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The Last Trumpet.

"The trumpet shall sound, and the dead in Christ shall rise first."—1 Thess. iv, 16.

The hour of our glory is coming; is it not? The hour of redemption from darkness to light; when the dust-hidden jewels shall glisten, aye, glisten, by the low-gushing fountain, where resting in slumber, the battle-field gory—the garden, the mountain—The trumpet, as says inspiration's bright pages, when the last trumpet sounding shall send forth its victims by thousands on thousands; to the saints 'twill be music—life given and glorious, to bring us to the last generation; and it is through this truth that the great drama of this world's history is about to wind up, and that the Lord is near even at the doors. (See works on the Prophecy of Daniel and of the just, and that, this light relates to that great event which is immediately impending—the coming of the Lord, and to a preparation to meet it. This we denominate present truth, because it applies to the present time, and is adapted to the wants of the present generation; and it is through this truth that the last church will be sanctified. But some do not see the necessity of receiving the truths applicable to the present time in order to be sanctified. They think they can be sanctified by living in other good Christians have lived. But how have good Christians in the past been sanctified? Have they not been sanctified by living up to the light that they had in their day? And if we are favored with more light than they were, if God has other duties for us to perform, can we be sanctified merely living as they lived? Does God cause light to shine on his word in vain? Can men understandingly treat any portion of God's word with indifference or impurity, without guilt? Can men avoid performing known duties and yet be free from sin? Said Christ, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin."—John xviii, 23.

When John the Baptist was preaching the first advent and preparing a people to meet the Lord, he said to the Jews, "Think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham." Matt. iii, 9. From this it appears that the Jews fell back on good father Abraham to excuse themselves for not receiving the testimony of John. They overlooked the fact that Abraham rejoiced to see the day of Christ, and that he would have gladly received John's testimony if he had lived in his day. Can we think that we could not be Abraham's children indeed, without possessing the spirit with which he was imbued.

Now is it not the condition of those who refer to good Christians in the past to justify themselves for not receiving those truths that apply to the present time? But if the Jews who lived at the close of the former dispensation could not be sanctified without receiving John's preaching, can the last church be sanctified without receiving those truths relating to Christ's second coming.

It will require a special preparation to meet the Lord when he comes. It will be necessary (for the last church to look for Christ; for it is to them that the burden of this message is very comprehensive, and that it is sufficient to sanctify a people in the strictest sense of the word. Here we have the moral law of ten commandments, which is based in the nature of God and in the nature of man, and bears those divine characteristics which constitute a perfect and holy character. This
1 Thess. v, 23.

sired that the church should be preserved blameless unto the coming of the Lord, and that their whole spirit and soul and body, should be sanctified. 

The sanctification of the mind. 

We understand that the mind, the life and the body constitute the whole man, and when a person is sanctified in a Bible sense, these parts are set apart to the glory of God, and employed in the service of the Christian. 

Let us consider the sanctification of each of these parts separately, commencing with the sanctification of the mind.

Sanctification begins with the mind. The carnal mind is deceitful above all things and desperately wicked. It swells and feasts upon carnal thoughts, and is not subject to the law of God. But God looks with the eye of grace upon those whom he has cleansed from the death of the blessed and adorable Son of God, and by which the humble penitent can obtain strength to bring all the powers of his being in subjection to the law of God. 

The result of this message in developing a people who keep the commandments of God and the faith of Jesus, proves that previously, the commandments of God and the faith of Jesus had not all been kept. 

The little horn, spoken of by Daniel, and symbolizing Papacy, would come to the greatest of all the kingdoms of the earth, and would be clad and prospered during its dark reign. Dan. vii, 25; viii, 12. 

A great amount of truth pertaining to the commandments of God and the faith of Jesus, had been restored under the glorious reformation, and by God's people was preserved as a remnant. Yet there were other important truths to be brought to light under the last merciful message to man. Among these was the truth of the Sabbath. Under this message, they were to look at the truth. But when it happens that the attention is diverted from important truths by trifling objects, or by thoughts thrown in by the enemy or by professed friends, no one will fail to see the necessity of setting apart this faculty to see the truth. 

