

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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Address, J. M. ALDRICH, Battle Creek, Michigan.

TO THE READER.—Original articles, written for this paper, are signed in SMALL CAPITALS; selections, in *Italics*.

WAITING FOR CHRIST.

We wait for Thee all glorious One!
We look for thine appearing;
We bear thy name, and on the throne
We see thy presence cheering.
Faith even now
Uplifts its brow,
And sees the Lord descending,
And with him bliss unending.

We wait for Thee, through days forlorn,
In patient self-denial;
We know that thou our guilt hath borne
Upon thy cross of trial.
And well may we
Submit with thee
To bear the cross and love it,
Until thy hand remove it.

We wait for Thee; already thou
Hast all our heart's submission;
And though the spirit sees thee now,
We long for open vision:
When ours shall be
Sweet rest with thee,
And pure, unfading pleasure,
And life in endless measure.

We wait for Thee with certain hope—
The time will soon be over;
With childlike longing we look up
Thy glory to discover.
Oh! bliss to share
Thy triumph there,
When home, with joy and singing,
The Lord his saints is bringing.

[From the German of Hiller.]

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom,
PREACH THE WORD. 2 Tim iv, 2.

JESUS CHRIST THE SON OF GOD.

BY ELD. D. M. CANRIGHT.

TEXT. "While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he?" Matt. xxii, 41, 42.

PROBABLY no religious subject has ever called forth more controversy among the followers of Christ than this one. Innumerable books have been written upon it by the most learned and able writers of different ages. And yet the subject has not been decided. Various opinions are held with regard to who Christ is. So if all my hearers are not brought by this sermon to embrace my views of it I shall not be disappointed. I say to you all, keep your eyes and ears open, criticize carefully every proposition that I make,

and believe nothing but what I clearly prove by plain texts of scripture; but do believe all that I read in plain language from the Blessed Book. After carefully studying this book upon the subject, I have come to the following conclusions:

1. *Christ came into existence first of all things.* This may not be stated very carefully, but you will all readily get my idea. My grounds for this proposition are Jno. i, 1, 2; Col. i, 17; Prov. viii, 22, 30. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." Here, the existence of the Word, or Christ, is placed as far back as language can place it, even in the beginning with the great God. "And he (Christ) is before all things, and by him all things consist." This is very plain and comprehensive; "before all things." But the following is still plainer if possible. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there was no depth, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth, while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there; when he set a compass upon the face of the depth; when he established the clouds above it; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the water should not pass his commandment; when he appointed the foundations of the earth; then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him." Here he is said to have been from "everlasting," and many other terms reaching away back to the beginning of all things.

2. *He was with God.* I understand that he was with God in a closer sense than any other being can be; was his Son, his companion. John i, 1, 2. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." Also, chapter xvii, 5. "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Then Christ was with the Father in glory before the world existed. Also, see Prov. viii, 30.

3. *Christ is the first-born of every creature.* "Who is the image of the invisible God, the first-born of every creature." Col. ii, 15. This would seem to mean that he was the first being that was ever born into the universe. Verse 18 says that he is the first-born from the dead. Whether or not this is all that the other text means, I can not tell.

4. *He is the only begotten Son of God.* This is very plainly stated many times. "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." John i, 14. Again, verse 18. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." And chapter iii, 16: "For God so loved the world that he gave his only begotten Son," &c. According to this, Jesus Christ is begotten of God in a sense that no other being is; else he could not be his only begotten Son. Angels are called sons of God,

and so are righteous men; but Christ is his Son in a higher sense, in a closer relation, than either of these. God made men and angels out of materials already created. He is the author of their existence, their Creator, hence their Father. But Jesus Christ was begotten of the Father's own substance. He was not created out of material as the angels and other creatures were. He is truly and emphatically the "Son of God," the same as I am the son of my father. This will appear more plain as we proceed.

5. *He is the Son of God.* Nothing can be more plainly stated than this is repeatedly in the Bible. Heb. i, 1-8 is a sample. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom."

By this we see that a very plain and great distinction is made between the Son and all the angels. They are all commanded to worship him. No created being can ever be worthy of worship, however high he may be, neither would it be right nor just for God to bid one order of his creatures to worship another. Divinity alone is worthy of worship, and to worship anything else would be idolatry. Hence Paul places Christ far above the angels, and makes a striking contrast between them. He asks, "For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" The implied answer is, that he has said it to none but Christ. Of him he says, he was "made so much better than the angels." He says that the angels are simply ministering spirits, but to Christ, God has said, "Thy throne, O God is for ever and ever."

But while the Son is so plainly placed far above all created beings, he is at the same time just as plainly stated to be distinct and separate from the Father. He is not the Father himself, but only the Son of the Father. This is very distinctly stated in 2 John 3: "Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father in truth and love."

6. *The Son is not as great as the Father.* Jesus himself says so. "For my Father is greater than I." Jno. xiv, 28. This language is plain and unequivocal. This truth is forcibly stated in 1 Cor. xv, 28. "And when all things shall be subdued unto him (the Son) then shall the Son also himself be subject unto him (the Father), that put all things under him (the Son), that God may be all in all." First, all things are to

be subdued under the Son, then, second, the Son is to become subject to the Father. This shows that the Father and Son are two distinct persons, and that the Son is subordinate to the Father. Mark xiii, 32, also shows this fact plainly. "But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." Here it is said that the Father knows that which the Son does not know. This shows two things. 1. The Father and Son are two separate persons. 2. The Father is greater than the Son.

7. *The Son derives all his power from the Father.* "Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." Jno. v, 19. Christ disclaims all power or authority in and of himself and says that he gets it all from his Father; that the Son is entirely dependent upon the Father.

8. *The Son is partaker of the Father's nature.* Heb. i, 4. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." The Son of God has inherited a more excellent name than any of the angels. How is this? To illustrate: A son naturally inherits the honor which his father possesses. The son of a beggar can not inherit a very honorable name from his father; but the son of a king does inherit from his father a very excellent name. So Christ, being the Son of God, has inherited the name, the nature, and the glory of God his Father. Hence he is by inheritance placed far above all other things. "For in him dwelleth all the fullness of the godhead bodily." Col. ii, 9. What a testimony to the divinity and exalted character of Christ! All the fullness of the Godhead dwelt in him! "For it pleased the Father that in him should all fullness dwell." Col. i, 19. The wisdom, the love, the majesty, the divinity of God dwelt in Jesus of Nazareth.

9. *Christ is called God.* "In the beginning was the Word, and the Word was with God, and the Word was God." John i, 1. Here Christ is plainly called God. Many argue from this that he is the very and eternal God, the Father. But this is not a necessary conclusion, especially since other scriptures plainly deny the idea. Paul explains it when he says that Christ has inherited a more excellent name than the angels; that is, being the Son of God he inherits his Father's name, hence is called God. Thus Heb. i, 8, 9, makes a very plain distinction between the Father and the Son, though each one is called God. "But unto the Son he (the Father) saith, Thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." We see that the Father has given the name of God to his Son: "Unto the Son he saith, Thy throne, O God," &c. Yet a very plain distinction is made between them: "Therefore God, even thy God, hath anointed thee," &c. When Thomas saw Jesus after the resurrection, he exclaimed, "My Lord, and my God." Jno. xx, 28.

10. *Jesus was in the form of God.* "Who is the image of the invisible God." Col. i, 15. Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God." Phil. ii, 5, 6. Some say that God has no form nor person; but how could Jesus be in the form of God if God had no form? It could not be. God has a form and a person. This is plainly taught throughout the Bible. In Heb. i, 3, we read concerning Christ, thus: "Who, being the brightness of his (the Father's) glory, and the express image of his person." Again we ask, How could Jesus be the express image of his Father's person if the Father had no person? This text is very conclusive proof that God is a person. Jesus was the express image or likeness of that person, i. e., he looked just like his Father in form, features, &c. This explains John xiv, 9. "Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Phillip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" "He that

hath seen me hath seen the Father." How? because Jesus was himself the Father? No; but as he looked just like the Father; whoever saw the one knew just how the other looked. Here are two twin brothers who look just alike as near as may be. Being separate, a person says to one of them, "I would like to see your brother." He replies, "If you have seen me, you have seen my brother also, because we look just alike." So with Jesus and his Father."

11. *All things were made by Jesus Christ.* "All things were made by him (the Word), and without him was not anything made that was made." John i, 3. God created all things by Jesus Christ." Eph. iii, 9. How extensive an application does the term "*all things*" have? Does it really mean all things in Heaven and in earth, men, angels, worlds—all? Yes, that is what it covers, for the Bible says so. Paul says that God "made the worlds" by him. Speaking of Christ, he says, "Who is the image of the invisible God, the first-born of every creature: for by him were all things created that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions or principalities or powers; all things were created by him, and for him: and he is before all things, and by him all things consist." Col. i, 15-17. This language certainly comprehends all created things in the universe, both material and spiritual, also worlds, men, and the angels. Not that he is the absolute and independent Creator of all things; but God gave the power and Christ did the work. So says the Bible. "God created all things by Jesus Christ." Eph. iii, 9. In Ps. cii, 24, 25, we read a testimony which Paul in Heb. i, 10, applies to Christ. "I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old thou hast laid the foundations of the earth; and the heavens are the work of thy hands." Verily, this gives to Christ a very exalted position and character.

Rev. iii, 14, is sometimes quoted to prove that Christ is a created being. "These things saith the Amen, the faithful and true Witness, the beginning of the creation of God." If he was the "beginning" of God's creation, he must be a created being. This interpretation may be correct, yet it is my opinion that it is not. 1. It is the only text in the Bible from which this idea can be drawn. 2. It seems to contradict many other texts which most definitely state that Christ himself created all things. 3. If he is a created being, he cannot be worthy of the worship of other created beings. 4. I see not how he could be the "only begotten Son of God" if he was created by God the same as other creatures. 5. The original Greek word here rendered "beginning," is *arxh*, which is derived from the verb *archo*, "to take the lead, to rule, to command, to begin." As the one who led, ruled, or commanded, generally went ahead and took the lead in whatever was done, or begun the work first, so the verb came to signify to begin in the sense of leading out in any work or undertaking. The noun, *arxh*, also derived from the verb, has a similar meaning. Greenfield defines it thus: "*arxh*, beginning, commencement, Matt. xix, 4, 8;" "head, author, efficient cause. Rev. i, 8; iii, 14," &c. Thus we see that it may also have the meaning of "head, author, or sufficient cause." Then the passage might read, "the author, or head, of the creation of God." To my mind this looks the best. One author translates it, "Prince of the creation of God." This was exactly the office which Christ did fill in the work of creation. At least there is not sufficient evidence in the text to prove that Christ is a created being.

12. *Christ is the archangel.* People often talk about "the archangels" as though there were a number of them; but the Bible speaks of only one, which is Christ. In Jude 9, he is called, "Michael, the archangel." Daniel says that Michael is the great Prince of the people of God. Chap. xii, i. This we know is Christ. Paul says of Jesus, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel." 1 Thess iv, 16. This shows that Christ is the archangel. The prefix "arch" is derived from *archo*, to rule, to command. An archbishop is an over-bishop, one who has the oversight of bishops.

An archangel would be a ruling, or commanding angel; or a ruler of the angels. Christ is emphatically the great commander-in-chief of the angelic hosts. To this Paul testifies: "Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. i, 20, 21.

13. *He is called the Almighty.* "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was, and which is to come, the Almighty." Rev. i, 8. Trinitarians grasp at this text to prove that the Father and Son are only one person. But let Christ explain how and why he is almighty. "And Jesus came and spake unto them, saying, All power is given unto me in Heaven and in earth." Matt. xxviii, 18. All power is given unto him. Who gave him all power? "All things are delivered unto me of my Father." Chapter xi, 27. The Father gave the Son all power in Heaven and in earth; this, of course makes him almighty. Yet, for all this, the Father is above the Son. This is expressly stated in 1 Cor. xv, 27. "For he (the Father) hath put all things under his (Christ's) feet. But when he saith all things are put under him, it is manifest that he (the Father) is excepted which did put all things under him." Thus it appears plain in what sense Christ is the Almighty. He is the beginning, as he was the first being that God brought into existence.

14. *Christ, the everlasting Father.* Isa. ix, 6. "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." At first sight this text would seem to look as though Jesus was the very and eternal God. But let us analyze it. Unto us a child is born, a son is given, present tense. The government *shall* (future) be upon his shoulder. His name *shall* (future) be called Wonderful, &c. It was, then, in the future that he was to be called by these names. We have already seen how he is "God," how he is "Mighty," and how he is "everlasting." Now we ask in what sense he is "Father." The angel said to John, "Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God." Rev. xxi, 9, 10. Then the heavenly Jerusalem is the Lamb's wife. It is also the mother of the saints. "But Jerusalem which is above is free, which is the mother of us all." Gal. iv, 26. Jesus is the Father of the saints. He says, "Behold I and the children which God hath given me." Heb. ii, 13. This makes it very plain. Jesus is the Father. Jerusalem above is the mother, and the saints are the children. There can be no mistake about this, for the Bible directly says so. Hence we can understand how and why Christ is called the everlasting Father. He will be so in the future when he brings the saints from the dead into a new life. Then he may properly be called their Father.

14. *The Son is to be honored as the Father.* "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which sent him." John v, 23.

Christ is so exalted a being and so closely connected with the Father that God commands all creatures to honor him as they do God himself.

15. *The Son is to be worshiped.* "And again, when he bringeth the first begotten into the world, he saith, And let all the angels of God worship him." Heb. i, 6. If he is worthy of the worship of angels, he certainly is of men. We find that the apostles worshiped him. "And they worshiped him, and returned to Jerusalem with joy." Luke xxiv, 52. It appears that Paul taught all the saints to call upon the name of Christ. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." 1 Cor. 1, 2. Many other passages might be cited to prove that Jesus was worshiped, both on earth and in Heaven, but the above is sufficient to show that it is not only right, but a duty to worship Christ.

16. *Christ is ever with his followers.* This he taught on many occasions. When Nathanael came to him the first time, Jesus knew him and commended his piety. Nathanael asked how Jesus knew him. Jesus replied, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." John i, 48. This convinced Nathanael that he was the Son of God as he could see all men though not personally present with them. He must be ever with them in order to fulfill the promise which he made to his followers. "For where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii, 20. Wherever there is a child of God, Christ sees him and is with him. What a blessed promise to the saint of God. Not personally, to be sure, but by his Spirit, he is with them.

17. *He knows the thoughts of every heart.* This he proved on many occasions while upon earth by telling men the secret thoughts of their hearts. "And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?" Matt. ix, 3, 4. He then explained what they were thinking about. He created man, and hence, of course, knows what is in him. "But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man." John ii, 24, 25.

18. *Christ was made flesh.* Yes, Christ, the divine Son of God, the same individual person who was with the Father in Heaven from everlasting, was made flesh and came into this world. He did not simply have a body of flesh made, and come and dwell in it for a season; no, he was himself made flesh. So reads the word of God, though man's creeds say differently. "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." Jno. i, 1, 14. "The Word was made flesh," and they saw it and handled it. How this could be is indeed a great mystery far beyond our comprehension as are many other things. We believe it because God has said that it is so. He laid aside his own nature and took our nature upon him. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. ii, 14-17. He was made flesh and blood, took our nature upon him, that he might endure temptation as well as we. While thus in the world he was called "Emmanuel, which being interpreted, is, God with us." Matt. i, 23. He was also called "a man," and "the Son of man." "Jesus of Nazareth, a man approved of God." He was a man, as he had taken man's nature upon him.

19. *While on earth he was a prophet.* "For Moses truly said unto the Father, A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you." Acts iii, 22. Cleopas, speaking of Jesus, said, "Which was a prophet mighty in deed and word before God and all the people." Luke xxiv, 19. He was not a priest while here from the fact that none but the tribe of Levi could serve as a priest; but Jesus was of the tribe of Judah. Hence he could not be a priest. Paul states this very plainly, "For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law." Heb. viii, 4.

20. *Jesus Christ died.* Is not this plainly stated in the Scriptures? Yes, many times; yet few believe or teach it. They say that nothing but his body died, while his soul, the divine part, that which came from Heaven, all that was really Christ, this, they say, did not die, but left the body when it died on the cross, and went to paradise. If this be so, Christ did not die; nothing but his human body died. Hence we have only a human sacrifice, which cannot take away

sin. But the Bible says that Christ did die. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures." 1 Cor. xv, 3. But the force of this text is evaded by claiming that it does not mean that his soul died. Paul says he died according to the scriptures. We will turn to one of those scriptures and see how it says Christ should die. Isa. liii, is a very touching description of the sufferings and death of Christ. Verses 10-12 read thus: "Yet it hath pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." It was his soul that was made an offering for sin. How could this be if it did not die? "He shall see of the travail of his soul and shall be satisfied; by his knowledge shall my righteous servant justify many: for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death." What does this mean if his soul did not die? Yes, Christ's soul did die. He said in the garden, "My soul is exceeding sorrowful, even unto death." His soul not only died, but it went into the grave. Speaking of his death, burial and resurrection, it says, "Because thou wilt not leave my soul in hell, (hades, the grave) neither wilt thou suffer thine Holy One to see corruption." Acts ii, 27. It would be senseless to talk about not leaving a thing where it never was anyway; so it would be to say that Christ's soul was not left in hades or the grave, if it was never there at all. If any object that this is not the meaning of the text, but say that it means that death did not leave his soul to go into the grave, this objection is answered by verse 31. "He (David) seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." It was through this resurrection that his soul was not left in hell, or the grave. Why? because by the resurrection his soul was brought out of the grave. Thus we see that Christ did die soul and body, poured out his soul unto death, and went into the grave.

Thus he died a sacrifice for the sins of the world. "Who was delivered for our offences, and was raised again for our justification." Rom. iv, 25. Then he rose from the dead and ascended on high to his Father's right hand.

21. *He is now our High Priest.* "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." Heb. iii, 1. He ministers in the heavenly sanctuary at the Father's right hand. "Now of the things which we have spoken, this is the sum: We have such an High Priest who is set on the right hand of the throne of the Majesty in the Heavens; a minister of the sanctuary and of the true tabernacle which the Lord pitched and not man." Heb. viii, 1, 2.

