Christ is Coming.

Choirs is coming, let creation
Bid her groans and travail cease.

Here an alien and a stranger,
Though once cradled in a manger,
Long thine exiles have been sleeping,
Yet shall own thy kingly rod.

Onward roll from tongue to tongue,
All creation, let the mighty advent chorus,
Let the days that are before us,
Hallelujah, Hallelujah.

The Seventh-Day Adventist Publishing Association.
The Advent Iteview and Sabbath Herald
unable to pay half price.

Extraordinary Doings In
Charles to Owasso; and as I passed the house where
a farmer named Stearns, residing in that town, has
in any way account for the fire. In less than an hour
in the presence of some twelve persons, some of whom
had been carried into the room, nor could the family
in any way account for the fire. In less than an hour
flames were seen issuing from some rags in another
room. The same day the girl's clothes caught fire,
and the next morning a damp towel that Mrs. Stearns
had used in wiping her face, upon being hung on a nail,
commenced burning. The last occurrence took place
in the presence of some twelve persons, some of whom
are among the most respectable citizens of the place.
Next a straw stack near Mr. Stearns' house, was
consumed. At one time, when a number of persons were
in the house, the falling of some heavy substance was
heard in the chamber directly over their heads. Upon
giving up stairs it proved to be a bag filled with books
and rags, and suspended by a cord to a beam. The bag
was on fire, and the string was also burning when the
parties entered the room.

Mr. S. and family became so alarmed by these move-
ments that they left their home. When the furniture
were being moved, a trunk, said not to have been opened
for more than a year, was discovered to be on fire, and
when opened, the flames burst forth, consuming all its
contents. The family now live in a house some three
miles distant from their farm, but the mysterious
torment, is bound to stick by them like a brother. No
souer had the girl exercised her own home than her
clothing took fire in three different places. And now,
another family, where she has visited, are as badly
tormented as Mr. Stearns'.

In Owasso, as well as in the adjoining village of Car-
ravine, the excitement is most intense. People are flock-
ing from all directions to witness this truly wonderful
sight. Some of the most profound scholars of the
state, among whom are Dr. Tappan, Chancellor of the
University of Michigan, President Fairchild, of Hills-
dale College, and others, have been to ' see
sights ;'
and all agree that there are hidden mysteries beyond
the reach of the closest observers.—Cleveland Herald.

Spring Suggestions in Regard to Health.

W. W. Hall, M. D., editor of the Journal of Health,
says:

"Do not take off your winter flannel sooner than the first
of May, but then change to a thinner article of the
same materials. They are warm and healthful who wear
woolen flannel the whole year. Arrange to have a fire
kept up all day in the family room, however warm it
may be out of doors, until the first of May; and in the
morning and evening, until the first of June. The editor has lived in the most malarial re-

region in the world perhaps, and when the thermome-
ter was a hundred and twelve at noon, a fire was reg-
ularly kindled at sunrise and sunset in his office,
and sy. D. Disease, malignant fever, and death
reigned in every direction, and yet he had not a sec-
ond's sickness. It is because a brisk fire not only
cretes a draft, and thus purifies a room, but so rare-
ly does the door have a chill to the body where it cannot be breathed. The simple precaution
of having a fire kindled in the family room at sunrise
and sunset in late spring and early fall, is known by
eminent names in the army and navy surgery to be
the most efficient preventive of all forms of fever
andague, and spring and fall disease; in flat, wet, warm
countries, it is almost a specific against those diseases.

