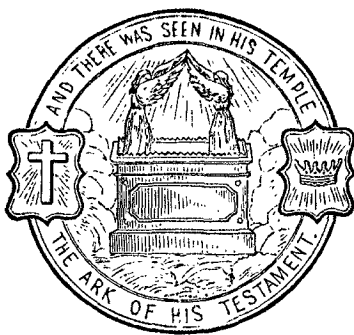


ADVENT REVIEW



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

SHALL WE REST AT LAST?

SHALL we rest beyond the river,
When the rolling waves are past?
Shall we meet no more to sever?
Shall we reach the shore at last?

Care-worn soldier, grasp thine armor,
Wield the sword in Jesus' name:
For the battle makes thee stronger,
Jesus comes and thou shalt reign.

Is thy heart oft sad and weary,
While you battle for the right,
Does the world look dark and dreary,
Like the gathering shades of night?

Lift thine eyes; behold the morning
Breaks in gleaming beams of light:
Hear the watchmen sound the warning—
Jesus comes in glory bright.

Though thine eyes are dim with weeping,
And thy friends desert thy side;
Though thy friends in death are sleeping,
You shall rest beyond the tide.

You shall rest beyond the river
When your warfare shall be past.
You shall rest, yes, rest forever,
In that blessed land at last.

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.

THE LORD'S HIGH WAY.

AN ESSAY, BY L. D. SANTEE.

"Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people." Isa. lvii, 14.

WHILE endeavoring to hold up the great truths of the present, and to instruct the people in the faith once delivered to the saints, we often meet those who are ready to condemn everything that is not in accordance with popular theology; and when God in his goodness brings to light a truth that has long been buried beneath the traditions of the Man of Sin, they will cry vehemently, Great is Diana of the Ephesians.

Ever since the first waves of the Reformation began to roll through the land, opposers have been numerous. As light began to dawn on the sacred pages, and prophecies began to be understood as they neared their fulfillment, many would persistently close their eyes and ears, rejecting portions of the divine revelation as the very blackness of darkness. Let the great apostle to

the Gentiles read the final doom of such: "But unto them that do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." Rom. ii, 8, 9.

There is not power enough in the universe to resist the onward march of truth. God declares by the prophet Isaiah in the 62nd chapter and 6th verse, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." There is a highway to be cast up for the people. Verse 10. Saith God, "Gather out the stones." The path of duty must be made plain. We are living in the last days, near the close of probation and the end of time. The Lord is soon coming. Satan is working with all power, and signs, and lying wonders. 2 Thess. ii, 9. If possible he will deceive the very elect. Matt. xxiv, 24. God, for the protection of his little flock, has sent out watchmen in the spirit and power of Elias and he gives them this solemn charge: "When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling-block before him, he shall die because thou hast not given him warning; he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man that the righteous sin not and he doth not sin, he shall surely live because he is warned; also, thou hast delivered thy soul." Eze. iii, 18-21.

And God's watchmen with the assistance of his Holy Spirit are lifting a standard for the people. The glorious light of truth is arising from the rubbish of ages. It is like a city set upon a hill which cannot be hid. As perils thicken upon the earth, and there is distress of nations and perplexity, God manifests his love for his children by giving them special admonition on whom the ends of the world are come. Knowledge is being increased. Light is being disseminated as we approach the closing chapter of earth's history.

But let us consider the first portion of our text. The command to cast up would imply that the highway prepared by God for the people to walk on has been trodden down. Let us for a moment look at this part of our subject. First, What is the way to be prepared for the people? and second, how is it to be cast up? We shall lay down the proposition that the way here spoken of is the duty of man as set forth in the ten commandments; and having laid down this proposition, we shall try scripturally to sustain it. We conclude that the way that David (a man after God's own heart), and other holy men, desired to walk in, was the true way, and the way to be prepared for the people. We will now examine some passages to find what that way was. Prov. viii, 20: I lead in the way of righteousness; also Ps. xxiii, 3: He restoreth my soul; he leadeth me in the paths of righteousness. Again, chap. v, 8: Lead me, O Lord, in thy righteousness. What is righteousness? All thy commandments are righteousness. Ps. cxix, 172.

We next notice Ps. xxv, 5: Lead me in thy truth? What is truth? Again let David answer, Thy law is the truth. Ps. cxix, 142. From the testimonies that we have examined, we conclude that the way to be prepared is the commandments of God. We shall adduce one more text upon this point. Ps. cxix, 1: Blessed are the undefiled in the way who walk in the law of the Lord; also verse 32 of the same chapter: I will run the way of thy commandments.

Let us now consider how the way is to be cast up. Is it to be made better? That would be impossible; for it is perfect. Ps. xix, 7. Is it to be made more durable? Christ declares that it is easier for Heaven and earth to pass than for one tittle of the law to fail. How then is it to be cast up? Simply thus: It is to be presented before the people in all its purity and spirituality. The people in this age must know the will of God, * * * being instructed out of the law, even as the early Christians of the apostolic church. Rom. ii, 18. During the long period of the papal supremacy, the Pope in his inordinate rage against God, his worshipers, and his law, persecuted the saints with an unsparing hand, and trampled under foot the requirements of the Most High. He changed portions of God's law and nullified other portions, until the way prepared by God for the people was terribly broken down. Truly the Papacy has magnified itself even to the Prince of the host, as predicted by the prophet Daniel, or as Paul declared in his second letter to the Thessalonians, has shown itself to be the Man of Sin, the son of perdition, who opposeth and exalteth itself above all that is called God, or that is worshiped, so that he [the Pope] as God, sitteth in the temple of God, showing himself that he is God.

When we consider the second part of our text, we will examine this quotation more thoroughly. Every one must see the necessity of preparing the way for the people. Look with me around upon the religious world at large. The whole head is sick and the whole heart faint, when we behold the wickedness perpetrated by the professed followers of the lowly Nazarene. Truly, judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. None calleth for justice, nor any pleadeth for truth.

On the second division of our subject, we inquire, first, What is the stumbling-block? and secondly, How is it to be removed? We have already shown that the way to be prepared for the people is the law of God. If in examining the requirements of that law, we find any portion disregarded by the religious world at large, then, surely, that is the part to be cast up; and if we find Christians teaching anything as a part of the law of God for which he has given them no warrant, and for which they have no authority in the Scriptures of divine truth, then we must decide that they have placed a stumbling-block in the way of the people, by making the traditions of men of equal weight with the commandments of God. What is the chaff to the wheat, saith the Lord? Let us examine separately each precept of the law, and see if any command is made void, or any traditions added.

First. Thou shalt have no other gods before me. All Christian nations agree in teaching this commandment.

Second. Thou shalt not make unto thee any graven image, or any likeness of anything that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them, &c. Nearly all denominations agree in condemning the idolator or the worshiper of graven images.

Third. Thou shalt not take the name of the Lord thy God in vain, &c. No one, unless it be the Universalist, will pretend that the blasphemer will escape punishment. Thus far, the way that God has marked out for us to walk in is very plain, and the wayfaring man, though a fool, need not err therein.

Fourth. Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, &c. Do those professing godliness keep this commandment? Where can you find those that rest the Sabbath day according to the commandment? Where can you find those who are following in the footsteps of Jesus? who are keeping all the commandments? Christ is Lord of the Sabbath; and can we honor him while disregarding his holy day? Alas for poor, fallen humanity, when the church disregards the voice of her Lord! Well may the ministers weep between the porch and the altar, and cry, Spare thy people, O Lord.

Christ ever taught the perpetuity of his Father's law. The fourth precept of that law declares that the seventh day is the Sabbath. It has never been abrogated, but stands immutable, imbosomed in the midst of the decalogue; yet, to-day, the great body of the professed church are violating the fourth commandment, and in its stead are offering to God a sacrifice that he has never required, the observance of Sunday. Such would do well to heed the solemn declaration of the prophet: "To obey is better than sacrifice." 1 Sam. xv, 22. May the Lord hasten the time when there shall be a rending of hearts and not of garments; and may he speedily lead out into the truth the honest in heart.

I believe that if Christ were here upon the earth, he would address the same language to the professed Christians of to-day that he addressed to his chosen people anciently. Said he, "Ye have made the commandment of God of none effect by your tradition." Again, verse 9, "In vain they do worship me, teaching for doctrine the commandments of men." Said Christ to his disciples, Matt. v, 20, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." Why? Because the scribes and Pharisees violated the fifth commandment. Matt. xv, 3-6. Jesus plainly declares that whosoever shall break one of these least commandments, and shall teach men so, he shall be of no esteem in the reign of Heaven. Campbell. Matt. v, 19.

In the face of these plain declarations, can those expect to escape punishment who violate the fourth? I think not. I do not propose advancing arguments upon the perpetuity of the Sabbath, as time and space forbid. For full information upon this point, see J. N. Andrews' History of the Sabbath, published at the Office of the Advent Review and Sabbath Herald.

We need not examine the remaining six commandments, as all agree that they are binding upon the human family. Let us turn our attention once more to the stumbling-block. Listen to the words of the Lord by the prophet Malachi: "But ye are departed out of the way; ye have caused many to stumble at the law." The question is often asked, Why is the first day so universally kept, if God has not commanded its observance? I answer, It was brought about by the authority of the Roman Catholic church. For about 1260 years they bore rule over a large portion of the earth, and the nations governed by them were required to keep holy the Sunday. In proof of this statement, we adduce the testimony of Dr. Chambers. He says it was Constantine the Great who first made a law for the observance of Sunday, and who, according to Eusebius, appointed that it should be regularly celebrated throughout the Roman empire. He adds, By Constantine's laws made in 321, it was decreed that for the future the Sunday should be kept a day of rest in all cities and towns; but he allowed the country

people to follow their work. In 538 the Council of Orleans prohibited this country labor. *Encyc. Art. Sunday.* Constantine published in the same year two edicts, the first of which enjoined the solemn observance of Sunday, &c. *Gibbon's Rome, chap. 20.*

We might bring forward a vast amount of evidence; but it is unnecessary. We have quoted enough to sustain our assertion that the Roman Catholic church instituted the observance of Sunday. How exactly has the vision of Daniel been fulfilled, when, speaking of the Papacy, he declares that it should think to change times and laws!

We again notice 2 Thess. ii, 4, where Paul in speaking of the Man of Sin says that he opposeth and exalteth himself above all that is called God, or that is worshiped. He has exalted himself above the Most High by claiming for himself the prerogative of changing the divine laws. In the latter part of the verse he is said to sit in the temple of God, showing himself that he is God. This he has done, first, by styling himself the Most Holy Lord God, the Pope, and second, by taking upon himself the authority of God. God is a law-giver. James iv, 12. The Pope has enacted his laws claiming to be divine, among others the observance of Sunday.

Lastly, How is the stumbling-block to be removed? The answer is obvious: By teaching all the commandments of God; by refusing to receive the tradition that has so long usurped the place of the fourth commandment. The angel that bears the last message of mercy to man sees a company keeping the commandments of God and the faith of Jesus. Rev. xiv, 12.

If any wish to observe the first day of the week, of course they can do so. For my part, with the promise of eternal life before me, I dare not risk my soul's salvation in transgressing God's holy law, and offering a substitute that God has not asked at my hands. May the Lord help us to keep all his commandments, to have the seal of God, to escape the evils coming upon the earth, and finally to stand with the Lamb on Mount Zion. Amen.

NATURE AND DESTINY OF MAN.

DISCUSSION BETWEEN ELD. N. V. HULL, SEVENTH-DAY BAPTIST, AND ELD. R. F. COTTRELL, SEVENTH-DAY ADVENTIST.

(Continued from Review No 13, Vol. xxviii.)

Elder Hull's Thirteenth Article.

ELD. R. F. COTTRELL:

Dear Brother,—Little did I think, when I wrote my last letter to you, that months would pass ere another would appear. But in the interim between that and the present time, sickness and cares and duties have occupied my time or consumed my strength. Accept this simple statement as my apology, and pardon, I pray you, what might seem an unjustifiable neglect.

1. In your reply to my last, you commence by defining what you understand to be the Bible sense of eternal punishment, thus: "It is not in the sense of the eternity of pain, but the eternity of its consequences." To sustain this view, you quote Heb. vi, 2, where Paul speaks of "eternal judgment." I also think that eternal judgment here means that judgment which fixes the eternal state of men. This makes the judgment eternal in its consequences. But the question still remains, whether this eternal judgment involves the idea of eternal torment, and whether this also is one of its consequences. I hold that the Bible expressly teaches that the suffering of the finally impenitent is eternal. Rev. xx, 10—"And they will be tormented, day and night, for ever and ever." Matt. 25: 46—"And these shall go away into everlasting punishment." Rom. ii, 8—"But to those who are contentious, and do not obey the truth, but obey unrighteousness, indignation, tribulation, and distress." What is plainly taught here is eternal suffering, not eternal "consequences" of the judgment.

Your criticism on the Greek word *aion* is faulty. That it is limited by its connections, I grant, but not by our theories. Now there is not, according to my recollection, an instance where it is used in the Bible, with reference to the future state, in which it is not bounded by that state. If the state is limited, then the word is limited. When referring to things limited

to this world the word is of necessity limited accordingly. Your attempt to limit its meaning by connecting it with mortal man, would be of force if our question concerned man in this life, because mortality is affirmed of him here, but not of him hereafter. Your rule would destroy the idea of endless happiness in the case of the righteous, if the meaning of the word is to turn upon the fact of man's mortality, for the righteous, as well as the wicked, are mortal, and in precisely the same sense, namely, that they have mortal bodies. See Rom. viii, 11.

2. Your paragraph commencing "Death is a terrible punishment," is without force, when it is remembered, that the sinner would greatly prefer annihilation to endless punishment, which is the point between us in this discussion.

3. In your third paragraph, you accept in part of my views as to the meaning in the Scriptures of the word death, but require me to show that the figurative meaning is involved in future punishment. This I do by showing that "the second death," spoken of in Rev. ii, 11, is being cast into the lake of fire, (Rev. xx, 14;) and that this is not a destruction of being, is certain, because in this lake of fire and brimstone, the Devil, the beast, and the false prophet, are tormented day and night, for ever and ever, (Rev. xx, 10,) and the smoke of the torment of such as receive the mark of the beast shall go up forever and ever, nor shall they have any rest, day nor night. This is also in keeping with Matt. xxv, 46, where the future condition of the wicked is described by the phrase "everlasting punishment." Now, take these passages with Rom. ii, 8, 9, where the indignation and wrath of God are said to produce tribulation and distress as the punishment of those who work evil, and is it not easy to see, that death, when spoken of in connection with the punishment of the wicked in the future state, is to be taken in a figurative sense?

4. I have considered the nature of the death threatened to Adam, and in what sense he understood it, as well as I am able, and cannot agree with you, that only temporal death was involved. I think you must be in error here, because the sin of Adam was the gateway through which all the sins and all the evils which afflict the race, both in time and eternity, flow in. The conclusion, that more than simple physical death was in the mind of God when this sentence was pronounced or threatened, seems to me inevitable. Nor do I sympathize with you in your alarm at the thought that Adam might not have understood the full import of the word death when it was first uttered to him. Can you not see, that he might not have seen all the consequences that would flow to the race even in this life? If so, why may we not suppose that he was in some measure ignorant of the effect of his sin upon the illimitable future? Why not? In the commentary of J. G. Murray just from the press, page 128, you will find the following excellent remarks: "This act altered fundamentally the position and character of man. He thereby descended from innocence to guilt in point of law, and at the same time from holiness to sin in point of character. Tremendous was the change, and equally tremendous the consequences. Death is, like most Scriptural terms, a pregnant word, and here to be understood in the full compass of its meaning. It is the privation, not of existence, as is often confusedly supposed, but of life in all its plenitude of meaning. As life includes all the gratifications of which our human susceptibilities are capable, so death is the privation of all the sources of human enjoyment, and among them the physical life itself, while the craving for ease and the sense of pain retain all their force in the spiritual part of our nature. These poignant emotions reach their highest pitch of intensity when they reach the conscience, the tenderest part of our being, and forebode the meeting of the soul in its guilty state with a just and hold God." It seems to me possible, that Adam neither understood the full import of death as it lay in the Divine mind, nor of the promise, The seed of the woman shall bruise thy head. If anything is plainly revealed, when consulting the pages of inspiration, it is *progress* in revelation. Higher truths are revealed in the New Testament than in the Old. He that attempts the interpretation of the Sacred Volume, and ignores this fact, must fall into error. I interpret

the words of Jehovah to Adam by what has since been revealed, both in the Scriptures and in Providence.

Your next paragraph, I think, has been sufficiently answered.

5. Christ and his apostles certainly do not differ in their testimony. Still, I insist that Paul's "everlasting destruction" must be interpreted by Christ's everlasting punishment." This can easily be done, as the person who is everlastingly punished is most emphatically destroyed. To this I think you will agree. But to explain Jesus by Paul, and then make Paul's everlasting destruction *physical*, as you do, contradicts the idea of everlasting punishment, as punishment is the synonym of torment, and this requires the idea of consciousness. Your remark, "You have utterly failed to prove the immortality of the soul in the former part of our discussion," is no more than I expected, knowing your habits. You have so long rung the changes upon this, that to require you to write or speak without from time to time, refreshing yourself, and those who trust to your teaching, by returning to it, would in all probability expose yourselves to the danger of having your faith weakened in your *theory*. But, brother, would it not be better for our readers to judge of the merits of this debate without forestalling them by *ad captandum* remarks from us? But you proceed, and attempt to show that there is necessity of understanding "destruction" literally, by quoting the highly figurative language of Malachi iv, 1. That there was a real and terrible destruction of Jews in the overthrow of their city, the breaking up of their national polity, and the horrible slaying of the people, in fulfillment of these words, I am aware, but not in the exact manner of the figure of Malachi. The same mistake attends your interpretation of Ps. xxxvii, 20, and the parable of the tares, etc., etc. Take the latter case. Now Jesus was not discussing the *manner* of the punishment of the wicked, but the *certainty* and *terribleness* of it. The *as* in Ps. xxxvii, 20, and the *so* in the parable of the tares, do not refer to the *form* of punishment, but to the *certainty* of it. Your statement, then, that "these testimonies show that the wicked will be personally and literally destroyed," is without foundation. Chaff, stubble, fat, &c., all easily consume away by fire—figures fit, indeed, to teach the dull and the indifferent, that God has power over them, and that in his righteous indignation he will smite, not sparing them! But when you make all this refer to the *mode* of punishment, you belittle the whole question, and blunt the keen edge of the Divine sword. The Lord give thee understanding, brother!