22. *He is now the mediator between God and men.* "For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." 1 Tim. ii, 5, 6. A mediator is one who makes peace between two parties. He must be a friend to both and have the confidence of each. He intercedes with the injured party to have mercy upon the offending one. This is the office of Christ. God has given a holy, just, and good law, which men have wickedly broken. God is angry with them for their sins: man is helpless and deserves to perish. Now Christ Jesus comes in between them as a mediator. He pleads with his Father to have mercy on men. "Wherefore he is able also to save them to the uttermost who come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii, 25. Day and night he intercedes with his Father for repenting sinners when they come to God in his name. How happy is poor, needy, guilty man, to have such an advocate, such a mediator with God. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John ii, 1. In all the universe, so effectual an advocate with God could not be found. It is his own Son, his only begotten Son, the Son of his tenderest love. This Son has taken man's nature upon him, has passed through all the temptations which man has to endure,

and hence can sympathize with him in his infirmities. "For we have not an High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. iv, 15. He is the friend of sinners, his heart feels for them in their sad condition. With deep interest he pleads for them with his Father. He pleads his own sufferings, his death, his blood. Yes, thank God,

"He ever lives above,
For me to intercede;
His all-redeeming love,
His precious blood to plead.
Forgive him, O forgive, they cry,
Nor let that suppliant sinner die.

"The Father hears him pray,
His dear anointed One;
He cannot turn away
The presence of his Son;
His Spirit answers to the blood,
And tells me I'm a child of God."

Query. If Christ is a mediator between the Father and man, how can it be that he and his Father are only one person? This can not be so. He and his Father are two distinct persons.

23. *Christ as a king.* But he will not always remain a priest for us, will not always intercede for us. He was a prophet while on earth, is a High Priest now, but is soon coming again to rule as king over all. When his mission as priest and mediator is finished, he leaves Heaven and comes again in the clouds of heaven with power and great glory.

Then is seen written on his vesture this title: "KING OF KINGS AND LORD OF LORDS." Rev. xix, 16. Then the wicked nations of earth are to be dashed in pieces, the kingdoms of the world are to become the kingdoms of Christ, and he is to set up the throne of his father David and rule upon it for ever and ever. "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. ii, 7-9. "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and of his kingdom there shall be no end." Luke i, 32, 33.

24. *The glory of Christ.* He is called, "King of glory." Ps. xxiv, 7, and the "Lord of glory." 1 Cor. xi, 8. He appeared in this world in great humility, yet on one occasion at his transfiguration, he assumed for a few moments his natural glory. "His face did shine as the sun and his raiment was white as the light." Matt. xvii, 3. When he appeared to Saul on his way to Damascus, he "shone above the brightness of the sun." As John saw him on the Isle of Patmos, he described him thus: "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace." All through the Bible, the angels are represented as being very lovely and glorious. How much more so must Christ be who is far above them all? He is the only Son of the great God of all the universe. The sun, and the moon, and all the hosts of the stars on high were made by Christ; man was made by him; the mighty angels in heaven in all their glory were made by him. They fall down and worship him. All power in heaven and in earth is given to him. Every thing is put under him and he is to be Lord of lords and King of kings. When the earth shall be again robed in beauty and glory and loveliness shall cover it as a garment, Christ and his saints shall reign then in glory and majesty.

Can it be that this is Jesus of Nazareth? Can it be that he gave up all the glory and happiness of Heaven, came into this world, and died on the cross for sinners, for me? Oh! amazing love! my soul cannot comprehend it; my faith but faintly grasps it. If he so holy, so high, so exalted, so glorious, suffered so much for me, a guilty sinner, a worm of the dust, how ought I to love him, to be willing to make any sacrifice for him, to give him all my heart and soul!

25. *The saints will be like him and be with him.* Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him: for we shall see him as he is." 1 Jno. iii, 1, 2. "He is not ashamed to call them brethren." Heb. ii, 11. The saints are "heirs of God; and joint-heirs with Christ." Rom. viii, 17. Dear reader, what glory is to be bestowed upon the followers of Christ! glory far surpassing all that the world has ever dreamed of; to be immortal, to be like Christ, to be with him, and a partaker of his glory! Shall we not love and obey so loving and mighty a Saviour? May we be wise now and happy when he comes. Amen.

The Commentary.

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

The Seal of God and Mark of the Beast.

Rev. xiv, 1. And I looked, and, lo, a Lamb stood upon Mt. Zion, and with him an hundred and forty-four thousand having his Father's name written in their foreheads.

The views held by Seventh-day Adventists relative to the seal of God, and mark of the beast, have been adopted by them as what seemed to be necessary deductions from the scriptures, which treat upon these points, without reference to the views of any other class of people, and without any knowledge that others made a similar application of the scriptures in question. As, however, we extend our investigations, we frequently find the same principle of interpretation adopted by others. The following rich note on the signification of the Father's name in the forehead, occurs in Dr. Clarke's Commentary, on Ex. xiii, 9:—

"It is probably to this institution relative to the phylactery that the words, Rev. xiv, 1, allude: And I looked, and, lo, a hundred and forty-four thousand having his Father's name written on their foreheads. 'That is,' says Mr. Ainsworth, 'as a sign of the profession of God's law; for that which in the gospel is called his NAME (Matt. xii, 21), in the prophets is called his LAW (Isa. xlii, 4).' So again Antichrist exacts the obedience to his precepts by a mark on men's right hands or on their foreheads. Rev. xiii, 16."

The Infidel's Objections to the Bible, Answered. No. 1.

In commencing a series of articles under this heading, we need not remind the reader of the importance of the subject. Infidelity is boldly lifting up its head in these days. It talks glibly of the errors and defects of the Bible. It presents a confident array of what it styles the self contradictions of that Book, and on that, asks the superficial and unthinking to discard it, as the fabrication of designing men. Many of their objections are indeed so weak that any one outside the pale of idiocy, should blush to present them; but as they are urged confidently and persistently, it may be well to notice them. Every lover of the word of God must prepare himself to meet the cavils of the skeptic. It is not enough to know that this has been done by men of piety and learning, and that their testimony can in due time be searched up; we want it at hand, ready for use as occasion may require. We therefore propose to give from week to week, some of the more prominent of the infidel's objections, and full and candid answers thereto. To learn the meaning of scriptures between which there is a seeming discrepancy will be of interest to all, and especially useful to such as desire to be ready to defend the word they prize against the specious attacks of its unscrupulous foes. We will state first the objector's propositions and the texts upon which he relies to sustain them, and, second, the solution of the supposed difficulty on competent and reliable authority.

1. God is Seen and Heard.—And I will take away my hand and thou shalt see my back parts. Ex. xxxiii, 23. And the Lord spake to Moses face to face, as a man speaketh to his friend. Ex. xxxiii, 11. And the Lord called unto Adam, and said unto him, Where art thou?—And he said, I heard thy voice in the garden, and I was afraid.—Gen. iii, 9, 10. For I have seen God face to face, and my life is preserved. Gen. xxxii, 30. In the year that king Uzziah died, I saw, also, the Lord sitting upon a throne, high and lifted up. Isa. vi, 1. Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel. And they saw the God of Israel. . . . They saw God, and did eat and drink. Ex. xxiv, 9, 10, 11.

God is Invisible, and Cannot be Heard.—No man hath seen God at any time. John i, 18. Ye have neither heard his voice, at any time, nor seen his shape. John v, 38. And he said, Thou canst not see my face; for there shall no man see me and live. Ex. xxxiii, 20.—Whom no man hath seen nor can see. 1 Tim. vi, 16.

This is one of the so-called "Self Contradictions of the Bible," brought forward by the objector. But even the semblance of contradiction disappears, when we show that the "Lord" seen and talked with, was not Jehovah, but his angel, his personal representative, and the messenger of his will.

We may first remark, however, that Gen. iii, 9, 10, says nothing about seeing God; and there is no scripture which says that no man hath at any time heard his voice. The quotation from John v, 37, is therefore not pertinent, as the Saviour there speaks of only a particular class of persons then before him. The quo-

tation from Isa. vi, 1, is only a record of what that prophet beheld in vision; whereas the passages which declare that no man can see God, evidently mean man, in his natural state, and in the use of his natural organs of sight. Moreover John says, xii, 41, that what Isaiah here saw, was a vision of Christ, not of the Father; so we may dismiss this passage also from the controversy.

On the declaration of Jacob, Gen. xxxii, 30, "I have seen God face to face, and my life is preserved," we remark that the prophet Hosea furnishes an inspired comment on that passage. Speaking of this event in Jacob's life, he says, "Yea he had power over the angel and prevailed." Hos. xii, 4. Thus the person whom Jacob called God, Hosea by inspiration here calls an "angel." But does not this add to, rather than relieve, the difficulty? We answer, No; because it was customary in those days to apply the name of God to the angel of the Lord; as in Judges xii, 21, 22; "Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God." Here, the very being whom Manoah knew to be an angel, he called God. And that it was proper thus to call the angel of the Lord by the name of God, appears from Ex. xxiii, 21, where the Lord speaking to Moses of his angel, said, "MY NAME IS IN HIM." But even the face of this angel Moses was not permitted to look upon when arrayed in his heavenly glory. Ex. xxxiii, 20. And let it be remarked that the talking face to face of verse 11 of the same chapter, does not necessarily imply visible presence. If a person is in such close proximity to another as to be able to easily counsel with him by word of mouth, he may be said to talk with him face to face, though by some means veiled from his sight. Just so with the Being who here talked with Moses. On this passage Dr. Clarke remarks:—

"That there was no personal appearance here we may readily conceive; we may therefore consider the passage as implying that familiarity and confidence with which the Divine Being treated his servant, and that he spake with him by articulate sounds in his own language, though no shape or similitude was then to be seen."

We close the testimony on this point by the following quotation from a work entitled "The Bible Triumphant," pp. 8, 9:

"The question will at once arise why the angel of God should be called Lord? The answer will appear from Ex. xxiii, 20, 21. 'Behold I send an angel before thee . . . beware of him, and obey his voice, provoke him not for he will not pardon your transgressions, for MY NAME IS IN HIM.'—From this we learn that the angel of God bears his name. Hence the Lord that went before Israel, and was seen in the bush by Moses, and that Moses talked with 'face to face' on Mount Sinai, was the angel sent from the presence of Jehovah. In proof of this, we refer the reader to Acts vii, 35-38. 'This Moses they refused, saying, Who made thee a ruler and a judge? The same did God send to be a ruler and a deliverer, by the hand of his angel which appeared to him in the bush. . . . This is he that was in the church in the wilderness with the angel which spake, face to face, to him in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us.' From this it is clear that the Lord seen by Moses and the elders of Israel was the angel of Jehovah.

"From the foregoing quotations we learn the following facts:

"1. God put his name in the angel that he sent to do his will, and the angel performed his mission in the name of Him who sent him.

"2. The appearances of the Lord as recorded in the Old Testament are the appearances of the angel or angels of his presence, who did visibly appear and talk with men. Hence all the supposed discrepancy of the testimony on this point is obviated. The New Testament affirms that God (Greek "theos,") has never been seen by man, which we believe is true, and the fact of the visible appearance of the angels to Moses and the fathers can never be made to oppose this great truth, or make the Bible appear contradictory."

HEAVEN AT LAST.

"Denique Coelum."—*Old Motto.*

ANGEL-VOICES sweetly singing,
Echoes through the blue dome ringing,
News of wondrous gladness bringing;
Ah, 'tis Heaven at last!

Now, beneath us all the grieving,
All the wounded spirit's heaving,
All the woe of hopes deceiving;
Ah, 'tis Heaven at last!

Sin for ever left behind us,
Earthly visions cease to blind us,
Fleshly fetters cease to bind us;
Ah, 'tis Heaven at last!

On the jasper threshold standing,
Like a pilgrim safely landing,
See, the strange bright scene expanding,
Ah, 'tis Heaven at last!

What a city! what a glory!
Far beyond the brightest story
Of the ages old and hoary;
Ah, 'tis Heaven at last!

Softest voices, silver-pealing,
Freshest fragrance, spirit healing,
Happy hymns around us stealing;
Ah, 'tis Heaven at last!

Gone the vanity and folly,
Gone the dark and melancholy,
Come the joyous and the holy;
Ah, 'tis Heaven at last!

Not a broken blossom yonder,
Not a link can snap asunder,
Stay'd the tempest, sheathed the thunder;
Ah, 'tis Heaven at last!

Not a tear-drop ever falleth,
Not a pleasure ever palleth,
Song to song forever calleth;
Ah, 'tis Heaven at last!

Christ himself the living splendor,
Christ the sunlight mild and tender;
Praises to the Lamb we render;
Ah, 'tis Heaven at last!

Now at length the veil is rended,
Now the pilgrimage is ended,
And the saints their thrones ascended;
Ah, 'tis Heaven at last!

Broken death's dread hands that bound us,
Life and victory around us;
Christ, the King, himself hath crown'd us;
Ah, 'tis Heaven at last!

DENOMINATIONALISM.

The United Presbyterian General Assembly, in session at Xenia, Ohio, last week, showed considerable zeal in maintaining denominational peculiarities. They voted "that Sunday School Libraries should be wholly subject to pastors and elders, and no books, except those that are published by the Presbyterian Board of Publication, should be admitted which they have not approved." They enjoined upon all the Presbyteries within their bounds to ascertain the number of unbaptized children, whose parents are members of their communion, and report at the next Assembly. They also adopted a Pastoral Letter in regard to what they called the Sabbath, which is described as follows:

"It deprecates the fact that the Sabbath is now being profaned to an unusual degree; that all kinds of business, especially railroading, the sale of milk, bread, and newspapers, and one department of the Government, are being carried on without interruption on the Sabbath day, as well as nearly every phase of amusement. It argues the theology, morality, and physiology of the practice, and in every respect condemns it. As a remedy for this evil tendency, the Letter counsels ministers and elders to cultivate in their families, and in all over whom their influence extends, just and scriptural views of the sacredness of the day. It recommends that all pastors, as soon and as often as may be convenient, preach on the proper observance of the Sabbath."

Of course the word Sabbath, as used here, means Sunday every time, and the proposed sermons on the subject will all insist that Sunday is the Sabbath. Who can estimate the aggregate of "false witness" contained in, and stimulated by, that Pastoral Letter?—*Sabbath Recorder.*

ILLINOIS AND WISCONSIN CONFERENCE REPORT.

THE fourth annual session of the Illinois and Wisconsin State Conference of S. D. Adventists was held at Clyde, Ill., pursuant to appointment in Review, May 30 to June 2, 1867. Conference convened Thursday at 6 p. m. Eld. I. Sanborn in the chair.

Ordained ministers present; Sanborn, Andrews, and Steward, also J. N. Loughborough of Michigan. Opened with prayer by Bro. Loughborough. The credentials of delegates called for and examined. Seventeen delegates present, duly authorized, representing fourteen churches. Four were represented by letter, and two not represented. On motion the church at Fish Lake, Waushara Co., Wis., was admitted into the Conference.

Voted, To amend our State Conference Constitution by adding to Art. VII, Sec. 3, as recommended by Gen. Conf. (See report in Review, Vol. 29, p. 284.) All brethren present, in good standing in any of our churches, were invited to take part with us in the discussion of business. Report of last Conference read by secretary. On motion the subject of resolutions was referred to the executive committee, and Bro. Loughborough. Reports of ministers called for, when the following brethren responded: Elds. Sanborn, Andrews, and Steward, ordained, H. C. Blanchard, and J. Matteson (absent) licensed.

Voted, That the following brethren be our auditing committee to settle with ministers: C. W. Olds, R. Baker, P. S. Thurston, G. W. Colcord, T. Brown, and C. H. Bliss. Adjourned to 31st at 9 a. m.

Morning session May 31st, 9 a. m. Prayer by Bro. Andrews. Treasurer's report read, and approved as follows:

Receipts since last Conference,	\$1133 84.
Disbursements,	785.27.
Amount now on hand,	\$348.57.

I. COLCORD, JR., Treasurer.

Voted, That we adopt the same amendments to our State Conference Constitution, that were adopted by the Michigan State Conference. (See report in Review, Vol. 29, p. 285;) viz., the addition to Art. III, Sec. 2, and the addition to Art. IV, of Secs. 3 and 4.

Voted, That we elect our officers by ballot. The election resulted as follows: For President, Eld. R. F. Andrews; Secretary, Eld. T. M. Steward; Treasurer, Bro. I. Colcord, Jr.; Executive Committee, Elds. R. F. Andrews, I. Sanborn, and H. C. Blanchard.

Voted, To renew the credentials of the following brethren for the ensuing year: I. Sanborn, R. F. Andrews, T. M. Steward, H. C. Blanchard, John Matteson, and Wm. Russell.

Voted, That this Conference recommend that Bro. H. C. Blanchard be ordained and receive full credentials. Adjourned to 2½ p. m.

Afternoon session. Prayer by Bro. Loughborough. The executive committee then presented the following resolutions which were adopted.

Resolutions on the following points, adopted by the Gen. Conf. (See report in Review, p. 284), viz., Fields of Labor, Letters of Commendation, Members Moving, Ordinances, Patent-Rights, Persons traveling about without a license, Better to live out the truth than to be always contending about it, Health Reform, Health Institute, Dress, Reform Dress, War, Call for humility on our part, Brn. over anxious to impress the public that they are a very upright, and worthy people, Spiritual Gifts, and Appeal to mothers. Adjourned to call of committee.

Called by Committee, June 2, 9 a. m. Prayer by Bro. Loughborough.

Resolved, That this Conference fully approve of the proposed enlargement of the Review, and the Semi-monthly issue of the Youth's Instructor, and we will endeavor to extend their circulation, and contribute of our means to meet the expense of the same.

Resolved, That this Conference donate the sum of one hundred and twenty-five dollars to the S. D. A. P. Association.

Resolved, That this Conference donate the sum of one hundred and twenty-five dollars to the Gen. Conference Missionary fund.

Resolved, That this Conference donate the sum of one hundred dollars to the Health Institute for the charitable fund.

Resolved, That this Conference donate the sum of one hundred and eight dollars and thirty-three cents, will be to them by Bro. Ivory Colcord Sen., deceased, to

the charitable fund of Health Reform Institute. Adjourned to call of Committee.

Afternoon session. Prayer by Bro. T. M. Steward. R. F. Andrews in the chair. Standing of churches reported by secretary showing a deficit of six hundred dollars on last year's pledge. Auditing Committee made their report which was accepted.

