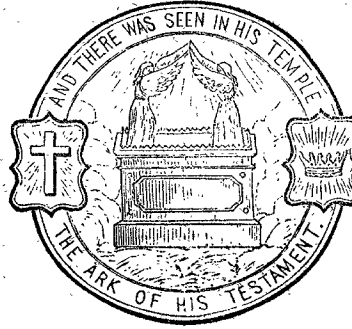


ADVENT



REVIEW

And Sabbath Herald.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. xiv, 12.

VOL. XXIX.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 11, 1866.

NO. 1.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY
The Seventh-day Adventist Publishing Association.

ELD. JAMES WHITE, PRESIDENT.

TERMS.—Two Dollars and Fifty Cents a Year, in Advance.
Address ELD. JAMES WHITE, Battle Creek, Michigan.
For further Particulars, see Prospectus Inside.

THE INNER CALM.

Calm me, my God, and keep me calm,
While these hot breezes blow;
Be like the night-dew's cooling balm
Upon earth's fevered brow.

Calm me, my God, and keep me calm,
Soft resting on thy breast;
Soothe me with holy hymn and psalm,
And bid my spirit rest.

Calm me, my God, and keep me calm;
Let thine outstretching wing
Be like the shade of Elim's palm,
Beside her deepest spring.

Yes, keep me calm, though loud and rnde
The sounds my ear that greet,
Calm in the closet's solitude,
Calm in the bustling street.

Calm in the hour of buoyant health,
Calm in my hour of pain,
Calm in my poverty or wealth,
Calm in my loss or gain.

Calm in the sufferance of wrong,
Like Him who bore my shame,
Calm mid the threatening, taunting throng,
Who hate Thy holy name.

Calm when the great world's news with power
My listening spirit stir;
Let not the tidings of the hour
E'er find too fond an ear.

Calm as the ray of sun or star
Which storms assail in vain,
Moving unuffled through earth's war,
The eternal calm to gain.—Bonar.

The Sermon.

Preach the Word. 2 Tim. iv, 2.

THE KINGDOM.

BY ELD. J. N. LOUGHBOROUGH.

Text "And the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i, 32, 33

The above words were spoken by the angel to Mary, the mother of Christ, concerning Jesus and his kingdom. His statement is, that "of his kingdom there shall be no end." The first question that will engage our attention in this discourse, will be, What is Christ's kingdom? Is it an immaterial kingdom beyond the bounds of time and space? Is it simply the work of the gospel? Or, is it a tangible, literal kingdom, the territory of which is as literal as the earth itself? Each of the above views concerning the kingdom, has its advocates.

While we admit that the kingdom, or at least the capital of it,—the New Jerusalem—will come down out of Heaven, we cannot admit that it comes from beyond space; but, it is a literal city in space, constructed of most glorious materials. Those texts too, which speak of the gospel as the kingdom of God, only speak of the kingdom in a secondary sense. The language even so used is mostly that of parables. The gospel, in its perfecting work upon the heart of the receiver, is called the Kingdom of God, because it has as its great ultimatum, the preparation of subjects for that kingdom. If, then, the kingdom of God is spoken of in the Scriptures in its primary sense, in the same manner as we would speak of the kingdom of Assyria, Greece, Rome, or Great Britain, then it becomes necessary in the proper investigation of this matter, to inquire, What is the territory of the kingdom of Christ.

Of the many scriptures which speak of the locality of that kingdom, our space will only allow us to notice a few. In Dan. ii, while speaking of earthly kingdoms in their last, divided, and mingled state, the prophet says to Nebuchadnezzar, "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Verse 44. This scripture shows that the kingdom, which the God of Heaven sets up, is to take the place and territory of earthly kingdoms.

In Dan. vii, we have the record of a vision given to Daniel concerning earthly kingdoms and the close of their career. This is presented before him under the symbol of four beasts diverse one from the other.

In making the record of this vision, he says, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom; that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Verses 13, 14.

In making the explanation of this matter, the angel says to Daniel, "These great beasts which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Verses 17, 18. This, of course, shows that they are to take the kingdom which earthly monarchs have ruled. But this is made still plainer in the description of the close of the career of the little horn of the fourth beast. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Verses 26, 27. A dominion which is "under the whole heaven," can be nothing less than this earth.

But let us also read the testimony of the prophet Micah: "And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come,

even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah iv, 8. All will readily admit that this tower of the flock is Christ. He is to receive the "first dominion." What is the first dominion? As we find this scripture refers to matters on this earth, the dominion must also apply here. If we turn to Gen. i, 26, there we read the first testimony concerning a dominion on earth. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." David in recording the same fact says of man, "Thou madest him to have dominion over the works of thy hands." Psa. viii, 6. Man by transgression, lost the position in which God placed him; but Christ is interposed as a help. He, by his death and sufferings, not only opens up a way for man's escape from the effects of sin, but he also brings back that which man lost in the fall. By reading Paul's testimony, this is all made plain. He says to the Hebrews, "For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Heb. ii, 5-9. We understand Paul in the above as teaching, that although all things were once placed under man, we do not see them there now; but Christ has been made a little lower than the angels, that he might help man out of death, and recover his lost dominion, so that, "in the world to come," man, with Christ, may exercise that first dominion which was given to him.

Of Christ's dominion, we read in Psa. lxxii, 8, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." The same statement is made in Zechariah's testimony, which is clearly shown by its partial fulfillment, to apply to Christ. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." Zechar. ix, 9, 10.

My hearers are all familiar with the fulfillment of the former part of this passage, as recorded in Luke's testimony concerning Christ's triumphant entry into Jerusalem, a short time before he was crucified. See Luke xix, 28-40. The latter part will also be fulfilled when Christ shall cause "wars to cease to

the ends of the earth," thus cutting off the battle bow, and setting up a kingdom the dominion of which shall fill the whole extent of the earth.

In the time of the establishment of that kingdom upon this earth, we shall find the fulfillment of such promises concerning this earth, as Num. xiv, 21. "But as truly as I live, all the earth shall be filled with the glory of the Lord." Here the Lord has pledged his own life for the fulfillment of his word. None surely would claim that this text has been fulfilled in the past history of the world, while it has been filled with anarchy, violence, and sin. The same great event is spoken of by the prophet Habakkuk; but, it is placed in the future from his time. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. ii, 14. If we look at Isaiah's testimony, we shall learn that this filling of the earth with God's glory, is after Christ comes again and destroys his enemies.

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor; and reprove with equity for the meek of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. xi, 1-9.

Then will be fulfilled the promises made to Abraham and his seed, that they should have the land for an "everlasting possession." Gen. xiii, 14-15; xv, xvii, 7, 8. These promises did not relate to an inheritance in Abraham's lifetime; for we read, "Know of a surety that thy seed shall be a stranger in a land that is not their's and shall serve them; and they shall afflict them four hundred years. . . . And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." We read in the discourse of Stephen, concerning Abraham; "Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." Acts vii, 4, 5. From Paul's testimony in Heb. xi, we learn that Abraham and the multitude of his natural descendants, "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Verse 13. That this does not refer to a possession of the earth in its present state, but to a future possession, after it is redeemed from the effects of the curse, is clear from what follows: "For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Heb. xi, 14-16. This heavenly country, and city, which God hath prepared, we understand to be the same that are mentioned in Rev. xxi, of which more hereafter.

Paul continues to speak in Hebrews of ancient

worthies, "who were stoned, sawn asunder, tempted, slain with the sword, wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy. They wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." Heb. xi, 37-40.

The plan God has devised, is better than to have Abraham or his posterity receive the possession in their lifetime, or even at their death. When perfection comes on all of God's saints, at the day of final reward, then they with us, will be made perfect, then will these ancient worthies receive the fulfillment of the promises made. These promises, as we shall see by examining the testimony to the Galatians, refer to Christ as the seed, and of course could not be fulfilled till that seed comes, nor till that state of things is introduced which is called his kingdom; which, as we have already shown, is when his dominion is "from sea to sea," when the glory of God fills the earth "as the waters cover the sea." Paul says: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. iii, 16.

No one, by carefully reading the Scriptures, could claim that any of these promises above quoted concerning the earth, had yet been fulfilled, or that they will be fulfilled this side of Christ's coming and the resurrection of those to whom the promises were made. The Lord said to Abraham, "For all the land which thou seest, to thee will I give it." So, when that promise is fulfilled, Abraham must be there to participate in it. This will explain why Paul in pleading before Agrippa, Acts xxvi, 6-8, says: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" His testimony shows clearly that the promise to the fathers involves their resurrection, in order that they may be partakers in person of the things promised. It also as clearly shows that the fulfillment of those promises will be in the resurrected state of the saints.

Some of these promises refer to a time when the earth shall be as full of the glory of the Lord as the waters cover the sea, and when "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jer. xxxi, 34. No such state of things as this has been seen on earth since these promises were made, nor need we expect such a state before the coming of Christ. Paul says, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. iii, 13; "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv, 3, 4; "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having the form of godliness, but denying the power thereof." 2 Tim. iii, 1-5. The above texts are receiving a striking fulfillment in the age in which we live, when evil and wickedness of every kind is on the increase.

Such also is to be the condition of things till the coming of Christ, as is further evident from the parable of our Saviour; "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the

blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them; but gather the wheat into my barn." Matt. xiii, 24-30. Our Saviour gives an exposition of his own parable to his disciples in this same chapter; "He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their father." Verses 37-43.

The above testimony clearly shows that wickedness is to exist on earth till the judgment and the second coming of Christ; and it also shows that the righteous are not to receive this earth as the kingdom, until the destruction of Christ's enemies in the furnace of fire.

Again, this text is also additional evidence that this earth is the kingdom of Christ. He is to gather offenders out of his kingdom. To apply this language to this earth it is all clear, but to apply it to Heaven itself would only make confusion, for there are no sinners, or offenders in Heaven.

But we will now inquire, When is Christ's kingdom established on this earth. The testimonies last quoted, prove that it will not be till after the second coming of Christ. This is also still further confirmed by the parable of Christ recorded by Luke; "He added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, saying, we will not have this man to reign over us. And it came to pass that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money," &c. Luke xix, 11-15. Christ is the nobleman of the parable. Heaven is the distant country where he goes to receive his kingdom. His coming to earth is the coming of the nobleman of the parable. This shows that his kingdom is not established on earth till after his second advent. But whether it is then immediately established here, or whether other events are to transpire before the final filling of the earth with God's glory, will yet appear in the testimony we wish to present on the subject of the establishment of that kingdom.

(To be continued.)

The Source of Happiness.

REASON'S whole pleasure, all the joys of sense,
Lie in three words; health, peace, and competence,
But health consists with temperance alone;
And peace, O, virtue! peace is all thy own.

The less a man makes of himself the more of a man he is.

Care for what you say, or what you say will make you care.

The only proper thing to do with the DEVIL is to RESIST him.

A Busy World.

THIS is a busy world. The people are too busy in its affairs to attend to the interests of the future. All is bustle and hurry; railroad speed is too slow to suit the times. The pursuit of wealth is ardent. There is no lack of activity and zeal in this direction. Pleasures also are sought; and these only weigh anything against the pursuit of riches. The people being lovers of pleasures, will sacrifice some of their time and wealth at the altar of pleasure. Hence the only successful appeal in behalf of religion or charity, must be addressed to the love of pleasures and the gratification of the appetites. If means are to be raised for some charitable purpose—to aid the poor or to build places of worship—a grand festival is the best means to reach the sympathies of the people. If means are to be raised to support the minister, a pleasure party—a feast and a ball—is the surest bait.

But the people have no time to devote to the service of God. No time to learn what God requires of them. No time to pray. No time to seek for salvation in the world to come. Sometimes an hour can be spent at the prayer-meeting on the way to the theater. But religious meetings must be short, or they cannot be endured. Time is too precious to spend much of it in the duties of religion. The sick and needy would be visited and cared for, but that there is no time for it. An hour or two on Sunday is all there is to spare.

Ask people to hear upon the all-important subjects of the word of God—on the thrilling theme of prophecy and the signs of the times, the present truth—and they have no time for it. No time to learn that the Lord is coming, no time to prepare for it. No time to study the Bible, or read the papers and publications which teach the doctrines of the Bible. Really they have more reading than they can attend to without any of these.

The farmer, the mechanic, the merchant, the teacher and the professional man, are all busy, extremely so. The professor of religion has no time to learn the solemn and fearful truths which God has designed for these very times. He can only attend meetings on Sunday; and then he would think it wrong to leave his own meeting to go to another. But the ministers! Oh, if we could only get access to them and teach them the present truth. Ah! they, like all the rest, have no time to learn the truth. They are busy fulfilling their appointments on the day they call the Sabbath. They have no time to hear. They are the instructors of the people; they have no time to be instructed.

What shall be done? "The day of the Lord will come," whether men have time to prepare for it or not. It will not wait till each one has gained the whole world and got time to attend to a preparation for the world to come. Whether men are prepared for it or not, it will come. It will come as a thief in the night; because men have not had time to take warning. It will come as a snare. While the flock of birds are feasting upon the wheat which has been spread out to allure them, suddenly the snare is sprung upon them, and they cannot escape. So while the world are absorbed in their feasting and pleasures, the day of the Lord will come on them as a snare.

Oh, that they had time now to learn the truth and prepare for the day! But alas! alas! they are too busy. Too busy to take warning and secure eternal life. The cry of "peace and safety" is in their ears from week to week, and they have no time to learn that "sudden destruction" is about to come, and they and their seducers who cry, Peace, will not be able to escape. Oh, that they might be saved from that awful destruction!

