

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."

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Address Editor JAMES WHITE, Battle Creek, Michigan.

The Coming Day.

THE great day is near, when probation no more,
For the careless backslider will longer remain,
And the sinner will find when all mercy is o'er,
What a treasure he's lost which he might have attain'd.

The saints will come forth in immortal array,
Their triumph o'er death and the grave be complete,
The living be changed; and together ascend,
Their glorious Redeemer in heaven to meet.

With him forever, 'tis said they will be,
And the song of their victory never shall end.
Forever with Christ in his glorious home,—
Oh, who can such glory and bliss comprehend?

And are we prepared for this glorious place?
Are we able to stand when the Lord shall appear?
Our victory o'er self must be full and entire,
Or still for ourselves may we tremble and fear.

God loves to redeem and to save us from sin;
Let us haste to pursue the true path of reform;
And the strength of Omnipotence then will be ours;
We shall conquer the foe, we shall weather the storm.

R. SMITH.

West Wilton, N. H.

The New War Cloud in Eastern Europe.

WHILE the final solution of the German question has been adjourned by the peace of Prague, the Eastern question has suddenly assumed a threatening aspect. The Christian subjects of the Turkish Government, who in European Turkey number more than 12,000,000 against only 4,000,000 of Mohammedans, again begin to raise the standard of revolt. The island of Candia, which in a total population of more than 150,000 inhabitants numbers less than 50,000 Turks, while the others are Greek Christians, has risen against Turkish rule and transferred its allegiance from Turkey to the Kingdom of Greece. The Greeks in the old province of Epirus, which constitutes the northern frontier of Greece, have also attempted an insurrection with the same object in view. The new Hospodar of the Danubian Principalities, Prince Charles of Hohenzollern, has compelled the Turkish Government to recognize him, and barely conceals the preparations he is making for severing the last tie that unites the Principalities with the Turks. It is better understood than ever, among all the semi-dependent and the subjected Christian tribes of the Porte, that the weakness of the Government of Constantinople is constantly increasing, and all look forward with hope to the seasonable moment when one powerful blow will end the Turkish dominion in Europe, and restrict the rule of the Moslems to Western Asia.

The Christian element in European Turkey is constantly increasing in numbers and power; while the Mohammedan element is decreasing at a corresponding rate. If Turkey were left alone by her powerful

neighbors, the moment would soon arrive when the Christian races would conquer that ascendancy in European Turkey which belongs to their superiority in numbers and civilization. But, unfortunately, these races widely differ from each other. There are in Turkey about 4,000,000 Roumanians, 3,000,000 Serbians, 3,000,000 Bulgarians, 2,000,000 Greeks, about equally divided between Europe and Asia, 1,000,000 of Albanians, all of whom are not enough homogeneous to establish, on the ruins of the Turkish rule, a harmonious Christian Empire. This want of harmony and of strength naturally invites the Great Powers of Europe, especially Russia, to interest themselves in the impending ruin of the Turkish Empire, in order to turn it to their own advantage. The facilities of Russia, in this respect, are so much superior to those of any other European Power that the efforts of the others have been mostly confined to combination for counteracting the schemes of Russia. Twelve years ago this opposition of the Western Powers to the Russian policy in the East, led to the Crimean war. Now Russia is again charged with the design of planning an aggressive policy in the East, and so great is the excitement which these reports have produced in Austria and France, that for a time, even the German question is pushed into the background by the Eastern.

The press of both Paris and Vienna confidently assert that Prussia and Russia have come to a full understanding about the situation of those two great complications. Prussia is not to be interfered with by Russia in the re-organization of Central Europe, and Russia is to have the sympathy of Prussia in her settlement of the Eastern question. However much or little truth there may be in these reports, it is certain that Germany no longer monopolizes the attention of the European Governments, but that the looks of all are turned to the East, there awaiting some startling developments. The formation of new anti-Russian alliances is eagerly canvassed. Some speak of France and Austria united to this end with England and Italy. Others are of opinion that Louis Napoleon, accepting the leadership of Prussia in Germany as an accomplished fact, would rather try to gain Prussia as an ally, in union with England and Italy. At all events, it seems that one of the most probable results of the recent movements will be a closer connection between the German and the Eastern questions. Austria and Turkey are the two most decayed Empires of Europe. Misgovernment on the one hand, and the divergent tendencies of conflicting nationalities on the other, have undermined the existence of both. The collapse of either would at any time hasten the collapse of the other; but according to present appearances they may yet be buried in a common ruin.—*Tribune.*

It is estimated that one thousand people have arrived at Galveston and Houston, Texas, to escape the persecution of guerrillas in the interior, who rob and murder on both sides indiscriminately, for plunder. Affairs throughout the State are daily becoming worse, instead of better, and innumerable outrages are hourly recorded.

There is no justice in sin, and no sin in justice.

Character of the Youth.

ONE of the marked signs of the times, is the unruly, irreverent, disobedient character of the youth of this country. "Young America" has assumed a remarkable degree of independence, and a kind of dare-devil spirit, that is really shocking and alarming. This corresponds with the apostle's description of "the last days," when he says of the children, they will be "disobedient to parents." This trait of character is rapidly developing itself and spreading very generally among the American youth. We look for no improvement till Jesus comes.

In the address of Dr. Thomas before the Old School Presbyterian General Assembly at St. Louis, he made the following allusion to the spirit manifested by the youth in these last days:—

World's Crisis.

"The great want of our age, sir, is a spirit of obedience to law; of reverence for constituted and legitimate authority; of respect for those who exercise authority, whether in the family, the State or the church. Let me illustrate the habits and temper of Young America, sir, by an anecdote respecting the late Hon. B. F. Butler, whose sobriquet of 'Sandy Hill' was familiar to politicians of twenty years since. He was invited to a Mission Sunday School in the city of New York. The Superintendent introduced him to the boys as the Attorney General of the United States, one of the most distinguished citizens of their native State, and an active friend of friendless youth, adding, while he pointed to the clock, that Mr. B. would limit his speech to fifteen minutes.

Well, sir, they listened with fixed attention, but they kept an eye on the clock. The orator warming with his theme, forgot the limitation of his time, and had passed the bound only a few seconds, when a tattered urchin, probably a newsboy, and so familiar with slang terms, suddenly sprang up, and pointing to the clock, exclaimed, 'Sandy Hill, your time is out!' That, sir, is an illustration of our respect for those in authority.

Our political papers practice and cherish this pernicious and degrading habit. Our people speak familiarly and contemptuously of the President of the United States of America, the highest dignity on earth, as 'Old Buck,' 'Abe Lincoln,' or 'Brandy Johnson.' Is it in the use of such epithets that we 'fear and honor the king?' Is not this the conduct of those that 'despise government?' of whom St. Peter says, 'presumptuous are they, self-willed; they are not afraid to speak evil of dignities.'

Sir, the tendency of our times—perhaps it may be a natural abuse of the nature of our free institutions—is to despise government, to cultivate a spirit of insubordination. Why, sir, if you will pardon me for relating it, I had once, a curious exemplification of this Young Americanism in my own household. It has already appeared in the public prints without my consent, and, therefore, it may not be indecorous to allude to it. I had a little son about four years old, who, of course, I thought a very bright and promising fellow. During my temporary absence from home for a few days on one occasion, his mother relieved the weary interval with reading to him the story of the revolutionary war. The little fellow treasured up

the scattered facts and anecdotes, and narratives of the battle-field, until his youthful patriotism was kindled to a flame, and his blood began to boil. I returned home late in the night, when he was wrapped in slumber. He rose later than usual. While we sat at breakfast, he came down, and seated himself by my side in silence. He withheld the familiar welcome—the customary kiss. Evidently his mind was engrossed with something. He sat brooding his topic for a few moments, and then turning to me, he said, 'Father, are you British?' 'My son,' said I, 'I had the good or bad fortune to be born in England, but like the Irishman, I was brought over here so early that I became a native.' 'Well, sir,' said he, his childish face all aglow, and, shaking his little fist at me, 'We whipped you once, and can do it again.'