Amount due preachers, \$610.82.

Resolved, That this Conference recommend to their churches to pay 80 per cent, of all moneys paid into their respective treasuries, into the State Conference fund, excepting the churches at Princeville and Little Prairie, who are building, and repairing meeting houses; and these churches are hereby requested to retain one-half of their s. b. fund for such purpose.

Resolved, That this Conference donate to the Sand Prairie church the full amount of their past indebtedness to use in building their meeting house.

Resolved, That this Conference recommend to those who take the trip of Quarterly Meetings, to travel as much as practicable by private conveyance, and thereby save expense.

Resolved, That this Conference recommend to its churches, to hold a convocation at Johnstown Center, Rock Co., Wis. Commencing Sept. 4, 1867, at 9 a. m. and continuing over the following first-day.

Resolved, That we hereby express our love and sympathy for Bro. and sister White, in all their afflictions; and we join with them in prayer to God that they may be fully restored to health, and to active labor in this cause. And we hereby request them, if their health will permit, to meet with us in our convocation proposed above.

Resolved, That we tender our thanks to the church at Clyde for their kind hospitality during these meetings. Adjourned to call of committee.

R. F. ANDREWS,
President.

T. M. STEWARD,
Secretary.

REMARKS.

This fourth annual session of the Ill. and Wis. State Conference has been one of much interest to the cause. All our business passed harmoniously and our religious meetings were interesting, and the attendance was good.

After two discourses on the Sabbath, Bro. H. C. Blanchard was ordained, and set apart to the gospel ministry. Eld. Sanborn offered the ordination prayer. Eld. Loughborough gave the charge and Elds. Andrews and Steward gave the right hand of fellowship. We felt that we enjoyed the approval of our heavenly Father.

T. M. STEWARD, Secy.

THE LITTLE FLOCK.

CAN you tell the members of the nominal churches from the world around them? Do they show by dress and deportment that they are walking in the strait and narrow path the Saviour pointed out? Are they his peculiar people who are zealous of good works? Alas, no! They go hand in hand with the fashionable multitude in the broad road of pleasure. If you go to the halls of mirth, you see them there; to the concerts, they are there; and to any of the places of amusement, and there you find them participating in the festivities of the scene. They throw the cloak of religion around them, but their hearts are void of the love and Spirit of God.

We turn from the sight with aching hearts, and ask, Where, oh where are God's true children who have renounced the world and are not partakers of its sins? We are shown a little company that are despised and rejected by the world, at whom the finger of scorn is pointed. We ask them why they have forsaken the world with all its allurements, and why they choose a path so rough, and often bedewed with tears? They tell us that this world is not their home, but they are only pilgrims and sojourners here; that they have no abiding city here, but look for one to come; and that this world is a dark and dreary place to them. Sorrow and sighing are on every side. Cruel death is here and often snatches their loved ones from their fond embrace, and lays them in the cold and silent tomb; but they have a hope that they would not exchange for all the glory and fame of earth; a hope that if they are faithful a little while longer to the grace already given, they will receive a bright reward.

Now as we are among this company, let us by a pa-

tient continuance in well doing seek for life and immortality as brought to light through the gospel of our Lord. Let us not complain of our trials, but remember that our Saviour was despised and rejected of men, and that he was a man of sorrow, acquainted with grief; and as he is our pattern, let us walk in his footsteps; let us show to the world that we are living up to our profession, that they, seeing our good works may be led to exclaim, Surely there is a reality in religion. Let me go with this people to Mt. Zion, and see the King in his beauty. Let me enter in through the gates of that celestial city where sin can never come to destroy our peace. Let me see those dear ones that are sleeping in Jesus, and with all that glad through shout victory over death and the grave, and praise God forever and ever. There sorrow will be forgotten. The cross will be laid down for the crown. Bright palms of victory and harps of gold will be ours to enjoy; and joyfully will we sing, Worthy, worthy is the Lamb. To him belongs all glory and praise forever and ever.

"Roll swift around ye wheels of time,
And bring the welcome day."

Take courage, servants of the Lord, and go on your way rejoicing; for your redemption draweth nigh. Weak ones, be strong. Lonely ones, look up. Jesus loves you. He has gone to prepare a place for you, and will soon come to receive you. Backsliders, return to the arms that are extended to receive you. He is not willing that you should perish. And while his Spirit is pleading, come all ye that are weary and heavy laden and find rest to your souls.

D. A. SIMMONS.

Warren Co., Pa.

MY LOVE TO GOD.

How shall my love to God be clearest shown?
He nothing needs of all that I possess;
Nothing it costs lip homage to express—
In sackcloth and in ashes to lie prone—
Sin in the abstract loudly to bemoan;
Easy it is religion to profess.
And praise and magnify Christ's righteousness;
For this requires but empty breath alone.
By cleaving to the truth when under ban,
Striving to break Oppression's iron rod,
Bearing the cross where Freedom leads the van,
Shunning no path by faithful martyrs trod,
And loving as myself my fellow-men—
Thus clearest shall I show my love to God.

AN ANGEL IN THE BLOCK.

It is related of Michael Angelo that, while walking in an obscure street in the city of Florence, he discovered a fine block of marble, lying neglected in a yard, and half in dirt and rubbish. Regardless of his holiday attire, he at once fell to work upon it, clearing away its filth, and striving to lift it from the slime and mire in which it lay. His companions asked him in astonishment what he wanted of that worthless piece of rock. "Oh, there is an angel in this stone," was the answer, "and I must get it out." He had it removed to his studio, and with patient toil with mallet and chisel he let the angel out. What to others was but a rude, unsightly stone, to his educated eye was a buried glory of art, and he discovered at a glance what might be made of it. A mason would have put it in a stone wall; a cartman would have used it in filling in, or to grade the streets; but he transformed it into a creation of genius, and gave it a value for ages to come.

And so it is with time. Some see it only as rubbish to be disposed of. Others know no use but to fill up the gaps of toil or pleasure; but the trained eye of the devout student of Providence sees in it the sleeping or buried angel, and knows that if by the grace of God he handles it right he can bring that angel out. He can carve it into the forms of angelic service—he can shape it into a life of holy devotion till, like that which Theodore Parker admired in the missionary Judson, it is worth more than "a temple like the Parthenon."

Without religion, it is most inevitable one should be constrained to exclaim at last, like one of the great marshals of France, "My life has been a failure." But with it, time will be transmuted from the rough block into the glorious statue, or, rather, the living form. Consecrated aims will make it at once useful and blessed—a patch of light, but a pathway, too, to angelic glories in a higher sphere.—*Sel.*

How many professors are there, who would rather have sinful self satisfied than crucified.

Historical Department.

Prophecy is History in Advance.

ENDING OF THE 1260 YEARS.

THE close of the 1260 years of Papal supremacy in 1798, is a point of transcendent interest to the student of prophecy. The ending of the time, times, and a half, of Daniel, the forty-two months, or thousand two hundred and three score days of John, the termination of the predicted career of the little horn, Dan. vii, 25, the inflicting of the deadly wound, upon one of the heads of the leopard beast and his going into captivity, Rev. xiii, 3, 10, must necessarily occupy a prominent place in the prophetic field. We hear more or less allusion to this in every lecture on the prophetic periods; but all may not be so familiar with the events that clustered around, and had a bearing upon, that prophetic fulfillment. Those who are not, will be interested in the following sketch which sets forth the character of the Papacy at that period, the nature of the times, and the different steps which led to so important a revolution as the taking away of the power of the little horn "to consume and destroy it unto the end." We quote from "Bower's History of the Popes," Vol. iii, p. 394. John Angelo Braschi was proclaimed pope, by the title of Pius VI, on Feb. 14, 1775. In the person of this dissolute priest, the Papacy was to suffer its greatest humiliation previous to being consumed by the spirit of the Lord's mouth, and destroyed by the brightness of his coming. In the early years of his reign he managed by such intrigues as were common with the pretended successors of St. Peter, to secure from some of the powerful sovereigns of Europe the most fanatical subserviency, and costly and lavish offerings of pensions, ornaments, and gold. But events soon transpired calculated to modify somewhat the pope's joy at these manifestations toward his holy see. How plainly can we see the hand of God in them, directing events according to his own purposes. The historian thus says:—

However, all the sovereigns did not exhibit the same taste as Louis XVI and the prince of Asturias. The emperor Joseph II avowed that he was disgusted with the debauchery of the pontifical family; and in his indignation he declared, that he was resolved to terminate all relation with the court of Rome, and to overthrow ultramontanism in his states. He began by permitting his subjects in Germany and Italy to speak and write upon all religious topics. He prohibited the publication of bulls, briefs, decrees or any other acts emanating from the Roman court, throughout his dominions. He subjected the monastic orders to the jurisdiction of the ordinary prelates, and interdicted all their correspondence with their foreign superiors. He suspended the reception of novices in the convents. He secularized a great number of friars and monks; declared the colleges of the missions and the seminaries withdrawn from all dependence on the court of Rome, disposed of the bishoprics, benefices, and abbeys, made the prelates take an oath of fidelity, restrained the franchises of the asylums, and regulated the external discipline of the parishes. At length he began to punish the refractory. He deprived Cardinal Migazzi, archbishop of Vienna, of his revenues, because he was the open enemy of all reforms. He drove from their sees, parishes, and colleges, the prelates, the priests, and the Jesuits, who persecuted the Abbe Ploner, director of the seminary of Brixen in Moravia, under the pretext that he was a Jansenist. He suppressed and effaced from the missals the constitution *Unigenitus*, and the bull *In Cœna Domini*; and at last, he abolished the odious tribunals of the Inquisition, and prohibited his subjects from recurring to Rome for dispensations.

Those reforms excited the Pope's wrath in the highest degree, and decided him to address his remonstrances to Joseph II, through Garampi, the papal nuncio at

Vienna. But the emperor remained unaffected, and charged his minister Kaunitz, to signify to the court of Rome, that he would not be reprimanded respecting the government of his provinces, as he did not interfere with the dogmas of popery; and the furious letters of the pope would only tend to a rupture with Rome, and the nomination of a patriarch for Austria.

That menace was like a thunderbolt to Pius VI. It mortified his pride, and elicited a determination which astonished all Europe. The pope imagined that no other mode existed to reclaim Joseph II than to visit him; and Pius immediately addressed to the emperor a brief, advising him of his determination.

The pontiff, under the pretext of worthily representing the Roman court, was desirous that his journey should resemble a triumphal march, and on his route he displayed a pompous ostentation. He departed from Rome by the gate of Popolo; and was accompanied by the principal aristocracy to the city of Otricoli, where he parted with his nephews. They returned the same evening to Rome to assist at the illumination of the basilisk, and at the fire-works which were exhibited at the castle of Angelo to their honor.

Pius, who ardently desired to appear before the emperor's court in all the show of majesty, took care to carry with him the triple crown, and the ceremonial crossier, with his most magnificent decorations. He had made large provision of caps to gain over the prelates, and of medals to seduce the ecclesiastics. Those medals on one side had the images of Peter and Paul, and on the other his own; which made the prelates say, that it was not the personages represented that rendered the medals precious, but the metal of which they were made. The pope was delighted in receiving every where the most childlike honors, and in distributing relics, chaplets, and scapulars, with the people kissing his sandal, and in scattering his indulgences.

It would be difficult to form an idea of the sensation which that pontifical farce produced, if the historians who beheld the scene had not preserved the narrative of it.

In one of his letters to his friends, a Lutheran thus expressed himself.—"You cannot imagine the effect which the presence of the pope in Vienna has produced; above all, when he shows himself to the people. I have seen more than fifty thousand men joining to salute the papal chief by their frenzied shouts when he appears with his triple crown on his head, clothed in his official ornaments, surrounded by his cardinals, prelates, and the priestly dignitaries. The artful comedian bends toward the earth, then lifts up his arms towards heaven in a theatrical attitude, and seems profoundly persuaded that he sends there the wishes of an entire nation. Represent to yourself this ceremony performed by an old man of majestic height, and of a noble and handsome figure, and the immense crowd precipitated at his feet in superstitious enthusiasm at the moment when the pontiff announces his benediction. Judge how these scenes must forcibly influence weak minds, who are disposed to be seduced by exterior acts."

Thus they affected the people of Vienna; so that during a month, the passage of the Danube was constantly obstructed by the fleet of boats on the river, and which brought to the capital of the empire myriads of visitors. The people hurried in crowds of twenty or thirty thousand persons, filled the streets which bounded on the imperial palace where the pope resided; and five times daily the pope was obliged to appear in the balcony to grant to the impatient multitude the cheap benefit of his blessing. What idolatrous simpletons!

The fanatical worship which the Austrians gave to Pius VI, was presented not only to his person, but to his vestments, and even to his sandals. Every body knows the veneration which the Romanists have for the pope's slipper. It was the only time—or never—to make it act its part. The pope's slipper, therefore, was carefully placed on a cushion in the audience-chamber, and an incredible number of devotees and simpletons of all classes went to kiss it, to the utter disgrace of the human species! They even did more—it was carried about as a relic into the baronial mansions of Vienna, and the princes thought it a religious duty to worship the slipper of an incestuous sodomitical priest.

Joseph II took good care of the enthusiasm of his

people for Pius VI, and thought it preferable to dismiss him. He appeared to make some concessions; and permitted his subjects to apply to Rome for matrimonial dispensations in the first and second degree. He also consented that a change should not take place in the nomination of the vacant sees of Lombardy. He tolerated the historical teaching of the questions included in the bull *Unigenitus*—and only forbade all disputes upon the dogmas which it imposed or coudemned.

Before they separated, the emperor and the pope manifested mutual signs of affection. Joseph presented to Pius VI a pectoral enriched with diamonds, valued at two hundred thousand florins. He also gave him a diploma, by the vice-chancellor of the empire, which raised his bastard Louis Braschi Onesti to the dignity of a prince of the empire, and exempted him from the fees payable in similar cases, and which were estimated at ninety thousand florins. He remembered the cardinals and the prelates, who composed the suite of the pontiff, ennobled them all, and gave them rich presents. On the day of their departure, he accompanied them to Mariabrun, about a league from Vienna, and parted from them with apparent cordiality. But it was all a show! Scarcely had the pope quitted the Austrian territories, than the emperor resumed his projects of reform, annulled his decrees respecting the sees of Lombardy, himself named a prelate for the archbishopric of Milan; suppressed the mendicant orders who infested his dominions; seized their revenues; restrained the privileges of the papal nuncios; sanctioned anew his tolerating edicts, and took under his immediate protection the writers hostile to the court of Rome. So that on his return to the Vatican, the pope had the mortification to learn that his presence had not converted the emperor, and that his journey had produced no other result than to add ten millions to the debt of the papal treasury.

Joseph II, devoted more than ever to religious reform, wished to overthrow by one act, the obstacles which were opposed to his designs, and hastened to Italy, with the design to try a last effort to make the court of Rome concede to the utmost, or openly to declare his rupture with the papal court. He was received at Rome, as Pius had been at Vienna; but instead of breaking his lance, as he intended, he was circumvented by Cardinal Bernis, ambassador of France, and by Azara, minister of Spain, and he consented to conclude with the Roman court a species of concordat.

Pius disquieted himself no more concerning the Germanic reforms, but cast himself into all the dissoluteness of the most vulgar debauchery. Every night the Vatican became the theatre of disgusting saturnalia, in which the pope, his daughter, and the two brothers joined, similar to the orgies of Borgia. Every morning, Rome learned, through the indiscreet communications of the officers of the palace, who had been the favorites of the pope during the night, whether his bastards, his pages, or his rones in the kitchen.

The pope no longer fulfilled any of his pontifical functions. He passed whole mornings at his toilette; painted his cheeks and lips; perfumed his hands and breast; fomented himself with precious essences, like the most artful courtesan, and adorned himself with laces. Goraui states, that he became so angry with his chamberlains when he was not dressed to his fancy, that he would strike them with his fist, and that he knocked a tailor down, who had carried him a garment not well made. Pius VI was extremely arrogant and rough, which character he retained to the last. At length his turpitude rendered him an object of so much hatred and contempt to the Romans, that, at the superstitious ceremonies when he appeared, the people only answered his pretended benedictions by hooting at him. Yet the devotees of Oxford honor him as, at least, the true bishop of the apostolical succession at Rome!

A curious incident in reference to an inheritance extorted by the pope, caused great scandal throughout all Italy. Amanzio Lepri, a Milanese, and son of an ancient officer of the customs, was the possessor of a considerable fortune, which he dispensed for charitable purposes. The pope, knowing that he was very weak in mind, resolved to make use of his superstitions to deprive him of his wealth. He sent to him an old Jesuit, who knew how to impress him with doubts concerning the legitimate possession of his wealth, until Lepri be-

came convinced that he ought to embrace the life of a monk, and to present his immense patrimony to the pope's favorite bastard son. Pius feigned not to be willing that the duke of Braschi should accept the gift. Then he apparently permitted himself to be overcome by the entreaties of Amanzio Lepri; but only on the condition that he should reserve to himself an income of five hundred crowns per month. The sister-in-law of the deceived fanatic, the Marchioness Victoire Lepri, protested against that arrangement which so deeply injured her young daughter Marianne, the niece and pupil of Amanzio, and deprived her of her inheritance, and opposed the donation before the tribunal of the auditor of the chamber. He, who was a mere tool of the pope, rejected her demands, and as the reward of his baseness received a cardinal's hat. Victoire Lepri was not repulsed, but called the case before the tribunal of Rota. This is the only jurisdiction at Rome which preserves any independence and equity in public estimation. To its organization it owes its independence, being composed of twelve auditors or judges, of whom three are Romans, and of the others, one is of Bologna, one of Ferrara, one of Venice, one of Milan, one a German, two Frenchmen, and two Spaniards. Five of those doctors were in the pay of the pope, the others were paid by the states to which they belonged. The form of their judgment was simple, and left little room for chicanery. Every thing concurred to render them respectable. Pius VI, dreading their condemnation, offered to give the marchioness two hundred thousand crowns, on the condition that she should withdraw her suit, and proposed even to marry her daughter Marianne to his nephew Romuald Onesti.

