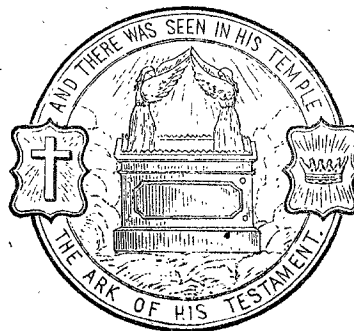


ADVENT



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.

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RALLY ROUND THE CROSS.

Tune—"The Battle Cry of Freedom."

COME and rally round the cross, friends,
Come, rally once again—
Loud let the "message" now be given—
Keep the holy law of God,
And the faith of Christ our Lord,
If you a passport want to Heaven.

CHORUS.

Then on with the message, from error withdraw,
Down with tradition, up with the law;
Come and rally round the cross, friends,
Come, rally once again,
And strive for a mansion in the kingdom.

Come and rally round the cross, friends,
Come rally once again—
See the fields are ready for the reaping.
There's but little time to spend,
Ere the reapers will descend;
Then let no time be lost in sleeping.

CHORUS.

Come and rally round the cross, friends,
Come, rally once again—
Prepare for the coming of the Saviour.
Of every sin beware,
If his glory you would share,
And in the kingdom dwell forever.

CHORUS.

South Norridgewock, Me

H. K.

The Sermon.

Preach the Word. 2 Tim. iv, 2.

THE KINGDOM.

BY ELD. J. N. LOUGHBOROUGH.

(Concluded.)

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 question which will now engage our attention, as we still further examine this subject, will be, When is the kingdom of Christ established? The view that some advocate, is, that at the coming of Christ the righteous dead are caught up with the living saints to meet him in the air; that they there remain till fire is rained down from heaven and destroys the living wicked; that the same fire purifies the earth; and that the saints immediately come down and take possession of the kingdom on this earth, then, and thus renewed.

There are some important difficulties connected with such a view: One is that a thousand years after Christ's second coming, the wicked dead, who are in their graves at the second coming of Christ, are to be raised

and come up around the camp of the saints and the beloved city, and fire comes down from God out of heaven and devours them. Rev. xx. With the above view, they would be raised out of the new earth, which is the kingdom, and be burned up in the kingdom, or on the beautiful plains of the new earth.

Peter's testimony teaches the contrary of the above view. In his second epistle he says: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. iii, 5-7. This text not only teaches that the new earth is to be as literal as this earth, and the one before the flood, and that it is to be formed by the elements of this earth undergoing a change; but it also shows that that change is to be wrought by that same fire which causes the perdition of ungodly men. So it must be at the end of the thousand years that this renewing of the earth takes place; for then is the time the wicked meet their doom, around the camp of saints, after they themselves are raised from the dead.

The saints, it is true, go up to meet Christ at his coming; but can it be shown that they immediately come down to earth again? There are those who will admit that the earth is not renewed till one thousand years after Christ's second coming; but they contend that Christ is to reign on the earth in its present condition, that in that time the gospel is to be preached by the saints to some nations who have not had opportunity to hear it; to unconverted Jews, or to infants who will be raised from the dead. Their views as to who will hear the gospel in that age are as various as the fancies of the various parties who advocate probation after the solemn mandate has gone forth, "If that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii, 11, 12.

The above text shows that when Christ appears there can be no change in character, so, of course, no probation. And we might inquire who these nations are who have not heard the gospel before Christ comes. Christ's own testimony is, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. xxiv, 14. According to this text, Christ does not come till all nations have heard the gospel, so, of course, there could be no nation after he comes who has not heard. But we may be referred by those holding said view to Isaiah's testimony: "And I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Jaran, to the isles afar off, that have not heard my fame nor seen my glory; and they shall declare my glory among the Gentiles." Isa. lxvi, 19. If you look at an ancient atlas, you will find that some of those names embrace England and other nations who have had the clear light of the gospel. In the days of Isaiah they were in heathenish darkness, but

since the times of the Gentiles have come in, these nations have heard; which shows that the above text has had its fulfillment in the past.

But the advocates of the above theory will plead "Does not the Revelator say that the saints 'shall reign with Christ one thousand years?'" Rev. xx; and have you not read chap. v, where it says, "We shall reign on the earth?" Yes, we have read these texts, and shall have occasion to notice them in their proper places; but if you could prove that they had reference to the earth during the thousand years, they do not prove that there is any chance for probation in that period. We know of no principle on which we can be saved, when Christ ceases to be a priest and becomes a king. When he comes he has "on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. xix, 16. When he takes this position he no longer pleads for men; how, then, are they to be saved? For there is none other name given under heaven, or among men, whereby ye can be saved, but the name of Jesus.

The majority of scriptures to which the advocates of said theory refer us, to prove their probation theory, have reference to sacrifices and offerings; which is one of the best of evidences that these scriptures belong to the past, when such a system of offerings was in existence. Many of them were promises made on condition that the people would obey the Lord. They failed on their part, so, of course, their city and its appendages—which would have stood forever had they obeyed—is in ruins. We understand, that, had they faithfully kept God's law, their city would have continued till the new-earth state.

To prove that there are to be some who will have opportunity to hear the gospel during the thousand years, they refer us to Rev. xx. "And I saw an angel come down from Heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Verses 1-3. It is contended from this scripture that there must be nations on earth during the thousand years, or there would have been no occasion to bind Satan lest he should deceive them. We would suggest that it may be that this binding, or the restraining of his power, consists in putting all those he has deceived, and tried to deceive, out of his reach. The saints are redeemed, so of course he can touch them no more; and, if, as we may show hereafter, all the wicked are destroyed at the coming of Christ, he has no one to deceive. He will have nothing to do for one thousand years but to roam over the desolate earth, and meditate upon his past career and future doom.

But if the "age-to-come" exposition of this text is correct, let us see what sort of a come-out we have to the matter. Satan is bound that he should not deceive the people. They then have the gospel preached to them by immortal saints and angels. Christ, in person, is among them. Who would not believe? And, withal, they have no trials, no Devil to tempt

them; for Satan is bound, that they may not be deceived. But we ask, What are such converts good for? They are like soldiers who have no experience only in drill, no enemy to meet, no battles to fight. They would be a sort of band-box Christians, to say the least, whom we should deem liable to fall at the first attack of the enemy. But let us see how this matter does come out. According to the Revelator, those who are not deceived by Satan because he is bound, are the very ones whom he finally does deceive. "That he should deceive the nations no more, till the thousand years should be fulfilled." Rev. xx 8; "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven and devoured them." Verses 7-9. This shows that this very company who have had such a glorious chance to hear the gospel, endured no temptations, built up, as our friends claim, old waste cities, and had a good time generally, are at last subjected to Satan's temptation, and with no experience in trials, are overcome, and themselves burned up with their cities. They cannot show from the text that one escapes this destruction, and this is denominated "A glorious restitution!" If the scripture be read carefully, the truth we think will readily appear without resorting to a theory involving so many difficulties! Satan is bound that he should deceive the nations "no more." Then he has been deceiving them once, but he is to deceive them no more for one thousand years. After the thousand years, as we shall show, he deceives the very persons he has deceived before, and whom he has not deceived for this thousand years. With this idea, we think all may be made plain.

If we carefully read Rev. xx, it appears to us that a different idea will be gathered than that the saints and Christ are to reign on the earth during the one thousand years. "And they lived and reigned with Christ a thousand years." Verse 4. The whole question will turn on the point as to where Christ and the saints are during that thousand years. The saints will reign "with him;" but where will they be when they are with him? Some will refer us to Rev. v, 9, 10: "And they sang a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." By connecting these two texts together, it is claimed that the saints are to reign on earth a thousand years. This does not necessarily follow. Why should it be said that they should reign on earth a thousand years, when the reign of the saints on earth is to be for ever and ever?

This song in Rev. v is sung by the four beasts, or living beings. They stand as representatives of the saints, and sing what the redeemed saints will sing. Then, when the saints are redeemed they will stand before the throne of God in Heaven, "kings and priests," and sing: "And we shall reign on the earth." This language implies that they are kings, reigning there in Heaven; but, say they, "We shall reign on the earth." That there is to be a reign of the saints with Christ differing from the final reign on earth is further evident from the language of our Saviour in Matt. xix, 27, 28: "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye, also, shall sit upon twelve thrones, judging the twelve tribes of Israel." Here is a reign "with Christ," in judgment. The same we suppose is referred to by Paul in writing to the Corinthians: "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more things that pertain to this life?"

1 Cor. vi, 2, 3. This undoubtedly has reference to the future judgment, in which the saints, with Christ, shall have a part to act in the decision of the cases of the fallen angels and the wicked dead.

This thousand years, we understand, is the great day of judgment. At its commencement the saints are made immortal, and go with Christ to Heaven, where the decision is made as to what shall be done with all the subjugated rebels against God's government, who have held carnival for 6000 years. The kingdom is established in the city, the New Jerusalem above, and among the first works there accomplished is this work of judgment. At the end of the thousand years that city comes down, the wicked come up around it, and then are destroyed. The "judgments written" are executed upon them. Then we understand is fulfilled the saying of Christ, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." Luke xiii, 28. If the kingdom was established on the whole earth, and the wicked saw the saints in the kingdom and they themselves thrust out of it, where would they be at that time? But allowing the above view, that they see the saints in the city, where the kingdom of God is then organized, and is successfully operating in all its harmony, they do see the saints in the kingdom as they are cast into a furnace of fire, the fire that comes down from God and devours them around the city, where is "wailing and gnashing of teeth." Matt. xiii, 42, Rev. xx, 9, 15.

But, we think the above view of this matter clearly accords with the testimony of scripture. First, then, we claim that the saints will go to Heaven. We read in Paul's testimony to the Thessalonians: "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. iv, 16, 17. Here the saints are said to meet the Lord in the air. If you say they immediately come down again to earth, we desire to read what the scriptures say on the matter. John has a view of the saints after their final victory, and says: "I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. xv, 2, 3. If we turn to chap. iv, 6, we read that "before the throne there was a sea of glass like unto crystal." Then the saints after their deliverance will stand on the sea of glass, before the throne in Heaven. Christ's testimony to his disciples is also a proof that the saints will go to Heaven. In John viii, 21, Christ says to the Jews: "I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come." As recorded in chap. xiii, he repeats the same language to his disciples: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come; so now I say to you." "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterward. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice." "Let not your heart be troubled." The very thing which troubled their hearts was the thought that the Saviour whom they dearly loved was going to leave them and they could not go with him. But to remove their troubles he says: "Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John. xiii, 33, 36-38; xiv, 1-3. Here is positive evidence that the saints are to be taken to Heaven by Christ after he comes again. There is no intimation of their being on earth again till the end of the thousand years, when the wicked come around the "camp of the saints." Rev. xx.

That there is no reign on earth over the wicked during the thousand years, as some hold, is further evident from the fact that the earth is made desolate at the coming of the Lord, and the wicked are not upon it again until their resurrection at the end of the thousand years. We read; "Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." "Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left." These who are left are the saints. "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. xxiv, 1, 3, 6, 19, 20.

In Jeremiah's testimony we read: "I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, the whole land shall be desolate; yet will I not make a full end." Jer. iv, 23-27. Here we see the coming of the Lord is to make a desolation of the land, but not a full end. It is to be brought into the same state that it was before the Lord brought it into form. But the earth shall be renewed and brought back again to its original beauty and glory.

Zephaniah also bears testimony to this same desolate condition of the earth: "I will utterly consume all things from off the land, saith the Lord, I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord." "Hold thy peace at the presence of the Lord God; for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests." Zeph. i, 2, 3, 7. Isaiah speaks of the work to be accomplished at the coming of the day of the Lord in a similar manner: "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. Isa. xiii, 9. Or as in the 7th verse he says: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty."

From these scriptures it is clear that all the wicked are to be cut off at the coming of the Lord; so, the saints having gone up with Christ to Heaven, the earth was viewed by the prophets in a desolate condition.