Warning to Parents.

DEAR Christian parents, in a spirit of love I would ask you, What do your children read? In these days when the land is flooded with fiction, are your children being mentally poisoned by "Leslie's," "Peterson's," "Arthur's," and like publications? If you, in a spirit of foolish fondness, have permitted them to read these and other fictions, you may well tremble for their future. Do not think they are harmless because not positively vicious. There is no need of dressing up the truth in false colors in order to make it attractive. The truth in its simplicity is more attractive, to a pure mind, than all the trappings of fictitious writers. But writers of romance are not so harmless as to content themselves with merely adorning the truth; they inculcate falsehood and deception of every kind. And even in those rare cases when there is nothing positively vicious, the effect of romance upon the youthful mind, and indeed upon every mind, is evil and that only. I will not resort to the old arguments to prove this—you all know them, but will relate a few incidents that occurred in a family with which I was well acquainted, as an illustration of this truth.

The parents of this family were professing Christians, and their lives were more consistent than the majority of professors. Their family consisted of two daughters, whom they endeavored to train up for God. The oldest, when seven years of age, was the subject of religious impressions. She was very mature of her age, and her parents anticipated much happiness in training her up to serve the Lord. But, about this time, she became interested in reading the stories printed in "Neal's Gazette," then a favorite paper with many. There was nothing of an immoral tendency in anything she read. But she was naturally romantic, with large idealism; the habit of reading fictions was formed, and her religious impressions vanished. Her parents deplored the evil, but were blind to the cause, nor saw the inconsistency of giving their child to the Lord in prayer, and then by taking, and permitting her to read, the popular papers and magazines, destroying the good seed sown in her young heart. Before she was twelve years old, she was a confirmed novel reader, and the amount of light reading she devoured, would astonish any one. Her mind was naturally thrown into a morbid state, her brain was overtasked, and she became irritable, headstrong, and often disobedient. Her parents saw this and deeply deplored the habit now so firmly fixed, that entreaties, threats, and commands, were equally ineffectual to break it.

In her sixteenth year, she made a romantic profession of religion, after the fashion of her favorite heroine, and soon after married a man of whom she knew nothing, but whom she invested with all the excellences of her favorite hero of romance. Alas, she found by bitter experience that life is not a romance. After suffering everything but death from the neglect and personal abuse of a villain, she left him and went home to her parents, as she expected to die. But God was merciful and spared her life, for had she died then, she surely would have been lost. And did she now break off from her novels, and try to comfort her parents in their declining years? No! she read now to forget, yes, and wrote to forget, and found a sort of pleasure in portraying her past sorrow in some imaginary personage. Poor foolish child! she knew nothing of life yet.

When she was about twenty years old, her parents died, suddenly, and near together, and then she felt that sorrow indeed was hers. Her conscience became awakened, and she determined to serve the Lord. But oh, how weak and powerless is the heart, in the hands of a giant habit. She was reading an interesting story, which she wished to finish. She hesitated some time before reading it, but finally did, thinking it would be the last. When she had finished, conviction had left her. God had left her to her idols. I will not follow her life journey further; suffice it to say that she persisted in her sin until she was left utterly alone, with broken health, and a broken heart. And then, she fell in with some of the pilgrims, God convicted her again, and, praise his name, she sought and found a Saviour, able and willing to save from every sin.

She is saved. But, as she looks back in the past, she thinks of two wrecked lives. Of a father and mother, who went sorrowing to the grave; of wasted talents, and wasted time, all occasioned by this one bad habit. And when she sees a novel in the hands of a professor of religion, she trembles; when she sees the light literature of the day on the table of a Christian, she cannot be silent. But when she sees parents, who themselves will not read fictions, permitting their children to do so, her mind reverts to her own bitter past, and she would fain sound an alarm which would reach the heart and conscience of every parent.

Christian parents, you are responsible, in a great degree, for the souls of your children. How dare you, in view of this, permit them to form habits which they cannot retain, and live religion.—*Earnest Christian.*

Two Late Breakfasts.

BREAKFAST was late at Mr. Smiles's house, one fine autumn morning—an unusual occurrence; but you know that there are some hours, even in the best regulated households, when things seem to go wrong. The principal trouble was that Bridget was sick that morning, and when Mrs. Smiles came down, of course there was no fire in the kitchen, and the table was not set; but Bridget lay tossing and moaning with violent sick headache. "I couldn't stand to get dressed, ma'am, let alone making the fire; for I'm killintirely with the pain in my head." "I'll see to the breakfast," said cheery little Mrs. Smiles, "when I've brought you up some medicine." So she administered the dose, and then set about her task. But the fire would smoke that morning, and the baby awoke and cried. "Nelson," she called to her husband, "Bridget is sick, and I am busy; can you attend to baby?" "With pleasure" answered a strong, kind voice from up-stairs, and the pitiful cries soon ceased.

Harry was in the wood-shed, splitting wood. Mr. Smiles came in, throwing off his coat. "There, my boy, I'll finish this job. You run in and see if you can set the table something like the usual pattern." "Why, father, you said that you had to be early at the store to day, and should not have time to come out here!" "Yes, I know; but Bridget is sick, and mother is hard at work getting breakfast, and it cannot be helped this morning." "Harry," he added, calling him back, "don't say anything about that to mother; it's no use worrying her with it now."

Harry smiled, and nodded comprehension, and was soon experimenting upon setting the table. "Pshaw! these are the supper plates! I'm sure I don't know father's napkin-ring from mother's! There! I forgot the butter-knife!" and so on.

Meanwhile, Mr. Smiles split his wood industriously, thinking to himself, "I suppose I might have gone to the store without waiting for breakfast; but then that would have troubled Jenny. And what can one do better with his morning, than to make his wife comfortable, even though he loses a customer by it for once? What's the good of customers, or the money they bring, but just to buy comfort, which it is poor economy to buy at the price of discomfort."

The bell rang, and he went in. "What a nice little breakfast you have made us!" he exclaimed; "and boys can set tables, can they not, Harry?" So there was a cheerful, even a merry meal, an hour later than usual, in Mr. Smiles's house; and then he went away, leaving a gleam of sunshine behind him in the hearts

at home, kindled by his loving looks and comfortable words.

Across the street lived Mr. Scowls, who breakfasted that morning at the same hour, having kept his wife and Carrie waiting while he took a morning nap, and then made a hasty toilet. Unshaven and grim, he came into the breakfast-room. "Draw down that curtain," was the first salutation; "this glare of light is horrid." Carrie hastened to obey, while Mrs. Scowls poured out the coffee with a sigh. "I can not stand that noise!" he remarked again. "Caroline, take this bird away!" So Carrie took away the canary's cage, and shut it up in the dark and gloomy parlor, which was seldom used—the only thing which dared to sing cheerfully in that house. Then they sat down to breakfast, with their usual discomfort—Carrie nervously dreading the incessant admonitions not to eat fast, not to take so much molasses, to hold her knife better, or to sit up straight; and her mother, a thin, pale, anxious-looking woman, apologizing timidly for every thing she feared would vex her husband. "This coffee is not quite so good as the last, but it is the best that Brown has." "Why didn't you go down to Smith's for it, then? Half a mile is not so far to go, I'm sure." Then, after a silence, "This steak is overdone again; not fit to eat." "Susan thought we were to breakfast at half-past seven, and now it is eight."

It was a relief when the dreary meal was over, and Mr. Scowls put on his hat and departed. "Get up, you lazy brute!" he growled, kicking the great dog on the door-step, while the cat ran up the wood-shed roof, and peered at him over the ridge-pole till he was out of sight. Then she came down, and brought her kittens, one by one, out of their box in the cellar into the warm sunshine.

Carrie ran to feed her bird before school, and Mrs. Scowls went into her kitchen, to guard, with fruitless toil and watchfulness, against anything which might annoy her husband at dinner-time.

So pass the days at Mr. Scowls's. Are you not sorry for them? One selfish man makes forlorn and gloomy, a home which might be as bright and happy as the sunny cottage opposite, if only he would learn Christ's law of love.—*Independent.*

An Appeal

TO THE SEVENTH-DAY ADVENTIST BRETHREN OF THE UNITED STATES.