6. As you accept my rule for determining the meaning of *apollumi*, I will give no further attention to it at present. But your assertion that the lost sheep of the house of Israel were not destroyed, cannot be passed over, because I think it a serious mistake in their case. You think they were not destroyed, because that through mercy they might be recovered. But you forget that this was just their state, as described by Hosea, (xiii, 9,) "O Israel, thou hast destroyed thyself; but in me is thy help." Every sinner is destroyed, ruined, yea, condemned already; but in God, blessed be his name, there is mercy!

7. I do not confound sin and its punishment. Perhaps your attempt here to convict me of weakness is legitimate, but I think not.

8. It is the easiest thing in the world for me to see how there can be degrees in punishment, as also in enjoyments, according to the theory I hold. If the sentence of the Court be in the case of two prisoners, that they receive each forty stripes, and in the execution of this sentence one receives forty heavy stripes, and the other forty light ones, are there not degrees in their punishment?

As ever yours,

N. V. HULL.

Elder Cottrell's Thirteenth Reply.

ELD. N. V. HULL:

Dear Brother,—I accept your apology for the delay, and sympathize with you in your cares and afflictions; while I gladly resume our correspondence. I only regret that you do not yet see the truth on our question as I think the Bible teaches. To convince you and our unconvinced readers, is worth a persevering effort.

I honor your admission, that *aion*—everlasting, forever—"is limited by its connections." It is not to be limited by my theory, nor extended by yours. To be tormented forever, is to be tormented as long as consciousness of torment exists. When consciousness and life fail—when the wicked die, as the Bible assures us they will—everlasting torment reaches its utmost limit, and comes to an end, according to your own admission. The fallacy of your argument consists in foisting the "future state" into the place of the subject of the torment, or the torment itself, presuming that the reader will admit the eternity of the *future state*, and assuming that the wicked will go into a state of endless torment, which is the very point to be proved. It is simply begging the question, reasoning in a circle, or attempting to make your proposition prove itself. It is like saying: The wicked will have endless life, because they are to be tormented as long as they live; and their torment will be endless, because they have endless life.

It is your first business to prove that the sinner is to have eternal conscious existence—that *his* future state is to be one of eternal consciousness of pain; then his everlasting torment will be unlimited or eternal. But you try to make the term *aion*, forever, limited, as admitted on all hands, by its subject, prove both propositions: that the wicked will be tormented as long as they consciously exist, and that they will thus exist eternally. It is difficult to make one dollar pay two debts of one dollar each. You may promise the dollar to each, but when you have paid it to one, you will still owe it to the other. You may borrow it of the first and pay it to the second, but still you owe just one dollar. Now what you owe in this discussion is the proof that the wicked are to have eternal conscious existence. This proof cannot be found in the use of a word, which of itself only signifies "duration indefinite," a word always limited by the subject to which it is applied. From other testimony show that the subject is unlimited, then "forever" will imply unlimited duration. You thus assume the point you seek to prove. "Lifetime" is one of the definitions of *aion*, as given by Greenfield. Hence, to be tormented forever, is to be tormented as long as one lives. Now give us the text that proves that the wicked will live eternally, and your work is done; for they will be tormented as long as they live. This is all that these your strongest texts prove. But on my part, I assume nothing; for I have the most positive proofs that the wicked will be cut off, lose their life, die, be consumed, be devoured, be no more, be as though they had not been, &c. Hence, everlasting torment is necessarily limited to the period of their conscious existence.

Your effort to make my rule of interpretation "destroy the idea of endless happiness in the case of the righteous," is a failure, because it is expressly revealed, that the righteous shall be raised from the dead incorruptible, that then they shall receive eternal life in the world to come: while there is no such promise to the wicked.

You say my attempt to limit the meaning of *aion* "by connecting it with mortal man, would be of force if our question concerned man in this life, because mortality is affirmed of him here, but not of him hereafter." Will man certainly become immortal hereafter, because mortality is affirmed of him but once? This is like the argument for the abolition of the Sabbath, from the fact that the commandment is not repeated in the New Testament. You and I hold that the commandment stands fast until it is reversed. So man once mortal will remain mortal until immortality is given him. This the Scriptures do not promise the wicked, neither in this world, nor in that which is to come. It is true, mortality is affirmed of all men in this life, and the fact that immortality is promised as the reward of the righteous in the future world, is a convincing proof that the wicked will not have it.

But mortality is affirmed of the wicked in the future, at the time they receive their punishment. 2 Peter ii, 12—"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." The next verse calls this "the reward of unrighteousness." No stronger language could be used to prove the mortality and the utter destruction of the wicked; and it is as strong in the Greek as in the English. We have seen, that your conclusion is not warranted, were your premises true; but your premise, that mortality is not affirmed of the wicked hereafter, is not true.

I am not particular whether Paul's "everlasting destruction" be interpreted by Christ's "everlasting punishment," or the reverse. I admit that "the person who is everlastingly punished is most emphatically destroyed," *provided* the punishment be destruction; but unconsuming pain or torment is not destruction, in any sense of the word, as found in Webster's Unabridged. I have quoted his definitions of *destruction* entire. Which will you have? Destruction is not in any sense preservation. A thing cannot be destroyed and preserved at the same time. By the figure of *metonymy*, which puts effect for cause, or cause for effect, &c., we may say of a sound living man, that he is destroyed, or dead. In this case, by anticipation, the effect or consequence, is put for the cause, sin being the cause, and destruction the consequence. We mean that the course of sin will end in destruction. But to say that the sentence of destruction is already executed upon a sound, living man, is false. When you admit that men are not rewarded or punished before the judgment and the resurrection, you virtually admit, that in the text, "O Israel, thou hast destroyed thyself," destruction is affirmed by anticipation; the time has not yet come for its execution; there yet is help; Israel may be saved, and not destroyed. But when a person is destroyed *in fact*, as sinners will be in *Gehenna*, there is no help or salvation for him. How absurd then to argue, that the sinner in this life is destroyed in the same sense that he will be after being raised from the dead and cast into the lake of fire.

The language you quote from Murry, is fine and smooth, and is probably as well calculated to explain a theory which rests solely upon what exists in the mind of God, and is not revealed in his Word, as any could be. Our discussion is concerning what is revealed. Revelation is progressive, but not contradictory. When God said, "The seventh day is the Sabbath," I have no idea that the first-day as the "Christian Sabbath" was in his mind. And when he defined death to be the returning of man to the earth whence he was taken, I cannot believe he intended that progression should reverse it, and make it eternal life in misery. It is the boasted progression of this degenerate age, which says, The Scriptures do not mean what they say, or, if they do, they are not to be believed.

Is the "great and dreadful day of the Lord," prophesied of by Malachi, already in the past? Is that burning "day of the Lord," in which Peter said the elements and the earth itself should melt with fervent heat, long since gone by? Then may scoffers boldly say, Where is the promise of his coming? All things continue as they were.

When it is said that all the wicked shall be burned up; that it "shall leave them neither root nor branch;" that as the fat of lambs they shall consume, into smoke shall they consume away; that as the tares are gathered and burned in the fire, so shall it be with the wicked in the end of the world—is it enough to say, that these Scriptures do not mean what they say? Where is the evidence that Jesus was not teaching the *manner* of the punishment, but the *certainty* and *terribleness* of it?—that the *as* and the *so* do not refer to the *mode* of future punishment? Is the true meaning of these texts the very opposite? Is it, that as fat, chaff, and tares, are consumed in the fire, so the wicked shall be eternally preserved, either in the fire or out of it? Are these things really comparisons, or contrasts? Were these Scriptures intended to instruct, or deceive us? Are they intended to frighten sinners with the "certainty and *terribleness*" of a punishment altogether of another kind, and to which these things bear no resemblance? If this is the key to revelation, we may believe what we please, only be sure and not believe what the Bible says.

Where are the wicked to be punished? I answer, On the earth. Prov. xi, 31. 2 Pet. iii, 7. Rev. xx, 9. Here, while day and night continue, the smoke of their torment will ascend up forever and ever. Isa. xxxiv, 1, 2, 8-10. Rev. xiv, 10, 11; xviii, 8, 9, 18; xix, 19-21; xx, 10. When the rebellion of earth is put down, the rebels will not be transported from earth to defile some other portion of the fair creation of God. The fire of Gehenna will be here; no Scripture locates it any where else. But the earth is to be renewed, and the righteous are to inhabit it, when the curse is no more. Isa. lxxv, 17. 2 Pet. iii, 13. Rev. xxi, 1-5; xxii, 3. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever." When this is the case with the righteous, the everlasting torment of the wicked, which was on this earth, will have come to an end. "And every creature which is in heaven, and on the earth, and under the earth"—the whole vast creation of God—will be heard saying, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever."—Rev. v, 13. When this is the case, the wallings of the damned will have died away forever, and there will be no sin, pain, death, or curse, in all the vast universe of God. May you and I, dear brother, unite with all the redeemed in that song of praise!

As ever yours,

R. F. COTTRELL.

The Commentary.

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

PARAPHRASE OF PSALM II.

WHY rise the heathen in tumultuous state?
Why do the people vain things meditate?
The kings of earth come forth in bold array,
And all the rulers rise as to the prey,
They counsel take against the Lord most high,
The work of his anointed they defy.
Let us, they say, asunder burst their bands,
And cast their cords from our unwilling hands.
But He who high in Heaven o'er all doth reign,
And from his throne beholds the ways of men,
Shall laugh to scorn the puny war they wage,
And in derision dire, thwart all their rage.
In wrath his voice from Heaven shall on them roar,
In holy anger shall he vex them sore.

Know ye that Zion is my holy hill,
And there I've set my king; for thus I will.
And now will I declare the firm decree:
Thou art my Son, I have begotten thee,
On this auspicious day; thus said the Lord;
Yea, ask of me and thou shalt have reward;
The heathen are thy heritage from me,
And utmost earth shall thy possession be,
O'er them shalt thou an iron rule extend,
And they who would not to thy mercy bend,
Like potter's vessels frail, in anger broke,
Shall lie in shivers 'neath thine awful stroke.

Then O ye kings, learn prudent wisdom now,
Be taught ye judges of the earth to bow,
The Lord your ruler serve with reverent fear,
And joined with trembling let your joy appear,
With fervent acts of homage meet the Son,
Lest he be angry at your deeds undone;
For should his flame of wrath but slightly burn,
How soon would all your steps to ruin turn.
But never hope laid on the Lord shall fall;
And they are blest who trust to him their all.

Ed.

Angel and Spirit. Acts xxiii, 8.

"For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both."

BOTH what? There are three things mentioned in the first part of the text, but only two in the last. What explanation can be given of this language? "On Acts xxiii, 8," says Parkhurst, "Chrysostom remarks, 'Here are three things mentioned: why then does the historian say (*ἀποφότερα*) both? Either as reckoning angel and spirit for one, or because that word is catachrestically and improperly used, not only for two, but for three.'"

The idea of an improper use of the word, will not, of course, be contended for, at least by believers in the plenary inspiration of the Holy Scriptures. The conclusion therefore remains that the terms angel and spirit mean one and the same thing. This text therefore furnishes no support for the idea of a separate entity or spirit in man, capable of conscious existence independent of the body.

1 Corinthians i, 16.

"And I baptized also the household of Stephanas: besides, I know not whether I baptized any other."

In reference to the doubt here expressed by the apostle concerning the persons he had baptized, Dr. Clarke remarks:

"I do not recollect that there is any person now residing in *Corinth*, or *Achaia*, besides the above mentioned, whom I have baptized. It is strange that the doubt here expressed by the apostle should be construed so as to affect his *inspiration*! What, does the inspiration of prophet or apostle necessarily imply that he must understand the geography of the universe, and have an intuitive knowledge of all the inhabitants of the earth, and how often, and where they may have changed their residence! Inspiration was given to the holy men of old that they might be able to write and proclaim the *mind of God* in the things which concern the *salvation of men*."

The phrase, I know not, "indicates," says the Comprehensive Commentary, "the little interest he [Paul] took in the matter." He cared not whether he or some one else baptized them, provided only they were

baptized, and became the followers of Christ. He took care not to single out and watch over his own converts, nor give them any occasion to form themselves into a body of schismatics. Thus his enemies were deprived of the privilege of accusing him of drawing partizans to himself.

THE LAW OF GOD AND THE SABBATH WHICH IT ORDAINS.

BY W. H. LITTLEJOHN.

(Continued.)

2. Heretofore we have regarded the subject from a rationalistic standpoint, purely. It is with pleasure that we now turn to look upon it in the light of a "more sure word of prophecy." We do so in the full confidence that it will neither speak in a doubtful tone, nor contradict the conclusions which we have already reached. It is our intention to present but a few of the texts which bear upon the question. The more competent and credible the witnesses, the fewer are required for the establishment of a given proposition. One single passage of Scripture standing in a suitable connection, clearly enunciating a given doctrine, and shown to be properly translated, is all that is necessary to prove that doctrine correct. For the Bible being the word of God, is necessarily harmonious in all its parts. The only object, therefore, to be gained by quoting even as many as we shall, will be that of removing from the mind of the reader, every doubt as to whether the translators have accurately expressed the sentiments of the sacred writers.

Having premised thus much, we shall enter upon our task after calling attention to the fact that it is not our present purpose to show either that Christians are in duty bound to keep the law, or that they are violating one of its provisions. It is simply our design, now to show that it has never been repealed. For this purpose, we shall use the following quotations.

1. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. iii, 19.

The above, written as it was in A. D. 58, had its origin so far this side of the crucifixion as to leave no doubt that when it was penned, this dispensation had been fully entered upon. It follows, that the doctrine which it teaches, is as true to-day as it was then. What then does it teach? We answer: The very principle which we are seeking to prove. That is, the law still lives. For Paul alluding to it as something familiar to the minds of the Romans, represents it as speaking to a certain class who were then under it, in order "that every mouth might be stopped, and all the world become guilty before God." But we submit:

First. That it would be as incompatible with a proper use of terms, to represent a dead law as speaking, as it would to ascribe a living voice to a dead man.

Second. That the apostle is here pointing forward to the judgment, and indicates the law of God as the rule by which the world are to become guilty. Any view therefore, that would represent him as entertaining the opinion that it had ceased to exist even before his day, is too absurd to admit of argument. For, should we ignore Paul's inspiration, we would still be compelled to admit that he was a man of too much sagacity to fall into so gross an error as that of supposing that guilt could attach to an individual for the violation of a statute which had become obsolete long before the time of the alleged offense. But, should we concede to the advocates of no law that he was agreed with them in sentiment, it would simply have the effect to destroy the significance of the question before us without affording them any relief; since, while endorsing their view that the law was repealed, he would still make it the test of character in the last day. So that the only safe course to be pursued, would be that of perfect obedience to its requirements.

Third. That it would be a contradiction of terms to say that any man was under a law which had no existence. Having said thus much respecting the passage before us, let us examine another of like import.

2. "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law." 1 Cor. ix, 20. The above is introduced for the purpose of showing that Rom. iii, 19, is neither an isolated, nor an incorrectly translated passage, and that its teachings were in perfect harmony with the sentiment of the same writer expressed elsewhere. The verse transcribed from Corinthians furnishes an explicit testimony of the existence of the law when written. The context shows this to have been during the present dispensation. For it represents Paul as endeavoring to win to Christ those who were under the law. Rather a difficult task, if there was no such class then in existence. And it will be unnecessary to remind the reader that there could not have been, unless there was a law to be under.

Should any one, in their desire to escape the consequence of the conclusions reached above, indulge the fancy that the law here spoken of was that of Moses, and not the commandments, they will recollect:

First. That in taking this position they assume that the Mosaic code was binding on some in A. D. 57, and as a consequence even down to the present time, because there has been no change of condition from that time to this.

Second. That an admission that it was the law of Moses here spoken of would be virtually a surrender of the whole question. Because, having been added on account of the transgression of the commandments, it would necessarily become void the moment they were taken away.

Again, should they, in their efforts to escape the difficulties alluded to above, assume that the law spoken was neither of the two which we have been considering, but something entirely different, and one which might more properly be denominated, the law of Christ, it will be sufficient to remind them that such a theory would represent the apostle as being engaged in the unnecessary and ridiculous labor of turning to Christ those who had turned to him already.

3. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matt. v, 17. Such was the emphatic disclaimer of the Saviour to any intention to destroy the law. Now, as it was the Son of God, and not fallible man who uttered these words, we shall be safe in concluding that the results of his mission accorded perfectly with its object. In other words, that when he had accomplished that which he came to do, the law remained precisely as he intended it should, i. e. fulfilled, but not destroyed. All that remains to be done, therefore, in order that we may learn the exact import of the passage before us, is to ascertain the signification of the words, fulfill and destroy, when used in connection with law. That the first is not in common parlance, the synonym of abolish will appear upon a moment's reflection. To illustrate; we think it will not be disputed, that should one say, "that every good citizen fulfills the law of his state" he would use it in its ordinary acceptance. But if we could with equal propriety, use the word *abolish* in this connection, or if the repeal of a law was a necessary consequence of its being fulfilled, then would we have presented the anomaly of a state whose statutes would require re-enactment every time they were complied with.