Brethren, what shall we do? Let us gird up our loins for the work. Let us cry aloud and spare not. Let us lift up the voice like a trumpet, and cause some to hear. Let us ask the aid of the Holy Spirit—let us ask for the latter rain—to give success to our efforts. Let us not sleep as do others, but let us watch and be sober. And let us do all we can to arouse and save our fellow men. Vast concerns hang upon the present little moment of time. Men are to be saved or lost; and it depends upon the improvement of a very little time. May God help us to find time to save ourselves

and others; and not let souls perish and lose our own souls, because we have no time to labor for their salvation. Time flies; and soon it will be true that we have no time in which to prepare for the great day of the Lord: *Now is the time.*

R. F. COTRELL.

Report from Bro. Taylor.

ACCORDING to the action of our State Conference, at its last session, and by the arrangement of the committee, I met the appointment at Buck's Bridge, Oct. 27 and 28. Nearly all of this church, a good delegation from Norfolk, and one from Bangor, were present. The meeting was characterized with deep solemnity, heart searching, and a settling into the will of God. Three were baptized, and two united with the church. While attending the ordinances, the sweet, melting and cementing influence of the Holy Spirit rested on our hearts, drawing us together and making us one in the work of the Lord. This church is ready for every good word and work. They promptly responded to the call of the Conference, and sent their proportion to aid the Roosevelt church.

Oct. 30 and 31, I was with the church at Norfolk, visiting from house to house during the day, and holding meetings evenings. While with them we were comforted with the comfort wherewith the Lord comforts his people.

Nov. 3 and 4, I spent with the church in Bangor. I had not visited this church for some time, and had many things to say to them; and while I endeavored to hold up and impress on their minds the light from the faithful and true Witness, the blessing of health they would receive if they would live out all the laws of their Maker, and the state of holiness and purity we must attain to in order to be holy still,—then faith quickened, and the meeting increased in interest till it closed.

Sunday evening I went to Brandon and spoke to a congregation on the signs of the Lord's coming. We had the evidence that some rays of light and truth were falling on the minds of the people, particularly the truth that—the end of all things is at hand.

During the meeting at Buck's Bridge the next Quarterly Meeting at Norfolk was appointed. It was also agreed to continue their Monthly Meetings as they had for a number of years. We found some in these churches who wanted no hoops, at this late hour of time, no, not so much as small ones.

C. O. TAYLOR.

Perry's Mills, N. Y.

Report From Bro. Matteson.

SINCE my last report I have labored in the vicinity of Poy Sippi, to strengthen and build up the church. I stayed about five weeks, and held as many meetings as the weather and going would permit. The good Lord blessed us. We tried to show the necessity of the Health Reform, the gifts in the church, and of confidence in the work of the third angel's message; also the importance of a deep, personal work of grace in the heart, to prepare us for the refreshing from the presence of the Lord, and final victory. Prejudice has been removed. The brethren have pressed together. And, whereas six months ago the majority wanted to sell out and go to other places, now all desire to stay and help the cause, that the candlestick may not be removed till the Lord comes.

Last Sabbath we met to celebrate the ordinances. We had to hire a hall, and it was crowded. This was one of the best meetings I have enjoyed in Poy Sippi. Eight united with the church. We went to the riverside and five willing candidates followed their Saviour in baptism. Most of these have lately started in the service of our divine Master. Our communion season was one of deep interest. And, as I spoke in different languages, I wondered to see how the Spirit would move; also, upon the hearts of those who could not understand, and to hear them praise the Lord. This is much better than to go to sleep when one speaks in another tongue, which is most natural. Others have

started to keep the commandments and we hope they will go on in the good work.

We found it to be of great importance that a meeting-house should be built, and having paryerfully considered the matter, presented the plan to the brethren. In the evening we gathered in the street, (for we could not get a house) a committee was appointed, and shares taken in the enterprise. The plan is to get ready for building next spring. Size, 24x36 feet. The site will be near the riverside in Poy Sippi, a quiet little village. The prospects are good, and we believe the work will be carried through by the help of the Lord.

This will be a great blessing to the Sabbath School, which is growing fast in numbers, and which, rightly conducted, will prove a great help to the cause.

I am now arranging for lectures in the court-house in this place, and hope my brethren will pray for me, that the Lord may bless us and advance his cause.

JOHN MATTESON.

Wautoma, Wis., Nov. 19, 1866.

Report from Bro. Bates.

I LEFT home Nov. 6th, to fulfill my published appointments. Evening of the 5th, held a profitable meeting in a school-house near Parkville, Kal. Co., near Brn. Langdons. Evening of the 7th, met with the church and people in the Parkville meeting-house. People listened attentively, hope some good was accomplished. Evening of the 8th, another meeting at the house of Bro. J. A. Strong, in Brady. A traveling stranger attended this meeting, pretending to know all about Adventists, &c, and that Christ fulfilled the law of Matt. v, 17, at his first advent, and that was the end of it. We quoted chapter iii, 15; Gal. vi, 2; and James ii, 8, to show him that the meaning of the word fulfill in the New Testament was directly the opposite of his view of it. He remained silent, but the people of the Lord were encouraged and strengthened to believe the straight testimony of the Saviour.

Nov. 9th, Bro. S., with his team, took me to Kalamazoo. From thence I came to spend the Sabbath and first-day at Battle Creek. Evening commencing the Sabbath had a good conference meeting. It was very encouraging to meet with so large a company of Sabbath-keepers and commingle our voices in prayer and praise before his throne. Sabbath-day Bro. A. C. Bourdeau and self occupied the time with the exception of the last hour which closed with a cheering social meeting.

First-day, visited the brethren, friends, and sick ones, in the Health Institute. Here, we learned were some twenty patients, cheerfully hoping to be relieved from their diseases by Hygienic treatment under the skillful directions of Dr Lay and assistants.

The new Seventh-day Adventist meeting house is about finished, outside, and progressing for the mason-work, inside. It is pleasantly located, and has a commanding appearance. May the cloud of the Lord ever rest upon it.

Monday and Tuesday evenings held two interesting meetings with the church in Convis. The Lord added his blessing, and strengthened and encouraged them. Brethren B. Hill and J. H. Murray conveyed me to Charlotte, Eaton Co. Here we held two meetings with the church and people in a school-house, near the village, evenings of Nov. 14 and 15. The congregation seemed much interested to hear. We hope some good was accomplished.

Sabbath and first-day, Nov. 17th and 18th, Bro. H. Allen took us with his team to meet with the churches in W. Windsor, Oneida, and Charlotte, at Potter's school-house. Here we held four profitable meetings and celebrated the Lord's supper. A large company, accommodated at Bro. Carman's, enjoyed a sweet, social meeting, in his house, evening after the Sabbath. Some that were not in the message came in on Sunday and listened attentively. The brethren and sisters were encouraged to go forward in the message.

JOSEPH BATES.

Monterey, Nov. 26, 1866.

The Commentary.

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

The Knowledge of God's Word the Highest Wisdom.

In opening a Department to be called The Commentary, in which we design to present from time to time, such comments upon the word of God, as shall throw light upon its meaning, and excite an interest in its study, we feel that we cannot better introduce it than with the following beautiful thoughts from J. F. Tuttle, D. D., President of Wabash College, Ind. They are taken from the baccalaureate discourse delivered in 1864 to the graduating class of that Institution. Speaking of a knowledge of the word of God, surpassing in value all other wisdom, President Tuttle says:—

"In closing the religious instructions of another term, allow me to say to you, young gentlemen, that time deepens my convictions that he has the highest wisdom who combines in himself the clearest knowledge of God's Word, and the most earnest purpose to make that Word "a lamp unto his feet and a light unto his path." In Heaven's estimation, he is not the wisest who can most easily and elegantly translate the illumined pages of the ancient classics, or most comprehensively and clearly demonstrate the theorems of the higher mathematics. Gesenius was a scholar of vast attainments, who like some other great scholars was ever learning, yet never able to come to the knowledge of the truth which teaches a sinner how he may be saved. La Place is regarded as one of the greatest of mathematicians, achieving his place by demonstrating some of the most astounding problems ever announced; and yet La Place belonged to a class described in these words by the inspired pen, "The fool hath said in his heart there is no God!" What folly does he commit who pursues learning merely for its own sake, and who lays the ripe product of a gifted intellect on the altar of a selfish heart, forgetful of what Dr. Chalmers so finely terms "the two magnitudes—the littleness of time, and the greatness of eternity." Oh, how cheerless the prospect of such a one! How dreary the anticipation! God forbid that it shall be our portion at the last.

"You will bear me witness as your religious instructor, that I have never hinted—at least intentionally—that any accumulations of worldly learning can be a compensation for ignorance of God's Word, and especially that magnificent central truth that it seeks to impart. We have heard of David Hume, an aged and insincere trifler in the midst of the deepening shadows of eternity; of the refined, the courtly, the scholarly Campbell, in old age, possessed of a brilliant fame as a poet and an ample competence, yet sick at heart because of the cheerless future. We have seen the man of wealth weeping as his eye wandered wearily over the princely domain, with all the harvest-fields and meadows, the herds and the flocks, which he called his own, a possession from which death was just ejecting him. We have seen the statesman dying at Marshfield; at the Hermitage, or at Mount Vernon, and have perceived that all the splendors of their past achievements brought very little comfort aside from that which flowed from the Gospel. We have seen earth's great men despondent as their worldly grandeur was paling and their worldly joys fleeing away at the approach of death. Oh, what deep meaning there is in the oft-repeated remark of the man whose genius has left so bright an illumination behind it, ever since the hour when he hung up into the sky, like a many-colored rocket, his 'Lay of the Last Minstrel,' to be succeeded by others so brilliant that the very heavens seemed ablaze! He said to his son-in-law, 'Lockhart, for a dying man there is but one book!' The Lay, Marmion, Waverley, Ivanhoe, the Antiquary, the Heart of Mid-Lothian—the syrens whose incantations have bewitched the world—all were nothing to their author when he was dying. There was no mirth-

provoking wit, no elegantly-turned sentiment, no word of lofty daring, which he could recall in all his works, as appropriate to one who was about to pass into the presence of God. One word from God's Book was, at such a time, worth more to him than all human literature. He was right, and the brilliant example justifies me in closing the religious services of this term by reiterating and inculcating the truth, that all your acquirements should ripen themselves into the sweetest joy and richest attainment of them all—the knowledge of God as he is revealed in the person of Christ."

John xxi, 15.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these?"

Some have taken the position on this text that the pronoun "these" refers to the fish. Then Jesus asked Peter if he loved him more than the fish, and trying to make this look somewhat consistent, they say that he had reference to Peter's trade, which he must give up entirely, and feed the lambs of Jesus.

We consider this a mistaken view for the following reasons:

1. Peter had left his trade long before this time. "Behold, we have forsaken all and followed thee" Matt. xix, 27. It is no proof that he had turned to his trade again because he occasionally cast out a net.

2. It was after they had "dined" or eaten, that this conversation took place, and it looks inconsistent to present the Saviour as saying, "Lovest thou me more than this fish which we have eaten?"

3. The pronoun "these" cannot refer to the noun "fish" in verse 13, for the one is singular and the other plural, also in the original, which forbids the idea. Moreover, it is unnatural to go so far back to find the noun referred to.

It is not very difficult to find the true antecedent to this pronoun. In verse 14 we read: "This is now the third time Jesus showed himself to his disciples." Verse 15, "So when they (the disciples) had dined, . . . Lovest thou me more than these (disciples)?" This we believe to be the grammatical and natural construction of the language.

This also makes good sense with the context. Peter loved his brethren. And no doubt his attachment to those who, with him, had forsaken all things, and been so intimately connected with the blessed Jesus, was very great. But the time is approaching when they must be separated, and each one labor in the field which the Master would open before him. Then their love for Jesus would be tested.

Peter loved his divine Lord. But to test and strengthen this love and prepare him for the coming contest with the powers of darkness, Jesus places this high and heavenly calling before him in the most impressive manner, never to be forgotten till another should carry Peter where he did not like to go. How these repeated questions appealed with divine power to the zealous Peter. It made him search his own heart through and through, and sink in his own estimation until he was humbled and grieved. But in after years he found that to be sweet and good which was at first bitter, and like an iron pillar it upheld him, while the storms of opposition exhausted their strength in vain.

The office of feeding the lambs of Jesus is a dangerous office. Those who are foremost in the battle are most exposed to the fiery darts of the enemy. They need a deep experience, and thorough preparation. Sometimes they are brought into very strait places. Everything looks dark. They must drink a bitter cup. Then Jesus says, "Lovest thou me? lovest thou me?" We are almost sinking. We are grieved and proved to the quick. It is a heart-searching time.

But as the diamond shines brightest in the dark, so faith appears most precious in trials. With eyes full of tears we look to the Lord. Faith clings to his compassionate heart. Love rests its head on his bosom. Hope sees a smile on his face. With trembling lips we stammer, "Lord, thou knowest all things; thou knowest that I love thee."

JOHN MATTESON.

Scene in Palestine.

An Illustration of Isa. xi, 11.

I WAS traveling over Anti-Lebanon. It was a bright summer day, and near noon. Weary and way-worn, I rode down from a bare mountain ridge into the wild and beautiful valley of Hebron, and dismounted beside a little fountain, under the "shadow of a great rock." A group of some fifteen or twenty shepherds were there, too, resting during the heat of the day, and their flocks, amounting to several thousand sheep and goats, filled nearly the whole of the valley. At first I was greatly annoyed by the too near approach of both men and animals; but when the time came to lead the flocks away to pasture again, I watched their motions with intense interest.