Dear Brethren: Having been more or less acquainted with you as a denomination of Christians since your organization, and believing you to be honest and sincere in your faith and practice; yet knowing that many of you have refrained from taking any part in our national, or political affairs of government, by voting, or otherwise, I appeal to you in behalf of our government in this critical struggle to maintain itself upon the principles of freedom, humanity, and religion. We have just emerged from a terrible war, brought upon us by slaveholders, rebels, and rebel sympathizers; and while this war was pressed upon us by wicked men, God, the great ruler of the universe, opened the heart of our nation to break the yoke of the oppressed, and set the slave, the oppressed of our land, free. But ere these poor slaves are out of the wilderness of slavery, a policy is introduced by an accidental Executive power, to leave these unfortunate people without protection by the government, and in the hands of ex-rebels. And as the effects of Mr. Johnson's policy are already seen in New Orleans, Texas, Missouri, and all through the Southern States, by murders and outrages upon the negroes and loyal men of the South, it seems to me that every Christian in our land should raise his voice, and use his influence by the ballot, and by every lawful means to head off such a policy, and to elect men to enact laws that will rule in the fear of God.

Dear brethren, shall we have another civil war sprung upon us? Are our sons and brothers to be called to another deadly combat, in order that God's poor shall be protected, and their cause vindicated? In the name of God, humanity, and religion, let us, while Mr. Johnson is using every means in his power

as an executive officer, to sell every office under his jurisdiction to make votes to vote the control of our government into the hands of rebels at the South, and rebel sympathizers at the North, and to fasten oppression upon our nation, and to form a basis for wicked men to oppress and rule our country, let us, like Christians, use our powers as God has given them to us, to avert and to prevent such a calamity from our country.

And in conclusion, brethren, I again press this appeal. Will you not by the help of God help the liberty-loving people of our land to save it from the hands of the wicked, and those that would oppress?

As a friend to humanity, and a believer in the religion of our Saviour, I respectfully submit the foregoing for your candid consideration.

ETHAN LANPHEAR.

Allegany Co., N. Y.

NOTE. We publish the above because we are in sympathy with the sentiments it expresses. But whether we could render any essential service to the cause of humanity by participating in the impending elections, or not, is a question which each one must decide for himself. It is thought by men who are supposed to possess the highest degree of political foresight, that the triumph of Republican principles in the North, this fall, will but hasten the usurpation and revolution which Mr. Johnson contemplates, and so all the sooner involve our country in direst trouble. How this is, we cannot say; but for our own part we feel less and less inclined to have any connection with political matters, but the more earnestly to long for the coming rule of the Prince of peace, until which time we know that righteousness will not reign among men, nor justice, with but rare exceptions, hold its seat in places of trust and power.—Ed.

"The Angel of the Church."

BRO. WHITE: Will you permit me to ask a few questions in regard to Revelation, chapters ii and iii?

1. Is there not a distinction between the "angel of the church" and the "church" itself? In these two chapters we find seven repetitions of these words, "Unto the angel of the church . . . write," and also, "He that hath an ear, let him hear what the Spirit saith unto the churches."

2. Is not this distinction quite plain in chapter i, 12, 13, 16, 20? "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man. . . . And he had in his right hand seven stars. . . . The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

3. Is not this distinction still further manifest in the fact that the "angel of the church" is addressed grammatically in the second person? For example, "I know thy works, and thy labor, and thy patience; nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick (or church) out of his place." But the church is spoken of grammatically in the third person, "To him that overcometh, &c."

4. Is it not quite evident that the first six verses of this second chapter contain a testimony to the "angel of the church" and the seventh verse a testimony to the church. So also chapter iii, 14-19 inclusive; are they not especially addressed to the "angel of the church," verse 16 having been sadly fulfilled in the cases of Messrs. Hull, Snook, Brinkerhoff, and other messengers who have given up the great sanctifying truths of the third angel's message, and as plainly as verse 19 has been fulfilled in the affliction of those servants whom God loves? Is it not equally clear that verses 20 and 21 are what the "spirit saith unto the church" in Laodicea?

SARAH A. H. LINDSEY.

Ulysses, Pa., Sept. 25, 1866.

NOTE. This is essentially the position taken by the Gen. Conf. Committee in Review, Vol. xxvii, No. 20.

The special dealings of God with any of the seven churches we might expect would chiefly concern the "angel" or the ministers of that church, they standing as the representative of the church; and for the same reason the warnings and instructions designed for the church are addressed to them, and by them to be made known to the people. We can read very plainly in our own history thus far, the fulfillment of a great part of the message to the Laodiceans. Shall we not soon reach the fulfillment of the closing portion of verse 20?—Ed.

"I'm so Unworthy."

It is quite common, after a meeting at which the ordinances are celebrated, in answer to the remark, "You were not here," to receive the reply, "I'm so unworthy."

Now if we were invited to a feast by some worldly monarch, would we answer some friend who might inquire why we were not there, "I'm so unworthy?" Would we not rather rejoice that we were not considered unworthy by him who made the feast? If we have done a wrong of which we are not willing to repent, and are smitten by a guilty conscience, we had better stay away, truly, because we are so unworthy; but if we really believe that our Saviour instituted the ordinances, and said, "As oft as ye do this, ye do show forth the Lord's death till he come," and "If ye know these things, happy are ye if ye do them," would we stay away if we felt ever so unworthy? Peter doubtless felt his unworthiness when he told Jesus, "Thou shalt never wash my feet." But when he answered, "If I wash thee not, thou hast no part with me," how soon he showed his true spirit by crying out, "Lord, not my feet only, but also my hands and my head." How many of us, unwilling or careless about accepting the first privilege, wait till it is withdrawn from us, and we are left to weep and lament our half-heartedness. How like the Lord's people of old, when they had almost gained the promised land they feared lest they should not be able to possess it, for which sin they were sent back, and wandered in the wilderness forty years, till almost every man and woman who started from Egypt perished. How much better influence we should exert, and how much happier we should be, to gladly receive the first privilege to obey, not in our own worthiness, but in the worthiness of Jesus; for we may have eternal life and "all things" through him. Glorious hope!

M. S. IRISH.

Aid and Comfort for Infidelity.

I ATTENDED in this place, recently, a meeting of that class of Adventists who believe in the 1867 time. I think they will have a tendency to make more infidels than any class of people I ever met. Never before did I hear such errors preached. One preacher from the West, ridiculed the idea of the city of God being literal. He said it was the church; and that it had been trampled down for 1260 years. What folly! if we may credit the testimony of Rev. xxi and xxii.

At a tent-meeting here, this summer, the '67 time people held forth the doctrine of the non-resurrection of the wicked. One preacher from New Hampshire indulged in the following, and called it argument: "If the Lord should raise the Sodomites, at the resurrection, they would say, Lord, what have you got us up here for? To kill us? You killed us once; are you going to kill us again? What folly to say the Lord will get up the wicked to kill them the second time, when he says the soul that sinneth it shall die. When they are dead they have received the penalty of their wickedness."

He then endeavored to answer some objections to his doctrine by perverting scripture in the following manner: "Some say the wicked will have a resurrection because the Word said, that they that pierced him shall behold him. So they will; for they fell asleep Christians, and will come up in the resurrection all right; because Jesus prayed for them, 'Father forgive them; for they know not what they do.'"

He continued: "Says one, The Bible says there will be a resurrection of both the just and the unjust. I answer, so there will be; but the unjust will be of that class like the ones that crucified him; they did unjust acts; but Jesus prayed for them and they were forgiven."

This is a sample. Such perversions of scripture as are put forth by the '67 people, I never heard, nor have I ever read anything equal to it, except from the Roman Catholic church. They were particularly severe on the Seventh-day Adventists, who, they claimed, held such erroneous doctrines as the resurrection of the wicked, the literal city of God coming down from Heaven, the thousand years reign in the future, keeping the Old Jewish Sabbath, &c.