An additional illustration must suffice. It will be found in Gal. vi, 2. "Bear ye one another's burdens and so fulfill the law of Christ." The remarks already made will apply with equal force to the passage last quoted. For, if the view we are combatting is correct, then the moment that the Galatians, in obedience to the apostle's injunction, had made a successful effort to bear one another's burdens, they thereby repealed the law of Christ, thus relieving themselves and their successors from the duty of paying any farther heed to the new command left by the great Head of the church.

What then, you ask, is the sense in which the word is used in the connection before us? We reply, It means to answer the requirements of. (*Webster.*)

As the antithesis of this, the Saviour uses the word *destroy*, meaning to bring to naught, to put an end to, &c. Thus understood, the perpetual obligation of the

commandments is placed beyond a doubt. For as the Saviour did not, and as one less than he could not, destroy them, they must by virtue of their original enactment still exist. Not only so, but their authority with us should be increased rather than diminished, as the result of his mission. For he as our great exemplar, has by the perfect obedience which he accorded to them, set us a pattern which we ought to follow with scrupulous fidelity until we have an express command to deviate. That this has never been directly or indirectly given, will appear as we advance.

4. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii, 31.

Such were the words of one than whom there never has been among men, a more competent person to instruct in all the doctrines of the Christian religion. Their importance in this controversy can only be duly appreciated when we remember that the writings of the one who uttered them are quoted more than those of all others to prove that the law of God has been abrogated. The apostle as if conscious that he had, in performing the difficult and delicate task of drawing the line between the two dispensations, made use of language which might, under some circumstances, be construed into an approval of such sentiments, pauses, and in the most emphatic manner repudiates once and forever any such construction. "Do we then make void the law through faith?" he says, "God forbid." To make void is according to Webster to make empty, to annul, to render of no validity or effect. It follows therefore, that he who entertains a theory which would result in this, must not rest it upon any language of Paul's; for he asserts in the most solemn manner that this is not the doctrine which his writings were designed to inculcate. Nor was he satisfied with this. On the contrary he goes so far as to record, in the most impressive way, the fact that the faith which he entertained and which must have been that committed to the saints, *established the law*; i. e., "made it stable or firm: fixed or set unalterably." But how was this to be accomplished? Certainly not by taking a course like that pursued by many at this day, who are exhausting every resource of logic, and every art of sophistry to bring it into contempt. Not by representing it as Jewish in its origin, and oppressive in its character. Not by instructing men that it has been abolished, and that they are not only at liberty to trample it under foot, but that it would be wicked to endeavor to carry out its requirements. No, this is the work of the destroyer. This is not the way in which any law whether human or divine, ever has been or can be established. How then shall it be done? The answer is obvious. It must be represented as possessing those properties and qualities that are inseparable from laws which are established. Its authority as a rule of action must be acknowledged and the fact he made clear that it proceeds from a competent authority and rests upon the principles of justice.

Such are undeniably the teachings of one of whom the Saviour said, "He is a chosen vessel unto me to hear my name before the Gentiles, and kings, and the children of Israel." Will you hear him, or will you give ear to those self-constituted teachers who preach another gospel unto us beside that which he preached, and ought therefore, though they were angels from Heaven, to be accursed. See Gal. i, 8.

CHAPTER II.

WHAT RELATION DO WE SUSTAIN TO THE COMMANDMENTS OF GOD?

Thus far, we have been engaged in an honest endeavor to prove the perpetuity of the law of God. As we believe that the arguments presented have been of such a nature that they should satisfy every unprejudiced mind, it now becomes in the highest degree important to understand the relation which we, as individuals, sustain to it. In order that we may do this satisfactorily, it will be necessary to remember that in the gospel age, there are but two classes, one of which is made up of those who practically reject Christ, and the other of those who receive him as their Saviour. They are usually denominated the believing and the unbelieving world. That at least one of them is under the law has already been shown. That the other is not in the fullest sense of the term, we propose to admit;

and then show that such an admission is not equivalent to an acknowledgment of their right to transgress it.

That there should be a necessity for this labor, is incomprehensible. Nothing but the fact that we have to meet it at every turn, could satisfy us that any considerable body of Christians would secretly indulge, much less openly avow, such a theory. It would naturally be expected, that they, being professedly the children of the Highest, would look upon any rule of conduct, emanating from him, as the object of their most profound regard and purest affection. And that we should hear from their lips, sentiments like the following, which abound in the writings of David, Paul and John.

"Blessed is the man that walketh not in the way of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." Ps. i, 1 and 2. "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. xi, 8. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Ps. xix, 7. "For I delight in the law of God after the inward man." Rom. vii, 22. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John v, 3.

How sad then is our disappointment when instead of echoing the foregoing sentiments we hear learned ministers, in the presence of approving audiences, laboring with tireless energy to bring the commandments of God into contempt, by representing them as an imperfect code, adapted only to a barbarous age, and by applying to those who are conscientiously endeavoring to keep them, every opprobrious epithet. Leaving such in the hands of that God whose forbearance toward them furnishes us with an impressive lesson as to the manner in which we should treat one another, let us determine in the light of his word, if possible, the estimate which he puts upon those who are patiently laboring to vindicate his law. It may be after all, that he has provided for them in this emergency, a helm which will heal every wound thus inflicted. Perhaps they can, with propriety, appropriate to themselves the consolations of that sweet benediction of Christ; "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matt. v, 11.

1. The first Scripture which we shall use for this purpose will be found in Matt. v, 19, and reads as follows: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven.

By a careful reading of the context, we shall learn that the commandments here spoken of are those of the decalogue; for in the same chapter he refers to the two respecting murder and adultery, showing that instead of being relaxed, they were, by his teachings, made more comprehensive than ever before; or, at least, more so than they were in his time understood to be; since he plainly declares that they can be broken without the commission of the overt act; as they reach even to the intents of the heart. Again, it will be seen that the antecedent of "therefore," as used above, was the statement which he had just made, that "till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." In other words, "therefore," as used in this connection, is equivalent to the expression, *for this reason*; i. e., the Saviour designed by this word to teach that whoever broke one of these least commandments and taught men so, should be considered least in the kingdom of Heaven, because of the fact, which he had just uttered, that "till heaven and earth should pass not one jot or one tittle should pass from the law until all be fulfilled."

We have in the above a plain declaration that the status of every individual in the kingdom of Heaven is, or will be, determined by the respect which he or she has shown, or has taught others to show, to the commandments of God. There has been, and is yet, a wide difference of opinion as to where the boundary lines of

this kingdom are to be found. Fortunately it is not necessary for the purposes of this argument, that we should split hairs in this matter. Take whichever of the commonly-accepted views you please, and the result will be the same. No theory of the time or place of the setting up of this kingdom, can dull the point of this testimony. Locate it in Heaven if you wish and send the saint to glory at death—he will then find there, no room for the despiser of God's law. Place it in the new earth, and make up its subjects from the resurrected dead and the changed living, and it will then be equally true. Let it have its rise on or before the day of Pentecost and reach as far as the time "when many shall come from the east and the west, and sit down with Abraham, Isaac and Jacob in the kingdom of Heaven," and it will then cover our day, and whether we are ready to acknowledge it or not, our relative position among its subjects depends upon whether we are ourselves breaking and teaching men to break one of these least commandments, or whether we are striving hoth to "do and teach them."

2. "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. vii, 12. Think you that the author of the above could consistently rise from the penning of such an unqualified endorsement of the holiness, justice and goodness, of the law of God, and proceed to a deliberate disregard of its requirements? Before giving an affirmative answer please hear in mind,

First. That the words "holy, just and good" as here used, are expressive of the purity and equity of the law, and the fact that it is adapted to our necessities and the accomplishment of the end for which it was made. That end he had previously declared to be life.

Second. That the encomium here pronounced, applies to the whole, and not merely a part of the law. So that the apostle, when judged by his own words, could not break any of its requirements, without violating every principle of right, and every dictate of interest. If you think that he was capable of doing this, you have greatly underrated his moral worth, and will do well to study it in the light of the following eloquent appeal to the Philippians, to be mindful of the very things which, according to your view, he himself set at naught. Hear him!

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue and if there be any praise, think on these things." Phil. iv, 8.

(To be continued.)

A DELIGHTFUL LEGEND.

THERE is a charming tradition connected with the site on which the Temple of Solomon was erected. It is said to have been owned in common by two brothers, one of whom had a family; the other had none. On the spot was sown a field of wheat. On the evening succeeding the harvest, the wheat having been gathered in separate shocks, the elder brother said unto his wife: "My younger brother is unable to bear the burden and heat of the day; I will arise, take of my shocks and place them with his, without his knowledge." The younger brother, being actuated by the same benevolent motives, said within himself; "My elder brother has a family, and I have none; I will contribute to their support; I will arise, take of my shocks, and place them with his, without his knowledge." Judge of their mutual astonishment, when, on the following morning, they found their shocks undiminished. This course of events transpired for several nights, when each resolved in his own mind, to stand guard and solve this mystery. They did so, when, on the following night, they met each other, half-way between their respective shocks, with arms full. Upon ground hallowed with such associations as these was the Temple of Solomon erected—so spacious and magnificent, the admiration and wonder of the world! Alas! in these days how many would sooner steal their brother's whole shock than add to it a single sheaf!

HATH any wronged thee? Be bravely revenged: slight it, and the work's begun; forgive it, and 'tis finished. He is below himself that is not above an injury.—Quarley.

Historical Department.

Prophecy is History in Advance.

THE YEAR 1867.

[The following paragraphs are from an article published in an English monthly entitled, "The Last Vial." They contain a vivid description of the present state of the world, and a frank admission concerning the character and position of apostate Protestantism, the harlot daughter of a corrupt mother, in which our readers will be interested.—ED.]

We have entered on a year that, above all the years that are past, fulfills the words of our Lord, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." There has, perhaps, never, either in ancient or modern times, been a moment so perplexing, so uncertain, and so threatening. Many a year has opened with more certainty of evil; many a year has suspended a heavier judgment over some particular nation; but no year that ever yet was written down on the rolls of eternity, can be compared with the year 1867, in the gloomy mystery of its threats, or in the wide-extended range of its forebodings. One takes up the subject almost with terror, lost in the immensity of the questions and the interests that are brought before the mind.

The Great Exhibition of 1851 was held out by some very foolish writers as an era of universal peace. We all know that, from that day to this, there has not been one year without war, mutiny, bloodshed and revenge. From East to West, from India to Jamaica, this Protestant country has been gorged with slaughter and steeped in human blood. Step by step it has waded across the crimson tide, until every bad passion of the heart has been stirred into activity, and our old slumbering furies had awakened, like giants refreshed with blood. They are awakened now, and will not sleep again until they have fulfilled their task, and have proved, what might have been seen before, that Protestantism, when tempted, is just as guilty and as bloodthirsty as Romanism, and that both are equally liable to all the judgments of the Last Days. It is well that this should be manifest. It is well that the flatteries and false prophecies of such men as Dr. Cumming should be brought to trial, and condemned in open court, before those judgments fall which they have attempted to fix wholly upon the Church of Rome.

Look on the ERA OF PEACE which was to have begun at the Exhibition of 1851! Look at the false prophecies of those times, and contrast them with the realities of the present.

After eighteen hundred years of Christianity, and at least eighteen Great Exhibitions, in what condition is Christendom? Engaged in nothing else but preparation for WAR. New implements of destruction have been sent forth by Protestant Germany. Protestant Germany has led the way in violence, robbery, and bloodshed; and Roman Catholic Europe, do what it may, will only be treading in the steps of holy Protestantism. Worse it cannot be; and better it ought not to be in common decency; for has it not been told for three hundred years that Protestantism is the "woman ruling in heaven," and the "man child" caught up to the throne of God? and it would be presumptuous indeed to be more scrupulous than such heavenly models. ALL Christendom this day is getting under arms. The armies of Europe, which once were counted by thousands, and then by tens of thousands, are henceforth to be reckoned up by millions. Every man is to be a soldier, if capable of bearing arms. The whole ingenuity and science of the age are exhausted in the invention of deadly weapons—destructive powders and iron fortresses, not by land only, but floating on the deep. Day by day some new and hideous engine appears—frowning over the land or gliding on the sea, like some revived antediluvian

monster. There were giants in those days, and their strength was in their right hand; there are giants in these days, and their strength is in their machinery of war. Both are equally gigantic in wickedness, and differ only in the weapons which they employ; and both will be alike in their destination. A deluge of wrath destroyed the giants of old, and a deluge will destroy the giants of modern military science; and be assured that Protestants will feel that deluge as heavily as Romanists.

It is most just in God thus to rebuke the hypocrisy of Protestantism and the pride of the world at large. The word of God says that this dispensation is to end in wars and calamities of the most fearful kind—war that "shall take peace from the earth." Philosophers and infidels say, "No! we will regenerate society by the march of intellect, and render war impossible." The trial has been made, and eternal truth has triumphed over perishable falsehood. The Great Exhibition of peace has been followed by almost uninterrupted war!

Again, "All the judgments of the book of Revelations are levelled against Popery, and we are the 'called, and chosen, and faithful'; we wait with folded arms to see the reward of the ungodly." So say Protestants, as ignorant of God's truth as they are of their own hearts. Unfold your arms, throw off your attitude of expectation; there is work for you to do. In all the wars, the spoliations, the butcheries, and the sorceries of the age, you Protestants have taken the lead, from India, China, and Japan, to Jamaica, New Zealand, and the United States. In Protestant America began that sorcery which is now said to be received among twenty millions of mankind, and which is spreading day by day till it has enveloped Christendom. The Church of Rome stands with folded arms and a sardonic smile, to see Protestants taking the lead in all the crimes which it audaciously charged upon Romanism alone—to see the ungodly taken in the pit which he made for others, and enveloped as much as Romanism by all the clouds and terrors of the book of Revelation. In all this we see the perfection of divine retribution upon hypocrisy and pride of mind. * * *

Europe at large is dividing itself into two great camps—the camps of the North and of the South—of Protestantism and of Popery. Both those religions have long become thoroughly corrupt, alienated from God, and sunk in the world. The love of pleasure is the ruling passion of both; pleasure as pleasure in the South, and pleasure as power and riches in the North. In one respect they agree with that perfect agreement which befits the daughter and the mother; Rome the mother of harlots, and Protestantism the harlot daughter. How perfectly do they agree in one essential point—in the negation of a God. The harlot daughter, Protestantism, as befits her youthful alacrity, has far outstripped the mother.

Atheism is by far more common, or more avowed, among Protestants, than among Romanists: and it is the worst feature, perhaps, of all, that even the religious world has almost abandoned the love of God, and has set up man as its favorite deity. The human soul has for years been made the only object of the religious world, and our Lord and his glory have been reduced to the position of a servant—a mere convenience to work out the salvation of the human soul. The selfishness of the religious world approaches to the very verge of idolatry; for it makes the human soul every thing, and the Redeemer only a convenience; while, in the sight of God, the glory and the kingdom of his own Son are of more value than all the souls that ever rose or fell. Such is Protestantism, the harlot daughter of a harlot mother; and what will be its end?

Ah! what will be its end? It is possible that, for the present, the vast preparations may lead to no result; yet no one who sees the immensity of preparation can expect any other issue than a universal conflict; Romanism, with Napoleon at its head, arrayed against Protestantism without a head; a policy of system against a policy of confusion; a policy with an aim against an aimless ambition.

The French Emperor, last year, had a clear and determined policy before him. That policy was to get Sardinia for himself by assisting Italy against Austria,

and then to weaken Austria so far as to bring her into subjection to himself. In the former half of his scheme he has been defeated—not from want of sagacity, but by inevitable events. In the latter half of his scheme he has been completely successful. Austria, from henceforth, will become a vassal of France. Many persons have absurdly blamed the Emperor for not having long ago interfered. The "Times" newspaper, which sets up for an oracle of blunders, tells us that the Emperor should at the first moment have placed an army on the Rhine, and forbidden Prussia to advance. A wise policy, in truth, when he knew only half the strength of his antagonist. He himself was wiser far, for he waited to see the effect of the Prussian guns. If he had attacked Prussia without needleguns of his own, he would have been ignominiously defeated, or perhaps destroyed. He most wisely looked on, and bought all his experience at the expense of Austria, not at his own. He has thus both saved himself and gained Austria as an ally. Austria, Italy, and France, with all the chivalry of Poland to fill up the intervals of their ranks, and to flank their operations. What will be the end, and who will triumph? Hitherto, the French Emperor has never been defeated, but only kept back by circumstances; and we may therefore expect that this vast combination, the work of his own brain, will prove finally triumphant, and that the South will beat back the North. But the South is Romanist, and Poland, the new ally of the South, is equally Roman Catholic, so that the victory of the South would be the triumph of Romanism.

The demands which France has made as to Germany, are now before the public; and, what is of far greater importance, it is said, as a positive fact, that these demands have never been withdrawn, but have only been postponed to a future day. The Great Exhibition must not be disturbed; the new guns must be got ready; and then the demands will be renewed. By that time the league between France, Austria, Italy and Poland, will have been completed. Austria will have had time to re-organize her army, and the Poles will have been thoroughly aroused up. After the Great Exhibition we may expect a new development, both of French aggression and of the Napoleonic mind; and the pacific declarations which we hear of every day, are only intended to keep matters smooth until the new military arrangements have been finished.