The shepherds rose, went into the middle of the dense mass of animals, and then separating, walked away slowly in different directions. As they went, each kept uttering a peculiar cry, or call. The sheep heard, and they began to separate one from the other. I observed the whole mass was agitated, as if the sheep and goats had been driven thither by some unseen power. Gradually they form a series of dense, moving columns, following in the footsteps of the shepherds, and drawn after them with their voices. I also observed that while each shepherd wound his way through the united flocks, some of the animals fled at his approach, frightened at his voice, and others hastened toward him "for they knew his voice." In a short time they were led off, and the fountain was completely deserted, not a sheep or goat venturing to lag behind.

Then the calls of the shepherds were heard, echoing from rock and cliff, now dying away in the distance, while the flocks were seen obedient to the calls, following, in long distinct streams, the guides whom they alone knew and trusted. As I sat there gazing with mingled pleasure and wonder on that strange and instructive scene, it brought to mind another scripture illustration. One shepherd led his flock by a zig-zag path, up the almost perpendicular bank of the glen. Behind it two young lambs trotted along at the feet of their mother. At first, they frisked and jumped lightly from stone to stone, but soon they began to fall behind. The poor little things cried piteously when the path became steeper and the rocks higher, and the flocks more and more distant. The mother cried, too, running back and forth—now lingering behind, now hastening on before, as if to wile them upward.

It was vain. The ascent was too much for their limbs. They stopped, trembling on the shelving cliff, and cried. The mother stopped and cried by their side. I thought they certainly would be lost; and I saw the great eagles that soared in circles round the cliffs far overhead, sweeping lower and lower, as if about to pounce upon their prey. But no! The plaintive cry of distress had already reached the ears of the good shepherd. Mounting a rock, he looked down and saw the helpless little ones. A minute and he was standing by them; then taking them up in his arms, he put them one on each side in his bosom, in the ample folds of his coat, which was bound round the waist with a girdle.

The lambs made no attempt to run away from him. They seemed to know what he was going to do when he lifted them in his arms; and the little creatures lay there with their heads out as contentedly as an infant in its mother's bosom, while the shepherd scaled the dizzy heights again, and took his place at the head of his flock. It may be easily imagined with what deep interest I have ever since read the beautiful words of Isaiah: "He shall feed His flock like a shepherd; He shall gather the lambs with His arm and carry them in His bosom."

"A MAN should never be ashamed to own he has been in the wrong; which is but saying, in other words; that he is wiser to-day than he was yesterday."

"Do not speak well of yourself, if you desire to be spoken well of by others."

Our Silent City.

All that tread the globe are but a handful to the tribes that slumber in its bosom.—*W. C. Bryant.*

HAVE we not all one there?
An aged sire—circling his ripened brow
The blended hues of time's toil, joy, and care,
A nimbus of white light, radiant as snow;
When by our fireside beamed that light no more,
We said the blessing, thence, had passed away;
When all the daily, dutious care was o'er
Which called to lip and eye that kindly ray,
When feeble step and failing speech were still,
With slow pace sought we then that Holy Hill,
And in our Silent City's peaceful breast
Gave the spent mortal its last home of rest;
Henceforth that sacred place demands our care—
Have we not all one there?

Have we not all one there?
Maternal arms folded above a heart,
In every pulse of which our pulse had share,
Of whose life-spring our life-spring was a part;
Those arms, like the embracing love of God,
Shielded and shut us in from every ill,
Straightened and smoothed the path our first steps
trod,
Composed the aching head or wayward will;
In their cold stillness shall they be forgot—
Say, has the earth a holier, dearer spot?
Oh, with what eager footsteps should we come
To beautify that Silent City Home!
Untiring as was hers, should be our care—
Have we not all one there?

Yes, we have all some there—
Our Silent City streets are peopled well;
They could not stay our time—fruits here to share,
There cannot reach them where in light they'll
dwell;
But the dear casket left for memory,
We will enwreath with Nature's fairest forms,
Art, too, affections promptings shall obey,
Till cold, damp Fear into Faith's likeness warms,
Till aching hearts like hushed ones there find
peace,
As though earth's beauty heavenly hopes increase;
And lingering footsteps, like the lingering day,
Shall o'er our Holy Hill-top love to stray.
All hearts, all hands, in the blest toil may share,
For we have all some there.

—*Living Age.*

The Visions.

PROVIDENTIALLY I believe, the book of objections to the Visions published by Messrs. Snook and Brinkerhoff, and the reply thereto by Bro. Smith in several successive numbers of the Review, were put into my hands some months since. Having carefully perused them, and not being at that time a member of the Advent church, I thought myself not altogether unqualified to judge of their merits. I saw plainly that the objections were not instigated by a spirit of meekness or Christian charity. My subsequent acquaintance with some of those who endorse the objections, as compared with those who receive the visions, has gone far to confirm my first opinion.

The objections as noticed in Review No. 17, bear upon their very face their own refutation. "Ellen's visions!" said my wife, "How contemptuous! She is not spoken of as one believed to be an erring sister, nor does the objector show a disposition to correct such error in a humble, Christlike manner, but seeks to embitter others against the object of his malevolence."

The objectors have evidently felt themselves wounded through the visions as has been declared through the Review, and have unwisely risen up in rebellion against them.

"Pride goeth before destruction and a haughty spirit before a fall." "He that humbleth himself shall be exalted." If any desire preference, let them first learn humility. If any are envious because of honors bestowed upon others, it is evident that they themselves are not worthy of like honor.

"We have the Scriptures complete," say some, "what need of the visions?" I reply by asking what need of the visions of Zacharias, Mary, Anna the prophetess, and the Shepherds of the East at the time of Christ's first advent? The people of that generation had the Old Testament Scriptures which testified of the coming of Christ; what more needed they?

At Christ's first advent he was born in a stable,

wrapped in swaddling clothes and laid in a manger; and all this was thought worthy of special revelation from Heaven corroborating the testimony of Scripture.

At his second advent "a fire shall devour before him, it shall be very tempestuous round about him," the thrilling trump of God shall animate the dead; the elements will dissolve; the "everlasting hills" be moved; while myriads of the redeemed shall swell the shout of "Glory, glory to God! Worthy is the Lamb!" and Heaven with its countless hosts shall reiterate, "Glory." And shall we not for all this have some revelation now, saying, "This is that which was spoken by the prophets?"

As the stupendous events that are to close the drama of earth's mortal history approach, it is a wonder to me that revelations are not more frequent, and I can only account for the deficiency, on the hypothesis that the church is not sufficiently holy to receive them.

ADOLPHUS SMITH.

Wyoming, Mich., Nov. 5.

A Word to Professors.

WHAT is the state of the church at the present time? Is it all awake to the times in which we are living? Are we trying by our conversation and holy living to set an example before the world, that they may know assuredly that we are expecting and earnestly longing for the appearing of our Lord and Saviour? Is this the position we occupy? Or, are we asleep as it were? Are we not getting too much entangled in worldly affairs? I fear that this is our state. We feel that we are rich and increased in goods and have need of nothing. How have the professed Christians of these last days grown cold, and how have we, as a church, become lukewarm. We know that we have the truth and that it is all-powerful, for nothing can be brought to bear against it that can overthrow it. With these convictions too many of us have become boastful, and have neglected heart-work.

When the message first arose and when we first received it, with what zeal we labored in the service of our Master. How we loved it and enjoyed meeting with those of like precious faith. The Spirit of God was with us. But there has been a decline; we have substituted theory for practice. Let us hear the counsel of the faithful and true Witness. "I know thy works that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot I will spue thee out of my mouth. Because thou sayest I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, . . . and anoint thine eyes with eyesalve, that thou mayest see." The love of God is still extended to us. "As many as I love I rebuke and chasten; be zealous therefore and repent." He has rebuked and chastened us on account of our pride and lukewarmness. When our ministers were prostrated by disease, and the earnest prayers of God's children were offered in their behalf, how signally they were answered. Should our fasting and praying cease here? Is there not a great work yet to be accomplished? Oh let us take warning and get humble in the sight of God.

We are indeed living in a time when Satan is seeking to hold God's people in a state of inactivity. It is truly alarming to think that we are quietly submitting to his influence when we have so many warnings to flee from the wrath to come. God's servants are crying as of old, "Prepare to meet thy God." The day of the Lord is at hand. The signs that precede the Saviour's coming are fulfilled. Soon he will come to reward the righteous, and "to take vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ." Let each one of us ask ourselves the question, Am I prepared to meet him in peace? There must be an individual work in getting ready for that event. A mere profession will profit us nothing. It must be in the heart, and shine out in our lives

There must be an awakening among Christ's professed followers. It seems that we are waiting a compelling power from God to arouse us. But if this is what we expect we will have to wait in vain. There must be a zeal manifested on our part. Truly the remnant people of God should come up on higher ground. While we remain in a lukewarm condition we are stumbling blocks to sinners, and a reproach to God's holy truth.

May we be enabled to ascertain our true condition, have on the whole armor of God, and finally gain an entrance into the holy city.

S. A. SANTEE.

Gridley, Ill.

Here and There.

HERE we see much of sorrow. Darkness often obscures the worn earth's surface. Clouds hide the sun. The heavens are often overcast and seem to weep over the curse which has rested like a dark pall upon the earth, so darkly and so long. The whole creation groaneth and travaileth in pain. All nature languisheth. The trail of the serpent is everywhere visible. Decay and desolation, corruption and mortality, are indelibly stamped upon the earth's bosom. Oh, what a change since the morning stars sang together and all the sons of God shouted for joy. Here we are brought forth in sin. Our days are few and full of trouble. Our frames are racked with anguish, and scorched with burning fevers. Though we are happy to-day, the morrow may bring bitter weeping. Here our friends are torn from us by the ruthless power of the destroyer. Vain is our sorrow. Vain are our tears. The loved and lost are wafted away from our embrace into the land of the enemy. Here friendship's chain is often broken. Cherished friends turn coldly from us. Here we confess that we are strangers and pilgrims on the earth; that this earth is not our abiding place. But in view of the future, we can be glad through toil and pain. Beyond the storm and gloom of our fallen existence, is the radiance of God's everlasting kingdom. Here is labor; yonder rest. Here is the cross; there the crown. Here the desert lies stretched out a picture of desolation; there the parched ground shall become a pool, and the thirsty land springs of water. May the Lord preserve us blameless until he comes, and at last may we dwell forever in the saint's eternal home.

L. D. SANTEE.

Gridley, Ill.

How it Looks

To see a professed follower of Jesus take from his mouth a quid of tobacco, (2 Cor. vii, 1), then sit down and ask God's blessing upon a huge piece of swine's flesh.

L. A. B.

Uninjured by the Fall.

THREE things appear to be uninjured by the Fall—the song of birds, the beauty of flowers, and the smile of infancy; for it is difficult to conceive how either of these could have been more perfect had man remained holy; as if God would leave us something pure to remind us of the Paradise we have lost, and point us to that which we shall regain.—*Dr. C. S. Henry.*

The Passions.

THE passions are a numerous crowd,
Imperious, positive, and loud,
Curb these licentious sons of strife;
Hence chiefly rise the storms of life;
If they grow mutinous, and rave,
They are thy masters, thou their slave.

ARCHBISHOP LEIGHTON said he loved a life divided between ascending up to Heaven to procure blessings, and descending upon earth to diffuse them.

"To enjoy to-day, stop worrying about to-morrow. Next week will be just as capable of taking care of itself as this one, as it will have seven days' more experience."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC., 11, 1866.

URIAH SMITH, EDITOR.

VOLUME XXIX.

THIS week, the Review, entering upon its twentieth volume, in enlarged form and new dress, offers the hand of greeting to its many readers. It presents some new features which we doubt not will be acceptable to all its friends, and tend to increase its circulation and greatly enlarge its sphere of usefulness. That the changes that have been made, especially the enlargement of the paper, have been called for, we believe the event will fully prove. The state of the world and the wants of the cause of present truth have for a long time demanded that the Review should be capable of bearing a more extended testimony. We have for some time past been aware of one special deficiency in this respect, a lack of carefully prepared arguments of greater or less length, setting forth and defending the main points of our faith. This want we intend shall hereafter be supplied, so that they who will take the Review for one volume, and carefully read it, shall know what Seventh-day Adventists believe, and why they believe it.

As the shades of twilight fast deepen into the blackness of night, so moral darkness is shutting down upon the world. Perils, the perils of the last days, by which is meant no ordinary perils, are thickening around us. In ever-lessening circles, and with ever-increasing velocity, the world is being drawn into the great whirlpool of coming destruction. Much is yet to be done in the way of warning sinners, and arousing the church. Those who have charge of the publishing department feel like taking hold of the work anew. Will these feelings meet a response from all parts of the field? We believe they will.

The enlargement of the paper will add greatly to the labors and responsibilities of those connected with the office; but these will be cheerfully borne, if the Review, as it goes forth to the homes of its patrons, may be esteemed a dearer friend, and meet, if possible, a warmer welcome.

THE NEW HEADING.

In bestowing a brief remark upon the changes that appear in this issue of the paper, our heading claims foremost mention. In the first place all will agree that it sets a good example to the flock in being "scrupulously plain;" but with all its plainness it is neat and elegant. It possesses such distinctness, that it can be read at a glance, while it is bold, and prominent, without being out of proportion or aiming at display. And we design that it shall be an index to the character of the paper—a paper proclaiming important truth with a plainness that cannot be mistaken, and a boldness that has no fear of all the powers of error.

THE VIGNETTE.

