

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."

VOL. XXV.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 13, 1864.

No. 3.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY, BY

The Seventh-day Adventist Publishing Association.

ED. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars a year in advance.

Address ELDER JAMES WHITE, Battle Creek, Michigan.

Abide with Us.

"Abide with us; for it is toward evening, and the day is far spent." Luke xxiv, 29.

Abide with me; fast falls the eventide,
The darkness thickens. Lord, with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, oh, abide with me.

Swift to its close ebbs out life's little day,
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see—
O Thou, who changest not, abide with me.

Not a brief glance I crave, a passing word;
But as thou dwellest with thy disciples, Lord—
Familiar, condescending, patient, free,
Come not to sojourn, but abide with me.

Come not in terrors, as the King of kings,
But kind, and good, with healing in thy wings;
Tears for all woes, a heart for every plea,
Come, Friend of sinners, thus abide with me.

Thou on my head in early youth didst smile,
And though rebellious and perverse, meanwhile
Thou hast not left me, oft as I left thee;
On to the close, O Lord, abide with me.

I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who like thyself my guide and stay can be?
Through cloud and sunshine, oh, abide with me.

I fear no foe, with thee at hand to bless;
Ills have no weight, and tears no bitterness.
Where is death's sting? Where, grave, the victory?
I triumph still, if thou abide with me.

Hold thou thy cross before my closing eyes,
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me.

[H. F. Lytle.]

Growing Rich.

The following is a graphic description of the course that is being pursued by too many of the present generation. Brethren, are any of you growing rich in the sense set forth below? If so, we join in the conclusion of the writer, that you are growing "miserably poor."—Ed.

"Your nephew, Felix Graham, is growing rich, I hear," said my neighbor Jones, as he carried me to the depot whence I was to start for a visit to my sister's son.

"Perhaps so," was my brief reply: "I do not know the state of his finances."

"There is no doubt of it, I should think," he rejoined. "My brother met him last winter at the City Savings Bank, and saw him deposit a thousand dollars as the net gains of his farming the past year. I hear

he is driving a great business this summer, and he will probably have another pile for investment when January comes round again. But you are going there, and will see for yourself; so good bye."

I had not visited Felix in four or five years. But having sent notice of my intention to go there by the early morning train, I was a little disappointed on my arrival at the "Cross Roads," which was the nearest station to his dwelling, and about two miles distant, not to see the horse and chaise, which had always been sent to meet me. However, there was a decent conveyance called the Grahamville Express, which would take me almost to my nephew's door; and so I went along. The driver knew me, for the village had been my home before my marriage and removal to the city; and he too spoke of Felix Graham as a man to be envied for his steady and growing prosperity.

"I hope to find him well, then," I said. "When I missed him at the depot, I feared something was the matter."

"Ah, he was too busy to leave, I suspect. When a man has made up his mind to be rich, he can't stop for trifles, you know," and the expressman laughed as if his joke was good as the subject of it, and perhaps it was. My nephew's daughters met me as the wagon stopped, and welcomed me most heartily. Jane and Lucy were sensible, affectionate girls, fast growing to womanhood. Taking my bag and handbox in their arms, they escorted me to the house; and then, leaving me to the cordial greeting of their mother, they went back for my trunk.

"That is too heavy for the girls," I said, rising hastily to prevent it. But Mrs. Graham held me back.

"Felix expects us to manage such little matters," she replied. "He and the men are so busy always, and their time is worth so much more than ours," she added apologetically.

I did not meet my nephew till supper was on the table. "Glad to see you, Aunt Lois," he said, as he shook my hand furiously, and hastened to take his seat. "I suppose you expected me at the depot, but this is my cucumber harvest; every hour is worth so much gold to me. I shall get 25 cents for every cucumber I can send to market this week, and that will count up the money fast." The complacent, self-satisfied smile with which he said this was a revelation to me.

"Have you read Mr.——'s last volume?" I enquired of Jenny, as she sat for a few moments in my chamber that evening.

"I have hardly seen a book since I left school two years since," was the reply. "Father says he cannot afford to buy them, and Lucy and I are too constantly occupied during the day, and too weary in the evening to read much if we had them." The sigh which followed Jenny's explanation went to my heart, for I knew how she loved to read and study when I saw her in childhood.

"You are working too hard," I said to my nephew's wife, as I followed her through the round of toil from Tuesday to Saturday. "With so many hired men to cook for, and such a dairy to tend, you need a stouter frame and stronger arms than you or the girls can boast."

"Yes, aunt, we are all doing too much," she said sadly. "But Felix is so bent on getting rich, that he cannot afford to hire help in the house: that would

take off the profits, he says," and the wearied woman shook her head hopelessly.

Sunday came, and with it the morning and evening family devotion, which I had missed during the week. I suppose my looks must have shown the surprise I felt, for my nephew attempted a hasty explanation.

"We get no time for this, week days, Aunt Lois, as you must have observed. I have so many men on hand, that I can't afford to have them lose half an hour in the morning, and they don't value these things, you know. I have to keep a sharp eye to business, myself, to bring the year round right. But I don't mean to give up my religion; so we read two or three chapters on Sundays, when we can spare the time better."

Monday morning my visit was completed, and I started for home. Felix accompanied me to the depot, having business in that direction. When we reached the cars, a pale and feeble soldier, who had lost a leg in his country's service, solicited help. My nephew turned a deaf ear to the moving appeal, his whispered apology to me being two facts, "that he wanted to lay up \$1200 this year," and that "really government ought to take care of the soldiers."

When I reached home, I sat down and wept. And though I did not explain the matter to my neighbor Jones, who came to meet me, I did say to myself, and I tell it in confidence, dear reader, to you, that it is my opinion Felix Graham is growing miserably poor.

Springfield Republican.

The End.

The subject of the soon coming of our Lord and Saviour Jesus Christ, is one of the greatest importance, and one which interests every true child of God. It is the grand center of the Christian's hope.

The Saviour gives us a definite sign in Luke xxi, which shall immediately precede the sign of the Son of man, by which we may know without one shade of doubt that the consummation is just before us, yes almost in view: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things which are coming upon the earth."

Let us look about us and see where we are in the world's history. Says the apostle, Mark xiii, 24, "But in those days, after that tribulation," speaking of the persecution during the Papal supremacy, "the sun shall be darkened, and the moon shall not give her light." In addition to this it is recorded by the apostle, Luke xxi, 25, "And upon the earth distress of nations with perplexity."

We wish to inquire before going further, if these signs have taken place. In part they have. During the 1260 years of the Papal supremacy, but after the tribulation, the sun was darkened; we find that the last martyr for the sake of Jesus, was put to death in the year 1779; and the next year, 1780, on the 19th day of May, the sun was darkened, and the moon refused to shine according to the prediction.

Thus we see that this startling sign of our coming salvation has taken place far back in the past. The stars shall fall from heaven. This too has met its strict fulfillment in the year 1883. What next? There shall be distress of nations with perplexity;

men's hearts failing them for fear and for looking after those things which are coming upon the earth. Has this been fulfilled? I answer, I believe we are living exactly in the time of the fulfillment of this prophecy. Let us take a glance over our world, and what do we see? There is not a nation that pretends to be a nation, but that is waiting, as it were, like the arrow in the high-strung bow, for the guiding hand to send it on its mission of wrath. And while they are thus preparing for some great emergency, they stand in doubt and perplexity, not being certain as to what is the meaning of all this preparation; for in fact such gigantic preparations for war, aggressive and defensive, were never before known since there was a nation on the earth.

All Europe is convulsed in this one motive scheme, while the half-civilized nations of Asia are beating their plowshares into swords, and their pruning-hooks into spears; and they now only wait the will of Jehovah, in whose hands is the destiny of nations, and who takes cognizance of the affairs of men, when there will be such an upheaving and overturning of nations, monarchies and kingdoms, as would be sufficient to startle, if it were possible, the ancient warriors from their dusty beds.

But while across the ocean there is such great commotion, let us draw near and survey our own distracted country. Only a few short years ago the most inveterate hater of our institutions could not be made to believe that this land could be thus convulsed. But the angel of slaughter is abroad in the land, and it is being baptized in the blood and gore of fathers and husbands, brothers and sons, who have gone to preserve their country from the foul and ruthless grasp of traitors.