Said another speaker, "The Lord will come in 1877 for the Bible says so." How calculated are such declarations to destroy the confidence of the people, and bring reproach upon the Advent cause.

A passage in Amos, v, 18, came forcibly to my mind while hearing them profess to be rejoicing in the doctrine that the Lord is coming in '67, and yet fighting against the Sabbath of the Lord. We unto you that desire the day of the Lord. To what end is it for you? The day of the Lord is darkness and not light. I am truly thankful that the clear light of truth is shining upon the pathway of the willing and obedient.

J. F. HAMMOND.

Providence, R. I.

Thoughts, Words, and Acts.

We can give. Sympathy is often well expressed in food and raiment, in money, in material help. The epistle to the Philippians, with all its precious teachings, might never have been written if the Philippian church had not "once and again sent and ministered to the necessities of Paul, the prisoner of Christ at Rome. Talk is cheap as ciphers. But yet ciphers count for a great deal when they have a figure to lead them on. So words are worth everything when deeds go before them and marshal them in line of battle. A colored woman in a missionary meeting was singing with closed eyes the hymn,

"Fly abroad, thou mighty Gospel."

when the collector, passing by, nudged her with the contribution box, saying, "No use to sing 'Fly abroad, thou mighty Gospel,' unless you give something to make 'um fly.'" Thoughts, words, and acts go well together.—*The Christian.*

"Ye are My Witnesses."

We are to witness to the truth, power, and sweetness of religion; to the goodness, holiness, and faithfulness of God. We are to witness to the world, by our spirit, testimony, and conduct. We are to witness to poor, doubting, fearful souls. Our witness should be unequivocal, and should be borne with courage, constancy, and love. Our testimony should be from experience. Do we know the Lord? Do we daily experience the power of truth in our hearts? Does it free us from slavish fear, the love of the world, and the dominion of sin? Can we say, We have known and believed the love which God hath to us—God is love? Are we saying to those around us, "Oh, taste and see that the Lord is good, there is no want to them that fear him?" Suppose we should be called to bear witness before judges or kings, in the prison or at the stake; how would it be with us then? Could we witness that God is good and gracious; that he is enough to make us happy if he were to strip us as he did Job, or try us as he did Paul? He says, "Ye are my witnesses."—*Isa. xlii, 12.*

Give me to bear Thy easy yoke,
And every moment watch and pray;
And still to things eternal look,
And hasten to Thy glorious day.
I would thy daily witness be,
And prove that I am one with Thee.

WITHIN a month the manufactories of France will have delivered to the army two hundred thousand breech-loading muskets.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 9, 1866.

URIAH SMITH, EDITOR.

The Two-horned Beast.

In Review, Vol. xxvii, No. 13, we spoke as follows of the present truth: "The present truth is a nicely-adjusted and harmonious system; and we cannot remove a plank or draw a bolt, without precipitating the whole structure to ruins." Some, we learn, whose delight just now is to oppose present truth, are putting upon this a construction as follows: "that we regard the present truth as a frail structure, standing upon a sandy foundation, unable to endure the slightest shock, and liable, on the first attack of opposition, to tumble into a shapeless mass." Such altogether mistake our meaning. Who has brought out this harmonious system? Who has adjusted together all its parts in their present comely proportions? It is not the work of man: Human wisdom has not done it. But God is its author; and it is his word which sustains it.

The remark above quoted was made in reference to one who seemed ready to give up any point upon which any little difficulty might occur to his mind, without considering its bearing upon, or connection with, other portions of the truth. And the idea we intended to convey was, that the whole system was to stand or fall together, that all the parts were locked and interlocked with each other; or, to use another figure, that each point in relation to every other point, becomes in turn both a citadel of interior strength, and an outpost of defence; and a person, before he can give up one point, must be able to overturn the whole.

For instance, one thinks there is some difficulty in the view that the 1335 days end in the past, and hence proposes to give that up, and place their termination in the future. Ask him if he is satisfied with other main points of the truth, and perhaps he will answer, Yes. Is the great period of 2300 days shown by evidence that cannot be shaken, to have ended in the past? Yes. Are the messages of Rev. xiv, rightly located, and established with satisfactory evidence? Yes. Is the subject of the sanctuary, and its present cleansing, one of the clearest and most beautiful subjects in all the Bible? Yes. Yet he proposes to give up the view that the 1335 days have ended, and terminate them in the future. Let us see how this will affect the points named.

There is brought to view in Rev. x, a mighty angel who swears to the close of all the prophetic periods. The 1335 days being a prophetic period, if they have not yet terminated, the time has not yet come for the message of Rev. x. But this angel can be shown by the clearest characteristics to be identical with the first of the three angels of Rev. xiv. Hence if the angel of Rev. x, has not yet sworn to the close of prophetic time, we have not yet had the first message of Rev. xiv. And if this first message has not yet been given, we are, not, of course, now having the third. But the third message synchronizes with the closing work in the sanctuary in Heaven, and is founded upon that work; and if we are not now having the third message, we have not reached the period in which the sanctuary is being cleansed. But if the sanctuary is not now being cleansed, the 2300 years which bring us to that event have not yet terminated. So we might go on, till, from simply giving up the termination of the 1335 days in the past, we should be obliged to give up nearly all the points of faith which compose that system which we denominate present truth. It then follows, in the instance we are considering, that every argument which shows that the third angel's message is now being given, or that the 2300 days have ended, or that the sanctuary is being cleansed, is so much proof, indirectly, that the 1335 days are ended; and a person cannot consistently give up this point without being able to meet and answer the mighty array of evidence by which these other points are sustained.

Another thinks it is a little more consistent to put five of the seven last plagues of Rev. xvi, in the past, and consider that we are now living under the sixth; hence he proposes to take that position. What follows? It follows that the two-horned beast existed, and made the image, and caused men to worship it, ages in the past; for the very first plague is poured out upon the men who worshipped his image. It follows further that the third message was fulfilled at the same time; for that message is a warning against beast and image worship. This would throw interminable confusion into the sanctuary subject, and the prophetic periods, or prove that all was accomplished ages in the past. So every argument which would show that the two-horned beast is now coming upon the stage of action, or that the three messages belong to this generation, or that the prophetic periods have expired, or that the sanctuary is now being cleansed, is so much evidence that the seven last plagues are yet future; and we cannot take the ground that any of them are past without changing our position on all these points.

Another thinks that the two-horned beast cannot be a symbol of this government, but must have its application in the past. This view, equally with the two already noticed, necessitates a change of our views upon almost every other point of present truth. And we cannot take such a view without being able to meet the evidence which shows that the seven last plagues must be experienced by the last generation of men, that the third angel's message is now going forth, that the prophetic periods have ended, that the seventh angel has begun to sound, that the mystery of God is being finished, the sanctuary being cleansed, &c. And arguments upon any of these points, traced out in all their bearings, add to the weight of evidence which shows that the two-horned beast is the power with which the last generation of saints will chiefly have to do.

In attempting an explanation of the symbol of the two-horned beast, arguments on any of these points would therefore be in order. These we do not design here, however, to present, but only refer to this general relation of these subjects to each other, to show to those who may feel satisfied with the system of truth which we advocate, as a whole, that it is not composed of a number of isolated positions, any one of which may be changed or set aside without affecting the rest; but that all are component parts of one great whole, and no single point can be given up without encountering the whole array of evidence that supports the entire system. This is what we mean by calling the present truth a nicely-adjusted and harmonious system. Are we understood?

A fresh agitation of the subject of the two-horned beast, has of late sprung up. The attention of different classes of Adventists seems to be called to the subject; and those who have departed from the faith in Iowa, make this one of the chief points of difference between themselves and S. D. Adventists. In March last, we received a letter from H. E. Carver, stating some objections to our application of the symbol of the two-horned beast. In Review, Vol. xxvii, No. 14, in notices to correspondents, we stated that we could not publish the article, as it was merely of a negative character, and that we could not give up our positive view, unless we could have an equally positive and better view. A few weeks afterward an article was received from him setting forth his views in brief on the subject. We had matters on hand which prevented our noticing it then; and learning soon after that he was about to publish his views more in full, we concluded to wait till we could have the benefit of all he had to say on the subject, before examining his position, promising him, meanwhile, that the readers of the Review should in due time be informed in regard to the views he held. This pledge we purpose now to redeem.