The condition of the earth, then, after the day of God is ushered in, is one of utter desolation, till the saints with Christ return to earth, and the wicked dead are raised and found again by Satan on the earth. When Christ makes his second appearing, the saints are caught up to meet him in the air. 1 Thess. iv. But there is a coming spoken of in the Bible when all the saints will be with him. In the testimony of Zechariah we read: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the

mountain shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uziah king of Judah; and the Lord my God shall come, and all the saints with thee." Zech. xiv, 4, 5. These who flee, we suppose, are the wicked who will then have been raised from the dead. They flee as Christ's feet touch Olive's top. A place is there leveled off as though to be inhabited by something. The Lord comes and all the saints with him. This spot we suppose is leveled off for the New Jerusalem to rest upon. We read further: "All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." Verses 10, 11. What other Jerusalem could be immediately spoken of as on the land, unless it be at this point that we are to meet the fulfillment of the testimony of Revelation. "I, John, saw the holy city, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband." Rev. xxi, 2. This we suppose is the Jerusalem that Zechariah mentions. It comes down on this earth. The wicked who have been raised—not out of the new earth—but this earth before it is renewed, are immediately deceived again by Satan. He was bound that he should deceive the nations no more till the thousand years are fulfilled. Now he goes forth with a new deception.

One would think that, with the city in all its glory before them, they would be paralyzed with fear; but no, Satan undoubtedly tells them that with slight exertions they can take that city, and have all the glory that is therein. There will undoubtedly be wicked generals there who have fallen in the act of taking cities. Satan infuses into them his spirit, and they are hurried on with the thought that they can take this city. On they rush in their madness and folly. They surround the camp of the saints and the beloved city; but, just then down come the fires from heaven upon them, and they are consumed. That same fire melts the earth and purifies it. What! say you, the earth purified by fire while the city is on it? We so understand it. And we understand that then and there is fulfilled the testimony of Isaiah: "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munition of rocks." Isa. xxxiii, 14-16.

The saints dwell in safety while the wicked are being devoured, and the earth purified. As the earth comes forth renewed, with no stain of sin upon it and none of the effects of the curse to again mar it, then commences over the whole earth the reign of Christ over the house of Jacob. Christ is then established permanently in that kingdom of which there is to be no end.

All things earthly have an end, but of that kingdom there is no end. Societies are broken up here, families separated by the changes of time. The tenderest cords of love are severed by the ruthless hand of death; but there the scene is changed. All will be union, joy, peace, and love, forever. May you and I, my hearers, gain that kingdom that shall never end.

A Specimen of Our Times.

WHAT is the world coming to, when men destroy their health and property by the use of tea, whisky, and tobacco, so that they become paupers, and then there is a tax levied on the more christianized and civilized portion of the community to buy those poisons for them, that they may continue their use?

The overseers of the poor-house of Erie Co., N. Y., in making their report, mention the following items: For tea, \$300. For whisky and tobacco, \$90. This

is for one year, making the tax percentage over one-half above last year.

Another fact about intoxicating liquors. The number of whisky sellers in Niagara Co., N. Y., the last year, is estimated at 310. It is very difficult to get a lawyer to prosecute one of them, for fear of losing his office or property. This does not look much as though temperance and Christianity were gaining the ascendancy over wickedness.

Other kinds of wickedness are increasing. I will give one instance of robbery that recently took place near Lockport, to show how bold men of this class are becoming. Three men went into a house in the evening about 8 o'clock, armed to the teeth. They presented their arms, and commanded the household to stand still and make no noise—if they did, they would murder them. Two of them then stood with arms in hand, guarding the family, while the other searched the house. When they were satisfied, they told the family if they stirred before morning they would murder every one of them. They then took a horse out of the stable, harnessed him to a carriage, and drove off. They have not been heard from since.

These are a few facts from which we can judge something of the direction in which the world is progressing.

East Rush, N. Y.

Z. NICOLA.

Report from Iowa.

WHEN we wrote our last report, we were resting and writing at Sr. Sparks', Knoxville. Sr. Sparks and her children took all possible pains to make us comfortable. Our hearts were drawn out after this dear family, first, because of the loss they sustain in the death of Bro. Sparks, whose heart was in the message, and who was a great help to his wife and children in leading them in the divine life; and secondly because the dear children manifested so much kindness to us, and a good degree of love for the truth. It seemed to us that the Lord loved them, and we greatly desired to see them fully with us. If it was important for them to serve the Lord while their father was with them, how much more important it is for them to serve him, and thus obtain help from him and the church, now that they are deprived of their father's help.

Friday, the 23d, came to Vernon, where we attended a prayer and social meeting in the evening, and made some remarks on how prayer-meetings should be conducted.

Sabbath and Sunday, 24 and 25, spoke four times to the few in Vernon, and arranged Systematic Benevolence. We were happy to see the brethren and sisters more interested in the Health Reform, and disposed to adopt it as fast as they see it. This is all that we can ask of any one. We cannot expect that all will readily see the whole nature and bearing of this subject. Some are aged, and their mental vision is not as clear as it once was. We should bear with such. Others have indulged so long in habits that becloud the mind and benumb the finer sensibilities, that it is impossible for them to see certain branches of the health question, until they reform in a measure at least. Their only hope is in walking in the light as they see it. And they must not wait till they see the whole theory. If they do, they never will obey. It is *in* doing, as well as *for* doing, the will of God, that they must expect to learn of the doctrine. As they remove the causes of their mental darkness, light from Heaven will break in, and to their astonishment, they will see light in what was once darkness to them.

The 27th, we intended to start for Fairfield on the cars, to fill an appointment for that place the next day. But owing to an unexpected change in the railroad time that morning, we missed the train; and our only chance to fill our appointment, was in going to Fairfield by private conveyance. In endeavoring to hire a team for the journey, we had an opportunity of seeing some of the covetousness and selfishness of the age exhibited. But we preferred to sacrifice by paying extra for the use of a team, and especially by arising several hours before day; rowing up the Des Moines river in the cold wind; then crossing the river to reach our team; and then riding up to the time of the meet-

ing, rather than disappoint our brethren, and lead any by our example to neglect punctuality in attending meetings on time.

We found a goodly number of brethren and sisters assembled at the house of Sr. St Clair, and had an unusually free time in speaking to them, which encouraged us and the church. The brethren here are trying to live, and are making progress. Owing to Bro. Caviness' having to leave for Michigan soon, it became necessary to appoint another leader.

While it may be duty for Bro. Caviness to leave this church, we cannot refrain from calling the attention of the brethren and sisters in this place and in other parts of Iowa, to the following resolution adopted by the General Conference:

Resolved, That in the judgment of this Conference it is much to be regretted that in small churches, where two or three substantial and efficient members constitute the main pillars of strength, these members frequently move away with no weighty reason for so doing, leaving the church of which they were members to be scattered and extinguished.

In no part of the field is this resolution more needed as a caution than in the West, where, owing to the almost endless variety of inducements held out for people to better themselves in a pecuniary point of view, there is a tendency in many to move from one place to another. And this inclination is the more dangerous as it leads to a habit which makes it very easy for one who has acquired it, to leave the church to which he belongs, for slight considerations. A man's habits affect him in religion as well as in worldly things.

When the question of moving comes up for consideration, such inquiries as the following might help to arrive at a proper conclusion in the matter: What motives would now prompt me to leave? Are my motives selfish or unselfish? Do I leave because I have done my duty where I now live, so that the cause can get along without my help, and because my help is more needed elsewhere? Or, do I leave that I may better myself temporarily, or that I may flee from some trial, etc.? Can I seek my own interest and ease, when the cause, the good of others, and the glory of God are at stake? Since the church are to be perfected through trials and afflictions, how can I, if a child of God, expect to find a place in this world where I shall be free from trials? If I leave this place before I have learned the lessons the Lord now designs I should through my present trials, should I be in a condition to help others in a new place, or in another church? Should I not rather endanger others, and get them into grievous trials in going among them, as my un sanctified trials would manifest themselves? If the members of the church to which I belong are being tried, if Satan threatens to divide them, shall I flee? Is this the course a soldier of Christ should pursue? Should I not gird on the armor, and help resist the enemy that he may flee from us, and that we may rejoice in Christ who giveth us the victory?

We do not mean to carry the idea that moving is always wrong. Some may need to go where they can get the help of a living church, while they try to help themselves in obtaining an experience. Some may be where their help is not especially needed, and might go where they could accomplish more in some of the great branches of the work before us. But we do believe from what we have seen even in Iowa, that great caution should be used on this point.

[Since the foregoing was in type, we have received the following additional report from Bro. Bourdeau.—Ed.]

Sabbath and first-day, Dec. 1 and 2, we held three meetings with the church at Mt. Pleasant, and enjoyed good liberty in the Lord. Our social meeting was good. This church numbers nearly fifty members, and the prospects are that others will unite with them, as they draw near the Lord, labor for themselves, and let their light shine.

While we were traveling in the country to hold our meetings in a school-house, for want of accommodations in the city, we deeply felt the need of a S. D. A. meeting-house in Mt. Pleasant, and afterward expressed it as our conviction at the close of our meetings, that a good-sized meeting-house, say about 40x50, in Mt. Pleasant would greatly increase the interest among

unbelievers, some of whom are already favorably inclined toward the truth. The people in this place and vicinity manifest a good degree of respect to our people, and if a meeting-house was built among them, every effort in the enterprise would call their attention to the fact that such a people as Seventh-day Adventists exists, and would open the way for them to inquire respecting our views. And at the dedication of the house, as well as other large gatherings held in it, many would come to hear the truth, and some would receive it either immediately or gradually. I would deem it a privilege to be one of two preachers to follow up the interest of such meetings, and see their good results. I think a large church might be raised in time, by pursuing a wise and judicious course in this matter.

I speak the more boldly for having had some experience in this direction among the hills of Vermont, where I was born and brought up. I refer to the church of Enosburgh, Vt., where there was not one-third as much material to work into a church as there is at Mt. Pleasant and the surrounding country. When we commenced building a meeting-house there three years ago, we numbered only seventeen members. While we were building, every load of material that was brought on the spot, and every blow that was given, told in favor of the message, and even the Governor of our State, who lived at a distance, heard of our success, as he informed me in a private conversation. We soon had large gatherings in our new house, and these meetings were followed up with persevering labor; and now that church numbers from fifty to seventy-five members.

I therefore say with all confidence, that the brethren in Mt. Pleasant cannot invest means in a more promising enterprise at present than in a meeting-house enterprise, and feel to rejoice that they commence to see the importance of resolutely and earnestly taking hold of this work.

Wednesday evening, Dec. 5, we held a meeting at Bro. Kilgore's, Washington, and spoke on systematic benevolence and church organization, and were happy to see father Kilgore endorse these subjects for the first time. This brother has felt his way carefully, owing to his naturally skeptical turn of mind; but we are glad to see him move out as fast as he sees the way cleared up before him. God bless him and his dear family, with whom we always find feeling hearts, and a kind reception, as well as a good resting place.

Sabbath 8, we had a good time in speaking to the few in Washington, which was followed up with a free, social meeting. The 9th we had success in organizing a church of nine members, and in raising the s. b. fund from \$104.00 to \$200.00 per year. From the interest taken by the children and youth in pledging on s. b., and in speaking in social meetings, etc., we see not why a good church may not be formed with the families of Sabbath-keepers in Washington, to say nothing of those who do not as yet obey the truth.

D. T. BOURDEAU.

Washington, Iowa, Dec. 10, 1866.

A Good Name.—Morris Ketchum, the father of the great defaulter, in New York, is reported to have said to his creditors:

"If I could have my son back with his good name, and you were all paid in full, I should die content."

Such is the last ambition of a great financier! A life-time of activity, an ample fortune its reward, and now all would be given for a son's good name. Young men—fast men—think of this.

An American and an English sailor were lately before a London magistrate for profanity—the American for cursing Her Majesty, and the Englishman for using blasphemous language. The American was fined \$6 for cursing a monarch to whom he owed no allegiance, while the Britisher was fined \$4 for reviling his Creator.

"FIDELITY, good humor, and complacency of temper, outlive all the charms of a fine face, and make its decay invisible."

The Commentary.

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

Revelation, xxi, 16.

"The length, and the breadth, and the height of it are equal."

VITRINGA, following Grotius and some other interpreters, is of opinion that this means, "that the houses were like the Holy of Holies, a complete cube." Each house in New Jerusalem was a complete cube, the form that indicated entire stability. Thus, it was not the immense city as a whole that had its height equal to its length and breadth, but each mansion in it was so, and each mansion was so because each dwelling there is like the Holy of Holies.—*Trench.*

2 Thessalonians, ii, 11.

LYING wonders, not because in themselves mere illusions and juggling, but because they are wrought to support the kingdom of lies.—*Trench.*

Daniel, xii, 4.

BUT thou, O Daniel, shut up the words and seal the book, even unto the time of the end, when many shall give their sedulous attention to the understanding of these things, and knowledge shall be increased.—*Michaelis.*

The Importunate Widow.

A COMMENT ON LUKE XVIII, 1-8.