And now comes the important inquiry, What shall be the end of all these distractions in the world? Now mark the language of the Saviour: There shall be distress of nations with perplexity, and the very next thing in order is, "And then shall they see the Son of man coming in a cloud with power and great glory." We do not believe that these troubles will cease, until Jesus shall come and drive sin and wickedness from the land. There may be a short time of peace and quiet, while the servants of God are sealed with the seal of the living God, when war and persecution will burst forth in ten-fold fury, and God's people shall be oppressed and persecuted and made perfect; and he that shall endure unto the end, the same shall be saved.

Then brethren and sisters let us be encouraged; time is very short. Already over the hilltops of earth's trials and troubles, the glorious light of eternity's bright morning may be seen resplendent in glory, inviting us to partake of its bliss. Soon we shall be freed from all our trials and temptations. Soon we shall have finished our course. Soon will come the welcome invitation, Child, thy father calls thee, come home!

C. H. ROGERS.

Milston, Wis.

The Lord's Pity.

"The Lord is merciful and gracious, slow to anger, and plenteous in mercy." Psa. ciii, 8.

When journeying through this world, confessing ourselves "pilgrims and strangers" indeed, to faith Heaven with all its glories seems so near at times that our hands can almost touch the glittering gates, "ready to enter in;" then some strong temptation comes—we yield—and lo! in a moment the portals are closed, and we are far from them, in the backward track, enveloped again "in the shadows of this world." And oh, how discouraged we are then! We feel as if there was no use trying any longer; that the way is too straight and narrow; that salvation is not for us. The Lord seems too far off for our prayers to be of any avail, and through sheer recklessness we are ready to give ourselves up to Satan, and if possible enjoy one world.

We review our past course since we professed to love the Saviour; and the tempter ever officious in evil, hands us his glass to look through; all the places where we enjoyed the approbation of God, are concealed, and we see only the huge blot of sin has

made on our Christian character; and forgetting that it is in Jesus' strength we must urge our way on, we have no faith in ourselves for the future, and doubt the patience and mercy of God.

But "like as a father pitieth his children, so the Lord pitieth them that fear him." He pities us in our wanderings, and "he knoweth our frame, he remembereth that we are dust." If Peter who had known the Lord, and lived on familiar terms with him, could be forgiven for denying any knowledge of the one who had loved him so much, surely we may believe that he will heal us if we return to him.

We do not expect to be saved through good works alone. Christ groaned and suffered for our sins, that we might be saved, be we ever so poor or despised, as much as he did to save the great ones of earth. And what if we have temptations and sorrows? If all was bright and joyous here, we should never care to leave this world, and the great sacrifice made that we might enjoy Heaven, would be esteemed of little account. The dark hours we have, do not overshadow the light that the love of Christ sheds "abroad in our hearts" and if we live religion it will repay us even here for the little crosses we sometimes bear. But

"What if we always suffer tribulation,
And if our Christian warfare never cease?
The gaining of the heavenly habitation
Shall gather us to everlasting peace."

Oh, do not let us think of ever giving up the Christian service of Him who crowneth our lives "with lovingkindness and tender mercies," to turn to the world for happiness and sympathy. If it could not satisfy us before we knew the Lord, how utterly void and empty will it seem after having tasted his rich grace; and "what treasure in the land Egyptian" can in any measure repay us for losing Heaven and the love and companionship of angels and saints? Let us trust the mercy of Him who is so interested in our salvation; and if our faith and love fail not, he will bring us safely to his rest at last.

LENA E. DIBBLE.

Winspear, N. Y.

Order in the House of Worship.

This is a subject of much importance, and we will offer a few thoughts upon it, which we hope may be perused carefully, by some at least.

1. Our deportment in the house of worship. The place of worship is a truly solemn place. God is there in terrible majesty, and has promised to meet and bless his people. Then, how soberly we should appear in his presence! When we enter such a place, we should do it with awe and reverence, and have our hearts fixed upon God. How I have been made to feel at the levity and careless indifference of some in the congregation; of some of whom we expected better things. Oh, how I have felt for the cause of truth, on seeing our enemies in the audience, and seeing the brethren and sisters talking and laughing, with a spirit of light and silly indifference, enough to make them think that instead of being in a house of prayer, they were in some monkey show. These things ought not to be so.

Dear brethren, if you get to meeting before the time, do not desecrate the Sabbath by your worldly conversation, but meditate, and secretly pray for the good Spirit to be in and guide your devotions.

2. When the worship begins, be united and all take a part. Let all who can, join in singing. It looks bad, and is bad, for any one who can, not to take part in the singing. Remember that to sing with the Spirit, is part of the worship of God.

Take part also in the praying and speaking. Do not neglect any of these duties. In doing them you will gain strength, in neglecting them you will grow weak, and will be easily overcome by the enemy.

Besides, never wait to be the last to do your duty. Be prompt, and do not wait and wait, and so grieve away the good Spirit.

Also be engaged. Be active, earnest, zealous and wide awake, and do not be tedious. Remember your brethren get tired of you when you are lengthy.

Ever have strong faith in God. Rely upon him, and do your duty, and you will be blessed abundantly.

B. F. SNOOK.

Remarkable Answer to Prayer.

BRO. WHITE; The following remarkable account of answer to prayer may be of some encouragement to God's people. The case is this. Sister N. Ward, who belongs to the church at Durand, Pipin Co., Wis., has for about ten years been sick, so that she has not been able to do her own work. About the first of October she was taken with a very severe attack on the lungs, so that she raised blood. Medical aid was at once sought, but no relief came. The doctor said at last that he could do nothing for her, and she was liable to die at any moment. Seeing that there was no help from earthly sources, she concluded to go to the Great Physician. The brethren and sisters were accordingly called in to pray for her, and as they prayed, they commenced to exercise faith in God, and the blessing of God rested down upon them, and sister Ward arose and dressed herself, and praised the Lord. She sat up that evening till about 9 o'clock. The next morning she got up and went to work, and the same week, did her own washing; something she has not been able to do for a number of years. Now, she is able to go to meetings through all kinds of weather, a privilege which she has not enjoyed for a great while. Sister Ward says she believes that if it had not been for the prayer of faith, ere this time she would have been laid in the silent tomb. But now, through the blessing of God, her health is better than it has been for a number of years.

Dear brethren and sisters, why shall we not have faith in God, and believe his Son, that these signs shall follow them that believe? May God help his people to have more faith in his promises.

L. G. BOSTWICK.

Have we Got the Truth?

"It is a good thing that the heart be established with grace." The platform of Bible truth is sufficiently broad for every one to be fully rooted and grounded thereupon. To stand in doubt and uncertainty in regard to where and what present, sanctifying, saving truth is, not only robs us of our happiness, but of our usefulness and prevents our growth in grace.

No progress either in usefulness or happiness, can be made while we stumble or stand balancing between error and truth, at every evil suggestion of the enemy. "A double-minded man is unstable in all his ways."

Says James, "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." Jas. v, 7, 8.

Patience is here first enjoined upon us, and then that we should be established in the work of the Lord, in the truth of his word. Then as we prize sound reason and judgment, and unanswerable arguments drawn from the word of God, above a flight of feeling or a noisy show, let us stand by the truth, and in holy confidence look the world in the face, assured that the man who receives the truth and lives it out, will overcome and gain the reward of eternal life.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv, 12.

Dear brethren and sisters, is not here the great fort of truth around which the remnant church should gather? Have not the first and second messages of this chapter been given? Is not the third now sounding? Is it not gathering the people of God into the unity of the faith? Have we not reached the time of the cleansing of the Sanctuary? and should we not now keep the commandments of God, and the faith of Jesus?

If any of these questions will admit of a negative answer, who will tell us what is truth? Our opponents do not agree in their testimonies or platforms, nor have they for the last fifteen or eighteen years. Shall we then let go at once of the great cable of truth, and grasp the air?

Suppose some one really thought that he had found a people that had less trials and seemed to be more free in spirit than Sabbath-keepers are; should we conclude that the pillars upon which the edifice of truth

ests, are all knocked out? Oh, no, beloved of the Lord, let us rather "be patient." "Stablish your hearts." We shall see a glorious result soon, but not without suffering with Christ first.

