THE NEW YORK THEATRE SUCH A NIGHT." "H. W. BEECHER WILL BE AT PIKE'S OPERA HOUSE SUCH A NIGHT." Was the priest's office ever more shamefully and wickedly degraded since the four hundred prophets ate at "Jezebel's table?"

What sympathy hath the spirit of Christ with theatrical and operatic performances—billiard rooms and other unfruitful works of darkness? Wherever you plant the theatre and opera, there, instantaneously, sprouts up a crop of gambling halls, drinking saloons, and brothels. A very godly minister suggested in my hearing, that whenever "Norwood is performed at any of the theatres, the service be opened with one of Mr. Beecher's devout and beautiful prayers, as recently published, and closed with one of the devotional hymns appended."

Alas! "How is the gold become dim, how is the most fine gold changed?"

You speak of fine gold, where? Indeed! where has there been any gold, has it not been chaff, hay, wood and stubble from the first, "clouds without water, carried about of winds, trees whose fruit withereth, twice dead, plucked up by the roots?" Jude, 11-13. When has this novel-writing minister ever gone forth weeping, bearing precious seed? When has he ever imitated the meek and lowly Jesus who resisted unto blood, striving against sin? When has been the time he did not advocate worldly conformity in dress and equipage, carnal and popular amusements? When was the time he did not indulge the ludicrous, low witticisms, levity, foolish talking and

jesting in the pulpit and out of it, in direct opposition to the Spirit of Christ?

"'Tis pitiful to court a grin when we should win a soul." Who is likely on a sick or dying bed, to send for a punning minister, to talk or pray with him? A joking minister will seldom have persons coming to him with tears, to ask what they must do to be saved.

"'Tis not for man to trifle, life is brief."

Mark also the sustaining of that rebel institution, Washington College, of Virginia, with General Lee at its head, manufacturing traitors and copperheads. Is not this devilish? Could Satan devise a more efficient, successful agent?

"Before his breath the healthy shoots and blooms,
Of social joy and happiness decay."

And yet, strange as it may seem, he has his admirers, that uphold him in his wickedness, succumb to this awful, Heaven-daring, God-defying iniquity! Not a few of both ministers and editors hold on to his skirts. Oh! what blindness!

"They are of the world, therefore speak they of the world, and the world heareth them." 1 John iii. 5. "Many false prophets shall arise, and shall deceive many." "Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. iii. 13. "But though we, or an angel from Heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. i. 8, 9.

Archippus. True, Sylvanus, every word, and the half is not told, but allow me to make one inquiry, Have you raised the warning voice duly? Spoken out in the face and eyes of this Retrograde, done your duty to him faithfully hitherto? Cleared your own skirts of blood? It is a fearful thing to suffer sin to rest upon our neighbor unrebuked. "The words of the wise are as goads."

Sylvanus. Sin is gradual, creeps in by degrees. Conscience searing is little by little—Jezebel did not become a Jezebel all at once. A bloody Mannasseh did not become a bloody Mannasseh all at once. This "Plymouth" man has been nibbling at Satan's bait a long time; he did not jump into that pit of miry clay, this slough of iniquity all at once.

The truth is, he lacked ballast—he became top-heavy. Popularity killed him! Satan has a powerful intellect, yet he is Devil, and always will be. The very moment I saw the serpent's tongue darting forth, I cried aloud, Stop, stop! Turn, Turn, for why will ye die? "Cease to do evil, learn to do well." Why will ye crucify your Lord afresh? First of all I entreated, besought earnestly, weeping.

I said to him frankly—ere a word was sounded out publicly, Sir, you wrong yourself—the public,—dishonor the cause you profess to love, your dearest and best friends are grieved, and not only grieved, but disgusted at your course in the pulpit and out of it, your siding with the enemy of all righteousness!—Respect you, Sir, how can we! "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" Jer. v. 30, 31. What fearful curses are denounced against apostates, false teachers, and hypocrites, wolves in sheep's clothing? "But woe unto you, scribes, and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. xxiii. 13. See also Luke xi. 11, 52; 2 Peter ii. 3. You have friends, not a few, who flatter you, bolster you up in their wickedness; so had the false prophets of old, and those who sat at Jezebel's table; and what became of them? and what will become of you, without a speedy, heartfelt repentance? Woe to you when the world speaketh well of you; for so did their fathers of the false prophets. You cause Satan to rejoice, and all hell to be in jubilee. God is the same, yesterday, to-day, and forever; and he says: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. Your covet-

nant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall ye be trodden down by it." Isa. xxviii. 17, 18.

