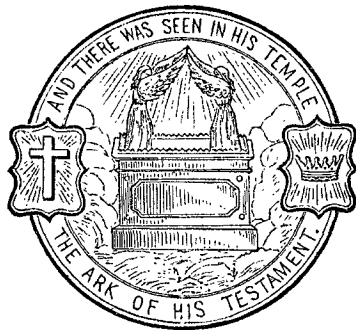


ADVENT



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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THE GOOD SHEPHERD. PS. XXIII.

He is our Shepherd; we, his sheep,
Will follow and rejoice;
And though the path be dark and steep,
We'll listen for his voice.
In pastures green he'll make us lie,
And want we shall not know;
Still waters he will lead us by,
While in his paths we go.

He is our Shepherd, we his sheep;
And though dark shadows fall,
No evil still can o'er us creep,
He hears our earnest call:
Then closer to his side we'll cling,
And journey with him near,
Until his rod and staff shall bring
Us where there is no fear.

He is our Shepherd; we, his sheep
That round the table come;
And all his promises he'll keep,
In that our royal home.
For us the tables laden o'er,
Our foes shall trembling see,
But they shall never dwell before
The golden-fruited tree.

He is our Shepherd; we, the sheep
Of his, the heavenly fold;
And he who did o'er Judah weep
Will fill our cups with gold.
The oil of gladness he will pour
In mercy full and free,
And in his house forevermore
We'll dwell and blessed be.

ETTA BOOTH.

Jeddo, N. Y.

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.

VICTORY AT LAST.

BY ELD. I. D. VAN HORN.

TEXT. "But thanks be to God which giveth us the victory through our Lord Jesus Christ." 1 Cor. xv, 57.

VICTORY at last! What a glorious and inspiring thought! What holy joy springs to the heart of the humble child of God as he contemplates the bliss of those who finally gain the victory! The word victory in our text implies a previous warfare, and every individual who would partake of the joys of the final triumph, must participate in this warfare here.

But the idea of getting the victory over sin and all

the vices and ills of this inconstant life, and having a share in the future triumph, is worthy of a constant struggle on our part. I hear Paul, when giving instructions to Timothy, saying: "But thou, O man of God, flee these things; and follow after righteousness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life." 1 Tim. vi, 11, 12. The idea we would call your special attention to in this text is, to "fight the good fight of faith," for this is the only sure way of laying hold of, or gaining, eternal life.

There are three prominent things which the Christian has to fight against in this state of probation, and which he must overcome in order to be successful in gaining the heavenly home. These are, the world, the flesh, and the Devil.

In the use of the word world, I wish to be understood in the same sense as found in 1 John ii, 15-17: "Love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

The highest motive of the great majority of the people of this earth, seems to be to grasp what of this world they can. What does the world offer as an inducement to set our affections upon it? The response from the natural heart is, "The pleasures, fashions, and the satisfying of every desire of the mind." If an eternal life was before us in the enjoyment of these pleasures, it might then present an object worthy of some notice. But when we take into consideration that there are but few real pleasures, and many sorrows, caused by pain, disappointment, disease and death, and these pleasures all to pass away with the world itself, it seems to me there is but little left in this poor, fallen world to set our affections upon. Eternal life is of priceless value to each and every one of us, and oh how basely cheated we are when we barter it away for a few mortal days of pleasure and vanity. Every individual who would obtain eternal life, must become a follower of Christ. To be a true-hearted Christian requires a life of self-denial; and hence requires of us a constant warfare against those inducements held out by the world which cause us to turn aside from the path of truth.

To fall in with the world at any time is to place ourselves in a very sad position; for the word of God informs us "that the friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God." James iv, 4. Surely none will ever hope for, or expect, salvation as long as they remain the enemy of God, therefore the overcoming of the world is a necessary attainment for every one to make who wishes to get the victory at last. But some may ask, "How is this to be done?" It is very evident from the teachings of the Scriptures that man is not able to overcome in his own strength. He is therefore to look to some higher source for help than the arm of flesh. John, the beloved disciple, says, "Whosoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but

he that believeth that Jesus is the Son of God?" 1 John v, 4, 5. We learn by this that nothing but an unyielding faith in Christ as the Son of the living God, and the Saviour of the world, will give us complete victory over the world. How necessary, then, that we forsake all and put our trust in him. He is worthy of our utmost confidence, for he himself has overcome the world, and is therefore able to give just the aid that is needed to all who put their trust in him, that they may be successful in the great warfare, and gain the victory. But this point is so apparent and plain to all, that we need not extend it further.

We have also a warfare to wage against the flesh. I think that all who have had any experience in the Christian life, can readily adopt the language of the poet, and say:

"But of all the foes we meet,
None so apt to turn our feet;
None betray us into sin,
Like the foes we have within."

To overcome the flesh with all its carnal desires, requires us to be constantly on our guard, and, by the aid of the Spirit of God, make every effort in our power to resist its influence. We as a people are much engaged in reform. Every succeeding step that has been taken by us has made us more peculiar and distinct from the world. Perhaps none has made us more so than the one that is now being taken will, when it is carried out in all its parts by us. I refer to the step of temperance, or Health Reform. That a reform in this respect is necessary in the last days, and that it will require a constant warfare on our part to suppress all the carnal desires of the mind, may be clearly shown from the Scriptures. Paul, in writing to the Colossians, chap. iii, 1-6, says: "If ye, then, be risen with Christ, set your affections on things above, and not on things on the earth; for ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify, therefore, your members which are upon earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake, the wrath of God cometh on the children of disobedience." This language of the apostle has had application to all believers who have been baptized, from the time it was written to the present. But it may have a more special application to those living in the last days, "when Christ, who is our life," is about to appear. No one, professing Christianity, will admit that persons who do not mortify their members as directed in this scripture can obtain eternal life. Therefore, those practicing such things, must repent, which is the same as to reform in their course of life, or they never can enter Heaven. Thus it will be seen that the works of the flesh must be overcome or we shall sink in utter ruin and destruction at the last day.

In 1 Pet. iv, 1, we have the idea of suffering in the flesh brought to our minds as quite necessary in order to cease from sin. "Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he should no longer live the rest of his time in the flesh to the lusts of men, but to the will of God." "But how," say you,

"are we to suffer in the flesh with Christ?" Let me have your attention for a few moments and I will tell you.

We learn from the Scriptures that "all have sinned and come short of the glory of God." While in this state of sin, we contract many wrong habits of life, some, no doubt, through ignorance, and others through temptation. These habits, when formed, may rightly be termed the lusts of the flesh, and hence are displeasing in the sight of God. Peter has named some of them in the following verse: "For the time past of our lives may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries." The people of the world at the present time are fast giving themselves over to these things, which, if continued in, will land them in utter ruin. The wide-spread crime of lasciviousness is dragging its victims down to destruction by thousands. The youth among us are in great danger in this respect. Revelings, or parties of pleasure, balls, &c., come in also as a strong influence to lead into the way of evil. There are also banquetings, which mean feasting, such as may be seen at picnics, donation parties, and oyster suppers, &c., to say nothing about the excess of eating and drinking which is carried on almost everywhere in every day life; these exert also a strong influence to develop the animal propensities of the mind, while the moral and intellectual faculties are kept comparatively dormant. The Saviour in his teachings has made a comparison of the days of Noah, with the time just previous to his second coming. Matt. xxiv, 37-39. They were then given to excess in eating and drinking, by which they were disqualified to hear the truth from the faithful man of God and be profited by it, so the flood came upon them unawares and they all perished. The Saviour has declared that it will be the same in the last days. This in itself is a sufficient proof that there must be a reform on the part of the people of God in this respect before the Lord shall come.

But there is another point in Peter's testimony to which we wish to refer. He speaks of "abominable idolatries," which, though it may have a more extended application, will also embrace those habits that have such a controlling power as to cause the individual to submit in almost absolute bondage to them. I refer to the use of intoxicating liquors, tobacco, tea, coffee, and all other narcotics, that do no one any particular good, but, on the contrary, are sapping away the life-powers of both mind and body. We are now prepared to give a direct answer to the question proposed above. Let the individual who is bound down in servitude to any of the habits mentioned above, try to give them up or overcome them, and we think without doubt he will suffer some in the flesh. Take, for instance, an individual who has acquired the habit of using tobacco, and let him go without for a day or two, and there will be suffering, if we may judge anything from the testimony of those who have tried it.

To give up all these habits, or in the language of Scripture, "to become temperate in all things," will make the people of God distinct and peculiar from all others in the world. Peter clearly shows this as he continues. Thus he says: "Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." To the word riot, Webster gives the following as his second definition, which is beyond doubt the true meaning of the word in this place: "Luxury; excess; hence, excessive and expensive feasting." Let us now suppose an individual, whom we will call Mr. A., who has fully adopted the Health Reform, is invited out by his friends to dinner. Everything is made ready on the table according to modern style, and all sit down. First, perhaps, the tea is passed round, and coming to Mr. A., he refuses. They express some astonishment at this, and ask, "Won't you take some coffee?" He refuses again, and says, "I have given them all up." Some remarks are made, and soon they pass to him the platter on which is some nice, fried ham. Once more Mr. A. refuses. His friends, more astonished than ever, exclaim, "Well, what in the world do you eat! I should think you would starve to death! Why, if

I didn't eat meat, and have my tea and coffee, I couldn't live," &c. This is no fancy sketch, but is an almost-every-day occurrence, and is, we believe, a complete fulfillment of Peter's testimony, "Wherein they think it strange that ye run not with them to the same excess of riot."

But we must not dwell too long here. Peter bears other testimony which we must refer to on this point. In 2 Pet. i, 5-11, we have the following: "And beside this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity. . . . For if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." This scripture has had application to all Christians living in the past, and will still apply to all in the future. We believe it may be especially applied to the people of God in the last days, who are fitting up to meet the Lord when he comes to take them into his kingdom. The common idea entertained of this scripture is that each individual is to add these Christian graces to his character. This we will not dispute; but if each one of a certain body adds to their faith virtue, the whole body will become virtuous. And if each add to their virtue, knowledge, the whole body will have knowledge.

Now, we propose to apply these graces to the advent people as a body, and see how far they have got along in the work. Go back to 1840-44, and you see a body of people moving out in what is called the first angel's message. They had strong faith in the second advent of Christ at the end of the prophetic periods in 1844. They met with some opposition, yet their confidence was unshaken. Here we may say they had faith. But the time passed by and their Lord did not come. They were greatly disappointed, which was a strong evidence of their faith. When the time passed, some gave up all and joined in with the world, but others held fast to the word of God and his promises, and would not let go though they had to meet the scoffs and derision of a wicked and gainsaying world. They had courage to stand up and vindicate their faith, even amid the severest opposition. Thus they showed the virtue of their faith. These faithful souls did not know what to do. They counted and recounted the time, examining it in every possible way, but every time 1844 was the result. Soon a ray of light beamed upon them from Heaven. The subject of the sanctuary was taken up and examined by them. A flood of light burst upon their view as the result. Their past experience and disappointment were all explained. Now, as they turn over the pages of the sacred word, the glory and beauty of the truth points to the work of our great High Priest within the veil of the heavenly sanctuary, where he is performing his last work to fit his people, both the dead and living, for their heavenly home. The Bible becomes a new book in interest to them all. The language of the prophet Daniel was literally fulfilled: "Many shall run to and fro, and knowledge shall be increased." Here the advent body took the third step up the ladder by adding to their virtue knowledge.

As they entered by faith the sanctuary above, they were led into the most holy place and there they beheld the ark of God containing his holy law. They do not hesitate even now; but turn to keeping all the commandments of God and the faith of Jesus. Thus they become separated from the world, and, though they are branded as "Jews," "Mormons," "Heretics," &c., they heed it not. They have not lost their faith and virtue, but have added to these knowledge. The third angel's message, bearing in its front the Sabbath of the Lord our God, sheds a light so brilliant that the world cannot behold it with pleasure. Time passes on, and another step must be taken. They must add to their knowledge temperance. Behold the Health Reform in all its branches that is now interesting us a people. Here is a standard of temperance, transcending by far all earthly institutions of the kind, in purity and morality. It is the work of the Lord to fit us up for our future dwelling place in those mansions above. The body of S. D. Adventists are now

taking this step. The question now before each one of us, and for each to prayerfully consider is, Shall we take the step with them? Yes, I must take the step with them let it cost what it will.