No man would be considered sane who should keep
up as hot fires in his house as the spring advances as
he did in mid-winter.—Poo is the fuel which keeps
the human house—the warm; it is, as much as it
is eaten in spring as in winter, we are kept too warm;
we burn up with fever; we are oppressed; we suffer
from asthma. All nature takes a new lease of life
with spring but man. It is because he alone is un-
wise. The brute beasts, the cow, the horse, the ox,
these turn to a new diet and go out to graze to Cruise
every green thing; they would never come to the stable
or barn-yard of choice, to eat the "heating" or "binding"
rots and corn, on which they luxuriated during the
winter; they eat watery food which is light and
m dieting. Not so with man; he continues his meals
and fats, his greases and his gravies, as at christmas.
Watchful nature takes away his appetite for these, and
because he does not "relish" them as he did a few
weeks before, he begins to conclude that something is
the matter, and measuring the amount of his health by
the amount he can send down his throat, he begins to
stimulate the appetite, thinks he must use some tonic,
readily assents to any suggestion which includes bit-
ters and whisky, especially the latter; in addition, he
puts more mustard, and pepper, and catsup on his
meats, seasons every thing more heavily, until nature
has been goaded so that she will bear no more, and
yields to the fatal dysentery or bilious colic, or hag-
pily relieves herself by a copious diarhrea. Does not
every reader know that ferer, and flux, and diarrheas
are common ails of spring? But you did not know one
the two chief causes, man's gluttony, as above de-
scribed? Tons of thousands of lives would be saved
every spring, and an inestimable amount of human
discomfort would be prevented, if early in March, or
at most by the first of April, meat and grease and fried
food of every description was banished from the table
wholly, at least for breakfast and supper. If meat
will be eaten for dinner, let it be lean: use hominy
and "sampil" largely, have no fries, eat but little but-
ter; use eggs, celery, spinach, vinegar; keep the body
clean, spend every hour possible in the open air, run-
floss in the spring; but by every consideration of wis-
dom and of health, having a good fire to come to
heat, with all your garments on, for eight or ten
minutes after all forms of exercise; otherwise you
will wake up as stiff as a bean pole and as "sore" as
as if you had been pounded in a bag, to the effect of your
exercise having done you more harm than good; and
concluding that work don't agree with you, however
beneficial it may be to others, you take no more for
weeks and months. Man is certainly the biggest nu-
that ever was created. For the sake of giving some
general idea as to how much sedentary persons should
eat in spring, particularly those who are most of the
time in-doors, it may be well to name the bill of fare.
At breakfast, take some cold bread and butter, with
one or two soft-boiled eggs, and nothing else.—Twice
a week, a bit of ham or salt fish may be used in place
of meat, a bit of ham or salt fish may be used in place
for dinner that day. If there is no appetite for eggs or
the salt meat, it is because nature needs nothing more but
the bread and butter and the drink, and nature is
wise. When there is not much inclination to eat, a
baked or roasted potato, with a little salt and butter,
is a good substitute for an egg or piece of ham.
The REVIEW AND HERALD.

The Muscular and other Formations of the Body.

There are two hundred and eight bones in the human body, exclusive of the teeth. These bones are composed of animal and earthy materials—the former predominating in youth and the latter in old age—rendering the bones brittle. The most important of the bones of the skeleton, which is composed of twenty-four small bones, called the vertebrae, one on top of the other, curiously hooked together and fastened by elastic ligaments forming a pillar, so to speak, by which the human frame is supported. The bones are moved by the muscles, of which there are more than five hundred.

The red meat of beef, the fat being excluded, is the muscular fabric of the ox. There are two sets of muscles; one to draw the bone one way, and another to draw it back again. We cannot better describe the muscular fabric of the ox than from comparing it to fine elastic threads wound up in their cases of skin. Many muscles terminate in tendons, which are stout cords such as may be seen when the skin is removed from the hand, just within the skin, and which can be observed to move when the hand is open or shut. Every motion you make, even the involuntary one of breathing, is performed through the agency of the muscles. In adults there are fifteen quarts of blood, each quart weighing about two pounds. This blood is of two kinds, the arterial and venous. This first is the pure blood as it leaves the heart, and consists of a bright red, a little yellowish color. The last is that blood as it returns to the heart, loaded with the impurities of the body, to be there refined, and is of a purplish hue. Every pulsation of the heart again agitates the small and coarse arterial blood, and as there are from seventy to eighty beats in the minute, a boghead of blood passes through the heart every hour. In fervors the pulsations are accelerated, the waste of the body goes on faster than it can be recuperated, and consequently death ensues if the fever is not checked. The stomach is the boiler, the lungs the condenser, and the kidneys the still. The liver, pancreas, and pancreatic juice and converted into chyle. These chyle, emerging from the stomach, the food is changed into chyle.

In fevers the pulsations are accelerated, the waste of the body goes on faster than it can be recuperated, and consequently death ensues if the fever is not checked. The stomach is the boiler, the lungs the condenser, and the kidneys the still. The liver, pancreas, and pancreatic juice and converted into chyle. These chyle, emerging from the stomach, the food is changed into chyle.

The stream thrown out by Etna, in 1810, was in motion, at the rate of a yard a day, for nine months. It was a stream of lava, and it is on record, that the lava of the same mountain, after a terrible eruption, was not thoroughly cooled and consolidated ten years after the event. In the eruption of Vesuvius, A. D. 79, the eruption continued thirty-five pounds of carbon and nitrogen, diffused through five pailfuls of small intestines are twenty-four feet long, closely excluded, is solid matter, chiefly carbon and nitrogen, to four hours. Emerging from the stomach, the food is changed into chyle.

If thou dost not like the way I construe it, I am willing to alter it, or to make a better construction than the one I have given thee. This is not a word of courtesy; it is a word of respect and confidence. It is a word of respect and confidence.

The After Effects of an Eruption.