A. Did you in very deed sound this faithful appeal in the ears of the Rev. Henry Ward Beecher?

S. Certainly I did brother, in good faith, in a spirit of the utmost kindness, positive, solemn; solemn as death, fearful as eternity, knowing as I did his downward course to perdition, with multitudes in his train.

A. Go on.

S. Furthermore I said to him, If the foundations be destroyed, what can the righteous do? "Know ye not, that to whom ye yield yourselves a servant to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. vi. 16. "He that is not with me is against me, and he that gathereth not with me, scattereth abroad." Matt. xii. 30. If Satan is your master, go on, serve him with all your heart, soul, mind, and strength. You profess to be God's minister, a watchman on the walls of Zion, and yet what multitudes of the rising age will go down to hell, through your example and false teaching. And in whose skirts will their blood be found, if not in yours? Oh! that the shrieks of lost ones might reach your ear ere you meet them with the wailings of the damned—ere the flames of hell gather around you, the hell of hells—the lowest, fiercest of all hells! Those sins of which you are guilty, will come down on your own pate, as certain as there is a God in Heaven, of truth and justice!

"There is a line by us unseen,
That crosses every path,
The hidden boundary between,
God's patience and his wrath."

Deem this uncharitable? Not a word of it. We weep over you, shed tears of pity and tender compassion, while we abhor, with perfect loathing, "your garments spotted with the flesh." The Lord have mercy on you, if any there is for one who has crucified the Lord of glory afresh, and done despite to the word of grace. D. F. NEWTON.

Obituary Notices.

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

DIED, in Athens, Me., May 2, 1868, of consumption, Sr. Abbie E. Horn, aged 21 years. During the past two years, Sr. Horn has suffered much from poor health, and has therefore been mostly deprived of the privilege of meeting with the brethren and sisters at their place of worship. She gave her heart to the Lord in the early part of her disease. Since then, she embraced the Sabbath of the Lord, and observed it for several months prior to her death.

She fell asleep expecting soon to wake in everlasting life. She leaves a father, mother, and sister to mourn her loss. May the Lord comfort their hearts with the hope of meeting in that world where loved ones will not sicken and die.

"We shall meet with many a loved one,
That was torn from our embrace;
We shall listen to their voices,
And behold them face to face."

Discourse by the writer, from John vi. 40.

W. H. BLAISDELL.

DIED, in Battle Creek, Mich., of acute spinal disease, May 23, 1868, Sr. Sarah, wife of Bro. N. N. Lunt, aged 34 years and 9 months. Sr. L. embraced religion at an early age, being baptized in her tenth year. She had an experience in the great Advent movement of 1844, and was among the first in the State of Maine to commence the observance of the Sabbath, as brought to view by the fulfillment of prophecy. The blessed hope sustained her to the last; and in her closing hours she thought that she was to sleep in Jesus afforded her exceeding consolation. The church deeply feel their affliction in the loss of a beloved member, and extend their warmest sympathy to the family circle so sorely stricken: the widowed mother who here beholds the seventh of her children borne to the grave, the brothers and sisters, the bereaved husband, and the five dear children thus early deprived of the counsel and care of a kind and judicious mother. Our only consolation is the hope of the life to come.—ED.

Publication Department.

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

The Publishing Association.

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

The Advent Review and Sabbath Herald

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

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

The Youth's Instructor

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

The Health Reformer.

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

The Sabbath Question

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

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

The Second Advent.

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

Immortality through Christ Alone.

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

Packages of Tracts.

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

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

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

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

Our Book List.