A time of trouble is before us when our patience will be tried. How can we be patient unless we have first become temperate in all things? But if we take the step of patience and let it have its perfect work upon us, it will make us a godly people. And when godliness has been developed, brotherly-kindness will be the result. Then all the little differences that rise up to divide our feelings here, will vanish away, and there will grow out of brotherly-kindness true charity for one another, which will be the crowning grace that will last through the countless ages of eternity. In view of these facts, let us move on with new courage, taking up every cross, that it may be ours in the great consummation to receive the crown of glory that shall adorn the brow of every faithful overcomer.

But we must hasten to briefly consider the third point in our discourse. The Devil, with all his wiles, must be overcome by all who gain the victory at last. He is the great destroyer of the life and happiness of the human race. He deceys us by his cunning devices into his net, and then laughs at our folly. He seeks with ardor the ruin of all, and the child of God is the especial object around whom he throws his snares.

Peter in speaking to us says: "Your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour; whom resist steadfast in the faith." 1 Pet. v, 8, 9. James also exhorts us, saying, "Submit yourselves therefore to God. Resist the Devil, and he will flee from you." Chap. iv, 7. This is sufficient testimony to show that Satan is our enemy, and that he seeks every opportunity to overthrow us, and also stands ready to oppose every move we make in the way of doing our duty to God. Paul tells us what to do in order that our warfare against him may be successful. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil." Eph. vi, 10, 11. Thus it will be seen that we have not sufficient strength in ourselves to resist the power of Satan, but we are to seek assistance from God by putting on his armor. But some are ready always to express their unbelief, saying, "We can't believe Satan has so much power over the human family." Such individuals we would ask to examine Paul's testimony to the Thessalonians, where he especially refers to the power and work of Satan in the last days. Thus he says, speaking of Christ's second coming: "Even him whose coming is after the working of Satan with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. ii, 9, 10. Nothing but a full, confiding faith in God, and an ardent love for the truth, will protect us from the great power of Satan in the last days. If we resist the truth, God himself will give us over to strong delusions that we should believe a lie. Oh how important it is then for us to avail ourselves of the means God so freely holds out to us that we may be successful in overcoming our greatest foe!

Paul assigns the reasons why it is necessary to put on the armor of God: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." Eph. vi, 12, 13. If we only had flesh and blood, or our fellow-men, to wrestle against, it would be comparatively an easy matter to live a Christian life, but having a foe far superior in strength to ourselves, we must seek help from God or we perish.

Paul has not left us to query about what the armor of God is, but has given us the needed information. Thus he continues: "Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to

quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit which is the word of God; praying always with all prayer and supplication in the Spirit." Verses 14-18. Let us briefly examine this armor in its different parts.

1. We are to have our loins girt about with truth. But what is truth? The Saviour, in his prayer to his Father in behalf of his disciples, said: "Sanctify them through thy truth; thy word is truth." John xvii, 17. By getting a knowledge of the word of God, we shall have a clear view of our duty and shall be girded with strength sufficient to perform it.

2. We must put on the breastplate of righteousness. In order that we may do this we must know what righteousness is. Turning to Ps. cxix, 172, we read: "My tongue shall speak of thy word; for all thy commandments are righteousness." To make this more definite we will quote from Isa. li, 7. "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be afraid of their revilings." I trust all can now see the importance of keeping all the commandments of God. By doing so, the law of God is written in our hearts, and thus effectually shields the seat of life from the power of the foe. When we have this holy law in our hearts, our enemies may revile, and try to bring us into reproach, but our character will remain unshaken in the sight of Heaven.

3. Our feet must be shod with the gospel of peace. The gospel opens to us the means of salvation, and embraces the teaching of our Saviour. To walk in the narrow path that leads to the heavenly city, we must keep the faith of Jesus, who has left us an example that we should follow in his steps.

4. We must take the shield of faith. Without it, we cannot please God. Heb. xi, 6. Those who will take the pains to read this chapter carefully will see what faith did for all those ancient worthies. True faith grasps the promises of God and will not yield to the tempting influences of the wicked; hence with it, we shall be able to quench all the fiery darts of the enemy.

5. We are also to take the helmet of salvation. We must have something to protect the head as well as other parts. In another place Paul defines the helmet as "the hope of salvation." 1 Thess. v, 8. The hope of salvation is the Christian's hope, which is, according to the scripture, the second coming of our Saviour to redeem his people. "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix, 28. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ." Titus ii, 11-13. Thus we see that every one who puts on the helmet of salvation must become a Second Adventist, however much they may despise the name. The Christian, with his head thus protected, will move on in his journey with his mind all absorbed in the coming events of the kingdom of God, and the things of earth do not claim too much of his attention.

6. We must also arm ourselves with the sword of the Spirit, which is the word of God. This will thoroughly furnish the man of God unto every good work, that he may be able always to give an answer to them that would ask a reason of his hope, with meekness and fear. "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and is a discernor of the thoughts and intents of the heart." Heb. iv, 12.

Thus equipped, the Christian is prepared to go out and meet the foe, and there is only one thing lacking for him to prove successful in overcoming. He now needs to pray always with all prayer and supplication in the Spirit. This will keep the armor bright and always ready for use. By prayer, strength is drawn from the Lord, and thus we are made able to overcome the Devil and all his influences.

It has been seen by the reasoning in this discourse thus far, that the Christian has three strong foes to contend with, yet by faithfully discharging his duty,

he may overcome them all. But some may not think it worth while to make the trial. We will see what Paul thought about it. He says to the Corinthians: "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." 2 Cor. iv, 17. Thus this man of God could count all his trials here, light afflictions, compared with the eternal glory before him. So we will all view it, if we will draw near to God and try continually to remain in his favor by doing his holy will. But Paul bears another decisive testimony as his earthly career is about to close, and the testimony he has borne to be sealed with his blood. With great confidence he says: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge will give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. iv, 7, 8. Thus we see the great apostle gaining the victory by fighting the good fight of faith. But the way is open for others. All who love the appearing of their Saviour well enough to make the sacrifice of humble obedience to his will in this life, will surely overcome and wear the victor's crown at last.

Oh, what a glorious triumph there will be in the last great gathering day! Soon the Lord will come in all his glory and all the holy angels with him. He draws near the earth, and then sends the angels forth over its bosom to stand by the side of the graves of those saints who have fallen in death, also by those then living on the earth. He sounds the last loud trumpet, and the graves burst open. His voice penetrates the tomb, the dead hear and spring forth to immortal life. The living, too, are changed in a moment in the twinkling of an eye. The angels take them in their arms and bear them away to meet the Lord in the air. While on their way I hear them shouting, "O death, where is thy sting? O grave, where is thy victory?" But while they thus triumph, they do not forget the Author of their salvation. They unite their glad voices in one grand chorus, and shout, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Dear reader, will you enlist and take part in this warfare, gain the victory, and at last shout the glad triumph with the redeemed? May God grant that it may be your lot with mine to endure faithfully to the end, that we may have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen.

THE SABBATH IN THE EARLY CHRISTIAN CHURCH.

When we show from the New Testament that the apostles as well as the Jews and Gentiles recognized the seventh day as the Sabbath, we often meet the objection that this was only conforming to the Jewish customs in new places where there was no Christian church. But, say they, if you can prove that the apostles recognized the seventh day as the Sabbath in places where there was a Christian church established, then we will believe.

Well, we can prove this from the acts of the apostles. About A. D. 45, Paul and his company went to Antioch, and went into the synagogue on the Sabbath day. After Paul had preached, the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath day came almost the whole city together to hear the word of God. Acts xiii, 14, 42, 44. Was there any Christian church in this place at that time? Certainly. There had been a church there for at least two years, and they were well instructed in the religion of Christ. About the year A. D. 43, Barnabas and Saul went to Antioch. Acts xi, 25, 26. Already previous to this, the Lord Jesus had been preached there by other disciples, and a great number believed and turned unto the Lord. Verses 19-21. When Paul and Barnabas came, they tarried there a whole year, assembling themselves with the church, and taught much people. And the disciples were called Christians first at Antioch. Verse 26. Here, then, was an early Christian church, well instructed in the true religion of Christ. Yet there is

not the slightest intimation that they knew anything about the first-day Sabbath; but it is evident that the apostles and the church, as well as the Jews and Gentiles in Antioch, all acknowledged the seventh day to be the Sabbath of the Lord. No doubt the Christian church in the last days will imitate the example of the primitive church in its purest state.

JOHN MATTHESON.

A LITTLE WHILE.

Beyond the smiling and the weeping,
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.
Love, rest and home!
Sweet home!
Lord, tarry not, but come.

Beyond the blooming and the fading,
I shall be soon;
Beyond the shining and the shading,
Beyond the hoping and the dreading,
I shall be soon.
Love, rest and home!
Sweet home!
Lord, tarry not, but come.

Beyond the rising and the setting,
I shall be soon;
Beyond the calming and the fretting,
Beyond remembering and forgetting,
I shall be soon.
Love, rest and home!
Sweet home!
Lord, tarry not, but come.

Beyond the parting and the meeting,
I shall be soon;
Beyond the farewell and the greeting,
Beyond the pulse's fever beating,
I shall be soon.
Love, rest and home!
Sweet home!
Lord, tarry not, but come.

Beyond the frost-chain and the fever,
I shall be soon;
Beyond the rock-waste and the river,
Beyond the ever and the never,
I shall be soon.
Love, rest and home!
Sweet home!
Lord, tarry not, but come.—Bonar.

THE HOLY SCRIPTURES.

THIS blessed volume grows more precious to me every day, as I read the sweet and soul-cheering promises made to those who will walk in wisdom's ways. All her ways are ways of pleasantness, and all her paths are peace. As its truths are daily unfolding to my mind, how oft my heart ascends in praise and thanksgiving to its divine Author, that my poor heart has been enlightened by the Holy Spirit, that I have been enabled to discern the glorious light of present truth, which shines from its pages so brightly in these last days, these days of peril, when Satan is working with all power and lying wonders, to deceive if possible the very elect.

This precious volume is a sure guide in these days of darkness. As I study its holy precepts, light from the heavenly sanctuary illumines every page. Like sparkling gems, in mines of gold it bursts upon our enraptured vision and even here we gather clusters of grapes from the heavenly Canaan. Oh! who would not be wise and seek an understanding of its glorious truths, that when the earth shall reel to and fro like a cottage and its foundations are shaken, and the heaven shall be rolled together as a scroll, amid all this commotion we may be enabled to stand with our loins girt about with truth.

Dear Bible, thy pages, I love to behold,
They are dearer by far than mines of pure gold.
Here treasures exhaustless so sweet do I find
To strengthen and comfort my sorrowing mind,

L. E. MILNE.

Health Institute, B. C., Mich.

DEFECTIVE RELIGION.—A religion that never suffices to govern a man, will never suffice to save him; that which does not sufficiently distinguish him from a wicked world, will never distinguish him from a perishing world.—Howe.

The Commentary.

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

PARAPHRASE OF PSALM III.

LORD, how are they increased who work me ill!
How many rise with war my path to fill!
Who of my soul in taunting words declare,
He goes to God, but finds no helper there.

But, Lord, thou art a shield about me spread,
My glory thou, the uplifter of mine head,
With suppliant voice unto the Lord I cried,
And from his holy hill he soon replied.
Safe in his care I laid me down and slept,
And waked again, by his sure mercy kept.

Now though my foes, all eager for the fray,
Against me their ten thousands shall array,
I will not be afraid; for my strong tower,
The Lord of hosts, defends me by his power.
Save me, O God, great ruler of the skies,
Now for my help, O sovereign Lord, arise.
Thou on the cheek hast smitten all my foes,
And broke their teeth, who 'gainst me wrathful rose.
Lo! o'er thy people how thy blessings shine.
And they proclaim the great salvation thine.

Ed.

1 John iii, 16.

"In this we know love, that because he laid down his life for us: and we ought to lay down our lives for the brethren."

THE common version, by supplying words which are not implied in the original, mistakes and misrepresents the sense. The loving and beloved disciple is saying that there is no true religion without love like God's in Christ. It may be safely affirmed that every convert to Christ is a living example of this; so that, as John says, to him this assertion is no new thing, for he has an anointing from the Holy One, and knows all things. The love spoken of is not our pleasure in, and approval of goodness, but it is the self-sacrificing goodness which we should exercise toward all, like the love that died for us while yet enemies. It is like His who makes his sun rise on the evil and the good.