From the dust and noise which some kind of a beast has apparently made while tearing over the prairies of Iowa, we supposed we should find in it an antagonist, which would be in no small degree formidable, a beast with as many at least as two horns, and those perhaps not altogether as harmless as a lamb's. We confess therefore to some degree of disappointment to find, on approaching to reconnoiter, that it is a creature merely of imagination, appearing formidable only

at a distance, but vanishing even to hide and hair on closer inspection. To drop the figure, what was our surprise, on looking over the articles of H. E. C., which have appeared in the Hope of Israel, preparatory to reviewing them, to find them but a rehash of the views of Bishop Newton and Dr. Clarke; views reflecting so dimly the present light that shines on these prophetic questions, that no Adventist of whom we are aware, previous to H. E. C., has considered them of any weight whatever. We will try however to give them an impartial examination, and see how they will compare with the views we have thus far held on this question.

(To be continued.)

Dr. Patton and the Sabbath.

THE reader will recollect the extract we gave from Dr. Patton, on the Sabbath question, in Review No. 16, present volume. In relation to the same extract, a writer, A. H. L., in the Sabbath Recorder of Sept. 27, 1866, says:—

"I am glad Dr. Patton has written what he has. It is worth much to the cause of truth. Dr. Prime, of the *N. Y. Observer*, has written similar things from Switzerland, which we shall notice next week. These tell that God's time to awaken the people, and vindicate his long-neglected law, hastens. In that awakening, God's Sabbath, the Seventh Day, the despised Saturday, will take its rightful place. Honest and God-fearing men everywhere will accept it and obey. The world will not. Proud and prejudiced "great ones of earth" will not. But God's chosen ones will. Our time, as a people, has come, in which we are to work upward for higher attainments in holiness, and outward to herald God's truth and vindicate his law in the world. Men will be careless. Men will scoff. Men will oppose. The work is God's. France will go deeper down. Germany will stray further from God. America will hasten toward the same end. Out of all this God will bring his people and his law, fully vindicated and obeyed.

"Fly swiftly round, ye wheels of time,
And bring the welcome day."

Education in Michigan.

THE people of Michigan, being to a great degree of New England origin, have, with true New-England instinct, given good attention to the educational interests of the State. Facilities for the acquisition of knowledge are put within the reach of all. Common schools abound; while the villages and cities are furnished with a system of Union Schools, which afford all the advantages of Eastern academies. There are three of these in this city, and a large building for a fourth going up this season. The effects of this liberal educational system are of course everywhere visible among the people. And it is among the intelligent, industrial population of this State that the truth has taken so strong a hold.

In addition to this general system, Michigan can now boast of the most flourishing university in the United States. Dr. Hedge, in a recent address to the alumni of Harvard College, pays the following fine tribute to the University of Michigan:—

"As an illustration of what may be done by public patronage, when States are in earnest with their universities, and as strangely contrasting the sluggish fortunes of our own *Alma*, look at the State University of Michigan. Here is an institution but twenty-five years old, already numbering thirty-two professors, and over twelve hundred students, having public buildings equal in extent to those which two centuries have given to Cambridge, and all the apparatus of a well-constituted, thoroughly-furnished University. All this within twenty-five years! The State itself which has generated this wonderful growth had no place in the Union until after Harvard had celebrated her two hundredth birthday. In twenty-five years,

in a country five hundred miles from the seaboard—a country which fifty years ago was known only to the fur trade—a University has sprung up, to which students flock from all parts of the land, and which offers to thousands, free of expense, *the best education this continent affords*. Such is the difference between public and private patronage, between individual effort and the action of a State.

“A proof of the broad intent and oecumenical consciousness of this infant College appears in the fact that its Medical Department, which alone numbers ten professors and five hundred students, allows the option of one of four languages in the thesis required for the medical degree. It is the only seminary in the country whose liberal scope and cosmopolitan outlook satisfy the idea of a great university. *Compared with this, our other Colleges are all provincial*; and unless the State of Massachusetts shall see fit to adopt us, and to foster our interest with something of the zeal and liberality which the State of Michigan bestows on her academic masterpiece, Harvard cannot hope to compete with this precocious child of the West.”

The Michigan students are less than one-third of the entire number. Upwards of one hundred are from New York State; sixty are from foreign countries. Twenty-eight States and Provinces are represented by pupils at Ann Arbor. Thus is it shown that the Northwest can boast of THE NATIONAL UNIVERSITY of the Republic.

“Which Congress?”

Such declarations as the following concerning the intended usurpation of the President, from such public men as Mr. Washburne, are significant. We quote from the N. Y. Tribune. Under the heading of “Which Congress?” it says:—

“The Hon. E. B. Washburne, in Illinois, having been invited to meet his Johnsonite competitor, Mr. Thomas J. Turner, in a public discussion, opens battle at once with a bomb-shell. Mr. Turner advises his opponent that he has been nominated by ‘a National Union Convention,’ whereupon Mr. Washburne exacts the following capital test:—

“‘Before accepting your invitation, I wish to know from you what Congress you are a candidate for? If you are a candidate for the Congress to be composed of Northern Copperheads and Southern Rebels, which it is semi-officially proclaimed that President Johnson is to recognize, to the exclusion of the constitutional Congress of the United States, then I desire to say that I am not a candidate for any such Congress, and that I do not propose entering into a canvass for any office for which I am not a candidate.’

“‘If, on the other hand, you will certify to the people of this district that you are a candidate for the legal and constitutional Congress of the United States, and for a member of that House of Representatives for the fortieth Congress, which shall be called to order, according to the established precedent, by the clerk of the present House, and to which no member shall be admitted without taking the ‘iron clad’ oath of loyalty, and that you will repudiate the illegal and revolutionary Congress which President Johnson proposes to recognize, then I have to state I will accept your invitation with great pleasure.’

“Mr. Washburne’s test might be generally applied throughout the canvass. The people will not fail to see, either by the silence or open commission of the President’s friends, how far they approve his programme of usurpation as officially threatened and foreshadowed. Which Congress? Choose!”

The Review.

MANY of our friends have frequent and fervent words of commendation to offer in behalf of the Review. We should feel much more diffident about making these public, could we personally take the credit for all the excellences of the paper. As it is, the paper being the property of the church, and all, or many, contributing to its interest and usefulness, all must be gratified to learn that it is appreciated and esteemed. Still we have sometimes been at a loss to decide how far it is proper or profitable to insert articles of this nature. Bro. Clarke, of Ohio, however,

indulges in a degree of enthusiasm which it would be cruel to restrain. He says:—

THE Review! How we hail its weekly visits! How we admire its devotion to truth! How we love its warm testimonies! How we love to add our mite to its weekly offerings! Sometimes one is hindered in a very busy time from writing; but one can always find time to read such a paper as this.

Do you desire a friend, a counsellor? Do you wish to find the people of God? Do you wish to find one who cares for your soul? Do you ardently desire to find the evangelist who will point you to the Lamb of God who taketh away the sin of the world? Do you wish a true exponent of Christianity? Do you long for a true interpretation of scripture, including its principles, and its powers, its history, and its prophecies?

All these has my soul longed for from my youth; and it has found them. In the Review, we have realized all we could ask in a world like this. Since we first became acquainted with the Review, life has taken on brighter hues, and the future wears an aspect, intelligible, tangible, real. Error no more binds one in her heavy chains; but, set at liberty, we can now take life as it is, and contemplate the future as it will be. Dear reader, do you think we elevate the Review above the Bible? No; it is because the Review gives a true explanation of Scripture, that we speak thus.

Our love for truth is a love that does not change like the moon, from full to new, and from new to full, but steadily increases; and we say, God speed it on its mission of love to man; and as it enlarges its size, and its circulation, and usefulness, collecting its weekly treasures, we know these preparations denote the nearness of the Saviour’s Advent.