But as we try to do this, we must ask the Father of lights to open and sanctify our eyes that we may behold the wonderful things out of his law. But to attention we must add reflection.

Reflection. 

Attentive minds, that reflect, are able to look at important truths and to retain them. They will also be more apt to take heed to the same. It is of the utmost importance that this mind by which it comes back on ideas which had attracted the attention, to acquire an exact knowledge of the same. For to be able to reflect, the mind must be sanctified. Those who reflect on the truths they have heard or read, will be more apt to retain them. They will also be more apt to take heed to the same. There is nothing which will make a man more wise than to reflect. 

Thus we see that when Paul desired the sanctification of the church, he desired that their whole spirit and soul and body should be sanctified. 

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We will now further develop this subject by examining the following text from Paul: "And the very God of peace sanctify you wholly. And I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 

We understand that in this text it denotes the life. The greek word from, which here is translated life, has many times in the New Testament, being the primary signification of the word; and it would be proper to so render it in this text. 

All are agreed as to the meaning of the other words. The present tense expresses a present state, and not a state to be at some future period. We understand that the mind, the life and the body constitute the whole man, and when a person is sanctified in a Bible sense, these parts are set apart to the glory of God, and employed in the service of the Christian.

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tial promptings derived from this habit, melancholy and
gloominess will ensue. Dr. Mussey gives a case of
a lawyer, who, being accustomed from early life to
this stimulus, complained that his "life was greatly
interrupted by unhappy mental and irritable fear of
death."
He says, "My spirits were continually depressed,
and I became exceedingly irritable, so that it required a
great effort to accomplish what I now do without thinking of
it. My sleep was disturbed, faintings and lassitude
occurred."
S. L., a man of fifty-five years of age, who lost his voice,
says: "I was subject to fits of extreme melancholy;
for whole days he would not speak to any person;
the subject was cloaked in a veil of horror and
nightmare." He abandoned tobacco, recovered his
voice, and his melancholy disappeared.
A number of similar cases could be cited, several
of which are families and may work on the rising,
melancholy was produced from this cause. Some,
of long continuance, terminated in partial or entire
insanity. And there is no doubt in my mind, that
if the truth could be ascertained, many a case of sub-
side has been the result of this habit. One writer,
of his own experience in this matter, says: "At times I
had feelings which seemed to border on mental de-
struction. I felt that everybody hated me, and I, in
consequence, was always in a state of agitation and
under the most distressing forebodings. I have often
arisen in fitful and half-delirious slumber, and smok-
ed my pipe to obtain temporary relief from these suf-
fertions. Often thought of suicide, but was deterred
from it by the reflection that it would injure all other
persons. In a few weeks after entirely relinquishing this habit, all
these feelings were gone, and my health fully restored."
A gentleman in Richmond, Va., who had himself
and five other family members employing in tobacco
smoking, was slightly noticed, informed me his son, aged
about twenty, prior to this had been exceedingly dull
and lifeless. He feared he had lost all his early
sprightliness of character, and would never have en-
joyed life after they had sent their boy to school.
"Since reading your work, and leaving off his to-
bacco, he thoroughly understands the truth, and
would never have any connection with a class so de-
grades their mental perceptions, that they soon
lose all realizing sense of the low-life, unmanly nature
of appetite—no rule of life but the ruling power of
appetite."
Another injury which the mind sustains from the
use of this excitant is, a diminution of moral courage,
self-respect, and self-government. This habit is more
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to which human nature is addicted. When once
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allow.
Is It the Best They Have?

Two plainer any truth is, the more crooked and inconsistent will be the various shifts that are devised to get around it. On no subject, perhaps, is this statement more frequently and fully illustrated, than on the subject of the Sabbath.