The first known eruption of Mount Vesuvius occurred in A. D. 472. In the year 507, it vents its smoke and ashes upon the island of Ischia. In 526, the same mountain bursts forth a volcano, which is known by the name of the Monti della Fatina. In 552, the eruption of Vesuvius, A. D. 79, is on record, that the lava sent its ashes as far as Constantinople, Syria, and Egypt; it hurled stones, eight pounds in weight, to Pompeii, a distance of five miles, over the sea. It was found that 2,000 feet above its summit, Copacopan has projected a black of 109 cubic yards in volume, a distance of nine miles; and Sumbawa, in 1816, during the most terrible eruption on record, sent its ashes as far as the distance of 120 miles. The eruptions of Vesuvius and Etna have been the most formidable of all. The eruption of Vesuvius in A. D. 79, which is on record, was the most prodigious of any in history. The eruption of Etna in 1810 was the most terrific that has ever been observed. The eruption of Vesuvius in A. D. 79, which is on record, was the most prodigious of any in history. The eruption of Etna in 1810 was the most terrific that has ever been observed. The eruption of Vesuvius in A. D. 79, which is on record, was the most prodigious of any in history. The eruption of Etna in 1810 was the most terrific that has ever been observed.
The Review and Herald

Mysterious Providence.

Our man works on, and is checked by a pig; another swallows a penknife and lives; one runs a risk to step out of his bed to know what the matter was, but in the instant of his moving a flash of lightning strikes him dead—precipitating a mighty disorder, (as well he might) he was going to step out of his bed to know what the matter was, and which have far greater bearing upon the extent of our blessings in the next world than we are wont to suppose.

Motives to Holiness.

A man who has been redeemed by the blood of the Son of God should be holy. He who is an heir of life should be holy. He who is an heir of life should be holy; and I should be dead to the world and live for Christ. Then these feet, and eyes, and lips should be pure and holy; and I should be dead to the world and live for Christ. Then these feet, and eyes, and lips should be pure and holy; and I should be dead to the world and live for Christ.

Ten Scriptural Indications of a New Heart.

1. A consciousness of love to God, and trust in him for salvation. Peter was grieved because he said un- to him the third time, Lord, thou knowest all things; thou knowest that I love thee. John xxi, 17. "I know whom I have believed," 2 Tim. i, 12.

2. A feeling of guilt. Ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God. Rom. viii, 15, 16.

3. A disposition to justify God and condemn ourselves. The law is holy, and the commandment holy, and just and good. . I am excused, sold under sin. Rom. viii, 15, 16.

4. Prayer. Behold he prays. Acts ix, 11. "He knocked upon his knees three times a day and prayed and gave thanks before his God, as he did aforetime." Dan. vi, 11.

5. Love for the Bible. Oh, how love I thy law! It is my meditation all the day. Psalms cxix, 97.

6. Love for Christians. "We know that we have passed from death unto life, because we love the brethren." 1 John iii, 14. "To the saints that are in the earth, and to the excellent, in whom is all my delight." Ps. cxvi, 5.

7. Desire for the prosperity of Christ's cause and the salvation of men. "If I forget thee, O Jerusalem, let my right hand forget her cunning." Ps. cxxxvii, 6. "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Rom. x, 1.

8. Submission to God's will. "And he said, It is the Lord; let him do what seemeth him good." 1 Sam. iii, 9, 10. "Who art thou that repliest against God?" Rom. ix, 20. "To the saints that are in the earth, and to the excellent, in whom is all my delight." Ps. cxvi, 5.

9. A desire to acknowledge Christ before men, and to do every known good day. "Son, here is water; what do you want me to do for you to-day?" Acts xiv, 9. "I will keep my commandments, and I will walk worthy of the name of my God, and the church of my Father, and will not give my heart unto any false god." Ex. xxiii, 21.

10. Continuance in well-doing that the seekers for eternal life might not be discouraged. They shall give back seven for one, and take back six for every pound. Ex. xxxvii, 5. "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Rom. x, 1.

"They who Love the Law.

Great peace have they that love thy law, and nothing will offend them. They'll keep their engagements and swear, though without cause condemn'd. Their innocence will keep them clear, though falsely they're accused; their hearts will melt with love for those By whom they are abused. The court of heaven their cause will plead, the innocent will clear; though men may load their names with guilt, their words will melt with love for those By whom they are abused. The court of heaven their cause will plead, the innocent will clear; though men may load their names with guilt, their words will melt with love for those By whom they are abused. The court of heaven their cause will plead, the innocent will clear; though men may load their names with guilt, their words will melt with love for those By whom they are abused.

West Wilton, N. H.

R. SMITEI.

Keeping Promises.