We still cling to the ark of the Lord. No device more appropriate for our publication could be chosen than that divinely-appointed repository of the ten commandments. The cherubim upon the mercy-seat, are represented as standing, not sitting or kneeling; and this we believe to be their real position. Thus standing they stretch forth their wings, shadowing the mercy-seat. From above and between these the shekinah or glory of the Lord was manifested; and beneath them the high priest came as he approached to minister before the ark.

The motto in the circle surrounding the ark, is a part of the prophecy announced by John in Rev. xi, 19: "And the temple of God was opened in Heaven; and there was seen in his temple, the ark of his testament." This takes us at once into the inner sanctuary of present truth. For it is owing to the fact that

we have reached the time of the fulfillment of this prophecy; that the temple of God has been opened in Heaven; that there has been, and is being, seen there the ark of his testament; that that ark suggests the existence, beneath the sacred mercy-seat, of the tables of God's righteous law; that those tables contain the fourth commandment; and that that commandment enjoins the observance of the seventh-day;—it is owing to these facts, that such a paper as the Advent Review is published, and such a people as Seventh-day Adventists exist. The proclamation of the third angel's message, and the revival of the Sabbath truth as a fulfillment of prophecy, here find their center and foundation.

The significance of the cross and crown represented upon the shields on each side of the circle, will be understood by all Sabbath-keepers. The cross comes first for keeping the very law contained within the ark; and for the same work the crown subsequently follows. And it is one of the most remarkable phases of religious development, that we have reached a time, when, in a nation granting the largest toleration, and enjoying the fullest light of the gospel, the greatest cross known to religious experience is found in simply keeping the law of the great God. But when the cross has been faithfully borne, the race run, the faith kept, the crown will be gained, not for doing these things, but in doing them; for He whose words are faithful and true has testified, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

So we will keep the ark of the Lord with us, that we may be like typical Israel, who "triumphed when they had the ark;" or like the house of Obadedom, made rich by the blessing of God while the ark of the Lord abode there.

OUR DEPARTMENTS AND MOTTOES.

"The Sermon." "Preach the Word." Paul said that the time would come when men would not endure sound doctrine, but would turn their ears from the truth, and be turned unto fables. 2 Tim. iv, 3, 4. That time, according to his prediction, has come; and in view of it, he charges the ministers of Christ to "preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine." Sermons in which the word is preached, by its great and searching truths being presented in power before the hearer or reader, are in these days exceedingly valuable. Such sermons, Seventh-day Adventists want. But with the present scarcity of laborers, the living preacher is but occasionally heard by any of them, and by some of them never. But all can hear them through the Review. Therefore we say to the preachers, in behalf of all the church, Give us a Sermon for every number of the Review. It is not so difficult a task as it might at first seem. Who of them cannot write out one sermon on some of their familiar themes once in six months; and some are well able to furnish two in that time; and this would supply the paper, and feed the hungry flock. We have several sermons on hand, and others engaged; and we hope to hear from others soon.

"The Commentary." This department is opened for the purpose of presenting from week to week, short comments upon some text or texts of scripture, either to explain those which are difficult to be understood, or to call attention to others which are of more than ordinary interest and importance. There are things new and old in the great storehouse of God's word. Let them be brought out, that the interest of us all in its life-giving study may be daily increased. And here we shall depend largely for help upon the ministers. No class are better prepared to bring out matters of interest to our readers than they. Shall we have their co-operation here? As they go from place to place, and queries are presented to them, they see at once upon what passages the brethren are seeking light; and when they give them the desired information, will they please remember that others will be glad of the same light, and so report it for the Review? But

while the ministers are especially called upon, others are not by any means excluded. We believe this department can be made one not only of great interest, but of sterling value. And what more appropriate motto for this department could be found than the beautiful words we have chosen from McCheyne? "Tell me the meaning of scriptures. One gem from that ocean is worth all the pebbles of earthly streams."

"News and Miscellany." Under this head we shall aim to give as often as practicable, connected and well-digested articles on the current news of the day. Such articles, though they may speak of events not remarkably recent, will impart to the reader more information and give him a better view of the state of the world and the course of events, than can be gathered from the more recent fragmentary telegraphic dispatches. Especially shall we endeavor to carefully sift the floating items of news, and preserve only such as have some special significance, or are worthy of remembrance. It is of no special consequence to know that somebody's horse ran away in Ill., or a man accidentally shot himself in Iowa, or another was drowned in N. Y., or a grindstone burst and killed another in Ct. Every item of this kind it would be impossible to collect; and if all such could be gathered, they would fill a sheet weekly larger than the N. Y. Tribune; and who would be the wiser for their perusal? We shall endeavor to present that which is reliable and which will give a general idea of the more important events that are transpiring in our own and foreign lands.

"Conference Department." This name is given to the department devoted to short and familiar communications from brethren and sisters, as this portion of the paper, especially, is designed to partake of the nature of the prayer and conference meeting, where the people of God may speak freely and frequently to each other respecting their experience and progress in the way to Mt Zion. Let it be well filled with spirited testimonies, that its readers, especially the scattered and lonely ones, may rise from its perusal, feeling as they would, if they had just been to a lively and spiritual prayer-meeting.

"Publication Department." Our friends will be glad to see our list of publications revised and re-written, the notice of each work being so enlarged as to give the reader a better idea of its character and contents. It has also been thought advisable that there should stand in connection with our Book List, a brief notice of the Association, and the different periodicals here issued, that even the casual reader may understand the basis and character of our work. We desire to see a great and speedy increase of activity in our Publication business. Our periodicals, our books, and our views, must be got before the people. The promulgation of the last message of mercy is not a work to be done in a corner.

And finally, as Paul said to the Corinthian brethren that when they were come together, every one had a psalm, a doctrine, a tongue, a revelation, an interpretation; so let it be with the Review; and let all contribute their mite, as the Lord may direct, to give life and interest to the paper, and make it a still greater blessing to the cause of truth.

THE HEALTH REFORM.

This subject has been too much neglected of late in the Review. And it has been suggested that the Reformer is to take the place of the Review in this department, so that it is no longer necessary to write for the Review on this subject. This, I think, is a mistake—a very great mistake.

1. There are many brethren and sisters who do not take the Reformer, and to them the Review is the only medium of instruction on this subject; and they are very often most in need of it.

2. The Health Reform is present truth, and should be treated by us as such. But the Reformer is not a denominational paper, and is not designed to advocate the question in that light.

3. No other paper can take the place of the Review

in any department appropriate to it. It is the organ of the remnant people of God on every question of present truth and present duty.

4. There can be no excuse for neglecting it in the Review more than in the social meeting, where it is so often and so appropriately introduced. The letter department is the conference meeting of the scattered ones; the only place where "the fellowship of kindred minds" is enjoyed by many lonely lovers of the message of warning for this age.

5. Many earnest brethren and sisters ought to write for the Review, who have no duty, or feel none, to write for the Reformer. And if they do not write for the former, their testimonies are lost to the cause which just now needs our special attention.

May we not hereafter look for many spirited, warm-hearted testimonies from those who have been blessed, bodily and spiritually, in living out this important truth? We know many—very many who have been blessed in this respect, who go their way like the nine lepers who were cleansed, while very few return, like the "stranger," to "give God the glory."

And finally, I confess that I have been remiss in this respect: I have suffered "much to do," "circumstances," &c., to step in as an excuse for not oftener speaking on this subject, to the scattered flock. I invite my brethren and sisters to join with me in "redeeming the time." J. H. WAGGONER.

Ithaca, Mich., Nov. 15.

"THE TIME WILL COME."

WHAT time will come? A glorious time—a good time—we hear it said. A time when the pure doctrines of the gospel will prevail universally; when not only church-members will come up to the high and holy standard of the religion of Christ, but the unbelieving world will be converted to God. A golden age is coming, when the whole world will submit to the mild sway of Prince Immanuel, and a spiritual reign—a reign of peace and holiness—will prevail throughout all the earth.

That would be glorious indeed; but the question is, will it certainly be realized? Is there a promise that such a state of things will ensue, before the coming of Him who is the resurrection and the life, and before He that sits upon the throne shall make all things new?

The apostle was speaking of the last days of the present age; and he gives us a description widely differing from the view so prevalent at the present time. Instead of affirming that the world would be converted, he says, "The time will come when they will not endure sound doctrine." Who will not endure sound doctrine? Those who wholly deny the doctrines of religion—the non-professors? No; they are those that are extremely religious, as would seem by the abundance of their teachers. Says the apostle, "They shall hear to themselves teachers." Their ears itch to hear teaching. What kind of teaching? Fables. Such as that all men are to be converted, peace and safety are in the future, and a good time is coming—the golden age of the world. The words of the apostle are certainly being fulfilled. There are a multitude of teachers, and they are teachers of fables. And this doctrine of the world's conversion is not the least. While Paul says, "In the last days perilous times shall come," they say that in the last days glorious times shall come. But they agree with the apostle in one point, at least. He foretells the preaching of fables; they are preaching them. The apostle tells us they will "say peace and safety;" they are saying it. The apostle assures us that swift destruction will follow. This of course they deny. They still cry peace. To admit the approach of swift destruction would spoil their song of peace.

R. F. COTTBELL.

No man can ever become eminent in any thing, unless he work at it with an earnestness bordering on enthusiasm.—Robert Hall.

To be a commandment-keeper you must keep all the commandments; to be a commandment breaker you need break only one.

REPORT FROM IOWA.

AFTER parting with my brother, I held six meetings in Civil Bend, Mo., in which I gave six discourses on various practical subjects, organized a church of nine members, who seemed to be well united both in spirit and in theory; organized Systematic Benevolence amounting to \$83.00 per year; and established a Sabbath School and Bible Class, and a weekly prayer-meeting. At the close of our meetings we all repaired to a stream on Bro. Mallory's farm, where Bro. and Sr. Jilz, formerly from Pennsylvania, were buried with Christ by baptism. This solemn and refreshing scene closed up our pleasant experience with the brethren and friends in Civil Bend.

From the time of their receiving the Sabbath, the brethren in this place have suffered from various causes.

1. When they embraced the Sabbath some six years ago, they did not hear on all the branches of the message, and were left to study and work their way out as best they could, without the aid of the living preacher.

2. As the result of indifference on the part of some, and of a want of thoroughness in first planting the standard of truth among them, a few were unprepared to keep pace with the message in its onward march, which rather crippled those who wished to move along with the body. But this evil was remedied by organization, in which the standard of truth was exalted, and a call was made for volunteers to rally around it. The standard could not be lowered. For in lowering the standard to suit the tastes of some on certain points, the way would be opened to lower it to meet the tastes of others on other points, and there would be no end to sacrificing the truth. The practical truths of the message would soon be held as unimportant, and there would be a failure in preparing a people for translation.

In organizing, we set forth the following principles: The sanctifying truths of the message are a test to those who understand them, and to those who might have seen them, but have willfully closed their eyes against them. God himself makes them a test. He tries men with them. If they were not a test, then we might as well disregard them as receive and practice them, and it was not important for God to reveal and enforce them. God does not trifle with men, and should not be mocked. When God speaks he means what he says, and life or death depends on the course we pursue in regard to his word. But some may fail to fully understand certain portions of truth, such as those which relate to spiritual gifts, for instance, for a want of opportunity to peruse them, or because they are naturally possessed with a skeptical turn of mind; yet they cherish and manifest a good, humble, and teachable spirit, which, if followed, will lead them into all truth, and lead to love the brethren and to be tender and kind toward them. They hate sin and their evil habits, and are determined by the grace of God to overcome, and even ask their brethren to pray for them. We would patiently teach such, and receive them as the Lord receives us, and try to bear with them and do them good. But those who manifest an independent and rebellious spirit, by saying they will not believe, and will do as they please, and it is nobody's business, etc., should be dealt with in a different manner. Not that we are to repay them with the same spirit that they manifest to us; but we cannot fellowship their course, or endanger some who might be led astray by their example, by receiving them into the church.

3. The brethren in Missouri have been retarded in their progress by the late rebellion, with which they had no sympathy, but on account of which they were pressed for a time. But thank God the scales are now turned on the right side in Mo. Slavery is abolished in that State. Enterprising emigrants of the anti-slavery sentiment are coming in rapidly from the East; and we consider Mo. as a promising field of labor. If the brethren in that State will continue the good-begun work among them, and lead a consistent life, others will doubtless be added to their numbers. This can

be done without Sabbath-keepers from abroad colonizing among them.

We were five days in returning to Sandyville, Iowa, and suffered some from the prairie winds and from weariness; yet we felt the sustaining hand of the Lord, and were free and could rejoice most of the time. On our way from Mo. we held a profitable meeting at Osceola, where we were glad to see that some of the youth were under religious conviction, and were leaning toward the right way. May they fully decide to walk in it.

Last Sabbath we met with the church at Sandyville; spoke with freedom on trials, or suffering with Christ. Had a good social meeting, attended to the ordinances, and established a Bible Class and Sabbath School. We felt for the dear lambs of the flock, and felt the importance of teachers being simple and affectionate, and having the cases of the young at heart. While they adhere to, and teach, theory, they should not overlook its practical bearing. They should aim to benefit, often pointing the children to Jesus, and simplifying the plan of salvation; taking them as it were in the arms of their faith and affections to the "Lamb of God which taketh away the sins of the world." If this is done, it will be an easy matter to get up a revival among them. But if this is neglected, if parents and teachers fail to do their duty, how can we expect to reach them?

We also felt constrained to leave the following advice with regard to the Bible Class, not because it applied at Sandyville more than elsewhere, but because of its importance: Express your opinions with modesty, without urging them. Lay your opinions at the feet of your brethren and sisters, remembering that the power of conviction is in the truth and Spirit, and not in your driving your ideas into others against their own will. This will never do the work, but will generally produce the same in others, and cause unpleasant feelings, selfishness, rashness, and unkindness, where sweet union, tenderness, and love, should exist, and will defeat the object that should be gained by studying the Scriptures.