THE design of this parable is to inculcate perseverance in prayer, though it should long appear to be unanswered. And, blessed be God! that though it be difficult to gain audience with the sovereigns of this world, none are debarred an audience with the King of kings. The poorest and the most abject are invited, and are welcome. And no such preparations are necessary to be acceptable to him as are required at earthly courts. No court dress, no equipage, and no forms and ceremonies. And, then, the interview with the earthly monarch is generally short; a few minutes only; and if a petition be prepared, may be you will not be allowed time to present it, and if you fail to secure the ear of royalty on the first application, a second opportunity is not likely to be offered.

True, there is a preparation, a needful and important preparation, on the part of him who would find audience with God; but it is not of the exterior, but of the heart. The sacrifices of God are a broken and contrite spirit. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Nor is there simply a single audience chamber where God may be sought; but he invites us to the closet, to the grove, to the mountain. We may make a temple of any spot in the wide realm of nature, and God is there, and our requests may be made to him, may be renewed, may be urged, and if not granted, we may come again and again. We may prolong the interview, claiming his promises; for he has said, Come unto me all ye that are weary and heavy laden, and I will give you rest.

The widow makes application to an earthly judge to avenge her of her adversary; that is, to see justice done her in a case which she specifies. This, by virtue of his office, he is bound to do. This is his business. But he neglects to attend to her case. He is without principle and devoid of humanity. He fears neither God nor man. What shall she do? She has no friends whom she can enlist in her cause, and no means by which to employ an advocate. What can she do? She has one expedient, and but one. She may perhaps weary him by her importunity. This she tries. And day after day, therefore, she presents herself before him, saying, Avenge me of my adversary. And every succeeding day she becomes more importunate. Meanwhile his indifference continues. Nay, it strengthens, perhaps rises to positive prejudice and hostility.

Still she pursues him. And while she sees no great reason to hope, he sees no prospect of rest. At length she triumphs. She fairly wearies him out, and simply to save himself trouble growing out of her importunity, he hears her case and does her justice. Thus under her most hopeless-circumstances her perseverance prevails, and the results here represented by our Lord in the parable before us, are very instructive. Earnest desire constrains us to be importunate.

Let us attend to the application of the parable. And the Lord said, Hear what the unjust judge saith, And shall not God avenge his own elect which cry unto him day and night, though he bear long with them? I tell you he will avenge them speedily. In every respect God is the very opposite of the unjust judge; and if it was not in vain to importune one who had no disposition to hear, will it be in vain to importune Him who is inclined to hear before we ask? The poor widow had no encouragement in the character of the judge to whom she appealed; but the child of God may rest assured that there is in Him to whom he makes suit, attributes of mercy and kindness, which may inspire him with the greatest confidence. God loves to bless. He delights to diffuse abroad his favors. The Lord is gracious, and full of compassion, long-suffering, and of great kindness. The Lord is good to all, and his tender mercies are over all his works.

The widow had no promises to plead. The judge at no one interview gave her any intimation that he designed to attend to her case. But the believer has the assurance of his heavenly Father, that the seed of Jacob shall not seek his face in vain. He will fulfill the desire of them that fear him; he also will hear their cry, and help them. The divine promises the child of God may spread out before him in all their number, richness, and power. He may urge them, press them with a fervency and importunity, which only the long ing, unsatisfied, heart can understand.

The widow was in no wise related to the judge, and hence could plead no ties of affinity. But the believer is a child of God, an heir adopted into the family of God, bearing the divine image, and interested in the heavenly inheritance. Shall such a one not be heard? Nay, God cannot forget the children of his love. He has engraven them on the palms of his hands. They are dear to him as the apple of his eye. Not hear them? that is impossible. They are his elect sons and daughters. They are Christ's. They must be heard. True, God may bear long with them, i. e., he may for a season defer to answer them. He may for wise reasons try their faith and patience; but, in his own good time and way he will answer. Relief often comes when the believer is just ready to despair. The incumbent cloud, dark, thick, gloomy, suddenly breaks, and down comes the light harbinger of a day without clouds.

Finally the widow had no friend at hand to aid her in pleading her cause. But the believer has an advocate, an advocate with the Father, resident at court, there at all times to attend to his cause, never neglecting it, and never at a loss how to manage it. He ever liveth to make intercession for us.

And now, Christian friend, can you imagine circumstances more favorable than those in which you are placed to secure the blessings which you need? What more can you wish? Are you disheartened, afflicted, or in trouble? The remedy, the way to brighter days, to all desirable success, is before you. Pray more. Do you say that you have prayed? Well, pray more still. Pray on, pray always, and never faint; for while the words of Jesus stand unrevoked men should always pray and never faint, the warrant is good and the prospect fair.

"Prayer makes the darkest cloud withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing form above."

—Selected for Review.

"THE man that thinks himself happiest, is really so; but he that thinks himself wisest, is the greatest fool."

THE HEAVENLY COUNTRY.

They tell us of a country where sorrow ne'er can come;
Where flowers of fairest beauty eternally will bloom;
They say no chill of winter can blight beneath that sky,
No briny tears of sadness there dim the laughing eye.

They tell us that our loved ones, whom death has borne
away,
Will greet us in that country; for death has there no
sway.
They say sad words of parting will never there be given,
And silken ties of friendship by cold words ne'er be
riven.

The music of that country they say is full and clear,
Harmonious, soul-enrapturing,—no discord pains the
ear,—
And all will join the singing, no harp will silent be,
And from every note of anguish that choir is ever free.

And frowns, they say will never in that bright land
have place,
How sweet to think that smiles, instead, will beam on
every face.
Yes, they tell us peace, and purity, and love with gen-
tle mein,
Shall in that beautiful country forever hold their reign.

There dread disease can never steal the bloom of health
away,
Nor age, with stealthy, creeping hand, change sunny
hair to gray.
Oh, can it be that this is true? Is it not fiction's tale?
Is there indeed a land like this? Will not the promise
fail?

Nay, trembling one, a voice responds, the promise
stands secure,
'Twas made by the all-powerful ONE, whose word is
ever sure.
But no one can that land obtain, unless first purified
From every stain of this sad world, of folly, lust, and
pride.

And fast the moments glide away, and soon will all be
gone;
And none but those who watch and pray, will have
their work well done.
There is a wily, treacherous one, who knows he can-
not share
That Heavenly home, and he would fain drag others
to despair.

He'll place around us, tinsel gay, before us, flattery's
smile,
A glittering crown of fame hold up, that he may thus
beguile;
And if in this his project fails, he'll try some other art,
He struggles hard before he yields, and well he knows
his part.

But you and I can overcome this wily, dangerous foe,
If we but put our trust in God, and forth to battle go;
And when the victory we have gained o'er sin, and
self as well,
Then we will to that country go, forever there to dwell.
M. J. COTTRELL.

Rochester, N. Y.

An Appeal to the Sabbath-Keepers in Maine.

DEAR BROTHERS AND SISTERS IN CHRIST AND THE
PRESENT TRUTH: I have now labored among you for
several months. I have been with you in your meet-
ings and at your homes, and know personally almost
every Sabbath-keeper in Maine, hence, I think I
know pretty well what is needed here. At present,
at least, all my interest is here and for you, and the
prosperity of the cause in this State. I have already
formed a strong attachment, and an unfeigned love
for many here whom I believe to be saints of God. I
now intend, if God wills, to visit every Sabbath-keeper
in Maine once more during the winter.

Now, if you esteem me to be a servant of God, and
one who is laboring to build up the truth which we
all believe and hold, allow me to call your attention
to a few things which I think to be of vital importance
to the advancement of the cause in this State. I do
hope that each one will consider this as addressed to
himself, weigh it with candor, and act upon it in the
fear of God.

1. *The cause of God is one, East, West, North, and
South.* This proposition is self-evident. God loves a
saint in Maine, just as much as one in Minnesota,
and one in Michigan as much as one in Maine. So,
every one who has the genuine love of God and the

truth in him, has no sectional feelings in this matter,
but is interested in the advancement of the cause of
God, and rejoices in the conversion of souls in one
State as much as in another. Especially should the
minister feel so. To-day I am laboring here, next
year I may be called to labor in Ohio, or some where
else; and I am ready to go in the strength of Christ
where I can do any good, even to another continent.
Now why should I, or any of those who preach, or
love, present truth, be partial to the cause in one sec-
tion any more than in another? "I say the truth in
Christ, I lie not, my conscience also bearing me wit-
ness in the Holy Ghost," I am not, nor do I believe
that my brethren here are.

We wish to see the truth firmly planted here, and
standing on a solid foundation. We wish to see you
come into order and system, so that you can work to-
gether to the best advantage. We have tried disorder
till we were satisfied with it. We have, by experience,
found a more excellent way. It seems to me that the
time has now come for us to be united in pushing for-
ward this great work. In order to do this, we must
have order, system, organization. You love the Sab-
bath, the law, the third angel's message, &c., and
feel very thankful to God for them. Where did you
get these precious truths? Why, brethren from the
West have had to leave their homes, their friends,
their families, and come away here among strangers,
and even foes, and labor and toil, day and night, many
times under the most discouraging circumstances, for
months and even years, to bring you the truths which
are so dear to you. If it had not been for organiza-
tion and Systematic Benevolence, under God, you owe
the knowledge of the truth which you now have. In the
past, some have felt an opposition to these things;
but I am confident that they will not when they un-
derstand them. We have labored here cheerfully,
thinking that the day would come when the people in
Maine would appreciate the sacrifices that have been
made for them, and would in their turn help forward
the work not only among themselves but elsewhere.
We still think so. Our brethren in the West have
done nobly and acted unselfishly in sending both
their ministers and their means here to sustain the
work among you, when they needed both at home.
They are just as much interested in the work here as
they are at home. Now let us in Maine show that we
also are interested in the general advancement of this
work, by doing all we can to aid it. In the past, we
in Maine have been looked upon as having little or no
interest in the general work of this cause. To clear
ourselves of this suspicion, and convince our brethren
to the contrary, I propose that we immediately act
upon the following points:

2. *Sustaining the Review.* Here is a paper that is entirely
devoted to advocating, defending, sustaining, the Sab-
bath reform, third angel's message, and kindred truths
which we love. The arguments and reasons for these
truths are here set forth in their most attractive and
forcible form week after week. Its whole object is
to sustain and advance these truths. No other paper
will do this. On the contrary, several other papers
are being scattered over the land by the thousands,
which oppose this work with all the might they have.
Now which shall we sustain, the one that defends the
truth, or the one that opposes it? Yet I know of pro-
fessed Sabbath-keepers in Maine, who take these pa-
pers that are fighting the truth, also political papers,
who do not take the Review! They can give their
money to help scatter error and darkness, but to aid
those who are defending the truth, they have not a
dollar! How can such men pray God to send out his
truth and the light on the Sabbath? To such we say,
Stop and think how inconsistent you are acting. Will
you not be condemned in the last day for such a
course? What would become of the cause if every
one should do so? (Will some one who *does* take the
Review show this to those who do *not*? Otherwise
they will never see it.)

The Review has not a large circulation, it is printed
on the best of paper and in the neatest style, hence it
cannot be published as cheap as some other papers.
Now let those who wish this paper success, pay a lit-

tle more than the regular price. I know of many
who could do it well enough, and give something be-
sides as a free donation. Shall the brethren in Mich-
igan, New York, and other States, do all this, and we
have no interest in it? In other States, many of the
friends, no abler than those in Maine, have donated
their fives, tens, twenties, &c., to support this paper.
Now we can do the same. Hundreds have become
interested in the truth, and have finally embraced it,
by simply reading the Review. Now have you not
some friend to whom you can send it a year? Can
you not risk \$2.25 for that purpose? At least send
it six months for \$1.00. You are asking God to send
out the truth and convert your friends. Now show
that you mean what you say by aiding the work a
little. When I get a subscriber for the Review, I feel
as though I had done as much as to preach a sermon,
if not more. Now even the sisters can preach that
way as well as I can!

3. *Writing for the Review.* This is something that is
of no small importance, and ought not to be forgotten.
I know of many persons here who have ability to
write, if they would apply themselves to it. At least
we would like to see a letter from any of them occa-
sionally. Let us let the friends abroad know that we
are alive here in Maine, and that we love the truth
and are trying to live it out as well as they. In the
past, I have seen but few, if any, communications
from the brethren and sisters in Maine. This looks
like a lack of interest. Improve your privilege, and
send in your communications.