Our public press, with the "Times" at its head, is at its old trade again, promising peace at one time—at another, warning the Emperor, and exaggerating the strength of Germany and the force of Germanic patriotism. As we have said before, all may end peaceably. Diplomatic dust, which is another name for "discretion," may disperse the "bees," but it seems almost impossible to believe that either France or the French Emperor will acquiesce in the reduction of the French nation to a secondary position in Europe. Hence it is that we hear of alliances between Southern powers; of increase of military force; of new implements of destruction multiplied without end.

Such a war as we may consider almost inevitable, will have a decidedly prophetic result. Let us suppose it to have begun; let us suppose that France and her allies are triumphant. Germany is nominally Protestant, but really infidel—further from God even than Rome itself. France and her allies are nominally Romanist, but really infidel, like Germany. England is one discordant heap of sects and parties, of democrats and aristocrats, which can only be compared to Milton's chaos—all elements shaken together in such confusion that no one can tell what ultimate form they will assume—whether this or that; but certainly some form that will be hateful in the sight of God. * * *

In short, the year 1867 is the beginning of a new era, or promises to be such. It finds at its opening, all nations of Christendom preparing for action, and watching each other's movements with a jealousy and suspicion that we believe have never been equalled, not even in the age of the First Napoleon. It finds the Third Napoleon driven to desperation by apparent ill success, but controlling his desperation into calm, indomitable resolution. It finds France throwing off its love of peace, and putting on its ancient

war dress, that it may avenge its humiliation. Both France and the French Emperor driven out, as if by main force, to the battle field, by circumstances which no human eye could have seen. It finds Romanism gathering up its strength, and handing together all its forces, for an attack upon the Protestant states of Christendom; while England, the chief Protestant state is driven to her wits' end to find an army and a navy. Nor is even all this enough! for it finds the dread Eastern question opening out before it, as if to swallow up all peace in its insatiable jaws. And all the while, Great Babylon is building up her gilded domes and spreading out her purple canopies to receive the nations of the earth, and to display before them all the luxury, the splendor, the art, and the invention, which human genius can devise. The Exhibition of Paris and the preparations of war—the splendor and blood—the dark red cloud above and the glittering pageantry below—what a contrast do they afford? what a scene of horrible splendor and of ghastly festivity! All is Babylon from first to last, whether Protestant or Roman; and Protestant and Roman are rushing to one scene of overwhelming destruction, while decked out in all the ornaments of superhuman voluptuousness; for “pride goeth before destruction, and a haughty spirit before a fall.”

I DO NOT LIKE TO HEAR HIM PRAY.

I do not like to hear him pray,
Who loans at twenty-five per cent,
For then I think the borrower may
Be pressed to pay for food and rent.
And in that book we all should heed,
Which says the lender shall be blest;
As sure as I have eyes to read,
It does not say “take interest.”

I do not like to hear him pray
On hended knees about an hour,
For grace to spend aright the day,
Who knows his neighbor has no flour;
I'd rather see him go to mill,
And buy the luckless brother bread,
And see his children eat their fill,
And laugh beneath their humble shed

I do not like to hear him pray,
“Let blessings on the widow be!”
Who never seeks her home to say,
“If want o'ertakes you, come to me.”
I hate the prayer so loud and long,
That's offered for the orphan's weal,
By him who sees him crushed by wrong,
And only with the lips doth feel.

I do not like to hear her pray,
With jewelled ear and silken dress,
Whose washerwoman toils all day,
And then is asked to “work for less.”
Such pious shavers I despise;
With folded hands and airs demure,
They lift to heaven their “angel eyes,”
Then steal the earnings of the poor!

I do not like such soulless prayers;
If wrong, I hope to be forgiven;
No angel's wing them upward bears—
They're lost a million miles from heaven.
I do not like long prayers to hear,
And studied from the lips depart;
Our Father hears a ready ear,
Let words be few, he hears the heart.

THE PRAYING BANKRUPT.

[Bro. SMITH: The following article interested me much when I first read it, as I am a firm believer in the power of prayer; and thinking it may be acceptable to your readers, I copy it from the Reflector for the Review. S. A. Lockwood.]

SOME twenty-five years since, in a New England town of some maritime importance, there resided a deacon who was engaged in lucrative business. Although of prudent habits, his benevolence led him to endorse largely for one who had won confidence as a Christian brother, but afterwards proved to be a designing knave. This issued in the good deacon's failure, when, with scrupulous integrity, everything that could be claimed by his creditors was given up. A winter of great severity and of general business depressions followed. His wife and young children looked to him for a subsistence which he knew not how to furnish, as his most

diligent efforts for employment were unsuccessful. A debt incurred with no prospect of payment, was, in his estimation, a sin; and he sadly saw the little stock of provision they possessed rapidly diminishing, with no way to obtain more. He was a man of prayer, as well as action, and carried the case to Him who feedeth the ravens. Yet long, weary weeks passed, and no success came. At length the morning dawned when the last stick of wood was on the fire, and little Hatty told her father that the candles were all gone; “and how,” asked she, “shall we take care of dear mother tonight?”

The question went to the father's heart with dagger-like poignancy. The vision of his suffering wife gasping her life away in the last fearful stages of consumption, her comfortless sick room unwarmed, unlighted, and the thick darkness which he knew would enshroud her mind when made aware of the extent of their destitution, would have driven him to distraction, were it not that he yet had hope in One mighty to save. He fled to his closet, and there, in an agony of prayer, besought the Lord for help; and forgetting all other wants, plead and plead again for the two articles now specially needed, specifying them with reiterated earnestness. He arose from his knees in full assurance of faith, and with heavenly tranquility, and went forth expecting deliverance, looking for it, however, in but one way: through his own earnings. But after a fruitless day of seeking employment, gloomily he returned home. He entered his gate, and was startled to see before him a generous pile of wood. Little Johnny opened the door, clapping his hands, exclaiming, “O Father, we've got some wood and some candles!” “Where did you get them? Are you sure they were not left here by mistake?” “O no, father!” interrupted Hatty, “they were not left by mistake. A man knocked at the door with his whip, and when I opened it, asked if you lived here. I told him you did. Then he said, ‘Here are some candles, and a load of wood for him.’ I asked him if you sent them, and he said, ‘I rather guess your father don't know anything about it.’ Who did send them then? said I. ‘Oh,’ said he, ‘I mustn't tell, but you may say to your father, they are a present.’” But to what instrumentality they were indebted for the relief, was a mystery. And what particularly interested Dea. P., was the character of the anonymous presents; and the very things so much needed and no others should be sent, and he was sure he had mentioned his want of them to no human ear. He questioned the children anew. They described the man who knocked at the door, the horse and truck he drove. A new thought struck him. “Why,” said he, “that team belongs to my old enemy, Graff. Can it be possible he is the donor? If so, surely the finger of God has touched his heart.” Dea. P. was, however, so convinced that he was their benefactor, that he resolved on an immediate call to that gentleman. But who was Mr. Graff?

Some years before, the sacredness of the Sabbath was openly violated by a brisk trade in fish. The hundreds of boatmen, sailors and their friends engaged in the desecration, were so potent in influence that nobody thought of risking interference. Dea. P., though a man of place, was also a man of moral courage. He determined to put a stop to the iniquity. His friends warned him that his life would be endangered; but at first alone, and afterward with a brother deacon, he would take a walk along the wharves on a Sabbath morning to ascertain who broke the laws by traffic on that day. Men swore at him like fiends, fired his dwelling at several different times, and at last “bound themselves with an oath” to kill him. Yet they feared his presence, and at his approach stores would be deserted of customers, and closed with celerity. This species of Sabbath breaking was at length broken up, after various hair-breadth escapes on the part of Dea. P. and his compatriot, the authorities being shamed into action by their fearless zeal.

The brutal drunkenness of the sailors, and the degradation and suffering of their families, with which Dea. P. was in this enterprise brought into contact, opened his eyes to the evil of the liquor traffic; and turning his Sabbath reform to the legal authorities, he became known as a temperance advocate. This also

brought him enemies, sometimes changing friends into foes. Distiller Graff was among the latter, from a warm friend becoming bitterly alienated. In vain did the grieved deacon strive to conciliate by explanation and personal kindness. Even the trifling civility of a bow was rudely unnoticed by Mr. Graff. Dea. P. entered the distillery of his old friend. For the first time for years its proprietor looked up with a nod of recognition. It was evident something unusual had softened his heart. “I have called,” said the deacon, “to ask if you can tell me who sent some wood and candles to my house to-day?” “Yes sir, I sent them.” “You are very kind; but pray tell me how you came to do so.” “But first let me inquire if you really needed them?” “O I cannot express to you how much!” “Well, then, I suppose I must explain,” said Mr. Graff.

“It is all very singular, and sometimes seems very foolish. This morning, about 10 o'clock, as I was busy at my work, suddenly a voice seemed to say to me, ‘Send some wood to Dea. P., he is in want.’ I was astonished. I tried to banish the thought, and went to work more earnestly. I could not believe you needed it. And I could not send it to you of all others. But the voice—it seemed within me—said again with painful distinctness, ‘Send some wood to Dea. P., he is in want!’ I scouted the idea as weak and silly; a mere phantasy of the brain; but it was of no use; I had to succumb; the more I ridiculed and fought it, the more vivid and irresistible was the impression, until to purchase peace, and in some awe, I bade John load his team with wood and leave it at your door. For a moment I was at rest; but only for a moment. The imperative whisper came, ‘Send some candles!’ Said I to myself, this is too absurd, I will not gratify this whim; but again I was so beset with the mandate, and so distressed and baffled in repelling it, that as a cheap way to get out of torment, I handed John a package of candles also.

“This has been in my mind ever since. Sometimes I have thought it almost a freak of insanity, and then, again, such was the strange character of the impression, so unexpected, so solemn and powerful, and such the singular peace following compliance with its dictates, that I almost believe it to be supernatural.”

“It is, indeed, the doings of ‘Him who is wonderful in working,’” replied Dea. P. “It was about 10 o'clock, I well remember, that I plead with God for the very articles you sent me in an agony of wrestling I never knew before. It was then, too, that my soul was filled with the conviction that my prayer was heard, and a relief would come.”

Since hearing a venerated relative relate this incident in his own life, we have often wondered how the skeptic can dispose of such occurrences. While it would be presumptuous for the believer to expect to live by prayer alone, to be fed without his own co-operation, as was Elijah, yet are there not events happening all along the history of the church, in the experience of individual members, to be accounted for only on the ground of a special Providence, regardful of the emergencies of the believing, suffering people of God? Surely, “Light is sown for the righteous,” and to them “the deepest dark reveals the starriest hope.”

Who ever knew an eminently holy man who did not spend much of his time in prayer? Did ever a man exhibit much of the spirit of prayer who did not devote much time to his closet? Whitefield says: “Whole days and weeks have I spent, prostrate on the ground, in silent or vocal prayer.” “Fall upon your knees, and grow there,” is the language of another, who knew whereof he affirmed. These, in spirit, are but specimens of a feature in the experience of eminent piety which is absolutely uniform.

While ten men watch for chances, one man makes chances, and while ten wait for something to turn up, one turns something up; so, while ten fail one succeeds and is called a man of luck or favorite of fortune. There is no luck like pluck, and fortune most favors those who are most indifferent to fortune.

The cross of Christ is the centre to which everything tends, the summary of the history of the universe.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 16, 1867.
URIAH SMITH, EDITOR.

APPEALS FOR THE SUNDAY SABBATH.

THE following are specimens of the efforts that are now being made through the religious papers of the land to arouse the consciences of the people in regard to a more strict observance of the first day of the week, and to induce them to inaugurate some movement by which its desecration on the part of any may be suppressed.

The Christian Press, the organ of the "Western Tract and Book Society" advertizes "an admirable tract on the observance of the Sabbath, by Dr. K. Patterson of Chicago, and says that "in these days of Sabbath desecration, it ought to be widely circulated." The same paper has the following appeal on

"THE SABBATH QUESTION.

"The question of Sabbath observance, is now being agitated in many of our cities. It is so intimately connected with the progress of Christianity, that the Church can not afford to quietly allow this bulwark to be attacked. She well knows that if the Sabbath becomes a day for mere physical enjoyment, instead of promoting national prosperity, public virtue and religion, it will become the nursery of vice and infidelity. The old Puritans in England well knew this, hence their pertinacious opposition to the Book of Sports, the licensing of Morris-dances, and similar attempts to break down the sacred character of the day.

"Remember the Sabbath day, to keep it holy," is God's own injunction, and it must be observed if religion and public virtue are promoted. But this can not be done if the Sabbath ceases to be a day of rest from worldly avocations.

"How much recreation is proper on this day, can not be well defined in any proposition; but certainly nothing should be done that would impair the sanctity of the day, as a day of rest, or interfere with the spirituality of mind which is absolutely necessary to obeying the injunction, 'Keep it holy.'

"We have great regard for the prophet's teaching regarding this matter: 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day and call the Sabbath a delight, the holy of the Lord honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father.'

The Northwestern Christian Advocate of Chicago, a few months since, issued a stirring call to the observers of the first-day of the week in the state of Illinois to arouse for the conflict. These were its words:

"CHRISTIAN MEN OF ILLINOIS!

"It is time to awake. An effort is being made to destroy the sanctity of the Christian Sabbath, to open theaters, rum-shops, beer and wine houses, public gardens, &c., on the holy day.

"It is said this is done in the interest of Germans. We respectfully say it is not well that our adopted citizens should levy war upon the cherished institutions of the country. They have the broadest freedom, let them not overturn our privileges, dear as life.

"Senators and Representatives at Springfield, be advised that the granting of the petition will create an excitement of no ordinary character. If the Christian people of the State are to be driven into making this a political issue the blame will be placed where it belongs. At present, the movement only refers to Chicago, but it is meant for the State, and we call for the voices of the State.

"We say distinctly, calmly, but decidedly, the Protestant Christians of this country WILL NOT give up their Sabbath without a contest. If it must come, they will meet it, and meet it like Christian men!

"Men are busy who mean to destroy our Christianity, and begin by a crafty assault upon the Sabbath."

To the doctrine of no-Sabbath, S. D. Adventists are more opposed than any other class of people. We cannot be justly charged in any degree with encouraging the lawlessness, intemperance, debauchery and riot that naturally follow in its wake. Let those meet the responsibility of these results, who plead for that infidel outrage upon reason and revelation. Yet it is not difficult to see how we are to be involved in this

controversy, and made to feel the odium that justly attaches to a disregard of all Sabbaths.

The prominent feature thus far in the agitation, is German no-Sabbathism. The rally cry is sounded for the Christian men of the country to come up and defend the Sunday against this innovation; for this is what is meant by the terms, Sabbath, Christian Sabbath, American Sabbath, &c., as used by them. But the great element of weakness in this first-day Sabbath, is that it is utterly without foundation in the Scriptures of truth. Now, as the writer in the Advocate says, as "the Protestant Christians of this country will not give up their Sabbath without a contest," so the Germans will not suffer it to be imposed on them, without thoroughly testing its claim to Scripture authority. But the falsity of this claim has already been fully shown by the defenders of the true Sabbath, namely, S. D. Adventists, and S. D. Baptists, whose views are destined to become more widely known, as the agitation increases. Hence those whose bigotry will not brook a question of their cherished institution on any ground, nor suffer them to see the light, however clear, will accuse us of being allies and aiders of the lawless no-Sabbath faction; and the chief objects of their wrath will be those who, by setting forth the true light, have shown the weakness of the claim for Sunday sanctification. But because we contend for the secularization of Sunday, if we may so speak, on the ground that the seventh-day is the Sabbath of the Lord and should be religiously observed, we are not to be classed with those who would secularize it on the ground that no day is to be devoted to religious rest and worship. This distinction will doubtless be ignored.

A responsibility rests upon us to spread abroad with more earnestness than ever, the true light on this subject. The appalling evils of no-Sabbathism are very apparent to every right-minded person. The utter untenableness of the claims of Sunday to any sanctity whatever, can be made to appear to every candid and unprejudiced mind. Let us hope that in the approaching struggle, many will see where the truth lies, embrace it and be sanctified through it.

REPORT FROM BRO. WHITE.

On the fourth of July we were disappointed of the proposed meeting at our new home in consequence of the masons who did not get out of our way in time, so on that day we left for Wright at five in the morning. We drove eight miles, to a beautiful grove, where in the shade of two large oaks we took our morning meal and fed the faithful horses.

I wander for a moment to introduce an item of interest touching small fruit. May 28, we returned from Battle Creek with strawberry plants for our new garden. July 4, by the wayside, we enjoyed ripe fruit from the plants. Our Western people need not go without fruit when the transplanted strawberry will gather from the soil that which is most delicious in the short space of thirty-six days. Every Western farmer should have one fourth of an acre of berries to twenty-five acres of wheat or corn. Then dry and can them and have fruit the year around. Spend one fourth you used to for pork, beef, mutton and poultry, and you may have strawberries and raspberries the whole year.

At 2 P. M. we reached Bro. Buck's, thirty-five miles from home. The heat was terrible. In the cool of the evening we drove to Bro. Root's, our old home and resting place. Next morning was glad to receive from the express office fifty copies of that excellent work, entitled, "Thoughts on the Revelation."

These thoughts are not the fruit of one brain. In the time of the end the Revelation was to be unsealed and opened. And from the open book, light has been shining. Wm. Miller saw much. Others since have seen more. And as this open book contains more which bears directly upon the present truth than any other book of the Bible, its clearest light is reserved for believers in the time of the third message.