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

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

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

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

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

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

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

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

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

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

—**THE BIBLE FROM HEAVEN**; or, a Dissertation on the Evidences of Christianity. 20c., 5 oz.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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One-Cent Tracts.

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

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

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

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

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

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

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

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

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

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

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

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Three-Cent Tracts.

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

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

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

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

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

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

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

Charts.

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

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

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

Postage.

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

Address.

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

Form of Bequest.

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

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

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

The Review and Herald.

Battle Creek, Mich., Third-day, June 2, 1868.

Mission to California.

AFTER much prayer, and counseling with fellow-laborers, Elders Loughborough and Bourdeau decide to leave in a short time on a mission to California.

They now design to take with them a new tent, in which they can hold meetings in that climate eight or nine months in the year. The expenses of such a tent, its transportation, and other extra expenses of this mission will be not far from \$1000. I suggest that this sum be raised by donations from the friends of the cause everywhere.

Brethren, the Lord does not rain down upon us temporal blessings for us to collect in reservoirs and pools to remain stagnant. A proper and healthful circulation of these blessings will save souls, and glorify God. Who will take stock in the California Mission?

JAMES WHITE.

The Health Institute.

THE proposed change of stock in this Institution, so that it may not be a matter of profit, but of liberality, is being received with favor by all the stockholders, as far as I have had opportunity of learning their minds, and some feel a great relief in view of this change. This is more than was at first expected. The hand of the Lord is evidently in this matter.

With the brightening prospect before the Institute, and with the full assurance that stock in it will pay well in Heaven, now is the time for all the friends of truth and reform to come up nobly to the work. Who will take stock on the new plan? Send in your answers at once in the form of pledges. Bro. Rummery took to the amount of \$500 last week. I take \$500 this week. Who will follow with greater or less sums? Send in your pledges, brethren, and let us see the good work go forward. Stock in the Institute will be held as in the Publishing Association. It is not to be consumed to meet the expenses of treating patients, but to be laid out in suitable accommodations and facilities for treating the sick.

JAMES WHITE.

GREENVILLE.

THE village of Greenville is situated in the southern part of Montcalm Co., Mich., twenty miles from Ionia, the nearest station on the Detroit and Milwaukee railroad.

It is rapidly growing, and has already nearly 1000 inhabitants. It is surrounded by as good farming country as can be found in Michigan, and is also the head-quarters of the pine lumbering interests in that part of the State. Fruit, especially the apple, and the uncultivated raspberry, whortleberry, blackberry, and the cranberry, are in abundance.

Business of all kinds, especially farming, lumbering, and building, are lively, and mechanics of nearly all sorts can do better in that locality than in older portions of the State. And I would suggest to those who may regard it as a duty to move to Michigan, that Greenville is a better place than Battle Creek.

1. Because the church at Battle Creek is already too large, and does not need the help and strength of more members. At Greenville the church is small and weak, and needs the help of efficient additions to its numbers.

2. Because there is but little for so many to do in the Master's vineyard at Battle Creek, and much for the few to do in, and near, Greenville. Why should many crowd in to Battle Creek and die for want of spiritual exercise, and do no one any real good, when there is a chance to accomplish good elsewhere, and in doing this good to others, they may receive spiritual strength? Those who wish to come to Greenville may correspond with A. W. Maynard, J. Fargo, and E. Merrill.

JAMES WHITE.

Child's Library, No. 1.

JUST PRINTED.—One of the sweetest little tracts for

children, ever in print, is now ready for the lambs of the flock. It contains three poems, the titles of which are, Little Will, The Alpine Cross, and Jesus' Seat. Mrs. White, in her travels the past three months, has read these sweet little poems to children and to adults, many times, and the listeners have ever been much interested. We decided to have 4000 copies printed. Price, to those who wish them to give to the children, \$1.00, per 100, post paid. Smaller orders, 2 cents a copy, post paid. Address J. M. Aldrich, Battle Creek, Mich.

JAMES WHITE.