D. T. BOURDEAU.

Knoxville, Iowa, Nov. 19, 1866.

REPORT FROM OHIO.

Oct. 25th, I returned to Battle Creek, after spending a month in resting and visiting among my friends and relatives in the State of N. Y. This little season of recreation has been of great benefit to me, after laboring almost constantly for nearly five months. At Battle Creek I spent nearly a week, and was much pleased to witness the prosperity of the cause in the erection of their large meeting-house, which was nearly enclosed, and also in the rapid progress that was being made at the Health Institute for the comfort and convenience of patients and others coming there to receive treatment, or to learn how to live to retain their health. From what I saw, I can recommend it to be a good home for invalids, where they may rapidly regain that best of all blessings, good health.

Oct. 31st, I started for Ohio. The first Sabbath and first-day in Nov., I spent in Bellville. I found things here in a far better condition than I expected. All who had accepted the truth still remained firm, and they manifested a zealous interest in the things they had learned. I held eight interesting meetings with them, during which I gave five discourses, and by which they were strengthened and encouraged to continue in their efforts to gain a home with the people of God on Mt. Zion. Two followed their Lord in baptism at this meeting.

Monday and Tuesday evenings, the 5th and 6th, I held meetings at Fredericktown, which were well attended. Here, also, I found the state of things more favorable than I had anticipated. A little company of fifteen are trying to keep all the commandments, and they expressed a determination to do their duty in keeping up meetings. My visit to these places has given me encouragement to labor on for the good of my fellow-men, until I reach my eternal reward.

Sabbath and first-day, the 8th and 9th, I was with

the church at Lovett's Grove. We were happily surprised on Sabbath morning, as we gathered at the meeting-house, to meet with Bro. Lawrence, who had unexpectedly come to help in the cause of truth in this State during the winter. We were here nearly a week and held seven good, and we trust profitable, meetings. The brethren and sisters from Portage, and Brn. Olds and Fleming from Gilboa, were with us. The cheering exhortations from these tried friends of the cause were a source of comfort to us all. The enemy has assaulted this little company many times, but they have succeeded, in the strength of their Redeemer, thus far to resist his power. May God bless them and give them strength to persevere in their good work till the victory is won.

Thursday, the 15th, I came to Gilboa. Here I have held six meetings, all of them well attended. The roads were quite muddy, so that some were hindered from getting out to meeting. The little flock in this place are truly scattered and torn. The most of those who were once in the truth here, have moved away, and some have died, leaving a few scattered ones who had become much discouraged. Two years have passed since they gave up holding meetings; but they are now some encouraged by our visit, and are going to make the effort to sustain regular Sabbath meetings from this time on. May the Lord help them that a gathering influence may be exerted among them, so that they may prosper in the truth.

A spirit of restlessness, of shifting about from place to place, prevails in the minds of the people at the present time, and which, I am sorry to say, believers in present truth are not entirely free from. Now I doubt very much the propriety of brethren moving about here and there; for to my mind, where all circumstances are considered, it is as easy to get a living in one part of the land as in another. "But we move," say they, "to let our light shine among our fellow-men." Experience has shown that generally such lights are flickering and deceitful, and do more injury than good. The message of the third angel is a gathering message. Those taking hold of it should remain in the place where they received it, and, by a faithful, godly life, vindicate its truth. "In union there is strength."

I. D. VAN HORN.

Gilboa, Ohio, Nov. 21, 1866.

THE MOTIVE WAS GOOD.

How often do we hear this excuse given in palliation for some wrong act or injudicious step, and how frequently are glaring faults passed by unnoticed, or covered up by the plea that "he meant well." The number of souls that are deceived into ruin by this fallacious excuse can be known only at the great day of accounts. It is to be feared that many who expect to reach the kingdom on the strength of good motives will hear the dread words, "I never knew you, depart from me, ye workers of iniquity!" It will then be manifest that *works* and not *motives* will be weighed in the balances of eternal truth.

Probably no class of people are more ready to urge this excuse, than the formal professors of the present day, especially in defense of their grab-bags, raffles, and other devices for money-catching, so painfully prominent at their so-called religious festivals and fairs. If rebuked for carrying on a lottery, they plead good motives; "The minister must be paid," or, "we want a new organ," &c., &c., thus answering the question of the apostle in the affirmative, and "do evil that good may come."

But let us look at the matter, and see if even the motives exercised are good. Are the patrons of raffles and lotteries those who have the cause of God most at heart, and who are most willing to sacrifice and give their means freely for the advancement of Christianity? By no means. Indeed, it would be safe to say that not one in a hundred is actuated by noble impulses; so that however good may be the motives of those who originate such schemes, their real object and result is to encourage a desire on the part of their patrons to obtain more than a just equiva-

lent for their money invested, or in other words, to foster a spirit of gambling.

But before we leave the subject let us bring it a little nearer home. Are not Sabbath-keepers in danger of yielding to this spirit so inherent in human nature, by trusting too much to good motives, and more especially to good intentions in regard to their duty. As we see how high the standard of truth and holiness is elevated, and how much is required of God's people to attain to it, are we not inclined to be satisfied with merely intending to reach it, and come short of the necessary effort? Unquestionably this is true to some extent of the health-reform movement now being introduced among us as a people. Many are convinced of its importance, and yet are doing nothing toward improvement but *intending*.

Now if a reform in our habits of eating and drinking is necessary, it is so because our old practices are absolutely sinful, else there is no occasion for reform; and if this is the case, every day of continuance in those habits is simply persisting in sin, and more especially if enlightened upon the subject.

Perhaps some may object to the use of such strong terms, but it is certain that if we cannot indulge in stimulants and partake of unwholesome food "to the glory of God," it is sin to do it at all. So brethren and sisters please don't endorse the reform by your good intentions, but by your actions.

WM. C. GAGE.

News and Miscellany.

Can ye not discern the signs of the times? Matt. xvi, 3.

Last Days of the Temporal Power.

ACCORDING to the convention concluded two years ago between the Emperor of France and the King of Italy, the French troops must evacuate the States of the Church on the 11th of December. The Italian Government re-iterates its design, immediately after the withdrawal of the French troops, to occupy the Papal frontier and rigidly prevent any of its subjects from crossing into the States of the Church for the purpose of aiding in insurrectionary movements. It will leave the solution of the Roman question altogether in the hands of the Roman people. What this solution will be is no longer doubtful. The unprecedented unanimity and enthusiasm with which the people of Venetia have just voted in favor of their annexation to Italy, foreshadows the fate of Rome and of the remainder of the Papal territory. The national aspirations in Italy are a torrent, which, with irresistible force, sweep away all obstacles. As in Venetia republicans and ultramontanes sacrificed their party predilections by voting, the one for a constitutional king, and the other for an excommunicated prince, thus it will be in Rome, notwithstanding the threat of excommunication against all who may take a direct or indirect part in the overthrow of the Papal power. The legions of foreign mercenaries which the Papal Government has enlisted will avail no more against the people of Rome, than they did a few years ago against the Italian troops.

Public opinion everywhere is almost unanimous in regarding the downfall of the temporal power as immediately imminent. The battle which the Papacy has so long waged against the steady advance of modern civilization is fully decided. It is characteristic of the blindness and obstinacy of the Popes, that Pius IX. even now persists in his hostility to his native country. Instead of conciliating public opinion in Italy, which, in spite of all threats of excommunication, insists upon the abolition of the temporal power, while it is still far from denying the authority of the Church of Rome in matters purely religious, the Pope finds only words of severe censure and unconditional condemnation for this great unity movement to which all Italians are so firmly attached. He has issued another allocution on the relation of the Italian Government to the Papacy, which is a match for the notorious bull against modern civilization. We again meet in it with the old complaint that the State passes laws on

education and on marriage, affairs over which the Church of Rome claims absolute control to the exclusion of all State legislation. The allocution studiously avoids a recognition of the Kingdom of Italy, and gives to the Government of Italy the name of "Subalpine Government." It is especially severe on "those frenzied voices" which declare that "the city of Rome must share in the unhappy Italian perturbation and rebellion—nay, become its capital." The Church, it says, will never be overpowered, but one particular nation, like Italy, may lose the true faith. In conclusion it adjures the sovereigns to prevent, with all their strength, "the torch of faith from being extinguished from among them."

The comment of the Italian press on the Papal allocution again shows that its only effect has been to exhibit the utter want of influence of Papal manifestations over the Italian mind. The longer the course now pursued by the Pope shall be persisted in, the wider the breach between the Italian people and the Church of Rome must necessarily become. The mass of the people naturally cling to the hereditary religion of the country; and a patriotic attitude of the clergy, like that observed at the plebiscite in Venetia, might any time lead to a revival of the Roman Catholic sentiments of the people; but the Papal anathemas hurled against what is so dear to every Italian, shakes the entire Papal authority.

It appears probable that, in the case of the annexation of Rome to Italy, Pius IX. will leave the city, and take up his abode elsewhere, perhaps in Malta. This change of residence cannot fail, however, to be most injurious to the interest of the Roman Church, and cannot, therefore, last long. Though the Roman Catholic Governments of Europe may combine to obtain for the Pope as great an independence of the Italian Government as possible in the administration of church affairs, virtually the Pope will soon be a subject of the King of Italy. This change in the external relations of the Papacy will do more than anything that has occurred for many centuries to break the influence of the Church upon modern society. Roman Catholicism will soon become what it is in the United States—a merely religious association, without political prerogatives, and it will have to dispute the progress of Protestantism in the Roman Catholic countries by merely ecclesiastical weapons. These weapons, we dare say, will not do as good service in Spain, Italy, and other countries, as the Inquisition and the Secular Arm.—*The Methodist*.

Roman Catholics.

We clip the following statistics from a secular paper. Such figures are very suggestive.

There are four million Roman Catholics in the United States. In 1808 there were only 1 province, 1 diocese, 2 bishops, 68 priests, 89 churches, and 2 ecclesiastical institutions. In 1830 there were 1 province, 11 dioceses, 10 bishops, 332 priests, 230 churches and 9 institutions. In 1840 there were 1 province, 16 dioceses, 19 bishops, 482 priests, 554 churches, 358 stations and chapels, and 13 institutions. In 1850 there were 3 provinces, 27 dioceses, 27 bishops, 1,081 priests, 1,073 churches, 505 stations and chapels, and 29 institutions. In 1861 there were 7 provinces, 48 dioceses, 3 vicarates, 45 bishops, 1,317 priests, 3,517 churches, 1,278 stations and chapels, and 49 institutions. Besides these the Catholics have 102 asylums, where they educate some 7,000 orphans, and have over 100 benevolent societies, and 28 hospitals.—They have also 97 literary institutions for young men, 212 female academies, and 303 free schools for 27,940 males, and 327 schools for 28,671 females.

How strikingly do these facts show that the rapid increase of a church in numbers and wealth is no real evidence of its purity. This country is making rapid progress in wealth, pride, extravagance, and wickedness. No church of the day is so well adapted to meet the tastes of a corrupt people as the Roman Catholic. It allows its votaries the fullest indulgence in fashionable pleasures, and, at the same time, gives them the strongest assurance of final salvation. Romanism in this country has been greatly strengthened

by being imitated by other denominations. It is impossible for Protestants to check its progress by endeavoring to build churches as fine, and furnishing them with music equally artistic, and by permitting their members as wide a latitude in worldly pleasures. Jerusalem never vied with Rome in works of art. It was not by the polished elegance of oratory and rhetoric that the fishermen of Galilee overcame the countrymen of Cicero. The apostle to the Gentiles did not win to the cross, members of the house of Cæsar "by enticing words of man's wisdom." If the churches of this land make headway against the Roman Catholics it will be by returning to primitive purity and zeal and simplicity, and not by Romanizing tendencies.

The "man of sin" will be destroyed only by the spirit of Christ's mouth and the brightness of his coming.—*Earnest Christian.*

The Terrible Condition of the South.

We are permitted to make the following extract of a letter from a gentleman in Georgia to a friend in New York. The writer is known to us as a worthy man and a true friend of freedom. We conceal his name and place of residence for reasons which will be apparent to every reader:

"The Northern elections have made the rebels tremble, as they did after the surrender of Lee. But it does seem to me that the Northern people do not yet fully understand the terrible condition of this country. Freedmen are murdered almost every day in some parts of this State, and in no instance have the murderers been punished by the civil authorities.

"I wish you could understand our true condition, as we understand it. It is not possible, unless you come here and spend a few weeks.

"Two attempts have been made to take my life since my return. This makes four attempts that I know have been made to assassinate me. I cannot say how many more have been made that I did not discover.

"I shall not give way an inch, but shall continue to do what I think is right; and if I am killed, I shall try and die doing my duty.

"I hope Congress will do something for us. What makes life so unsafe here is the certainty of escape should a rebel kill a 'Yankee' or a freedman.

"We have a few true men here."—*Independent.*

What the "Bird in the Air" Said.

The Pope sent word to the late Council of Bishops at Baltimore, that they must look after the emancipated negroes. This letter of instructions was made public, contrary to the intention of the council. The action of the council is kept secret until it is approved by the Pope. But "the Bird" says that a plan was concocted, to which President Johnson is a party, to this general effect:

The object is to bring the body of freedmen under the influence of the Church of Rome. As a means for this end, the President is to take the Freedmen's Bureau out of the hands of Gen. Howard and the evangelists, and give it to Gen. Rosecrans, who is a Romanist, and brother of one of the bishops, and who would be willing at least to be President of the United States. The three or four millions of dollars a year passing through the hands of the Bureau and its agents would supply handy change for all purposes bearing on the objects of all the parties—President, General, Bishops, Jesuits, and Pope.—*N. Y. Independent.*

France.