4. *Systematic Benevolence.* This is very small in
this State, many taking no part at all, and others
paying but very little. It will fall far short of sus-
taining the cause. Other laborers are now coming in
to labor systematically, and they must be sustained.
You are all anxious to have labor among you. A new
year is now about to begin, and a new arrangement
of labor will be carried out for the future. So it
would be well to re-arrange your s. b., and raise it as
high as you can. Also let the scattered ones join in
this with the nearest church to them. This they can
do by letter. All have a duty in this matter, from
which none ought to excuse themselves. Shall we be
reproached with covetousness? Who ought to be lib-
eral, if it is not S. D. Adventists? Yet there are those
who profess to love these truths, who will take no
part in the s. b. plan, nor give but very little in any
way, though they are worth thousands of dollars.
These men are deceiving themselves. They are cov-
etous. They love the truth some, but the world much
more. They will have to reform soon, or they will
never enter the kingdom of God.

Again, I appeal to every Sabbath-keeper in Maine,
to immediately do something to sustain the cause of
God among you. The way to do this is to put down
your figures on s. b. If any wish information about
it, I am ready to inform them.

5. *The Health Reform.* Many of our brethren and
sisters are taking some interest in this, but not half
what they ought to do. Many more have no interest
in it whatever. I feel that this is not right. This is
a subject of importance to us. It is time for us to
change our mode of living, in order to be prepared
for what is coming. We are far behind our brethren
in other places. Every family ought to have the
Health Reformer. It only costs \$1.00 per year. It
is time for us to take more interest in this matter than
we have.

Now brethren and sisters, do these things, and I
confidently believe that the blessing of God will follow.
We want to see something done in Maine this winter.
We must begin to work and work in the right way,
and together, if we do. The ministers are willing to
do all that they can; now shall we have your co-op-
eration? Your actions will answer the question.

D. M. CANRIGHT.

Athens, Me., Nov. 28, 1866.

COMFORT IN DEATH.—A good man, when dying,
once said: "Formerly death appeared to me like a
river, but now it has dwindled to a little rill; and my
comforts, which were as a rill, have become as the
broad and deep river."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC., 18, 1866.

URLAH SMITH, EDITOR.

A FALLEN CHURCH.

The following article which we clip from a leading New York paper, shows a remarkable state of things existing in the church of England. Has not this condition of religious matters, some connection with the prophecies which represent that in the last days, all religious organizations except such as receive, love, and obey, the truth, will fall into disorganization and ungodliness. The article says:

"SINGULAR STATE OF THE ENGLISH CHURCH. The established church of Great Britain shows signs of dissolution. It is losing its hold upon the people, and is divided into two or three factions, the most prominent of which are the ritualists, who really belong in the Roman Catholic church; the liberals, who are in fact Unitarians and repeat the creed in a Pickwickian sense; and the spiritual churchmen, who hold to the creed and to the prescribed ritual, and reject all innovations from the two extreme factions. The Roman Catholic practice of confession is rapidly gaining ground among the ritualists, and Dr. Pusey, in a letter to the London Times, rejoices and boasts over it, thus: 'The use of confession among us all—priests and people—is very large. It pervades every rank, from the peer to the artisan or the peasant. In the course of this quarter of a century (to instance my own experience, which I must know), I have been applied to, to receive confessions from persons in every rank, of every age, old as well as young, in every profession, even those which you would think least accessible to it—army, navy, medicine, law.'

"The mania for ecclesiastical regalia and other tomfoolery has invaded the colleges, and at Oxford, 'strong young men with whiskers and big arms and fat calves, men who are also fond of taking an oar or a bat in their hands, actually go in with a girlish delight for dressing themselves up in the quaintest, the richest, the most expensive ecclesiastical garments. A sort of celestial bagman goes round on behalf of a celebrated millinery warehouse, touting for orders. A publisher has a secret and sacred corner in his shop, where every information on costume can be obtained. Young men walk about the High street with garments and head-dresses on, that give the initiated to understand that their wearers are as much priests as it is possible for young laymen to be. And, naturally, the appropriate theology prevails also. Under-graduate after under-graduate announces that he is restored to the bosom of the true church; and as under the modern system, Roman Catholics are allowed to be members of many colleges, a fervent young man can go over when he pleases, and yet pursue his university career. Some, however, still hesitate. Gambling on a scale previously unknown, is said to have come in with this queer parody of ritualism, and epigrammatists remark that it is either mass or unlimited loo.'

"In the same line of progress, the London Guardian, high church, pronounces against sermons, and insists that if the rectors will preach after divine service, the people should be permitted to leave the church if they choose. The Guardian says that, as there is no sacramental efficacy in sermons, there is no reason why cultured people should be annoyed and bored with platitudes. Areldracon Dennison goes further and has organized an active movement in favor of allowing the laboring classes an opportunity to enjoy themselves at cricket and other athletic sports on Sunday afternoon, after the morning has been spent at church."

"NOW IS THE ACCEPTED TIME."

It has ever been true that the passing moment is all that could be claimed, that human life is brief, and that what is to be done, must be done quickly. But this is becoming more and more emphatically the case. The last generation is on the stage of action, and the last lingering moments of probation are fast passing away. Our High Priest still pleads before the throne of mercy, but soon his intercessions will be forever ended. Our life is passing with all the speed that human life has ever passed, and suddenly, in the midst of life, will our time of salvation close. How solemn the thought! and yet how true. No truth can be plainer to the believer of the Bible.

How precious then the hours of this accepted time! As the day of salvation is drawing to its close, and

eternal consequences hang upon the few fleeting moments that remain, how important that they should all be well employed. Oh, for heavenly wisdom and divine guidance! Oh, for the refreshing from the presence of the Lord!

Shall all these precious moments pass unimproved? Shall they be lost and lost forever? Shall we who know the truth, judge ourselves unworthy of eternal life? Shall we thus undervalue the great ransom that has been paid for us? Forbid it Lord. Help us to appreciate the great salvation provided for us at the expense of the life's blood of the Son of God.

Oh, may these precious moments be so employed as to please God, benefit our fellow men and bring souls to the glory of that morning which is about to rise.

R. F. COTTRELL.

THEORY ASKS, AND FACTS ANSWER.

All who have heard of Pitcairn's Island, (and who has not?) have been interested in the accounts of the piety and simplicity of manners of the inhabitants. I have just been reading some pages in a work published by the American Tract Society, entitled, "Home of the Mutineers," and I copy a few extracts which will be interesting to the readers of the Review.

"The personal strength and activity of the men, as described by Captain Beechey, as he observed them in 1825, do not seem to be diminished at the present day.

"Two of the strongest on the Island, George Young and Edward Quintal, have each carried at one time, without inconvenience, a kedge anchor, two sledge hammers, and an armorer's anvil, amounting to upwards of six hundred weight. Quintal, at another time, carried a boat twenty-eight feet in length.

Lieut. Wood, of the English ship Pandora, describes as follows, in 1849:—

"A young woman, eighteen years of age, had been accustomed to carry on her shoulders a hundred pounds weight of yams over hills and precipitous places, and for a considerable distance, where one unaccustomed to such exercise would scarcely be able to scramble. A man, sixty years old, with ease carried the surgeon of the Pandora up a steep ascent from the landing place, which he had himself in vain attempted to mount, the ground being very slippery from recent rains; and the officer being a large man, six feet high, rendered it the more surprising. Indeed, Lieut. Wood said he was himself borne aloft in the arms of a damsel, and carried up the hill with the utmost facility."

Such strength of body with such docility of disposition and evenness of temper, as were displayed among them, is truly remarkable. They never quarreled, and the least degree of petulance or irritability was very rarely seen. To what shall we ascribe these most remarkable results? Why do not the same teachings and the same faith bear the same fruits in other places? A few extracts regarding their habits may solve much of this mystery. The record says:—

"They have only two regular meals a day.

"Except once or twice a week, no fish, meat, or poultry, will be found to grace the board, but yams and sweet potatoes, and such humble fare as has been prepared by the females of the family.

"For the most part, pure water, but, now and then, tea, constitutes their drink. . . . The water which they use does not come from springs, (there are none in the island,) but from reservoirs, or tanks, neatly excavated, which collect the rain.

"They but seldom kill a pig, living mostly on fruits and vegetables. With this simple diet, early rising, and taking a great deal of exercise, they are subject to few diseases; and are certainly a finer and more athletic race than is usually found among the families of mankind."

Now we are often asked if people can do as much work without meat as with, and eating but two meals a day. Will they be satisfied with the above for an answer? Other extracts might be given, from the same book, in regard to their strength of body, pureness of mind, and simplicity of life; but they all agree with the above. Rain water for drink; vegetables and fruits for food; two regular meals a day; and plenty of out-door exercise. The results: strong bodies; good health; quiet, even tempers, pure minds; steadfast confidence in God; and happy lives. O, ye doubters! who among you is ready to go and do likewise?

J. H. WAGGONER.

Gratiot Co., Nov. 27, 1866.

MEETINGS AT CORNVILLE, ME.

We spent two Sabbaths at Cornville after the Monthly Meeting, trying to get the Sabbath-keepers in a condition to work. The result of these meetings was good and encouraging. Four began to keep the Sabbath. These were persons of sound minds and of good reputation in society, who had been investigating the subject for some time. We trust that they will be working members in the church. This church has been gradually increasing ever since Bro. Cornell first presented the truth here, till now there are above thirty Sabbath-keepers.

We tried to lay before these brethren and sisters faithfully what they must do in order to be prepared for translation. Some of them were in a sad condition, lukewarm, half backslidden, and not bearing any burdens in the church. Some still practiced the uncleanly habit of using tobacco. None, however, that were in the church, did this. Some still used tea, and were making but little progress in the Health Reform. A number still belonged with other churches, and only a few took part in s. b. On all these points we labored to show them the wrong and pernicious effect of such a course. They saw and acknowledged this. Hearty confessions were made, and now we believe that things will be in a better condition than they have been. Four were received into the church. Several others we expect will be prepared to join soon. Their figures on s. b. were raised from about \$60.00 to \$126.00. We organized a Bible Class and Sabbath School of 41 members in all. A good interest is now manifested in this.

The last Sabbath that I was there, we enjoyed a very sweet season. My love and interest for this church has been much increased by my last visit among them. I feel sure that there are many precious souls here that God loves. I felt very much at home with Bro. and Sr. Stratton. They heartily adopt and live out all the truths that this people hold. May God bless and strengthen them for their work.

We all feel much encouraged about the work in this section. Here are several strong churches within a few miles of each other. In all, there has been added to these churches about 30 Sabbath-keepers within five weeks, and others are still coming in. Our Monthly Meetings have been a great blessing to us, and I hope that all will feel it a duty to sustain them. For all this we are thankful to God.

D. M. CANRIGHT.

Athens, Me., Nov. 26, 1866.

MEETINGS AT ATHENS, ME.

By the urgent request of a few scattered friends at this place, we went to hold a few meetings with them. A few lectures, at different times, had been given here before. We found "noble women, not a few," one brother, and a few children trying to keep the Sabbath and worship God. In consequence of other meetings appointed ahead, we could only stay with them twelve days. So we tried to make the most of this by having meetings every evening and most of the time every day. A deep interest immediately appeared among the people. Though the weather was bad, yet we had a full house all the time. The result was that we gave fourteen lectures, obtained five subscribers for the Review, sold over \$10.00 worth of books, and twelve came out clear on the Sabbath. Among these were husbands whose wives and children had been keeping the Sabbath, thus uniting the whole family. These men are also substantial persons, being the leading men in the community. Eld. Hathern, who has been a member of the Christian church for above forty years, also came out decided on the truth. We organized a Bible Class and Sabbath School of above forty members, established regular Sabbath meetings, and increased the interest of the prayer-meetings, &c. Two were baptized.

At the conclusion of the lectures, we met to consider church organization. After it was duly laid before them, they expressed themselves well pleased with it all, and thought it best to adopt it. But when we

considered what straight work it would make, and that many were just coming into the truth, we all thought it best to wait awhile and to give each one a chance to examine himself and put away his faults. It was plainly laid before them how particular they must be when they came to organize. Till that time, therefore, the following covenant was adopted and subscribed to by sixteen persons.

"We, the undersigned, desire to associate ourselves together as a body of Christians to watch over each other as brethren and sisters, to maintain the worship of God, to keep his commandments and the faith of Jesus, and to sustain prayer, and Sabbath meetings."

About a dozen more, who were not present, will doubtless join this company.

All heartily approve of the plan of Systematic Benevolence. So we organized s. b. to amount to \$96.20, nine tenths of which was voted to the N. E. mission.

As the most of these people are old professors and some of them have been in the truth some time, and as they have taken a decided stand and have taken hold so well together, we feel confident that they will prosper. We greatly desired to stay with them longer, but it was not consistent with other duties. We shall soon visit them again. Truly God was with us in this work and to him be all the glory. Amen.