Testimony to the Church, No. 15, is now ready. It contains matter of the deepest interest to the people of God everywhere. Orders will be filled promptly. Let them come in, and let this little book of testimonies from the Lord to his people, go out with its words of reproof, instruction, and comfort.

I shall send a sufficient quantity by express to Elder J. N. Andrews, Palmyra, Wis., to supply the brethren who shall attend the Western Conference. Price, post paid, 15 cents.

JAMES WHITE.

"AND WILL SUP WITH HIM." REV. III, 20.

COME to my bosom, thou heavenly dove,
Bear on thy wings some sweet message of love;
Help of the helpless, and Author of light,
Dawn on my darkness, and chase away night.
Come in thy pity, thou wonderful guest,
Bring me a glimpse of that glorious rest.
Long have I pined for thee, heavenly dove,
Come to my bosom, sweet spirit of love.

Guide of the straying, and hope of the lost,
Brighten the wave for the poor "tempest tossed."
Yet if thou wilt be my bountiful guest,
All is so meager and poor in my breast,
Thou must bring all to the banquet, my Lord,
Oh! come, let compassion and love spread the board.
Yes, I am waiting, thou heavenly dove,
Come to my bosom, sweet spirit of love.

VESTA N. CUDWORTH.

Springfield, Mass.

Notes and Queries.

TO JULIA E. GREEN: Please forward to us one or more of the "exchange lists" you speak of, and we shall be able to answer your question.

QUESTION. Did not the Man of Sin receive his death blow in 1798, and must there not, therefore, arise another (Spiritualism), to be destroyed at Christ's coming?

H. B.

ANSWER. If the Man of Sin received a death blow in 1798, that fact is shown in prophecy in Rev. xiii, 3, where this antichrist power is represented by "the beast." But the same scripture informs us that the "deadly wound was healed;" also that the two-horned beast works miracles in the sight of "the beast which had the wound by the sword and did live." This "deadly wound," which you term a "death blow," did not destroy the Man of Sin; it was healed so that he still did live, and will, to the coming of the Lord.

J. H. W.

Note to the Brethren in Iowa.

I TRUST the churches in this State will remember the importance of re-signing the s. b. book before the meeting of the State Conference, June 12, as it will be very important to know the amount of funds available for the coming year, in time for the delegates to be able to report the same. In order that there may be unanimity in the matter, I will suggest Sunday, June 7, as a day upon which to meet for this purpose; though, of course, if any church has meetings appointed for any other day it will be just as well.

There may be some disappointment that Bro. and Sr. White are not to be in the State this spring. They are so exceedingly worn with cares and labors that it was thought not to be prudent for them to come before fall. We hope they may be present at our Convocation meetings this fall.

GEO. I. BUTLER.

Appointments.

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

PROVIDENCE permitting we will be at the Monthly Meeting to be held at Lancaster, N. Y., the second Sabbath in June, on our way to California.

J. N. LOUGHBOROUGH,
D. T. BOURDEAU.

No preventing providence, the dedication meeting of the Seventh-day Adventist meeting-house, at Cassville, Grant Co., Wis., will commence at 9 o'clock, June 27; the dedication sermon will be preached first-

day morning at half past ten. A general invitation is extended to all interested. Those coming by steamboat will stop at Cassville where teams will meet them Friday, to carry them five miles to the meeting. Bro. R. F. Andrews is also expected.

ISAAC SANBORN.

NEXT Monthly Meeting for R. I., will be held with the Exeter church. Brethren coming by R. R. will stop at Slocum's Corners, on the Prov. and Ston. R. R., and inquire for Clark L. Sweet. It is hoped Bro. S. N. Haskell will be there.

It is hoped our brethren will come prepared to do each other good, and to persuade the unconverted to go with us. Our time is short; let us work while the day of probation lasts.

P. C. RODMAN.

Minnesota State Conference.

THE annual meeting of this Conference will be held at Mantorville, Dodge Co., Minn., June 26-28. Elder J. N. Andrews designs to be present.

MINN. CONF. COM.

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.