The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. 1 Pet. v, 10.

The Jews shouted in clamorous triumph, while the dear Saviour cried, "My God, my God, why has thou forsaken me?" He was accomplishing the great work of man's redemption, yet not in a very happy flight of feeling.

O ye lovers of the blessed Lamb of God, let us feel after the pillars of truth. Let us understand our whereabouts. Let not principle and sound reason yield to airy flights or noisy shouts. It is not the most noisy streams that afford the sweetest water.

Let the question be settled, Have we got the truth? And let it be fully obeyed and joy and peace and endless life will be our sure reward.

There will we sing, our suffering o'er;
And praise Thee evermore."

A. S. HUTCHINS.

A Thankful Heart.

'Twill give us peace from day to day,
Add strength to strength, while in the way
Which leads from earth to Heaven above,
That home of everlasting love.

It points the soul when bowed with care,
To that eternal temple where
A living Saviour intercedes,
A loving Father grants its needs.

Oh, why should we not thankful be
For what we have, for certainly,
The ills of life are as a dream,
Things are not always what they seem.

How oft the case that blessings come,
And without notice one by one
Go by, yet fail the soul to bless,
Just for the want of thankfulness.

Then let us truly thankful be,
For that we have, and cheerfully
Praise with the heart when once we know
The hand from which our blessings flow.

D. H. LAMSON.

Olivet, Mich.

Are We Ready?

WHAT a momentous question is this, to all those who have an interest in the atoning merits of a Saviour's blood. It implies more than we are willing to acknowledge at all times. With what deep feelings should we examine our hearts, and see whether we would be willing to see the sign of the Son of man coming in the clouds. Are we ready for such an exhibition? I think it should engross our every thought constantly, that we may be numbered among those that shall inherit the promised land. We hear on every hand, almost, the question, "What use is there of making such an outcry about the coming of Christ, and the end of the world?" This question is not asked by the world's people, but by those denominated Christians. Methinks if they gave heed to the teachings of the word of God, they would be answered satisfactorily. Are not the signs thickening around us? Yes, and fulfilling hourly, too. What does this mean, "Distress of nations, with perplexity?" and also, "men's hearts failing them for fear, and for looking after those things which are coming on the earth?" Luke xxi, 25, 26. It seems to me, if I understand the word of God aright, that we are living in the very fulfillment of the above, and we read that immediately after this we shall see the Son of man coming. Does it not behoove us to be ready for that glorious morn? Why this lethargy among professed followers of Christ? Let us awake from this slumber and be ready, that we be not overtaken as a thief, but that we can hail our Lord with joy, at his glorious appearing. God forbid that we should be found among those that lull themselves into the belief that they have many years to make their peace with God. Oh that they may be aroused from this soul-destroying doc-

trine of a thousand years of peace. But may God in his infinite mercy grant us his Spirit to lead us in our journey through the remainder of time, and while we are waiting for the appearing of our great King, may we by our daily walks show to the world around us that we are trying to live so that we may have a right to the tree of life, and may enter in through the gates into the city.

ROSINA F. PHIPPENY.

North Star, Mich.

Bible Comfort.

WHEN Dr. Watts was almost worn out and broken down by his infirmities, he observed, in conversation with a friend: "I remember an aged minister used to say that the most learned and knowing Christians, when they come to die, have only the same plain promises of the gospel for their support, as the common and unlearned; and so," said he, "I find it. It is the plain promises of the gospel that are my support; and I bless God they are plain promises, that do not require much labor and pains to understand them; for I can do nothing now but look into my Bible for some promise to support me, and live upon that."

This was likewise the case with the pious and excellent Mr. Hervey. He writes about two months before his death: "I now spend almost my whole time in reading and praying over the Bible." And again, near the same time, to another friend: "I am now reduced to a state of infant weakness, and given over by my physician. My grand consolation is to meditate on Christ; I am hourly repeating those heart-reviving lines of Dr. Young:

"This—only this—subdues the force of death,
And what is this? Survey the wondrous cure,
And at each step let higher wonder rise!
1. Pardon for infinite offense!—2. And pardon
Through the means that speak its value infinite!
3. A pardon bought with blood!—4. With blood Divine.
5. With blood Divine of Him I made my foe!
6. Persisted to provoke!—7. Though woo'd and aw'd,
Bless'd and chastis'd, a flagrant rebel still!
8. A rebel 'midst the thunders of His throne.
9. Nor I alone!—10. A rebel universe!—
11. My species up in arms!—12. Not one exempt!—
13. Yet for the foulest of the foul He dies!
14. Most joy'd for the redeem'd from deepest guilf!
15. As if our race were held of highest rank,
And Godhead dearer, as most kind to man."

Don't do it.

DON'T speak that harsh, unkind word, and thus make sad the heart of another. Speak gently: 'tis better.

DON'T make the burden of another heavier, when it is in your power to lighten the same. Keep in good humor; anger is a pure waste of vitality. No man, and no boy, does his best except when he is cheerful. A light heart makes nimble hands, and keeps the body healthy and the mind free.

DON'T let others say that you are selfish and care for yourself.

DON'T live for your own comfort and enjoyment alone; live for others.

DON'T neglect that precious soul committed to your charge.

DON'T waste the holy Sabbath; its hours are too valuable.

DON'T turn away from the Bible; it is the Book by which you will be judged!

DON'T live merely for this world; remember the endless future.—Calendar.

Watch.

AMID all the "distresses and perplexities of nations," we believers have a blessed hope, "even" as Paul expresses it "the glorious appearing of the great God and our Saviour Jesus Christ." There are many children of God—and I wonder at their blindness—who are looking only for a more copious effusion of the Holy Ghost than at any former period, and not for the coming of Jesus.

Now, believers in Jesus, cherish what was Paul's blessed hope—the coming of the Lord Jesus Christ. There is no millennium beforehand. I never wrote what I more firmly believed. There is no millennium before the coming of the Lord Jesus Christ. None; for "distress and perplexity of nations" continue till "the Son of man comes in a cloud with power and great glory." None; for the adversary (Luke xviii, 1-8) continues to oppress the widow—the church—till "the Son of man cometh." None; for the man of sin is destroyed by the brightness of the Saviour's advent (2 Thess. ii, 8). None; for, as Isaiah says in a memorable passage, (chapter xxvi, 18, 19,) "No deliverance," worthy of the name, "shall be wrought on the earth"

—no deliverance of the earth from its sin and miseries—till "thy dead men shall live"—O church of the living God—"till the earth shall have cast out her dead;" and we know that the dead in Christ shall awake and arise—"at his coming." 1 Cor. xv.

Brethren, the "coming of the Lord draweth nigh;" its precursors are thickening around us.

The First Step in Religion.

A GREAT king has told us his religious experience. He has told us several steps of the intelligible process by which he became possessed of that one thing which, above all others, is needful.

He began by soberly reflecting upon his course of life—its object, its aim, its governing principle, its everlasting destiny; "I thought upon my ways!"

This was not enough. He felt the necessity of an entire change. As he had been pursuing the world in its various forms, in all things seeking mainly his own gratification, he felt the necessity of now setting his face and desires toward Heaven—toward God—toward a Divine Saviour, as made known in the Sacred Scriptures; I "turned my feet unto thy testimonies."

Nor was this done languidly. Those who were but half resolved never accomplished anything. Only "the hands of the diligent make rich." Those who are always putting off things, never thrive. Their resolution is like a note without date—it never becomes due. Those who never feel religion is the most important of all their interests and pursuits, and has a claim before all others—those who, at no specific time, feel that it must now be attended to—can never become truly pious. "I felt" said one, respecting the great crisis, the turning point of her destiny, "I felt that the great decision must be made to-day." It was made, and she found peace. So the Lord says, "Seek first the kingdom of God and his righteousness"—first in point of time as well as importance. In like manner, the primitive disciples at once forsook all to follow Christ. Mat. iv, 18, 22. On the spot they began to regard him in preference to every thing else—their property, their business, and their nearest earthly relations, and without a moment's delay. They pressed their way into the kingdom. They "took it by force." In the same spirit, the king referred to says of himself, "I made haste, and delayed not to keep thy commandments."