According to this test we may easily determine the character of our personal religion. Therefore "let us not love in word, but in deed and in truth;" and in this we "shall assure our hearts before him," "that we may have confidence in the day of judgment." Do our plans show such love? Is our business for the good of men? How do we rule the tongue and the eye in our homes? What are we doing for the spiritual good of men? Would one think from our life that we are full of and ruled by a love like that of Jesus? Are we wholly his to finish his work, and in our business, with our means, our talents, our time, our influence, trying to please him in the good of men?

J. P. HUNTING

Infidel Objections to the Bible Answered. No. 5.

5. God is Cruel, Unmerciful, Destructive and Ferocious. I will not pity nor spare, nor have mercy, but destroy. Jer. xiii, 14. And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eye shall have no pity upon them. Deut. vii, 16. Now go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling. 1 Sam. xv, 2, 3. Because they had looked into the ark of the Lord, even he smote of the people fifty thousand, and three score and ten men. 1 Sam. vi, 19. The Lord thy God is a consuming fire. Deut. iv, 24.

God is Kind, Merciful and Good. The Lord is very pitiful and of tender mercy. Jam. v, 11. For he doth not afflict willingly, nor grieve the children of men. Lam. iii, 33. For his mercy endureth forever. 1 Chron. xvi, 34. I have no pleasure in the death of him that dieth, saith the Lord God. Eze. xviii, 32. The Lord is good to all, and his tender mercies are over all his works. Ps. cxlv, 9. Who will have all men to be saved, and to come unto the knowledge of the truth. 1 Tim. ii, 4. God is love. 1 John iv, 16. Good and upright is the Lord. Ps. xxv, 8.

Infidels seem to delight in representing the God of the Bible as a cruel and implacable being. Their evidence on this point is chiefly composed, as in the quotations above given, of the judgments he inflicted upon the Canaanites, when they were driven out of the land to make way for the children of Israel. Let there be no begging of the question here. We grant that the judgments were severe: the question is, Were they not just? To determine this, we must look at the character of these nations, and the provocations they had given for God's terrible dealings with them. For this end we call the attention of the reader to the following graphic, though in every way just and can-

did, remarks, from "The Great Controversy," by H. L. Hastings, pp. 47-51.

There is a certain class of men who, for the sake of covering up their own faults, and excusing their non-compliance with Divine law, or for some similar purpose, take infinite pains to make us believe that the Bible is a fiction, its author a cunning knave, and its God a fiendish monster of cruelty. One of their hackneyed objections to the Bible is this—"Can it be true that a merciful God would destroy the nations of Canaan, as is related in the Old Testament? We don't believe in such a God." Well, let us reason together. Who makes noxious reptiles and venomous insects? The God of nature, is it not? Very well, if venomous insects should drive the inhabitants of a country out of her borders, who would be to blame? No one, except the God of nature I suppose! Well, the kings of the Amorites were driven out, not with the sword or the bow of Israel, but by the swarms of hornets which infested the land—sent, Moses says, by Jehovah—infidels would say by the laws of nature. Now, what is the difference? These are the recorded facts. If God sent the hornets, then it was certainly right for Israel to possess the land—and if nature sent them, the case is not altered one jot that I can discern. In either case their title is equally good, and the cavil is good—for nothing.

But it is asserted that there were others of the inhabitants of Canaan who afterward were expelled from its borders by force. This is very true, and to be able to judge of the propriety of the act, we must note a few striking traits in their characters. Among these were the following:

In the first place, they were gross and abominable idolaters, who would not worship, obey or serve, the Most High God, having perhaps views and conceptions of his character in accordance with those of their modern sympathizers. Second: they were firm believers in the essential elements of modern "spiritualism," and practiced *necromancy*, or pretended to divine and reveal secrets by means of intercourse with the departed; and were thus guilty of the abominable practice of leaving the living God to consult dead men. Third: there were many of them who were fully developed "spiritual mediums," or in ancient phraseology "consulters of familiar spirits," "diviners," and "wizards," who like the "medium" at Endor, professed to bring up dead men for the accommodation of backsliders and God-forsaken rebels like king Saul. Fourth: they were, as it became idolatrous heathens and "progressive" spiritual believers to be, freed from the restrictions which God had placed upon the lustful propensities of their nature, and were consequently at full liberty to develop their ideas of "free love" and "passional attraction." Fifth: their principles of "free love" not only allowed adultery and fornication, but also incest, and all nameless licentious practices of the most revolting character; and quite as free as ever I heard of being advocated in any modern spiritual newspaper, or by any speaker in a spiritual convention. Sixth: they not only begot children in shameless and promiscuous debauchery, but those same children were murderously burned in the fire by their ungodly parents.

These were some of the precious traits of character belonging to that reprobate and besotted race which God destroyed. A race scarcely possessed of one solitary recorded virtue, and not exempt from one single imaginable vice. A race debauched, polluted, licentious, and idolatrous. A race *progressive*, but progressive toward perdition. This was the race of whose presence God purged the world, when their iniquities were full. These were the men whom the land vomited forth. And if Israel had imitated their examples, the reddest bolts from Sinai, or the most lurid fires of Sodom, would have been tame compared with the retributive vengeance which would have been visited upon them. But these men—who would have suffered capital punishment in any land where there is to-day the semblance of a decent law—these men, who had forfeited their lives a dozen times—these men who had done ten times more mischief than their necks were ever worth—these men who had seized on one of the fairest spots beneath the sun, and turned it into an ulcerous brothel of whoredom, and a den of

crime and blood—these ancient murderers of their own children—these heathenish "spiritualists" and "free lovers of olden times—these are the men for whom the gentlemen infidels, spirit-rappers, and Bible haters of the present day, generally, plead. Ah! they pity the poor Canaanites. They blame Moses. They find fault with Joshua. They rail at God. They plead for these villains, cut-throats, Sodomites. They palliate the stinking lecherousness of these unholy scoundrels! They, who have learned all they ever knew of God or goodness at their mothers' knee, or from the Bible, the hymn book, or in the Sabbath School, rail at Jehovah for wiping out such a plague-spot as this from the universe. Why is all this sympathy? Are they partial to such courses? Are they Spiritualists and necromancers? Are they "free lovers" too? Is it a "fellow feeling" that makes them so "wondrous kind?" If so, I excuse their indecent assaults upon God, and truth, and righteousness. But if not, I ask some reason why men speak evil of the things that they know not of.

The following from "Bible Triumphant," pp. 19, 20, is also to the point as showing a harmony between those scriptures where the skeptic claims a contradiction.

It has ever been the boast of Infidel writers, that the God of the Bible is cruel and unmerciful, and the texts brought forth in the first part of the above proposition, are ever quoted to sustain this idea. If the reader will take the trouble to examine the passages referred to, in their connection, he will see that they all allude to the judgments of God falling upon wicked nations, for their sins against him. In Jer. xiii, 14, God proposes to destroy the nation of Israel from the land, because they had sinned with a high hand, and trampled on his holy law, but before the threatened judgment was executed, he offered them pardon and forgiveness if they would turn unto Him and cease to pervert his ways. Hence this text is purely of a judicial character, and cannot be made to sustain the skeptic's attack. Deut. vii, 16, alludes to those nations that were vindictive enemies to God's people, and he commanded Israel to destroy them. This also was a judgment visited upon the sinful, and therefore founded in justice. The same is true of 1 Sam. xv, 2, 3.—Amalek had done much evil to the people of Israel when they were in the wilderness, killing those that lingered behind in their march, that were fatigued and weary, &c. And for these acts of hostility, God had decreed the overthrow of the Amalekites, and the time now came for its execution. But why, it will be asked did God decree the destruction of women and helpless infants? We answer, it was a judgment upon a nation, and as such it fell upon all. It was so in the days of the flood, and so of Sodom and Gomorrah. Indeed, the infidel who blames the "God of the Bible," and boasts of his "God of nature," is in a worse difficulty than this, for his God buries millions by earthquakes and volcanoes, many of whom are innocent women and helpless babes. His acts are not deserved judgments for sin, but they come without warning or mercy, upon the innocent and helpless. But, says the infidel, they transgressed a *physical* law, and must suffer its penalty. So we say of those nations. They transgressed a *moral* law, and they suffered its penalty. The infidel sees no cruelty in his "God of nature" visiting families by disease, by famine and pestilence, taking all the little ones from affectionate parents; he sees no injustice in his "God of nature," in executing the penalty of violated law. Yet if the God of the Bible inflicts a judgment upon a nation of sinners, he is frightened, and exclaims *cruelty! unmerciful! ferocious!* Reader, be not deceived. It is done to lead you from the God of truth who does all things for the best, for the good of man, and for his own glory.

SCOFFING.—To a young infidel who scoffed at Christianity on account of the misconduct of some of its professors, Dr. Mason said, "Did you ever know an uproar made because an infidel went astray from the paths of morality?" The infidel admitted he had not. "Then," said the doctor, "you admit Christianity is a holy religion, by expecting its professors to be holy; and thus, by your very scoffing, you pay it the highest compliment in your power!"

THE LAW OF GOD AND THE SABBATH WHICH IT ORDAINS.

BY W. H. LITTLEJOHN.

(Continued.)

3. "For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Rom. vi, 14 and 15.

Perhaps there is no error more prolific of evil than that which is found in the commonly-accepted opinion, that the oft-repeated declaration of the Scriptures, that "we are not under the law" is tantamount to a recognition of the right of Christians to trample it under foot. That which renders it peculiarly dangerous, is the fact that it exactly answers the demand of the natural heart for freedom from restraint; and is therefore received without a critical examination of the evidences in its favor. Few ever stop to consider, that an endorsement of this position commits them to the doctrine that Christians are at liberty to kill, steal, lie, commit adultery, and so on, to the end of the long dark catalogue of crimes, all of which are forbidden by the law when rightly understood. That such is the case will be apparent upon a moment's reflection; for the declaration that we are not under the law, is a general one, and covers the whole and not merely a part of the law; so that if it releases us from one of the commandments, it does from all; for they all rest upon the same basis. The apostle, speaking of them as a whole, pronounced them holy, just and good. This is so manifestly true of nine of them, that few, if any, have the hardihood to avow openly, a conviction that they are at liberty to set them at naught. They seem almost universally, to be actuated in their efforts to get out from under the decalogue, by a desire to escape from that portion of it which requires the observance of the Sabbath. The theory of their defense, for this most singular procedure, is as follows: Being as they claim, no longer amenable to the law, as a law, they observe only that portion of it which rests upon moral principles. And as they do not admit that the fourth commandment comes under this head, they exclude it as being merely ceremonial, and therefore, no longer binding. Whence they derive this idea it would be difficult to determine. We know of but one safe and satisfactory method of ascertaining what does, and what does not rest upon moral principles; that is, by discovering the light in which they are regarded by the Deity. We may rest assured, that whatsoever is pleasing to him, must accord with every rule of right. There are two sources from which this knowledge may be derived. When rightly understood, they always utter the same language. They are, indeed, but expressions of the same will through different mediums. The first and most desirable because the least liable to be misunderstood is that of revelation by inspiration. The second is that of revelation through nature. But we have already found upon an examination of the latter in another place, that it teaches the necessity of a Sabbath in language too plain to be misconstrued; for it emphasizes its commands, by affixing to them penalties, which we can neither escape nor commute. We have seen also, that the former makes no distinction between them, but pronounces them all holy, just and good; and that this language implies both the wisdom of the law, and the fact that it exactly meets the necessities of those for whom it was made.

Again, by turning to Mark ii, 27, we shall find the Saviour speaking as follows: "The Sabbath was made for man, and not man for the Sabbath;" i. e., for his benefit, because the necessities of his condition demanded it. What were these necessities? We answer, rest and religious culture. Is it not true that these are more imperative now, than in the beginning, since the race has become enfeebled and demoralized as time has advanced? But if this is so, there is no longer any room for question as to the moral obligation of the fourth commandment; for no man can deliberately disregard it without violating the laws of his own being. And as these shadow forth the will of God concerning us, they cannot be willfully disobeyed without positive sin.

Leaving these men, therefore, the difficult task of harmonizing their practice of disregarding the holy rest day, with their professions of respect for everything which rests upon moral principles, let us pass to an examination of the text already quoted in order to determine, if may be whether Paul was agreed with them in supposing that to be out from under the law, meant license to violate its commands.