WE would say through the REVIEW, to the friends of the Hygienic principles, that after the first part of June, 1868, the best of western Graham Flour may be obtained at Wm. W. Putnam's, S. Norridgewock, Me., and at Asa Atwood's, Skowhegan, Me. We shall start the enterprise on the principle of supplying our friends with Graham Flour at wholesale cost.

WM. W. PUTNAM.

WILL Eld. D. M. Canright give the Elder of Norridgewock Church his Post Office address?

W. W. P.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

LUCINDA C. WILLIAMS: The books were sent.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. C H French 32-22, D T Rodman 32-22, H A Clough 32-9, Mrs O L Taft 32-1, E L Bascom 33-1.

\$1.50 each. H Barnes 31-13, C Kager 34-1, D Upson 33-18, Mrs D S Crandall 33-1, W Grant 33-1.

\$2.00 each. M C Lane 33-22, M Bates 34-1, L C Slawson 32-1, M Van Dorn 33-14.

\$3.00 each. L Van Horn 33-1, J Berry 33-1, P Durfee 33-23 Mrs H Beecher 34-13, L Aply 34-1, E P Burditt 34-1, T Brown 34-4, K Burditt 34-1, E P Holly 33-13.

Miscellaneous. S H Hewes \$1.65 33-1, Isadore Green 50c 32-11, L E Holmes 5.00 33-1.

For Review to the Poor.

E O Hammond \$10.00.

Donations to Publishing Association.

E Stroud \$5.00.

Cash Received on Account.

A A Fairfield \$5.00, A Paton 1.00.

Books Sent By Mail.

S M St Clair \$1.00, B M Hibbard 15c, M M Nelson 15c, E Lawton 15c, G A Cook 50c, J B Irish 1.12, O Mears 20c, J Rutledge 34c, M E Armstrong 20c, Wm Cottrell 1.00, J Messersmith 3.00, T M Foster 1.00, S Glascock 15c, A Paton 1.00, A B Williams 50c, D M Moore 5.00, M E Ferry 25c, S D Salisbury 25c, Wm Pepper 80c, J W Raymond 50c, T Brown 45c, Z Marsh 50c, I C Vaughan 60c, D M Moore 62c, Mrs A D Tracy 20c, J Hiestand 85c, J M Gates 2.00, E J Palne 25c, M F Ballow 44c, H D Ballow 44c, G D Ballow 24c, M Van Dorn 1.50, M A Eaton 15c, J Harvey 20c, E L Montross 25c, J B Ingals 20c.

Books Sent by Express.

D Malin, Vassar, Mich., \$5.75, A H Clymer Findlay, Ohio, 7.88,

Received on Book and Tract Fund.

Wm Cottrell 5.00, F H Chapman 25.00, D J Burroughs 5.00.

Receipts for Benevolent Fund.

Leander Graves \$10.00, Elizabeth Graves 10.00, L E Baxton 50c, H G Buxton 1.00.

For California Mission.

James White \$25.00, J N Loughborough 25.00, D T Bourdeau 25.00.

For Eld. N. Fuller.

J M Lindsay \$5.00, Mrs J M Lindsay 5.00, E Tarbox 1.00, H Lindsay 5.00, C W Lindsay 5.00, T H Lindsay 1.00, Mrs T H Lindsay 1.00, E B Gaskill 3.00, G B Gaskill 1.00, Y B Gaskill 5.00, J G Lamson 3.00, T F Cottrell 2.00, M Edson 1.00, J Lamson 5.00, Maria Lamson 5.00, S Lamson 1.00, W G Buckland 1.00, C K & H J Farnsworth 5.00, A B Dibble 5.00, E P Sanborn 2.00, W Vancell 1.00, B P Chase 2.00, A Woodworth 2.00, E Bartlett 4.00, P C Straw 5.00, S A McPherson 5.00, P Maynard 1.00, E Edgerton 2.00, T B Dewing 1.00.

For the Health-Reform Institute.

The following amounts have been paid on pledges previously given to the Health Reform Institute.

James White \$500.

On Shares in the H. R. Institute.

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

James White \$500.00.