The first and most important of these commandments is, to "join ourselves to the Lord in an everlasting covenant"—to receive Christ Jesus the Lord, and to walk in him; to obey and trust him in all things. Begin at once, reader, to hear his voice, and follow him. At once set your heart upon him with supreme affection. Delight yourself in him for all the beauty and excellence of his character, as portrayed in your precious Bible. Direct your thoughts and desires toward him and that gracious Spirit whom he gives. The first step in religion is, on many accounts, the most difficult, as well as important. How many alas, never take this first step! How many, just by this one neglect, render their salvation impossible.—Intelligencer.

A Queer World.

THE following passage closes the Baccalaureate Address of Hon. A. B. Longstreet, President of S. C. College, Columbia, to the recent graduating class:

"You are embarking upon a strange world, my young friends. It banished Aristides, poisoned Socrates, murdered Cicero, and crucified the Lord of Glory. The spirit of Themistocles, of Melitus, of Anthony and Caiaphas, is still in the world, greatly subdued and law-bound to be sure, but not extinguished. You may expect, therefore, at times to be depressed by your rivals, condemned for your patriotism, and tormented for your benefactions, your confidence abused, your integrity derided, and to suffer a thousand impositions in smaller matters—from those from whom you had a right to expect better things. These are hard things to bear, say you. They are so, my young friends, and you will never bear them as you should unless you take the good book as your guide, and look only to its Author for supplies of strength sufficient for your trial. Do this, and all will be well at last. With that chart in your hand now launch your bark upon the troubled ocean of life; and when the squalls strike you, be at least as prudent as the common sailor, and be found hard at the helm, with your chart before you, and your eye fixed on Bethlehem's star."

The Furnace of Affliction.

AFFLICTIONS make some people better, and others worse, as the fire reduces some things to a plastic state, capable of being moulded to any form of usefulness and beauty; while the same mighty agent applied to other things utterly ruins them. Sickness is an affliction that almost always softens the heart, at least for a time.—Pliny's observation was correct:—"I have always noticed that we are better men when we are sick, than when we are in health."

The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 13, 1864.

URIAH SMITH, EDITOR.

An Angel Bewildered.

THAT men should often be enveloped in the clouds and fog of earth, and as a consequence become somewhat perplexed and bewildered, is not strange; but that angels ever found themselves in such a predicament we were not, until quite recently, aware. Such however seems to be the case, if we may credit the arguments that are adduced in favor of the new-time movement. Says Wm. Sheldon, in the Voice of the West, of Nov. 15, 1864:

"Although the great movement of 1843-4 did not bring the Lord, but in the stead thereof brought a sad disappointment to the church, God was in the solemn movement, and it was clearly a matter of prophecy. 'In the 10th chapter of Revelation, between the sounding of the sixth and seventh trumpets,' we have a heavenly messenger brought to view, 'clothed with a cloud'—not fully in the light of sacred Chronology—yet radiant with the 'rainbow' brilliancy of hope, and the cheering countenance of the 'sun' with a 'little book' in his hand, already 'open,' from which he confidently proclaims, on sea and land, 'that there should be time no longer,' and gives the 'little book' to John, (the representative of the Church) and bids him 'eat it up,' which was first found to be 'sweet' to the taste, but when digested, 'bitter' with disappointment: but subsequently it is said to John, the representative of the church, 'Thou must prophesy again before many peoples,' &c. Another great movement on time is to be made by the Church.

"Do not overlook the Chronology of the symbolic scenery; it is after the sixth angel sounds, and nowhere else. The great Advent movement is the only thing, in that Chronological space of time, that bears the faintest resemblance to the symbols here given, and that perfectly fills the picture. Now 'prophecy again.' When, Once Daniel was 'searching what manner of time' was given to him, reaching to 'the sufferings of Christ,' and also to 'the glory that should follow,' and 'it was revealed' to him, or rather 'unrolled' through him (1 Peter i, 11, 12), he being one representative; but prior to the time he 'understood the thing' he says, 'I Daniel was mourning three full weeks.' Dan. x, 3. Just 21 days were spent by Daniel, our representative, in searching and mourning for the light of the vision; before the true light was given him; so in the antitype, after this vision has been brought to bear upon the mind of the Church, and they be led to discover by the passing of time, that they have not understood the vision, they must spend 'three full weeks of years' in searching and mourning before receiving the light; and 21 prophetic days, from 1843, carry us to 1864. And now the light is shining all through our ranks, and we 'prophecy again.' Praise the Lord. This is to be a general movement as we near 1868.

With a less lengthy extract we could not give the reader, as we wished to do, a specimen of the bold and confident tone that is used on this question.

But what about that "heavenly messenger," that angel, that came down, clothed with a cloud, that is, "not fully in the light of sacred chronology?" It seems, according to this, that, as he came down upon his mission, he unfortunately came in contact with a blinding cloud, got lost in the fog, and became so confused and bewildered, that in his uncertain attempts to carry out his mission, he lifted up his hand to heaven and swore to—shall we say a lie?—certainly to that which was not true; for he solemnly swore by Him that liveth forever and ever that time should be no longer!

But Eld. S. represents that the angel recovered partially at least from his bewilderment, enough, at any rate, to say to John that he must prophesy again, which he thinks represents another great movement on time;—as if the angel, coming to himself in a measure, had exclaimed, "There! all this work that I have been doing, this time that I have been swearing to, is all a mistake! it is all wrong! It must be set right; but I will not again trust myself in this business. Here's John. I will commission him: John, you must prophesy again; go forth with another message on time, and correct the blunders which I have been swearing to here!"

Will the reader say, in view of the above extract, that we have set this forth in any too strong a light? Is not this a faithful representation of the ridiculous interpretation which this new theory gives to Rev. x?

But from a person holding such views as set forth in the above extract, we were not prepared for the admission that "God was in the solemn movement!" of 1843-4. One thing is certain, if God was in the time movement of 1844, he is not in the time movement of 1868. But we believe with all our heart that he was in the movement of 1844. We agree with Mr. Sheldon exactly, when he says that "the great Advent movement is the only thing in that chronological space of time that bears the faintest resemblance to the symbols here given [that is, in Rev. x, 1-6], and that perfectly fills the picture." We have no shadow of doubt that that movement was symbolized by the mighty angel of Rev. x, whose face was as the sun, and his feet as pillars of fire. But we differ with Mr. S. in this: we believe that the angel swore to the truth, and that time, that is, prophetic time, did end with his message, as he declared it would.

But it is asked, Did not the Advent people make a mistake in 1844? True, but they made no mistake on that in reference to which the angel swore. He declared that the prophetic periods should then end, and that was correct; they only mistook the event that was to transpire at the end of those periods.

But what is the prophesying again, if it is not a new movement on time? We reply, No movement could take place on time, subsequent to that angel's declaration, provided he told the truth, that time should be no longer. But hear what he himself says. After declaring that time should be no longer, he goes right on to say that in the "days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished." It would be reasonable to infer that the prophesying again would be in reference to this finishing of the mystery of God; and this language of the angel proves that the time referred to, which was to be no longer, is prophetic time, and no other. And what have we to answer to the prophesying again? We have the third angel's message of Rev. xiv; the first angel's message of that chapter corresponding to the time message of Rev. x. And this third message has for its very basis the sanctuary work in the holy of holies above, to which the first message introduced us; and this sanctuary work is the finishing up of the plan of salvation, the closing of the "gospel" scheme, which constitutes the "mystery of God."

How smooth and harmonious is truth. How jagged and disjointed is error. Can that theory gain credence among intelligent men which makes an angel of God guilty of swearing to an untruth!

The Week.