The End of Maximilian's Empire.—*La France* editorially admits the departure of Maximilian from Mexico is likely to take place at any moment, if it has not already been accomplished.

Le Temps says the French will quit Mexico speedily, and all together.

The *Moniteur* maintains silence on the Mexican question.

It is said that M. Moustier, the French minister, is preparing a note on the Mexican question. It is understood that it will be conciliatory towards the United States, and will not object to the recognition of the Juarez government.

Spain.

The Atlantic Cable brings us news of another revolutionary outbreak in Spain, which country seems to be at present in quite a volcanic state. Evidently things cannot remain as they are under Queen Isabella's rule.

The President's Message, is summed up in a brief article in the N. Y. Tribune of Dec. 4. The following paragraph presents its chief characteristics.

"It is not so much what the President says as what he declines to say. The first impression of the Message is that his Excellency is chastened. There is much that Mr. Johnson might have done. He has missed many golden opportunities—but none so glorious as this. Congress came from the people magnanimous and kind. There was no disposition to remember anything that had been done—not even the shameless antagonism to the people in the recent elections. All good men trusted that one word might be said which would show a disposition on the part of the President to reach a solution of the many difficulties surrounding the country. All that his Excellency has done was no longer remembered when we saw the peace he might bring to a harassed nation, loving kindness and rest. We believe that there was no feeling of resentment to the President, not even in the hearts of the most Radical members of Congress, that would not have given way before the slightest tendency of the President to harmonize the country. In his Message he shows no such tendency. He clings to his dogmas with as much tenacity as when he hoped to carry the country in the late elections. There is not one word for the negro—not one word for the loyal in the South—not one sentence which might not as well have been written a hundred years ago as to-day, for all the comfort and truth it brings."

War Reports. According to the annual report of the Secretary of war, 222,058 volunteers; including 75,024 colored troops, have been mustered out, leaving 11,043 still in service, about 10,000 of whom are colored. 207,000 horses, 4,400 barracks, and \$902,770.45 worth of clothing have been sold. The immense fleet of ocean transports have been almost wholly discharged, and the military railroads and telegraphs, sold, transferred or discontinued. The regular army is fixed at 54,302 men. Expenses for past year \$259,374,317. Appropriation for coming year \$17,728,560. About 150,000 freedmen and their children are attending school in the Southern States.

The Mexican Question Further Involved. Our relations with Mexico and France have suddenly assumed a critical attitude. Napoleon some time ago agreed to withdraw his troops from Mexico this fall, but, just as our government supposed they were about to leave, and had dispatched Gen. Sherman and Minister Campbell to witness the revival of the Juarez government, and assist in it if necessary, Napoleon has given notice that it is inconvenient to transfer his troops from Mexico this fall, and that he cannot undertake it till spring. This is in violation of express engagements, and has a very tricky look. It was this matter which occupied the attention of the cabinet at several prolonged sessions last week, at which Gen. Grant was present by invitation of the president. This fact naturally gives the matter a belligerent aspect, and Gen. Grant, who has for some time been extremely desirous to enforce the Monroe doctrine, is reported to express much indignation and disgust at the duplicity and bad faith of Napoleon.

Affairs in Utah. The alarm spread among the anti-Mormon citizens of Salt Lake City by the shocking assassination of Dr. Robinson is deep and wide spread.

Their most courageous leaders are for the time awed; they feel that the hand of assassination is raised against them also; and though they will not desert

their posts, they are obliged, in the absence of any government protection, to waive some of their rights as free citizens, and to keep close in their homes after dark. The federal judges, the district attorney and the U. S. marshal, with Gen. Connor, now a private but conspicuous citizen, one or all are felt to be marked for the next blow from the secret assassins in the interest of the Mormon hierarchy. The crisis in the war of social and religious elements in Utah is likely to come at any time, and to find the government powerless to protect either class of its citizens from the effects of a limited but terribly bloody civil war.

From Europe, we have information by the cable that the Fenian agitation in Ireland still continues; and that, owing to excitement among the Irish at Liverpool, guards have been posted about the depots of arms in that city. The Orangemen are stated to be strong supporters of the Government. The French officers have taken their leave of the Pope, and French vessels of war have blockaded Corea. Moustier, the French Minister of State, it is rumored, will soon resign. A note from France to the Greek Government has been sent, to put an end to the intrigues of the latter in the East, and particularly in Candia. A large fleet of French war vessels is reported ready to sail for Mexico.

Items.

The Republican Majorities.—Gov. Fenton's majority in New York is in the immediate neighborhood of 15,000. In the six Western States the Republican gain at the late election was 60,000 over 1864. The States were Illinois, Iowa, Michigan, Wisconsin, Minnesota, and Kansas.

Europe—an Alliance.—In spite of the many denials, rumors of a Prusso-Russian alliance continue to prevail. It is even said that the treaty provides for the admission of the United States into the alliance, with a sovereign establishment in the Mediterranean Sea, and guarantees that nation highly favorable commercial advantages.

The new railroad depot at Cleveland, the largest in the world, was opened on the 10th. It is 603 feet in length and 180 in breadth, covering an area of more than two and a half acres. It is built of sandstone. Over the main entrance is a massive tower 96 feet in height. Six elegant chandeliers will light the apartment at night.

A pew in one of the Boston churches was recently sold for \$5,400.

One hoop-skirt factory in New York employs seventeen hundred persons, and uses three tons of steel daily in the production of hoop skirts.

The Tennessee House of Representatives has killed a bill to establish free schools. We are sorry for the 78,000 white adults in that State who cannot read or write. A little learning is a dangerous thing to legislators, and these seem to have just enough education to want to keep the people in ignorance.

The bill, making habitual drunkenness a sufficient cause for divorce, has passed the Vermont Legislature, 13 to 11, with an amendment requiring that the drunkenness must be of two years duration, previous to the finding of the libel.

One large operator in pork, and two small pork houses in New York have failed, and many others are expected to go under before the present panic in the market has abated.

There were 547 deaths from cholera in Chicago during the month of October.

The Catholics, it is said, are taking the lead in educational matters in the District of Columbia.

President Johnson has placed his youngest son at the Jesuit's College, Georgetown, D. C., to be educated.

NEARLY 2000 Germans leave Europe every week for the United States, in the Bremen and Hamburg mail steamers. A company is established at Copenhagen, to encourage the emigration of Danes, Norwegians, and Swedes to the United States.

"THE annual consumption of tobacco is two million tons."

Truths.

HEAVEN is worth *living for*; else were life's burden
Too hard to be borne, with no hope from the sky;
Tears lose their bitterness; earth's weary-laden
Aloft from the dust build their cryes on high.

Heaven is worth *working for*—working like freemen—
Not toiling like slaves 'neath a tropical sun—
With head, heart, and hands, like the homeward-bound
seamen,
Whose toils are made light by the goal to be won.

Heaven is worth *fighting for*—fighting like brave men;
There are foes all around us, beneath and within;
But Christ, our great Captain, who knows how to save
men,
Will make us the victors o'er Satan and sin.

Heaven is worth *praying for*—praying like Stephen,
Who caught a sweet glimpse of its glories while here.
In telegraph message to us it is given
To speak to our Saviour until he appear.

Heaven is worth *waiting for*; patient endurance,
The mark of God's children, the test of his own;
'Tis this quiet angel that whispers assurance
That God is our Father, through Jesus his Son.

Conference Department.

Exhorting one another, and so much the more as ye see the day
approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the conference or social meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Bro. Winslow.

THINKING that it might be interesting, and a source of encouragement to the people of God to learn how the cause of present truth is progressing in this State, I am induced, for the first time, to pen a few lines for the Review. I have just returned from our Monthly Meeting at Cornville, which has been the most soul-refreshing season that it has ever been my privilege to enjoy; a few particulars of which I propose to give as an indication of our present condition. The weather was favorable, and the lovers of truth seem to have made a general rally. On Sabbath and first-day, Nov. 10 and 11, it was estimated that no less than two hundred and fifty Sabbath-keepers were present, which is no doubt the largest number of the friends of present truth that have ever assembled in New England. This, of itself, was a source of strength and encouragement, though not the great essential. But I firmly believe that the angels of God met with us, and the sweet, sanctifying spirit of our Lord and Master rested down upon us, which seemed to loose every band and let the oppressed go free.

As we came together evening after the Sabbath for a prayer and social meeting, the Spirit of the Lord came upon us in power, causing sinners to tremble, and the saints to greatly rejoice. It was not that wild, fanatical spirit, which has sometimes characterized meetings in New England; but a sweet, melting, heavenly spirit, which softens the heart, and draws the children of God together, in union, sympathy, and love. Cold-hearted, backslidden professors confessed their unfaithfulness to God, and started anew for the kingdom. Sinners, also, for the first time, rose to their feet, openly renouncing their past course of sin and disobedience, declaring their determinations no longer to live in rebellion against God; promising henceforth to be loyal to the government of Heaven, and expressing their desires to go through to Mount Zion with the people of God. Such a union of feeling and sentiment prevailed that we seemed to get a foretaste of what we shall have when the church of Christ all come together into the unity of the faith, when we shall all be perfectly joined together in the same mind, and in the same judgment. In this one meeting I think more than one hundred testimonies were borne, all flowing together in one harmonious strain.

The preached word, also, seemed to be meat in due season. I can hardly express my feelings as Bro. Canright was preaching, Sabbath forenoon, from these words: "For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." 2 Cor. v, 10. As he was exemplifying the true character of a self-denying servant of Christ, by referring to the life and sufferings of the apostle Paul, I felt condemned. It seemed to me, if I were weighed in the balance, I should be found wanting. When I compared myself with many others who have worn out their lives in their Master's service, the contrast seemed very great. And yet we are living in the most solemn time of our world's history. The door of mercy soon to be closed forever, and the unmixed wrath of God about to descend upon

the unsheltered heads of a wicked world, thousands of whom are drifting carelessly on toward that impending doom, lulled to sleep by the cry of peace and safety, but have never heard a single admonition, or the sound of alarm. Well might the Chief Shepherd say to me, "O thou wicked and slothful servant." When I thought upon these things, a heavy burden seemed to roll upon me, which caused me to mourn and weep. Neither could I find any rest until I felt willing to consecrate myself anew to God; but when I got where I could say with full purpose of heart, Lord, thy will be done, I felt relieved; though I still feel sad in view of the great responsibility resting upon us as a people.

At the close of this meeting we all seemed to be animated with new courage and zeal to press forward in the narrow way. Like Caleb, we felt that by the assistance of the Eternal One, we were abundantly able to go up and possess that goodly land. Though the dragon be wroth, and the two-horned beast strive hard to enforce his mark upon us, we will not yield to his unholy demands, nor be moved by his fearful threats; but in the strength of Israel's God, we will firmly stand upon his eternal truth until the last conflict is over. We will "fight the good fight of faith," and sing the victor's song. I felt as though our captivity was turned, and that a new era had dawned upon the State of Maine. Old prejudices are fast giving way before the rising light of the third angel's message, and many of the honest-hearted are beginning to realize their past inconsistencies, and see that in order to be identified with the remnant people of God, we must have the testimony of Jesus Christ, which is the spirit of prophecy, together with the commandments of God. Truly a great work has been done since Bro. Andrews, Cornell, and Canright, came to our State; and still the good work seems to have but fairly commenced.

In conclusion, I would say to those dear brethren who have so nobly contributed of their means, and sent their most efficient laborers to sustain the Eastern Mission, God has accepted your offerings, and his blessing is resting upon the earnest efforts put forth by his faithful servants in spreading the last saving message to a perishing world, and you will in no wise lose your reward.

H. C. WINSLOW.

Topsham, Me., Nov. 20, 1866.

From Bro. Penniman.

BRO. SMITH: I have often been cheered and encouraged by reading in the Review the testimonies of the scattered ones. We all have a work to accomplish, and an enemy who would triumph over us. We must gain the victory, or lose the crown of glory which is the reward of the faithful. We are told to "bear one another's burdens, and so fulfill the law of Christ." Often has my burden been made lighter, my determinations stronger, and hope of eternal life more firm, when I have listened to the testimonies and exhortations of the people of God.

I am thankful for the Review, and am glad it is to be enlarged. It is just what the remnant need in these last days. I like it because it enables me to understand more clearly the great truths of the Bible. It is over two years and a half since I first listened to the proclamation of present truth. From the very fact that the church to which I belonged professed to take the Bible for her guide, and yet closed her doors against its plain teachings (prohibiting Bro. Waggoner from finishing his course of lectures), my eyes were opened to see the corruption of "fallen Babylon," and I resolved to come out of her that I be not partakers of her sins, and receive not of her plagues. I have never regretted that I took a stand for the truth, but only regret that I do not better live it out.

Beloved fellow-pilgrims, remember me in your prayers; that I may have that faith that works by love, that purifies the heart, and overcomes the world, and that I may watch for the coming of the Lord, and with you rejoice in his salvation.

Yours striving for the kingdom.

WM. PENNIMAN.

N. Bloomfield, O. Nov. 1866.

From Sister Byington.

BRO. SMITH: With others I would add the word of my testimony on the side of God's people. Our Saviour gave himself for us that he might redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works. To live out the present truth will certainly make us very peculiar. Keeping the Sabbath of the Lord, while all the world beside are keeping the Sabbath of man, to live out the Health Reform, and to obey all the truth, will make us peculiar; but if we are not zealous in all these good works, we shall not be purified with those who are being fitted up for the coming of the Lord.