The candid seeker after truth, will readily discover that this text should have great weight in deciding the question before us. Knowing as he must if he be an intelligent man, that there is great danger of drawing illegitimate conclusions even from correct premises, he will be rejoiced to find that the apostle has here relieved the subject from all difficulty in this direction; as he has both made the positive statement that we are not under the law, and at the same time indicated the effect which such a fact should have upon our regard for it. He says, "ye are not under the law, but under grace." Here is the statement. Now comes the conclusion. "What then? Shall we sin because we are not under the law but under grace? God forbid." If now we can obtain an authoritative definition of the word "sin," our task will be performed. For whatever be its nature, it is declared, in the above, to be something in which we must not indulge. Turn to Rom iii, 20, and you will learn what Paul understood it to mean: "For by the law is the knowledge of sin." How did it impart this knowledge? By furnishing a standard of moral excellence, which should enable us by comparison, to determine the character of every act; those things which accorded with it being right, and those things which were contrary to it being wrong, or sin. Sin therefore was disobedience to the law. To prove that we are right in this we refer to the following explication by John: Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. 1 John iii, 4. Thus it is made to appear that the terms "sin," and "transgression of the law" are synonymous, and consequently, interchangeable. Substituting the latter for the former in the text quoted above it will read as follows: "What then? shall we *transgress the law* because we are not under the law but under grace? God forbid." The line of duty is now too plain to require further comment at our hands. Though our relation to the law, under grace, is somewhat changed from what it was originally, that change was by no means such an one, as will admit of contempt for its just and wise provisions. On the contrary, it should inspire sentiments exactly the opposite from this. For if grace has rescued us from the terrible consequences of disobedience, it has also illustrated the exalted purity and excellence of that rule, the violation of which, could be atoned for only by the blood of the Son of God.

CHAPTER III.

ARE WE LIVING ACCORDING TO THE REQUIREMENTS OF THE COMMANDMENTS OF GOD?

We have now reached the third, and last, division of our subject. The interrogatory which stands at the head of this chapter, when regarded in the light of those truths which we have already considered, becomes one of terrible significance. Do not mistake our meaning. It is not our purpose to convey the idea that there is no hope for the sinner, or the honest-hearted believer, who through misapprehension of their requirements, breaks the commandments. Repentance will secure pardon to the former, and light will insure obedience on the part of the latter. What we wish to be understood as saying is this: Since we have learned that the decalogue still furnishes the rule which should regulate our conduct, it becomes a matter of the greatest moment that we should both strive to understand and scrupulously obey it. Because, before individuals can shelter themselves behind the plea of ignorance, it will first be necessary for them to make it appear that that ignorance resulted from the force of circumstances, and not from the fact that they had either deliberately closed their eyes to the truth, or neglected to put forth the amount of effort requisite to determine what it was.

Taking this view of the matter, and believing that the man who points out their errors will ever be look-

ed upon as a friend and not as an enemy by those who are actuated by pure motives, we are emboldened to declare it as our present object to show that the great mass of Christians are now living in palpable violation of both the letter and the spirit of the fourth commandment. In other words they are observing the first day of the week as a Sabbath when the commandment, explained by any just rule of interpretation, leaves no doubt that the seventh is the one which God designed that we should regard as holy.

Reader, perhaps you have endorsed all that has been said up to this point, but are now ready to throw down this paper in disgust and say, with the disciples of old, "This is an hard saying, who can hear it?" Before doing so, remember, we beg of you, that there is a bare possibility, that in your case, as in theirs, this would constitute a rejection of the truth. But, you reply, you cannot be right, for it is incredible that the whole world, with the exception of a very few, should have drifted into an error of this magnitude. While we are compelled to admit that your objection bears upon its face a degree of plausibility, we insist that it is unsound in fact, and finds no warrant in the Scriptures, or in the history of the Church. God has nowhere pronounced the opinions of the majority, to be the standard of right and wrong. On the contrary, he has repeatedly made the salvation of his children conditional upon a complete and courageous repudiation of all the doctrines and dogmas held by men generally.

Look, for example, to Noah, who, as a preacher of righteousness, declared for a hundred years that which, though it was the wisdom of God, was foolishness unto those of his time. But the floods came and swept them all away, saving only him and his family, who had preferred obedience, even though it made him singular, to perdition with the multitude of those who disobeyed.

Again, go back with me to that most incomprehensible of all events, the agony and death of the Son of God. It is a terrible day in Jerusalem. Multitudes of that same people whom God had brought out of bondage with a high hand and an out-stretched arm, are now assembled before the judgment hall, and as they look upon his Son shout "crucify him, crucify him." The majority triumph. The Lamb of God is slain. Not merely by the voice of the ignorant and notoriously vicious; it was the deed and act of the Jewish Church; approved by its learning, and sanctioned by its piety. Had you lived at this time, reader, with your present view of the authority of majorities, on which of these sides would you have been compelled to range yourself? With the few mourning friends of Jesus of Nazareth or with the Jewish Rabbins and the thousands of their partisans who rejoiced at his death, because he had questioned their infallibility, denounced them as blind leaders of the blind, and accused them of teaching for doctrines the commandments of men.

Once more; look for a moment at the condition of society at the time of the Reformation. Nearly the whole Christian world were involved in the fatal heresies of the Catholic Church. So far had they drifted from the original landmarks, that it was only with the aid of tradition and history, that they themselves ventured upon the difficult task of proving that they were the successors of those men, who, in the first century, receiving their commission from the risen Lord, went forth to preach a pure gospel unto every living creature. Notwithstanding this fact, priests and laymen were united to their errors in a wedlock more sacred, alas, than that which binds many to the truth. They were ready to make any sacrifice to secure their universal acceptance and perpetuity—ready, if need be, to die for the infallibility of the Church, or put to death any and all who should refuse to accord to her unerring wisdom. Just then the loud clear notes of Luther's alarm, rang out upon the heavy air of that moral midnight like the stroke of the fire bell which rouses one from sleep to the consciousness of danger. Calling about him a few noble spirits, who like himself, despised both learning and numbers when arrayed against the plain teachings of the word of God—with "the Bible and the Bible only" as their watch-word, they went forth to battle against odds so great, as to render their defeat morally certain when considered in the light of human probability. Yet they triumphed. The hand of God was in the work, rewarding their fidelity to his word with success beyond every thing anticipated, and covering them with a glory which the lapse of centuries has served to increase rather than diminish. Are you willing to relinquish your interest in this great work, simply, because it was wrought against the conviction of the Church and the age? Would you knowingly do any thing which would detract from the honor of the name Protestant, which you so proudly bear? Then never again ignore the principle which lent it the splendor which it now wears, by admitting, that there is, or can be, any safe and sure test of doctrine, except that which is furnished by a comparison with Scripture teaching.

(To be continued.)

Historical Department.

Prophecy is History in Advance.

THE EPOCH OF TROUBLES.

"THE nations were angry," said the prophet, as looking down through the course of time, he saw the characteristics of its closing hours presented in distinct and striking outline before him. That period of anger we believe commenced with the remarkable revolutions of 1848; and the following article from the "British Quarterly" corroborates our application. By the revolutions of that year, says the able writer, was "inaugurated a new period of international conflict." Since that time, the "dilemmas of kings," the "perplexity of the nations," and the threatening aspect of political combinations, have furnished fruitful themes for accurate observers of passing events. We can but be thankful for signs of the approaching consummation, though those signs are scenes of trouble. The writer says:—

Europe has entered upon a new epoch of troubles. The long peace which followed the downfall of Napoleon the First has been gradually giving way, and now appears to have absolutely terminated. The revolutions which convulsed the continent in 1848 inaugurated a new period of international conflicts; and though the principle which animated these revolutions was temporarily forced into abeyance, it has been growing in strength, and is now the shaping power, the formative cause of events. The Russian war of 1854-6 next disturbed the general tranquillity, forcing England, for a brief space, to abandon her dreams of peace, and interrupting her long enjoyment of a career of purely industrial enterprise. The Italian war of 1859 aroused her still more, and at once awoke all the leading Powers of Europe to a sense of impending dangers. Since then, every country has armed. A well-founded sentiment of increasing troubles passed like an electric shock throughout Europe. Every where, statesmen and people alike began to perceive the magnitude of the mine which underlay the existing fabric of power in Europe, as well as the masked conspirator who, ere long, would put the match to it for the purposes of his own ambition. At present, the dread substance of this general foreboding—the realization of this ominous fear—is beginning to take shape under our own eyes. The spark of war has been lighted, and he will be a bold man who will foretell when it will be definitively extinguished. The period of convulsion which now appears to be opening, may be interrupted more than once by a peace which is but a truce, but it is hard to believe that it will terminate until all Europe has been thrown into the crucible, and has re-appeared with a new and more stable form of territorial power.

Nothing can better show the overwhelming tendency of events toward war than the fact that the very Powers which have given the signal and occasion for convulsions, are those which hitherto, and in their normal condition, are most desirous of peace. Neither Austria nor Prussia had any reason to desire war, nor any wish to engage in it. They have been hurried into it by the pressure of events which they would fain have resisted, and which they still struggle against. The whole condition of Europe has grown unstable, and new aspirations are predominant, which the governments can not control. This is the most serious aspect of the case—the one which renders almost desperate any hope for a continuance, or early resumption, of pacific relations among the Powers of Europe. The motive power is now in the hands, not of governments, but of peoples; and nothing will suffice to stay the course of those national passions until they have led to open conflict. Not till they have measured their strength, and found in the stern school of war what is attainable and what is not—not till then will the old condition of stable tranquillity return. This is the one spectacle which presents itself—a continent seeth-

ing with warring passions and aspirations, which threaten to make chaos of its present fabric of power. Not less striking is the other spectacle which meets the observant eye—a monarch sitting calmly by, watching the gathering storm, and ready, by deliberate preparation, to turn the raging of the nations to his own advantage. He is neither on the one side nor on the other. He supports each as best suits his purpose for the hour, and as readily abandons it, for a like reason, to support the other. At present he smiles grimly in his cabinet at the Tuilleries, to see his neighbors quarreling. He has helped, too, in his own dexterous way, and as a "friendly bystander," to set them by the ears; and he will take good care that they do not make up matters until he has reaped a substantial profit out of their quarrel.

In this new period of war, upon which Europe seems to have entered, the forces at work will in the main be wholly different from any which have given rise to great wars in the past. Of the many causes of conflict which have been in operation in past times, some are now, happily, antiquated and robbed of their power; and all of them, we trust, will ere long disappear from the arena of Europe. In old times, the caprice of kings, a personal affront offered by one monarch to another, frequently led to hostilities, in which the belligerent nations had no possible interest. *Delirant reges, plectuntur Achivi.* At other times, war has arisen simply from a difference in the interpretation of international law, without either party being desirous to provoke a conflict—as was the case in the war between England and America in 1812-14. These have been small wars, and are easily appeased. A more formidable cause of international conflict is the ambition of despotic monarchs of great power and ability—as exemplified by the long wars produced by the ambition of Louis XIV and Napoleon I. All of these three causes of conflict may be regarded as accidents. But there is another class of wars which have their root in the hearts and passions of nations. These are—wars of Independence, wars of Religion, wars of Nationality. The first of this class may seem to run into the third; but in reality they belong to different stages in the life of nations, and, though they have some features in common, may be distinguished with sufficient clearness. Wars of independence may be waged by empires which include the most incongruous nationalities—as Austria under Maria Theresa, and during the long war against the ambition of Napoleon I.; and they may also be waged by one section of the same race against another—as the wars between England and her American colonies, between Spain and her American colonies, and now between the Northern and Southern sections of the United States. Contests of nationality are the growth of our own times. Since the migration and intermingling of peoples which produced and followed the downfall of the vast fabric of the Western Roman empire, the most remarkable wars of Europe have been the Crusades, with their sequel—the wars to arrest the progress of the victorious Ottomans; the wars of the Reformation; the wars with the Grande Monarque of France; and again, a century afterward, with the warlike genius and soaring ambition of the great Corsican. In none of these did the principle of nationality play any distinctive part. It was hardly even thought of as a distinct power. Kingdoms were held to be only real existences; nationalities were of no account. Kingdoms were extended or contracted, as the chances of war determined; but it mattered not about the population of the provinces thus gained or lost. Their wishes were never taken into account. Nor, to speak the truth, did the population of such provinces, in these times, care much to which kingdom they belonged. Even in 1815, when Europe was arranged anew on the basis of political expediency, and when there was a considerable shifting to and fro of the old landmarks, not a voice of complaint, save from the sturdy Norwegians, was raised by any people against the decrees of the congress.