We present below two interesting extracts relative to the week. The first is from the Encyclopedia Americana, and gives us the origin of the names of the days of the week, now in use. The second is from the Religious Encyclopedia, and shows how the term Sabbath came to be applied to the whole week, as in Matt. xxviii, 1. According to the testimony given, the week is a "division of time that has no obvious foundation in nature," and yet it "prevailed very extensively over the world from the earliest times." From what then could it have been derived but the events of creation—the six days of labor and the seventh of rest? The American Encyclopedia says:

"The week approaches pretty nearly to a quarter of a lunation; but this division of time has no obvious foundation in nature. It appears, notwithstanding, to have prevailed very extensively over the world from the earliest times, and, what is remarkable, the days of the week are generally named after the sun and planets, only six planets having been known to the ancients. This manner of distinguishing a series of seven days is found to be the same among the ancient Egyptians, Indians, and Chinese. Still the order is not that of the distances, magnitude, or brightness of the planets. The following ingenious conjecture has been adopted to account for the origin of the names and arrangement of the days of the week:—The planetary arrangement of Ptolemy was thus: 1. Saturn; 2. Jupiter; 3. Mars; 4. the Sun; 5. Venus; 6. Mercury; 7. the Moon. Each of these planets was supposed to

preside successively over each hour of the twenty-four of each day, in the order above given. In this way, Saturn would preside over the first hour of the first day, Jupiter over the second hour, Mars over the third, the sun over the fourth, and so on. Thus the sun, presiding over the fourth, eleventh and eighteenth hours of the first day, would preside over the first hour of the second day; and, carrying on the series, the moon would preside over the first hour of the third day, Mars over the first hour of the fourth day, Mercury over the first hour of the fifth day, Jupiter over the first hour of the sixth day, and Venus over the first hour of the seventh day. Hence the names of the days yet used in the learned professions: 1. *dies Saturni* (Saturday); 2. *dies Solis* (Sunday); 3. *dies Lunæ* (Monday); 4. *dies Martis* (Tuesday); 5. *dies Mercurii* (Wednesday); 6. *dies Jovis* (Thursday); 7. *dies Veneris* (Friday). The English names of the days of the week are derived from the Saxons, and are partly adopted from the more civilized nations of antiquity."

The Religious Encyclopedia says:

"WEEK; a period of seven days. Under the usual name of a week, *shabbat*, is mentioned as far back as the time of the deluge, Gen. vii, 4, 10; viii, 10, 12; xxix, 27, 28. It must, therefore, be considered a very ancient division of time, especially as the various nations among whom it has been noticed, for instance, the Nigri in Africa, appear to have received it from the sons of Noah. The enumeration of the days of the week commenced at Sunday. Saturday was the last or seventh, and was the Hebrew Sabbath, or day of rest. The Egyptians gave to the days of the week the same names as they assigned to the planets. From the circumstance that the Sabbath was the principal day of the week, the whole period of seven days was likewise called *shabat*, in Syriac *shabta*, in the New Testament *sabbaton* and *sabbata*. The Jews, accordingly, in designating the successive days of the week, were accustomed to say, the first day of the sabbath, that is, of the week; the second day of the sabbath, that is, Sunday, Monday, &c., Mark xvi, 2, 9; Luke xxiv, 1; John xx, 1, 19."

The Health Reform.

OUR people are generally waking up to the subject of health, and they should have publications on the subject to meet their present wants, at prices within the reach of the poorest.

Eighteen months since, we resolved to read up on the subject, as we could find time, and sent to the Dansville, N. Y., publishing-house for an assortment of their works, that might cost from ten to twenty-five dollars. Then we knew not the name of a single publication offered for sale at that house. We heard from reliable sources that there was something valuable there, and resolved to put in for a share.

We now design to publish a series of Pamphlets on the subject of *How to Live*. Mrs. White will furnish a liberal chapter in each number on health, happiness and miseries of domestic life, and the bearing which these have upon the prospects of obtaining the life to come.

We shall claim no skill as physicians to cure the sick; but shall draw from personal experience, from the word of God, and from the writings of able and experienced health reformers, facts for the common people, which we ardently hope may teach them how to preserve vital force, live healthily, save doctors' bills, and be better qualified to bear with cheerfulness the ills of this mortal life.

Grains and fruits are the proper food for man. These are best, and generally far the cheapest, which is a worthy consideration for the poor. Cheerful toil, or exercise, proper rest in sleep, air, water, and light, are Heaven's great remedies. To use these properly should be the study of the people. This leaving our souls with the ministers, and our bodies with the doctors, and we pass along ignorant of our real hold of either earth or Heaven, is bad business. We invite the people to come to the Bible and to Christ, and learn the way to everlasting life for themselves. We would also invite their attention to the great fact that it is their privilege to learn how to live more healthfully and more happily, and save being fleeced by the doctors.

We propose to furnish six Pamphlets, each to contain not less than forty-eight pages, put up in paper covers. In the first number will be found the report of our visit to "Our Home," at Dansville, N. Y. On the cover of the first we will give a Calendar for 1865, which will also give the time of the setting of the sun

at the commencement of each Sabbath during the year. This will be found very valuable to all Sabbath-keeping families. Price of the six Pamphlets, \$1. Those who choose to advance this sum will have the Pamphlets sent to their address, post-paid, as fast as they shall be published. Single copies, post-paid, 20 cents. Address Eld. James White, Battle Creek, Mich.

J. W.

What Shall be Done?

The Youth's Instructor, at twenty-five cents a year, in scrip, which is worth only from ten to twelve cents in gold or silver, does not pay for itself. Paper costs nearly three times as much as it did three years since, and labor nearly twice as much. To meet this extra expense, something must be done.

We are about to order paper for the Instructor for 1865. It will require three and one-fourth reams each month, at \$8 per ream, amounting to \$26 a month, or \$312 for the year. Three years since, the paper would have cost \$2.75 per ream, or \$107.25 a year. Here is a difference in the cost of stock, of \$204.75 a year. Add to this the extra cost of labor, &c., which is at least \$10 per month, or \$120 a year; and the amount of expenses of the Instructor for one year now, above what it would have cost before the American war, is \$324.75. This is more than the entire cost of stock at present prices of paper.

If the stock should be furnished, twenty-five cents per year would meet the other expenses. How shall this be done? If the price should be raised to fifty cents a year, it would then be in reality no higher than at twenty-five cents before the war. In fact, fifty cents can be obtained as easily now, as twenty-five then.

But the price of the Instructor for the next year will not be raised, only by those who choose to raise it to fifty cents. Let all who would esteem it a pleasure so to do, send fifty cents each. Such will see their names with the money received in the Instructor. New subscribers, the poor, and all who choose to pay no more, can have the Instructor for twenty-five cents a year.

Donations from the friends of the Instructor to purchase stock for this little sheet, will be thankfully received. Our liberal Bro. O. Mears, of Bowling Green, Ohio, sends \$5 to purchase stock for the Instructor. Those who wish to donate, and those who choose to pay fifty cents a year, will please respond to these remarks, if convenient, so that their responses may reach the Office as soon as December 20th.

J. W.

Day of the Lord. No. 5.

BY ELD. R. F. COTTRELL.

THE EARTH WILL BE EMPTIED OF ITS INHABITANTS AT THE SECOND ADVENT.

The wicked, living on earth at that time, will all be slain. It will be as it was in Noah's time, the saints will be gathered up and all the wicked will be swept from the whole earth. Said our Saviour, "But as the days of Noë were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noë entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Mat. xxiv, 37-39. Noah and his family were gathered up; but all the wicked were slain. The flood came and took them all away. It will be so at the coming of Christ. As we have seen, the saints will be gathered up to "Jerusalem which is above;" but all the wicked will be cut off. Thus the earth will be left desolate—without a human inhabitant.

The ancient prophets clearly foretold this. Said Isaiah, "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it." Chap. xlii, 9. The sinners are to be destroyed out of the land without exception. It may be objected that this applies to some particular land, and not to the whole world; But verse 11 says, "I will punish the world for their evil, and the wicked for their iniquity."

This includes all the wicked of the world. He continues: "I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." The arrogancy of the proud has not yet ceased, and will not till they are laid low. "I will make a man more precious [i. e. scarce] than fine gold; even a man than the golden wedge of Ophir." When will this be? In the day when the Lord shall shake the heavens and the earth; a day yet in the future, of which Paul wrote to the Hebrews. See Heb. xii, 26, 27. The prophet continues: "Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."