The family of Lepri refused to agree with the pope, and persisted in the resolution that the tribunal of Rota should decide the case. The judges rendered a decree favorable to the dispossessed pupil, and annulled the act of donation. The pope not defeated, extorted a will in due form from the imbecile Amanzio, in favor of his nephew, the Duke Braschi; then, when he had secured that important document, he caused him to be poisoned, that he might not be induced to change his arrangement. On the morrow, Pius convoked the tribunal of Rota, and presented the testament, that his bastard might be put into possession of the defunct man's property; but what was his rage and astonishment, when at the moment that the judges were about to pronounce upon the validity of the right of the duke of Braschi, he saw the young Marianne herself, conducted by her mother, enter the enclosure of the tribunal, and display another will, posterior to that which the pope produced, and in which Amanzio declared that he appointed her his sole heir, that he annulled the donation made to the pontiff's nephew, and also a will which had been obtained from him by violence, and that he left the duty to his family to avenge his death.

The tribunal of Rota pronounced a second judgment favorable to Marianne Lepri, and rejected the demand of the duke of Braschi. The obstinate pontif did not abandon his design, he refused to obey the orders of the magistrates, decided by his sole authority that the cause should be examined anew; and in the interval employed his menaces and promises, so that the judges carried him the definite decree upon a plate of gold, which confirmed the donation of the murdered Amanzio to the infamous duke of Braschi, and also condemned his legitimate heirs to pay the expenses of the suit. That odious robbery and murder, raised the general indignation of Romans and strangers. The courts of Naples, Spain, France, Germany, the republic of Venice, the states of Modena, and the duchy of Tuscany, branded the conduct of the pope in their gazettes with the blackest ignominy.

Joseph II took occasion from it no longer to be on any terms of amity with the court of Rome. He utterly abolished the nunciatures as contrary to the ordinary prelatorial jurisdiction. He passed a decree concerning the nuncios, reducing them to the level of common ambassadors; and then he assembled the famous congress of Ems. The prelates who composed that assembly adopted twenty-three very important articles which were in directly formal opposition to the ultramontane principles of the court of Rome: and which, among other things, proclaimed the independence of the monks and nuns of every foreigner; and the abso-

lute authority of the prelates in their own dioceses for all exemptions and dispensations; the necessity of the acceptance of Roman bulls by the competent authority to render them obligatory within the empire; the abolition of the oath of vassalage prescribed to prelates by Gregory VII; the exclusive acknowledgment, as a true public right, of the German people of the decrees of the council of Basle; and the abolition of the concordat concluded with Rome at Aschaffenburg. Finally, to give the last finishing blow to the papal supremacy, Joseph demanded of Pius VI, by the congress of Ems, the convocation of an oecumenical council, which the popes had been promising for two hundred years. He founded that claim upon the necessity which the people felt to abolish a multitude of superstitious usages, which compromised religion; and at the same time to revise the lying constitutions which served as a pretext for the encroachments of the court of Rome.

The troubles which then existed in the Netherlands distracted the emperor's attention, and obliged him to defer the execution of his designs. Nevertheless, his example produced good results. The taste for reform had increased in Italy. The republics of Venice and Genoa, the kingdom of Naples, and the duchy of Modena, all labored seriously to debase the Roman court. The grand duke of Tuscany, Leopold, brother of Joseph II, distinguished himself in those assaults on the papacy. Like the emperor, he called a council at Pistoia under the presidency of the prelate of that city, the famous Scipio Ricci, nephew of the general of the Jesuits, who had the misfortune, in the eyes of the pontif, not to hold the sentiments of the disciples of Ignatius Loyola. The pope hastened to condemn the decisions adopted by that assembly, and forbade the duke of Tuscany to regard them. Leopold, far from being intimidated by the papal censures convoked the prelates of his dominions at Florence, to adopt four new articles concerning the reformation of the Breviary and the Missal, the translation of the ritual into the vernacular tongue; the precedence of the parish priests to the monks, and the declaration that the episcopal office was of divine right. But Pius had intrigued so well, and so well had applied the resources of pontifical corruption, that the majority of the prelates declared against the design of the grand duke.

The papal minions not satisfied with that first success, strove to render their victory complete by crushing both the prince and Scipio Ricci. They despatched agitators to the city of Pistoia, raised the fanatics of the district by accusing the prelate of a wish to destroy their superstitions, and gave for proof that five years before, he had taken away a miraculous relic from the basilic of Prato. The intrepid Ricci confronted the storm, and not less pursued the execution of his generous projects of reform. He gave his attention more particularly to the convents, the disorders of which were the object of unprecedented reproach; and he proved that the scandalous disorders in the Dominican monasteries and convents, had attained the highest degree of iniquity.

It was useless for the pope to interfere and fulminate his bulls against the reformers; for the grand duke Leopold maintained all Scipio Ricci's rules, and definitively suppressed the Inquisition in all the extent of his states.

Ferdinand IV, king of the Two Sicilies, had equally abolished the terrific tribunals of the Inquisition, and was prepared to walk in the steps of the reforming potentates. He ordered the suppression of sixty-eight convents in Sicily; and ordained that the other monasteries, in future, should not make any novel acquisition, and he placed them all under the domination of prelates. He also prohibited the ecclesiastics from obeying the rules of the Roman chancery, revoked from the pope the right to confer vacant benefices, and refused to pay any longer the shameful tribute which his predecessors had sent to Rome for homage. Pius VI protested against the attempts of that sovereign as rebellion, menaced him with his anathemas, and informed him by his nuncio, that he would not suffer a petty king to treat him as if he were a country curate. The Sicilian king, in reply, drove the legate out of his dominions, and made preparations to chastise the inso-

lent pontif, and to resume the possession of the duchies of Castro, and Ronciglione within the limits of the Roman territory, but to which the kings of Naples ever had claimed a title.

The grave events which then were occurring in France, suspended the effects of Ferdinand's displeasure; and forced him to turn all his attention to the important spectacle of a nation at war with royalty.

Louis XVI, yielding to the dangerous counsels of his courtiers, committed an erroneous fault, by recalling all the ecclesiastics banished on account of their fanaticism, in taking the part of the Jesuits, in declaring himself the enemy of the philosophers, and in persecuting, to the utmost, men who were the ornament of their country. From that moment the disputes, temporarily dormant, resumed all their energy, and the monarchy again was the butt for the attacks of its most formidable adversaries. It was not a faction which absolutism had to combat, it was the whole nation, which arose to regain their forgotten rights, and who demanded of royalty a fearful account of the disasters which it had produced for fourteen centuries.

The death of Rousseau and Voltaire, to whose corpses the fanatical priests, at the instigation of the Jesuits, had refused the usual interment, filled the nobility and the monks with joy. All supposed that the party, deprived of their chiefs, could easily be crushed, and they began their operations. The prelates addressed the parliament to obtain the vigorous execution of an antiquated decree, that the printers and distributors of books hostile to popery should be put to death. "We must punish, by the sword of the executioner," said the fiery prelates, "the crimes of the press. The philosophers who write against the priests are more culpable than regicides, for they attack God and not man. We demand for them the same punishment, and that their right hand shall be burned." Louis XVI united in that odious persecution against the writers. He threatened the republic of Geneva with his vengeance if they continued to print anti-papistical books. At Paris, and in the provinces he exercised great severity on the booksellers and printers, because he could not punish the authors, who had absconded.

But nothing could arrest the flight of the philosophical doctrines. The phalanx, instead of diminishing, daily increased in numbers and enterprise. Beaumarchais, Diderot, D'Alibert, Condorcet, Bailly, Thomas, Vicq d'Azir, Marmontel, Champfort, and a multitude of other writers, continued their work for the renovation of the popular condition, and for their intellectual emancipation. They devoted all their time and all their wealth to write and disseminate works in which they taught the maxims of independence. They brought into execration ultramontanism and absolutism. They habituated the people to regard insurrection as a most imperious duty, and excited the nation against the two orders of nobles and priests.

In all parts were formed secret societies, expressly to achieve the triumph of liberty, and the overthrow of despotism. In each province the press clandestinely printed myriads of works on popery, the state legislation, the finances; and spread light among all classes. Every where were developed a profound disgust with past ages, and an incredible ardor for reform. The fever of revolution also seized the privileged bodies. Magistrates, members of the university, nobles of the court, and ministers became partisans of the new doctrines. It was fashionable, even in high society, to decry the institutions of a decrepit hierarchy and worm-eaten royalty.

(To be continued.)

A Golden Thought.

NATURE will be reported. All things are engaged in writing their own history. The plant and the pebble go attended by their own shadows. The rock leaves its scratches on the mountain side; the river its bed in the soil; the animal leaves its bones in the stratum: the fern and the leaf, their modest epitaph in the coal; the falling drop makes its sepulcher in the sand or stone; not a footstep in the snow or along the ground but prints, in characters more or less lasting a map of its march; every act of man incises itself on the memories of his fellows, and on his own face. The air is full of sound, the sky of tokens; the ground is all memoranda, signatures, and every object is covered over with hints which speak to the intelligent.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 18, 1867.

URIAH SMITH, EDITOR.

VOLUME THIRTY.

"HISTORY," it is said, "repeats itself;" so has our experience so far repeated itself as to render appropriate to our present issue, the following introduction to volume xxix:

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

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

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

Much of the foregoing language applies with equal fitness to the present time. The opening of this volume beholds another addition of four pages to the paper. When the first enlargement was adopted at the commencement of last volume, it was our conviction that another enlargement would eventually be needed; but that it would so soon be called for, and the desirable end be so speedily reached, we had no idea. The Review has now doubled its size in six months; a good index, as we view it, of the rapidity with which the message will rise to power and glory, when the time comes for the accomplishment of its final work; for God "will finish the work and cut it short in righteousness, because a short work will the Lord make upon the earth."

That we now have a weekly journal of a size sufficient to meet the wants of the cause, must be a matter of encouragement and congratulation to every lover of the truth. It remains that it be conducted in such a manner as to answer the high and holy ends of its important mission. And since the members of the Publishing Associations have seen fit to leave the paper in our charge another year, the reader will suffer us to speak a personal word concerning the motives and feelings with which we continue in this work.

1. We bring to our daily task an ever-increasing conviction of the unqualified correctness of the views we teach, and a growing love for these sanctifying and thrilling truths.

2. The ever-recurring question with us from morning to night as day succeeds day, and week follows week, is, How shall we, so far as our efforts are concerned in the matter, furnish a paper of unflinching

life and interest; one that shall tell most for the advancement of the great truths we defend; one best adapted to the wants of the brethren and sisters everywhere; one which shall contain that which is of most interest to all, most instructive and encouraging to all, calculated to furnish them meat in due season, build them up in the most holy faith, and aid them in their efforts for holiness of heart and purity of life. And whatever a person may find in any paper which is contrary to his tastes and feelings, or however dry and uninteresting some numbers may seem, let all be assured that it is not from any indifference on our part as to what the paper may contain, or any lack of anxiety and endeavor to guard against such a result. We therefore ask, with no small confidence, the forbearance of all, and the help of such as feel a desire to aid us in our work.

3. In conducting the paper, we have no selfish ends to serve, and no personal feelings and views to promulgate. Seventh-day Adventists are happily united to a degree not attained by any other people. In our belief and views, feelings, hopes, and aims, there is no essential variation. We are all laboring for the same end, and desire to see the Review ever true to the principles which have called us out. We would not knowingly publish a line that would be a matter of grievance to any brother or sister. But in the variety of matter that will now be necessary to fill the paper, it would not be strange if some view should occasionally be expressed, which would cross somebody's track. When such is the case, feelings should not be allowed to rise, but the matter be passed over by taking into charitable account the circumstances of the case and the motives of the writer.

4. From our close confinement at the Office, we are personally acquainted with but comparatively few of our subscribers. From this cause the names of those are liable to appear in the Review occasionally as correspondents, who so far as known, are a reproach rather than an honor to the cause we love. Unworthy persons of irregular lives and scandalous reputation, should not, so far as it can be guarded against, be allowed to bring reproach upon the paper and its supporters. It is to be regretted that there are any, however few, of this character, and that we are liable in any degree to this evil. But while it probably cannot wholly be avoided, brethren should as far as possible, put us on our guard against receiving communications for the paper from those whose names they would be sorry to see in its columns.

5. We must have the blessing of God, in all departments of the paper, and in all stages of its progress, from those who write for its pages, to those who perform the mechanical part of its publication. Without this, whatever precautions we may take, whatever zeal and energy we may bring to the work, whatever talent we may enlist in its behalf, the Review will be weekly but a bundle of chaff. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." With all hearts, contributors, laborers, publishers, and readers, deeply imbued with this heavenly Spirit, there will be no lack in the testimony of the paper, and no limit to its potency for good.

What startling and momentous events are before us we know not; or, rather, how soon they may burst upon us, we know not. For the future history of this world, its downward career of perplexity, crime, and blood, ending with the fearful infliction of the unmingled wrath of God in the seven last plagues, is pretty clearly defined in the prophetic word. The opening of the great drama may be nearer than we expect. Never did events call upon us so loudly as now to cut loose from all that pertains to earth and get ready for the coming kingdom of the Son of man.

Having thus freely spoken of our purposes and feelings, we ask the co-operation of the brethren in our efforts to make the Review a true exponent of the last message of mercy to a perishing world. We ask them to endeavor to gain an entrance for it into every home where there may be an honest heart to be reached by the truth. And, above all, we ask them to give it a large place in their sympathies and their prayers.

So run that ye may obtain.

OUR WORK.

To say that the work in which we are engaged, as Seventh-day Adventists, is a great work, and a work of vital importance to each one of us, would be saying only what is well understood by all of our people. But to say that we are all engaged in this work with all the zeal and earnestness that should characterize a work of such magnitude and importance, would be saying more than the truth will warrant. Would that it were otherwise. Would that the statement might be made in truth that we were all thus earnestly and unitedly engaged in our Master's cause,—thus laboring with our might to overcome sin and the power of Satan, and thus endeavoring, to the extent of our ability, to advance among our fellow-men the cause we hold so dear to ourselves.

But why are we not thus engaged? Should not our work for the Lord be thus characterized? We know, indeed, that vigilance, zeal, and activity, are required in his service. And, truly, we have no time for indolence,—no time now to seek personal ease, or the gratification of self. The time past should suffice for such purpose. Each of us has an important part to perform in this work, and the time that remains for its accomplishment, if faithfully improved, will be none too long. Our time of probation is rapidly narrowing down. This solemn fact should prompt us to untiring diligence.

Dear brethren, the responsibility of this great work is laid upon us. By identifying ourselves with it, we have accepted the responsibility. We have thus declared our purpose to labor in the cause of the Lord, to do his requirements, and so share in the reward to be given to the faithful. We have already "tasted of the good word of God," and said in our hearts and with our lips, that salvation shall be ours. What then remains for us to do? Shall we shrink from duty? Shall we now turn our backs upon this all-important work? Shall we, by allowing ourselves to become heedless, neglectful, and indifferent, make shipwreck of faith, and so lose all at last? We may if we will; but, God forbid! May it not be so! Let us rather lay hold earnestly of the work before us. Let us be active, energetic and faithful, and remember that in spiritual as well as temporal matters, vigilance, "external vigilance is the price of liberty." Then, at the final day, when probation shall have ceased, when the toils of this life are over, and the immortal inheritance is ready to be vouchsafed to God's faithful ones, O then, dear reader, may it be your happy lot, and mine, to hear from our Master's own lips, the gracious words, "Well done, good and faithful servant, . . . enter thou into the joy of thy Lord." J. M. A.

AS YOUR FATHERS DID, SO DO YE.

CONVERSING with an intelligent young man to-day, I remarked that the study of the prophecies was an interesting study at the present time, while the nations of the earth are in such a state as to exactly fulfill the prophetic description of the last days. And I further remarked that it was safe to believe when prophecy is fulfilled—that our danger is not that we shall too readily believe, but that we shall fail to believe, when the prophetic word has its fulfillment. That even the first disciples of Jesus were too slow, rather than too ready to believe what the prophets had spoken. Hence our Saviour reproved them, saying, "O, fools! and slow of heart to believe all that the prophets have spoken."

My young friend in reply remarked that in our Saviour's day, it was the great and the learned, the doctors, lawyers and leading men, those who ought, from their profession, to be able to understand and expound the Scriptures, that did not believe, and consequently rejected Christ; while fishermen and other ordinary men believed, and became chosen instruments to preach the gospel and expound the Scriptures.

Said I, Did you ever think it would be just so in relation to the second advent of Christ? that as the learned and popular Jews rejected the true teachings of the Scriptures in relation to his first advent, so the

learned and popular professors of Christianity would reject the truth in relation to his second coming?

He had not thought of it in this light before. I told him he would do well to think of it.

Human nature is liable to repeat the errors of antiquity. When it imagines it is rich in learning and knowledge, and has need of nothing, then it is that it is poor, and miserable, and wretched, and blind, and naked. The eminent and exalted of the Jewish church rejected the Saviour and persecuted his disciples. When it became popular to embrace Christianity, the papal church was soon developed, a church that rejected the truth and persecuted those who still adhered to the sound doctrines of Christ and his apostles. And now as corrupt Protestantism is relying upon its great and mighty men, it is fast preparing to try its hand at persecution. Poor fallen human nature is the same it ever has been; at least, it has not improved. And when it finds its errors assailed by divine truth, and having popularity and power on its side, it will not fail to resort to force, it being the strongest argument at its command. The conflict is coming. Who will be on the Lord's side? The last mighty struggle is right before us. One more mighty effort will be made to exterminate those who adhere to God's word; but they will be delivered and wear the crown of glory.

R. F. COTTRELL.

AT THE HEALTH INSTITUTE.

FIVE weeks since, I left Vermont for Battle Creek, which place I reached in 46 hours from the time I took the cars at Montpelier, Vermont. And though considerably worn with the journey, as I had no sleep for two nights, only what came to my relief through such accommodations as the car-seat afforded, yet I was able to attend our excellent Conference, which I shall ever call to mind with unfeigned delight and lively gratitude. I think we may safely say it was a season of profit and encouragement to all. Others have spoken of its beneficial results, but not too highly.

Such has been the state of my health since last August, and especially the past spring, that I had but one hope left of ever enjoying a suitable degree of health and strength again to perform any amount of labor mentally or physically; and that was to avail myself of the benefits of treatment at some good Health Institute for a period of time.