The book is rightly named—"Thoughts on the Revelation." Thoughts are expressed by words, but words do not always express thoughts. The world is full of books whose thoughts are with difficulty seen,

like mile-posts. This, however, is a book of thoughts, clothed in the author's happy style, plain, yet critical and practical, coming down to the spiritual wants of the common people, yet elevated and dignified. This standard work should be in the library of every believer. It is, in its weight of thought, its beauty of typographical execution upon its white pages, and in its neat binding, a fitting companion for the "History of the Sabbath." And we are glad to see that the Association is able to offer the first edition of this book of 328 pp. of "Thoughts" for the small sum of \$1 00.

Sabbath morning the house of prayer was well filled with the numerous members of the church. The morning was cool. We spoke one hour and a half. In the afternoon spoke one hour and Mrs. W. spoke for more than an hour. Two, who were especially interested in the meetings we held with this church last winter, offered themselves for baptism, and on first-day morning, a little after sunrise, they were baptized. They had never seen any one immersed and were anxious to be instructed, especially as to the part they were to act in the matter. Their intelligence and regard for propriety led them to this. After being suitably instructed and prepared, we moved down into the clear stream, slowly and calmly. They gave themselves into my hands without an apparent anxious feeling. They were very slowly lowered till the back of the head touched the water, then quickly lowered into the stream and as quickly raised. In this way they were saved from catching the breath. And instead of hurrying to the bank in a strangled condition, a heavenly smile was on the countenance as they calmly moved to the shore. These suggestions may benefit young administrators and candidates.

At nine o'clock I met with the church in business session, and at ten joined them in washing the saint's feet and in the Lord's supper. These meetings were excellent. A good work has been done in this church. In the evening we returned to Bro. Buck's and at half past four this morning we were pursuing the pleasant journey of forty miles. For the information of those who design to pass to and fro to Monthly Meeting I would say that the road is superior to any of that distance we ever rode over in the State.

Mrs. W.'s health is excellent, and I am still making up lost time in sleeping, which is relieving my head. With my present labor, mental and physical, in the heat of midsummer, and loss of teeth and of blood when they were extracted, I think I fully bold my own. With God's blessing I hope to gain faster in the future. The field of usefulness is open before us and we hope to have strength to stand side by side in the good work.

I would suggest that there be a general gathering of the brethren in Northern Michigan at Fairplains immediately after harvest, and another at Wright the first of September, and another in Gratiot Co., the first of October.

In my toothless condition which may continue some months, I choose not to go among strangers. Whenever I go brethren must not expect too much of me. I will, in the strength of the Lord, do what I can. Brethren pray for us.

JAMES WHITE.

Greenville, July 8, 1867.

REPORT FROM BRO. WHITNEY.

SINCE my last report, I have attended Quarterly Meetings at Nile, N. Y., Roulette and Farmington, Pa., and Genoa, N. Y., according to appointments. Most of them have been meetings of more than ordinary interest.

On account of the badness of the going and the lateness of the season, occasioned by the frequency and severity of the storms, all of which have been very extreme in this section the present season, the meeting at Nile was comparatively small, but quite interesting. We found our friends, the S. D. Baptists, ready to give us a cordial welcome to their house of worship, which we gratefully accepted.

At every place there is manifestly a growing interest, both in church and community, in the solemn truths pertaining to this time. The impressions made at our late General Conference seem not to be confined to

those personally present, but to pervade quite generally the minds of believers; and I trust all are desirous and ready to emulate the example of Paul as set forth in Phil. iii, 7-14. And in the same proportion as we do this, will our fellow-men become interested in the great truths we profess.

Between the meetings at Farmington and Genoa I lectured a week in a school-house near Bro. Marsh's, where Bro. Cottrell gave a few lectures last spring, and as the result, two decided to keep the Sabbath, while others are interested.

Sabbath, June 29, enjoyed a sweet season with the church at Adams Center. Providence has prevented my joining in labor with Bro. Fuller as I had anticipated, which has made the latter portion of the quarter very laborious, and as a consequence I find myself considerably exhausted; but while at home for a little season to rest, my mind and interest is on the great work; and as I see the fields already white, the harvest plenteous, and the laborers so few, it makes me anxious to do what I can myself, and also that the church should do its duty in praying for more laborers.

S. B. WHITNEY.

Grass River, N. Y., July 8, 1867.

THE DOCTRINE OF ELECTION.

THE position of an individual justified by faith may be illustrated thus: A. owes B. a sum which he is not able to pay, and C. engages to take the responsibility of the debt on certain conditions; and in order to make it sure, C. deposits with B. sufficient to cover the amount. Now it is stipulated that if A. fulfills the conditions, B. shall cancel the debt from the deposit made by C. And as long as A. is faithfully fulfilling the conditions, so long is B. satisfied in regard to the debt; and of course he will not trouble A. for it, knowing it is secure. Thus A. is accounted just, in the sight of B., though not really just in himself because he fails to pay a just debt. He is considered as just, or justified through obedience to the conditions of C., who is his surety. But if A. neglects or refuses to fulfill the conditions, the deposit of C. no longer avails for him; he falls from the favor of B. which he had enjoyed through this arrangement, and the debt stands against him as fully as though C. had never engaged to pay it on any condition.

That this is a true representation of the position of the penitent, is evident from the declarations that "he that endureth unto the end"—he that is "faithful unto death," shall be saved; while he that is justified by faith, may, by disobedience, lose that justification, and his righteousness will not be remembered. The blood of Jesus is the bounteous supply—the rich deposit where all may find a covering for their sins; but whether their sins are actually atoned for and removed by that blood, depends upon their acceptance of it, and their faithfulness to the conditions of acceptance.

This illustration supposes that the blood of Jesus Christ was shed for all the world, and answers as a deposit from which the sinner may draw by faith that his sins may be canceled or "blotted out when the times of refreshing shall come;" that is, when the sanctuary shall be cleansed by our High Priest. Of course without faith and obedience this deposit will not avail. The debt of the unbeliever is never canceled; his sin is not blotted out; and this proves the truthfulness of the illustration. But to this the objection has been urged, that the debt is already paid; that God chose a certain part of mankind and predetermined that they should be saved, passing by, or reprobating, the remainder. But the scriptures say he "died for all," 2 Cor. v, 14; that he is the propitiation "for the sins of the whole world;" 1 John ii, 2; and the objection conflicts with these scriptures. Did Christ shed his blood for these reprobated ones? Was their debt paid? If so, why are they lost? But if he did not die for them, what was done for them? and how can they be said to "neglect so great salvation," (Heb. ii, 3,) if no salvation was provided them? or trample on divine grace, which was no grace to them? Though I was in the communion of a church for years which held the doctrine of this objection, it was ever dark and mysterious to me.

On account of the inherent repulsiveness of the doc-

trine known as "Calvinism," we often find persons claiming to hold it in a modified form. But that is impossible; it cannot be modified. It is fixed and inflexibly rigid in every feature. It is a belief that God irrevocably decreed and determined all things; and the belief can no more be modified than a fixed decree of Deity can be modified. It may only be exchanged for something else, but in itself it admits of no degrees; for the moment a condition is incorporated into it, it is something else. Calvinism teaches unconditional personal election; and unconditional personal reprobation is its converse and necessary attendant.

The Scriptures clearly teach these things; namely, free grace; justification by faith; and the necessity of good works to salvation; and these are all in harmony.

It is not my purpose to examine at length the various texts quoted on this subject, but rather to notice the principles on which the true doctrine rests, and introduce texts sufficient to corroborate the principles.

The great question to be decided is this: In what respect is the gospel plan unconditional, and in what respect is it conditional? If there is anywhere such a distinction, and if we can clearly trace the line, the subject must be thereby relieved of much difficulty. Examining this, we find that the introduction of the gospel, or setting forth Christ as the way of salvation, was unconditional; but the application of the gospel to individual salvation is conditional. Thus, it is not said to the world, or to any part thereof, that if they would believe or do any certain thing Christ should die for them. But it is said that if they will believe and do certain things they shall be saved by his blood, so freely and unconditionally shed for the sins of the world. Eternal life through Christ was freely and unconditionally brought to man; Rom. vi, 23, *et al.*; but if they would not therefore perish they must repent and believe; Luke xiii, 3; Jno. iii, 16; and "lay hold on eternal life;" 1 Tim. vi, 19; which they can only obtain "by patient continuance in well-doing;" Rom. ii, 7; and so "work out their own salvation with fear and trembling." Phil. ii, 12. I am constrained to believe that much of the confusion on this doctrine has arisen from misapplication of scripture, not discerning this distinction.

From the first part of our proposition, namely, that salvation was provided, or that Christ was set forth as a Saviour, without any condition, there will be no dissent. Here all are agreed. On the second part, namely, that we avail ourselves of the blessings of God by compliance with conditions, a few scriptures will be noticed.

When the Lord sent Moses to the children of Israel, it was with this message: "Say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt; and I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey." Ex. iii, 16, 17. Again he said to them: "And I will take you to me for a people, and I will be to you a God; and ye shall know that I am the Lord your God which bringeth you out from under the burden of the Egyptians. And I will bring you in unto the land, concerning the which, I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage; I am the Lord." Ex. vi, 7, 8. Yet, direct and positive as this promise was, the Lord did not bring them into that land, but destroyed them for their disobedience.

Again, it was said to Pharaoh: "Thus saith the Lord, Israel is my son, even my first-born. And I say unto thee, Let my son go that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, even thy first-born." Ex. iv, 22, 23. The first-born was the highly prized and beloved. Yet on the institution of the Passover they would have been destroyed with the first-born of Egypt if they had not remained in their houses and sprinkled the blood on their doorposts; and were afterward destroyed as noticed above. This teaches us that God's chosen—his first-born, will continue to enjoy his favor only on condition of continual obedience. The conditional nature of his gracious

promises is shown by his word through Jeremiah, wherein he commanded Israel to obey him, saying: "That I may perform the oath which I have sworn unto your fathers." Jer. xi, 3-5. And again, where he has shown the fixed principle upon which he fulfills his promises and threatenings: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." Jer. xviii, 7-10. And this is true, not only of nations, but of individuals. Thus the Lord said to Eli: "I said indeed that thy house and the house of thy father should walk before me forever; but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam. ii, 30.

It is argued that he that has an interest in the Saviour cannot or will not lose it. See what our Lord himself says: "I am the vine, ye are the branches. . . . If a man abide not in me, he is cast forth as a branch, and is withered." John xv, 5, 6; and in verse 2: "Every branch in me that beareth not fruit he taketh away." This completely overthrows that doctrine which affirms that if any one be in Christ he cannot be taken away. It is urged, and with truth, that none can pluck them out of his hand. But this supposes that they "bear fruit," or continue faithful. He that endures to the end shall be saved. As the Jews were rejected because of their unfaithfulness, so Paul says to the Gentile converts, who by faith were grafted into the good olive-tree, they must continue faithful or they should be cut off also. According to the unconditional, personal-election scheme, there could be no danger of it, and if so, the warning of the apostle was deceptive. He says also that they in whom the Spirit of God dwells, which can refer only to accepted believers, are the temple of God; and if they defile the temple of God, that is, themselves, or their own bodies, God shall destroy them.

It is said that we are chosen in him before the foundation of the world. But all must admit that there is a time when we become Christ's—come into him, etc. "As many of you as have been baptized into Christ have put on Christ." We are also said to receive Christ by faith. So it is evident that we are not "in Christ" before we have faith; before we have put him on. Prior to that event, we were "the children of wrath, even as others." Eph. ii, 3. That we are personally and unconditionally elected before the foundation of the world, cannot, therefore, be the sense of that scripture. Jesus Christ was the one chosen—"the elect"—to be the author of salvation to all who believe and obey; and all who receive him and put him on, or are baptized into him, become one with him, members of his body, and of course are partakers of his privileges and his election. That the election was a prior event is admitted; but that we have any part in it before we become members of Christ's body is denied. The choice is of Christ, and through him all that are "in him;" but personally, does not reach them that are out of him, children of wrath, as we are all by nature. With this view we see the reasonableness of Peter's exhortation, to make our calling and election sure; 2 Pet. i, 10; but with the Calvinistic view, it cannot be made to appear reasonable. And so of all the exhortations and threatenings in the Bible; if man is not free to choose and refuse, to obtain through obedience or lose by disobedience, they cannot be what they purport to be.

The truth on this subject we chiefly rest on the difference between the death of Christ and the atonement, the argument on which, see.

J. H. WAGGONER.

Burlington, Mich.

THINK nothing in conduct unimportant or indifferent.

PRACTICE strict temperance, and in your transactions, remember the final account.

CONSECRATION.

"I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Low at thy feet, dear Lord, I fall,
And consecrate to thee my all;
Nothing from thee, would I withhold;
O let thine arms around me fold.

All on thy altar, God, I lay,
O spurn not my request I pray;
But gracious Lord, thyself reveal,
And on my heart, O set thy seal.

From secret sins, O set me free,
Perfect thine image, Lord in me,
Safe in thine arms then I'll abide
Mid earthly woes, what'er betide.

Then will my faith, O Lord, prevail,
Though Satan and his hosts assail;
While angels bright, my steps attend,
Encamp around, and me defend:

Though weary oft, and faint, and weak,
Like Noah's dove, the ark I seek,
O nevermore my steps shall rove,
While sweet I rest, with Christ my love.

United to the living vine,
In thine embrace will I recline,
And should I suffer pain or loss,
I'll sing the triumphs of the cross.

Then brighter shall my pathway shine,
Lit up by rays of love divine,
Joyful I'll tread the narrow way,
Then soon with Christ to endless day.

L. E. MILLNE.

Health Institute, B. C., Mich.

DEFENSE OF THE TRUTH IN SAGINAW CO., MICH.

WE do not remember ever witnessing a more desperate effort to put down the truth, than the one just made in this section. One Eld. Levington (Methodist) of Monroe City, was sent for to come and put down Adventism. He came and gave three discourses in three different places, his speech being nearly the same in each place. We heard two of the discourses, and reviewed them. At the last meeting an effort was made to cut off our privilege to reply before the same audience. To prepare the way for our defense two hundred copies of the following circular were distributed.

"HEAR," THEN JUDGE.

Whereas, in a lecture given at the Court House last Friday evening, the religious views and character of Adventists were most shamefully misrepresented, and stigmatized as, "Fanatics, Deceivers, grossly ignorant," and "worse than Mormons, Mahometans, or any other class of false teachers," and,

Whereas, an effort was made to prevent free speech in Midland City, by exciting prejudice against a humble, yet honest and respectable minority, advising the people to not give them even a hearing, and attempting to put in extra appointments, so as to prevent their making their defense, thus taking away the rights belonging to a free American citizen, therefore:

Resolved, that it becomes our duty to enter our solemn protest against such a spirit, as unbecoming a gentleman or Christian, and contrary to the spirit of free investigation, and the genius of American liberty.

By the liberality of those who are for granting equal rights to all law-abiding citizens, we have the privilege of announcing for our defense—*Sunday Afternoon at 5 o'clock, at the Court House.*

Fellow Citizens, will you do us the Justice to hear our defense, and public Confession, of just what we do believe? We promise to speak candidly with due regard for the feelings of those who may differ from us.

Respectfully Submitted,

M. E. CORNELL,
R. J. LAWRENCE.

The result was that a large audience was assembled, much prejudice removed, and our cause is now standing higher than ever before in this vicinity.

Mr. Levington is regarded here by his people as a man of superior ability, both natural and acquired. That he takes the same view of himself is evident to all who see or hear him. Holding up his book on Baptism before the people, he advertised it thus:

"This book, of which I am the author, is recommended by the most learned theologians of the day as the best work ever written on baptism. It is their opinion that no more need be written on the subject. In this work you will find reference made to the Adventists, and false theories tested by the same rules I have used this evening."

The Methodist preacher stationed here seconded this puff, and quoted the opinion of the celebrated Dr. Duffield as a specimen of how great men regarded this book. It was amusing to see how he was taken back when we informed him that Duffield was one of those time-setting fanatics; that his time for the end was 1866. Mr. Levington had falsely charged us with being timeists, and represented that such were the worst of fanatics.

We will now give from our notes some of his positions with the substance of our replies.

Levington. The religious system of Adventists denies that man has a soul. This little book (Which? Mortal or Immortal?) teaches that men and beasts are just alike, and compares them to snakes and toads.

Reply. These statements are utterly false, as we will now show from the book he quotes. On page 17. "We readily grant man all the properties and all the attributes which the Bible gives him. We are simply unwilling to grant him more. And hence the imputation of no-soulism to our belief is a burning disgrace upon all those who will thus condescend to expose their ignorance or their malice. Be it understood then, that there is no issue here. We admit that man has a soul. All Bible students, so far as we know, admit this, &c.

In regard to the statement that we make man no better than a snake, we will read again on pp. 36, 37. "Not that he (Solomon, Eccl. iii, 18-20) intended that man is in no respect superior to a beast; for he is, in many respects; in his organization, in his reasoning faculties, and infinitely so in his future prospects, if righteous."

We will mark this, false statement No. 2.

Levington. This book teaches that angels are gross beings like unto beasts, and no better, because it makes them literal and material.

Reply. This is false statement No. 3. On page 20. "The whole history of angels shows that they are literal beings, vastly superior, of course, in their organization, to mortals composed of flesh and blood, but none the less personal on that account."

Levington. The Adventist's Heaven is as gross as that of Mahomet or Swedenborg. They believe that beasts will be saved. How ridiculous the idea that brutes will be exalted to a place in the kingdom!

Reply. Every Methodist preacher knows, or ought to know, that John Wesley believed that beasts would be in the kingdom. Dr. Adam Clarke believed the same. See Commentary on Ps. civ. Is it more absurd for us to believe in the restitution of beasts than it was for Clarke and Wesley? Was the garden of Eden gross? If beasts were in Paradise lost, will they not also exist in Paradise restored?