In Isa. xxiv, 1, we read, "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." In verse 3, he assures us that "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." It is objected that at this time, when "the curse hath devoured the earth," there are a "few men left," verse 6, that there shall be a few that escape, "as the shaking of an olive tree, and as the gleanings of grapes when the vintage is done." Verse 13. I reply, these are the righteous—those who are taken up to the sea of glass mingled with fire, which is before the throne of God. Says the prophet, "They shall lift up the voice, they shall sing for the majesty of the Lord, [compare Rev. xv, 2, 3,] they shall cry aloud from the sea." Verse 14. These are the righteous that sing and "glorify the Lord." But of the wicked it is said, "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Verses 21, 22. As prisoners are shut up, to await the execution of their final punishment, so the wicked, at the second advent, will be gathered into the prison-house of death. And "after many days"—after a thousand years—"shall they be visited." They are to be brought forth from their prison, at the second resurrection, to receive their final doom, the second death.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation," &c. Zeph. i, 14, 15. "Neither silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land." Verse 18. When that "great day of his wrath is come," none of the wicked shall be "able to stand." A "speedy riddance" will be made of "all that dwell in the land." Does not this relate to the whole earth? We will read again. "I have cut off the nations, [none are excepted,] their towers are desolate; I made their streets waste, that none passeth by; their cities are destroyed, so that there is no man, that there is none inhabitant." Chap. iii, 6. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignations, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy." Verse 8.

This gathering of the nations will take place while the seven last plagues are being poured out, which will take place immediately after the close of probation. The spirits of devils, under the sixth vial, "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." This battle is described Rev. xix, where the King of kings and Lord of lords is represented as coming from Heaven, seated upon a white horse, and followed by the armies of Heaven, the angels; and the result of the battle is thus described: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had

received the mark of the beast, and that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." This is symbolic prophecy but the meaning is clear. The horses from Heaven are not real, the beast and his image are symbols, as is the sword that proceeds from the mouth of the King of kings. In this place, the lake of fire may also be a symbol, like the wine press of Chap. xiv, though there will be as we have seen, a literal conflagration of the earth, after the thousand years, when the ungodly meet their doom, the second death. 2 Pet. iii; Rev. xx. But, as a symbol, it clearly indicates the slaughter of those, who in their symbolic character are cast in there; and that there be no room for a hope of escape, to any of the wicked, from this general overthrow,—no hope of surviving this unmingled wrath and living in the coming age—we are expressly told that "the remnant were slain" and all the fowls were filled with their flesh. They will be literally slain, and the fowls and the beasts of the earth will literally feed upon their unburied carcasses.

If the reader will turn to Jer. xxv, he will find a vivid description of the desolation of the earth, in the beginning of the day of the Lord. Commencing at verse 15, the wine cup of fury is introduced, which is sent, first to Jerusalem, then to other specified nations, and lastly to "all the kingdoms of the world, which are upon the face of the earth." This wine cup is to cause them all to be drunken, and to "fall and rise no more"—it is to destroy them as nations. And none are to escape; he says, "Ye shall certainly drink." The Lord positively declares, "I will call for a sword upon all the inhabitants of the earth." And again, the Lord shall "give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked [no exceptions] to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried." None left alive, or they would be lamented, though there should be too few to gather and bury them. Here follows a description of the howling of the false shepherds and of the principal of the flock, which answers to the special judgments upon Babylon, recorded in the book of Revelation. And the Lord represents himself as a lion, which suddenly leaves his covert and siezes upon his unsuspecting victim, and the land is declared to be desolate or a desolation.

Much more testimony might be adduced to prove that the earth will be wholly desolated by the seven last plagues and the battle in the day of the Lord—the battle which precedes the thousand years, commonly called the Millennium. But enough has been given, if its full force is appreciated. The people of God will be taken to Heaven, the wicked of earth will be slain, and that period of fabled glory to earth, when the world should be converted, and Christ should reign here spiritually, as some have taught, or personally, according to others, will, in fact, be a period of utter desolation to earth, not a human inhabitant remaining, and the earth with the dust of the wicked will lie under the curse, till the second resurrection. Then the wicked will be destroyed, earth renovated, and the meek shall inherit it and dwell therein forever. Oh! what terrible scenes are before us! but the eternal glory will certainly follow.

First-Born.

"The privileges of the first-born among the Jews being very great, that which is chief or most eminent in any kind is called the first-born, Gen. xlix, 8. So in Job xviii, 13 the first-born of death is the most fatal and cruel death. In Isaiah xiv, 30, the first-born of the poor denotes those who are the most poor and miserable. See also Ps. lxxxix, 27; Jer. xxxi, 9; Rom. viii, 29; Col. i, 15-18; Heb. xii, 23.—*Horne's Int. Vol. I, p. 197.*

Don't Salt and Pepper Your Minister.

This may seem like rather a novel exhortation, and yet it is a necessary one among some, in some places. There are many of our good sisters who, as yet, have not observed the admonitions on the health question relative to unnecessary condiments on our food. I am specially interested on this part of the subject. I can bear a little salt, but not near as much as some use. Some put salt in every thing they eat, even to the bread. This is too much for me. Now if we will get used to a little, it will taste just as well, and be better for the health.

There are some, too, who must pepper every article of the vegetable kind. This is almost killing. We would suggest, that it would be very agreeable to us, to cook the victuals without either salt or pepper, and let those who will have these articles, season their food to suit their own taste. Peppered victuals are spoiled for our use, unless we can scrape it off.

One other suggestion is of importance. It is hard work for your preachers to preach to you immediately after eating a late supper. This you often compel them to do, or they must go hungry. A kind reform for your minister's good, will be to have a very early supper. When it is practicable, we will be satisfied to have dinner about three o'clock, and no supper. I speak on this subject because I am interested; for I have suffered much from the above things, and under such circumstances never can preach so well. The more care we observe in what we eat, and when we eat, the better health we enjoy, and the more service we can do in the cause. Hence, by paying heed to these things, our sisters may help us do the Lord's work.

B. F. SNOOK.

Jesus' Answer to the Thief on the Cross.

PERHAPS no words of Jesus are more blindly misconceived, while none need be more thrillingly simple, than "I say unto thee to-day, shalt thou be with me in paradise." None lay any claims to inspiration for punctuation, and with grammarians, the interrogatory indicative, is only the stronger affirmation; so any difficulty thus far can be set aside at once.

Then the prayer of the dying thief, "Lord remember me when thou comest into thy kingdom," implies an understanding of Christ's teachings concerning his kingdom, which many now who are learned in the schools would be wiser if they shared with him. And how soul-inspiring the answer when amplified into all its bearings, and we comprehend the full meaning of the reply, as if Jesus had said, not in his usual brief and comprehensive manner, but thus, The fondly cherished hopes of my followers are now crushed; and to all human appearances my bright expectations are being ended in contempt and ignominy. Yet to-day, even "to-day," when so gloomy a blight is settling upon my prospects, "I say unto thee, shalt thou be with me in paradise"—my kingdom.

Many are there, who, could they only disentangle themselves from some of their long-cherished habits of thought, and take the Scriptures simply, without note or comment, seeking direction from Him who by James has said, "If any lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not," would be taught by the Spirit in a manner that would often astonish even themselves.

M. W. HOWARD.

Malone, N. Y., Nov., 1864.

Report from Bro. Taylor.

BRO. WHITE: My health not being very good since the Conference, I have not done much. The two following Sabbaths and first-days, I attended meetings with Bro. Andrews in this county. The 21st I left home for Northern N. Y., and attended the monthly meeting, of St. Lawrence Co., at Norfolk, the 22nd, and 23d. The church at that place were all present. The wheeling was bad, and only a few came from a distance. I attended seven meetings with this people. They are pressing on in the work of the Lord.

In the evening of the 25th, attended a prayer meeting with the church at Buck's Bridge. I was quite unwell,

in much pain, yet enjoyed their fervent prayers and hearty testimonies.

Sabbath, 29th, I was with the church at West Bangor. Here I met with Bro. H. W. Lawrence and companion, to whom, under God, the cause is much indebted, for its present condition in Franklin Co. They have toiled hard, sparing no labor where they thought good could be done, and souls won to the truth. Those that know them best, love them most. Although the going was bad, some came ten miles. Others, no doubt, would have been there if they had heard of the meeting. They are scattered over a territory of twenty-five miles, yet they are hopeful and would keep up with the work of God. They did not all, at first, love the reform in diet that is doing such a great work in our midst. Still I trust they will all see its importance, walk in its light, and enjoy its benefits.

The 31st, I went on to my native town, and passed a few days at the place of my birth, was with the Champlain church the 1st and 2nd Sabbath in November. Did what I could to comfort and instruct. One was added to their number. Others will yet join them.