In the last number of the "Voice of the West," the reader will remember that we published an article on the Sabbath question from the Voice of the Prophets, written by Prof. N. N. Whiting, in which the whole question of the Sabbath was made to rest, without argument, and almost without mention of the word Sabbath, nothing but the assur- ance, that "Col. 16, is decisive on the Sabbath question," we fully showed in the same paper, proving, if we may please those who have been blotted out and taken out of the article in the Voice of the West, which is but a con- tinuation of the Voice of the Prophets, where it originally appeared, has led to the question at the head of this article: Is that part of the position they have and the action of the Sabbath question? I have been asked to appear in this moment with all its varied and glorious associations, at last in an ignoble connection with meats and drinks, and so far less its once royal authority that no one can question or consider whether keeping or violating it? Nevertheless it is a fact that this class of persons, as a general thing, show by their actions, that they marvelously overlook this whole question center in this text from Paul! If so, those who make use of it, disarm themselves of all opposition to the Sabbath; for how can they consistently oppose that which Paul declares to be a blessing which man possessed under the former dispensation, is done away under this? If it does not, and that we are interested in the prosperity of the cause, we will stand on our feet to-day to rest and confess with regard to our next move. Believing that the Lord of hosts is in this work, and that we are remembered by those who labor for and consult with regard to our next move.

The Review and Herald.

BRO. WHIT: On Sunday, the 17th inst., we finished our meetings at Ithaca. As before stated we should have been here had we known the place before coming. So we feel that it was the special providence of God that sent us, as the result shows that the Lord had some precious jewels here waiting to be touched by the hand of power. The meetings were large, and the interest ran high from the beginning to the close. We gave forty-nine lectures with good freedom, feeling that the Lord was present to help in the prosecution of his work.

We shunned not to declare all the counsel of God so far as we lay. Over forty decided last night to keep the Sabbath, by dropping all religious worship and the faith of Jesus. Among those were many of the most prominent and intelligent citizens of the community.

Several who came in toward the close of the meetings, are investigating with a good prospect of receiving the truth.

We enjoyed two Sabbath meetings with the brethren. They have obtained a house, appointed Sabbath meetings, and intend to organize a Bible-class and Sabbath-School. May Almighty God bless them and keep them unto eternal life. Although there are "heaps of teachers" here, yet we met with no open opposition of any consequence. A few condemned the idea of a Sabbath, saying it was the badge of the infidel, but a few, of the interested in the proceedings, visited our meetings. We finished our work here much encouraged to go on in the good fight, feeling that the truth is so powerful that the Lord can work with the weakest instruments. To his name be all praise and glory.

June 11 and 12, I attended the quarterly meeting at Horse Creek, and Sr. Hutcheson and the brethren were present. A goodly number of Sabbath-keepers attended from the surrounding towns. The Lord gave liberty in speaking the word, and the brethren and sisters were much strengthened.

In the last number of the "Voice of the West," we went a short distance to the Misquisip river, and baptized Bro. and Sr. Currier, who came out on the truth in this place last winter. They, and another new convert received into the church. I believe that if the church there heed the advice of their pastor, Rev. Mr. R. V. our Father in Heaven will be glorified by others uniting with them in keeping the commandments of God and the faith of Jesus.

Sabbath, June 25, I went with the few Sabbath-keepers at Fletcher, to bid the sick and dying, and as I pointed them to the Life-giver, they were comforted with the hope that when he who is our Life-giver shall appear, they shall appear with him in glory. Sabbath, July 12, I attended the quarterly meeting held with the church here in this place. Bro. Hutchins having been called this way on business, attended this meeting, and spoke words of comfort to the afflicted. The meeting was held but one day on account of sickness in my brother's family and mine.

Our new meeting house is progressing and will probably be completed by next fall. Since we have commenced to build, there has been an increasing interest in subscribing with subscribers in hand and more about our position. We are glad for the encouragement given that Bro. Longborough will probably hold a Sabbath and first-day meeting here, on his way to the N. E. Mission field. Would be glad to see you and Sr. W. for the declaration of our meeting, if the time is completed.

Test Meetings at Kendall's Mills, Maine.

Our meetings in this place closed last evening: we have had twenty lectures. The results are as follows: Fifteen have come out on the truth, and as many more are deeply convulsed. Nineteen have subscribed for the Review, and we have sold about $30 worth of books. The interest to hear increased from the beginning to the close. We have never seen such an increase of interest till the close. We have never seen the people take the truth more readily. Truly the Lord is at work in the East, and is preparing the people to receive the message.