JOS. CLARKE.

Brief Trial—Eternal Consequences.

We have a little space in which to choose, a short time to work, a little while to suffer and endure; but eternal consequences are to be the result. If we suffer with Christ a short time, if we endure to the end, an eternal weight of glory will be ours. If we deny him and continue in sin the brief period of this mortal life, all is lost—life and happiness—and forever lost.

My soul! how vast the consequences which hang upon a moment! Choose at once, and forever, to give this little moment without reserve to God. Be in earnest, be zealous, make an entire consecration, a complete submission to God. Oh, serve him faithfully; give time, talents, and all the energies of mind and body, to the interests of his cause—the salvation of souls.

Weary traveler, hold onward a little while; the end of toil, and sweet, sweet home, are near. Sufferer, take courage; the end of pain, bodily and mental, is near. Mourner, look up! your days of mourning will soon and forever be past.

“Weeping endureth for a night,
Joy cometh with the morning light.”

Those who sleep in Jesus will soon and forever be restored to our embrace. We shall be caught up together, and so be forever with the Lord. Oh, yes, the lovely Jesus will be with us forever, and all tears will be wiped away.

R. F. COTTRELL.

Report from Ohio.

BRO. WHITE: As Bro. Van Horn has made a report of our meetings from time to time, I will not recapitulate. The interest at Fredericktown was very much retarded on account of continual wet weather. There has not been a week since we pitched the tent, without rain, more or less; and some weeks it rained every day. We took down the tent, Sept. 23, one week later than we intended, on account of the equinoctial storm.

Bro. Van Horn left, one week ago to-day, for the N. Y. Conference, and I remain to follow up our work here a few weeks. There are a few here who have decided to obey the truth. But there is a strong opposing influence against the truth. Many are convinced,

but do not obey; and unless the work is closely followed up here, there will be much labor lost. Ten or twelve here keep the Sabbath. The Lord has helped his servants to faithfully declare his truth, and give the warning. Some have gone away offended. Others have acknowledged that it was the truth, but it was inconvenient to obey it.

I go to Bellville and spend this week in visiting and encouraging the friends there, and hold meetings over Sabbath and first-day. Then I intend to return to this place and spend next week, then to Wood Co., and spend the Sabbath, and then home about the 23d inst. Pray for the cause in Ohio.

R. J. LAWRENCE.

Report from Bro. Ingraham.

BRO. WHITE: Since my last note in the Review, I have attended two Quarterly Meetings, one at Deerfield, and one at Bass Lake. I expected to meet Bro. Pierce at Deerfield, but for some cause he was not there. I did not think of being at this meeting until just before I started. I felt particularly impressed to go. I found brethren present from Faribault, Cleveland, and Mantorville. I had good liberty in preaching the word. Three joined the church. Our communion was excellent. Our brethren said it was the best Quarterly Meeting they had enjoyed for a long time. Two of the committee being present, they decided to have me attend the Quarterly Meeting at Bass Lake and Brush Creek. By traveling one day and a half, through sloughs, mud and rain, I reached the place of our first meeting. I was quite unfortunate in getting to the place, the roads were so bad. I got fast in a bad slough, but having served an apprenticeship at the business, I found my way out by getting my horse out first, and then taking boards and barks to run out my buggy.

Our meeting at Bass Lake was quite interesting. We had five meetings. On Sunday, we went about three miles to the lake, in a hard rain, built two tents out of blankets in the woods, on the lake shore, where we could change our clothes (for there was no dwelling near) and in this beautiful lake I baptized ten. In the evening, a church was organized of eighteen members, and a s. b. fund established of \$129.34.

I am now at Brush Creek, at the house of Bro. Hackett. Our meeting begins Sabbath evening.

WM. S. INGRAHAM.

What Can I Do?

How many times I have asked myself that question without being able to find an answer. While viewing God’s goodness to me, and his loving kindness to us as a people, the language of my heart is, What shall I render unto the Lord for all his goodness? I would gladly make some kind returns for the mercies and blessings I receive from his bountiful hand. I believe none of us are so weak but we can do a little, and since Jesus has condescended to accept so little, I am encouraged to try.

When here upon earth he accepted the widow’s mite, and said if we give a cup of cold water to one of his disciples we shall not lose our reward. And again, inasmuch as ye have done it unto one of these my little ones ye have done it unto me. Oh how kind, how condescending! Then let us not be weary in well-doing; for in due season we shall reap if we faint not. God’s people are arousing to renewed activity in his cause. I wish to share the work with them, and do the little work assigned me, in meekness, that when the good Master shall come, I too may hear him say, Well done.

ALIDA BROWN.

Peoria Co., Ill.

LOUIS NAPOLEON’S invasion of Mexico was undertaken to collect a private debt, owing to one Jecker, amounting to five millions of dollars, bonds for which were given by the revolutionary usurper, Miramon, while he was in illegal possession of the Mexican capital. To do this he has already spent nearly three hundred millions, which the people of France will have to pay.

Letter by Joseph Alleine.

Let us be wholly swallowed up in the concerns of religion, and know no other interest but Jesus Christ. I cannot say I have already attained; but this is that my heart is set to learn, that in all I do, whether sacred or civil actions, still I may be doing but one work, and driving on one design, that God may be pleased by me, and glorified in me; that not only my praying, preaching, &c., may be found upon my account, but even my eating, drinking, sleeping, visits, discourses, because they are all done as unto God. Too often do I take a wrong aim, and miss my mark; but I will tell you what be the rules I set myself, and do strictly impose upon myself from day to day: Never to lie down but in the name of God; not barely for natural refreshment, but that a weary servant of Christ may be recruited, and fitted to serve him better the next day. Never to rise up but with this resolution, Well, I will go forth this day in the name of God, and make religion my business, and spend the day for eternity. Never to enter upon my calling, but first thinking, I will do these as unto God, because he requireth these things at my hands in the place and station he has put me into. Never to sit down to the table, but resolving, I will not eat merely to please my appetite, but to strengthen myself for my Master's work. Never to make a visit, but upon some holy design, resolving to leave something of God where I go; and in every company to leave some good savor behind. This is that which I have been for some time learning, and am pressing hard after; and if I strive not to walk by these rules, let this paper be a witness against me.

Walking with God.

NOAH walked with God. Enoch walked with God, and was translated to the realm of glory. So now, myriads are walking with God; hence enjoying his smiles and protecting care. We are walking with God when we bow the knee in prayer and praise, and supplicate the favor of Heaven. We are walking with God when we keep his commandments, and are arrayed in the beauty of holiness. We are walking with God when we continually feel the assurance of acceptance, and the witness of his Holy Spirit. 'Tis good to walk with him, for his arm shields us from the wiles of Satan. He "leadeth us in green pastures, and beside still waters." He smooths and lights the rugged, gloomy, path of life, imbues our souls with the dews of his grace, and causes us to feel the happy thrills of joy and bliss.

And oh, how sweet, should we come to the dark valley of death, to walk through its shadowy vale leaping upon the arm of God! His presence can light the darkest recess, his love can warm the coldest clime. Let us then walk with God, and we shall taste the sweets of his love. Let us then walk with God,

—And even the tomb
No fearful shade shall wear."

"Oh, for a closer walk with God,—
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb."

—Advocate.

An Incident with a Moral.

An English journalist says that the *rationale* of Blondin's performance, is this: He has perfect confidence in his own sense of touch and balance, and he never looks beneath him. That being so, fifty and five hundred feet are the same to him. He looks in a fixed manner, and always above; he is guided by his feet. When he is blindfolded, therefore, he is deprived of a sense which is of no use to him—which may, indeed, prove a source of danger. When the drop of the rope at Niagara was forty feet, and he was at the bottom of the curve, he could scarcely avoid seeing the ends of the rope, and that was a source of danger to him. If he were to look down once, we know what would happen to him; but we may guess that he would find a place where he would never rise to perform any more antics.