In a catalogue of sins of the last days, enumerated by the Apostle, 2 Tim. iii, 3, 4, we find that of "covetous breaking." This sin is so prevalent already that none can fail to mark its existence; and so marvellous if it increase more and more as we approach the end. "Truth is fallen in the street," is literally fulfilled in the case of many. Reportedly is the remark made of such a one, "you can place but little confidence in his word, his promises are good for nothing." So when we hear him say of one, "his word is as good as his name, it is as good as the bank," let, at once we receive a favorable impression in regard to such a one.
of believers depended on their faithfulness, and they should have guarded the cause from dangers. Some bear the burden of a changed message moved no faster, and have charged certain ones with being too cautious. But we have often thanked God that he would not let it move any faster than it could. We are also thankful that the message is in the hands of a people who do not trample in the dust the spiritual gifts of the New Testament. This for ten years has proved our safe-guard against fanatism. Cold formality never could have influential sway; and, as the fanatic is more in a distance. The Spirit of God, in the exercise of spiritual gifts, disarms the fanatic and helps him. The position the Review occupies in relation to the Adventist cause from the publication in 1863 that it was in 1851. It has ever taught that Rev. xiv, contains the prophetic outlines of the great Advent movement, down to the Second Advent. And this position is the self-same. At the great breaking up of the Advent body, a few clues to the original position, which has since been made very plain by the opening truths connected with the third message. And here we stand in his fanaticism, unsettle the confidence of those who had removed earthly ties, and brought together in perfection, never to be broken again. She was one of the happy ones who would have been saved. As a whole, the Adventists were the cream of the believers. They knew the special providence of God, yet we see it marred for the cause. They were God's watchmen, the perplexing, and probably had a tendency to keep the ground in some disgraceful fanaticism. The Advent movement gathered incautious took the lead in a work which required who stood unitedly in the work, and spirit of the Advent cause. The greatest losses of the apostles were false appeasers of various kinds, those who should have taken the lead in a work which required the necessity of Bible order, much fanaticism might have been expected. Unfortunately for the cause, his fanaticism, unsettle the confidence of those who had removed earthly ties, and brought together in perfection, never to be broken again. The funeral services were performed the 7th inst. of meeting her friends at the resurrection of the just, may that family chain, with its now broken links, be brought together in perfection, never to be severed. As Bro. King leaves us to attend to neglected home duties, the brethren feel that they part with a Christian gentleman, whose heart is hungering and thirsting to be right with God, and whose first interest is in the world. And we are certain that the affliction which his afflicted daughter received from the brethren and sisters of the Battle Creek church has bound him to them in double chords of Christian affection. The deep affection sheds rays of cheerful light around this humble abode, and your consolation is wounded hearts, so that Christians may sing—“Earth has no sorrow that heaven cannot heal.”

Lessons for Bible Students. LESSON XI.
(History of the Sabbath, pp. 147-157.)

Is our last lesson we noticed the foundation upon which the Sunday institution is reared. Several texts are employed to build upon this foundation; what is the act of the Saviour, therefore, in meeting with the first day of the week? What is the first objection that arises to this deduction? What is the argument deduced from this text? What is the defect in this argument? On what day of the week was his last and most important meeting to take place? What is the act of the Saviour, therefore, in meeting with the first day of the week? What lessons throw light on this? Note, p. 148.

When the Holy Spirit wishes to express just one word, it uses a very different expression from “after eight days.” What is that expression? What texts prove this? Note, p. 148.

What was the dress of the Saviour for the first time? On what day was he eating in the house of Simon the Pharisee? Was he in the act of the Saviour, therefore, in meeting with the first day of the week? What is the act of the Saviour, therefore, in meeting with the first day of the week? What lessons throw light on this? Note, p. 148.

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What are the great events which lie at the foundation of this proposition? But what importance have the sacred writers attached to this proposition? Has each one of these its appropriate memorial? What constitutes the fourth pillar in the first-day observance of the Sabbath? What is the memorial of the resurrection? Is redemption yet finished? Why was there nothing unusual in their being convened to the ancient sanctuary? When this sanctuary had been filled in us? Therefore the more we speak in person on mount Sinai in the hearing of all Israel, his chosen people, and with his finger on stone, and of which Christ says, "Till heaven and earth pass, one stone shall not be moved, until every jot and tittle of the law from the word." Matt. v. 18. It enjoins the observance of the Sabbath of the Lord, which is the day on which God rested in the beginning, and that he blessed it and sanctified it, because that in it he had rested from his work. Gen. ii.

The Bible acknowledges no other weekly Sabbath than that of the fourth commandment. Sabbath signifies rest, and God never rested on more than one day; he never blessed more than one day, and he never commanded the observance of any other day of the week than that on which he rested, and which he set apart to a religious use as soon as he had created the heavens and the earth and rested the seventh day. "This seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Our object at this time is to dwell on the proper observance of the Sabbath; and, first, in what does this observance consist? It consists in refraining from our own secular work on that day, and in employing that day in the service of the Creator. God bowed down and sanctified the Sabbath-day, see Gen. ii., 3, and to sanctify means "to separate, to consecrate, to holy, sacred, or set apart a thing or person from all secular purposes to some religious use." Clarke's commentary on Ex. xxiii.
The seventh day is the Sabbath of the Lord. It is emphatically the Lord's Day. Is. lxi, 13. God has given man six days for secular purposes; but he has reserved the seventh day unto himself. But we are all connected with the Lord, and we came into the habitation of this earth, and we are called upon to spend it in a certain manner. How shall we show that the seventh day belongs to the Lord, unless we cease to do our own work on that day, and spend it in the service of our Creator? To illustrate: A man who is engaged in the service of another person says with propriety that his time is not his own, but belongs to him for whom he works; and in order that a servant may be worthy to attend to his business, he must cease to labor for himself, and employ his time in laboring for his master. To further illustrate this point we would refer to the ancient sanctuary. When this sanctuary had been sanctified unto the Lord, the priests could not use it as they could their own houses; yet they had a work or service to perform in it. So it is in regard to the Sabbath. It belongs to the Lord, and we must consecrate it unto him by employing our time in a manner in his service. Thus we see that the Sabbath is a rest from our own work to be employed in the nobler work of our Creator.