I therefore came to this Institute on the 21st ult. There is much here to make the sick person feel that he is at home, and with real friends. The surrounding prospects are pleasing and cheerful. Physicians and attendants give unmistakable proof by their watchful care and persevering labor that their interests are absorbed in the work of curing the sick. While there seems to be a desire throughout the large circle of patients on the part of each one to do all in his power to help on the recovery of the others.

Relative to the prospect of receiving material benefit from rest and treatment here, the physicians speak encouragingly, provided I remain long enough. One important consideration in curing the sick, is the amount of vitality and the recuperative powers which the patient has left to rely upon. Therefore the process of regulating the system, and building up the long-affected, nervous dyspeptic, must necessarily be a slow one. Nature, long-wearied and overtaxed nature, will not rally and spring into action like the spirited horse, urged forward with whip and spur. No, she will have her time to work in; for she works by wise and fixed laws, and when her work is done, it is well done.

But it is proper, and I certainly esteem it a privilege, to hereby gratefully acknowledge the unexpected aid from my dear brethren and sisters in Vermont, through whose advice and beneficence I have been placed where I may not only reap the benefits of a cessation of care and labor, but also the benefits of the Hygienic school and treatment at this Institute for a season.

When I decided last March that it was duty to put forth an effort in this direction for the recovery of my health, if it should please God to bless the means to this end, I resolved with the consent of my wife, to

sell our comfortable home, which cost \$400.00 one year since, and raise the means to defray my expenses. But to this proposal the brethren objected. They emphatically said, No. And that they meant what they said, the receipts from their liberal hands acknowledged in another column satisfactorily attest. For this act of kindness to one so unworthy, may they each and all share largely of Heaven's blessing, and finally reap the reward of a life of obedience, in the kingdom of God,

I humbly beg an interest in the prayers of the dear saints, that God may bless the means in use for the recovery of my health, that I may yet labor and suffer in the precious cause of Him who has crowned my life with manifold blessings. And may we all finally be gathered to that world where the inhabitants shall not say, "I am sick."

A. S. HUTCHINS.

Health Reform Institute, June 13, 1867.

REPORT FROM BRO. CANRIGHT.

MAY 30, we returned to Maine to resume our work here, after an absence of two months. June 1st, and 2nd, was our Monthly Meeting in Portland. Quite a number were present from Topsham and other places. We enjoyed several sweet seasons in prayer and social meetings, in which all took a part readily. We felt as though some progress had been made by the people in this section, for the past few months; but they are not yet where the Lord wishes them to be in spiritual things. They want more spirituality and zeal in the good cause. In the past, Satan has beguiled some of them into sin with that unruly member, the tongue. These wrongs have been seen and confessed, and we think that they are now trying to put them away. Probably the cause never looked better in Portland than now. Others are interested and convicted, and we expect to see some of them move out soon.

I enjoyed some freedom in talking to the brethren and sisters on the points of special interest to us at the present time. Again we laid the subject of the Health Reform before them as a Bible duty. We believe that God designs this as a part of the preparation to fit his people to stand during the seven last plagues. All kinds of animals are becoming greatly diseased, and we think this will rapidly increase till the end. Whoever eats of them is not only sure to fill his system with disease, but will soon peril his life by doing so. Spices and stimulating food irritate the system, stir up the passions, make a person fretful, impatient, irritable, &c. Hence those who are to have the "patience of the saints" cannot indulge in their use.

A famine is soon coming on the land which will devour everything. Then God's people must be fed directly from the Lord. He has only promised them bread and water during that time. For this God is now preparing his people. Those who now neglect to reform will soon find it too late to do so. These are some of the reasons that were presented in favor of the Health Reform.

We had a special meeting at which all were present, to investigate the merits of the dress reform. The objections to the common style of dress are numerous, among which the following are a few: 1. The feet and limbs of the females are imperfectly clad, having generally only thin stockings and shoes to protect them. 2. The modern hoop skirt throws the clothes far away from the limbs and then exposes them still more. 3. Hence the feet and limbs often become chilly and cold. This prevents a proper circulation of blood in those parts and throws it back upon the brain, heart or lungs, where it is not needed. This causes a rush of blood to the head, congestion of the brain, head-ache, lung fever, consumption, and other common maladies.

The short dress proposes to remedy all this by clothing the limbs and feet as warmly as those of men are clothed. To do this it is necessary to wear the pants and thick shoes or boots. This insures an equal circulation of blood through the limbs, and thus prevents colds and all the above-mentioned maladies. The common long dress is inconvenient, because, 1. It is right in the way of the feet in walking and thus cripples a woman's motions. 2. It is in the mud, and dust, and dew, thus becoming both filthy and unhealthy.

3. The wearer can never go up stairs nor down with any thing in her hands without stepping on her dress.

The short dress is decidedly better than this dress, because, 1. It is never in the mud, dew, nor dust. 2. It is entirely out of the way of the limbs and feet, enabling a woman to walk freely and easily. 3. With the short dress a woman can readily run up stairs or down stairs, with both hands full, thus enabling her to do more work and that with less weariness. But to secure these advantages it is necessary to have the dress not less than eight or nine inches from the floor. Anything longer than this could hardly be entitled to the name of the short dress.

But the modesty of the short dress is not the smallest thing to be considered. Any one that has traveled as much as I have, can bear testimony with me to the immodesty of the hoop skirt. A lady with one on very seldom enters a carriage, omnibus, car, and such places without immodestly exposing herself. But with the reform dress on, all exposure is entirely avoided. After seeing it worn I think it is the most modest dress I have ever seen, and I am not alone in this opinion.

All these things were freely talked over here. Nearly all decided in favor of it, and others had but very slight objections to it. The extreme short dress had been worn here before by Sabbath-keepers; hence some prejudice existed against everything that bears the name of short dress. But the reform dress and the American costume are two very different things. All could readily see this. Most of the sisters resolved as soon as consistent to adopt it. My wife, who wears one, has assisted them in preparing their dresses. They have adopted the Health Reform quite thoroughly.

We stayed over the next Sabbath and held meetings. On the whole I feel quite encouraged by my visit to Portland. I pray God to bless them and help them to live out all the truth.

D. M. CANRIGHT.

Portland, Me., June 10, 1867.

NOTE FROM BRO. WAGGONER.

I ESTEEM it a great privilege to say that my health is greatly improved, for which I feel truly thankful to God. From the time of my labors in Lapeer and Oakland up to the close of the Conference I had fears that I should not be able to do much, if any thing, the present season. My nervous system, and thereby, my head, were seriously affected, and it became almost impossible to rest enough to restore my mind to its balance. In such a case I find diversion a substitute for rest: a few days of moderate out-door labor with entire abstinence from study or mental labor will enable me soon to get sufficient refreshing sleep.

I am thankful also for the opportunity I enjoyed about two weeks at the Health Institute of learning the way more perfectly to care for my health. And I promise the brethren who have taken so deep and kind an interest in me to endeavor more strictly to conform to these rules while trying to labor in this work. My greatest difficulty is to get timely and sufficient rest.

Above all I desire a more perfect consecration to this work, more of the love of God in my heart, and wisdom to unite zeal and fervor of spirit with prudent moderation of action.

J. H. WAGGONER.

Battle Creek, June 11.

HONEY FROM THE CARCASS.—The bee sucks sweet honey out of the bitterest herb! so God will, by afflictions, teach his children to suck sweet knowledge, sweet obedience, and sweet experience out of all the bitter afflictions and trials He exercises them with. That scouring and rubbing which frets others, shall make them shine the brighter; that weight which crushes and keeps others under, shall but make them like the palm-tree, grow better and higher. Afflictions are the saint's best benefactors. Where afflictions hang heaviest, corruption hangs loosest. Grace that is hid in nature, as sweet water in rose-leaves, is the most fragrant when the fire of affliction is put under to distil it out. Grace shines the brighter for scouring, and is most glorious when it is most clouded.

MESSIAH'S REIGN.

I have heard the joyful tidings
Of a kingdom yet to be,
Over all the earth extending,
Lasting as eternity:
Of a King whose reign of mercy
Will the suffering nations bless;
Who will rule in truth and justice,
Who will judge in righteousness.

I have heard of earth's redemption
From the ruin sin has brought;
Of the times of restitution
By the holy prophets taught;
And my heart exults in prospect
Of Messiah's glorious reign,
For I've heard creation's moaning
'Neath its heavy load of pain.

I have seen the deaf forbidden
All earth's pleasant sounds to hear,
And the blind whose darkened pathway
Earthly beauty might not cheer;
But I know there'll come a morning,
And I long to see its light,
When the deaf ears shall be opened,
And the blind receive their sight.

I have seen the lame and helpless
Aided by some friendly hand;
I have seen the dumb conversing
By the signs they understand,
And I thought of that sure promise
When our God salvation brings;
Then the lame shall leap for gladness,
And the loosened tongue shall sing.

I have heard the call to battle,
Seen the brave go forth to die,
Read of many a field of carnage,
Where in ghastly heaps they lie;
But when Christ shall reign in Zion,
He will make all wars to cease;
Man no more shall hate his brother,
But shall dwell in quiet peace.

I have stood beside the dying,
Watched the struggle with the foe;
I have seen death gain the victory,
And the wearied ones laid low;
But a mighty voice will call them
From beneath the cold, damp sod,
And they'll wake and live forever
In the likeness of their God.

Hail, bright morn of restitution,
All creation waits for thee;
Hail, Messiah, once rejected,
Rule the world in majesty:
Earth has never known such glory
As shall rest upon her then,
When her King shall dwell in Zion.
And throughout her borders reign.
—S. M. H., in *World's Crisis*.

PRESENT TRUTH.

How these two words once sounded to my unsanctified ear! I was ready to say, Bible truth was always truth, and truth for all time. But reason and revelation have taught me that every age has had its present truth. A thorough knowledge of the will of God and firm belief in his word, has led holy men of all ages to embrace present truth. Thus Noah built the ark, Abraham departed from his father's house and his kindred, Moses left Egypt, and Jeremiah earnestly besought his brethren to peaceably go into Babylon. A lack of this knowledge and this faith on the part of the Jews, caused our Saviour to weep over Jerusalem, saying, If thou hadst known in this thy day the things that belong to thy peace! But now they are hid from thine eyes. Paul warned his Thessalonian brethren that the soon coming of Christ was not then present truth. The prophecies had been explained by Paul as a part of his profitable teachings. He tells them that the Man of Sin must have his day. And what view, think ye, did the church have of present truth during that long reign of papal power? How many knew from the Scriptures that that power would hold its sway forty and two months, or twelve hundred and sixty years? And how easy for the unlearned and faltering to give up the hope of the coming of Christ, and the resurrection of the dead, for that pleasing but delusive doctrine of the immortality of the soul? a view that they had only to shuffle off this mortal coil, to gain their desired rest? But no

doubt there were some Bible students and faithful children of God that knew where they were in the stream of time, and looked forward through the dim distance to the coming of Christ.

How thankful should we now be for the light that shines on our pathway! We can truly say, The darkness is past and the true light now shineth. Let us walk in the light that we may be the children of light. I want my heart engaged in present truth; and as the paper is now enlarged, I may say more about it.

CORNELIA RICE.

Folsomdale, N. Y.

SUNSHINE.

BRIGHT gleams of cheerful sunshine,
As ye flash into my room,
Do ye know that from my spirit,
Ye drive heavy clouds of gloom?
I love thee, beauteous sunshine,
Every tiny trembling ray;
And I will praise our Father,
For thy light upon my way.

These words sprang from my heart when after several dreary, rainy days, the sun suddenly broke forth from the dark, threatening sky, sent a few bright beams into my room, and then as suddenly disappeared. Those bright rays, tiny and trembling though they were, and though so soon withdrawn, sent new life and courage to my heart. They seemed to say, These dark and dreary days are only caused by clouds. Beyond the clouds the sun is shining just as bright as ever. These clouds have not diminished his brightness; they only hide it for a time. Soon they will break away and disappear, and the sun again shine forth in all his former splendor, bathing the earth in a flood of warm, enlivening sunlight.

'Tis thus with your trials, when all is darkness and the light from Heaven has ceased to shine upon you, if you are earnestly trying to do all for the honor and glory of God. The darkness is only caused by clouds, which perchance the all-wise and loving Father sends to try your faith, love and endurance. Beyond the clouds the heavenly light is still shining. Cling to your faith and trust in the Great Source of light, and soon the clouds will disperse.

Thus, those trembling rays of sunlight lifted my thoughts away from earth, and spoke to me of Heaven. How many bright, sunny, days come and go, and we think not that the sunshine is a blessing. It is only an every day matter-of-course. But when the cloudy days come, one after another, until two, three, or four, have worn drearily away, how many faces look cloudy and gloomy also, and dreary voices say, How I do wish the sun would shine once more.

Yes, the sunshine is a blessing,
And a priceless blessing too,
But at times the clouds must lower,
Though we would not have it so.
But there is a land of sunshine
Where no dreary clouds can come;
Weary wanderer 'mid earth's shadows,
That is thy sweet rest and home,
And though clouds have long hung o'er thee,
They but hide the light from thee,
Still 'tis shining on before thee,
Some day through the clouds thou'll see,
Let us praise God for the sunshine,
Praying that when dark days come,
He will help to bow submissive,
Help to say, Thy will be done.

M. J. COTTRELL.

Rochester, N. Y.

SELF, DEAR SELF.

THAT men and women should be influenced to some extent, by motives of self-interest, in pursuit of the various callings and duties of life, is not wrong. But oh! how painful is the reflection, that through all the history of our race, up to the present hour, both in high places and low, they have condescended to the most base and sordid acts of selfishness to accomplish their ends. As the Scriptures were written for our learning, let us for a few moments, contemplate this subject in the light of the Bible. And for our present ends we need not go farther back than the days of Samuel and Saul, to find a striking instance of

self-justification while under condemnation for a wrong course of life.

The Lord sent Saul to exterminate the Amalekites. He came back with Agag and the spoil. The Lord saw his course and informed Samuel that Saul had turned back from following him, and had not kept his commandments. "It grieved Samuel, and he cried unto the Lord all night." Yet with all Samuel's prayers and tears, and ample time for reflection, the next morning Saul met him with a blessing in his mouth, and with a deceived heart. It may be that he concluded that so small a departure, and that with good intentions, could not affect the case unfavorably.

After Samuel's faithful admonition, the self-willed king still plead his innocence, until he declared God's intention to reject him from being king. In this his eyes seemed to be opened to his condition. However, it does not appear that the Lord intended to separate him from his favor further than to remove him from office. Had he cheerfully submitted, and humbled himself before God and his people, no doubt he might have been saved. But his unsanctified self was not humbled; and though in a number of instances in his dealing with David, he saw and acknowledged the hand of God in sparing his life, yet self would not allow him to do his duty.

How is it with us? Let us carefully consider all this narrative, until we see the end of God's anointed, and then ask ourselves the solemn question, how our case stands. Are we fathers or mothers, brothers or sisters, neighbors or relatives? and has God enjoined a duty upon us? Are we members of the church? or, even more, are we ministers of the most solemn message that ever fell upon the ears of mortals? Have we committed a wrong, and had a disposition to smuggle the wrong and justify self? Let us beware. May the Lord deliver us from every evil work, and preserve us unto his heavenly kingdom.

JESSE DORCAS.

Cedar Co., Iowa.

PEACE.

PERMANENT peace is a rare thing in these last days. There is no peace among the nations, no peace in large communities, no peace in small neighborhoods, no peace in families. Why is this? Is it not because there are many hearts everywhere in which the Prince of Peace does not reign? Surely our lot has fallen upon evil times. But is there no antidote for this condition of things? no balm in Gilead? Thanks be to God, through our Lord Jesus Christ, there is; and the wise shall understand. We are told that the peace of God which passeth all understanding, shall keep our hearts and minds through Christ Jesus. It is written again, Great peace have they which love thy law, and nothing shall offend them. Ah, here is the key by which we may obtain peace. There is no peace, then, promised to those who do not love the law of God. Can any be said to love the law who worship self, their merchandize, their farms, or any other thing instead of the Lord God? or who are covetous, or selfish, or extortioners? or who desecrate God's holy Sabbath, even though they do presume to hoist another day, which God has nowhere commanded, into its place? Let us carefully examine our hearts and if we find ourselves in the violation of any one of these commandments let us not deceive ourselves with the vain hope of obtaining peace through Christ; for surely the Son of God will not justify us and thus give us peace as long as we knowingly continue to trample his Father's laws under our feet. Who will have the peace of God in their hearts? let them return unto God.

Is it to be wondered at that the present state of anarchy and confusion exists when we consider how far the people have departed from God's laws, and set at naught his counsel? "Oh, that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. xlviii, 18. Let us bear in mind the promise, that "when a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. xvi, 7. Paul sums up the matter on this wise: "To them who by patient continuance in well doing seek for glory, and honor, and immortality—eternal life. But unto them that are contentious, and do not obey the truth,

but obey unrighteousness—indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good." Rom. ii, 7-10. In contrast with the work of the flesh, "the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." So, dear friends, there is a way to obtain that peace that passeth all understanding, and it is by loving God and keeping his commandments. Says our blessed Saviour, "If ye love me keep my commandments."

E. G. RUST.

Winfield, Mich.

ICE BROKEN: ICE MELTED.

In our periodicals we frequently find a column filled out with a short, pointed paragraph, full of meaning. In a late Health Reformer we read such an item as above described. It is this: "There are two kinds of repentance. One is that of Judas, the other that of Peter. The one is ice broken, the other is ice melted. Repentance unto life will be repentance in the life."

How do we see the workings of this principle? In the breaking of iron or other hard metal, the lump may be reduced to fragments; but let it be melted, and it may be cast in the most desirable, tasteful, or useful form. So with an offending brother. You may break him in pieces by hastiness, but you have only reduced him to fragments, so to speak. No particular good is done; and perhaps harm may follow; but melt him by love, submit him to Bible principles, as the mould in which he is to be re-cast, and you soon recognize the features of the Christian.

Let us all lay aside the breaking process, and use only that of melting; and let us first become such as have gone through this experience ourselves; then our influence will melt and subdue. The writer of this does not suppose that no one has already tried this method, but too many of us have hammered, when we should have warmed.

JOS. CLARKE.

WALK WHILE YE HAVE THE LIGHT.

"Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." Dear friends, the light of present truth is a glorious light. It shines on the pathway of those who walk in it, but if we do not obey while we have the light it will become darkness. We have often seen this illustrated. Many have seen and acknowledged the truth, and turned their footsteps into the right way, but soon found the way too straight and narrow, and ceasing to walk therein have been left in darkness. Many sad wailings will be heard in the day of judgment, Oh! that I had walked while I had the light! but the great gulf is then fixed.

Dear friends, let us never turn back. Nothing is to be gained in that direction but misery and death. Methinks I already hear the sad lamentation of the wicked, The harvest is past, the summer is ended, and I am not saved. What will be gained if we walk in the light? Eternal life. Our pathway we know is not strewn with flowers, but is rough and thorny like that of our Master. We shall be hated of men for his sake, but if we have our Father's smiles we can pass through the trials of earth. Its doom is nearing. It groans with the load of sin and oppression that is filling the land. God's cup of wrath is filling up, and will soon be poured out without mixture of mercy. Dear reader, where will you be found? with the wicked that are perishing with hunger and thirst for the word of the Lord? or with those having the approving smiles of Him who says your bread and water shall be sure? I pray and hope to be of the latter company.

HARRIET J WESCOTT.

Sauk Co., Wis.

THERE can not be greater folly in man than by much labor to increase his goods, and by vain pleasures to lose his soul.

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. Martin.

BRO. SMITH: I still feel a good determination to press on in the narrow way. Our little church feel encouraged. The Lord meets with us by his Spirit and blesses us. We have had very good meetings since Eld. Howard was with us. Our hearts were made glad by hearing him declare the present truth. We had a good meeting yesterday at West Wilton, and two weeks ago at Bro. Hastings'. Several were there from Massachusetts. Our hearts were made glad by their coming to meet with us. We hope and trust the Lord will remember us in mercy, and send some of his faithful servants this way. We desire to be remembered by all the faithful that God will revive his work in all our hearts, and add to our numbers such as shall at last stand on Mount Zion. We want the whole truth and desire to be sanctified through it. May the Lord speed on the third angel's message, and cause it soon to go with power.

LEWIS MARTIN.

Bennington, N. H.

From Bro. McMillan.

BRO. SMITH: It is with pleasure that I redeem my pledge to pay \$5.00 per year for the Review, on the condition that there be a sermon in every number.

Six months have nearly passed without a failure, and I consider it a settled fact. But it is in this as in all of God's favors to me; I have received more than I asked or expected. The Review has been enlarged one-half, and is to be enlarged to double its original size, and to me four times its former value. And I have no doubt it will then be the best and the cheapest paper in the world, taking truth as a basis of value.

I would again, with your permission, ask, Are there not five hundred subscribers that would consider it a privilege to pay \$5.00 a year for such a paper to enable its conductors to send it to the worthy poor, and that the gospel may be preached to the lonely ones who never hear the living preacher? Remember this is making no sacrifice. Each one of these can dispense with a secular paper, which will more than make up the difference; and then they will have the pleasure of doing something for the advancement of the gospel.

Hoping to see a new list of \$5.00 subscribers, I remain your afflicted, yet rejoicing, brother.

JOHN McMILLAN.

Pierce Co., Wis.

BRO. A. B. BRANT writes from Faribault Co. Minn. We prize the weekly visits of the Review and have felt encouraged, admonished, and strengthened, by the excellent sermons therein. We would gladly write something cheering for its columns, but can only say, we feel to praise God for the light that has shone on our pathway through the faithful labors of some who love God and keep his commandments. The truth has been faithfully preached in this place in regard to the Bible Sabbath, also the nearness of the coming and kingdom of Christ, so that all are without excuse. But it is sad to think how few are willing to hear on these momentous subjects, and sad to think how few of those that do hear, and receive the word with joy, bring forth fruit unto perfection. How few are willing to have fellowship with the sufferings of Christ that they may be partakers of his glory.

J. E. COWIN writes from Patten. When I was about thirteen years of age my mother died, and six children of us were left orphans in this cold hearted world. About one year after this event God in his providence opened the way for me and one of my sisters, about eleven years of age, to go to Mr. L. B.

Ricker's to live. Sister R. takes the Review, and I have the privilege of reading it and the Instructor and other of your publications. Soon after we came here my sister became interested in the truth and experienced religion. She had great love for the Sabbath, and about one year after, died happy in the Lord, believing she should soon have part in the first resurrection. About eighteen months ago I also became interested in reading your publications, and wished to be a Bible Christian. Sister Ricker often talked and prayed with me, and exhorted me to give my heart to God. When I became willing to give up all for Christ and keep his holy law, he spake peace to my troubled soul. I bless his holy name for what he has done for me, a poor orphan boy. I find many obstacles in the way and have many trials to encounter, yet I know the grace of God is sufficient for me.

I never saw any seventh-day Adventists till I came here, and have never heard or seen an Advent preacher. I need the prayers of all God's children.

BRO. AND SISTER H. G. BUXTON write from Pomfret, Ct.: The solemn truths of this age are dearer to us than all things besides. We are striving daily to die to the world by giving it up and living as pilgrims and strangers; by crucifying the fleshly appetites and desires, and living out the Health Reform in all its bearings as the Lord has made it known to us. Never before in our experience in present truth have we felt so like humbling ourselves, that we may share largely of the Spirit of God. Our hearts say, Praise the Lord for all the way he has led us, and for the rich prospect of glorious deliverance so soon to come. We have none of our friends with us in the truth, though we have affectionately and earnestly entreated them to examine God's word in regard to his law and the signs of the times, yield obedience thereto and be saved in the great day of his wrath. Brethren, do we realize as we ought the perilous times we are in, and the great responsibility resting upon us, not only to live righteous lives ourselves, but to gather in honest souls to the truth, and warn all to flee the wrath of a just God?

We are coming up here as a church with the message. Have a good Sabbath School and conference meetings. Our hearts would be cheered and we think the cause advanced if Bro. Andrews or Canright could hold a series of meetings here.

SISTER B. G. ALLEN writes from R. I.: I am glad the paper is going to be enlarged. I always turn it and look it all over, and wish there was more paper and more reading. The brethren and sisters often speak my own thoughts and desires. The Lord is very good to me. I am thankful the message ever came to me. But if I had one or two Sabbath-keepers we could have a Bible Class and study together. I see the need of much study, that we may be ready for all kinds of enemies. May the Lord help us lonely ones to have wisdom from God, and at the right time, and right place, break the pitcher, let the light shine, and put the enemy to flight. Judges vii, 20.

"The pure testimony poured forth in the Spirit,
Cuts like a keen two-edged sword;
And bold unbelievers will often be silent,
When we point them to God's holy Word."

BRO. J. CHASE writes from Columbia Co., Wis. I have now arrived to the age of threescore and twelve years, and can say as the psalmist did, I was once young but now am old, and I have never seen the righteous forsaken nor his seed begging bread. No, the Lord is good, and his tender mercies are over all his works.

I have been trying to keep the commandments of God and the faith of Jesus for fifteen years, and am not tired of it yet. Myself and wife are the only ones that keep the Sabbath of the Lord in this place, but we are not discouraged. We have about eight miles to drive on the Sabbath to meet with the church at Hundredmile Grove. We go there as often as we can consistently, and feel that our labor is not in vain. The Lord meets with us and that to bless. Pray for us that we may overcome.

The Review and Herald.

Battle Creek, Mich., Third-day, June 18, 1867.

The enlargement of the paper gives room for some new departments and a better arrangement of matter, which we trust the reader will find acceptable. We have found it necessary to add another column to our Publication Department, to make room for additional works and other statements we wished to make under that head. Other minor changes will be found in different parts of the paper.

It is our custom to open each week's labor in the Office with prayer, all the employees being assembled in the Editor's room at the hour of commencement, 7 A. M. on the morning of the first day of the week. The special objects sought, are, more consecration to God and to the work, on the part of all connected with the office, the blessing of God upon our efforts, his counsel to guide in the management of the business, and his Spirit to accompany the silent messengers, books, tracts and papers, as they go from this place, that they may be instrumental in the accomplishment of great good. Will our brethren remember us in these seasons.

Decline of Wesleyan Methodism.

THE Wesleyan Methodists some years ago came out as a body of reformers from the Methodist Episcopal Church. The movement was the result of the need of a higher standard, and deeper piety in the church. We have ever considered the Wesleyan body spiritually in advance of the other denominations of Methodists. But that body is approaching dissolution, being gradually absorbed into other denominations. Is this because other religious bodies have advanced, so that there is no longer call for a separate organization on their part? or is the spirit of reform and advancement dying out among themselves? It certainly is not the former. The Methodist, an independent organ of the M. E. church, in a late number says:—

"THE Wesleyan body is undergoing a slow process of disintegration. In recent numbers of the American Wesleyan, the Rev. Drs. Lee and Prindle have taken leave of their old associates. The statement given by them of their reasons for uniting with our church is made at great length, and yet dispassionately. Dr. Prindle presents some startling facts of the decline of the church to which he has devoted so many laborious years. In not a few cities, the Wesleyans have become extinct. In New England, where, in 1845-6, nearly fifty ministers were stationed, they have not had for the last ten years, more than from five to eight appointed to Wesleyan churches. For several years, there have not been ten appointments in the entire connection that gave a competent support to their preachers. Some of the Wesleyans will no doubt unite with the Congregationalists, others with the (late) Methodist Protestant church, and still others with our own. The elder ministers, whose early life was spent with us, will be naturally most inclined to return to us. They may be certain of a hearty welcome."

THE SANCTUARY.

[The following suggestions appeared in the Review several volumes since. As Adventists have not, so far as we are aware, given them the investigation which they invite, we call their attention to them once more. Will they examine this subject in the light of the Scriptures?]

The Seventh-Day Adventists have a definite position on the subject of the Sanctuary. In this thing there is a striking contrast between them and all other Advent bodies, who, on this question, are in a state of complete confusion. Now this fact is not a little remarkable. For if we go back to the time when the great disappointment threw the whole Advent body into perplexity, we shall find that that disappointment arose from the view then prevalent among them concerning the Sanctuary. The S. D. Adventists, having carefully reviewed the whole ground, have a definite position to offer which they consider a complete explanation of the subject.

Moreover, the view that they have to present of the Sanctuary subject is the great central doctrine in their system; for it inseparably connects all the points in their faith, and presents the subject as one grand whole.

Our Advent friends who differ from us have nothing to offer in exchange on which they themselves are agreed. And unless we greatly misjudge, they have never yet attempted fairly to answer our views of the Sanctuary. Will they give this matter more serious thought in time to come? J. N. A.

Personal.

A WORD in relation to myself. Our brethren have become informed ere this from the published report, that at the late Association meeting it was deemed proper to elect me as President of the Publishing Association. To say nothing of the fitness of this transaction, I offer the same as my only apology for allowing my name to be thus officially inserted in the Review as it now appears.

While I with the brethren deeply regret the occasion that gave rise to my election—viz., the enfeebled health, and consequence resignation of Bro. White, I feel grateful that I am accounted worthy by my brethren to fill so honorable and responsible a place in the cause of God, as that which they have assigned me. May God give me every needed grace, that I may discharge the duties incumbent on me in an acceptable manner, so that the cause may be advanced, and God glorified. J. M. ALDRICH.

Willing to Bear Reproof.

THE truly meek and humble will receive reproof with a meek and submissive spirit though he may not see that it is called for or deserved. And though he does not feel conscious of deserving it, yet he will appreciate the motive of him that feels interest enough in his welfare to perform the crossing and painful duty of reproof. It will be "an excellent oil," it will not cause a sore head. Ps. cxli, 5.

But the language of the unsubdued heart is: I will take reproof, when I deserve it; but when I do not deserve it, I will not. Well, who is to be the judge whether he deserves reproof or not? himself, or the one that administers the reproof? He will judge of that himself. He knows better than any one else about that.

Now the Devil himself would receive reproof by that rule. Let him judge of its fitness, and he never would deserve it, and therefore never would bear it.

Then let reproofs be given by those that are moved by a sense of duty to give them; and let those who receive them consider that their selfishness is likely to disqualify them for judging of their fitness, and that the presumption is that others are better qualified to judge of this than they; and let them charitably judge, that as it is a painful duty to reprove, the presumption is that it is our very best friends that reprove us, those that love our souls the best.

R. F. COTTRELL.

DO NOT DRAW BACK.

TRULY we have no reason to draw back. We are too near the end to think of looking back. We are well able to go up and possess the goodly land. Every thing around us, and in connection with the cause shows, that "now is our salvation nearer than when we believed. The night is far, spent the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. xiii, 11, 12. Soon the third angel's message will go with power, and we want to prepare to have a part in the good work then. In order for this we must awake out of sleep, realize the solemnity of the times in which we are living, and come up to the help of the Lord against the mighty. May we be up and doing, and so occupy the little time we have in which to prepare, that when our Redeemer shall come to gather his people to himself in glory, we may be enabled to say, "Lo this is our God; we have waited for him, and he will save us; . . . we will be glad and rejoice in his salvation."

A. C. BOURDEAU.

MONTHLY MEETING IN MICH.

By request, I send a report of the Monthly Meeting of the brethren of Jackson, Tompkins and Leslie, held at Parma, Mich., June 1. There was a good attendance of the brethren and sisters; and while listening to the remarks of Bro. Byington we felt encouraged to press on and honor the Lord here that he may finally accept us in his kingdom.

In the afternoon we felt a good degree of the Spirit of the Lord, while, by the permission of the Conference and help of Bro. Byington, the church of Tompkins united with that of Jackson. Most of them were received but a few were postponed until some other time and to give a chance for further consultation with each other. We elected an elder, clerk, and treasurer.

The next Monthly Meeting of Jackson county is appointed to be held at Jackson, the first Sabbath in July. E. P. GILES.

TO THE MEMORY OF SISTER SQUIRE.

My mind has been occupied this evening with thoughts of this dear sister, whose obituary notice we saw in Review No. 21. I was reminded of my short acquaintance with her which commenced when the Michigan tent was here. It was in a place of worship that I first saw her. It is there that our minds have been made solemn as we have listened to her fervent supplications before the throne, and been cheered by her willing testimonies and cheerful songs of praise. It was there, that we last met, until

We looked upon her marble face,
All free from thought and care.
We saw her in cold death's embrace—
How hard to leave her there!

They laid thee in thy narrow bed,
With tenderness and care,
To wait the morn that wakes the dead—
In hope we leave thee there.

Thus for awhile, unconscious rest,
Till Jesus does prepare
A home for all the good and blest;
And he will take thee there.

And soon he'll come and burst the tomb,
And place a crown so fair,
Upon thy brow in yon bright home—
Oh! may we meet thee there.

L. M. OGDEN.

Gratiot Co., Ithaca, Mich.

NEW EXPOSURES TO INTEMPERANCE.—There was never more need than now for vigorous moral agitation to promote temperance, or for the exertion of personal influence to save the young from the fascinations of the intoxicating cup. However temperance men may offer as to questions of license and prohibition, they cannot fail to see that the temptations to dram drinking are taking new and more dangerous forms, under the effort to enforce the present laws. Excluded from their old haunts, drinkers have adopted the "co-operative" system in procuring their regular potations, and combine to keep liquors of their own on tap at convenient places, as the law permits. As the drinks in this way cost less than half as much as when bought at a bar, there is a temptation to take more of them, and the secrecy induces many to frequent these places who would not be seen taking liquor in a public saloon. Then there are social drinking clubs organized, the members of which spend their evenings together in drinking bouts, and naturally make rapid progress toward drunkenness. The old fashion of keeping liquor in the house for private use is also coming into vogue to an extent that many temperance men do not dream of. It is possible that laws may be so constructed as to reach these sources of temptation, and the innumerable others that human sagacity can invent, and yet it is not obvious how it can be done unless there shall be absolute prohibition established, and drinking liquors in any place and in any quantity, except upon the prescription of a physician, shall be punished as a crime. Certain it is that no existing law can remove the perils to which our young men are exposed, and there is therefore absolute necessity for the use of argument, example, and all legitimate moral and social influences to induce men to voluntary self-control. Here in fact lies the only security for any man, for there is not as yet, and probably never will be, any such thing as absolute immunity from temptation in this world.—Sel.

TO ARMS!

"Fight the good fight of faith."

Up Christian soldier—to your arms!
God's sentinels the host alarms,
Up! gird you with your armor bright,
If you would conquer you must fight.

Set hope, your helmet, on your brow,
Let faith your shield be with you now:
Let righteousness your breastplate prove,
And truth your girdle, knit with love.

And let your feet with peace be shod,
Your two-edged sword, the word of God;
Thus armed, obey your captain's call,
And by his grace you'll conquer all.

Legions of foes around you press,
In subtle forms and specious dress;
Satan who knows his time is short,
Doth lure with wiles of every sort.

The worst of foes you'll find within,
The foes of lust, and inbred sin;
But inward foes your captain sees,
And grace he'll give to conquer these.

If outward foes do you assail,
His proffered grace can never fail;
And as the conflict grows severe,
Your Lord to succor will appear.

Your captain's skill you need not doubt,
For all the hosts of hell he'll rout;
When single handed and alone,
The foe by him was overthrown.

Then courage, soldier! to the fight!
A crown you'll win of glory bright;
Up, then! and gird your armor on,
And fight—for thus the crown is won.—*Sel.*

MY SAVIOUR.

How beautiful and impressive are these words, My Saviour! Methinks I hear the heavenly host proclaiming him as a Saviour to the shepherds, the men of Samaria, acknowledging him to be the Saviour of the world, the apostles going through the earth to declare that there is none other name under heaven given among men whereby we must be saved. My soul responds to the song of angels, to the acknowledgment of the Samaritans and to the declaration of the apostles. I ask, I desire, I trust no other but him whom with patriarchs and prophets, with apostles and martyrs, I own and love, I adore as my Saviour. He is the beloved of the Father and of his people. There came a voice from Heaven saying, This is my beloved Son. He is the chiefest among ten thousand; he is altogether lovely. And dare I, would I, can I, withhold anything from him? Forbid it, O my Saviour, and bring me to make an unreserved surrender of myself to thee, that I may lose sight of all besides in the vision of thy glory.