I long for the time to come when, as a people, we shall be more zealous, more watchful and prayerful, more humble, more self-denying and cross-bearing, live out the Health Reform more fully, and press together more unitedly. When we are zealous in all the truth,

then we shall be like a city set on a hill, then we shall be a terror to the wicked, then the work will go with power, then we shall experience a refreshing from the presence of the Lord, then the latter rain will be poured upon us, and we shall hear the loud cry of the third angel.

I believe, as Bro. Cottrell has remarked, that the purifying work is going steadily on. The Lord has not afflicted his people for nought; they have not fainted in the day of adversity. We may have to be afflicted more, but our prayer is, that the dealings of God with his people may tend to make us more zealous of good works.

C. BYINGTON.

Ceresco, Mich.

From Bro. McMillan.

BRO. SMITH: I am happy to think that the Review is to be enlarged. I hope to be able to get some new subscribers by the first of the new volume. My offer of five dollars a year is still good if a sermon in each number is forth-coming.

The Youth's Instructor should be published weekly, cost what it may. Should we, the parents, eat four meals, while our children have but one? The reverse is often the case. The rule will hold good in spiritual and intellectual food. Don't let our children reproach us with selfishness for a few cents a year.

JOHN McMILLAN.

Prescott, Wis.

From Sister Rice.

BRO. SMITH: Being one of the lonely ones I wish to say through the Review that my desire is to so live that I may be gathered with the saints when Jesus comes, for not many times do I expect to meet with them on earth, as I am afflicted with the asthma. But how was my heart cheered with a visit from Bro. Fuller and Bro. and sister Brooks; and my prayer is, that Bro. F. or some of the messengers may come this way. It seems to me that good might be done. I rejoice to hear of the good work in other places, and wait in hope to see a work done here. I am trying to humble myself and follow the teachings of the Spirit; but I have much unbelief to contend with. I have trials without, and temptations within, but yet I know the strong arm of the Lord is able to bear me up, and I feel that I can trust in him. His hand is in the work, and he will lead his people on to certain victory. My anxious care is to be one among his people. When I think that our God is the same God that led Israel out of Egypt, and with what precision he marked their way, how he punished them for disobedience, I often tremble, and sincerely desire to be led by the pillar and cloud.

CORNELIA RICE.

Folsomdale, N. Y., Nov. 25, 1866.

BRO. T. Gardner writes from Ringe, N. H.: The little church that is in our house are still looking and praying for deliverance, and saying, Thy kingdom come and thy will be done as in Heaven so in earth. We trust that when he comes in his kingdom, we shall be remembered of him.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.
Rev. xiv, 13.

DIED, of a distressing relapse of long standing and complicated disease, in Washington, N. H., Oct. 13, 1866, Nancy Lowell, wife of Moses Lowell, in the 57th year of her age.

It is many years since she embraced the Advent faith.

She sleeps, yes, calmly sleeps,
No wearied hours distress her now—
Yes, welcome sleep, death's kind relief,
Till morn with life shall wreath her brow.

MOSES LOWELL.

DIED, Nov. 13, 1866, at Wright, Ottawa Co., Mich., of diphtheria, Nathan, son of Ephraim H., and Hezy Root, aged 5 years, 4 months, and 4 days. Brother and sister Root deeply feel their loss; but they mourn not without hope.

"Sleep, darling Nathan, sleep,
From pain and sorrow free,
Though parents now in anguish weep,
We know 'tis well with thee."

J. L. EDGAR.

DIED, in Trenton, Dodge Co., Wis., Nov. 11, 1866, my father, Samuel Horr, in the 78th year of his age.

L. M. GATES.

Publication Department.

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

The Publishing Association.

The Seventh-day Adventist Publishing Association was incorporated in Battle Creek, Mich., May 3, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

The Advent Review and Sabbath Herald

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

Regular price, \$2.50 per year, or \$1.25 for a volume of 26 numbers. On trial for six months \$1.00. No subscriptions taken for less than six months. To the worthy poor, free, by their reporting themselves and requesting its continuance, once in six months. The friends of the Review are invited to earnest and unceasing efforts to extend its circulation.

The Youth's Instructor

Is a monthly sheet, published as above, and designed to be to the youth and children what the Review and Herald is to those of riper years. You who wish to see your children instructed in the great truths which so interest you, will here find a sheet in which these things are set forth in a plain and interesting manner, free from the popular fables and errors of the age. It should not only visit regularly every youth and child who professes to be a follower of Jesus, but should be taken and read in every Sabbath-keeping family. Don't forget the children. See that they have the Instructor. Terms, 25 cts. per year in advance.

The Health Reformer.

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

The Sabbath Question

Is becoming a theme of wide-spread and absorbing interest. To those who wish to give the subject a thorough investigation, we recommend the History of the Sabbath. As a work setting forth a connected Bible view of the Sabbath question, its history since the Christian era, and the different steps by which the human institution of the first day of the week has usurped the place of the Bible institution of the seventh day, it is unsurpassed by any publication extant. Between two and three hundred quotations from history are given, to each of which is appended a full reference to the authority from which it is taken. It is replete with facts and arguments which challenge denial or refutation. Other works on this subject, from the penny tract to the largest size pamphlet, will be found noticed in our book list. There is no other Bible subject upon which a more extensive misunderstanding exists, than upon the Sabbath question. Circulate the books, and spread abroad the light on this subject.

The Second Advent.

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

Our Book List.

1. THE HISTORY OF THE SABBATH, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz. Paper, 50c., weight, 10 oz.
2. FUTURE PUNISHMENT, by H. H. Dohney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by J. H. Milton. Cloth, 75c., 16 oz.
3. SPIRITUAL GIFTS, VOL. I; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.
4. SPIRITUAL GIFTS, VOL. II; or the Experience and Views of E. G. White with Incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book, \$1.00, 12 oz.
5. SPIRITUAL GIFTS, VOL. III; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.
6. SPIRITUAL GIFTS, VOL. IV; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.
7. SABBATH READINGS; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume, cloth, 60c., 8 oz. In five pamphlets, 50c., 8 oz. In twenty-five tracts, 40c., 8 oz.
8. HOW TO LIVE, treating on Disease and its Causes, and all subjects connected with healthful living. An important work. pp. 400. Cloth \$1.00, 12 oz. In pamphlet form, 75c., 10 oz.
9. APPEAL TO THE YOUTH: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 2c., 2 oz. Without likeness, 10c., 2 oz.
10. THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 30c., 5 oz.
11. BOTH SIDES: A series of articles from T. M. Preble, on the Sabbath and Law, *Reviewed*. 20c., 4 oz.
12. SANCTIFICATION, or Living Holiness. Many common mistakes on this important subject, corrected. One of the best works ever published on this subject. 15c., 4 oz.
13. THE THREE MESSAGES of Rev. xiv, especially the Third Angel's Message, and Two-horned Beast. 15c., 4 oz.
14. THE HOPE OF THE GOSPEL; or, Immortality the Gift of God, and the State of Man in Death. 15c., 4 oz.
15. WHICH? MORTAL, OR IMMORTAL? or, An Inquiry into the Present Constitution and Future Condition of Man. Third Edition. 15c., 4 oz.
16. MODERN SPIRITUALISM: Its Nature and Tenacity. The Heresy condemned from the mouths of its own advocates. Third edition, revised and enlarged. 20c., 5 oz.
17. THE KINGDOM OF GOD: The Time and Manner of its Establishment. A Refutation of the doctrine called, Age to Come. 15c., 4 oz.
18. MIRACULOUS POWERS. The Scripture testimony on the Perpetuity of Spiritual Gifts, illustrated by Narratives of Incidents that have transpired all through the Gospel Dispensation. 15c., 4 oz.
19. APPEAL TO MOTHERS, on the Great Cause of the physical, mental, and moral, ruin of many of the Children of our time. 10c., 2 oz.
20. REVIEW OF SEYMOUR. His fifty "Unanswerable Questions" on the Sabbath Question. *Answered*. 10c., 3 oz.
21. THE PROPHECY OF DANIEL. An Exposition of the Prophecy of the Four Kingdoms, the Sanctuary and the 2300 Days. Dan. ii, vii, & viii. 16c., 3 oz.
22. THE SAINTS' INHERITANCE, shown to be the kingdom under the whole heaven, in the Earth made New. 10c., 3 oz.
23. SIGNS OF THE TIMES, in the Moral, Physical, and Political Worlds, showing that the Coming of Christ is at the Door. 10c., 3 oz.
24. THE LAW OF GOD, its Observance from Creation, its Immutability and Perpetuity, proved from the testimony of the Old and New Testaments. 10c., 3 oz.
25. VINDICATION OF THE TRUE SABBATH, by J. W. Morton, late Missionary of the Reformed Presbyterian Church to Hyatt; with a Narrative of the Author's Personal Experience, of thrilling interest. 10c., 3 oz.
26. REVIEW OF SPRINGER, on the Sabbath and Law. 10c., 3 oz.
27. BAPTISM, Its Nature, Subjects, & Design. 10c., 3 oz.
28. THE COMMANDMENT to Restore and Build Jerusalem. A conclusive argument that it is to be dated from the 7th year of Artaxerxes B. C. 457. Just the book for these days of wild conjecture on the prophetic periods. 10c., 2 oz.
29. THE SEVEN TRUMPETS: An Exposition of Revelation viii and ix. A New Edition, thoroughly revised and enlarged. 10c., 2 oz.
30. KEY TO THE CHART. An Explanation of all the symbols illustrated upon the Prophetic Chart. 10c., 2 oz.
31. THE SANCTUARY, and 2300 Days of Daniel viii. 4; its cleansing and the time of its accomplishment. 10c., 2 oz.
32. THE CELESTIAL RAILROAD, a most happy

- exposure of the inconsistencies of popular religion. A new edition revised and adapted to the present time. 4c., 1 oz.
33. THE SABBATH OF THE LORD: A Discourse by J. M. Alsbich. 5c., 2 oz.
 34. THE END OF THE WICKED. 5c., 1 oz.
 35. MATTHEW XXIV: A Brief Exposition of the Chapter, showing that Christ is at the Door. 5c., 2 oz.
 36. MARK OF THE BEAST, and Seal of the Living God; showing how we may avoid the one, and secure the other. 5c., 1 oz.
 37. THE SABBATIC INSTITUTION, and Two Laws; showing when the Sabbath was instituted, and the plain distinction between the Moral and Ceremonial Laws. 5c., 1 oz.
 38. BIBLE STUDENT'S ASSISTANT: A Compend of Scripture References on Important Subjects. 5c., 1 oz.
 39. AN APPEAL for the Restoration of the Sabbath: An Address from the Seventh-day to the First-day Baptists. 5c., 1 oz.
 40. REVIEW OF FILLIO, on the Sabbath Question. 5c., 1 oz.
 41. MILTON on the State of the Dead. 5c., 1 oz.
 42. EXPERIENCE of F. G. Brown on Second Advent. 5c., 1 oz.
 43. SYSTEMATIC BENEVOLENCE, An Address, &c. 5c., 1 oz.
 44. THE SECOND ADVENT: Sixteen Short Answers to Sixteen Common Objections. 4c., 1 oz.

Tracts in Other Languages.

45. THE SABBATH, Its Nature and Obligation, in German. 10c., 2 oz. The Sabbath, in Holland. 5c., 1 oz. In French. 5c., 1 oz.
46. AN EXPOSITION of Dan. ii and vii, in French. 5c., 1 oz.

One-Cent Tracts.

47. THE SEVEN SEALS: An Exposition of Rev. vi.
48. THE TWO LAWS. The Distinction shown between them.
49. SUNDAY-KEEPING. The reasons for it examined and refuted.
50. PERSONALITY OF GOD. A popular error disproved.
51. THE LAW of God, the Ten Commandments by John Wesley.
52. APPEAL to Men of Reason on Immortality.
53. THOUGHTS for the Candid on the Nature of Man.
54. STATE OF THE DEAD, Brief Thoughts. Author unknown.
55. TIME LOST; or Old and New Style Explained.

Two-Cent Tracts.

56. THE SABBATH: The time of its Institution.
57. THE SABBATH: A stirring Argument by Elihu.
58. INFIDELITY and Spiritualism, shown to be of like character.
59. WAR and the Sealing, an Exposition of Rev. vii.
60. WHO CHANGED the Sabbath? Roman Catholic Testimony.
61. PREACH THE WORD: An Argument for the Sabbath.
62. DEATH AND BURIAL; or, Scriptural Baptism.
63. MUCH IN LITTLE: A Collection of Choice Extracts.
64. TRUTH.
65. POSITIVE INSTITUTIONS; their Nature and Claims.

Three-Cent Tracts.

66. THE LAW of God, By H. H. DOBNEY, England.
67. MILTON, on the State of the Dead.
68. SCRIPTURE REFERENCES. Same as B. S. Assistant without cover.
69. MARK of the Beast, and Seal of the Living God.
70. SPIRITUAL GIFTS: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.
71. THE WICKED DEAD: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

Charts.

72. THE LAW OF GOD on a Chart of a size to be used by Preachers, varnished and mounted. \$2.00.
73. THE PROPHECIES of Daniel and John, illustrated upon a Chart, to be used by Preachers varnished and mounted, \$2.00. The two Charts with Key, \$4.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.
74. SMALL CHART. A Pictorial Illustration of the Visions of Daniel and John, on paper 20 by 25 inches. Price 15c. by mail, postpaid.