Nothing is more common nowadays than to hear the settlement of Europe made by the Congress of Vienna, denounced as alike wicked and absurd. But such a view of the matter is exceedingly unjust. The ablest heads in Europe were there met in conclave, and they

made the best arrangement which was possible in the temper and circumstances of the time. Italy had been broken into fragments for centuries; the spirit of nationality was extinct; and, judging from the experience of the past, the only practical question in regard to her northern provinces, was, whether they should be under the dominion of Austria or of France. Nor was the case of Poland overlooked. It produced the most stormy discussions of any; England and Austria warmly advocating the restoration of Poland to her old independence, while Russia and Prussia as strenuously resisted the proposal. Rather than encounter the calamities of another European war, a compromise was established as a separate kingdom, under the rule of the czars. This portion of the settlement of 1815 was felt to be unsatisfactory even by the contracting powers; but no better course was open to their adoption. Each had fought and suffered; they had seen all Europe converted into one vast battlefield; and they must not merely be excused, but approved, for shrinking from a renewal of the war, and contenting themselves with making the best settlement which they found it in their power to establish. All the great treaties by which peace has been restored to Europe have been the result of compromises; and the treaties of Vienna were as efficacious for attaining their object—the resettlement of Europe after a long period of war and convulsions—as any which could have been framed at that time.

But every settlement becomes antiquated in the course of time; and the settlement of 1815 now shares the fate of all its predecessors. During the half century that has since elapsed, the condition of Europe has wholly changed. During that time, the right of nations to choose their own form of government—which was the animating principle of the first French revolution, as it had been of the English revolution more than a century before—has become widely recognized; it has been acted upon since 1815, alike in France, Spain, Portugal, and Italy, while Austria and Prussia have become constitutional Powers. The adoption of this principle, however, has in no material way affected the settlement of Vienna, which related only to the territorial limits of kingdoms, and which left each people to do as it pleased, so long as it did not violate those established limits. The principle which is demolishing the treaties of 1815 is not that of the revolution of 1789, but one of later growth, and one of which France, during her Revolutionary war, was a flagrant violator. It is the principle of nationality—the right of nations to throw off a foreign yoke, and unite with other sections (if there be any) of the same nationality. The separation of Greece from the rule of the Turks, and of Belgium from Holland, were the first movements of this kind; and the latter of these events constituted the first violation of the territorial settlement effected by the treaties of 1815. But it was not till 1848 that the new principle manifested itself in formidable proportions; and from that hour it became evident that the settlement of Vienna was becoming antiquated, inapplicable to the condition of the times, and would gradually give way before the action of the new power. Simultaneously with the revolutionary convulsions of 1848-9, a member of the proscribed Bonaparte family rose to the head of affairs in France, to whom the treaties of 1815 were a hateful memento of his uncle's downfall, and who resolved to compass their overthrow, and effect a new settlement of Europe, in which France should be aggrandized at the expense of her neighbors. He saw that the treaties of 1815 were doomed—that they would crumble to pieces, whatever efforts might be made to uphold them; and his skill has consisted simply in expediting their decay, and in turning the attendant convulsions to his own advantage.

The process of disintegration is so far advanced that he can now afford to lower, if not wholly throw off, the mask, and to proclaim the nullity of the hated treaties. In his speech on the opening of the French chambers on the 5th of November, he said plainly, "The treaties of 1815 have ceased to exist." Simultaneously he addressed a letter to each of the governments of Europe, making the same statement in a milder form, and inviting the Powers to a congress, at which a new settlement might be effected. The pro-

ject did not meet with much encouragement. The King of Italy, indeed, and one or two lesser Powers, accepted the proposal without reservation; but by far the greater number, including the great Powers, made their acceptance conditional upon a satisfactory explanation from the emperor of the precise objects for which the congress was to assemble. When this explanation was given, the British government at once declined to take part in the congress, in a dispatch which pointed out very clearly the impracticability of the proposal. In the first place, the Powers most affected by the questions which were proposed for discussion would refuse to take part in the congress; and, in the second place, if it were possible to bring them together, the only mode of compelling the minority to submit to the decision of the majority would be by having recourse to hostilities. On these grounds the British government wisely declined to accept the emperor's proposal; and there can be no doubt that, in taking this step, they merely anticipated the replies which would have been given by the other great Powers. The proposed congress, accordingly, fell to the ground. It is impossible to think that so sagacious a man as Napoleon III. really believed that such a proposal would be accepted; but it is not difficult to divine the motives which induced him to make it. It was a triumph for France to proclaim aloud that the treaties of 1815—mementoes of Waterloo—were at an end; and yet to do so as if the proclamation were not a defiance to the other powers, but an invitation to draw closer the bonds of peace. Moreover, the congress might have afforded the means of forming a system of alliances, of obvious advantage to the emperor. Indeed, the fundamental principle of the emperor's policy is never to allow himself to be isolated—never to engage in war without having first secured an amount of moral and material support sufficient to enable him to attain his object, or at least render all but impossible a fatal disaster. And in any event, the proposal for a congress, whether wholly unsuccessful or not, would redound to his credit as a lover of peace and as a far-seeing statesman. Troubles were coming—that was evident; nor had he any desire that they should not come. But when they came, he could say,—is he not already saying?—"I warned you of this: I proposed the only course by which war might be avoided; you rejected that proposal—and now on your heads be the responsibility of all that may happen."

Any monarch who proclaims that the treaties of 1815 have ceased to exist must either be a fool—which assuredly the Emperor of the French is not—or else he must have an object in producing the downfall of those treaties. The only effect of making such an announcement in so public a manner must be, to weaken the power of those treaties still more. It was an encouragement to all the governments or parties in Europe who long for their overthrow, and it announced very plainly to those parties that it was not from the Emperor of the French that they will encounter opposition. Nevertheless, the statement itself was not very far from the truth. The treaties nominally exist, in their more important provisions; but they are no longer operative. Treaties are operative only as long as the leading Powers are resolved to uphold them. Twenty years ago, the Powers were thus resolved; and any glaring infraction of those treaties would have been at once met by a combined movement on the part of the other Powers to resist it. There is no such community of sentiment or action now. An utter disregard of treaties prevails everywhere. No Power will take up arms on their behalf. No Power will come to the assistance of a neighbor who, in defiance of those treaties, is attacked. This, as we have said, is partly owing to the new and dislocating forces which have recently come into play, which are as perplexing as menacing. Each government sees that the principle of nationality must, to some extent, be recognized; and each is willing that its neighbor should suffer from the new principle, while resolved to oppose it in its own territories. The fabric is falling, and the isolated action of the governments, each bent only on securing its own interests, hastens the downfall. In 1815, the Powers of Europe, taught by bitter experience, saw that the only means of preserving peace was for

each to abnegate its schemes of ambition, and unite together to uphold the settlement which has been made. But that settlement has become so obsolete, and is so obviously doomed, that community of action has ceased: no Power comes forward to maintain the settlement in its entirety, and each of them thinks only how to save or aggrandize itself in the break-up which is approaching. At the same time it must be said, that the Emperor of the French himself is a great cause of the existing dissension and dilemma. But for the ambitious projects which he is known to entertain, England and France might, at this moment, be in close and cordial alliance. The alliance formed between the two Powers in order to resist the ambition of Russia in 1854-6, might be equally efficacious to solve many of the European difficulties at the present hour. But how can England ally herself with a monarch whose ambition is now notorious, and who never makes war without some secret purpose of aggrandizing France by additions of territory? In 1864, England, Austria, and France were anxious to support the cause of Poland: what was it that nullified all their efforts? Simply this, that both England and Austria were aware that if they made war upon Russia, in alliance with France, Napoleon would turn the war to his own selfish purposes, and would seize the Rhenish provinces of Germany as a "compensation" for his services. The same truth was equally well known to Russia; and hence the Russian government could afford to disregard the vehement protests of the three powers, knowing that their co-operation would inevitably stop short of war. * * *

The Eastern Question threatens to grow wider, and assume the character of a general war. Italy has been arming for the last three months; France is getting ready her iron-clad fleet; the Poles are preparing for a general movement, which is to include Posen and Galicia as well as the Russian provinces—nay, even Hungary and the Danubian provinces—in order to co-operate with the expected attack of Italy and France. On the other side, Prussia, Austria, Russia, taking note of the impending danger, are combining preparations to resist it. If the British government were to renew the Anglo-French alliance, war would be rendered inevitable, and a shock of nations would ensue such as Europe has not yet witnessed. Whether any policy on the part of our government will suffice to avert a European war is more than doubtful, but we feel assured that if our government make a new league with the Emperor of the French for carrying on hostilities, the result will be disastrous to ourselves. Such a league, it is true, may yet be forced upon England by the pressure of events; but at best it will be an evil hardly inferior to that which it is designed to remedy. Were we to join with France in such a crusade, we should soon find that we had no control over the movements and issue of the conflict; we should find that the objects for which we fought were wholly disregarded, and that Napoleon would not only turn the war to the aggrandizement of France, but would end it by making friends, at our expense, with some of the very powers with which we, in alliance with him, had gone to war. We profoundly sympathize with the cause of freedom and nationality in Europe, but we demur to taking part in a war in which these words are invoked merely as a cover for selfish ambition. We have a deep-rooted and amply justified distrust of the French emperor. In the event of war he will make tools (if he can) of the Italians, and leave them in the lurch. He may fight for Poland, and he will willingly aggrandize her at the expense of Germany, but he will end by making peace with Russia. And finally, if he draws the sword for Denmark, it will only be in order that he may seize and annex the provinces of the Rhine. We trust that a general war may be avoided, but we trust still more that England will not take part in it in alliance with an ambitious despot, who plays fast and loose with every Power, and who, supremely regardless of his own interests, seeks to close every war in a manner which is more satisfactory to his antagonists than to his allies.

Europe has entered upon a transition period certain to be fraught with momentous changes; and before that period is far advanced we shall see the system of alliances (which many persons imagine to be exploded) arising on a still grander scale than Europe has witnessed. During that period, too, Europe will cast off the slough of selfishness which now deadens the hearts of nations and paralyzes the policy of governments. Governments have duties as well as interests; yet of late every one of them is bent on shirking its duties. Governments, in shaping their policy, do not inquire what is right, but what will pay. How long, then, will the present system of established rights continue to be recognized? Europe is a common-

wealth, where peace and order should be maintained by the conjoined action or balanced influence of the great Powers. At present there is no such restraining force; no alliances, no conjoined action, no common watching over the public weal. The result of this will soon be apparent. Convulsion and temporary chaos will break in upon Europe. The fabric of power, which confesses itself antiquated by the fact of its impotency, is ready to perish, and will pass away, giving place to one based upon the new facts, not on the old traditions. We look forward to the future with anxiety, but without fear. It is by cycles and changes such as these that Providence keeps alive the generous emotions of mankind, while carrying on the work of material progress. A level reach of material prosperity, when wealth and intellect accumulate, and the nobler passions grow benumbed, is ever succeeded in human history by rapids of war and convulsion, in which higher and sterner developments of national life are attained, and selfishness is purged out of men's hearts by the fires of suffering.

YOUR MISSION.

THE following poem was published in Review No. 21, Vol. xxvi, from "Musical Leaves." We give it again by request.

If you cannot on the ocean,
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet,
You can stand among the sailors
Anchored yet within the bay;
You can lend a hand to help them,
As they launch their boats away.

If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
While the multitude go by;
You can chant in happy measure
As they slowly pass along—
Though they may forget the singer,
They will not forget the song.

If you have not gold or silver
Ever ready to command,
If you cannot toward the needy
Reach an ever open hand,
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple,
Sitting at the Saviour's feet.

If you cannot in the conflict
Prove yourself a soldier true;
If where smoke and fire are thickest
There is naught for you to do;
When the battle field is silent,
You can go with softly tread—
You can bear away the wounded—
You can cover up the dead.

Do not, then, stand idly waiting
For some greater work to do,
Fortune is a fickle goddess,
She will never come to you;
Go and toil in any vineyard,
Do not fear to do or care;
If you want a field of labor,
You can find it any where.