Last Sabbath we held three meetings under the tent, and had an interesting social meeting in which a goodly number took a part, expressing their gratitude to God for the truth. Some of the Advent brethren who have remarked that they had felt a lack of fire, and that the commandments of God and the faith of Jesus were the very things they needed to separate them from the world and prepare them for the coming of Christ. They rejoiced to see those for whom they had felt an interest break the shackles that bound them and take a stand for the truth. Among those was a Methodist class-leader. Six or seven officers that his brethren had conferred upon him could not hold him back.

We have two or three places in view to hold meetings, but have not as yet decided where to go. By request, we refer those for whom they had felt an interest to break the shackles that bound them and take a stand for the truth. Among these was a Methodist class-leader. Six or seven officers that his brethren had conferred upon him could not hold him back.

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He who can think of his own faults without pain, can probably be impatient at the faults of others.

He who can think of another’s faults without a diminution of love for him, has probably repented of his own.

When a proud man embraces the truth, Satan tries his best to rock him in his magic cradle, where the victim becomes giddy, and false lights swim before him, and he thinks he is in a sea of glory. Beware of Satan rushing upon you.

God always works upon the understanding, and enlightens the mind. Satan works powerfully upon the imagination.

I do not see a single trait in the character of Aba- lon to admire; even his hatred to the seceder of Ta- mar terminated. He then had his beauty and address were used in supplanting an indulgent and noble father; yet the pen of a poet has been dipped in his exalt this foul sacrilegious and incestuous traitor; and this ill-judged poem is read in our schools as an exercise, being incorporated in class-books. What is the consequence? Abalon finds admirers. Take the Bible, brother, read the life of Abalon, then admire him if you can.

I esteem Judas the counterpart of Abalon, and one is as lovely as the other, N. P. Willis’ poem to the contrary notwithstanding.

He who bends his will to the logic of Satan, weakens his own judgment, and loses the control of his will.

When two parties plot a delusive discourse, they judge by the voice of the receiver, meaning, however painful and self-denying, until you hear both sides, lest by a hasty decision you lose self-respect.

J. Clarke.

Interesting Extracts. No. 6.

BY REV. H. C. CORNELL.

BAPTIST WALKER.

Mr. Hopkins, in a Treatise on the Millennium, says, “There is no reason to consider the anti-Christian spirit and practices, confined to that which is now called the church of Rome. The Protestant churches have much of anti-Christian in them, and are far from being wholly reformed from the corruptions and wick- edness. There is great reason to conclude that the world, particularly that part of it called Christian and Protestant, is not made greater and more rapid ad- vances in all kinds of moral corruption, and open wickedness, till it come to that state in which it will be fully ripe.”

Mr. Aspin, in his Plea for Religion, says, “We Protestants, too, read the declaration of the third an- gel, against the worshipers of the beast and his image, and make ourselves easy under the awful denunciation, by applying it exclusively to the church of Rome, never dreaming that they are equally applicable not only to the English, but to every church establishment in Christendom which retains any of the marks of the beast. For though the Pope and church of Rome is at the head of the ground 1,200 years’ duration, yet all other churches, of whatever denomination, whether estab- lished or tolerated, which partake of the same spirit, or have instituted doctrines or ceremonies identical to the pure and undezegulated gospel of Christ, shall sooner or later, bear a testimony that implies the existence of human ordinances; and that Protestant churches should imitate the church of Rome, in this worst part of its conduct, can never be sufficiently bewailed.”

Mr. Harby, a learned and sensible churchman, has remarked as follows: “There are many prophetical passages which substitute the fall of the ecclesiastical powers of the Christian world; and though each church seems to be the same, yet it is very plain that the prophetic characters belong to both. They all have left the true, pure, simple religion, and teach for doctrines the commandments of men.”

ALLEGORIES AND PARABLES.

“To this language of nations and types, the Orient- als have resorted to that of allegories and parables. They brought them into discourse, and as travelers inform us, still bring them in, in such a manner, that if one was not apprised of this custom, it would be easy to make mistakes, and to take figures for facts, and parables for real actions.”—J. L. E. Letters to Voltaire, p. 299.