My Saviour! He was promised to Abraham as a source of blessing to all nations, and while he is, or ought to be, and shall be, the blessing of all nations, can he be less than the desire of my soul? Can any need him more than I do? Can any sanctification short of him fill my breast? Is the day hastening on upon the rapid wings of time when Jesus will be the desire, the all-comprehensive desire of all nations? Then let me earnestly implore an outpouring of his influence upon my heart. Yes, let all the desires of my soul center in him who is the one altogether lovely. Oh! that my heart may be drawn after him with an intensity of desire which nothing else shall be able to abate, to divert, or satisfy, even for a moment, until I see him, embrace him, and exclaim as did the patriarch when he heard of Joseph, "It is enough."

My Saviour is my righteousness. The prophet foretold my joy and my privilege. Surely shall one say, In the Lord have I righteousness and strength. I have neither in myself, I have both in him, he having given himself for me. Therefore, being my righteousness, I have a clear indisputable and unalterable title to the favor, the love, and eternal enjoyment of God. Therefore, my Saviour is the refuge of my soul. What fear is there to alarm me? From what danger have I to flee?

As a sinner, I am guilty. I have violated the law,

and its avenger, Justice, exclaims in my startled ear, Thou shalt surely die. My danger is eternal death, to which, one stroke of God's righteous judgment, may in a moment consign me. But behold the very hand that barred up lost Paradise with the flaming sword, opens a refuge for my soul, a place of security, whither I may flee and be safe. The way that leads to my city of refuge is so plain that the wayfaring men though fools need not err therein. He is both my refuge, and the way, the door, and the life, which I am to find there. Have I, then, fled to Christ for refuge to lay hold of the hope set before us in the gospel, this refuge from the storm, and covert from the tempest of divine wrath? When the hail of judgment shall sweep away the refuge of lies, and leave its deluded victims to inevitable destruction, I shall be lodged in God, the Rock of my refuge.

Oh that my name may be found written in the Lamb's book of life, that I may not be filled with consternation when he cometh, whether at even or midnight; for I shall lift up my eyes not upon an unknown Judge, from whom I have everything to dread, but upon him whom with affectionate confidence I have called my Saviour.—*Copied for Review by L. J. S.*

News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 8.

THE release of Jeff. Davis has been followed by that of Joel Lindsley, the New York clergyman who heat his little boy to death because he wouldn't say his prayers. As both claim to be very pious, and it would be hard to tell which is really the more loathsome criminal, if one had his liberty the other ought to have his. Lindsley's punishment is the payment of the enormous fine of \$250! This infamous leniency is a disgrace to the whole New York bench.—*Chicago Journal.*

—A former slave of the Davis family holds the valuable plantations of Jeff and Joe in Mississippi, having purchased them of the government for \$400,000, on easy payment, no doubt; and he is said to be a skillful manager and will make \$80,000 a year profit.

—THERE is now in bond in the first district of Cincinnati 3,838,120 gallons of whisky equal to 85,000 barrels, the tax on which, if it could be collected, which it cannot, would be \$7,676,240.00. There are five barrels of whisky in store in this district to one of flour.

—A letter in the N. Y. Independent of June 13, from Moses Coit Tyler, now residing in London, states it to be a fact generally known and admitted by the higher classes of London, especially by those best acquainted with royal affairs, that Queen Victoria is a woman of dissolute habits, a drinker of brandy, and a spirit medium.

—A convention of Jews has been in session at Philadelphia, nearly every synagogue in the United States being represented. It was resolved to co-operate in the removal of the Jews of the Turkish provinces and the Barbary states to Palestine, and to encourage the development of agriculture and the arts there. A paper read by Rev. Mr. Leaser claimed that the Fallachiaux tribes of Abyssinia, and the people of the interior of China, are the lineal descendants of the lost tribes. Their manners, customs, and forms of prayer, show this to be the case. As efforts are making to convert them to Christianity, a messenger is about to be sent out by the Universal Israelitish Alliances of Paris to counteract the movement.

A New Gun.—A French paper tells us, with provoking caution and reserve, that modern gunnery has been enriched by a most destructive little copper cannon. The inventor is said to be an artillery captain, attached to the little armory which Napoleon started a year ago at St. Cloud. The new fire-arm is in three pieces. It is loaded with musket balls. Its range is between one thousand eight hundred and two thousand metres. By means of a very ingenious tourniquet, it can be discharged forty and even fifty times a minute. A cannon of this kind can be served by five men. Some experiments have been made in the ditches of the fortifications with the most astounding results. Artillery officers who were present say that this little piece will mow down the front rank of a battalion of infantry at a single discharge. During these experiments the cannon used was covered with a heavy curtain of cloth, so that nothing of it could be seen except its wonderful power.

How to Get up Early.—Place a basin of cold water by the side of your bed; and when you first wake in the morning, dip your hands in it and wet your brow, and sleep will not again seal you in its treacherous embrace. This is the advice given by an aged man, who had been in the habit of rising early during a long life. By attending to this advice, you may learn to

rise every morning at five o'clock. The editor has found it a better plan to go to bed at one regular hour; leave your bed the moment you awake of yourself, after daylight; nature will thus regulate the sleep to the exact amount required by the system.—*Hall's Journal of Health.*

Critic on Women.—Ruskin abates not a jot of his sharp, biting, sarcastic style in his new essays. This hit from one of them is exceedingly pungent: You women of England are now all shrieking with one voice, you and your clergymen—because you hear of your Bibles being attacked. If you choose to obey your Bibles, you will never care who attacks them. It is just because you never fulfill a single, downright, precept of the book that you are so careful of its credit. The Bible tells you to dress plainly, and you are mad for finery; the Bible tells you to have pity on the poor, and you crush them under your carriage wheels; the Bible tells you to do judgment and justice, and you do not know nor care to know so much as what the Bible word justice means.

Tickets of the Pastor.—The following notice lately appeared in a paper in this State. In what kind of pastures are the shepherds leading their flocks?

A tea meeting will be held on Thursday, the 20 inst. Tickets \$1.00, children half price. Ice cream, extra. Tickets can be had at 66 Washington Street and of the Pastor, W. D. Skelton.

The Clergy handsomely Rebuked.—At a certain Philadelphia conference, at Harrisburg, scarcely had the opening services concluded, before a lad of fourteen years and a girl of the same age, passed up and down the aisles, putting into the hands of the preachers the following circular:

"DEAR PASTORS: Allow us to inform you that we have a Eureka Band of Hope connected with this church. We are only young girls and boys. We are pledged to abstain from the use of tobacco. Will you please set us a good example? Don't use tobacco in or about the church during the Conference."

The Indians.—A white boy who has been a captive among the Cheyenne Indians since 1865, has reached Denver and reports that the savages contemplate a general and simultaneous attack all along the Platte river early in June. The American express company has ordered its employes on the Smoky Hill route to shoot every Indian that comes in sight, and it is thus evident that both whites and Indians are preparing for war to the knife. Gen. Meagher has raised 1000 men to take the field against the hostile savages in Montana. In Dacotah no new outrages have been committed since the opening of navigation on the upper Missouri river.

Paper Boats.—It begins to be evident that paper has been put to but few of the uses of which it is capable. The principal demand may continue to be for printing, writing, wrapping and paper collars, but experiments now in progress show that paper makers will soon find extensive use for their product outside of these present principal sources of consumption. It has already been found that paper can be used advantageously for water-pipes and tanks, and in the construction of frost-proof buildings; it is almost certain that it can be made to take the place of leather for machinery belting, and George A. Waters of Troy, N. Y. has demonstrated that paper makes the best material for shell boats, by constructing one thirty feet long, which weighs only forty pounds, and is in every respect superior to boats made of wood.

Religious Items.—The Swedenborgians have established a theological school at Waltham, Mass. The number of weekly publications belonging to the Methodist church in this country is 57. An effort is making to endow a professorship in St. Lawrence University, the only Universalist college in New York. The American Chapel at Rome is still open and services held every Sunday. Over 250 persons worship there. A remarkable desire to read the Bible has shown itself in France, which is said to be due to the sensation produced by the works of Remare. The number of Bibles sold in France last year was 66,873.

Southern Political Prospects.—A competent friend has made a careful computation by which it appears that of the million of white males over twenty-one in the military districts about three hundred thousand will be disfranchised, leaving about seven hundred thousand white and as many colored voters. It is this which makes the great importance of the colored vote, and each party will spare no effort to secure it. We have little doubt that the new voters will unite with their old and not with their new friends. There is a great deal of human nature in man, and those who made war to enslave their colored fellow-citizens hope-

lessly and forever will need all their eloquence to prove to those fellow-citizens that they have always been the best friends to the colored man. The colored man understood the war and he has not lost his wits since it ended. There will be remote districts in which by various persuasions a part of the new vote will be cast against the Republican party; but a general and hearty union of the truly loyal white and colored vote against the party which still reveres "the lost cause," will reorganize the States upon the best basis. In this nation we count many who were sincere secessionists.

It is not impossible that where this union is strong enough to control the conventions it may propose a much more stringent disfranchisement than that of the military bill. But we trust that our friends will see that where they have the power such a disfranchisement is unnecessary, and where they have not the power it would not, of course, be ratified by the voters. Meanwhile the tendency of the new vote will be indicated by the election in Washington, where the white registry is only eleven hundred more than the colored. The whole vote is more than seventeen thousand, nearly three times as many as have ever voted before.—*Harper's Weekly.*

Austria and Hungary.—Dispatch by the cable. Pesth, June 8. The Emperor and Empress of Austria were to-day crowned king and queen of Hungary. The city was crowded with visitors from all parts of the world, and was splendidly decorated. Ambassadors of all nations having diplomatic relations with Austria, except the United States, were present. The coronation took place at Ofen (or Buda), across the Danube, and the concluding rites were held in this city. The coronation was witnessed by 8,000 Hungarian and Austrian nobles, 60 peers, 100 diplomats, and 1,000 strangers. Bishops of the Roman Catholic and of the Greek Churches assisted at the ceremony. The display was gorgeous. The Emperor was anointed in the ancient robes, crown, mantle, and shoes of St. Stephen, the first Christian king of Hungary. The Empress was anointed under the right armpit. A special mass, composed by Listz, was sung by the Imperial choir from Vienna. After the coronation, the king knighted several Hungarians, and then rode in person to Pesth, where he took the coronation oath, in which he promised to reconquer the ancient limits of Hungary. The coronation ceremonies closed by the king riding up a mound of earth, formed of soil brought from the different departments of Hungary, and waving his sword successively toward the four points of the compass, at the same time swearing that he would defend the kingdom against the world. There was immense cheering during the rite. There is a grand illumination and a banquet to-night. At the banquet the peers act as servants. The Hungarian Diet voted 100,000 ducats as a present to the king and queen. There were ten Archdukes present, together with the Austrian Prime Minister, Von Benst. Mr. Deak was absent. Mr. Andrassy crowned the king and queen.

A general amnesty for political offenses was proclaimed.

The Cloud in Italy.

THE English papers now generally concede the truth of the story which we published some time since that Victor Emanuel has been, and perhaps is, seriously contemplating a *coup d'état*. The King is anxious for reunion with Rome, and it is understood that the Pope has actually been consulted upon the character of the propositions to be submitted to the Italian Parliament in regard to the sale of the ecclesiastical property. A congregation of cardinals has decided that it is not desirable for the Church to hold land any longer, and therefore that it may in a lofty manner and as a benevolence merely pay six hundred million of francs to the treasury of the state. The King is said to have given his written pledge that, if the Parliament refuses to pass a bill which, in consideration of this benevolence, will release the priesthood from the control of the state, he will suspend parliamentary government, assume absolute power, and reconcile himself with Rome.

Such a *coup d'état* would hardly succeed. The King, as the *London Spectator* says, is liked but not respected. He has alienated the love of Piedmont, and that of Tuscany has had no time to grow. The army admires him, but he has led it to defeat only, and his hold upon the soldiers is, therefore, not sure. The priests are hated by the towns, and the army is national and patriotic. An army of Italians enthusiastically educated to free Italy from Austria will not easily fire upon Italians to protect a Pope who has been the symbol of reaction. Garibaldi and Cialdini are names graven upon the Italian heart—the one a volunteer chief, the other a General of the regular army—and they are both bitterly hostile to the new policy. Garibaldi's manifesto before the election, which seemed extravagant, is now explained. He knew the intrigue. His reluctant confidence in Victor Emanuel is now justified. He knew his want of radical conviction.

If the King should attempt a *coup d'état* there could scarcely fail to be a serious civil war, which would end in his overthrow and a terrible distrust of the royal house. The convulsion would probably lead to a general war, for the Pope and the King would appeal for aid. But the Liberals are, of course, prepared for every emergency, and we therefore doubt if there will be any. An advertised *coup d'état* is a foregone failure.—*Harper's Weekly.*

Crime in New York.

THE startling fact that nearly seventy murderers are now lying in the prison in this city, awaiting trial or under the sentence of death, gives a sad insight into the moral condition of the lower classes of our society. The proportion is, we believe, unequalled in any other country that calls itself Christian and civilized. Even in Paris it is not reached. That city, wicked enough in other ways, is singularly behind New York in murders. A recent letter from that gay and abandoned capital, mentions in terms of horror that "fifteen murderers are at the present moment lying in the prisons of the Seine." We should think this "hideous" statement very moderate. "Only fifteen?" A New Yorker might exclaim; "look at our statistics of crime, and acknowledge our bad pre-eminence."

What are the causes of this great difference? Why should there be more murders in New York than in Paris? Is our population more demoralized and wicked than hers? Has the spirit of Cain descended on our island and taken possession of men's hearts? How can the dreadful problem be explained?

Answer: The horrible wickedness of these times can be explained by the fact that we are in the "last days;" the "vats overflow, and wickedness is great," because "the harvest is ripe;" that the evil in men and women has culminated to its height; that the "sinful flesh" of mankind is become thoroughly impregnated with the quality of the serpent; that the times of Noah and Lot are come back again; that the judgment is near, and the devil who knows his time is short has come down in great wrath.

But just so long as the church and world ignore these things, they will still cry out in alarm and wonder for a solution of the problem of these fearfully evil times.—D. T. T., in *World's Crisis*.

Obituary Notices.

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

DIED, of congestion of the lungs, in River Falls, Pierce Co. Wis., on the 25th of April, Unie May, youngest daughter of John and Maria McMillan, aged 8 months and 3 days.

"They shall come again from the land of the enemy." Jer. xxxi, 16.

J. McMILLAN.

DIED, March 5, of chronic bronchitis, Andrew Edson Wescott, son of Andrew A. and Harriet J. Wescott, aged four months and twenty days.

H. J. W.

DIED, very suddenly, in Allegan, Allegan Co., Mich., May 29, Bro. C. Southwell, in the 68th year of his age. He left his house soon after eating his dinner in usual health to turn some cattle out of his lot, and put up the fence. About fifteen minutes after, his son passed that way and saw his father lying on the ground. As he attempted to raise him up he breathed twice and expired. The doctor pronounced it a fit of apoplexy.

Bro. Southwell was a quiet, peaceful citizen, who gave his attention to his own household. Hence his children are deeply afflicted in his sudden death. He had lived a widower eleven years, and left five sons and four daughters. The four daughters have been members with us in the Monterey church several years. About three years since Bro. S. made profession of his faith and was baptized and united with us. It seemed that the Lord suffered him to pass away in as quiet and peaceable manner as he had tried to live. We believe he sleeps in Jesus. The commodious school house was filled to overflowing, with sympathizing friends who listened attentively to the funeral services. JOSEPH BATES.

Monterey, June 3d, 1867.

DIED, at Marquette, Wis., April 29, 1867, of convulsions, Florence, daughter of James E., and Mary E. Farrar, aged 3 years and 2 months.

Another little suffering life is ended, another precious treasure is enshrined in dust to sweetly sleep till the Life-giver comes. Appropriate and comforting remarks were made at the funeral by Bro. T. McDowell.

R. C. BAKER.

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. The Association has now a large and well-furnished Office of publication, established in Battle Creek, Mich., and employs two steam power presses in carrying on its business. A meeting of the stockholders is held each year, at which a board of trustees is elected to manage its business, and editors chosen to conduct its periodicals, till the ensuing meeting. All persons employed in the publishing department, are engaged at stipulated wages, and all profits accruing from the business, are strictly applied by the Association to the carrying out of the object of its formation, and to its charitable uses and purposes. 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 large sixteen-page religious family paper, issued weekly by the S. D. A. Pub. 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, \$3.00 per year, or \$1.50 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.

Immortality through Christ Alone.

We call the special attention of the reader to the subjects of the nature of man, his condition in death, and the destiny of the wicked. More than ordinary importance attaches to these subjects, at the present time. We would confidently recommend to all a thorough reading of the work by H. H. Dobney entitled, *Future Punishment*, as advertised in our book list. The reader will find it a work exhaustive in its investigations, and remarkable for its candor, and the strength and clearness of its reasoning. Which? Mortal or Immortal? is a lower-priced and more-condensed work on the same subjects. While "The End of the Wicked," and the one, two and three cent tracts may be found sufficient to awaken interest with those who would not commence with larger works.

Packages of Tracts.

For the convenience of those who may wish to purchase books for general circulation, we have put up assorted packages of tracts in two sizes, which we will send post-paid at 50c., and \$1.00, respectively.

The 50c. package contains Sabbath Tracts Nos. 1, 2, and 3, End of Wicked, Mark of Beast, Sin of Witchcraft, Objections to Second Advent, answered, Death and Burial, Positive Institutions, Much in Little, Truth, Preach the Word, Law by Wesley, and Miscellany.

The \$1.00. package contains The Three Messages, Which, Mortal or Immortal? Prophecy of Daniel, Saints Inheritance, Signs of Times, Seven Trumpets, Celestial R. R., Perpetuity of Spiritual Gifts, Scripture References, Wicked Dead, Sabbath by Elihu, Infidelity and Spiritualism, War and Sealing, Who Changed Sabbath, Seven Reasons for Sunday-keeping Examined, Institution of Sabbath, Thoughts for the Candid, Appeal to men of reason, Personality of God, Seven Seals, and Time Lost.

Those who order these packages, save their postage. We cannot too strongly urge upon all the circulation of our publications, books and papers. Many, now rejoicing in the truth, can attribute their first interest in these things to these silent preachers; while in some instances they have opened the way for the formation of well established and flourishing churches.