Postage.

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

Address.

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

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 11, 1866.

Having been disappointed by our paper-maker we are obliged to appear in this issue in a poorer quality of paper than we designed. This defect will soon be remedied.

The omission of the paper last week has occasioned quite an accumulation of good articles, correspondence, &c. for which we have not room in this number. Prepare for some rich reports next week.

To the Brethren in California.

We hereby acknowledge the receipt of your remittance of \$133.00 to pay the expenses of an Evangelist to your coast; also, your earnest appeal for help. We appreciate your situation and your wants; but see not how we can at present comply with your request. Never did we feel more forcibly the truth of our Lord's declaration, "The harvest truly is great, but the laborers are few." There are five-fold more calls for help at our own doors than the laborers now in the field can possibly fill. What then can be done for the more distant appeals to come over and help? When will the Lord of the harvest raise up a competent body of earnest, conscientious, God-fearing men, who will feel the weight of this great work upon them, to go forth and supply the wants that exist in the wide harvest field? and what is our duty in reference to the Lord's direction, "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest?"

Yet we would say to you, Do not be discouraged. We believe that in due time the Lord will provide men and means for the proclamation of his truth in California. Meanwhile we can pray the Lord to restrain the self-sent and incompetent from eating the good pasture, and treading down the residue with their feet.

We will hold the money subject to your order, and if you choose to let it remain here till a messenger can be sent, it shall be devoted to that purpose.

GEN. CONF. COMMITTEE.

Notice.

TO THE CHURCHES OF THE N. Y. AND PA. STATE CONFERENCE.

HAVING received the Conference minutes, I hereby request the s. b. treasurers of the several churches, in making their quarterly reports, to give me their P. O. address, or that of the clerk, as they please, to aid me in distributing them.

Please make your reports as early as possible, and in filling out the blank be careful to give the pledge for the quarter, as I wish to ascertain the amount of s. b. for the State.

N. B. Be sure and give me the P. O. address, in full. My address is Grass River, St. Lawrence Co., N. Y. S. B. WHITNEY.

Note from Bro. Byington.

SABBATH, Nov. 17, I was with the church in Bunkerhill. I held five meetings with them. One was baptized. The most of this church are feeling the importance of Health Reform, and I hope will feel more the necessity of being of one mind in the Lord.

They regret the removal of their Elder from them, and that to a place where he has no privilege of meetings. We hope Bro. Hodges will not enter into any company business with the world by which he will suffer loss.

The storm prevented my reaching Genoa. If some other brother does not, I will try to, see them soon.

J. BYINGTON.

"It is that which we finish that pays, not what we begin."

Appointments.

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

PROVIDENCE permitting, I will meet the brethren and sisters of the Johnstown church at their next Quarterly Meeting which will commence with the Sabbath, Dec. 22. We hope to meet the brethren and sisters from Rockton, Little Prairie, Oakland, and Whitewater, at this meeting. We hope all will come to stay through the entire meeting.

ISAAC SANBORN.

PROVIDENCE permitting, Bro. R. F. Andrews will attend the following Quarterly Meetings. Little Prairie and Oakland, at Little Prairie, Dec. 29 and 30. Mackford, Marquette, and Fish Lake, at Mackford, Jan. 12 and 13.

Bro. Matteson will please attend the Quarterly Meeting at Poy Sippi, Jan. 5 and 6.

All the above meetings will commence with the Sabbath, and will also have a prayer-meeting Sabbath morning at 9 o'clock A. M. Dear brethren and sisters, let us all try to be punctual and in season at these meetings.

ISAAC SANBORN.
R. F. ANDREWS.

PROVIDENCE favoring, I will be at Lapeer, Mich., Sabbath and first-day, Dec. 22nd and 23d.

At Memphis, from Dec. 29th to Jan. 6th 1867.

At Holly, Jan. 12.
" Orleans, " 19.
" Wright, " 26.

J. N. LOUGHBOROUGH.

THE next Monthly Meeting for the S. D. A. churches of Lisbon, Marion, and Anamoose, will be held at Lisbon, Linn Co., Iowa, Sabbath and first-day, Dec. 29 and 30. We hope all the scattered brethren and friends of the truth will attend. J. T. MITCHELL.

PROVIDENCE permitting, Eld. J. H. Waggoner will meet with the church at Holly, Sabbath, Dec. 15. Tuscola village, Dec. 22. MICH. CONF. COM.

Business Department.

Not slothful in business. Rom. xii. 11.

Business Notes.

J J Gilding: The Hymn Book we send you is the best we have.

E A Nutting: We have D'Aubigne's History of the Reformation. Price \$4.00, postage 88c.

P Z Kinne: We remailed the Kirkville bundle, No. 25. We are minus Nos. 24 and 26.

Caroline Smith: You say you want your Review sent to Rochester, Mich., but did not say where it is now sent. Please inform us, and we will do as you request.

T McDowell: We are out of the Youth's Hymn Books.

Eld W S Ingraham's Post Office address is Ayr, Goodhue Co., Minn.

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.

James Willson 30-1, L A Sargent 29-10, S Stephens 30-1, Matilda Colby 29-1, M E Lockwood for Eunice Bush 30-1, L Salisbury 30-1, F Kendall 30-1, Miss O Goodrich 30-1, L H Corson 30-1, Sumner Holt 30-1, Mrs H Smiley 32-1, R Horton 27-1, J I Spaulding 27-1, Mrs A Westbury 29-1, W N Parker 29-1, E Wells 27-8, Wm Bolsen 29-21, N M Gray 30-21, B Castle 29-3, D Cain 30-1, R Moran 29-1, A J Stover for Mrs S D Brown 30-1, A Grinley 28-1, C Monroe 30-1, J I Cramer 29-1, P A Tuttle 30-1, C Rowell 30-5, Jas Hall 28-1, G Corson 30-1, S G Burton 30-1, M Kittle 28-1, H J Kittle 28-1, each \$1.00.

Joel Locke 31-1, J Hall 30-22, P Martin 30-4, S B Southwell 31-1, J W Sawyer 29-20, John Durham 29-2, M C Holiday 30-15, R J Foster 29-20, E Kise 29-1, S Dana 29-1, H Scott 30-15, A V Van Deuson 30-3, S B Whitney 31-7, F W Hake 29-13, M G Kellogg 30-21, B Vandenberg 29-20, S J McVetta 30-4, Jas Gargett 30-5, J A Hatch 31-1, Mary F Maxson 30-11, L Crosby 29-18, M C Sanders 29-13, E Hamilton 30-1, A J Stover 30-16, J M Santee 30-1, I Carpenter 29-5, each \$2.00.

Lucinda Locke, 31-1, J Curry 31-1, H H Bramhall 31-1, G W Newman 31-1, L Graves 31-1, A D Smith 31-1, Laura L Cook 31-1, G T Smith 30-6, W H Graham 31-1, E Macomber 30-23, E F Rood 29-22, C Judson 31-1, L A Green 31-1, Wm Bryant 31-1, L L Glover 30-20, J M Green 32-1, Retta Parkin 31-1, Mrs

C Howard 32-1, H Huntington 31-1, J L Wilson 31-1, Mrs E M Keeney 31-1, A C Foster 30-1, Geo E Gregory 31-1, A Fifield 31-1, H G Buck 31-1, T F Cottrell 30-1, Mrs M Gulick 29-1, Eld Wm Cottrell 31-1, H Abbott 31-1, J L Howe 30-9, F M Palmiter 31-1, B G St John 30-10, S A Mountford 30-1, M Lewis 31-1, Chas Hudson 31-1, A S Osborn 31-1, M Criderman 33-1, G B Goff 31-1, H Rasmussen 31-1, T S Harris 31-1, M A Collins 31-1, Geo Smith 31-1, J Alexander 30-20, L Law 31-1, Amy E Dart 31-1, M Campbell 31-20, Jas Minisy 31-1, R Toby 29-1, Wm Merry 31-1, P Markillie 31-1, P Gibson 31-1, F Morrow 31-1, M C Walker 29-1, Amos Zellers 31-1, C Pigg 29-18, J S Rogers 31-22, S T Davis 31-1, Mrs D S Crandall 31-1, R Johnson 31-1, G W Perry 29-21, F B Miller 31-1, P P Allen 30-11, L C Tolhurst 31-1, A M Shepard 30-21, Jacob Gordon 31-1, Sarah Chase 30-6, Martha A White 31-1, H Fellows 31-1, Peter Smith 31-1, J R Baker 31-1, each \$2.50.

D P Bisbee 29-14, G W States 30-1, A Pierce 30-1, J Richards 30-1, J G Jones 30-1, D J Burroughs 30-1, A B Castle 30-1, A Robinson 30-1, T M Foster 29-1, H Devo 30-1, A Prescott 30-1, Mrs C Tremly 30-1, S M Holland 30-1, D W Rice 30-1, N N Anway 30-14, W York 30-1, E Cole 30-1, each \$1.25.

H D Corey \$5.00 33-1, H Allen \$4.00 30-16, E J Bane \$5.00 32-1, Mrs M Owen \$5.00 31-5, J J Gilding \$2.11 31-18, A C Brink 50c in full, F Nutting \$4.00 29-20, D Kellogg \$1.50 29-10, Wm Langdon \$2.78 31-1, E Rich \$1.75 30-10, E Steward \$2.25 30-5, G Tiffany \$2.64 in full, A Pegg \$2.25 30-13, J B Ingalls 50c 30-1, J L Pauly \$3.25 30-1, A D Jones 35c 29-1, E Coroon \$2.25 31-1, C H Tibbets \$2.25 31-1, S A Howard \$3.00 31-1, F M Clark 50c 29-10, J P Munsell \$3.00 31-10, J A Hoyt \$1.75 30-1, J Althouse \$5.00 30-16, Mary Rigg 50c 29-1, J Y Wilcox \$6.50 31-1, F J Goodrich 50c 29-1, D Styles 50c 29-1, E Morrow 88c 30-18, E Lobdell \$5.00 31-1, T Brockway \$2.75 32-6, D W Eldridge \$3.50 31-1, G Hun \$3.50 31-1, A R Hardy \$3.00 29-21, R Torry \$3.00 31-1, W Merryman \$3.00 31-1, M E Beach \$5.00 35-1, J B Taber \$2.25 30-1, E A Pool \$2.25 30-13, Lonzo Sargeant \$5.00 30-15, B F Hicks \$1.50 29-2, B F Merritt \$3.50 31-1, S D Smith \$1.50 30-11, J A Gregory \$3.50 (1 year) 31-1, H Bingham \$3.65 32-1, W H Moody \$2.25 31-1, S T Belden \$7.00 33-1, H G Overmier 50c 28-1.

Subscriptions at the Rate of \$3.00 per year.

R Sawyer 31-6, H W Holmes 30-1, F Greenman 31-9, B S Brooks 31-1, J Pemberton 31-1, M A Eaton 31-1, C W Olds 31-1, F Carlin 31-1, Mrs M R Swan 31-7, Mrs L Gargett 31-1, T Bryant 31-1, A Belden 31-1, each \$3.00.

L Kellogg \$1.50 30-1, A W Maynard \$6.00 34-1, C Rhodes \$1.00 30-4, W McPheer \$1.50 31-1, Mrs C Rice \$1.50 30-1, Mrs J Smith \$1.50 30-1, W H Littlejohn \$5.00 32-1.

For Review to the Poor.

A friend \$10.00, A M Shepard \$2.50.

Donations to Enlarge the Review.

Mrs M R Swan \$3.00.

Donations to Publishing Association.

Emily Langdon \$1.00, A W Maynard \$12.00, F Greenman \$1.25, Church at Berlin Ct. \$25.00, Ch. at W——— \$18.49, Mrs M R Swan \$5.00, Mrs C Tremly \$2.75.

Books Sent By Mail.

John J Gilding \$2.39, S P Clark 25c, John Hall \$1.25, R Baker \$1.00, L M Beal 10c, A H Hilliard 10c, John Smith 24c, I Sanborn 50c, E Morrow 12c, T Brockway \$2.25, M Criderman 12c, Melinda Mills 25c, Fanny Glascock 60c, Amy E Dart 85c, C D Cook 50c, H Bingham 60c, E Green 20c, D Waggoner 88c, F Nelson 20c, A Chase 10c, L C Tolhurst 71c, W Humphries 40c, H F Sprague \$1.00, H Abbott \$1.21, A C Foster \$2.50, G W Burnham 50c, W Bryant 50c.

Books Sent By Express.

M Criderman, Grand Rapids, Mich., \$4.00, D McCallum, care W H Littlejohn, Allegan, Mich., \$7.00.

Cash Received on Account.

S B Whitney \$10.00, C O Taylor \$3.75, D T Bourdeau for H Nicola \$6.19; for A A Fairfield \$1.42; for Noah Hodges \$5.00; for D T Shireman \$3.00; for A J Stover 74c.

Michigan Conference Fund.

Received from Churches: Ch. at Bunkerhill \$5.00, Alma \$29.00, Ithica \$18.50.

Received from Individuals: Joseph A Demill \$10.00.

General Conference Missionary Fund.

Church at Ashaway, R. I. \$13.50, Ch. at Exeter, R. I. \$5.37, Ch. at Abington, Ct. \$10.00.

For the Western Health-Reform Institute.

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

Lucia Morris \$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.

W Eggleston \$100.00, E Rice \$25.00, A W Cummings \$25.00, G W Strickland \$15.00, N M Jordan \$25.00, James Sawyer \$5.00, B C Chandler \$25.00, J H Minisy \$25.00, Lucia Morris \$15.00, S B Craig \$50.00.