On the above the learned editor remarks, “Thus, it is a doubt among Christians whether the beggar Lam- bus and the Samaritan are parables or true histories.”

An Objection Answered.

“ ‘No public prayer appointed.’ Perhaps the hours were not fixed, nor the forms settled, as they were; but since the Jersuelses did not remain for eight years in the wilderness, that there is a mystery in prayer. And as we do not frequently see, in the Pentateuch, the people assembled before the Lord to worship him, implore his assistance, or mitigate his wrath? Was not this pub- lic prayer? Those critics think they have a right to ignore this principle. For the dies non is now in- formally expressed in the books of Moses; but another is to be found in Joshua or Judges. Do they imag- ine, that, during this long space of time, the Jews, that period can be no other. I think, than the coming before Sinai, though you and others were disap- pointed at their close have taken place, and thus justified the prophecy, of the approach of the great day of the Lord.

This being a proclamation of definite time, it must have for its basis some definite period in the proph- ety, and for the sounding of the seventh angel, to be finished. You will observe, too, that the time message of Rev. xiv, 6, 7, is not, than the twenty-three hundred days of Dan. vii, 14. 16. And that it is necessary to have a fulfillment, the events of the seventeenth week, that is, the remainder of that period—the twenty-three hun- dred days—from which the seventy weeks or four hun- dred and ninety days were cut off, have already ex- amined. It is strange thing that this has been believed these things, and consequently it wasdisplaced in 1844. You will observe, too, that the time message of Rev. xiv, which synchronizes with that of chapter xiv, 7, is placed at the close of the sixth trumpet, which, as you say, is cut off, and the events of the seventeenth week, had not yet come; you may remember that the fig- ure which immediately follows that of Rev. xiv, 6, 7, is the coming of the Lord.

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Was not this 3. lit. 211.

NOT.—The above objection by the indefatigable Voltaire is precisely the same as is now brought by professional Christians against the Sabbath. It was not binding before Sinai until there is no record of its being kept.

Adventism.

LETTER TO J. CROPPUT.

[The following address was used in supplanting an indulgent and invalid message of his word, right between us and the coming of Jesus, and those that pass through alive, the Lord will deliver, those that are dead, He has ascended to heaven, ascended to heaven without the third angel’s message, and are now keeping the Sabbath of the Lord, which has so long been trodden under foot by the authority of that power which was to think himself able to “change times and laws.”

Do you say you do not believe that the second and third messages have been announced? It is a historical fact that they have. How came you to believe that Persia, Greece and Rome were the kingdom- doms that were to succeed Babylon, the first of the se- ries in Daniel’s prophecy? It is simply because they came as predicted. Well, that is the way to believe the prophecy of the three messages. Perhaps you cannot be satisfied with such a fulfillment. It is just as well for the Lord to come in time, and to overcome our prejudices and receive it. The Jews were not satisfied with the lowly Nazarene as the Mes- slab. They said, “This man is not of God, because he has not done anything.”—Jno. xii, 12-16.

On the above the learned editor remarks, “Thus, it is a doubt among Christians whether the beggar Laza- ram. They said, “This man is not of God, because he has not done anything.”—Jno. xii, 12-16.

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are standing aloof from the madness of the hour. They confidently predict a crash that will be sweeping more than anything New York has known this century. A gentleman of large means called upon one of our brokers and asked him what he should do. He replied that he had $100,000 to invest, and said to him, what would you advise me to do? 'Go and ask that man,' said the broker, 'he knows as much about it as I do.' Such advice was often in those days listened to by speculatively inclined capitalists. The speculations in real estate the past six months have been astonishing. Prices have reached a figure that is impossible for them to maintain. A building that was considered a high price for it in January last he underlet at the rate of $5000 a year, semi-annually in advance. He is now travelling Europe on the gold that he made out to a third party, to whom the second party on the 31st of December, 1886, was sold in February for $30,000, and the owner is grumbling over the loss of $16,000 on the sale, as he has since found a man who would have given him $20,000 for it. Many have been sold out of houses and homes by asking what they supposed to be an exorbitant price for their property, and finding themselves suddenly taken up. One man offered a house which the occupants would not allow them to view it. His Honor the Mayor was looking out for a crash. Our leading financiers are looking out for a crash. Many of them are curtailing their business, over-crowded Fifth Avenue Hotel. He is now with his friend, with several other friends and acquaintances.