D. M. CANRIGHT.
CHAS. STRATTON.

TOUR IN NORTHERN MICH.

On my way to Gratiot Co., I was met at St. Johns by Bro. Richmond, who took me to his home the evening of Nov. 8th, where, quite unexpectedly to me, the brethren and sisters came together, and I spoke to them on present truth. The state of the roads prevented going by private conveyance, and I took the stage the morning of the 9th, leaving everything behind but what I could put in a sachel, as it was not possible to carry baggage.

Sabbath morning I spoke to the church of Ithaca, on "Union with God;" and we had a pretty good social meeting. The latter part of the day was rainy, so that all were not out in the evening; this I regretted, as I spoke on the subject of health, and no subject was needed more than that.

On first-day, 11th, I spoke twice. On account of the badness of the roads it was not judged best to hold regular evening meetings; but I appointed for Tuesday and Thursday evenings. I had intended to do considerable visiting, but the first effort convinced me of the impossibility of doing much, as the brethren live much scattered, and to travel on foot through such a depth of mud and preach was rather more than I could endure. Tuesday evening I spoke on the Two Covenants, by request, much to the satisfaction of the church. Wednesday there was another heavy rain, but I succeeded in getting out two miles to visit. Next day I went two miles in another direction and visited with Bro. Sutherland. Returning to my appointment, I spoke on the Gifts, and Health, but not many were out. Friday, Bro. Squire took me to Bro. Nelson's, near Alma, and went on Sabbath morning, the 24th, with me to the meeting. Here I enjoyed good freedom in speaking on our present position, the prophecies, the Sabbath, health, &c. Enjoyed a pretty good social meeting on Sabbath but much better on first-day. The church here were resting under some little discouragement, but all appeared well pleased to hear the truth, and determined to hold on in the good way. I had meetings in Alma also on Monday and Wednesday evenings. Being urged to hold a meeting or more in St. Louis before I left the County, I walked down there to view the prospect, and on consultation deemed it not advisable, as there were but a very few friends near, with no outside interest, and it being too muddy and the time unfavorable to raise any.

Thursday, Nov. 22, I went to Seville. No conveyance being at hand, I took my sachel and started on foot, determined not to miss any appointment. This trip went somewhat beyond all my previous experience in mud. I waded in mud within four inches of the tops of my boots, not knowing where the next step

would take me, as about five inches of snow lay on the ground. Besides an excess of mud, the appointment had not been given by those to whom it had been entrusted, so that, in point of numbers, the meeting promised to be a failure. However the interest was good with those who attended, and the attendance was as large as could be expected under the circumstances. A special effort had been made on the part of the Disciples to destroy the work in that place, and I paid particular attention to their positions.

Monday, 26th, I held meeting at a private house, speaking to the few who attended, on the Health Reform, and baptized one. I designed to stay there a day or two longer; but I considered it prudent to take advantage of the state of the roads, so I walked to Alma on Tuesday morning, it having frozen enough the previous night to bear up a man. This proved fortunate, as the snow went off immediately with heavy rain. Wednesday evening, 28th, preached in the school-house at Alma, and next morning started for Ithaca in company with Bro. Nelson, who assisted in carrying my sachel to his house, where we took horses and rode to Ithaca. Here I improved the time before the Sabbath in writing some letters.

I preached four times and had one social meeting in Ithaca. I felt specially blessed in the closing meeting, though I spoke with considerable difficulty, as the labor and exposure had affected my health, and I was becoming quite hoarse, with pains in my left lung.

Monday morning, Dec. 3, I walked to Bro. Squire's, and Bro. S. and self on horseback started for Bro. Richmond's, the stage not running the last two weeks. It rained most of the day, but I considered it advisable to go on, as I feared the weather might be worse, and the roads would be impassable if it should freeze some. And here I am trying to throw off my cold and avert threatened sickness by resting, bathing, &c., having appointments here for Sabbath and first-day.

This trip has been made in a most unfavorable time, as it has rained much of the time, and the ground was almost flooded; every step taken was in the wet. The sun has not shone long enough since Nov. 9th to dry a spot on the highest ground, and all unite in saying the roads were never so bad since the county was settled. But it has not been destitute of interest and pleasure to me, and I pray it may be of lasting good to the cause. I have formed pleasant acquaintances, and greatly enjoyed the privilege of speaking the word to them.

I mostly regretted that the brethren in Gratiot Co. do not seem to appreciate their privileges, and thereby do themselves great injustice. The testimony borne to them by the servants of God on the subject of health had scarcely been considered; certainly its importance had not been realized. I have little hope that the cause will rise much above its present level in Gratiot, unless this subject is taken hold of with the decision and energy that every part of present truth demands. I found it quite a trial to return to bread made out of bolted flour, after living so long on bread of a better material. Some hesitate about adopting the reform for fear of the effect the change will have on them; but I would invite all to consider this: if it is so hard and afflicting to change from the unhealthy to the healthy; from the bad to the good; how must it effect the system to change from the healthy to the unhealthy; from the better to the worse? After living for a time on digestible bread, a person will soon be afflicted with indigestion, headache, &c., by changing back to the other. Brethren and sisters, remember that *reform does not hurt anybody*. I speak as much for the future as for the past. If you expect the messengers to do good, efficient, labor, and yourselves to be benefited by their labors, give them a chance to live as the Lord commands, and their health requires, and you live so that your minds may be free and clear, and your hearts tender to receive and appreciate the truth. God's blessing is awaiting you if you will fit yourselves to receive it. May the Lord help us all to arise, and gird on the whole armor, and prepare for the conflict which will result in certain victory to the overcomer.

J. H. WAGGONER.

Greenbush, Mich., Dec. 5, 1866.

REPORT FROM BRO. HUTCHINS.

AFTER my last report in the month of August, I attended the Quarterly Meeting at Irasburg, on the 18th and 19th. This was a refreshing season. On first-day, s. b. pledges were cheerfully and liberally renewed. At this time some alterations were made in regard to the places of holding their regular Sabbath meetings in this part of the State, which has proved a matter of encouragement to the scattered, lonely ones. May the Lord abundantly bless and comfort all these brethren and sisters. They are near and dear to us.

From here, I went to Sutton, where thirteen weeks ago I suffered almost instantaneous prostration of the nervous system. For weeks previous, I was aware that I was overdoing, and that my strength was failing me, but I did not realize how heavy the blow that was to fall upon me, or the deep mental anguish and dark despondency that I should suffer in consequence thereof.

I regret that I had not earlier taken more time for rest. But the penalty must be paid for violating kind nature's laws. Few or many stripes will certainly fall upon us if we do it. Yet it has been the most fervent desire of my heart that this affliction might be sanctified to my present and future good, that it might bring me nearer to my divine Master, and make me more like our heavenly Pattern, and better prepare me to do the little that I may yet do in his precious cause. I would gratefully and humbly acknowledge the sustaining grace of God in this affliction, and not forget the prayers and words of sympathy of the dear brethren and sisters.

In September, I was with the brethren in Roxbury and vicinity two Sabbaths. This privilege bound our hearts more closely to the dear children of God. We were much encouraged to see some returning to their Father's house. May the rich blessing of Heaven rest upon them at every step they take in God's order.

Since the first of October, I have been slowly, but gradually, improving, yet I can endure but little mentally. Writing is a severe tax upon me, therefore our friends, we trust, will excuse us if all their kind letters which we so highly appreciate, are not answered.

A. S. HUTCHINS.

Wolcott, Vt., Nov. 23, 1866.

REPORT FROM BRO. SANBORN.

My last report closed Nov. 19, at Crane's Grove, where I continued to labor on till sixth-day, having several good meetings through the week, in which I spoke twice on the subject of Health Reform, to attentive hearers. I hope that our brethren there will take heed to at least one point, which is not to overwork themselves in the future as they have in the past, but give more of their time to the service of God, and thus try to pay more earnest heed to the exhortation of our Saviour, as given in Luke xxi, 34: "Take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. The greatest danger I see now with some of us is in being overcharged with cares, so that we can neither keep the Sabbath right, nor keep awake during preaching;" and, of course, the least excuse will keep such away from the weekly prayer-meeting. Yet what interest such are apt to manifest in going quite a distance through storm and darkness to save a few dollars. This would not appear in so objectionable a light, if they were always just as much interested in the service of God. May God help us all to be more careful on this point; for I am satisfied if we do not, we shall fail of eternal life at last.

Bro. Seth Newton took his team and kindly carried me to the Elkhorn Quarterly Meeting, where I met Bro. Andrews, and many of the brethren from the Clyde church. The Lord gave us liberty in speaking his word. One was received into the church, and two were baptized. Here, on second-day, I again parted with Bro. Andrews, he going on to attend the Princeton and Gridley Quarterly Meetings, while I remained at Elkhorn till fifth-day, preaching each evening, with an increasing interest on the part of the hearers. Two more decided to obey the Lord.

Having an appointment at Avon on Friday evening, the 30th, I stopped on the way, at Rockton, and preached on Thursday evening. Came next day to Avon, and found a good congregation assembled to hear. Preached four times, Sabbath and first-day, came home on Monday, and returned back to Avon, Thursday, to continue meetings till the 20th. The Lord willing, I expect to continue my labors in the vicinity of Avon, Monroe, Rockton, and Elkhorn, for some time, and I earnestly exhort the brethren and sisters to draw near to God, that they may be co-laborers with God and with me for the salvation of souls.

ISAAC SANBORN.

Johnstown, Center, Wis., Dec. 4, 1866.

News and Miscellany.

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

Europe.

FROM voluminous correspondence we make the following summary of affairs in Europe, our dates by mail being November 27.

All Europe Arming.—A London correspondent writes: Whatever may be the cause, all Europe is arming and preparing for a great struggle. Russia has made a levy *en masse*, proclaimed a new emancipation in Poland, and is making and importing war material, and pushing on its railway system with great energy. Austria is using every effort to cement the empire and re-organize the army, so as to have a peace establishment of 600,000 men and a war complement of 900,000, armed with the Remington breech-loader, and improved artillery. France has increased the annual conscription and reserves, and the Chassepot breech-loader is probably to be superseded by the new gun of Mr. Bonin, which fires twenty-five balls a minute, while the Emperor himself has invented a breech-loading four-pounder, the lightest, most rapid, and most effective field-piece ever made. The entire cavalry, armed with this piece, will act as flying artillery, and needle-guns will be held out of range for any effective use. Of course Prussia will do her utmost to keep her present vantage. She has just bought one of the finest iron-clads in England, built for the Sultan. Others are supposed to be building here and in America. Whatever dullness there may be in other manufactures, ships of war, arms and powder, are in lively demand.—*Detroit Post*.

Prussia.—The impression is now prevailing in many minds that, while Prussia is making all the show of a tolerably generous peace with her enemies and with some of her neighbors, she is only laying her plans all the deeper, not only to annex the old Hanse cities of Lubeck, Hamburg, and Bremen, as she has Frankfort-on-the-Main, but to absorb Saxony, Bavaria, and every other territorial slice that the claws of her black eagle are strong enough to clutch. "What can't be done to-day can be done to-morrow; she aims at nothing less than all Germany," said an intelligent citizen of Stuttgart the other day, and he was more than half right. But Russia and France would have something to say before such a result is gained.—*European Correspondent of the Methodist*.

The Austrian Government has decided upon adopting the English Kennington rifle, which, like the needle gun, loads at the breech. The result of the experiments has been that sixty shots per minute can be fired with this rifle.

Twenty-six iron-clad vessels are now being built in England for the British navy.

Arrest of Surratt. Our Consul-General in Egypt, Mr. Hale, has given the Government information of the arrest of John H. Surratt, a man of whose connection with the assassination of Mr. Lincoln and escape from justice, little is known, but enough to cause intense interest. Mr. Boutwell recently made the startling assertion that, while search was being made for Surratt, Mr. Johnson knew where he was hidden. His trial may lead to new revelations.

Home News.

Reconstruction. The opportunity for the South to accept the Constitutional Amendment is rapidly passing away. It having been offered to that section and rejected with a haste and unanimity that were intended to be offensive, Congress is now looking toward other modes of reconstruction. This is the most natural action under the circumstances. The proposition now rapidly gaining ground is the organization of territorial or provisional governments at the South, a mode of action advocated by Mr. Sumner in the Senate, and Mr. Beaman in the House, over three years ago. The proposition then had no support whatever, and would secure a reluctant support even now, had the South not insisted upon demonstrating its necessity.