Levington. The Adventist's definition of soul or mind is blood, breath, appetite, &c. Now if this view is correct it will stand the test every time. Let us try by the process called, "*experimentum crucis*." "If soul sin," i. e., if the blood sin, according to Adventist's definition! "I will write my law in their mind," i. e. in their blood, or breath!

Reply. The original word, translated soul and mind, is also translated, person, blood, air, &c., &c. The connection must decide to what it refers in any given text. So then, all of absurdity Mr. L. has shown, falls on king James' translation, instead of falling on what he supposes our definitions.

But we now propose to try Mr. L.'s definition of soul by his own rule. If it is right it will stand the test every time. Let it have the *experimentum crucis*, or test of the cross. He defines soul to be an immortal mind, or the intelligent part of man. Ps. lxxviii, 50. "He spared not their soul (immortal mind) from death." Prov. xxv, 25, "Cold waters to a thirsty soul," i. e., an immortal mind. Num. xi, 6. "Our

soul is dried away," i. e., immortal mind is dried away! Num. xxxi, 28. "One soul (immortal mind,) of five hundred, both of the persons, and of the beees, and of the asses, and of the sheep!"

Levington. Tell a man to love God, and he knows what you mean, but of what use would it be to talk it to a dog or a horse? Man understands because he has an immortal soul.

Reply. Tell a dog it is time to get the cows or to watch the wagon, and he knows what you say; now talk the same to a snail! Has the dog an immortal soul?

Levington. The God of Adventists is a gross body of flesh and bones; they have even tried to paint him on charts.

Reply. This is false statement No. 4. We have never attempted to represent God upon canvas or paper. We have represented the earthly sanctuary with the typical priest before the ark, also the position of Christ, but with no idea that it was a representation of his features. But some Catholics, and some Protestants, have engraved and painted an imaginary likeness of Christ. Neither have we ever believed or taught that God was a gross body. The substance of the self-existent God may be so many million times more refined than man, that it is impossible for mortals to behold or comprehend it. The highest idea we can have of Deity may be fully met in one of the angels, if we could see them in all their brightness; and like John on Patmos, we would be ready to bow down and worship them as God.

Levington. What we call mind or soul cannot be affected with disease or death.

Reply. If it can be affected with disease, of course it can be by death, and hence it can not be immortal. There is nothing more evident than that disease of the body does affect the mind. The mind grows up with the body and goes down with it in old age to second childhood. Why is it that our friend so reduced with long sickness is so childish? You say his mind is so very weak he has no more judgment than a little child. Exactly so, his mind is affected with disease. Oftentimes the mind is affected to that extent that it goes crazy. Could an immortal mind go crazy?!

Levington. Adventists pretend that the sun rose on Adam in the garden, and on them here in Michigan the same moment. That they can keep the same absolute moments here and opposite us.

Now suppose a ship load of Adventists sail from Australia to New York. Five days before their arrival they keep their Sabbath, and when they land, they find their brethren in the city are keeping the Sabbath, and they are two days apart. A dispute arises and they are all in confusion.

Reply. We never thought the day began all around the world the same moment of time, but as the world revolves, it brings each day in its regular order to the people all around the earth. And Mr. L.'s imaginary difficulty is as much against keeping Sunday as it is against keeping the seventh day. Mr L.'s illustration of the ship load of Adventists was quite amusing to many of the audience.

"They laughed, 'twas well, but the rule applied, Soon made them laugh on the other side."

Now suppose a ship load of Methodists sail from Australia to New York, and five days before their arrival they keep their last Sunday, but on their arrival, lo, they find their brethren going to church. Here they are now two days apart. A dispute arises and they go all into confusion! Therefore it is all folly to try to keep the first day of the week on which the Saviour arose. But stop, we mistake! The spherical form of the earth does not affect Sunday because it is popular. The round world only affects the day which it is not popular to keep.

Levington. After reading this book (Which? Mortal or immortal?) the question arose in my mind, How shall I put it down? The plan I have used to night was then suggested to my mind.

Reply. It seems the question was not, like that of the unprejudiced reader, May it not be true? but with a spirit of spite and desperation "How shall I put it down?" The plan suggested to his mind was that of misrepresentation and falsehood. What spirit could have suggested it? The plan illustrates one scripture, namely, "We have made lies our refuge, and under falsehood have we hid ourselves." Isa. xxviii, 15.

M. E. CORNELL,
R. J. LAWRENCE.

Midland City, Mich., July 2, 1867.

ROLL YOUR BURDEN UPON GOD.

"Thou wilt keep him in perfect peace, whose mind is staid on thee." Blessed thought! Kept in perfect peace by our heavenly Father! What precious promises we have in the word of God. Feeling burdened, we read, "Cast your burden on the Lord." The load seems heavy at times to do even this; but turning to the original we find it, "Roll your burden upon God." This is the word to the weary soul. We can in passive trust roll the burden upon God, and feel Christ an all-sufficiency. Thank God, who supplieth all our needs.

Oh! how my soul shrinks from cultivating singularity for mere singularity's sake. But when new sacrifices are in the narrow way, though they be heavy as "Pilgrim's" load, we should double our consecration, do every duty, let men think as they will. The Lord is our Shepherd, and we must follow him. He leads us by still waters and in the paths of righteousness. Christian's journey is most finished. Yes, we are

"Nearer the port by every wave!"

Praise God! Even now we can see our Father's house peering in the distance. A few more struggles, and the conflict will be ended. We shall have fought the fight, and finished our course; and blessed will it be if our Father in Heaven shall say unto us, Enter in where "the wilderness shall be as Eden, and the desert as the garden of the Lord. Joy and gladness shall be found therein, thanksgiving and the voice of melody."

B. S. BARNES.

Battle Creek, July 4, 1867.

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 Sister Johnson.

BRETHREN AND SISTERS: My face is still set for glory. I still love God and his dear Son. I love the Review and the pure Bible doctrines taught by it. It is almost eleven years since I commenced to observe the seventh-day as the Sabbath, and yet I believe I now greet the return of this sweet day of rest with greater delight than ever before.

I praise God for the light of present truth which shines forth from the sacred page and the prophetic chart. I rejoice also in the light of Health Reform. Although I am still suffering from chronic diseases, I firmly believe it has, under the blessing of God who in compassion hath given us this glorious light, saved me from going down into the grave and leaving my four little ones behind to be taken in the snares of the evil one. Yes, although many times bordering upon the grave I am still spared to them, and am trying to realize more fully what a solemn and fearful responsibility rests upon me to bring them up in the fear of the Lord, especially while their dear father remains undecided with regard to the Sabbath and kindred truths. Often in the anguish of my soul I cry out, How long, O Lord, must I and my little ones tread this thorny path alone! Often as disease presses upon me, together with the cares of this life and the trials of the way, darkness gathers about me and I feel almost discouraged, and seem in danger of losing sight of the prize. But as I begin in agony to ask, Can I give up? help from on high seems to be sent, and I am enabled to look away to the sanctuary; and as I catch a glimpse of our Saviour who is still ministering there I answer, Oh! no, I can never give up the struggle while he still pleads and mercy still lingers for me.

Last April I bade a long adieu to the dear lone ones of Hancock Co., Ohio, expecting never more to meet them again this side of the land of rest where parting is no more. I brought a letter with me but do not know when I shall be permitted to meet with the people of God. Still as we have not yet bought a home

here I trust our lot will be cast where I can take my children to the house of God upon his holy Sabbath, a privilege which we have seldom enjoyed, as we lived some distance from the place of meetings.

With a heart beating in unison with the people of God, and craving an interest in their prayers, hoping to meet you all when our Deliverer comes, I am your sister in Christ.

R. MARIA JOHNSON.

Marshall Co., Ind.

From Sister Edmunds.

HUSH sad soul, why this repining? Thy dear Saviour was lonely here; his life was one of sorrow; he was acquainted with grief; look to him; for he can sympathize with thee.

Behold him pleading in the sanctuary before the mercy seat. To him the careworn may flee and find a sovereign balm, a solace that will support, although all earthly friendship may fail. This friend knows the inmost recesses of thy heart. Persevere in the right. Do not grow cold and formal. Always may thy heart overflow with love to God and love to man. Then shall thy way be accepted of him who is to be the Judge of every one.

Always be ready to speak encouraging words to the lonely traveller; for thy heart is often lonely and often longs "for sweet companionship with kindred minds." Tell them they are not alone and uncared for. Jesus loves you. Angels love you. Don't grow weary,

"Overcome, and faithful be,
Thou shalt glory see."

"Now here's my heart and here's my hand,
To meet you in that heavenly land,
Where we shall part no more."

Oh! what a joy fills my heart while trying to encourage others. By so doing I encourage myself. These are a few of the thoughts that often occupy my mind on the holy Sabbath, while I think that many dear brethren and sisters are enjoying meetings and Sabbath-schools together, while we are denied these privileges. But to-day I would say for the encouragement of every lonely one, We will not grow weary in well doing; we will not forget the mercy seat; but, like our Jesus, we will often be found in secret prayer, while we toil on weeping and sorrowing here; and ever as our eye of faith catches a glimpse of the reward for the faithful, we will sing and praise God for his great goodness to us.

Our Redeemer left his bright home in glory, and died to save us. Shall we murmur because we are often lonely? No,

"Jesus bids us shiue,
You in your small corner,
I in mine."

A few short months we have lived here in Johstown, Barry Co. One precious soul has decided to keep the Sabbath of the Lord. He is determined to press on with the remnant, and by overcoming everything wrong finally gain a home in Heaven. My heart rejoices to-day.

Dear brethren and sisters of Newton, you know how great was the anguish of heart we suffered when we took the parting hand. I feel now to say that it was all for the best that we should be separated. My determinations are as strong to-day as they ever were. I will try to be faithful and meet you in Heaven. I love the whole truth.

Dear readers, you that have an interest at the throne of grace, pray for us and for our neighbors, that others here may be constrained to obey the truths of God's word.

Our P. O. address is Bedford, Calhoun Co., Mich.

ANGELIA J. EDMUNDS.

From Sister Tobey.

BRO. SMITH: I have felt of late that I have not done all I could in the cause of truth, and I wish to redouble my efforts, that I may be the means of doing some little good in the vineyard of my Master. I fear lest the blood of souls be found in the skirts of my garments. I fear lest it may not be said of me, "She hath done what she could." I have determined of late

by the help of God, that in every way in my power, I will strive to advance the cause of truth, and honor Him who died to redeem me, by my daily walk, by my conversation, by lending papers and books to those who will read them, by devoting one-tenth of what I earn to the promulgation of the doctrine of the coming of Christ and its associate truths. Even more, if God prospers me, I will do according as he prospereth; though my friends think that as my health is poor and I earn but little, that it is not my duty to do anything for the cause. And even poor, human nature sometimes asks, What if sickness overtakes you, and your friends reproach you for what you have done? But I cast aside such thoughts as unworthy the Christian, as dishonoring Him who has promised to bestow such blessings upon those who do his will, and who has promised never to leave nor forsake.

Am I presumptuous when I say I have no fear of want? My trust is in God. The silver and the gold are his, and the cattle upon a thousand hills. The promises are all yea and amen in Christ Jesus. The hand that in such rich colors can clothe the lily, the hand that feeds the sparrow and the raven, can provide for the necessities of his children. We are bid to ask and receive, and this I believe will embrace not only spiritual necessities, but also temporal wants. I believe there is a lack of faith on the part of God's people—a lack of earnest, effectual, importunate prayer. Oh when will the children of God learn to step out on his promises! I believe it is time for the followers of Christ to show their faith by their works.

A. O. TOBEY.

Rock Island, Ills.

SISTER C. BAKER writes from Chemung Co., N. Y. I have been trying for the last six or eight years to keep all of God's commandments, and the testimony of Jesus. My heart is drawn out in love toward all God's dear people that are looking for the coming of Jesus. I want to be one that can say, This is my God, I have waited for him and he will save me. I feel very unworthy, for I have not made that progress that I might have made with the light I have had. My trials and discouragements have been many. When I commenced keeping the Sabbath my companion commenced with me, but has since turned back to the world, which is a source of great grief to me. Pray, brethren and sisters, that I may overcome and stand with you at last on Mount Zion. I am trying to live out the Health Reform as far as it is in my power, for I believe it is of the Lord.

SISTER E. BARBER writes from Kent Co., Mich. I am the only Sabbath keeper in my family or neighborhood, and am not without my trials and afflictions. Still I mean, by assisting grace to overcome. I feel like saying with David, "Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge until these calamities be overpast."

"I am not skilled to understand,
What God hath willed, what he hath planned;
I only know at his right hand
Stands one who is my Saviour."

"I take God at his word and deed.
Christ died to save me—this I read—
And in my heart I find a need
Of him to be my Saviour."

BRO. J. H. COOK writes from Lynn Co., Kansas: Please continue sending the Review, as we cannot one moment think of being without it. Its sermons, its editorials, its cheering reports from the careworn ministers, its Conference Department, &c., cheer our lonely hearts, and inspire us with fresh courage, and convey to us timely instruction and admonition as we travel over life's uneven journey. We love the Review because it is the advocate of great truths which have brought peace and heavenly consolation to our minds, and which at times inspire an unutterable longing for the final consummation and the coming of our dear Lord to reign.

RATHER set than follow examples.

The Review and Herald.

Battle Creek, Mich., Third-day, July 16, 1867.

BRO. J. C. BARTLETT, who embraced the truth some six years since in Wakeman, Ohio, now residing in Emmet Co., Mich., reports that a brother-in-law of his has lately commenced to keep the Sabbath. They, with their wives, now hold Bible Class and prayer-meetings. May the Lord bless them and add to their numbers. We want to see the standard raised in many places.

BRO. P. STRONG writes from Duplain, Mich.: I came back to this place and found all trying to live who started when I was here before; but the houses of worship are all closed against us. We had a grove meeting on the Fourth, and a very good turn out, and good interest. Our present Sabbath meetings are held in a barn.

THE KINGDOM OF GOD.

THE following article, signed "Ephraim," appeared in the "Ontario (N. Y.) Repository and Messenger," of June 5, 1867. Thus by various means, the living preacher, and the secular as well as religious press, the attention of the world is being called to the great fact, that the end of all things is at hand. The writer says:—

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."—Amos iii, 7.
"The wise shall understand."—Dan. xii, 9.

The design of prophecy is to confirm the belief of God's people in His over-ruling Providence, as they behold the gradual development of prophecy into history; to cheer them in times of trial and persecution, and thus animate them to that faithfulness in well-doing, which is an important element in the fulfilment of prophecy.

Accordingly, we find that upon the eve of certain great events foretold in Scripture, a general expectation of those events has prevailed among the students of the "sure word of prophecy." Thus, Daniel, at Babylon (Dan. ix, 2), "understood by books" the prophecy of Jeremiah (Jer. xxv, 11, 12, and xxix, 10), respecting the seventy years of Jerusalem's desolation. As the day of deliverance approached, Daniel became more earnest in confession of his own and his people's sins, and in prayer for the fulfilment of the promise. Doubtless he animated the pious hopes of his fellow-captives by rehearsing the Divine promises to them.

So, also, when the Babylonian, Medo-Persian and Greek monarchies had given place to the Roman power, as indicated in Nebuchadnezzar's vision of the great image (Dan. ii), and Daniel's vision of the four beasts (Dan. vii), there was a general expectation of the Messiah, founded on Dan. ix, 25 and other prophecies. Even heathen nations, instructed by Jews resident among them, shared this expectation; and a glowing passage in one of Virgil's poems, heralds the coming man, "The Desire of All Nations."

In like manner, as the time of Messiah's Second Advent approaches, we find a prevalent and increasing impression, even upon irreligious minds, that the world's great crisis is very near. So general an agreement as to the significance of passing events and chronological calculations, is good evidence of their correctness.

Peter says that "one day is with the Lord as a thousand years, and a thousand years as one day." It is evident, according to ordinary chronology, that we are near the end of the 19th century of the Christian era, or 5,867 years from creation of Adam and Eve. Our Bible chronology, however—the work of Archbishop Usher and others—is erroneous, a mistake having been found, dating back to the time of the Hebrew Judges. Students differ as to the extent of this error, some assigning to it only a few years, while others allow it 159, which with the conceded fact of our Lord's first advent having been four years earlier than A. D. 1, would place us, at the present time, in the year 6,000 from Adam. It is certain that we are very near the ex-

piration of this period. The general opinion of Jewish Rabbis and Christian commentators warrant us to expect, in the condition of the world, a counterpart of the seven days of the week, or six milleniums of sin, war, suffering and death, and then the seventh, "the Sabbath of the whole earth," under the reign of Messiah, The Prince of Peace. His coming will be signalized by the overthrow of all opposing governments, by mighty physical convulsions, and the "resurrection of the just." John says, (Rev. xx, 4), that certain faithful witnesses for Christ shall live, and reign with Christ a thousand years; after which the "rest of the dead" will rise to judgment.

From the above remarks, and from the recent events which have crippled the temporal power of the Pope, the remarkable movement among the European Jews, the prevalence of famine, earthquakes and pestilence, the general preparation for war, even amidst the cry of "Peace, peace!" we conclude that the end of this dispensation is at hand. "Millenarian doctrines" are rapidly spreading. In London, large meetings have been held for mutual instruction and exhortation. "The Prophecy Investigating Society," and other bodies of clergymen and laymen, including many of the best and ablest men, united in declaring "The Lord is at hand!"