THE USE OF RICHES.—The good that is in riches lies altogether in their use. If they are not broken, like a box of ointment, and poured out for the refreshment of Jesus Christ, on his distressed servants, they lose their worth. Therefore, the covetous man may justly write upon his rusting heaps "These are good for nothing." St. Chrysostom tells us that he is not rich who lays up much, but he only who lays out much; and that "it is the same thing not to have as not to use." I will, therefore, be the richer by a charitable laying out, while the worldling shall be the poorer by his covetous hoarding up. When thou, O Lord, takest the place of man, from thy high abode, where thou dwellest among the praises of the blessed, askest my charity in the person of thy needy people, assist me to take thy place, and to give alms, of such things as I have. Teach me, in giving my alms, to give my mind, to give my heart; to commit to thee, not only a little portion of my property, but also my body, my soul, my salvation.

CHANNING says, a humble spire pointing heavenward from an obscure church, speaks of man's nature, man's dignity, man's destiny, more eloquently than all the columns and arches of Greece and Rome, the mausoleums of Asia, or the pyramids of Egypt.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JULY 23, 1867.

URIAH SMITH, EDITOR.

BY WHAT AUTHORITY DO YOU CALL SUNDAY THE SABBATH?

Those who would speak the truth should call things by their right names. If this rule is neglected, falsehood, and not the truth will be the result. If I assert that Columbus was the first President of the United States; that after leading successfully the American armies through the revolutionary struggle, he was unanimously chosen to the highest office in the gift of a grateful people, I utter a falsehood, only because I have used the wrong name. In like manner when you say that this or that took place on the Sabbath, though the circumstances mentioned really took place, but on another day, the assertion is false for the same reason.

Now the seventh day, or Saturday, is the only weekly Sabbath of the whole Bible—the New Testament as well as the Old. Those who claim that the first day of the week, or Sunday, is called the Sabbath in the New Testament, proclaim either their ignorance or dishonesty. The writer of the "Acts of the Apostles," writing under the guidance of the Holy Spirit, repeatedly calls the seventh day, the day on which the Jews assembled in their synagogues, the Sabbath without any explanation or qualification. This was many years after the introduction of the gospel dispensation. If the Holy Spirit called the seventh day of the week the Sabbath in recording the events of Paul's missions to the Gentiles, what ought Christians to call it now? If we give the title of Sabbath to a day to which the Scriptures never gave it, do we not contradict that Record which always gave it to the seventh, and to no other? Can we do this and speak in harmony with that Record? As far from it as it would be from the facts of American history to call Benedict Arnold the father of our country, "first in war, first in peace, and first in the hearts of his countrymen."

Besides the fact that the Bible knows nothing of the first day as the Sabbath, no writer whatever, for the first thousand years of the Christian era, ever applied the title to the Sunday. Heylyn says of the term Sabbath in the ancient church: "The Saturday is called amongst them by no other name than that which formerly it had, the Sabbath. So that whenever for a thousand years and upward, we meet with *Sabbatum* in any writer of what name soever, it must be understood of no other day but Saturday."

This testimony is corroborated by other witnesses, and cannot be successfully gainsayed. Thus there is no evidence that Sunday was ever called the Sabbath for the first thousand years of the history of the Christian church. When did it become the Sabbath? Are you satisfied with a Sabbath that cannot be traced back to within a thousand years before Christ? a Sabbath that can be traced into the "dark ages" of the reign of popery, but no further? Would it not be better to honor that day with the title of Sabbath which all inspiration and the Christian church for a thousand years called by that sacred name?

Amid all the controversy concerning the observance of days in the Christian church for the first ten centuries, no advocate of the first day ever thought of calling it the Sabbath. Is not this strange seeing it was destined to become the "Christian Sabbath?" But its early advocates never claimed it was the Sabbath, any more than secessionists, in the late rebellion, claimed that Jefferson Davis was the President of the United States. Had the rebellion succeeded as well as did the apostasy foretold by the prophets and apostles, Davis might have assumed the title of President of the United States, as Sunday in the midnight of the dark ages assumed the title of Sabbath, a title which it never claimed before. By slow degrees the usurper advanced his pretensions, but never thought of claiming rank with the "ten words" of the Decalogue till

the great papal apostasy, the power that thought to "change times and laws," had prepared men's minds by darkening counsel and perverting the right ways of the Lord, to accept a human tradition for divine truth.

Now, dear friend, when you are tempted to call the first day of the week the Sabbath (as some seem to do in order to make it such,) please stop and reflect concerning the authority by which you do it. And remember too that as it is wrong to bear false witness against your neighbor, by denying him his real virtues and meritorious character, and giving them to another that is utterly unworthy, so it is a crime to bear false witness against the day which God blessed and sanctified, by taking the sacred title with which he adorned it, and giving it to another which has no just claim to it. Never abuse the sacred term Sabbath by applying it to that to which it never was applied by its divine Author. If you would tell the truth, you must call things by their right names.

R. F. COTTRELL.

THE FOURTH DAY OF JULY,

And how it was Celebrated by the Church in Monterey.

We have felt for some time the necessity of taking a course to keep our children away from the unwholesome influence which generally follows picnics and public gatherings upon the fourth of July. Our children need recreation, and if parents do not choose for them, many will choose for themselves. While we try to teach them in our Sabbath Schools the way of right and truth, we should try to keep them away from the evils that are calculated to destroy every good impression that may be made and good resolution that they may form in their minds.

The way the day was spent by us here we believe has exerted an influence for good. A meeting was appointed to be held at the meeting-house to commence at ten o'clock, and an invitation given to our brethren and sisters in Allegan county to meet with us with their children. Thursday morning brethren from Allegan and Watson assembled at the hour appointed, also many of our neighbors. Our meeting commenced by singing an anniversary hymn (Choral Harp, page 40); after which a prayer was made by Bro. Charles Jones, in which the blessing of God was earnestly besought to rest down upon us. A piece of music was then sung in quartette entitled "Oh! what a World this Might Be;" and while the organ was sending its cheerful notes through the house, one look at one hundred children sitting together, ages ranging from six to sixteen, would seem to satisfy any one that we were moving in the right direction thus far. After a few introductory remarks and the singing of a piece, ("Ring Merry Bells") we listened one hour to Bro. W. H. Littlejohn of Allegan, whose remarks made from a religious stand-point were very appropriate for the occasion, and were listened to by all with interest. A few remarks were then made by others and our meeting closed by singing the "Pilgrim's Song."

During an intermission of one hour, while the children were enjoying themselves by visiting and innocent amusement, a table was set beneath the beautiful shade trees in front of the meeting-house where a bowler had been prepared in the morning, and at two o'clock old and young sat down to dinner together.

So closed the day, and all returned to their homes feeling that they had enjoyed a good social visit with each other, and one that was free from the unholy influence which usually attends such gatherings outside the influence of the people of God.

Monterey, July 7, 1867.

H. M. KENYON.

EDUCATION.

To many parents, it is superfluous to urge the claims this subject has upon them. Such parents would deny themselves to a great extent rather than neglect the education of their children.

There are others, who for various reasons, neglect to have their children instructed. Some are too poor; some have too much care of other things on hand; others do not feel their responsibility on this point; and others have so much dread of the evil influence of

such young company as their children must necessarily associate with at school, that they prefer ignorance for their children, to education under such circumstances.

Such parents as I have last named may be found among conscientious professors.

What has the overscrupulous parent gained? Is it likely the ignorant youths they have brought up are more likely to possess a virtuous mind than if educated? Do not all the hideous forms of vice flourish just as much among the ignorant as among the better informed?

Does not ignorance rather debase than elevate? Such a system of common schools as exists in our country is nowhere else to be found in the world. Doubtless God's hand is in this; he has stirred up the minds of our legislators to make wise provision for the education of all, and many of our common schools are so managed as to be of great utility, and as a whole they are an inestimable blessing. Without these advantages, where would now be the field for the propagation of the truth? Would the unlettered Hindoo, or the superstitious, ignorant Tartar understand the force of Present Truth?

One would suppose that Christian parents would undergo almost any self-denial, rather than suffer their children to grow up uncultivated around them. We grieve to say that there are children and youth in the families of Sabbath-keepers whose ignorance is a shame, even to the neighborhood.

Some time or other the children and youth must come into contact with the world, or be always useless, or semi-idiotic. Some time or other they must meet and resist temptation, and when can they do this better than among the mates in a well-conducted school? Let parents visit the school with the children, and encourage the teacher, and take a lively interest in all that concerns it, and soon they will, if discreet, see the benefit of so doing.

A man who lived near the ocean had great fear lest his two little boys should get drowned in his absence from home. Both the little ones could swim, but he feared if they fell in with their clothing on, they might not be able to get to the shore. So one day, to test the matter, he tumbled them both into the waves, without any notice or preparation; they both swam like ducks, and came out in bright spirits. The father after that felt more at ease in his mind.

JOS. CLARKE.

"WATCH THE WAY." Nahum ii, 1.

THE duty of watchfulness has ever been incumbent upon the people of God. Always necessary for safety to insure success in the warfare, it was never more so than at the present time. In view of the position now occupied by the church of God, has not its importance increased; and while perils thicken as they pass through the trouble to come, will not increased vigilance and watchfulness be necessary on their part, to enable them to overcome?

Were we traveling on a road, requiring, even in the day time, watchfulness to insure safety, to keep our carriage off the stones, or out of the ruts, and to enable us to shun the various intersecting paths, which would lead us away from our place of destination, should we deem it wise as day drew to a close, and the shades of evening began to gather around, to relax our watchfulness, and as darkness increased, to neglect entirely to "watch the way?"

The church of God, in their journey, typified by that of the Israelites from Egyptian bondage to the land of promise, have found darkness to increase, iniquity to abound, and the love of many to wax cold. Not only so, but while perilous times have come, dangers multiply while darkness increases. We have only to call to mind the zeal, the love and consecration, manifested by the little company who embraced the first angel's message, and gave heed to the light which accompanied its promulgation, and follow down as disappointment after disappointment has tried their faith, and look to see where they are now,—divided,—very many of them fighting against God and the present truth; and to behold the increase of iniquity and skepticism in the world; to satisfy ourselves that such is the condition of the world at large, and such the prospect before the people of God. Surely it were dangerous,

while we occupy this position, to relax our vigilance.

The word of God has plainly brought before us two ways, the one called the way of understanding, of peace, of truth, of righteousness, of holiness, of salvation, of life, straight, narrow, occupied by the few; the other broad, destruction its end, thronged by a multitude. In the former the people of God are traveling. As the traveler watches the highway for obstructions and dangers, that he may avoid them, or for the "guide board" that directs him on his way, or tells him of his nearness to the place of his destination; so we must "watch the way." It is thickly strewn with dangers and obstructions. We have foes who are watching us with jealous eyes, ready to take advantage of any carelessness or stupor on our part, that they may destroy us. As we pursue this way, we have the same foes to encounter that have troubled the faithful of all ages; the world, the flesh and the Devil. The world has lost none of its charms to the carnal mind. The flesh has not been sanctified by the rapid increase of worldly knowledge and advance of civilization, and the Devil is none the less cunning, and labors none the less zealously to overthrow the faith of God's people. "Watch and pray that ye enter not into temptation," was the admonition of Jesus to his disciples; and has he not said, "What I say unto you, I say unto all, watch?" He has promised in the hour of temptation to provide a way of escape, but shall we not need to watch for that way? We must "watch the way," that we be not overcome with the cares of this life, that the love of the world does not occupy the place in our hearts that belongs to God, that we love not its riches, pleasures, honors and applause, instead of durable riches in righteousness, the pleasure of knowing that our ways please God, the honor that cometh from him, and the applause which will be the portion of the faithful, "Well done good and faithful servant."

Watch for the snares of the adversary, putting on the whole armor of God, that we may be able to stand against his wiles. New dangers, of which we have been warned by the word of God, are just before us. New manifestations of Satan's power, to "deceive if possible the very elect." An instance of this, we have in that great delusion which has gone to the kings of the earth, and the whole world, which has overthrown some who were once strong in the faith and in the present truth, and which numbers its votaries by millions, and among them very many of the world's great men.

Again we must "watch the way," for the first manifestations of unbelief. If Satan cannot push forward into fanaticism, he strives to hold us in infidelity. He would fain lead us to doubt God's word. Failing in this, he would have us reject the manifestations of his power and goodness in the continuation of the gifts in the church, as many have, and are fallen, manifesting more of the spirit of the adversary, than the Spirit of Christ.