Oh, yes,' said his honor, 'I would sell anything but my wife and children.' That afternoon he said they supposed to be an exorbitant price for it. In January last he underlet the house at the rate of $5000 a year, semi-annually in advance. He is now travelling Europe on the gold that he made out to a third party, to whom the second party on the 31st of December, 1886, was sold in February for $30,000, and the owner is grumbling over the loss of $16,000 on the sale, as he has since found a man who would have given him $20,000 for it. Many have been sold out of houses and homes by asking what they supposed to be an exorbitant price for their property, and finding themselves suddenly taken up. One man offered a house which the occupants would not allow them to view it. His Honor the Mayor was looking out for a crash. Our leading financiers are looking out for a crash. Many of them are curtailing their business, over-crowded Fifth Avenue Hotel. He is now with his friend, with several other friends and acquaintances.

About half-past eight o'clock the father called these little boys to him, near where I was sitting, and taking each one by the hand, he said, very kindly and pleasantly to them: 'My children, it is time for you to go to school.' He said this in such a calm voice that when you sit up any longer.' They both hung their heads for a moment; then, both with a pleasant smile, kissed their father and mother, and then took leave of the company.

A lady, one of the company, who sat near us, expressed great surprise that the little boys should rise so willingly, when they appeared so happy with the company and the music. The gentleman replied, I always speak kindly to my children, and they never disobey. To-morrow morning I shall say to them, 'My children, I was much pleased that you retired so pleasantly and quietly. This,' said he, 'is their reward—my approbation and the approbation of their friends.'

**Objections to Prophetic Studies.**

**Their Feebleness.**

In these last days it is considered, in certain circles, a part of polite brooding to be speculative. Prophetic subjects, more particularly, afford to the unhealthy and wildly overheated spirit of just and sorrowful men. It is, therefore, all the more lamentable to find among the truly pious so much dislike to the study of these departments of Revelation. Wherever this dislike is honest, it arises either from ignorance or prejudice. But we may ask such persons as take the views of orthodox Christians becoming unsettled, and by "visionary notions" (as the phrase goes) taking the place of sound doctrine, and by "idle speculation" leading "simple souls" astray.

It might be sufficient to reply that Scripture authoritatively forbids such inferences, by recommending and commanding the study. We would urgently ask all to consider the fundamental doctrines of Christianity, and a great majority seem to have been framed, and which, though they may be inclined to argue in this way, we ask him on any other time, it is important that children should say their evening prayer acceptably and with a blessing to them. How can we expect children to speak as if they had authority, and who manifest such and repeated till they have become current, and which are frequently used by those who in honesty, must admit, that they have never attempted to understand a great part of revealed truth; that they consider it a very difficult business; that they have been so engaged with other matters, that, far from knowing how much might be learned on such points, they have never once seriously reflected how far it was a matter of duty or wisdom to see whether anything was to be learned on such points. On some of these maxims we would offer a few remarks, because, when they are uttered with gravity, they are apt to impose on simple readers.

We might answer that the prophecies ought not to attempt to pry into things which are not revealed. Why, no, to be sure; we ought not to attend to anything which common sense at once pronounces to be impossible. If anything is not revealed, we do not understand it, and it is foolish to attempt to pry into it. On this point at least, much has been written, and it is a foolish waste of time to attempt it. But will the persons who deliver this maxims undertake to say what is, and what is not revealed? Unless they can do this, however mistakenly they may affirm the proposition, it is altogether inconsequent; at all events, it does not apply to him who is searching the Scriptures to discover what is revealed; and who is not likely to find, or to see it is not revealed. It is impertinent for the parasites of the future to demand from the study of prophecy, "that it is not the most important study—not the most essential—not the most profitable."