Maximilian has announced his determination not to leave Mexico; that the Liberals have recently suffered severe defeats; a statement that the church party has offered Maximilian \$3,000,000 to remain in the country, and that the French regard with apprehension and anger the mission of Mr. Campbell and Gen. Sherman. The details of the evacuation of Mazatlan are also given.

The Catholics among the Freedmen. The Protestant sects are alarmed at the efforts to be made by the Catholics among the Freedmen.

The New York *Observer* says:

"The colored men are coming under the influence of the Roman Catholics, and one of the objects of the present Romanist Council in Baltimore has been to devise measures for the conversion to Papacy of the black race on this continent. The negroes have a natural tendency to fanaticism; they are also easily influenced by the shows and pomps of Romanism. Bishop Spalding publicly declared in Baltimore that the Roman Catholic Church was the only church in which neither color nor caste were recognized, and urged the propagation of Romanism among the blacks, especially in Maryland, where there are already some religious houses devoted to the black race."

Brooklyn Navy Yard. During the past ten days there has been unusual activity at the Brooklyn navy yard. Orders have been received to get eight vessels, the gunboats Penobscot, Peoria, Gettysburg, Unadilla, Huron, Quinnebaug and Purveyor, and the sloop-of-war Iroquois, in readiness for sea with all dispatch. The Gettysburg was formally put into commission on Wednesday, with orders to report to Admiral Palmer of the West India squadron.

Increase of Crime.—In his charge to the Grand Jury of the Court of Sessions at New York, Recorder Hackett alluded particularly to the manifest increase of crime in commercial cities, and the unsafe condition of public buildings.

Items.

In the fourteenth century a copy of the English translation of the New Testament, which could be obtained only in manuscript, was worth fifty pounds (\$242.) In 1866 a printed copy can be obtained in England for two pence (four cents.)

Twelve hundred halls are announced for the winter in New York.

There is a street in New York city where the tenants of every house on both sides of the street have applied for licences to still liquor.

The lower house of the Georgia Legislature has just passed a bill prohibiting railroad trains and steamboats from running on the first day of the week.

The official ceremony of laying the last brick in the lake tunnel at Chicago was performed on Thursday morning, Dec. 6, by Mayor Rice in presence of the board of aldermen and invited guests, numbering about 70, after which there was a banquet at the crib.

The Atlantic Cable.

Interesting Particulars.

The following is the speech of Mr. Cyrus W. Field, the projector of the Atlantic Telegraph, delivered at the recent banquet given to him in New York on the completion of his great enterprise. The particulars here stated concerning this last most notable achievement of our times, are worthy of being read and remembered by all; and the reader can but be interested in the thrilling descriptions with which the remarks of Mr. Field abound.

Speech of Mr. Field.—After returning thanks for the complimentary manner in which he was received, and alluding to several of the original projectors and co-laborers in the enterprise who have now passed away, Mr. Field proceeded to speak of the

First Inception of the Atlantic Telegraph.—It is nearly thirteen years since half-a-dozen gentlemen of this city met at my house for four successive evenings, and around a table covered with maps and charts, and plans and estimates, considered a project to extend a line of telegraph from Nova Scotia to St. Johns, in Newfoundland, thence to be carried across the ocean. It was a very pretty plan on paper. There was New York, and there was St. Johns, only about 1,200 miles apart. It was easy to draw a line from one point to the other—making no account of the forests and mountains, and swamps and rivers and gulfs, that lay in our way. Not one of us had ever seen the country, or had any idea of the obstacles to be overcome. We thought we could build the line in a few months. It took two years and a half. Yet we never asked for help outside our own little circle. Indeed I fear that we should not have got it if we had—for few had any faith in our scheme. Every dollar came out of our own pockets. Yet I am proud to say no man drew back. No man proved a deserter; those who came first into the work have stood by it to the end. Of those six men four are here to-night—Mr. Peter Cooper, Moses Taylor, Marshall O. Roberts, and myself. My brother Dudley is in Europe, and Mr. Chandler White died in 1856, and his place was supplied by Mr. Wilson G. Hunt, who is also here. Mr. Robert W. Lowber was our Secretary.

From this statement you perceive that in the beginning this was wholly an *American enterprise*. It was begun, and for two years and a half was carried on solely by American capital. Our brethren across the sea did not even know what we were doing away in the forests of Newfoundland. Our little company raised and expended over a million and a quarter of dollars before an Englishman paid a single pound sterling. Our only support outside was in the liberal character and steady friendship of the Government of Newfoundland, for which we were greatly indebted to Mr. E. M. Archibald, then Attorney-General of that colony, and now British consul at New York. And in preparing for an ocean cable the first soundings across the Atlantic were made by American officers in American ships. Our scientific men—Morse, Henry, Bache, and Maury—had taken great interest in the subject. The U. S. ship *Dolphin* discovered the telegraphic plateau as early as 1853; and the U. S. ship *Arctic* sounded across from Newfoundland to Ireland in 1856, a year before H. M.'s ship *Cyclops*, under command of Capt. Dayman, went over the same course.

The Enterprise in England.—It was not till 1856—ten years ago that the enterprise had any existence in England. In that summer I went to London, and there with Mr. John W. Brett, Mr. (now Sir) Chas. Bright, and Dr. Whitehouse, organized the Atlantic Telegraph Company. Then for the first time was enlisted the support of English capitalists; and then the British Government began that generous course which has continued ever since—offering us ships to complete soundings across the Atlantic, and to assist in laying the cable, and an annual subsidy for the transmission of messages. The expedition of 1857 and the two expeditions of 1858 were joint enterprises, in which the Niagara and the Susquehanna took part with the Agamemnon, the Leopard, the Gordon, and the Valorous; and the officers of both navies worked with generous rivalry for the same great object. The capital—except one quarter which was taken by myself—was subscribed wholly in Great Britain. The directors were almost all English bankers and merchants, though among them was one gentleman whom we are proud to call an American—Mr. George Peabody.

The Early Failures.—With the history of the expeditions of 1857-8 you are familiar. On the third trial we gained a brief success. The cable was laid, and for four weeks it worked—though not very brilliantly—never giving forth such rapid and distinct flashes as the cables of to-day. It spoke, though only in broken sentences. But while it lasted no less than four hundred messages were sent across the Atlantic.

After the failure of 1858 came our darkest days. When a thing is dead, it is hard to galvanize it into life. Other causes delayed a new attempt. This country had become involved in a tremendous war; and while the nation was struggling for life, it had no time to spend in foreign enterprises. But in England the project was still kept alive. The Atlantic Telegraph Company kept up its organization. It had a noble body of directors, who had faith in the enterprise, and looked beyond its present low estate to ultimate success.

All this time the science of submarine telegraphy was making progress. The British government appointed a Commission to investigate the whole subject. It was composed of eminent scientific men and practical engineers. This Commission sat for nearly two years and spent many thousands of pounds in experiments. The result was a clear conviction in every mind that it was possible to lay a telegraph across the Atlantic. Science was also being all the while applied to practice. Submarine cables were laid in different seas—in the Mediterranean, in the Red Sea and the Persian Gulf.

The Effort of 1863—the Gigantic Efforts made.—When the scientific and engineering problems were solved, we took heart again and began to prepare for a fresh attempt. This was in 1863. In this country—though the war was still raging—I went from city to city, holding meetings and trying to raise capital, but with poor success. Men came and listened, and said “it was all very fine,” and “hoped I would succeed,” but did nothing. In one of the cities they gave me a large meeting, and passed some beautiful resolutions, and appointed a committee of “solid men” to canvass the city, but I did not get a solitary subscriber! In this city I did better, though money came by the hardest. By personal solicitations, encouraged by you, sir, and other good friends, I succeeded in raising £70,000. Since not many had faith, I must present one example to the contrary, though it was not till a year later. When almost all deemed it a hopeless scheme, one gentleman came to me and purchased stock of the Atlantic Telegraph Company to the amount of £100,000. That was Mr. Loring Andrews, who is here this evening, to see his faith rewarded. But at that time I speak of, it was plain that our main hope must be in England, and I went to London. There, too, it dragged heavily. There was a profound discouragement. Many had lost before, and were not willing to throw more money into the sea. We needed £600,000, and with our utmost efforts we had raised less than half, and there the enterprise stood in a dead lock. It was plain that we must have help from some new quarter. I looked around to find a man who had broad shoulders, and could carry a heavy load, and who would be a giant in the cause. It was at this time I was introduced to a gentleman whom I would hold up to the American public as a specimen of a great-hearted Englishman, Mr. Thomas Brassey. You may never have heard his name, but in London he is known as one of the men who has made British enterprise and British capital felt in all parts of the earth. I went to see him, though with fear and trembling. He received me kindly, but put me through such an examination as I never had before. I thought I was in the witness-box. He asked me every possible question, but my answers satisfied him, and he ended by saying it was an enterprise which ought to be carried out, and that he ought to be one of ten men to furnish the money to do it. This was a pledge of £60,000 sterling! Encouraged by this noble offer, I looked around to find another such man, though it was almost like trying to find two Wellingtons. But he was found in Mr. John Pender, of Manchester. I went to his office one day in London, and we walked together to the House of Commons, and before we got there he said he would take an equal share with Mr. Brassey.

The action of these two gentlemen was a turning point in the history of our enterprise; for it led shortly after to a union of the well-known firm of Glass, Elliot & Co. with the Gutta Percha Company, making of the two one grand concern known as “The Telegraph Construction and Maintenance Company,” which included not only Mr. Brassey and Mr. Pender, but other men of great wealth, such as Mr. George Elliot and Mr. Barclay, of London, and which, thus reinforced with immense capital, took up the whole enterprise in its strong arms. We needed, I have said, £600,000, and with all our efforts in England and America we raised only £285,000. This new company now came forward, and offered to take the whole remaining £315,000, besides £100,000 of the bonds, and to make its own profits contingent on success.

The Delicacy of the Cable.—Our two cables do their part well. There are no way stations between Ireland and Newfoundland, where messages have to be repeated, and the lightning never lingers more than a second in the bottom of the sea. To those who feared that they might be used up or wear out, I would say, for their relief, that the old cable works a little better than the new one, but that is because it has been down longer, as time improves the quality of gutta percha. But the new one is constantly growing better. To show how delicate are these wonderful cords, it is enough to state that they can be worked with the smallest battery power. When the first cable was laid in 1858, electricians thought that to send a current 2,000 miles, it must be almost like a stroke of lightning. But God was not in the earthquake, but in the still, small voice. The other day Mr. Latimer Clark telegraphed from Ireland across the ocean and back again, with a battery formed in a lady's thimble! And now Mr. Collett writes me from Heart's Content; “I have just sent my compliments to Dr. Gould, of Cambridge, who is at Valentia, with a battery composed of a gun-cap, with a strip of zinc, excited by a drop of water, the simple bulk of a tear!” A telegraph that we think nearly perfect. It has never failed for an hour or a minute.