If, in life, you would succeed, you must look up. The stars are serene, and stay forever in their spheres; the torrent at your feet whirls and roars, and any look at its turbid waters may plunge you into instant destruction.—*Principia*.

In God is My Trust.

WHEN storms around me lower,
And threaten to o'erwhelm,
I know God's mighty power,
In mercy guides the helm.
His form I cannot see,
Because I am but dust,
Yet know he cares for me,
And in him put my trust.

Should those I trusted most,
But traitors to me prove,
I know the angelic host,
Watch over me in love,
To ward the fatal dart,
In fiendish malice thrust,
To pierce a breaking heart;
And still in God I trust.

Though fortune, fickle elf,
To me should seem unkind,
And bring upon myself,
Things contrary to my mind,
I'll strive to be content,
Forsake all earthly lust,
Be zealous and repent,
And still make God my trust.

Though weak and frail my frame,
And burdened is my mind,
In that prevailing Name,
I'll consolation find.
For he regards our frame,
He knows we are but dust;
And praise his holy name,
In God we still can trust.

ALMON D. FARRAR.

Dumb Folks.

THEY are dumb, when? Not when nonsense is introduced, something funny to laugh at—something of a worldly nature, about farms or merchandise, the latest novel—the religious festival, the pic nic, the donation party, or the New Year's calls, where feasting, wine-bibbing, joking and jesting are the order of the day. No tongues are tied now; no one is dumb here, nor where marrying and giving in marriage, the latest out in things for the ward-robe, are subjects for discussion, mouths are open wider in this direction, tongues fly, move glibly, fluently. But introduce the subject of prayer, praise, the reading of God's word, visiting the sick, the oppressed—speak of Heaven and heavenly things, the glory of the upper world, the joys of salvation—the peace of God in the soul, flowing like a river, the happiness resulting from well-doing, from emulating Jesus—what now? any response? All is silent as the grave! lips are closed, tongues are tied. Quote a passage of scripture, repeat a verse or two from the pen of inspiration, more precious than gold—any one to reply? Not one; not a word, or look of smiling approbation is manifested, all is hushed as the tomb; every one is dumb! dumb! struck dumb!

This alluding to things spiritual and eternal, talking often one to another of the Lord's mercies and judgments, for him to hearken and hear, that a book of remembrance may be written before him of them that feared the Lord, and that thought upon his name—is not to be tolerated in this refined age, and in refined circles. This referring to the Bible for subjects of interest and conversation, or declaring, like David, what great things God hath done for our souls, is out of place, out of time, out of date. "Away with somnolent looks, things grave, serious, eternal—away with the Bible, its doctrines and precepts, its holy inculcations; give us something mirthful, that will tickle the fancy, a spice of wit, that will provoke laughter." "Let us eat, drink, and be merry, for to-morrow we die."

Is not this picture a true one of the present, every day piety? Friends, what are we coming to?—*Sel.*

The religion that is always searching for "A HOPE" is a HOPELESS religion.

"Come Ye to the Waters."

THERE is on record the case of a very wicked and hardened man, whose feelings were so touched by the soft notes of a dove, that he was by the Divine Spirit led to Christ and to a Christian life. In the incident below, the prattling of a babe was blessed to the same result. During a revival in a town in Ohio, a man who had been very worldly-minded was awakened, but for some time concealed his feelings even from his wife, who was a praying woman. She left him one evening in charge of his little girl, three years of age.

After her departure, his anxiety of mind became so great that he could not rest, and he began to walk the room in his agony. The little girl soon noticed his agitation of mind, and inquired, "What ails you, Pa?" He replied, "Nothing!" and endeavored to re-quiet his feelings, and divert his mind from the subject. But all in vain. Conscience would not hush up at his bidding. He could not calm the troubled deep of his sin-polluted heart.

After sitting a short time, he rose again, and commenced walking to and fro as before. Soon the attention of his little daughter was again arrested, and wondering, doubtless, at her father's uneasiness, and ignorant of its cause, she looked up sympathizingly in his face, and inquired with all the artlessness and simplicity of childhood, "Pa, if you were dry, wouldn't you go and get a drink of water?" The father started, as if a voice from Heaven had fallen on his ear! He thought of his thirsty soul, famishing for the waters of life. He thought of that living fountain, opened in the gospel, and he heard the voice of Jesus saying, "If any man thirst, let him come unto me and drink!" "Ho! every one that thirsteth, come ye to the waters."

He thirsted:

"He longed to drink that crystal stream
That flows the trees of life between—
That its pure waters in his soul
Might rise eternally to roll!"

He believed! and straightway fell at the Saviour's feet, exclaiming in heart if not in words:

"Just as I am thou wilt receive;
Will welcome, pardon, cleanse, relieve;
Because thy promise I believe,
O Lamb of God, I come, I come!"

From that hour he dates the dawning of a new light, and the beginning of a new life.

[Watchman and Reflector.

THE rebellion has been renewed in Texas, and no one can be surprised who has watched the lawlessness of that State, and seen the hatred of the Union shown in its lowest form by the persecution of loyal whites and blacks, and in its highest by contempt of the test oath, and the election of Rebels to Congress. It recalls 1861, when we read of United States troops attacked by Texas State militia. The matter has importance other than an indication of the spirit of the Rebels, and Gen. Sheridan has gone to the relief of our troops.

OUR DEAD AND WOUNDED WARRIORS.—The official returns in the U. S. War Department show that the whole number of deaths reported in the army since the war broke out will aggregate 325,000. These are the dead on one side only. If we assume the mortality on the rebel side at 175,000, which is certainly inside the mark, we have a total of 500,000 who have perished in the war. There are, in addition, at least half a million on both sides who are permanently disabled by wounds or sickness, making the number of victims over a million of human beings who have been sacrificed to intemperance, ignorance, fanaticism, ambition, and treason.

IMPULSES.—Give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations, to be from God. They may be from him. They may be from nature. They may be from the devil. Therefore, "believe not every spirit, but try the spirits whether they be of God." Try all things by the written word, and let all bow down be-

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 9, 1866.

Gen. ii, 2.

BRO. WHITE: I find by an examination of Dr. Clarke's comments on Genesis ii, 2. that the Septuagint, the Syriac, and the Samaritan read the sixth day instead of the seventh; and he says this should be considered the genuine reading which appears from these versions to have been originally that of the Hebrew text. He further says, that the characters used to represent the words sixth and seventh were so nearly alike that a mistake was probably made in the translation, making it read seventh instead of sixth. If Clarke is correct, then are we not under obligations to keep the sixth day instead of the seventh? Please give me some light on this subject through the Review.

Yours in hope,
East Rush, N. Y.

S. H. KINSEY.

NOTE. We think your difficulty arises from giving the criticism of Dr. Clarke too wide an application. It is only the first occurrence of the word seventh, in Gen. ii, 2, that Dr. C. says should be translated sixth. Then it would read, "And on the sixth day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." And this reading removes an objection which some urge, based on the common version, that God performed a part of his work on the seventh day; and hence that we have not a full day set apart as the Sabbath.—ED.

To Correspondents.

O. H. SPENCER. There is no contradiction between Matthew and the other Evangelists respecting the time when the women visited the sepulcher of Christ on the day of his resurrection. For the expression in Matt. xxviii, 1, "In the end of the Sabbath," is from the original *ὅψε δὲ σαββάτου*, which means "after the Sabbath." Robinson in his Greek lexicon defines the word *ὅψε*, "with a genitive" [as in this instance] "at the end of, at the close of, after." He then quotes this sentence from Matt. xxviii, 1, and renders it thus: "At the end of the Sabbath, i. e., after the Sabbath, the Sabbath being now ended, the same as Mark xvi, 1." Bloomfield in his Greek Testament, commenting on the same words, says: "This must with Krebs, Wahl, Tittm., Kuin., and Fritz., be explained 'after the Sabbath,' i. e., as Mark more clearly expresses it, 'And when the Sabbath was past,' which must determine the sense here. Of this signification the commentators adduce examples from Philostratus, Plutarch, Aelian, and Xenophon."