Suppose we grant this, surely, it is certain the meaning of prophecies which the Spirit of God has vouchsafed to give, be not the first and most important duty of man, is, at least, as important, and of profound religious truth, and which, though it may be inclined to argue in this way, we ask him on

**Speak Kindly to Children at Night.**

【*Be* White: The following I copy from the "Conn-...】

Parents should always speak kindly to their children when they are disobeyed, we will briefly...• those parts of the Bible which a Christian should omit. But we have received the Scriptures as the word of God. This, in...
word of none effect; and he does it at this peril. Plain, obvious, and certain, as he may think these things to be, he can produce no warrant for preaching them but his own conviction that they are predicted in certain unfuturized prophecies.

The truth seems to be that there are some unfuturized prophecies which Christians in general find to be profitable; and we would suggest whether, instead of saying that they do not study other prophecies because they are unfuturized, they ought not rather to say that they are not unfuturized because they do not study them. The plain statement of the word of God, is, that "all scripture is profitable;" and if any man finds otherwise, it will be his safest way to take the advice of the text, and study it himself.

3. It is often said: "The prophecies were not intended to make us prophets."

If these words are to be taken quite strictly, they are certainly true; and we do not know that any man ever pretended that by studying the prophecies he had obtained the gift of prophecy. If there has been any such person, he has been badly mistaken.

If, however, it is meant that prophecy was not given in order that we might foreknow and predict future events,—it is not true. Yet, from a sort of confused mixture of these two things I am afraid, this saying is supposed to contain much wisdom, and some wit, instead of being seen to be either a mere truism, or a barefaced falsehood. A distinguished writer on the Apocalypse has said: "The folly of interpreters has been increased and multiplied by this prophecy, which has been intended to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt. The design of God's giving the prophecy was in order that men might be forewarned of the judgments which He would bring before kings and rulers for his sake; Was not the prophecy given to show his own foreknowledge? Was not the Word of God, when it said, "The prophecies were not given to enable men to foreknow anything to man which it is not worth his utmost pains to learn.—Prophetic Times."

A Quiet Mind.

"My prayer I give unto you."—Owen.

I have a treasure which I prize;
In like I cannot find.
'Tis not that I am stupid,
Or senseless, dull, or blind;
'Tis God's own peace that reigns within,
Within my quiet mind.

I find this treasure in the cross;
And there by every kind.
Of weary, heavy-laden souls,
Christ gives a quiet mind.

My Saviour's death and risen life,
Have satisfied the trembling trust;
In him my love the never-failing Spring
Of this, my quiet mind.

The love of God within my breast,
Has bound the Saviour's chain in me;
This is the peace of Heaven on earth,
This is my quiet mind.

I have a cross to take up now,
And many left behind;
But I will take it, not for me,
Nor shake my quiet mind.

And what may be to-morrow's cross,
I never seek to find;
My heart is calm, I can say to that,
And keep a quiet mind.

And well I know that he hath said
To make my heart resigned,
That mercy still shall follow those
Who have this quiet mind.

I meet with pride of wit and wealth,
And scorn and looks unknown;
It matters not, I envy none
I meet with pride of wit and wealth.

But present troubles move me not,
Strange to me. Yet they would deem absurd all at-

ish to me. Then came
Then they that feared the Lard,
soalre often one to another."

"Then light began to break in upon the darkness, and I was the more convinced that I was wrong. My last objection was "so many enemies stoning me." Says, the munificence of the Lord has found them wrong in all cases." At last I said I will examine, Lord guide me. I did examine, saw I was wrong, and determined by the help of God, to be his willing child. I want the help of the prayers of my electors. Come we or come, come desist by friends, come persecutions or afflication, the Saviour never, never will leave me, and then I rejoints.

I am a constant reader of the Review, and welcome with joy its weekly visits, bringing such cheering words to the breasts of the sons separated from each other are yet united in the faith. I have been interested in the review of Preble. When the first of the year, I observed with seeing that keeping the first day of the week does not obey the letter and spirit of the law, any more than observ-

from those things whereof they once professed to be able to be". Soon light began to break in upon the darkness, and one by one, the glorious, sanctifying truths of the word of God, were unfolded to my mind, and I was able to receive it. How different from what I had been taught to believe. Oh they were so harmoni-

soon become one with the rest, but to our great sor-

ow, the truth is not acceptable to the many. Ridiculous and absurd; I determined that I would foreknow the fact and be prepared for it."