But says the objector, "The commandment plainly declares that six days (the seventh day) I shall not do any work." We answer, The work specified is "thy work." Says the commandment, "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Any of thy work.

This view harmonizes the Sabbath law with those laws which required the priests to labor on the Sabbath-day in attending to duties connected with the sanctuary. God does not require any special privileges for his people to keep laws relating to each other, they could not obey him: in trying to obey him they would disobey, and he would be the author of sin.

Therefore the more we speak in person on mount Sinai in the hearing of all Israel, his chosen people, and with his finger on stone, and of which Christ says, "Till heaven and earth pass, one stone shall not be moved, until every jot and tittle of the law from the word." Matt. v. 18. It enjoins the observance of the Sabbath of the Lord, which is the day on which God rested in the beginning, and that he blessed it and sanctified it, because that in it he had rested from his work. Gen. ii.

Acts of mercy are lawful on the Sabbath-day. Said the great Teacher to the Jews, who had loaded the Sabbath as well as the fifth commandment with traditions, keeping it by breaking the fourth commandment, Mark vii. 14-16; Rom. ii. 13. "Is it lawful on the Sabbath-days to do good, or to do evil? to save life, or to destroy it?" Luke vi. 9. "It is lawful (according to the law) to do good on the Sabbath-days." Mark iii. 27, 28, "The Sabbath was made for man." Mark iii. 27. If it was not lawful to do acts of mercy on the Sabbath-days, then the Sabbath would be against man, and not for man.

Again, Christ said, "My Father worketh hitherto, and I work." Jno. v. 17. The Father had worked from the beginning in mercifully sustaining the lives of all his creatures on the Sabbath as well as on other days. Christ speaks in the name of the Father, and showed that what he did was lawful, and we should do well to imitate the Father and the Son in this respect.

God would be worshipped understandingly by his intelligent creatures, and the reason why we are called upon to sanctify the Sabbath is expressed as follows: "For in six days the Lord made heaven and earth, the sea, and all that is therein, and rested the seventh day: therefore the Lord blessed the seventh day, and hallowed it." In Gen. ii. 2, we have the same reason expressed in the following terms: "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his works which God created and made." Gen. ii. 3.

From this we learn that the Sabbath is a memorial which points back to the works of the Creator. One leading object of the Sabbath is to induce men to consider the great work in his perfections, which shines gloriously in the works of creation. ' For the invisible things of him from the creation of the world are clearly seen, even his eternal power and Godhead." Rom. i. 20. Hence the works of creation are a proper subject for our meditations on the Sabbath.

But God's perfections are also seen in his law, his dealings with the children of men, and the plan of salvation, and these subjects should also occupy our minds on the holy Sabbath. Here is a vast field for our thoughts on the Sabbath. Let the mind expand on these subjects, and as light is received let it be reflected by the words and actions.

It is not against the commandment to attend to the means of grace on the Sabbath. The object of the Sabbath is the grace and the Lord, the public reading of the word and the preaching of the gospel, the object of the commandment is to sanctify the Sabbath. If you take the Sabbath as well as the fifth commandment with traditions, keep it by breaking the fourth commandment, you increase sinfulness, man in obedience to the law of God, of which the Sabbath is a part. Of faith, which is one of the principal means of grace, Paul says, "Do we then make void the law through faith? God forbid; yea, I beseech you, brethren, live as the law day by day. For if God did not give us a law to keep, he would have said, 'The righteousness of the Sabbath be fulfilled in us.' Rom. viii, 34. Therefore the more we understandly attend to the means of grace, the more well we be disposed to keep the Sabbath and the rest of God's law.

The work that is forbidden by the fourth commandment includes:

1. Secular manual labor. The idea of worldly gain, or any other consideration, should not tempt us to engage in this labor on the Sabbath. How easy it would be for the Lord to frustrate our plans, and make us lose more than we might gain by laboring with our own hands. It is necessary for us to gain more in the way of sin, though we should Specifications of the Sabbath-day, and for the Sabbath. The wages of sin is death. Those who serve sin will surely have their wages—death.

Those who are liable to sin with their hands would do well to heed the following exhortation from the mouth of your Lord: "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded, . . . humble yourselves in the sight of the Lord, and he shall lift you up." James iv. 8-10.