The enemy, with all his cunning, if unable to overthrow at once, attempts to undermine the foundation, introducing distracting influences, jealousies and bickerings, where love should bind in one body. We must watch for these insidious attempts, lest he succeed in separating us from the Vine.

The Saviour has graciously given certain signs, the occurrence of which brings the assurance that deliverance is near, and he has bidden his people to watch lest he return and find them sleeping, "overcharged with surfeiting and drunkenness and cares of this life, and so that day come . . . unawares." We must "watch the way" for these tokens, that in the time of trouble just before us, we may be enabled to lift up our heads knowing that redemption is nigh. This knowledge is just what the people of God will need, to cheer and nerve them to do and bear, amid the trials that await them. As the traveler feels not fatigue, while he knows he is almost home after a long absence, so we may be able to sing, "The road may be rough but it cannot be long;" and the prospect that we shall soon arrive at home lightens every toil, and enables us to rejoice even in tribulation.

We have a light shining upon the straight and narrow way, "a lamp unto our feet and a light unto our

path," "a more sure word of prophecy, whereunto we do well that we take heed as unto a light that shineth in a dark place, until the day dawn." While we watch, we may have an increase of light to dispel from our pathway the thick darkness that envelops an ungodly world, light from Heaven, borne to earth by angels that excel in strength, and while we "walk in the light as our Father is in the light, we may have fellowship one with another, and the blood of Jesus will cleanse from all unrighteousness." While the light shines around us, and we move out with it, we are safe, and can say with the Psalmist, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" Ps. xxvii, 1.

May the Lord enable us to "watch the way," and bring us finally to stand upon Mount Zion.

N. ORCUTT.

Health Institute, B. C., Mich.

A BLESSING ACKNOWLEDGED.

In looking over the back numbers of the Review a few days since, my eye fell upon an article from the pen of Eld. J. H. Waggoner, entitled "The Health Reform," which forcibly reminded me of neglected duty,—neglected, not from ingratitude to God, but because of the many cares of life, and a sense of my inability to interest the readers of the Review. But as I re-read the article in which he says, "I know many, very many who have been blessed in this respect, who go their way like the nine lepers who were cleansed, while very few return like the stranger to give God the glory," I felt that I had failed in duty in not publicly acknowledging the benefits of the Reform, and truly deserved to be classed among those compared to the lepers.

Few, very few, have greater reason to thank God for this Reform than myself, and, as I review the past and realize its benefits, I can say from a full heart "Bless God for the Health Reform." Though not a confirmed invalid, yet for several years previous to receiving the light on this subject, I had suffered much with dyspepsia, which seemed to be fast undermining my constitution, inducing disease, and to all appearance hastening me to the grave. At times I suffered severely from distress in the stomach, which would cause a deathly sickness to extend throughout my entire system; and as these attacks became more frequent and severe, and nothing would prevent or relieve them, I could but expect they would finish my career ere long. But thank God, the light came. Shining dimly at first, and but imperfectly heeded until it became a part of present truth and I felt it was truly an important work, one in which every child of God must be thorough if they would be prepared for the perils of the last days, the time of trouble, and the coming of Jesus.

Pen would fail me in describing the benefit derived from a more thorough work in this branch of the Reform. Day by day physical suffering has diminished and health improved, until, though not as strong and healthy as I could wish, or even expect to be, yet I am comparatively healthy and feel no return of that intolerable disease, dyspepsia, unless induced by some violation of nature's laws.

Many times in reviewing the past, the goodness of God in leading his people step by step, my heart has been made to rejoice, and I have felt that I could never falter or rebel against any duty marked out by infinite wisdom. How imperfectly did I understand my own heart. Truly did the prophet Jeremiah say, "The heart is deceitful above all things, and desperately wicked: who can know it?" Never did I so fully realize it as when the light came on the dress reform. This seemed more than I could bear, and my proud heart rebelled. By faith I looked forward to the end and beheld the overcomer's prize, and then asked myself the question, Shall I go forward or stumble right here? I knew I could not enjoy the favor of the Lord if I did not live up to the light given, and must take this step if I would advance. The Lord gave strength and I chose obedience. When the decision was made I thought the conflict over, but not so. Satan unwilling to lose his victim was at

hand, and while I busied myself in re-arranging my apparel, he was equally busy in trying to convince me that I must be deceived, and instead of doing God's will I was led astray by the enemy of all righteousness. How cunning and artful is our enemy. I can only commit myself to the Lord and pray to be kept from his devices; for I feel that I have neither wisdom nor strength to withstand him. Praise the Lord for grace and strength given in this conflict. To his name be all the glory. In him will I trust. God's ways are not our ways, but we know they are right. I pray for a submissive heart, one that can say "Thy will, not mine, be done."

My short experience in the reform dress convinces me of its convenience and healthfulness; and while I feel that my pride has received a fatal blow, I can rejoice in the goodness of God in leading his people. How thankful ought we to be that the Lord in mercy condescends to notice such unworthy creatures as we are, gently leading us in the narrow way, granting us new light as fast as we gain strength to receive it, and patiently bearing with our wayward, rebellious spirits while, like the children of Israel, we go murmuring along. Dear sisters, scattered abroad, are any of you shrinking from duty, feeling that the cross is too heavy for you to bear? Let me encourage you to bear it in the name of the Lord, trusting in him who has said "My grace is sufficient for thee," and may the Lord lead us until purified from all sin we shall stand on Mount Zion. M. E. REYNOLDS.

Mesopotamia, Ohio, July, 1867.

DEATH-BED REPENTANCE.

THE Lord is merciful to all that call upon him in truth. When the evidences of God's mercy and truth are caused to dawn upon the mind in the closing hours of life, as in the case of the penitent thief, the heart truly given, (and God knows the heart,) will not be rejected. But those who trust that God is so merciful, that they may, with the light of the plan of salvation beaming on them, go on in sin, disregarding their obligation to God and slighting his mercy, and at the very last, if perchance they may have time to say, Lord, remember me, or God be merciful to me a sinner, they will finally see the gates of the city of God thrown open to them, and hear the Redeemer's voice, saying, Well done! are in the deepest deception possible. Supreme love of self has deceived them, and caused them to vainly trust that God has so great a respect for them that he will accept of the last end of a life spent in the service of self, sin and Satan, and crown them with saints and martyrs, who have spent their lives in the service of God and willingly yielded themselves a sacrifice in attestation of the truth.

God is merciful; and often when the sinner is brought down to the gates of death, and penitently begs for mercy, he grants him a new trial. He raises him to health and thus gives him an opportunity to prove his loyalty, and the sincerity and constancy of his love. Then if he "only do in health what he promised to do when he was sick," it is well. He may hope that his conversion is genuine—that it will be acknowledged and approved at the court of heaven. But if he lightly esteems and disregard the vows that he made in the anguish of his soul; if he can knowingly and deliberately violate the solemn covenant he then entered into before God; he may know of a certainty that his heart is not right with God—that he is still "in the gall of bitterness, and the bond of iniquity;" and that his hope of salvation, if he indulges any, is deceptive and false, and utterly worthless, unless he can see his lost condition, repent and be converted to God.

It is not reasonable to suppose that he, who knowing the truth, deliberately chooses to spend his life in sin, and then, in the last extremity, offers himself to God, will be accepted and saved. No. If he hear his prayer at all, instead of accepting him in the moment of death, covering him with the "robe of Christ's righteousness" of which some speak, he raises him up from the gates of death and gives him a chance to "wash" his robe and make it "white in the blood of the Lamb." He gives him a lengthening out of probation; and if he prove his penitence genuine by works of reformation, fulfilling his vows and serving the Lord faithfully, in the end the Master will say, Well done, good and faithful servant, enter into the joy of thy Lord. But if returning health finds him in his course of sin, as he was before, as it sometimes happens, his repentance is not only worthless, but his abuse of mercy will bring greater condemnation. "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." R. F. COTTBELL.

REDEMPTION.

At Jesus' cross begin
To learn redemption's plan:
The Father hated sin,
But pitied guilty man.
He sent his holy Son
To suffer for our sin;
That all to Christ might come,
And pardon find in him.

The Saviour's hour had come,
Such grace to testify,
To meet man's rightful doom,
God's goodness magnify.
The sun grew dark apace,
Sad gloom o'er nature spread,
As Jesus, Prince of Life,
Was soon to join the dead.

The hands all free from stain,
The beautiful feet of him
By whom salvation came,
Were wounded for our sin.
"Father forgive," he prayed,
"They know not what they do."
In pity this he said;
We know his love is true.

When Christ his mother viewed,
The sad, heart-broken one,
He said of him he loved,
"Woman, behold thy son."
To that adopted brother,
While writhing in distress,
He says, "Behold thy mother;"
Here's heavenly faithfulness.

Six hours Immanuel hung,
Uplifted on the tree;
Should not such love be sung?
Theme for eternity!
Oh! yes, for us Christ died,
In strong, unwavering trust,
When all was done he cried,
Mid dying pangs, "I thirst."

O hear his piteous cry
While faint from agony,
"My God! my God! O why,
Hast thou forsaken me?"
He prays while scoffing bands
No look of pity lend,
"Father, into thy hands
My spirit I commend."

Then loud he cried in anguish,
Low bowing his blest head,
O hear him—"It is finished."
The offering was made.
Sinner, deserving death,
Behold the Lamb of God,
He lives to save from wrath
Those bought with his own blood.

NOAH W. VINCENT.

Vermont.

TOBACCO.

Yes, dear brethren, it is the old disagreeable subject again. It is not very agreeable to our sensitive hearts to hear our failings, much less to tell others their faults, but the love of your souls and the love of Christ constraineth us. It is not argument we bring this time, the subject needs none. The argument is well understood, but charity compels us to give a little more time, exercise a little more patience in assisting and encouraging the weak. We know this is a peculiar trial—perhaps the hardest some of you will ever have to bear; and in your dire extremity, could tender sympathy avail, we would bear the whole.

Persons who have never used tobacco can form no estimate of the powerful hold it has upon its votaries; nor can they realize the firmness of will and determination of purpose, the amount of sustaining grace and co-operative help required to put it away. Neither can they estimate the amount of physical suffering and depression a thoroughly nervous, susceptible temperament must endure under the ordeal. Through this accursed weed what has not the arch-deceiver wrought!

But is there no healing power? no balm in Gilead? There is: "Come unto me all ye that are weary and heavy laden and I will give you rest." That brother who says he has tried faithfully to put away his tobacco expecting the Lord would help him, but failed, that brother who hates and detests it, and would give

almost any sum of money would that release him, means perhaps to try again when his business perplexities are over. O my brother, have you an idea your business perplexities will ever be over? No! you must begin by battling in the name of the Lord. You are waiting for victory through peace with the enemy, which you will never find, instead of perfect dependence on God. When you asked for help did you throw yourself entirely into his hands, saying, "though thou slay me, yet will I trust in thee?" Did you go to him nothing wavering? Did you so humble your soul and plead in such agony of spirit as to sweat drops of blood, or even water? Until you do these things there is no promise, no hope for you. Go back and enter with your Saviour the garden of Gethsemane; bow beside him to the earth; mingle your tears and groans with his; plead with the Father in the agony you witness there; go with him through the scoffs and insults of the judgment hall; follow him fainting beneath the heavy cross; witness the piercing of the tender hands; the torn temples and mangled body; the suffering and yielding up of the blessed life of your Lord and Saviour. Do this and you will realize the efficacy of his blood and the degree of your sacrifice.

Every unclean thing must soon be put without, and I know the honest, earnest ones will be found with the little flock. But some will be removed from their steadfastness and carried away as dry leaves before the tempest. They were not of us; but as the chaff that mingles with the choicest wheat they were with us, and like it will be removed away. "They go out from us that it may be made manifest that they were not of us." Had they been told at the beginning their profession and zeal would terminate thus, their reply undoubtedly would have been like that of Hazael to the man of God, "What, is thy servant a dog that he should do this thing?" A. A.

TIME.

The old adage is just as good to-day as ever. "Time once past never returns." And it seems to me there must be even more importance attached to it at the present than ever before, when we take into consideration the magnitude of the work of spreading the third angel's message, and the short period there is left in which to perform it. The world in its history has arrived at fast times. Go into our cities and villages; the people of the world can hardly stop to walk a common pace, they have to run to keep up with business. And shall we be less in a hurry upon whom (will it be too much to say) the destiny of the world hangs? Time rightly improved is more precious than gold. No one would think of throwing a piece of gold into the fire, and yet they would even dare to misspend time.