By these authorities Matthew's testimony is shown to be in perfect harmony with that of the other Evangelists.

Note from Bro. Byington.

BRO. WHITE: I am now in Tuscola Co., Mich., and shall probably spend most of this month with the churches here.

Had a good attendance at our meeting last sixth-day evening at Tuscola Village. They are not fully organized. I fear they were left too soon.

Last Sabbath and first-day I had four meetings, baptism, and the ordinances with the church in Vassar. Five were baptized, and three united with the church. They appear united, and are doing well.

I cannot visit all the churches in the Eastern District this second quarter. This is not expected, as Brn. Waggoner and Cornell have labored, and Bro. Loughborough will soon, in this District. The Committee have requested me to visit the newer places. I will try to do the best I can.

J. BYINGTON.

Tuscola Co., Oct. 2, 1866.

A TERRIBLE famine is raging in British India. Upward of 75,000 are daily fed by public charity in the fifteen affected districts, and yet the number of deaths in one district alone is reported at three thousand.

Note from Bro. Hutchins.

BRO. WHITE: I wish to say to the brethren in Vt., who have expected I should hold meetings with them this Fall, that the present prospect is I shall not be able to labor any more, for at least, some months.

On the 23d ult., I was singularly and suddenly attacked with a difficulty of the head. Have been able to do but little since. I now find myself much reduced in strength and flesh.

My sympathy and love are with the people of God. I realize my unworthiness, but would humbly beg an interest in their prayers, that the furnace of affliction may do me good. In hope,

A. S. HUTCHINS.

Wolcott, Vt., Sept. 26, 1866.

The Sealing.

"For him hath God the Father sealed." John vi, 27.

THESE are the words of Jesus Christ respecting himself; and an inquiry suggests itself here: To what does he refer as the sealing? Was it some mark of God's acceptance, publicly promulgated, or not? We answer that we cannot decide with confidence; but it seems just to suppose that it was some token of God's acceptance, which his (Christ's) hearers understood. What could it be? Perhaps the manifestations of the power of God at Jesus' baptism, the descent of the Holy Spirit in the form of a dove, and the voice of God asserting this to be his beloved Son in whom he was well pleased, was the sealing he referred to. One of the meanings of the word sealing, is ratification; and, certainly, it looks clear, that this testimony of God was what decided John the Baptist's mind that Jesus was the Messiah; and the same testimony is perhaps referred to, by Christ, in John vi, 37; and it was this which empowered him, as a delegate of Jehovah, to enter upon his mission as a public teacher sent of God.

This sealing, being public, and amounting to an endorsement, by Jehovah, of the character and mission of his Son, may we not conjecture that Enoch had the testimony that he pleased God, given to him in the same public form and manner, previous to his translation? And, reasoning by analogy, may we not suppose that Revelation vii, 3, will be fulfilled in a similar form and manner?

JOS. CLARKE.

Notice.

I GAVE an invitation some time since to all who were passing through Chicago to call on us. I would now say that we have moved to Battle Creek, where we expect to reside until the Lord directs elsewhere.

E. G. STEVENSON.

THE "Book Concern," as it is called, of the Methodists, was originated in 1789, by a preacher in Philadelphia; on a borrowed capital of \$500. After a time it was removed to New York, and in 1833 took its present location. Its capital now is \$837,000. Its total profits from 1836 to 1860 were \$1,171,584.60, and these all go for denominational purposes.

Appointments.

PROVIDENCE permitting, I will meet with the church in Centerville, Tuscola Co., Sabbath and first-day, Oct. 13 and 14. Also at Tuscola village, Sabbath and first-day, Oct. 20 and 21, commencing at 10 o'clock.

J. BYINGTON.

NOTHING in providence preventing, I will hold meetings in Ohio as follows:

At Bellville, Richland Co., O., Sabbath and first-day, Nov. 3, 4.

At Fredricktown, Knox Co., Monday and Tuesday evenings, Nov. 5, 6.

I will then attend each of the Quarterly Meetings as appointed in Review No. 13, viz.:

Lovett's Grove, Sabbath and first-day, Nov. 10, 11.

Gilboa, " " " " 17, 18.

Cass, " " " " 24, 25.

Jackson, " " " " Dec. 1, 2.

Bellville, " " " " 8, 9.
Wakeman, " " " " 15, 16.
Strongsville, " " " " 22, 23.
Geneva, " " " " 29, 30.
Orwell, " " " Jan. 5, 6, 1867.

The appointment for Portage, in Review No. 13, by request, we have changed to Lovett's Grove.

I. D. VAN HORN.

THE next Quarterly Meeting of the Hundred Mile Grove church, Wis., will be held Oct. 27 and 28. Elders Sanborn and R. F. Andrews are expected to attend this meeting. We hope the brethren and sisters at Baraboo will be present. We particularly request those members of the church who cannot attend this meeting to represent themselves by letter. We hope all will be prepared to pay up their s. b. dues.

N. M. JORDON.

PROVIDENCE permitting, we will meet with the brethren and sisters in Iowa, as follows:

At Fairfield, Jeff. Co., Oct. 17, at 10 A. M. Knoxville, Marion Co., Sabbath and first-day, Oct. 20, 21. Sandyville, Warren Co., Oct. 27, 28.

Brethren and sisters come to these meetings, and may the Lord bless all who may attend.

A. C. & D. T. BOURDEAU.

Business Department.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

RECEIPTS.

For Review and Herald.

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

D T Evans 29-12, W W Carpenter 29-19, Priscilla Cole 29-1, J Straw 29-1, W Hale 29-17, T J Emans 29-1, each \$1.00.

A Seymour 29-1, M D Clark 30-1, E Sage 30-18, E A Woodrough 30-19, T F Hubbard 30-1, N Manning 30-19, Jas Hale 30-19, S J Bartholomew 30-14, S S Jones 30-6, O S Wright 30-14, J Baker 30-19, P Northup 30-14, M A Walker 31-15, S K Bennett 30-23, C E Hosely 31-17, I T Day 30-1, each \$2.00.

J Rawson \$3.00, 31-1, W S Ashley \$3.00, 30-2, P Mashure \$12.00 30-1, H R Holloway 63c, 29-19, A P Green 63c, 29-19, P Card 63c, 29-19, V Tucker 63c, 29-19.

Subscriptions at the Rate of \$2.50 per year.

J Hunter jr. \$2.50 30-9, H Lyon \$2.50 31-1, D M Stites \$2.50 30-14, E Calkins \$2.50 30-8, C Russell \$1.65 31-1, S A Doud 50c, 30-1, S Sellers \$2.50 30-13, S C Perry \$2.50, 30-1, F Kittle \$2.50 31-14, C A Sturgis \$2.50, 30-19.

Subscriptions at the Rate of \$3.00 per year.

A Seymour \$3.00, 31-1, J Stillman \$3.00 31-1, M A Brigham \$3.00 30-16, L B Kneeland \$3.00, 31-1.

Books Sent By Mail.

J Rawson \$2.00, W Johnston \$1.00, J S Hodge 25c, I F Frauenfelder 25c, Mrs S W Jones 56c, A M Martin \$1.50, O S Wright 50c, G W Titus \$1.75, J Ferree \$2.00, J K Bowsbey 15c, Mrs C M Tenney \$1.00.

Books Sent By Express.

Eld J Matteson, Ft Atkinson, Wis., \$40.50.

Cash Received on Account.

R F Andrews \$3.00.

Michigan Conference Fund,

Received from Churches. Ch. at Locke, \$5.00. Hillsdale, \$40.00, Orange \$22.00, Orleans \$25.00.

General Conference Missionary Fund.

D C Elmer \$2.00.

For the Western Health-Reform Institute.

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

A A Dodge \$25.00, C S Dodge \$25.00.

On Shares in the W. H. R. Institute.

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

A A Dodge \$25.00, C S Dodge \$25.00, L Wilkinson \$25.00, A L Guilford \$75.00, R Loveland \$25.00, W Peabody \$100.00, L B Kneeland \$25.00.