2. Traveling to or from worldly business on the Sabbath. The Sabbath is a rest from all your work, and you should not be so much as named among us. We profess to have turned our feet from the Sabbath. Let us see to it that our practices agree with our profession.

This is also a part of our work; and how apt some are to speak on worldly subjects at home, with neighbors and friends. But let us consider the state of our own heart, and see that you are in a condition to meet the Sabbath when it comes, and to give the Lord what belongs to him—to consecrate the seventh-day unto the Creator.

Let the sixth day be emphatically the preparation day with you. Mark xvi, 52; Luke xxiv, 53. Let not this day be your business day. Do not crowd too much work on the last day in the week.

But we must not be satisfied with the thought that we do not engage in service work on the Sabbath. We should exert an influence to have those that are with us and under us keep the Sabbath.

Parents should first feel for their children whom the Lord has entrusted into our hands. They should with patience and delight teach them the relations they sustain to their Creator, their parents, and their fellow-creatures; and with an even hand and parental authority enforce the observance of the Sabbath.

Parents, watch the movings of the mind, and see to it that you make right impressions. Be sure that you principles are understood, and then enforce them with necessary restrictions, pointing out to your children the danger of not obeying your laws, both because you love them, and would have them loved of the Lord, that you require this at their hand; that they depend upon you, and that the Lord requires them to have you by obeying his law, which you love. As long as they are dependent upon you for living, they should honor you by resting on the Sabbath.

How can parents be indifferent in regard to theirs children? How can any of those who bear the name of Sabbath-keepers love their children alone on the Sabbath (especially if they are young and unconverted, and lack self-control), without any restraining influence, and enjoy the privileges of the Lord’s house, and preach the Sabbath to others? How can those who feel that they need all the help which is received on the Sabbath to obey God, leave their tender children who need more help than where, they a thousand things will divert their minds from right subjects, and tend to weaken the Sabbath?

But the servants must not be overlooked. They should know their duty, and have the privilege of resting as well as their masters. Deut. v, 14. They must not be tempted to say to others that they cannot obey their Master who is in heaven.

Masters cannot allow their servants to work for them on the Sabbath. They cannot be told to carry out the principles of the Sabbath law while they permit their children, their servants, or their cattle, to work for them on the Sabbath-day.

Our working beasts should rest from service work on the Sabbath; yet they may help us in the service of the Lord, and in attending to acts of mercy. They are to be made to rest, but we are told that for the use that we make of them. It is the use that we make of our beasts that is either approved or condemned by the law; and it is by no means wrong for us to have our beasts help us do that which is lawful on the Sabbath-day.

Even the stranger who stops with us should understand that we cannot allow him to engage in service work within our gates on the Sabbath. We are in a great measure bound to those who rest upon the Sabbath within our gates or elsewhere, that we might with the right and authority that the Lord has given us and with heavenly wisdom (James iii, 17), prevent, and if possible warn the principles of the Sabbath at home.

We should be in a condition to put our dependence in favor of the Sabbath abroad.

For the benefit of those who desire to keep the Sabbath, we would present the following suggestions:

1. Plan in reference to the Sabbath. The men of this world will calculate and plan to meet important events and to pay what they owe, and you must weigh the state of your own heart, and see that you are in a condition to meet the Sabbath when it comes, and to give the Lord what belongs to him—to consecrate the seventh-day unto the Creator.

2. Let the sixth day be emphatically the preparation day with you. Mark xvi, 52; Luke xxiv, 53. Let not this day be your business day. Do not crowd too much work on the last day in the week.

3. As you try to help yourself, look to the Lord for his help. He is the Lord that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. 

4. We shall be blessed of God, and have an everlasting name that will not be cut off. 

5. To all who love our God supremely, we shall not dishonor or defame him by accepting other gods, or by making graven images to bow down to and serve them, or by taking the name of the Lord our God in vain. 

6. Every Sabbath is a part of our work; and how apt some are to neglect the Sabbath.

7. Be busy engaged in attending to the means of salvation.

8. Try to turn their minds to some religious subject.

9. If we love God as we ought, and our fellow creatures as we love ourselves, we shall honor our parents and pay a proper regard to the life, charity, property, character, and interests of others, and thus keep the last six commandments.

We can now understand why the Lord attaches so much importance to the observance of the Sabbath in his word. When God brought the children of Israel out of Egypt, he commanded the Lord, and in attending to acts of mercy. They take the name of the Lord our God in vain. 

It is evident that the Sabbath is inseparably connected with the rest of the law, and that the Sabbath is a part of the rest that is to be made by the children of Israel.

Jerusalem should remain for ever, and that if they did not hearken unto him to hallow the Sabbath day, Jerusalem should be destroyed. Ex. xvi; Jer. xvii, 24—27.

We have seen that the Sabbath is a day of rest, and that it is a day of rest for the Lord. 

This is also a part of our work; and how apt some are to neglect the Sabbath.

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of God. Again, the words seal and sign are used interchangeably in the Bible (Rom. iv. 12), and we have seen that the Sabbath is a sign between God and his people.