Nominal Christian, hast thou on the wedding garment? Self-righteous moralist, the Master saith, "Ye must be born again!" Weary pilgrim, travel-worn, suffering, perhaps, a lifetime of pain, be of good cheer! Soon shall "the Master come and call for thee!" Sowers of the good seed, the time is short. "In due season," yea, very soon, "shall ye reap if ye faint not!" If it be our Lord's will, we shall abide unto His coming and with "them that sleep," meet Him in the "air," and bid Him welcome to His kingdom.

Therefore, beloved brethren let us be steadfast, immovable, always abounding in the "work of the Lord, forasmuch as we know that our labor is not in vain in the Lord!"

A HOLIDAY, A FAST-DAY.

THE turning a holiday into a fast, is no doubt a strange idea to the world, and we might add with truth, full as much, if not more so, to professors of religion generally; for indeed they are becoming more and more, pleasure seekers in every sense of the word. All holidays are held in high esteem by them. They join hand and hand with the world. Look, and tell me; can you at any of these public assemblies discern any difference between a professor of the religion, of Jesus, and a man of the world, who is a moral man? If there be any difference, it would, I fear, be in favor of the latter. This would be the rule. There are exceptions. They have become "lovers of pleasure, more than lovers of God." Whither are they drifting? Going to convert the world? The world has converted them, so that they need to learn again the first principles of religion, and again do their first works. They are fast drifting down to the awful gulf of everlasting destruction.

Reader, where are you? Are you in this company? If so I beseech you to pause for one moment. The final leap will soon come. Stop before you reach that point. A little company are to be gathered together before the decree bring forth, who will be found keeping all the commandments of God.

Even now, in the midst of darkness and superstition upon all sides, we can see a little company coming out, heeding the call, "Come out from among them, and be ye separate saith the Lord, and touch not the unclean, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." They are a little company; they are despised; they are the poor in relation to this world; but they want to be rich in faith. They esteem the pleasures of the world of no worth. They seek the society of the good; they long for more consecration to the work of God. And in view of their unworthiness, and lack of spirituality, they change a feast-day into a fast, leave the busy world, and meet together to worship God. The good Spirit of God is present with them. It works in the hearts of those present. They confess their faults one to another.

They cry to God for help. God hears, owns and blesses them. All receive new strength as they covenant anew to serve the Lord better than they have in the past, and they feel indeed, "that it is better to be a door keeper in the house of God, than to dwell in the tents of wickedness for a season."

Thus the little company felt who gathered at Orono, Minn., July 4, and we doubt not that it was thus with all who earnestly sought the Lord on that day, not only in this state, but in other fields, where our brethren, feeling that when one member suffers, all suffer with it, met to worship God. We believe that none felt that it was a sacrifice made in vain.

H. F. PHELPS.

Pine Island, Minn.

REPORT FROM BRO. RODMAN.

I AM still endeavoring to press on in the good work. Held meetings June 8, and 15, with the Abington church. Held in all, six meetings and attended to the ordinances which was both interesting and profitable. The Church expressed themselves as encouraged and decided to press on in the work. The Health Reform is especially interesting them, so much that there is an apparent improvement among them since April when I was there before. I hope nothing may turn them from the good purpose of mind they expressed to live out all the truth, and for this they must inform themselves by reading the Bible, and with the help we are blessed with, such as the Review, Health Reformer, How to Live, &c. And I find our friends don't know what Spiritual Gifts teach on many points. Query: How can we know by experience the benefits of good food unless we partake? So how can we know what service the spirit of prophecy will be to the church, if we do not read and practice what is taught? See 1 Cor. xiv, 22.

The elder of the church, Bro Buxton, is doing them good service. The Lord help him in meekness to instruct and comfort his brethren. His wife united with the church by letter. They are both trying to be thorough in the Health Reform. I was pleased with my visit with the church, upon whom I called as far as I could. I believe God will prosper them by adding to their numbers such as shall be saved if they only cultivate the gathering spirit. I felt, on the whole, as much encouraged with my visit to this church as at any former time.

The 19th I came home to Ashaway, stayed over Sabbath, preached twice. The 25th had social meeting. There is not that taking hold of the work here I wish to see. My prayer is, Lord, save us from lukewarmness, and help us to be zealous and repent; that is, reform in every particular. I believe the friends intend to come up in the work; but good resolutions will not save us from Satan's power. So while we resolve to obey, may we commence the work at once. Then light and peace will come from God, and the sweets of obedience shall be ours, as we journey here, and that heavenly home be entered by us at last. Rev. xxii, 14. God's commandments are exceeding broad.

The 26th, I went to Peacedale. Held meetings at Bro. Arnold Holland's, whose two daughters were baptized by me a few weeks since, they having decided to keep all the commandments of God and the faith of Jesus. May the Lord sustain this family, also Bro. Nichols and wife who are alone in this village, in the third angel's message, giving them grace to go through to Mount Zion.

Our first-day Advent friends seem kind. May the Lord help them to see all the truth and embrace it, that they may be saved from Satan's power, and enter the city of God at last. The 27th I started for New Shoreham. Being detained at Newport until Sabbath morning, I employed the 28th in visiting friends in Middletown, and having time, I called on sister Allen, who stands alone in the message there. I hope the Lord will sustain her, saving her from being like Bro. Cottrell's peddler, "too deep in the country," lest Satan ensnare her, and she lose the heavenly country and a right to the tree of life.

Sabbath, A. M., started from Newport for New Shoreham a distance of 30 miles in an open boat. Arrived about 11 o'clock. Met with the brethren at 4 P. M. There

appears to be a holding on generally here. I hope to do them good through Christ which strengtheneth me.
P. C. RODMAN.

New Shoreham, R. I.

THE CRAFTSMEN. ACTS XIX, 24.

COVETOUSNESS.

"By this craft we have our wealth," and this Paul is persuading and turning away the people, not only from these our manufactured gods, thus overthrowing our profitable trade, but also declaring against all "gods which are made with hands, so that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshipeth."

Satan works well to gain his purpose. First by doubt and unbelief. See verse 9. Next he tries miracle-working to confirm the word of unbelief. See verse 13. He then whirls his train of delusion over the track thus prepared for it, into the very midst of Vanity Fair with all its grand interests of gain and craft, idol worship, temples and magnificence,—the cherished objects of adoration for "all Asia and the world."

Thus is the mammon-blinded soul kept by the power of Satan through unbelief, unto perdition.

The working of the adversary at Ephesus is a good general illustration of his manner of proceeding in all time, especially in the last times. His final effort in tempting the Son of God was by presenting all the kingdoms of the world and the glory of them, and in the last days covetousness is a leading characteristic of the wicked world in general, whilst the repeated admonitions to the chosen flock, concerning this withering, blasting iniquity, clearly proves them not exempt from danger in respect to it.

In the prophetic outlines of closing events, our Lord compares the state and condition of the world to the antediluvian period, when the multitudes were buried in the pursuits of vanity and folly, being filled with all covetousness. And they "knew not until the flood came and took them all away." In view of the fulfilled tokens of the end, and these marks of depravity in the human race, he presents a solemn admonitory warning for the special benefit of his followers. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares." Luke xxi, 34.

Again, if we examine the record of God's dealings with his ancient people, we see that his fury was poured out upon children and aged, husband and wife, house and field, "for from the least of them even unto the greatest of them, every one of them is given to covetousness." Jer. vi, 11-13.

"These things are written for our admonition upon whom the ends of the world are come," and "if God spared not the natural branches, take heed lest he also spare not thee." "By this craft we have our wealth," has been the ruin of more than one Demetrius. They who are engrossed in the pursuit of gain, money getting, and property scheming, fall into many foolish and hurtful lusts, which drown men's souls in perdition. They do not like to retain God in their knowledge, for all those principles of Heaven-pleasing benevolence are withered and blasted, and the cursed fruits of stinginess and selfishness only are manifested, and they can think of none but dear self. There is no room for thoughts of God and Heaven, and there will be no room in Heaven for them. They have no interest there, their treasures are not there, but here.

Earthly gain and splendor are not characteristics of the heirs of the world to come. If they were, then men would gather into the ranks through considerations of promotion or plunder.

The voice of inspiration assures the child of earth, that those who will live godly shall suffer persecution, want and shame, in things of this carnal world; that they must forever turn away from the earthly diadem, glittering though it be, and trace the narrow, rugged pathway that was traveled by their divine Master, if they would at last be crowned by his own dear hand, with the unfading coronet of Heaven. They can then choose or refuse; die to the world and live to God, or live to the world, and at last taste the second, awful death and the fiery indignation that shall devour the adversaries.
F. W. MORSE.

Deerfield, Minn.

News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 3.

—The difficulty between Demark and Prussia as to the possession of North Schleswig continues. It is stated that France sympathizes with the Danes.

—European mail advices state that all arms of the land and naval service of France are being strengthened, and that the activity all through France produces an impression of pending difficulties.

—From all sources come most encouraging reports of the cotton crop.

A New Purchase.—New York, July 10. The New York Tribune's Washington special says that our Government has been negotiating for the purchase of the Sandwich Islands.

St. Louis, July 10.—An Omaha dispatch says:—"Indian depredations are again reported on the Platte river. Lieut. Kidder, of the 2d cavalry, with ten men and a guide, who left Fort Sedgwick on the 29th, with dispatches for General Custer, has not been heard from, and fears are entertained for their safety." General Sherman has been led to believe that there is no help for an Indian war, whether it is wanted or not. All reports from the frontier, Fort Harker and the Smoky Hill route, are that the Indians are scalping and killing every day. There is scarcely a day but that some white is brought into a military post scalped. The mails are very irregular and unreliable. A week has elapsed without a mail arriving at either end of the route.

Spurgeon in London. One of the most remarkable scenes in London, and perhaps in the world, greeted the eye yesterday, it being the Sabbath [Sunday]. Mr. Spurgeon has been preaching in the Agricultural Hall. This huge building is a miniature Crystal Palace. The roof is glass; the center is a circus, used often for the exhibition of fat cattle. Seated as it is for this occasion, it will hold 20,000 people. For five Sundays Mr. Spurgeon has occupied this room, his chapel undergoing repairs. Admittance to this hall is by tickets. Seventy-five cents admits to reserved seats for the course, and twenty-five cents to an early admission to seats not reserved. This immense place has been crowded not only to repletion, but thousands have gone away not able to enter. All the churches in the neighborhood have been completely emptied, and two standing near the hall contained but twelve persons. Last Sunday was one of the stormiest of the season. The heavy rain rode on a gale, turned umbrellas inside out, and drenched the community generally; yet every avenue leading to this room was packed an hour before the doors were open, by ladies and gentlemen waiting for admittance. No theatre on an exciting night ever presented a livelier scene than did the main entrance of this building. The vestibule was crowded as if some exciting entertainment was going on. It seemed like a place of amusement rather than of worship. "Show your tickets," "show your tickets," was heard on all sides, and excited men and women rushed in to get favorite seats. I sat on the platform. Such a sight I never saw before. Every inch of room was occupied; more than an acre of people was before me. The people in the distant galleries could scarcely be seen. Probably no other man in the world could draw such an audience. Whitefield, of Moorfield, may have preached to as many, but I doubt if he ever did so on such a rainy day. The hymns were sung from slips of paper. On the side of the building, near the center, were a dozen singers. The audience faced this group, and were led by a gentleman, who swung an immense baton to keep time. There was an organ in the building, but Spurgeon will not have it played, as he will have no attraction but the simple preaching of the gospel to draw men to his places of worship. He began the service with prayer as usual. His clear, sharp, bell-like voice rang through the whole audience, most of whom heard plainly. His sermon was an affectionate, earnest entreaty for men to receive the "unsearchable riches of Christ." Between the heads of his sermon he paused. It allowed the audience time to relieve their pent-up feelings, of which they took advantage. Twenty thousand people sneezing, coughing, sighing, produces a sound not easily described. The sermon was an hour long, and was listened to with devout attention to the close.
—London Cor. Boston Commercial.

A Violent Tornado.

A CORRESPONDENT of the Cincinnati Gazette, writing from near Richmond, Indiana, gives a vivid account of an extraordinary thunder-storm and tornado which passed over that place, on Tuesday afternoon, June 4, and scattered destruction in its path. The writer says:

Soon after the first few peals of thunder, which were not severe, the rain set in accompanied with a perfect tornado of wind. In a few moments more the rain turned into hail, and fell in the most bewildering masses and with irresistible fury. So much so was this that it was impossible to tell from which direction it came. It seemed to come from all directions.

So sudden had been the accession of the storm, that many farmers were unconscious of its coming until they found it too late to get shelter for their stock, and scarcely for themselves. Horses that were hitched at the roadside broke away and ran for dear life. One farmer, near here, lost eighty out of a hundred chickens; and a farmer a mile down the road, a dozen lambs. The proprietors of the Water Cure have a very extensive conservatory, besides numerous hot-heds. The glass in them was totally demolished. Of course, the garden is a total wreck. Early tomatoes are useless stalks, and peas, beans &c., are broken and spoiled utterly. But the worst feature of the case is the wheat. This, in the track of the storm, is totally ruined. Within sight of where I am writing are some six or eight fields of wheat, some of which I have to-day examined. The heads of every stock are either cut off or so broken down as to be beyond a resurrection. The farmers who are thus afflicted are utterly disheartened. For two years past the crop has been a failure, and this season, until yesterday, the wheat has been magnificent; so promising, indeed, that many have borrowed money on the strength of it, and are consequently bankrupt. It was supposed here last night that the fury of the storm had been spent in this immediate vicinity, and that the damage to the country at large had consequently been comparatively slight. The Gazette of to-day speaks of the violence of the storm as it raged in the city at five o'clock, and it must, therefore, have traveled the distance from here to there in about two hours and a half; hence, making about twenty miles an hour. How much destruction it has dealt in its path it will be hard to determine, but many a farmer who was well to do on yesterday morning is to-day penniless, with the hopes and labor of months past shattered and lost. Fortunately, the breadth of the storm's track was not great—variously estimated at a mile and a mile and a half—so that, although it mowed a clear swath as it went, it kindly left the acres on either side untouched. The trees suffered not less than the grain and the gardens. Hereabouts there was a fine prospect for fruit of all kinds, but the trees were either uprooted, or stripped of leaves or fruit, or both. There is a great diversity in the appearance of various trees, as on some the fruit remains, while the leaves are stripped, and on others the reverse is the case. The result will doubtless be the same in both cases. Many trees were not only unburdened of their infant fruit, but were uprooted entirely. Mr. James M. Starr, who has a fine residence in the suburbs of Richmond, has thirty shade trees torn up. Taken all in all, it was the most fearful and destructive storm that has prevailed hereabouts in the "memory of the oldest inhabitant." Heaven spare us from any more of the same kind.

Accounts, also, from several interior counties in Missouri make mention of probably the same storm on the day previous, and in many places it did great damage to the fruit and crops. In some places hail-stones fell as large as hen's eggs, covering the ground completely, and remaining forty-eight hours.

The Effect of the Pacific Railroad.

HAVE any of us sufficiently considered the effect of the completion of the great highway which is to connect the Atlantic and Pacific Oceans? How the great iron link in the course of commerce round the world along the isothermal temperate zone is to effect the future weal of the country? Perhaps one of the most fascinating conjectures of commercial speculation is to fancy the immense trade in teas, silks, spices, and rich fabrics, which now finds its way tediously round Cape Horn or the Cape of Good Hope, brought to our own western coast, and wheeled by the power of steam rapidly across the continent, there to be re-shipped again to Europe. The frugal and industrious five hundred millions of Eastern Asia have many products which the expert two hundred millions of Europe need, and vice versa. The shortest route between these two opposite sides of the earth lies right across our country; and recent from indications there is no conceivable limit to the interchange of commodities between these mighty populations. India and China afford a vast market for our precious metals, while we can take in return their tea, rice, and fabrics, the product of cheap labor. We can do the carrying trade for half the other continent, and support a vast one of our own. Evidently, future expansion lies largely in this direction.

Great as are these possibilities, and flattering as are these prospects, they form in reality, only half—the least half—of the current which must pass and re-pass along this great artery of our internal circulation. Nothing in the future seems more certain, than that

the three great cities of this continent are to be New York, San Francisco, and a central city in the Mississippi Valley; but whether Chicago or St. Louis, does not yet appear. The experience of our system of railroads shows that they create their own traffic as fast as they can accommodate it—pouring a vivifying and fertilizing stream of capital and population wherever they traverse. We no longer build roads between centres of population exclusively; they provide for their own support in the ultimate development of the country they drain. In no case is this more conspicuous than in the Great Pacific railway. In half a century the progressive spirit of our people has occupied a territory larger than a European empire. By the completion of the great national highway we shall have opened up a third of the country equal in natural bounty and permanent wealth to the rest.

Of the seventeen hundred and fifty miles between the Missouri river and the Pacific, four hundred are already spanned by the iron rail, and the autumn will see the gap reduced to a thousand miles. On this side the Union Pacific railroad has opened up a continuous line of road from Chicago to three hundred miles westward of Omaha, and will probably reach the great gold fields of Colorado not far from a year hence.