Recovery of the Old Cable.—But our work was not over. After landing the cable safely at Newfoundland, we had another task—to return to mid-ocean and recover that lost in the expedition of last year. This achievement has perhaps excited more surprise than the other. Well, it does seem rather difficult to

fish for a jewel at the bottom of the ocean two and a half miles deep. But this is not so very difficult—when you know how. You may be sure we did not go a-fishing at random, nor was our success mere “luck.” It was the triumph of the highest nautical and engineering skill. We had four ships, and on board of them some of the best seamen in England, men who knew the ocean as a hunter knows every trail in the forest. There was Capt. Moriarty, who was in the Agamemnon in 1857-8. He was in the Great Eastern last year, and saw the cable when it broke; and he and Capt. Anderson at once took their observations so exact that they could go right to the spot. After finding it, they marked the line of the cable by a row of buoys; for fogs would come down, and shut out sun and stars, so that no man could take an observation. These buoys were anchored a few miles apart. They were numbered, and each had a flagstaff on it so that it could be seen by day; and a lantern by night. Thus having taken our bearings, we stood off three or four miles, so as to come broadside on, and then casting over the grapnel drifted slowly down upon it, dragging the bottom of the ocean as we went. At first it was a little awkward to fish in such deep water, but our men got used to it, and soon could cast a grapnel almost as straight as an old whaler throws a harpoon. Our fishing line was of formidable size. It was made of rope, twisted with wires of steel, so as to bear a strain of thirty tons. It took about two hours for the grapnel to reach the bottom, but we could tell when it struck. I often went to the bow, and sat on the rope, and could feel by the quiver that the grapnel was dragging on the bottom two miles under us. But it was very slow business. We had storms and calms, and fogs and squalls. Still we worked on day after day. Once, on the 17th of August, we got the cable up, and had it in full sight for five minutes, a long, slimy monster, fresh from the ooze of the ocean's bed, but our men began to cheer so wildly that it seemed to be frightened, and suddenly broke away, and went down into the sea. This accident kept us at work two weeks longer, but finally on the last night of August we caught it. We had cast the grapnel thirty times. It was a little before midnight on Friday night that we hooked the cable, and it was a little after midnight Sunday morning when we got it on board. What was the anxiety of those twenty-six hours? The strain on every man's life was like the strain on the cable itself. When finally it appeared, it was midnight; the lights of the ship, and in the boats around our bows, as they flashed in the faces of the men, showed them eagerly watching for the cable to appear on the water. All who were allowed to approach crowded forward to see it. Yet not a word was spoken, only the voices of the officers in command were heard giving orders. All felt as if life and death hung on the issue. It was only when it was brought over the bow and on to the deck that men dared to breathe. Even then they hardly believed their eyes. Some crept toward it to feel of it, to be sure it was there. Then we carried it to the electricians' room, to see if our long sought-for treasure was alive or dead. A few minutes of suspense, and a flash told of the lightning current again set free. Then did the feeling long pent up burst forth. Some turned away their heads and wept. Others broke into cheers, and the cry ran from man to man, and was heard down the engine-rooms, deck below deck, and from the boats on the water, and the other ships, while rockets lighted up the darkness of the sea. Then with thankful hearts we turned our faces again to the west. But soon the wind rose, and for thirty-six hours we were exposed to all the dangers of a storm on the Atlantic. Yet in the very height and fury of the gale, as I sat in the electricians' room, a flash of light came up from the deep, which having crossed to Ireland, came back to me in mid-ocean, telling that those so dear to me, whom I had left on the banks of the Hudson, were well and were following us with their wishes and their prayers. This was like a whisper of God from the sea, bidding me keep heart and hope. The Great Eastern bore herself proudly through the storm, as if she knew that the vital cord, which was to join two hemispheres, hung at her stern; and so, on Saturday, the 7th of September, we brought our second cable safely to the shore.

Personal Experience.—Such, gentlemen, in brief, is the story of the telegraph which you have wished to hear. It has been a long, hard struggle. Nearly thirteen years of envious watching and ceaseless toil. Often my heart has been ready to sink. Many times, when wandering in the forests of Newfoundland, in the pelting rain, or on the deck of ships, on dark, stormy nights—alone, far from home—I have almost accused myself of madness and folly to sacrifice the peace of my family, and all the hopes of life, for what might prove, after all, but a dream. I have seen my companions, one and another, falling by my side, and feared that I too might not live to see the end. And yet one hope has led me on, and I have prayed that I might not taste of death till this work was accomplished. That prayer is answered; and now, beyond all acknowledgments to men, is the feeling of gratitude to Almighty God.

Across the River.

THERE are beautiful fields on the further side,
Where the hosts of the saved shall stand,
There are mansions of beauty beyond the tide,
And the light that beams o'er the waters wide,
Is a light from the “Better Land.”

There are rivers that roll over golden sands,
Through the midst of this realm so fair,
And the beautiful gardens of God are fanned
By the wonderful breezes so soft and bland,
That sweeten the heavenly air.

There's a city whose gates are of pearly white,
Whose glories forever shall stand,
And there never shall gather the shades of night,
For the throne of God is the sun and the light,
In the midst of this blissful land.

We shall join in the song which the angels sing
As they stand on the heavenly plain,
We shall play on a harp with a golden string,
And the light of the heavenly vault shall ring
With the praise of a Saviour slain.

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. Spooner.

BRO. SMITH: I commenced to obey the solemn warning of the third angel's message last spring while Elders Van Horn and Canright were preaching in this place; and I feel happy that I ever sought diligently to know the true plan of salvation, and I do humbly believe that God did send his ministering servants here to warn sinners to repentance. I am determined to live out the present truth, be an overcomer, and be ready when Christ comes to make up his jewels, to meet him with joy and not with grief. Myself and companion are trying to keep all the commandments of God. I am not always free from errors and mistakes, and when I discover these I am deeply pained, and I ask God to forgive and take me into his keeping. Let us not despair, whatever betides. God's people and his cause are safe. We have many trials and strong enemies, and those within do often betray us, but then we must look to Jesus, and him alone, and he will save us. James iv, 10, says, “Humble yourselves in the sight of the Lord and he shall lift you up.” Now my dear friends, the Adventists here in Tuscola, are looked at as a deluded people, and somewhat despised and persecuted, but if God will lift us up, what care we what the world says? Why then repine thou tried and afflicted one? Are not the promises of God sufficient? Look up. Has not the Lord said, As thy day, so shall thy strength be? And now my dear brethren, I thank the Lord for what he has done for me.

May each one of us realize the solemn and awful time in which we are living, put our whole trust in God, and at last be gathered home.

Pray for me and for us in Tuscola, that we may go through with the remnant to Mt. Zion.

Yours seeking a home in the new earth.

D. SPOONER.

Tuscola, Mich.

From Sister Rogers.

BRO. SMITH: Often while reading the cheering testimonies from the dear brethren and sisters, I have felt that it would be a privilege, and perhaps a duty to cast in my mite in favor of this glorious, yet solemn truth. I am thankful that I have the privilege of numbering myself with the little company who are keeping the commandments of God, and obeying the testimonies of Jesus Christ. Oh, how good the Lord is in bestowing such glorious light upon his sacred word through which we may be enabled to perfectly understand our relation to God, and our duty to ourselves. Truly God is working for this people, not only through prophecy and spiritual gifts, but the Health Reform; all of which I freely and gladly endorse. May the Lord help me that I may cleanse myself from all impurities of the flesh and spirit, that I may be fully prepared for my Master's use, and finally dwell in his heavenly kingdom.

ELLA C. ROGERS.

Dane Co., Wis.

Bro. D. B. Welch writes from Swainsville, N. Y.: Myself and wife are still encouraged to press our way toward the everlasting kingdom, which we have every reason to believe is nigh, even at the door. We see many evidences that the end of all things is at hand, and are glad we were ever enabled to see the true light that now shineth.

Bro. Wm. Cottrell writes from Bowersville, Ohio: We are still striving to overcome. We have many things to contend with, but would rejoice that we are counted worthy to suffer for the name and cause of our divine Master. We feel very lonely at times, and we think we know how to sympathize with the lonely ones who are scattered in this world of sin. We welcome the paper, our only preacher, and love the cheering testimonies of the brethren and sisters. The God of all comfort is our God. We would still trust in the Lord, and patiently wait for his coming.

Bro. Z. Nicola writes from E. Rush, N. Y.: When I read the promises that God made to Abraham, that he would give him the earth made new, and the holy city, the New Jerusalem, its capital, and think that we may, by obedience, become Abraham's seed, and joint-heirs with him of the same promise, I feel like buckling on the armor anew, and fighting more valiently the good fight of faith. We have enough before us to encourage us to sacrifice the pleasures of this world, and get ready to receive our crown, which will soon be given, if we are faithful. We have a truth that stands upon a sure foundation; and as we are drawing near the end of all things, and I realize what we as a people are looking for, I feel like saying in the language of Peter, "What manner of persons ought we to be, in all holy conversation and godliness?" Pray for us lonely ones, that we may be comforted with the hope of the near coming of Jesus, and be ready to stand when he appears.

Bro. and sister Wm. V. and M. L. Field write from Anamosa, Iowa: We feel much encouraged to go on in the good way. We have been brought through many severe trials, but thus far we have been delivered, not for any worth or merit in ourselves, but through the mercy of God. To him be all the glory. The Monthly Meetings in this part of the State are proving a great blessing. We see omens of good in the message everywhere. We see in the Health Reform the finger of God, who understands the wants of his people, and is preparing them for translation. We regret that we have not been more faithful in so great and good a work, but feel determined that the heavenly treasure shall be the chief end of life from henceforth.

Sister M. A. Neal writes from Osceola, Iowa: I was permitted to meet with the dear brethren and sisters at the Convocation Meeting at Pilot Grove. It was the best meeting I ever attended. The things that I heard there have found a deep place in my heart. The parting scene was indeed a solemn time; but we thought of the time not far distant when all God's dear children will be gathered home to the beloved city, where parting will be no more. Shall I be there? I mean by the assisting grace of God to meet them there. Our hearts have been cheered by the visit of the Brn. Bourdeau to this place. Their preaching was meat in due season; and the result is that one sister has embraced the truth, and is now trying to keep all the commandments. May God bless all his faithful servants, and speed on the glorious proclamation of the third angel, is my sincerest prayer.

Bro. I. H. Collins writes from Richford, Wis.: I love the truths advocated by the Review, and am trying by the help of God to live them out. I have lately commenced to live out the Health Reform, and I can say for the encouragement of those who are holding back, that the blessing of God attends me in every advance step which I take in the present truth. I attended the meeting at Mackford, when Bro. Samborn was there, and received new light on a number of points. It was a feast of good things to me.

Bro. Geo. Smith writes from Norwalk, Ohio: Fifteen years ago last April, I embraced the present truth, and have ever since felt to praise the Lord for the light on the holy Sabbath, and its kindred truths. The Sabbath is a delight to me. It is the holy of the Lord, and honorable; and it will stand fast forever and ever. Praise God. How merciful the Lord is in bringing out light and truth in these last days; to fit up a people to stand in the time of trouble just before us, and to prepare them for his coming and heavenly kingdom. We are very thankful for the labor bestowed upon us in Ohio. And while listening to the able arguments of Brn. Van Horn and Lawrence in the tent at Bellville, last summer, we felt sure that the Lord would bless his precious truth, as he has done, to the good of many souls. May he still bless, and be with his dear servants, and those who have lately started to obey the

truth. As a church here, we are grateful for the light on the Health Reform. The remarks of our beloved Bro. Loughborough on the subject while with us last summer, have been very much appreciated. We hope to overcome the world, the flesh and the Devil, and finally stand with the remnant on Mount Zion.

The little church in Wakeman is growing in grace and in the knowledge of the truth. Our Monthly Meetings are interesting and profitable. The light that clusters around the third angel's message, gives us new life and zeal, and unites us in one.

Bro. G. W. Parker writes from Chicago, Ill.: It is with a joyful heart that I write; joyful, because truth has found another heart to abide in; joyful, because I have faith to believe God's promises to his people, one of which is, grace to help in every time of need. How often I have to look above to gain this strength; and oh, what a joy to know where to look, by the eye of faith, even within the veil. How much more we love Jesus, when we have light from the sanctuary, which shows us his true position. It is then the law becomes as a "mirror of the soul." How good to have such a law engraven upon our minds. What were once considered slight deviations from morality, now loom up like mountains of iniquity, bringing us often to the throne of grace for pardon and strength. Pray for me that I may ever give honor, and glory to God, for having thus brought me into the light of his truth.

Sister M. A. Green writes from Edwards, N. Y.: Several of the writers in the Review seem quite near to me though I have never seen them. It is more than five years since I heard an Adventist preach, except the funeral discourse of my own little boy preached by Bro. S. B. Whitney, several months after his death. We live forty miles from Buck's Bridge; and when there is an appointment given out for that place it is usually too late when I get the paper for me to attend the meeting. I would esteem it a great blessing and privilege to live where I might attend the meetings from Sabbath to Sabbath. The people here are almost entirely ignorant in regard to the doctrines taught by Seventh-day Adventists; but there are some here who say they would be willing to keep the seventh day if they thought the Lord required it of them.

Bro. J. Croffut writes from Brooklyn, N. Y.: I am fully convinced that the Lord is soon to come and the end is very near. I look with interest to the prophetic periods, but with more interest to the sayings of Jesus Christ. "The wise shall understand, but none of the wicked shall understand." The wise virgins understand their position, but not so the foolish virgins. "Watch," is the repeated injunction of the Saviour, "Watch and pray." Let our lamps be trimmed and burning, our loins girded, and we be ready and waiting, rejoicing in expectation. Praise the Lord. His mercy endures forever. "Come Lord Jesus, come quickly."

Sister M. A. Babcock writes from Spring Grove, Wis.: I believe that we must double our diligence in serving the Lord, or we shall certainly be shaken out. I hope and pray that I may not be one that shall be weighed in the balance and found wanting, but be prepared to receive the welcome, "Come thou blessed of my Father, enter into the joys of thy Lord." Press on dear brethren and sisters. That glorious prize is not far distant. Soon Jesus will come in the clouds of heaven with power and great glory.