The churches in Northern N. Y. are growing in the knowledge of the truth, and are willing to make sacrifices that they may overcome. A somewhat silent, yet a great work, is going on among the remnant church. The direct tendency is to purify, make holy, and prepare for Jesus' coming. May each one gird on the armor and be marching along. I returned home the 19th in good spirits and better health.

The 3d Sabbath in Nov. I was with the church at this place. Some of our number are having a trial of their faith. They are cast down yet not destroyed. The waves look dark, still they mean to breast them. Darkness gathers around them, yet they hope for light beyond. The remarks at the Conference on temperance took a deep hold, and I have no doubt but the effect will be lasting, and that they will never return to what they have left behind. As a people we have entered a very interesting field of useful knowledge. The more we learn, the more we see to learn, and the more we wish to learn.

The 4th Sabbath and first-day I was with the church at Mannsville. My labor with this church has been interesting, from the fact that I have seen progress. The work of grace is still going on in their hearts. I met with no church, more thankful for plain, straight testimony. They are not altogether to blame for many of their past trials. They have some things to live down by a well-ordered life and a godly conversation, before the cause will rise around them. I hope that better days are for them in their pilgrimage here. It is our privilege and duty to stand in the power and wisdom of God, be overcomers at last, and reach the home of the blessed.

C. O. TAYLOR.

Adam's Center, Dec. 2, 1864.

Report of Meetings in Mich.

BRO. WHITE: From Oct. 29 to Nov. 19, I visited and held meetings with the following churches: viz.,

Oct. 29, met with the church in Allegan, Alle. Co. Owing to unfavorable circumstances the meeting was thin. I tried to encourage the few that came together. Returned to Monterey and baptized three youths recently turned to the Lord.

Nov. 3-7, held six meetings with the church in Parkville, St. Jo., Co. Changes of location and death have reduced their number some. This was my first visit to P. Our meetings were interesting and I trust profitable. On Sunday the people manifested a willingness and desire to hear the truth.

Nov. 8, 9, evening meetings in Brady, Kal. Co. The weather very stormy, not many out, the first evening, the day of election. The few Seventh-day Adventists in this place, are not organized, but esteem it a privilege to meet with the church at Parkville, when they can.

Nov. 11-16, held five meetings in Colon, St. Jo., Co. Brethren from Parkville and Burr Oak united. The meetings were of deep interest. The blessing of the Lord was still more deeply manifested while attending to the ordinances of his house, as it was also in Parkville. On the subject of Systematic Benevolence most of the brethren present desired to do their whole duty, and "bring all the tithes into the store-house."

Sunday evening, 13th inst. had a very good meeting in Burr Oak, some seven miles from Colon. There are three families of Sabbath-keepers living there.

Nov. 19, at Otsego, Alle. Co. Monthly Meeting. It was very encouraging to meet so many together at this meeting when the going with teams was so difficult. Bro. Strong came and took a part in the meeting. The testimonies of brethren and sisters were pointed and encouraging, and our Sabbath meeting closed with a blessing and communion of the Lord's supper.

Nov. 20, left Otsego for Wright, Ottawa Co., in company with Bro. E. H. Root. Bro. McPherson and his eldest daughter, Cornelia, were very sick and under the care of Bro. Dr. Ginley, who, when he saw that their disease [Spinal Meningitis] was likely to prove fatal, recommended Bro. McPherson to apply for help from the church. Bro. McP. requested Bro. E. H. Root to telegraph for you to come from Battle Creek. Receiving no answer he requested him to go for me. On our arrival there on Monday noon, 21st, your letter was there stating the reason why you hesitated to come, in substance as stated in Review, Vol. xxiv, No. 26. The daughter died soon after Bro. Root left for me, and was buried the day after our arrival. See obituary notice.

Bro. McPherson's case was presented in accordance with the testimony of James v, 14-16, and the Lord rebuked the disease and strengthened him to rise from his sick bed, and join with his family and friends in another apartment of his house, where there was weeping for joy, and praising the Lord for the work he had done.

Before we reached Wright, Bro. McPherson had made his will, bequeathing all of his real estate to be appropriated for the cause of God, except the annual interest, which sum he requested should be applied for the maintenance of his surviving child.

After our return home on Friday, the 25 inst., we attended the funeral of Charley Pierce, son of Bro. John Pierce, jr.

JOSEPH BATES.

Monterey, Nov. 30, 1864.

Quarterly Meeting in Minn.

BRO. WHITE: Our Quarterly Meeting at this place has just closed with good result. Our meetings on the Sabbath were profitable. A good interest was manifested in our social meetings. The burden of our preaching was on the "health reform," and the importance of heeding the injunction of the Saviour in Luke xxi, 34. We attended the ordinances in the evening at the village school-house. On account of sickness, and home cares, many could not attend this meeting, still we had an excellent one, and we indeed felt happy while celebrating the ordinances of the "Lord's house."

At our business meeting brethren came forward and swelled their s. b. to the amount of \$150 per year. At this meeting two new members were added to the church.

On the whole, I can say the cause is on the rise, and we do not wish to see it stop until the church is more thoroughly imbued with the spirit of the message.

I have had a very pleasant, and I trust profitable tour thus far, in attending this series of Quarterly Meetings. I now go to Deerfield hoping to enjoy a good meeting there.

JNO. BOSTWICK.

Pleasant Grove, Minn.

Quarterly Meeting at Deerfield, Minn.

THIS is the last in the series that have just been held with the brethren in Minn. It was well attended and a very profitable meeting. Brn. Bostwick and Allen were with us.

Five timely discourses were given, one cheering prayer and conference meeting held, the ordinances of the Lord's house were attended to, and a business meeting. Perhaps we have never witnessed a more cheering manifestation of the Lord's continued favor and presence than throughout this meeting. At the close of each service, the joyful remark passed from one to another, "What a good meeting we have enjoyed!"

The enemy of all peace and godliness made an effort to bring in confusion at our communion meeting; but the brethren and sisters stood firmly together, resist-

ing the powers of darkness instead of each other, and thus a complete victory was gained. The meeting was a real triumph.

On first-day afternoon, Bro. Bostwick presented the subject of health reform, showing that God's people should really be the "light of the world" in this respect, as well as others.

A spirit of inquiry was raised, and the request came in "We will hear further upon this;" accordingly the subject was again taken up in the evening, and profitable remarks made upon the popular use of drugs, quack, and patent medicine, as compared with the health-restoring influence of pure air, pure water, and healthy food, with proper exercise. There appears to be a determination among our people here, to come up in these things. May the Lord help us to heed the plain instructions so kindly given upon these things, in *Spiritual Gifts*, Vol. iv.

In conclusion, we can truly say that the cause is onward here at Deerfield. Regular Sabbath meetings, a weekly prayer meeting, a large Bible-class and Sabbath-school, are sustained with a deep and increasing interest. Within the last two years, almost the entire membership of our prosperous and well-filled Sabbath-schools have followed the Lord in the ordinance of baptism.

At our last Quarterly Meeting previous to this, our church membership was increased by the addition of twenty-one. The gathering work still goes on. Nine united with us at this meeting. May the Lord help us to humbly and devotedly live out the truth.

F. W. MORSE.

The Coming Rest.

DARK and thorny is the journey
Through which pilgrims make their way,
Yet beyond this vale of sorrow
Lie the fields of endless day.
Fleets, loud howling round their pathway,
Make them tremble as they go,
And the fiery darts of Satan
Often bring their courage low.

O, young soldier, are you weary
Of the roughness of the way?
Does your strength begin to fail you,
And your vigor to decay?
Jesus, Jesus, will go with you;
He will lead you to his throne,
He who shed his blood to save you,
He who bore your sins alone!

He whose thunder shakes creation,
He who bids the planets roll;
He who rides upon the tempest,
And his scepter sways the whole;
Round him are ten thousand angels,
Ready to obey command;
They are always hovering round you,
Till you reach the heavenly land.

There on flow'ry hills of pleasure
Lie the fields of endless rest;
Love, and joy, and peace, forever
Reign, and triumph in your breast.
Who can paint the scenes of glory,
Where the ransomed dwell on high?
And on golden harps forever,
Sound redemption through the sky?