If we be asked what many who repeat this false assertion, do not mean to refer to such common topics as the resurrection and the judgment, but to "certain peculiar views," or to "certain particular notions," I must reply, that people should say what they mean; and that if the prophecies of God were given for our learning, he must have a right to ask why we do not study them. The plain statement of the word of God, is, that "all scripture is profitable;" and if any man finds otherwise, it will be his safest way to take the advice of the text, and study it himself.
Note from Bro. Ingram.

Bro. White: As our meetings in Wayne, Ohio, have closed, I will state the result of our labors. When I arrived in Ohio, I found Bro. Waggoner nearly sick, and much worn by constant labor. Our tent meeting continued about three weeks. We saw that our meetings in the tent had awakened an interest in an adjoining neighborhood, and so the Freewill Baptists freely offered us their meeting house, we took down the tent and commenced our meetings in the meeting house. Our meetings here were more interesting than in the tent. Bro. Waggoner harbored here a few days, and being worn, was induced to tardy another week to gather up the interest. When I left, thirteen had made up their minds to keep the commandments of God. Among them were Bro. and sister Underwood. Bro. Underwood has been a Free-will Baptist. The interest in this place increased to the close of our meeting. Quite a number are still investigating, and we hope they will see their way clear to live the truth. We sold about $20, worth of books, received fourteen subscribers for the Review, and three for the Instructor.

WM. S. INGRAM.

Around the World.

There are now three projects in contemplation for establishing telegraphic communication between the Old and New Worlds. The one which meets with most favor in this country is the line intended to cross Behring's Straits and connect with the extensive lines the Russian emperor is constructing through his Asiatic dominions. Behring's Straits are about forty miles wide, and the submerged cable on this line will therefore, be comparatively very short.

Another project is that of the Atlantic Telegraph. The cable is to stretch from the west coast of Ireland to the east coast of Newfoundland, a distance of over two thousand miles.

The remaining line is to be an extension of the French line from Tripoli along the African coast, to the mouth of theSenegal or Gambia, and thence across the Atlantic ocean to some convenient point on the Brazilian coast.

The Pope's Tiara.

Two Napoleon tiaras, as it is called, is still in the service of the papacy. It has been repaired several times, and now serves for Pius IX., and was also made use of by Leo IX., Pius VII., and Gregory XVI. Its value is 217,000 frs., and the weight of gold 12 lb. 6 oz.

These tiaras are rarely worn. The Napoleon tiara was the only one possessed by the Pope, when, in 1865, the Queen of Spain sent another, weighing 5 lb., and worth about $75,000. The remaining two diamonds: this tiara is similar, while in the Napoleon they are varied. It contains 19,000 precious stones. The top of the crown consists of a single sapphire.

Support we saw an army sitting down before a granite fortress, and they told us that they intended to batter it down. We might ask them, how? They point it to a cannon-ball. Well, but there is no power in that! It is heavy, but not more than a hundred-weight, or half a hundred-weight. If all the men in the army were to throw it, that would make no impression. They say, "no, but look at the cannon." Well, there is no power in that: it is a machine and nothing more. But look at the powder! Well, there is no power in that; a child may spill it, a sparrow may pick it up. Yet this powderless power, and this powderless power is the same; never have powerless cannon; one spark of fire enters it, and then, in the twinkling of an eye, that powder is a flash of lightning, and that cannon-ball is a thunder-bolt, which smites as if it had been fired by the machinery of the present day. We have our instruments for pulling down the strongholds, but oh, for the baptism of Christian fire!

If you would not affliction make its second visit, listen to the teachings of the first.

It is with its issue of July 23, 1866, "The Herald of Progress" by A. J. Davis, suspends publication, with the announcement that from its first issue, the Herald has been published at a considerable loss per year.

P. C. R. of Rhode Island. We should be happy to receive your experience in connection with embracing the third angel's message.