On the other side of the continent the progress is even more surpassing. Certain business men of California, well known for their shrewdness and working power, have sagaciously organized and secured the valuable franchises of the western half of the road, have seized the most available route across the mountains, and are pushing forward the work with an unflagging energy, characteristic of the new States. The Central Pacific railroad of California is, in reality, by far the most important, as it is the most remunerative, link of the great road, since it is, so to speak, the pipe of the funnel, the solitary strand across which the whole volume of traffic must pass on such terms as its corporators and stockholders choose to decide. It also controls the great and immensely lucrative traffic between the coast and the two hundred thousand square miles of adjacent mining territory, capable of sustaining fifty or sixty millions of people; and which will be actually settled by a million within a year after the completion of the road! The wagon freight between California and one portion of Nevada, one way only, amounted in a single year to \$13,000,000—enough to keep an ordinary railroad busy. What then must be the value of an expanded traffic reaching eastward to Salt Lake, northward and southward for two hundred and fifty miles? It will be entirely safe to estimate it at not less than twenty-five millions a year in gold! Truly no more wonderful prospect of legitimate wealth ever offered itself to human foresight! The vision is dazzling in its magnificence, and it is morally certain that whatever other enterprises may arise, this must retain all the business it can do at rates which will be satisfactory to its customers and its projectors. In other words, the Central Pacific must prove a success.

Eight thousand men, of whom four thousand are the cheaper Chinese laborers, are employed on the other end of the line. A hundred miles, the most costly and difficult portion of the road, are already built, and in working order. Six thousand of the seven thousand feet of ascent in climbing the western side of the Sierra Nevada range, has been safely and easily overcome, with no heavier grades than we use in crossing the Alleghanies. Nine hundred only of the sixteen hundred feet of heavy tunneling through the crest of the mountains remain, and the track is nearly graded for twenty-eight miles east of the summit; so that by autumn, at farthest, the locomotive will be rushing down into the great interior plains, along the Humboldt river, where progress is easy. Three hundred miles of iron are purchased, and everything is ready for a lavish energy as soon as the mountains are crossed. No better road in the country has been built, and it quite befits its great mission in its appointments. What, then, is the secret of this marvellous activity on the part of the Californians? First, the infallible profits to accrue from the road itself as a permanent investment. Second, the increased value it will add to every mine and every acre in the immense tract which shall feel its influence. Third, the great impetus it will give to mining interests, by lessening the cost of extracting and reducing the precious ores one half, while the saving in time and labor will increase the working power twofold. In a word, the Pacific Railroad is to quadruple the productive capacity of the territories, while it doubles the value of land and improvements and renders civilized settlements practicable.

What wonder that this young State on the Pacific, with so much already invested at home and in adjacent territory, finds means to seize and finish a full half of the gigantic work? What better proof could be asked for rapidly accumulating wealth and future prospects? By the munificence of Congress in granting ten millions of acres of valuable land, and its bonds proportioned to the length of the road; by the largesses of her own capitalists, and such other private capital as must find its way into the Company's bonds, the success and early completion of the road is placed beyond conjecture. Its net earnings as far as completed in 1866 (varying from forty-two

to ninety-four miles) was no less than \$650,000, in gold; or more than enough to meet the annual interest to be provided for when one hundred and fifty-six miles shall have been built and equipped! This, in a season of expensive and exceptional outlays, over the most difficult part of the road of up-hill grades! So far as human sagacity can discern, no more beneficent project to the country has been undertaken, and none more profitable to those whose means are employed in carrying it out.—*Methodist*.

Round Dances.—The following discloses another of the means by which Satan is fast drawing the world into the lowest depths of moral pollution.

The Baltimore *Episcopal Methodist* has an article on the subject of the condemnation, by the plenary council of the Catholic Church, of certain fashionable dances. The *Methodist* takes sides with the council in the discussion that has ensued. We quote:

"Nor are we ignorant of round dances as practiced now. We have observed them at Saratoga, night after night, until we knew all we wished to know about them. An old doctor, accustomed for many years to see the unvarnished side of society, is not likely to be over-prudish and fastidious about corporeal exhibitions; but if Esculapius had lived until now, he would not have thought it proper to look at the phenomena of the polka as we saw it at Saratoga, except as a permitted study in animal physiology or moral pathology. The young ladies who were handled and swung about there night after night might have been perfectly innocent of all evil,—we trust they were,—but if we were young and marriageable, we would no more think of seeking one of them for a wife than we would select the snow cake in a confectioner's window for home consumption. It might be a very good cake, but then the association of the ideas of purity with public exposure and irreverent handling has a natural difficulty in it, so great that, from what we have heard fall from gay gentlemen, even the practice of the polka does not overcome it. We know the defense against it. We are entirely familiar with '*Honi soit qui mal y pense*'—'Evil be to him who evil thinks;' but this motto of the garter is said to have originated under circumstances that contradicted its philosophy, and its use is commonly true to its origin. It is well to have a pure imagination, but to have one purged of common sense is not laudable. The mind that can perceive no evil tendencies in things not positive breaches of the commandments is not only pure, but stupid. The Cordeliers have a legend that, when St. Francis saw a young man stealthily kissing a maiden, he raised his hands to heaven and returned thanks to God that there was so much Christian charity in the world. The saint was so pure that he could imagine no impulse to kissing but Christian sympathy, and discern no spirit in it but elevated religious devotion. Now, we confess that we are not pure enough to be stone blind. We are not to be '*honi soit*' out of our senses and a knowledge of human nature. We do not think that polkaing has a power to steady the reason, and that waltzing gives a paralytic vertigo to animal nature, or that the German shuffles the intellect into a region of pure elevation inaccessible to the passions. We do not think that gross improprieties become harmless because they are 'fashionable.' We think of a waltz much as Byron did, who was not a Puritan. The opinion of the Catholic Council derives great weight from the fact that it is based upon the information obtained in the confessional from one end of the country to the other. The effect of these dances upon the mind and morals, with us, is an inference, with them it is disclosure, and we do not know how its weight is to be resisted by the votaries of the fashion."

Obituary Notices.

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

DIED, at her residence in Bainbridge, our sister, Sophia M. Strickland, after a short sickness of ten days, in the 42nd year of her age.

Sister Strickland professed religion when a youth, and united with the M. E. church. In 1842 she embraced the Advent faith, and when the third angel's message was preached, fourteen years ago, in the city of Syracuse, she embraced it with all her heart, and loved to talk of it to all that came in her way. She lived a devoted life, which we hope will leave a lasting impression on all that knew her. She left a husband and babe, and a large circle of relatives and friends to mourn their loss. Yet being assured that all was well with her, we gave her up to the Life-giver to wait the resurrection morning, when we hope to meet her in immortal bloom. Services by Eld. Buel of the M. E. church.

T. T. Brooks.

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 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 John Milton. Cloth, 75c., 16 oz.

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—**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.

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—**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.

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

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—**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 J. M. Aldrich, 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 Trustees 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, July 16, 1867.

After a long vacation, the discussion on the nature and destiny of man, from the Sabbath Recorder, is resumed in this number. We trust it will now be continued without serious interruption to the close.

Norridgewock, Me.

THE Lord is still prospering his cause here. The brethren and sisters are getting a good experience in the cause of truth, and are growing in spiritual strength. Sabbath, July 6, nine were added to the church. Our Sabbath School still goes on well, and the prayer meetings are well attended and interesting. Some new ones are from time to time embracing the Sabbath. Our Sunday meetings are well attended. From this it may be seen that the work here has not stopped yet. This is a good illustration of what may be done by holding on when a work is once begun. It is hoped that Bro. Andrews may be able to aid us in giving a course of lectures here this fall.

D. M. CANRIGHT.

HOW CONVENIENT IT WOULD BE.

ONE who never stops to think, can hardly imagine how convenient it would be, if correspondents doing business with this office, would give the name of their post office, and their own names, when ordering books or sending for the Review, Instructor, &c.

This morning a letter containing money, and ordering the Review, was opened, but Bro. Aldrich was not told which of the United States to send it to. Now does any one suppose he has time to shut himself up and guess and guess till he hits upon the right State? Then again perchance he should not guess right, would you be satisfied? Will you say he doubtless did as well as he could, and we have no fault to find? No, you would probably wonder why the Review did not come. And you might complain, and say, I wish they would attend to their business at the Review Office. Now this is just what they want to do. They want to do their business and do it right. While they respectfully invite you and me to do ours ourselves.

But Bro. A. was determined to set the matter right if he could, so he opened his post-office book, found the name of the post office, but it happens that several States have a post office of the same name. What should be done? He could send the Review to each of these offices, then he would hit the right place doubtless. But who will pay for them?

As I left his room a persevering hunt was going on to find out by some means where to send said Review. And I venture to say it would be as easy for you to guess whether this moment I sit with my face to the east or west, or in some other direction, as it will be for him to guess into what State to send this Review.

As a friend to you and to our overworked brethren at this office, we close by urgently inviting you to give in the plainest manner your name and post office address, that your business may be done with dispatch.

Yours, straight forward and to the point.

A. S. H.

Review Office, B. C. July 14, 1867.

Acknowledgment.

I WISH to hereby acknowledge the receipt of a draft for \$14.12 from the brethren and sisters and the children, from Jamaica, Vermont, to aid in defraying my expenses at the Health Institute.

It is proper to state that this is a voluntary favor on the part of these kind Christian friends. Knowing that as a church, they were not blessed with much of this world's goods, their aid was not solicited in my behalf. But this generous act shows that they are blessed with a sympathetic and liberal heart. May Heaven's blessing rest graciously upon them all. And may the object of your charity receive wisdom and strength to yet labor for the salvation of precious souls in the harvest field.

A. S. HUTCHINS.

Health Institute, B. C., Mich.

"Thoughts on the Revelation."

I HAVE read "Thoughts on the Revelation" once, and am reading it again. I cannot find words to express the satisfaction I have taken in reading this valuable book. I should not want to part with it for many times its cost. I would heartily recommend it to every lover of present truth, and advise them to have one without delay. The Lord is good, but are we as ready to receive the light as he is to give it to us? He truly maketh his people to lie down in green pastures, and leadeth them beside the still waters.

I would further say in regard to our paper that I think it is as much better than it was before the two enlargements as it is larger. I am particularly interested in the Commentary department. In short, it is all interesting to me, and I can most unhesitatingly say it is the best religious paper printed. My sincere desire and prayer is that the Lord will abundantly bless its editor and all who are connected with the office of publication in their arduous and weekly round of labor.

Very truly,
Portland, Me.

S. B. GOWELL.

SUBMISSION.

OH! for perfect submission to the will of God. Then would be hushed the murmurings and complainings of my soul, and my days would pass sweetly by as I yielded to be guided according to the will of the Author of my existence. "He doeth all things well," and all that I am called to bear will be turned to my good if submissively I bear it. Whether it be mine to mingle in the society of those that love him, and join with them in prayer and songs of praise, or whether it be mine to walk the narrow pathway alone where none will whisper gentle words of cheer, or whether it be mine to seek and gather into the fold those who are wandering without hope, or to be kept by the chastening rod beneath my own humble roof, I would feel that all is known to my Father, and by being submissive to his will, whatever be my lot, he is glorified by me. But a little while have I to do and bear; and during that little while I desire to "rest in the Lord and wait patiently for him." While here 'tis mine to labor and to wait.

"Then hush, my soul, nor dare repine;
The time my God appoints is best;
While here, to do his will be mine,
And his to fix my time of rest."

When I look forward to the glory to be revealed at the appearing of our Lord, I long for his coming, and want to be prepared for that day. But whether it be mine to meet the foes and overcome in the conflict before us, or to sleep beneath the sod, oh! may my heart ever feel to say, "Thy will be done." I will try to be submissive and faithfully do my duty, and hope it may be the Father's good pleasure to give me a place and portion with his people.

"Thy righteous will be done O God,
To meet the foe and overcome,
Or lay me down beneath the sod,
Sleep a short sleep and then go home."

B. F. MERRITT.

Health Institute, B. C., Mich.

PRAYER.—Dost thou labor under a load of guilt? Come unto Christ, all that travail and are heavy laden, and he will give you rest! Dost thou feel the pressure of affliction or the blast of censure? Instead of loathing thy being, instead of breaking out into sudden bursts of passion against thy foes, or contracting a settled gloom of malice, unbosom thy secrets, and disburden thy cares to Him who is both able and willing to re-settle thy discomposed mind. All that envied rancor which is apt to embitter our spirit against mankind in general, and our enemies in particular, when we suffer undeservedly, will abate and die away as we strive to set our affections on things above. Our thoughts like the waters of the sea, when exhaled toward heaven, will lose their offensive bitterness and saltiness, leave behind them each distasteful quality, and sweeten into an amiable humanity and candor, till they descend in gentle showers of love and kindness upon our fellow creatures.—Reed.

Appointments.

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

Grove Meeting.

PROVIDENCE permitting, there will be a Grove Meeting at Bushnell, Mich., at the usual hours of meeting, on Sabbath and first-day, July 20 and 21. A general gathering is expected from those within a day's ride. Baptism may be expected on first-day morning at 6 o'clock, followed by the other ordinances at nine o'clock. Also in harmony with a statement just received from the Conference Committee, Bro. P. Strong will be ordained at this meeting if he and the brethren in this vicinity decide that he should at this time be set apart by the laying on of hands to the work of the gospel ministry.

The best grove nearest to the water should be selected, and well seated.

As this young church is small, those coming must come nearly prepared to take care of themselves

JAMES WHITE.

THE next Quarterly Meeting of the Seventh-day Adventists of the Hundred Mile Grove church, Wisconsin, will be held July 27 and 28. Will some one of our messengers attend this meeting?

N. M. JORDON.

PROVIDENCE permitting, I will hold meetings at Irasburgh, Vt., July 20 and 21, Sutton 24, and East Richford 27 and 28.

A. C. BOURDEAU.

Business Department.

Not Slothful in Business. Rom. xii. 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

N. M. JORDON: You will find T. M. Foster's credit in No. 1 of present volume.

D. M. CANRIGHT: Use them.

P. PALMELA: The Draft has not yet been received.

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.

\$1.50 each. H Carpenter 31-1, M S Merriam 31-4, Prudence Gay 31-17, M J Kendrick 31-11, W Arnot 31-17, Jane Shorey 31-1, Wm Parkins 31-1, J G Jones 32-1, E Van Deusen 31-13, Hattie Barret 30-1, J S Hight 30-18, J M Porter 31-1.

\$3.00 each. E Morrow 32-18, S Mesger 32-1, P F Farciot 32-1, L S Gregory 32-1, W Greenlee 32-6, G S Harpham 32-1, J T Andrews 32-1, J Hicks 31-13, M N Cross 31-17, P M Cross 32-5, James White 32-1, J Stowell 32-1, C C Blanchard 31-11, R Mc Cormick 32-1, H Howe 32-1, L D Ireland 32-1, S D Covey 32-7, L Green 31-14, S N Walsworth 33-11, A C Raymond 33-1.

Miscellaneous. L H Hunting 80c 32-1, Wm Martin \$1.00 29-1, T Crouch 2.00 32-5, A Hough 3.10 32-10, W Clark 5.00 32-1, E G Whitcomb 1.00 31-1, B G Haskell 1.00 31-1, C A Osgood 25c 31-5, G W States 1.00 31-1, W Hall 1.00 31-17, J Hamp 2.00 31-9, E H Sherman 5.00 32-1, P Lightner 1.00 31-1, H J Harshorn 1.00 31-1, J S Farnsworth 2.75 31-1, S N Mead 4.00 33-1, W Farnsworth 1.00 31-1, M Woodward 1.00 32-17, B H Brooks 1.00 29-13, H Brigham 4.25 32-1, John Hansen 1.10 31-1, D R Leighton 4.25 31-9, E Stark 50c 31-1, J Bell 1.00 in full of acct., L Bullock 1.00 30-7, A Davis 2.50 32-1, H T Burges 1.00 31-1, A Andrews 1.00 31-1, Mrs A M Green 5.50 33-1, M P Stone 1.00 31-1, S W Hickok 1.00 30-21, Mrs Mowry 1.25 31-1, I T Day 1.00 31-1, W Jolley 1.00 31-1, F D Gilman 50c 30-14.

To make up Advance Credits.

A Weeks 25c, Wm Avery \$1.00, John Clarke 25c, J B Gregory 75c, H Carpenter 25c, Mrs D S Randall 25c, M M Osgood 75c, A Rathbun 50c, T S Emery 50c, H W Dodge 1.00, J P Munsell 50c, H White 50c.

Cash Received on Account.

T M Steward \$5.00, E P Giles 3.80, Eld. A C Bourdeau 1.50.

Books Sent By Mail.

N Jarmon \$1.50, L H Hunting 20c, J Williams 1.75, A Hough 1.12, M Marquart 2.12, M Adsett 55c, J N Wilkinson 50c, Mrs H M Wilkinson 10c, C A Sturgis 20c, H F Sprague 1.25c, Mary W Howard 1.25, Mrs M B Pierce 23c, J F Harley 12c, J Hansen 1.00, Wm Pepper 1.12, J Dickinson 12c.

Books Sent By Express.

T M Steward, Lake City, Goodhue Co., Minn., \$36.79, Jesse Hiestand Palestine, Ill., 20.07.

Michigan Conference Fund.

Church at Seville \$25.00, Charlotte 30.00, Mrs Wm Langdon 4.00, Mrs J H Aldrich 2.00, Church at Allegan 20.00, Church at Wright 75.00.

For the Health-Reform Institute.

The following amounts are subscribed for shares in The Health-Reform Institute at \$25.00, each share.
T Brown \$25.00, P E Ruiter 1025.00, S Holly 50.00.

On Shares in the H. R. Institute.

The following amounts have been paid on pledges previously given to the Health Reform Institute.
T Brown \$25.00, P E Ruiter 1025.00, D R Palmer 31.87, S H Peck 20.00, H Nicola 50.00.

Charitable Fund of the Institute.

D R Palmer \$10.00, Wm Cottrell 49c, P E Ruiter 9.10, Dr H S Lay 3.75, A W Smith 4.44, L Carpenter 7.61, E Goodwin 29.79, M Dickinson 3.54, L Dickinson 3.54, S W Rhodes 1.87.