There's a million flaming seraphs,
Who fly 'cross the heavenly plain;
There they sing immortal praises,
Glory, glory, is their strain.
But methinks a sweeter concert
Makes the heavenly arches ring,
And a song is heard in Zion
Which the angels cannot sing.

Oh their crowns, how bright they sparkle!
Such as monarchs never wear;
They are gone to richer pastures,
Jesus is their shepherd there.
Hail! ye happy, happy spirits,
Death no more shall make you fear,
Grief and sorrow, pain and anguish,
Shall no more distress you there.

[Sel.]

'Tis never for their wisdom one loves the wisest, or for their wit one loves the wittiest; 'tis for benevolence, and virtue, and honest fondness one loves people; the other qualities make one proud of loving them, too.

Quarterly Meeting in Wis.

PURSUANT to appointment, I met with the church at Hundred Mile Grove in Quarterly Meeting which was held in their new meeting-house comfortably arranged for the worship of God. This is quite different from the old log school-house in which I first lectured here five years ago. This Quarterly Meeting has been a good one for the church. The weather was rainy, the roads heavy, and the nights dark, yet we had interesting meetings. Four have been added to the church. Others are expected to unite soon. The church feels much encouraged and strengthened to persevere to the end, receive the prize, and be at home in the New Jerusalem above. May God grant it for Jesus' sake. Amen.

ISAAC SANBORN.

Letters.

"Then they that feared the Lord, spake often one to another."

This department of the paper is designed for the brethren and sisters to freely and fully communicate with each other respecting their hopes and determinations, conflicts and victories, attainments and desires, in the heavenly journey. Seek first a living experience and then record it, carefully and prayerfully, for the comfort and encouragement of the other members of the household of faith.

From Sister Barre.

BRO. WHITE: When Bro. Waggoner and Ingraham were with the tent at South Bend, I, with a few others, embraced the truth of the third angel's message with a trembling heart. I was indeed led by a way that I knew not, or that I had little thought of. But I bless God that his ways are not man's ways, and that he has not left me in darkness. As far as I know, all who heartily embraced the truth at South Bend, are being built up in their minds more and more, week after week, and day by day. We have kept up our Sabbath meetings and weekly prayer meetings, and have often been much blessed while calling upon the name of our God, and in speaking and singing of his goodness. I have left South Bend, and wish to have the Review sent to me here, as I could not well get along without it. Yours in the Christian's blessed hope.

ELIZA BARRE.

Plymouth, Ind.

From Sister Edmunds.

BRO. WHITE: At the request of my parents, I here extend an invitation to you and sister White, also to brethren and sisters passing through this place on the cars, to visit us, if they can so arrange conveniently.

We should also be glad to have some messengers wield the sword of present truth here, that the honest in heart may turn "loyal subjects" to the government of God. Some have already inquired about our faith, having learned that we were Seventh-day Adventists, and as a result, we hope for good to be done.

By taking a cab to Cook's hotel, and there inquiring for Loring Edmunds, directions will be given to our place of residence, which is east of University Square, on Forest Avenue.

E. S. EDMUNDS.

Ann Arbor, Mich.

From Bro. Allen.

BRO. WHITE: I wish to say through the Review, that I had the pleasure of attending the Quarterly Meeting at Pleasant Grove, Minn., Nov. 12. Before I arrived at the place I fell in company with Bro. Bostwick. We did not get there in time to attend Sabbath evening meeting. Sabbath morning the brethren assembled for a prayer and conference meeting which was one of interest. Often two, and sometimes three were on their feet at once. All expressed a desire to come up on higher and holier ground. Afternoon meeting, listened to a discourse from Bro. Bostwick on the subject of health reform. This discourse was timely, and of deep interest to us all. All seemed to feel the necessity of refraining from surfeiting and drunkenness, being pure in the sight of the Lord and in readiness to meet him at his second coming.

In the evening after the Sabbath, the brethren came together at the school-house to attend the ordinances of the Lord's house. Four united with the church by letter. The ordinances were attended with deep solemnity. First-day morning, Bro. Bostwick and Morse started to fill an appointment near Oronoco, leaving me to carry on the remainder of the meetings. I spoke twice to attentive congregations. The meeting, as a whole, was one of interest and profit. May the Lord bless the dear brethren and sisters at Pleasant Grove, together with all his remnant people.

W. M. ALLEN.

Steele Center, Minn.

ADVERSITY is the true touchstone of merit.

Extracts from Letters.

Sister V. M. Lord writes from E. Thetford, Mich.: I feel determined by the grace of God to ever put my trust in him who has said he would never leave or forsake them that put their trust in him. I feel very lonely at this time. My dear husband was "drafted" the 4th of this month, and called away into the U. S. service. He was not able to pay the three hundred dollars, and so was obliged to go. It was a great trial to his feelings; but he went away from his pleasant little home trusting in God's protecting care. He requests an interest in the prayers of his brethren and sisters, that he may have grace and strength from on high to enable him to live in such a manner, that his light may so shine, that others, seeing his good works, may be led to glorify their Father in Heaven.

Bro. J. Carter writes from Mt. Tabor, Wis.: I am striving to live out the truth of the third angel's message by keeping the commandments of God and the faith of Jesus. The Review is all the preaching we have in this place. There is quite a large neighborhood where the present truth might be preached; and there are I believe, some honest ones in this part. My desire is to see such take hold of the truth, and be saved when Jesus comes to gather his elect people. I live twenty miles from the Mauston church. We have had some good meetings there. I want to be able to stand through the seven last plagues and stand on the Mt. Zion.

Bro. J. Matteson writes from Whitewater, Wis.: I have spent about three weeks at home with the brethren at Poy Sippi. In this time I have been partly preaching, visiting, translating, and getting ready for a winter tour. My health is not good, but the field is open for labor and I will try to labor and at the same time to improve in health. Two brethren and a sister were baptized and received into the church at Poy Sippi.

I feel thankful for the gifts placed in the church, and especially for those timely and spiritual exhortations given to us by sister White. I have loved the Testimonies from the very first time I saw them, and would say to every brother and sister who is willing to leave off their sins by righteousness, "Every good tree bringeth forth good fruit." Read the Testimonies, live them out, and give thanks and praise to our blessed Lord and Saviour Jesus Christ.

Sister N. Gibbs writes from Hubbardston, Mass.: Praise God, O my soul, for his goodness endures forever. There is no rock like our Rock. He is a sun and a shield, and will give grace and glory, and no good thing will he withhold from them that walk uprightly. I am trying to overcome, and I find the Lord a present help in every time of need. I thank God for his truth. My prayer is, Send forth thy light and thy truth and let them lead me. I am glad I ever heard the present truth. Thank the Lord.

Obituary Notices.

DIED, of Spinal Meningitis, in Wright, Ottawa Co., Mich., Nov. 18, 1864, after a sickness of three weeks, Cornelia C., daughter of S. A. McPherson, aged fifteen and a half years. She had kept the Sabbath in her father's family from her childhood, and much desired to live a Christian life. Some few years since, she gave evidence of her conversion to God, and united with the church in Wright. The funeral was at the house of worship on the 22d instant.

Dr. Ginley says, that the disease with which she and her father were seized, (as above named), is the same which has proved so fatal in Wisconsin recently.

Also, of Typhoid fever, in Monterey, Alle. Co., Nov. 23d, 1864, after a sickness of ten days, Charlie, oldest son of John and Amanda Pierce, jun., aged eighteen years. The family are deeply afflicted by this sudden and unexpected bereavement.

Also, of a short but painful illness of ten days, in Allegan, Alle. Co., Mich., Sept. 17, 1864, sister Ann Maria Cummings, aged forty-five years. Sister C. embraced the Sabbath about two years ago, and united with the church in Allegan. She was an esteemed and worthy member. JOSEPH BATES.

DIED, at Livingston, Appanoose Co., Iowa, Nov. 22, 1864, of a fever, Mary A., wife of Johnson Crosby, late of Saratoga Co., N. Y., now of Livingston, Iowa. Her sickness lasted about two weeks. Her fever left her a few days before she died. Her body was weak, but her mind and hope was strong and firm in the gospel of truth, as cherished by the church to which she belonged. She leaves a husband and one child, as well as many friends, to mourn her loss.

E. O. SMITH.