The sealing work as brought to view in Rev. vii, has respect to God's servants, and is accomplished this side of the leading signs of Christ's coming (Rev. vii, 1-8). For forty and six years we have gotten angry, preparatory to the battle of the great day. It must therefore synchronize with the work of the third angel of Rev. xiv, which is now going on. The work of the third angel will divide on the earth, and nations getting angry, preparatory to the battle of the great day.

We have our meetings every Sabbath and O, how blessed is this privileges, while hundreds and thousands are being brought to the knowledge of the truth. Many of O. I often feel tempted and tried by the adversary, but when I resort to prayer God gives me grace to say, Get thee hence Satan.

From the Sabbath from doing thy pleasure on my holy mountain, and call the Sabbath a delight, the holy of the Lord. The Sabbath is a sign between God and his people. We shall hold in pleasant remembrance our hospitality and kindness of Jesus. I am glad to hear that the message is rising. Let us arise with it; for it is our privilege to keep all of God's commandments. I have nearly to the Red Sea. It looks as though the Conscription act would bring us into a position where we could not keep the whole law. Let us trust in our heavenly Father, who cares for us more than earthly parents do for their children. Let us stand still and see the salvation of the Lord. We must expect trials and persecutions. I believe it is for our good. It tries our faith; it purges out the dross, and leaves the gold pure. I am glad to hear that the message is rising. Let us all arise with it; for it is our privilege to be prepared to feed on the heritage of Jacob and Israel; to enjoy the benefits of the inheritance that was promised to Israel and his seed, and that the children of the Lamb are made perfect, and that refined, tried, and sanctified, shall inherit the earth. Gen. xxviii, 13, 14; xxxi, 3-5; xlii, 14-20; Acts iv, 6, Heb. xi, 8-17; Jno. i, 47; Rom. ix, 6; Gal. iii, 8, 9, 29; Matt. v, 6.

D. T.

From Sister Van Dorn.

Bro. White: As I cross my heart so much to hear of those things that are coming upon the earth, I concluded to cast my lot with the saints. I, with four of my sisters, am striving to keep the commandments of God and faith of Jesus. We were awakened to the truth last winter at the end of the old year. Corinthians, and joyfully we obeyed its teaching. If I have the privilege of being one of God's little flock, I want to be one of the tried ones; for we are to be tried as gold is tried in the fire, and we may be able to stand when the great day of his wrath is come.

Bro. White: I believe that God is leading them; but I thank the Lord for bringing me to see that the Sabbath was a day that I was in, and that I was led to see the delusion of it before it was too late. A message of the third angel will divide the world into two classes. The sealing work as brought to view in Rev. vii, has respect to God's servants, and is accomplished this side of the leading signs of Christ's coming (Rev. vii, 1-8). For forty and six years we have gotten angry, preparatory to the battle of the great day.

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THE REVIEW AND HERALD.

BATTLE CREEK, MICH., THIRD-DAY, MAY 16, 1863.

Explanation.

Once, in conversation with a brother, I used some language in regard to the law of God, in the heat of discussion and without reflection. I have since learned that the language was too strong, though my view was, I think, correct. I have learned that my words were afterward made public. Now I desire to set the matter right. I therefore retract, I regard the law in the light it has ever been regarded by me, "holy, just, and good," in itself. As a law, it is perfect. But it seems to me my view was, I honestly mean what they say. I have ever, for several years, concluded that the whole law was abolished, and the whole New Testament is our guide. This is the best light I can get. If this is not so, I would see the truth. I would delight to honor God in all ways that he proposes to us. I wait for him; but it seems to me it was too strong, though my view was, I think, correct. I have learned that my words were afterward made public. 

Notice.

The undersigned N. Y. Conference committee hereby authorize the appointment of four delegates, to represent said Conference in the forth-coming General Conference to be held at Battle Creek, Mich. Said delegates to be chosen respectively from Western, Northern, Central, and Southern N. Y. and Penn. Will the brethren in the localities named, sit down, as soon as possible, to the appointment of their delegates.

J. M. Lindsay, J. M. Aldrich.

REMARKS. The above note was misspelled, or it would have appeared sooner.

It will be the duty of state Conferences to appoint delegates to the General Conference. And as the matter is so important, it is set at the Conference, and that it is the duty of the several Conference committees to appoint delegates, or send letters to our First General Conference, instead of leaving it for the brethren in different localities to do.

J. A. Barron. The gospel of the kingdom was to be preached in all the world under heaven, and the speculon of the blessed. Consequently it could not be fulfilled in the apostles' days, but reaches its fulfillment under the messages of Rev. xiv. xiv.

APPOINTMENTS.

General Conference.

There will be a General Conference of Seventh-day Adventists at Battle Creek, Michigan, to commence Wednesday, May 20, at 6 o'clock, p. m. The objects of this meeting, for the general good of the cause of Bible truth and holiness everywhere, have been specified in the Review.