Sister L. H. Winslow writes from Benton Co., Iowa: The Review is all the preacher I have, and I cannot express the joy it brings to me. I am daily striving to live out the precious truths it advocates, and to have my neighbors investigate them. All who have read the paper, say that they think the seventh day is the Sabbath; but as there is no preaching here of that kind it is a hard matter for them to decide what to do. The people seem interested and express an anxiety to hear. If Bro. Bourdeau, or any of our preachers as they travel West, can come to Florence and preach, I think much good might be done. I live one mile south of the R. R. station, near a school-house which is open for Advent preaching.

Bro. C. D. Cook writes from Akron, Mich.: Although we have not the privilege of meeting with our dear Brn. and sisters, yet, thank the Lord, we can read their cheering testimonies through the Review, and it helps to cheer and strengthen us on our pilgrimage journey to the land where the wicked cease from troubling and the weary are at rest. Let us put our whole trust in God, and constantly watch ourselves in all that we do, and see if all is done to his glory; and if we are found watching when he comes, we may look up with joy and say, "Lo, this is our God, we have waited for him and he will save us." Oh, what a happy meeting that will be, for all who are looking and longing for the appearing of our dear Saviour.

Obituary Notices.

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

DIED, of consumption, in West Wilton, N. H., Nov. 27, 1866, Lottie, E., wife of John E. Tarbell, aged 20 years.

She was beloved by all who knew her, being possessed of such an amiable disposition that she won the esteem of all. Last June her companion took her to Charlestown, Mass., to consult a noted physician in regard to her health. While there, on the night of the 28th, about midnight, he got up in his sleep, and jumped from a window in the fourth story, falling a distance of thirty feet, upon the sidewalk, mangling him in a shocking manner. From the injuries he then received, he has not since been able to move his lower limbs, neither had any feeling below the small of the back. She followed him to the window, but was not in time to prevent his fall. She then returned to the bed, and, before dressing, bowed before the Lord in prayer, and promised him, if he would spare the life of her dear companion, that she would keep the Sabbath. She soon commenced to do so, but did not feel her acceptance with the Lord until a few weeks before her death. She patiently bore all her sufferings, and was fully resigned to the providence of God. She felt satisfied that her sleep in the grave would be short. The coming of the Lord, and the hope of the resurrection, sustained her in the trying hour. She leaves her invalid companion to mourn her loss; but he sorrows not without hope, feeling that she is taken from the evil to come, and that she will come forth in the resurrection morning to die no more.

"She hath passed death's chilling billow,
And gone to rest.
Jesus smoothed her dying pillow,
Her slumbers blest."

His helpless condition, and the anguish of his youthful heart at the loss of his companion, made the scene truly affecting. May the Lord bless, comfort, and sustain, him in his bereavement. Remarks on the occasion, by the writer, from Rev. xiii, 14.

J. N. WILKINSON.

DIED, in Johnson, Vt., Nov. 8th, after nine days of great suffering, sister Wealthy Peck, wife of Bro. Francis E. Peck, aged 22 years and 9 months.

Wealthy was the last surviving daughter of brother and sister Reuben Loveland of this place. At an early age she embraced the Christian religion. She ever manifested a love for the people of God, and conscientiously observed the Sabbath of the Lord, though for some years she had not borne her daily cross. Of this she repented most heartily upon her sick bed, and earnestly sought forgiveness of her friends and of God, and received the most gracious assurance that her sins were all forgiven. Blessed assurance! With sweet composure she spoke of death and of resting in the little family burying ground by the side of her dear sisters.

In this peaceful, sacred inclosure, now rest in bright hope, the four daughters of the afflicted parents. Here the bereft companion, parents, and only brother, weep for the loved ones who are held in the cold embrace of death by the enemy. But their hearts are cheered with the hope of the resurrection. From these dusty beds, soon they will rise, clothed with immortal beauty and loveliness, and shout victory over death and the grave, and rise to meet their coming Lord, where companions, parents, children, and friends, meet to part no more.

Brothers and sisters from several towns, with other friends, came with sympathizing hearts to the funeral, to pay their last tribute of respect to the deceased, to whom some remarks, were made from the words, "And there shall be no more death."

A. S. HUTCHINS.

DIED, in Greenfield, N. H., Aug. 9, 1866, sister Sophronia Burdick, aged 66 years. She had a painful sickness of seven months, which she bore with Christian patience, and resignation. We miss her much, but trust that our loss is her gain.

"Meet again when time is o'er,
Meet again to part no more."

LEWIS MARTIN.

DIED, in Howard Co., Ind. Sept. 21, 1866, Harriet S. Hall, wife of W. N. Hall, aged 25 years 8 months and 19 days.

Sister Hall was a devoted Christian and was well esteemed by all who knew her. She leaves a husband and one child to mourn her loss, but they sorrow not as those who have no hope.

Also, Harry D. Hall, infant son of W. N. and H. S. Hall, departed this life on the 5th day of Oct., 1866, aged 6 months and 13 days.

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. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by John 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 B. 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, 20c., 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 Tendency. 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.
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65. POSITIVE INSTITUTIONS; their Nature and Claims.

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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, \$2.10. 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 26 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. 18, 1866.

It would hardly be possible to set forth in a more striking light the great advancement which science has made in this age of wonders, than is done in the following single paragraph. An order is sent from London across an ocean, and across a continent, and filled, and an answer returned to London the same day accordingly.

"The last great telegraphic feat is the ordering of wheat by a London house of one in San Francisco, and the receipt by the former, on the same day, of the intelligence that the order had been filled. This was recently accomplished via the Atlantic cable and overland telegraph. What would our grandfathers have said to business done in that way."

The cavils of the skeptic on the question, "Who was Cain's wife?" are very fairly and very summarily met in the following anecdote:

A short time ago, in the midst of some remarks on the authenticity of the Bible narrative of the creation, Lawyer S., of New Haven, was interrupted by a skeptical listener, who propounded the question, "Who was Cain's wife?" Mr. S. instantly replied: "If you were going to write the history of the United States on your thumb nail, there would be a great many things you would have to leave out."

The Western Health-Reform Institute is in want of two or three good able-bodied girls to do kitchen and chamber work. Those preferred who are accustomed to the hygienic mode of living. None need apply except those of robust constitutions. They must give good references, and first correspond with Dr. H. S. Lay, Battle Creek, Mich.

An Explanation.

CORRESPONDENTS in writing to this Office sometimes only give the initials of their given name or names. In publishing from such, if they are strangers to us, we can only give the name, as we do not know whether it is a brother or sister. Concerning such an instance, a sister has just written: "In giving an extract from my last letter, I see you do not own me as a sister." This is not the reason. The usual title of sister was not prefixed to her communication, because having only the initial of her given name, we could not tell which it was, and did not wish to incur the liability of throwing upon the person the embarrassment of a mistake in the matter. We offer this as an explanation why names sometimes appear in our paper without the usual title prefixed.

Notice to the Liberal.

The terms of the Review and Instructor are put so low as to make these publications scarcely self-sustaining with our present list of subscribers. Those who feel an interest in the truth, and would esteem it a privilege, are therefore invited to pay \$3.00 per year for the Review, 50c. for the Instructor, and to make up by free-will donations, the deficiency caused by the free list.

Those who have pledged stock to the Western Health-Reform Institute, to be paid by the first of December, will please bear in mind that that time has already arrived, and favor us with immediate payment of said pledges.

Address Dr. H. S. Lay, Battle Creek, Mich.

J. M. ALDRICH, } Managers.
J. P. KELLOGG, }

The Health Reform.

BRO. WM. COTTRELL writes from Bowersville, O.: "I wish to say that we have made some progress in the health reform. I have been a slave to tobacco for twenty-five years, but am now free. My tea is gone the same way. Pork ditto. I eat but two meals per day. The result is, I never was heartier in my life, with the exception of some rheumatism."

The rheumatism will soon follow the pork, tea, and tobacco.—Ep.

Note from Bro. Howard.

We have just closed a meeting in this place which has been attended with deep and solemn interest. The Sabbath and message have taken deep root here. Some fifteen have moved out on the Sabbath. A great many say they are convinced of the argument. I think the way is opening for a glorious work in Maine. The cause in Cornville and Norridgewock is flourishing. Some new ones have taken up the cross lately. There is a general interest to hear in the surrounding country.

Our Monthly Meeting at Cornville was most excellent. Love and union prevailed. There was the largest number of Sabbath-keepers that we have ever seen before in Maine. It cheered our hearts to see such union. May the Lord speed on the blessed work.

L. L. HOWARD.

Canaan, Maine.

The 2300 Days.

In Review, Vol. xxviii, No. 25, is an allusion to the "Septuagint Translation and the 2300 days." The objectors to this numeral can only allege in defense of 2400 and 2200, the reading of a few manuscripts found by Wolff the missionary among the Jews of Ispahan and Bokhara, reading 2400 (without doubt copyists errors), and the reputed reading of the Vatican manuscript which in reality reads 2300, but by a typographical error in the Vatican edition, taken from the manuscript is made to read 2400. This the Chisian edition of Daniel proves, and the most competent judges assert that there is not a manuscript extant in Hebrew or Greek which sanctions the reading of 2400 or 2200.

GEO. C. COCHRAN.

Chicago, Ill.

Notice.

THE churches of Iowa are respectfully reminded that the quarters of the present Conference year end as follows:

First quarter, Sept. 8, 1866. Second, Dec. 8. Third, March 8, 1867. Fourth, June 8. Also that it is the duty of each church to report to the Secretary at the close of each quarter, according to Sec. 4, Art. iii of the constitution, which is but a small item for the Secretary, with the efficient aid of those blanks with which they are provided. A. A. FAIRFIELD, Sec'y.
Mt. Pleasant, Iowa.

Special Notice.

TO CORRESPONDENTS.—Please notice the following rules. If you will notice them, you will save our Secretary much perplexity and time.

1. State all your business items distinctly, and put them all on a sheet by themselves, or on the last leaf of your letter, so that it may be torn off when the letter is opened.

2. Always, in writing to this Office, give your Post Office, State, and County. If your Post Office be one name and your town another, give both, stating which is which.

3. If you wish your paper changed to another Post Office, first state the name of the person, the Post Office, County, and State where it is sent, then the person, Post Office, County, and State where you wish it sent.

Appointments.

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

PROVIDENCE permitting, the next Monthly Meeting for the churches of Cornville, Norridgewock, &c., will be held at Canaan, Jan. 12, 13. Meetings will begin at 6 o'clock Sabbath evening, and at 9 A. M., Sabbath.

D. M. CANRIGHT,
WM. H. BLAISDELL.

If the Lord will, we will begin meetings in Hartland, near Bro. Goodrich's, Thursday evening, Dec. 27, to continue two weeks. We will then labor in Canaan as long as the cause demands.

D. M. CANRIGHT,
WM. H. BLAISDELL.

PROVIDENCE allowing, I will meet with the friends at China, Me., Sabbath, Dec. 15, to stay over two Sabbaths. Also, Sabbath, Dec. 29, I will meet with the churches at Athens, Me., to spend two Sabbaths.

CHAS. STRAYTON.

PROBABLY Bro. Howard will meet with the churches at Topsham, Sabbath, Dec. 22.

Bro. Barnes designs to lecture in Clinton, Me., as long as the interest may demand.

D. M. CANRIGHT.

Business Department.

Not Slothful in Business. Rom. xii. 11.

Business Notes.

Lizzie Emmert: Where is your Review now sent? T P Mc Reynold's: Where is J Hamilton's Review now sent?

S N Chadwick: We are not sending any paper to your address: Can you explain?

Albert Stone requests us to say that his Post Office address is Richford, Vt.

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 receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 each. Walter Ridley 29-20, Sarah Sargent 29-1, C N Ford 29-14, D Carpenter for S Clark 30-1, J Hawks 29-14, Eliza Loop 27-13, D V Winne 28-18, Phebe Mills 29-1.

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Books Sent By Mail.

E M Crandall \$3.00, R M Kilgore 25c, Wm Peabody 15c, Mrs E Richardson \$1.00, Noah Hodges 70c, S O Winslow \$3.00, Joel Gulick 12c, F S Towner 34c, R Montague 34c; S J Clark 34c, L Bradley 18c, M B Ferree \$1.00.

Michigan Conference Fund,
Ch. at North Liberty, Ind. \$10.00.

Cash Received on Account.
Geo W Parker \$2.35, Chas L Palmer \$11.25.

Shares in Publishing Association.
J Pemberton \$10.00.

Donations to Publishing Association.
A Friend, \$250.00.

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

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

Sarah H Burlingame \$50.00, S P Clark \$25.00, S E Clark \$25.00, S J Twing \$25.00, J S Twing \$25.00, M M Nelson \$25.00, H C Miller \$18.00.