Our Book List.

—**THOUGHTS ON THE REVELATION**, a volume of 328 pages, containing the entire text of the book of Revelation, with Thoughts Critical and Practical on the same. A new and harmonious interpretation of the prophecy. Cloth, \$1.00, weight 12 oz.

—**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.

—**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 J. In Milton. Cloth, 75c., 16 oz.

—**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.

—**SPIRITUAL GIFTS, VOL. II**; or the Experience and Views of E. G. White with Incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book, \$1.00, 12 oz.

—**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.

—**SPIRITUAL GIFTS, VOL. IV**; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.

—**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.

—**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.

—**APPEAL TO THE YOUTH**: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 2c., 2 oz. Without likeness, 10c., 2 oz.

—**THE BIBLE FROM HEAVEN**; or, a Dissertation on the Evidences of Christianity. 30c., 5 oz.

—**BOTH SIDES**: A series of articles from T. M. Preble, on the Sabbath and Law, *Reviewed*. 20c., 4 oz.

—**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.

—**THE THREE MESSAGES** of Rev. xiv, especially the Third Angel's Message, and Two-horned Beast. 15c., 4 oz.

—**THE HOPE OF THE GOSPEL**; or, Immortality the Gift of God, and the State of Man in Death. 15c., 4 oz.

—**WHICH? MORTAL, OR IMMORTAL?** or, An Inquiry into the Present Constitution and Future Condition of Man. Third Edition. 15c., 4 oz.

—**MODERN SPIRITUALISM**: Its Nature and Tendency. The Heresy condemned from the mouths of its own advocates. Third edition, revised and enlarged. 20c., 5 oz.

—**THE KINGDOM OF GOD**: The Time and Manner of its Establishment. A Refutation of the doctrine called, Age to Come. 15c., 4 oz.

—**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.

—**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.

—**REVIEW OF SEYMOUR**. His fifty "Unanswerable Questions" on the Sabbath Question. *Answered*. 10c., 3 oz.

—**THE PROPHECY OF DANIEL**. An Exposition of the Prophecy of the Four Kingdoms, the Sanctuary and the 2300 Days, Dan. ii, vii, & viii. 10c., 3 oz.

—**THE SAINTS' INHERITANCE**, shown to be the kingdom under the whole heaven, in the Earth made New. 10c., 3 oz.

—**SIGNS OF THE TIMES**, in the Moral, Physical, and Political Worlds, showing that the Coming of Christ is at the Door. 10c., 3 oz.

—**THE LAW OF GOD**, its Observance from Creation, its Immutability and Perpetuity, proved from the testimony of the Old and New Testaments. 10c., 3 oz.

—**VINDICATION OF THE TRUE SABBATH**, by J. W. Morton, late Missionary of the Reformed Presbyterian Church to Hayti; with a Narrative of the Author's Personal Experience, of thrilling interest. 10c., 3 oz.

—**REVIEW OF SPRINGER**, on the Sabbath and Law. 10c., 3 oz.

—**BAPTISM**, Its Nature, Subjects, & Design. 10c., 3 oz.

—**THE COMMANDMENT to Restore and Build Jerusalem**. A conclusive argument that it is to be dated from the 7th year of Artaxerxes B. C. 457. Just the book for these days of wild conjecture on the prophetic periods. 10c., 2 oz.

—**THE SEVEN TRUMPETS**: An Exposition of Revelation viii and ix. A New Edition, thoroughly revised and enlarged. 10c., 2 oz.

—**KEY TO THE CHART**. An Explanation of all the symbols illustrated upon the Prophetic Chart. 10c., 2 oz.

—**THE SANCTUARY**, and 2300 Days of Daniel viii, 14; its Cleansing and the time of its accomplishment. 10c., 2 oz.

—**THE CELESTIAL RAILROAD**, a most happy exposure of the inconsistencies of popular religion. A new edition revised and adapted to the present time. 4c., 1 oz.

—**THE SABBATH OF THE LORD**: A Discourse by J. M. Aldrich. 1c., 2 oz.

—**THE END OF THE WICKED**. 5c., 1 oz.

—**MATTHEW XXIV**: A Brief Exposition of the Chapter, showing that Christ is at the Door. 5c., 2 oz.

—**MARK OF THE BEAST**, and Seal of the Living God; showing how we may avoid the one, and secure the other. 5c., 1 oz.

—**THE SABBATIC INSTITUTION**, and Two Laws; showing when the Sabbath was instituted, and the plain distinction between the Moral and Ceremonial Laws. 5c., 1 oz.

—**BIBLE STUDENT'S ASSISTANT**: A compend of Scripture References on Important Subjects. 5c., 1 oz.

—**AN APPEAL for the Restoration of the Sabbath**: An Address from the Seventh-day to the First-day Baptists. 5c., 1 oz.

—**REVIEW OF FILLIO**, on the Sabbath Question. 5c., 1 oz.

—**MILTON** on the State of the Dead. 5c., 1 oz.

—**EXPERIENCE** of F. G. Brown on Second Advent. 5c., 1 oz.

—**SYSTEMATIC BENEVOLENCE**, An Address, &c. 1c., 1 oz.

—**THE SECOND ADVENT**: Sixteen Short Answers to Sixteen Common Objections. 4c., 1 oz.

—**SAMUEL AND THE WITCH OF ENDOR**; an exposition of this remarkable portion of Scripture, showing the state of the dead, and the sin of witchcraft. 4c., 1 oz.

Tracts in Other Languages.

—**LIV OG DÖD**: "Life and Death;" a work in Danish, on the Nature of Man, the Saints' Inheritance, and the Destiny of the Wicked. 280 pp., paper cover, 40c., weight 12 oz.

—**THE BIBLE STUDENT'S ASSISTANT**, in Danish. A work on the plan of the Assistant in English, containing scripture references on a variety of subjects, adapted to the Danish Bible. 5c., 1 oz.

—**FORTY QUESTIONS ON IMMORTALITY**, in Danish. 2c., 1 oz.

—**THE SABBATH**, Its Nature and Obligation, in German. 10c., 2 oz. The Sabbath, in Holland. 5c., 1 oz. In French. 5c., 1 oz. In Danish 10c., 1 oz.

—**AN EXPOSITION** of Dan. ii and vii, in French. 5c., 1 oz.

One-Cent Tracts.

—**THE SEVEN SEALS**: An Exposition of Rev. vi.

—**THE TWO LAWS**. The Distinction shown between them.

—**PERSONALITY OF GOD**. A popular error disproved.

—**THE LAW** of God, the Ten Commandments by John Wesley.

—**APPEAL** to Men of Reason on Immortality.

—**THOUGHTS** for the Candid on the Nature of Man.

—**STATE OF THE DEAD**, Brief Thoughts. Author unknown.

—**TIME LOST**; or Old and New Style Explained.

—**THE HEAVENLY MEETING**; a thrilling rhapsody on the joy of the saint as he first meets his Saviour and the heavenly host.

Two-Cent Tracts.

—**GEOLOGY AND THE BIBLE**; or a Pre-Adamic age of our world doubtful; showing that no true claims of Geology are against Bible facts.

—**SUNDAY-KEEPING**. The reasons for it examined and refuted.

—**THE SABBATH**: The time of its Institution.

—**THE SABBATH**: A stirring Argument by Elihu.

—**INFIDELITY** and Spiritualism, shown to be of like character.

—**WAR** and the Sealing, an Exposition of Rev. vii.

—**WHO CHANGED** the Sabbath? Roman Catholic Testimony.

—**PREACH THE WORD**: An Argument for the Sabbath.

—**DEATH AND BURIAL**; or, Scriptural Baptism.

—**MUCH IN LITTLE**: A Collection of Choice Extracts on eternal misery.

—**TRUTH**.

—**POSITIVE INSTITUTIONS**; their Nature and Claims.

Three-Cent Tracts.

—**THE RESURRECTION OF THE BODY**, popular objections to this scriptural doctrine briefly considered. This thorough little treatise removes in a masterly manner the difficulties supposed to lie in the way of the resurrection of the identical matter that goes into the grave.

—**THE LAW** of God, By H. H. DOBNEY, England.

—**JUDSON'S LETTER ON DRESS**: An appeal to the female members of the Christian churches of the United States.

—**SCRIPTURE REFERENCES**. Same as B. S. Assistant without cover.

—**MARK** of the Beast, and Seal of the Living God.

—**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.

—**THE WICKED DEAD**: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

Charts.

—**THE LAW OF GOD** on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.

—**THE PROPHECIES** of Daniel and John, illustrated upon a Chart, to be used by Preachers, varnished and mounted, \$2.00. The two Charts with Key, \$1.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.

—**SMALL CHART**. A Pictorial Illustration of the Visions of Daniel and John, on paper 20 by 25 inches. Price 15c. by mail, postpaid.

Postage.

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

Address.

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

Form of Bequest.

Important bequests are frequently lost to the Association through informality. Those who wish to will property to the Association to be devoted to the spread of the truth, should adopt the following form of bequest:

"I bequeath to my executor (or executors) the sum of—dollars in trust, to pay the same in—days after my decease, to the Seventh-day Adventist Publishing Association, located in the city of Battle Creek, Michigan, to be applied by the Directors of that Corporation, to its charitable uses and purposes."

Three witnesses should state that the testator declared this to be his last will and testament, and that they signed it at his request, and in his presence and in the presence of each other.

The Review and Herald.

Battle Creek, Mich., Third-day, June 18, 1867.

In a popular musical work there is a remark attached to a certain tune, in substance as follows: "Sing this piece till you know it, and you will like it." This suggestion carried out with reference to the piece of music given in this number, will bring the same result. At any rate we request singers not to pronounce upon it, till they have thoroughly learned it.

We add this week eight new publications, books and tracts, to our book list. See Publication Department. Let all our readers keep themselves familiar with our list of publications.

BUSINESS ADVERTISEMENTS. Our note under this head in No. 25 last volume did not have reference to general business advertising, but only to such business matters as Sabbath-keepers may have special reasons for making known to Sabbath-keepers. The item under the head of "Business and Personal" which we give in this number will give an idea of the nature of the notices it is proposed to admit under this head. And these being not of general interest, but an accommodation and a pecuniary advantage to those who offer them, a moderate price is charged for the space thus occupied.

The P. O. address of Eld. J. Matteson is Busbyville, Jefferson Co., Wis.

On the reception of this No., our readers will receive the first issue of the enlarged Review. We believe it will be duly appreciated wherever received. We wish to say again to our subscribers that we expect them to pay at least one volume in advance. All therefore, who have not paid for Vol. 30, are kindly requested to do so immediately. J. M. A.

We are glad to acknowledge the receipt of \$1100 00 by express from Bro. J. N. Loughborough. Bro. L. is very apt to do just so when he goes out among the brethren. This is not the first time. J. M. A.

Acknowledgment.

I GRATEFULLY acknowledge donations from the following friends toward meeting my expenses at the Health Reform Institute:

S. H. Peck, H. D. Bruce, R. H. Peck, H. Bingham, E. Bartlett, each \$10.00.
A. Fife, R. Loveland, L. J. Hall, S. N. Smith, L. Bean, A. C. Bourdeau, I. Stanhope, each \$5.00.
M. H. Wheeler, F. F. Camp, each \$2.00
A. R. Morse, B. M. Morse, N. W. Vincent, each \$1.00.
Brethren and sisters, in Stowe, \$15 00.
L. M. Gates, Wisconsin, \$10.00.
A. S. HUTCHINS.

Notice.

To the S. D. A. Churches within the limits of the Ill. and Wis. State Conference.

DEAR BRETHREN: It has been decided that in the judgment of the Executive Committee, your Quarterly Meetings should be kept up the same as last year, not expecting ministerial aid; and that Bro. H. C. Blanchard and myself, visit the churches and scattered brethren as much as practicable within the limits of the Conference, and labor with them the present year. R. F. ANDREWS.

Distribution of labor in Illinois and Wisconsin.

On Monday June 3d, at a session of the ministers, Executive Committee, and others, after a free exchange of views on the part of all, it was decided that Bro. Sanborn labor some with the churches at Johnstown Center, and Avon, and then go into new fields. That Brethren Andrews and Blanchard travel through the bounds of the Conference, and visit all the scattered and lonely ones, and labor as the way may open; and let the churches keep up their Quarterly Meetings except when ministers are providentially present. That Bro. Matteson labor among the Danish friends, as the Lord may open the way, but subject to the counsel of the Executive Committee. That Bro. Steward return to the northern part of Wisconsin.

R. F. ANDREWS, } Ex. Com.
I. SANBORN, } Ill. & Wis.
H. C. BLANCHARD, } St. Conf.

THE PENITENT'S PLEA.

Arranged by I. N. V. G.

Oh, spare thy people, Saviour,
Let all thy servants cry,
Weeping before thine altar;
Oh, spare us lest we die.
We cast ourselves on thee;
Let not our enemies prevail:
From all that now our faith assail,
Oh set thy children free.

Though clouds of darkness lower,
And love is waxing cold,
Rebuke the tempest's power,
Protect thy scattered fold.

Anoint our blinded eyes;
Clothe us with thine own righteousness,
And cause the brightness of thy face
Upon our steps to rise.

Draw near, dear Lord, in mercy,
And hear thy children's prayer.
Thy hand cannot be shortened,
Nor dull thy listening ear.
Dispel the clouds of night;
Oh, make us strong to overcome,
And bring us safely to our home
On Zion's glorious height. J. H. W.

Appointments.

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

THE Lord willing, I will hold meetings Sabbath and first-day, June 22 and 23, in Bro. N. Blood's neighborhood, near Reedsburg, Wis., where he may appoint. All Sabbath-keepers in that vicinity are especially invited to attend. WM. RUSSEL.

PROVIDENCE permitting, the next Quarterly Meeting of the churches of Mackford and Marquette, Wis., will be held at Mackford, July 6 and 7. We hope the scattered brethren will put forth an effort to come to this meeting, and come in the Spirit of the Lord, that we may receive a rich blessing.

Will Brn. Andrews and Blanchard attend this meeting? L. H. RUSSELL.

THE next Quarterly Meeting of the Seventh-day Adventists of Johnstown and vicinity, will be held at Johnstown Center, commencing June 29, at 9 A. M., and continue two days. We hope to see a general rally of all who love the truth. We invite all our brethren and sisters from other churches to meet with us. We expect Brn. Andrews and Blanchard will be with us if they can so arrange. ISAAC SANBORN.

PROVIDENCE permitting, the next Monthly Meeting in Southern Me. will be held at Topsham, Sabbath and Sunday, July 20 and 21. Probably meetings will continue over the next week. D. M. CANRIGHT.

BUSINESS AND PERSONAL.

A limited space will be given under this head for Business Notices from the brethren, at 20 cents per line for each insertion. Parties must give good reference as to their standing and responsibility.

NOTICE.—We want to take into our employ, a Sabbath keeper that has some experience at joiner work. We will give steady employment and liberal wages for one or two years. Any one wishing employment at this business will please correspond with us at Watrousville, Tuscola Co., Mich. S. B. PERKINS & Co.

Business Department.

Not Slothful in Business. Rom. xii 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

H. G. BUXTON: The Instructor is regularly sent to F. L. and B. S. Wright to the Post Office you name.

RHODA ASHOLD wishes her Review sent to North Chatham, N. Y. Will she or some one inform us where her paper now goes? She sends \$2.00.

AUSTIN HAMILTON: What mistake do you refer to, in yours of the 11th inst?

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Oliver Miller 31-1, T McClew 31-1, M B Cobb 31-1, N Hanson 30-17, E Degarmo 31-1, Mrs G C Morrison 32-1, S W Herzig 3-1.

1.50 each. Mrs C Rice 31-1, T M Foster 31-1, Mrs E Inman 31-1, L L Loomis 31-1.

\$2.00 each. H E Gardner 31-1, D Upson 31-9, R Durgin 31-1, Wm Harris 32-9, Geo Barrows 32-1, W E Landon 31-1.

\$3.00 each. Dorcas Styles 31-1, W A Raymond 31-1, N R Rigby 32-1, M Kunselmann 32-11, Mrs S Verplank 32-1, A Watties 32-6, L Newcomb 32-1, J D Carpenter 32-3, L Bolton 32-1, E Colby 32-1, C Lawton 32-21, C S Burke 32-21, D Johnson 32-1, John Davis 30-1, P E Ruiter 32-1, S S Grinnell 32-1, H Holloway 31-19, H Hilliard 32-1.

Miscellaneous. L A Kellogg \$2.75 31-1, R N Stetson 50c 30-9, Eld J Eshelman 2.50 31-1, S L Downer 2.25 30-1, E Miller 5c 30-1, M E Stockwell 1.50 31-1, D Kellogg 2.25 31-1, S W Phoenix 1.25 30-1, L C Patton 2.75 31-1, H Flower 2.25 30-1, Mrs Geo Berry 1.25 30-18, M W Steere 2.50 33-1.

To make up Advance Credits.

E B Lane 25c, A M Preston 1.50, A D Smith 25c, A C Raymond 50c, L Bolton 0c, O F Guilford 50c, S N Smith 25c, E Colby 25c, J Hansen 1.00 Mrs F Glascock 50c, M Brown 50c, T C Burn 75c, N G Sanders 75c.

Cash Received on Account.

J N Andrews per J M Lindsay, \$7.05.

Books Sent By Mail.

J H Ely Jr. 72c, A D Love 50c, H F Lashier 25c, N R Rigby \$1.00, P S Stoddard 1.25, L H Russell 3.00, W W Lockwood 1.12, Mary Hayes 1c, D Kellogg 2.12, A C Raymond 2.25, Henry Gibbs 5c, A Weeks 2.25, C Tosh 1.34, L H Winslow 25c, Mrs F Glascock 50c, J Butchart 20c, H Hillard 1.25, S W Herzig 25c.

Books Sent By Express.

Robert Holland, Napo'eon, Mich., \$24.42, S B Gowell, Portland, Me., \$16.69, Dr. J H Watties, Birmingham, Mich., \$2.00.

Michigan Conference Fund,

North Plains Church, \$15.00.

General Conference Missionary Fund.

S. J. Twing and family \$20.00.

For the Health-Reform Institute.

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

Harford Philips \$500.00.

On Shares in the H. R. Institute.

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

A M Gravel, \$15.00.