The several conference committees in the different States are requested to send delegates, or letters at their discretion. The brethren in these localities where there is no State Conference, can also be represented in this Conference by delegates or letters.

All delegates and letters must be sanctioned by some State Conference, or Conference committee, or—where there are no State Conferences,—some church, or meeting of scattered brethren.

J. M. Lindsay, J. M. Aldrich.

Michigan State Conference.

A special session of the Michigan and Northern Indiana State Conference will be held at Battle Creek, May 29th, at 9 o'clock, a. m. It is desired that every church belonging to this Conference, and those who wish to unite with the Conference, will send delegates with letters, stating their appointment as delegates, the number, condition, wants, &c. of the churches to which they belong. Ample provisions will be made for delegates and thrones. A general attendance of the friends of the cause from the cause region round about is solicited at the meetings of worship, Sabbath and first-day, who will receive all the attention that accommodations will permit.

J. C. Barron, J. M. Aldrich.

PROVIDENCE permitting, the Ohio State Conference of Seventh-day Adventists, will be held May 30 and 31, at Wakeman, Ohio. Brethren, come in the Spirit, and with the purpose of an profitable meeting, praying that God will meet with us. Brethren will come prepared to take care of themselves mostly, as there are few Sabbath-keepers in the place.

By order of the committee.

J. C. Barron, J. M. Aldrich.

PROVIDENCE permitting, I will meet with the church at Convis Sabbath May 16th.

J. N. Loughborough.

The next Quarterly Meeting of Seventh-day Adventists at Prinstonville will be held at the Christian church at Princeton, the first Sabbath and first-day in June, which will be the thirty-second and thirty-third of the month. Come, brethren and sisters, prepared to stay until the meeting is over.

H. C. Blanchard.

By request of the church at West Wounse I would say that the next monthly meeting for Central N. Y. is appointed at that place the first Sabbath in June, provided it does not conflict with the appointment of the State Conference; if it should, it will be omitted until the first Sabbath in July. The church at West Wounse earnestly desire that Bro. Andrews should attend the meeting.

Eliza Goodwin.

PROVIDENCE permitting, I will meet the brethren at Mauston, Wis., May 16 and 17. Also at Kickapoo Center, May 23 and 24.

W. S. Hogham.

BUSINESS DEPARTMENT.

Business Notes.

A. C. Bourland: The P. O. address of Eld. M. B. Czechowski is in Williamsburg, N. Y.

RECEIPTS.

For Review and Herald. According to the request of the publishers of the Review and Herald in which the honorarium and remittances were solicited, honorary titles of the subscriber should then be given.

C. B. Dayman 2,00,xxi,1, J. P. Mannell 2,00,xxii,4, H. A. St. John, Defiance, Ohio, $6,30. 

E. Griffith 1,00,xxii,1, L. B. Crowly 2,00,xxviii,5, M. B. Place 3,00,xxvii,1. D. Croy 2,00,xxviii,11.

29. L. Graves 1,00,xxii,1, C. B. Codley 1,00,xxiii,1, S. L. Graves for H. Hearns 0,xxii,1, L. W. Livington 1,00,xxi,1, A. A. F.irlit 1,00,xxi,1, H. M. Cassar 1,00,xxi,1, A. Tuttle 2,00,xxii,1, L. B. Hollifield 2,00,xxii,1, in full of acct. Church at Wakeman for P. Pitt, 4,00,xxii,1, J. Trewiliger 1,00,xxi,1, G. C. Pumphrey 1,00,xxii,1, N. Jones 1,00,xxii,1, P. Gibson 8,00,xxvii,1, S. E. Linsley for A. Viscary 6,00,xxi,8, Wm. Brayton 1,00,xxi,1, C. Woodman 2,00,xxvii,1, R. Woodman for F. Pitt, xxii,1, 60c. 

J. Day 1,00,xxi,8, El Sherman 2,00,xxi,1, M. E. Thompson 1,00,xxii,15, C. B. Austin 2,00,xxvii,1, Mary Gimble 1,00,xxi,19, D. C. Bedel 1,00,xxii,1, H. C. Blanchard 1,00,xxi,1, W. Storms 1,00,xxii,24, Amy E. Dart 1,00,xxi,1, F. Z. Kinney 2,00,xxii,1, L. F. Lamb 10,00,xxi,24, Harry A. St. John, Defiance, Ohio, $6,30. 

A. Lanphear $2,00, E. S. Griggs $7,00, W. Brinkerhoff $7,00, H. C. Blanchard $8,00.

Books Sent by Mail.


Cash Received on Account.

A. Lanphear $2,20, E. S. Griggs $7,00, W. Brinkerhoff $7,00, H. C. Blanchard $8,00.

Bro. Waggoner or some other messenger will probably attend: Bro. and Sister White, are earnestly requested to be present.

For Review and Herald.


Missionary Fund.

Samuel Haskell $8,75. Jeremiah Striker $5,00.