In our abbreviated lives of these last days, we shall have to work with all our might if we accomplish much. How solemn the thought that a moment once lost is lost forever. I need not speak of home duties, the hours of the day go by so swiftly that we cannot find a moment to sit with our hands folded in useless reverie, or to spend at our neighbors, in idle gossip. It cannot be that a Seventh-day Adventist man will let his family suffer for the common comforts of life while he squanders his time in idleness, or a woman so far mistake her duty as to neglect the real wants of her family. And yet when I see a family with not half its wants supplied, and the parents blessed with good health, I cannot help thinking that something is the matter, there is trouble somewhere or it would be otherwise in this land of plenty. A poor man's time is his estate. I cannot help suspecting a man's Christianity who does not provide for his own household if it is within his power to do so. Ministers of all men have the least time to spare. They should set an example of persevering industry, and the people should follow. Indeed very few of them find time for the rest and recreation that the system really requires, and must have, or wear out prematurely. It is my earnest prayer that we may so spend our time that when our blessed Saviour comes to bring his reward with him he can consistently say to us, "Well done."

MARY SERRATON.

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 Emery.

BRO. SMITH: I have often thought of writing for the Review, but have never done so, for several reasons, the greatest being my sense of unworthiness and inability. But when reading in No. 25, last volume, a call for contributions, from every one, who is able, however feebly to use the pen, and the question, Who is willing to contribute their mite, to help support our paper? such thoughts as these came to me. Now, if you thought you could write some great piece, would you not eagerly grasp the pen, and commence an article? And is it not wrong to do nothing, simply because you cannot do a great deal? Are you not required to give according to that which you have? And if God has bestowed upon you but one talent, will he bless you if you will not occupy upon that, because you have not five? And if the paper which we all prize so dearly, is dependent upon the contributions from brethren and sisters, should not all be willing to help bear the burden, to write a short piece, asking God to direct us what to write, that his name may be honored, and some soul blessed? I know I have often been more encouraged, while reading a few lines, traced perhaps by some trembling pilgrim, who hardly had courage to write for fear it would be rejected, or would profit no one, than I have by reading a sermon or some lengthy article. But the Review is all interesting to me. I prize it next to the sacred word. When it comes, I first look it over to see if there are any letters or articles from the loved ones at home, in Maine, to know how the cause is prospering there; and I often find myself wishing more of the brethren and sisters from that section would write.

But this morning I feel like asking the prayers of God's people for the scattered ones of the flock, those who are separated from all of like precious faith, whose only help is in the Lord, who are surrounded by no influence except that which would tend to divert their minds from the truth. With nothing to stir up their "pure minds by way of remembrance," they grow stupid and lukewarm, Satan takes advantage, a sort of lethargy creeps over them, and they sink into a spirit of indifference. For such I would ask your prayers. They need them.

Why, if you think it hard to keep the importance of these truths before your minds, when you frequently hear them so plainly set forth by your preachers, or join in the Bible Class, in your Sabbath Schools, and talk them over, and when social meeting comes, be there, and get your spiritual strength renewed, and if you are "given to hospitality," have the privilege of entertaining God's children, and conversing with them on the glorious themes of "Christ's soon coming," and the "Saints inheritance," until "your hearts burn within you,"—if you, with all these inestimable privileges, think it hard to keep God's commandments, and walk uprightly, think how those who walk the narrow pathway alone, with none of these helps, need your prayers. Do not forget them! Pray earnestly that they may be kept by the power of God, that holy boldness may be given them, to live out present truth where none but scoffers surround them, that they may lay hold on God's promises, that "his grace is sufficient," and with you at last be gathered into the kingdom, where there will no longer be any lonely scattered ones.

HANNAH C. EMERY.

Lycoming Co., Pa.

From Bro. Cottrell.

DEAR BRETHREN AND SISTERS: The Psalmist says that we should vow, and pay unto the Lord our God. Ps. lxxvi, 11. It is right that God's people should vow unto the Lord, but let us be sure to pay all our vows. Let us vow to love the Lord; for he has loved us and done great things for us. Let us then love the Lord, with all the heart. If we thus love God, it will lead

us to obey all his commandments; and his commandments are not grievous.

We are commanded to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. I believe that it is our duty to obey the Lord in this, as well as every other requirement that he makes of us. But can we cleanse ourselves while we follow those practices that defile us? Come and let us reason together. Can we perfect holiness in the fear of God, without first cleansing ourselves? Then let us set about this cleansing work to-day; for we have no promise of any time but to-day. To-day if ye will hear his voice harden not your hearts. Heb. iv, 7.

If we neglect this cleansing work, which is so essential to perfection, and holiness, our hearts will eventually become hardened in sin; for disobedience to God is sin. There is then, great danger in neglecting this work.

Can we cleanse ourselves whilst we continue in any form, the use of tobacco? I think not. We cannot be very clean, while continuing a practice so unclean. I speak from experience, having been a slave to tobacco for twenty-five years. The filthiness that is visible to the eye of the beholder is not all. Just consider the effect that it has on the nervous system; and then, think you, can we with shattered nerves, and constitutions thus ruined, make that progress in holiness, that the Lord requires of us, in these last days? I fear that those who think so, will at last be weighed in the balance and found wanting.

Then there is our tea and coffee, the effects of which are in many respects similar to that produced by tobacco. My experience also is that the use of flesh meats is hurtful to our health. If so, can we injure ourselves and be innocent? Our kind Father in Heaven has instituted laws to govern us physically, mentally, and morally. If we violate physical laws, we have diseased bodies; then the mind must suffer also. Is there not then immorality in transgressing such laws? Then as we have made a vow to the Lord that we would obey him, let us pay that vow, lest the Lord turn against us as he did against his ancient Israel, and cast us off.

Well, says one, I cannot live without flesh meats. Perhaps you mistake. Have you ever tried? No. Well then, how do you know that you cannot live without meat? Wait until you try the experiment, before you testify so positively. I once thought, and talked just as you do. But experience has taught me that I was mistaken.

But says the objector, Every creature of God is good, &c. Will you then argue that it is therefore right and healthful to eat flesh? Does not every creature mean all other animals and fowls, as well the ones that you use for food? Certainly. Then it embraces all the creeping reptiles as well as all insects. Why not, then, eat all the creatures of God?

Examine the history of God's ancient Israel, and see how they tempted God in their hearts by asking meat for their lust. Ps. lxxviii, 17-19. "And they speak against God by saying, Can God furnish a table in the wilderness?" The Lord heard all this, and was wroth: so a fire was kindled against Jacob. Now shall we fail to keep our vow, and tempt God by our lust as did Israel? He rained down manna upon them and gave them of the corn of Heaven. They even ate angel's food; but they were not satisfied; they lusted for flesh. He rained flesh also upon them. Read verses 27-31. Let us not tempt God as did they; but as we have made the vow to love God, and as John says that this is the love of God that we keep his commandments, let us keep our vow by cleansing ourselves from all filthiness of the flesh.

Your brother in hope.
Bowersville, Ohio.

WM. COTTELL.

From Sister Rencher.

DEAR BRETHREN AND SISTERS: It is now four months since I commenced to keep the Sabbath. I have not even seen one of like faith in the time. I need not state to you how my heart goes forth for some one to converse with upon a subject of such vital importance, Some heart that can respond in unison.

But you will say, You have the Review with the different testimonies; and so I have, and reserve its

readings for the Sabbath, and often have a time of rejoicing all alone. But I cannot help wishing nevertheless to meet with some of like faith and hope, ere long.

My husband has never met with a change of heart. He is strictly what is called a good and moral man, likes the reading of the Review and always kneels with me at the family altar. I have hesitated about mentioning this to you before; but my earnest desire and prayer to God is that my husband with myself may be truly converted to the faith of Jesus. To this end I do earnestly invoke the prayers of the church in our behalf. The effectual and fervent prayers of the righteous avail much. Again, "Where two or three are gathered together in my name, there am I in the midst of them." I know that God is faithful and just to verify his promises to all his dear children, but I feel sometimes that I lack faith. Alas! as one has said before.

"I am a poor sinner.
And nothing at all;
But Jesus Christ
Is my all in all."

I have left off eating pork and drinking tea, and sometimes wonder that I ever could use pork as food since it genders so many diseases. My health is much better than it was while using it. I am trying to live out the Health Reform as far as I know.

Oh! what a precious hope we have of seeing Jesus as he is. Is it not worth our every thought, our time and talents? Most assuredly it is.

Pray for me, dear brethren and sisters, that I with mine, may have all that fullness in the love of our Saviour that it is our privilege to enjoy here. I would know the length and breadth and height of redeeming love.

MARIA M. RENCHER.

Cook Co. Ills.

From Sister Carmichael.

DEAR BRETHREN AND SISTERS: How thankful we should feel that we were permitted to hear and embrace this solemn message before our minds were prejudiced against the truth. Often have we been ready to say,

"Why was I made to hear his voice,
And enter while there's room,
While thousands make a wretched choice,
And rather starve than come!"

Truly the third angel's message is a gospel feast. Oh! how rich, how comforting, the great truths of the law and gospel! Would to God that all our dear friends could avail themselves of its blessings. May he in great mercy make them willing in the day of his power. This has been my prayer for seven years, and he will surely answer because he has promised. I confess that I have come short in the great work of holy living, but we have an advocate with the Father, even Jesus. Oh! how thankful we are that he is yet our mediator! and such a high priest as can be touched with the feelings of our infirmities, and been tempted in all points as we are tempted.

It sometimes seems impossible for one in my circumstances to fully live out the truth, but my aim is to do so as far as I can. May God help us all, and open the way for us in his own good time. My desire is to trust him still and patiently wait his time for deliverance.

E. D. CARMICHAEL.

Marion, Iowa.

From Bro. Crous.

Bro. SMITH: Permit me to say to the dear brethren and sisters scattered abroad, that the little company in Appleton, Ohio, is striving for the victory. In meeting together on the holy Sabbath, we have the Spirit of the Lord bearing witness with our spirit, to cheer and comfort us in the way. Although we have strong opposition to contend with, yet by the help of God we will triumph. Oh! how good the Lord is to them that trust in him. We praise his holy name for the light of present truth. The third angel's message is dear to us. We love it, and all truth belonging to it, especially the Health Reform.

Dear brethren and sisters, although we can rejoice in present truth, yet our hearts are often pained to see our friends oppose themselves against the law of God, and scorn his holy Sabbath. May the Spirit of the

Lord strive with them to soften their hearts, so they may be prepared to love him and keep the commandments of God.

Dear friends of truth, go on in the narrow way, and by the help of our divine Master we will try to keep pace with the body until we are redeemed at the coming of the Life-giver.

Your brother in Christ, waiting for the consummation of the Christian's hope.
Wm. F. CROUS.
Licking Co., Ohio.

SISTER E. S. D. writes from Hammondsport, N. Y.: I still love the cause of present truth and am trying to live up to its requirements. God's word is more to me than earthly friends, or earthly comforts. I feel very thankful to the Lord for the many blessings he is giving us.

How mindful and condescending he is in giving the Testimonies to the church, to remind us of our lukewarmness, and need of humbling and cleansing ourselves that we may be ready for his coming. I want to be one of the number that shall be found ready and waiting for the Lord.

Bro. E. FINNEY writes from Ashabula Co., Ohio: I can truly say my interest in the present truth increases. The more I study the word of God the better I love to follow its teachings, or try to, and am glad I ever embraced the third angel's message. But how unworthy I am of such blessings as are bestowed on us by a kind heavenly Parent. I am trying to forsake my idols and follow the advice of Paul in Rom. xii, 1. We, as a band of Sabbath keepers in Wayne, meet on that day for social worship. We also have a Sabbath school. Though strongly opposed, we are not, I trust, discouraged from trying to keep the commandments of God and the faith of Jesus.

SISTER C. E. FRANK writes from Rabbit River. Myself and family are trying to live out all of the third angel's message. I believe the Testimonies and the Health Reform are a part of the message. When Testimony No. 4 came out, I was on the brink of the grave with dropsy. My physician said I must not be left alone a moment for I might die at any time. But I am still alive to praise the Lord as I do this day for the light he has given his people, and my health is better than it has been for years. My husband and myself have kept the Sabbath of the Lord more than four years, and we are trying to get ready for the coming of the Just One. My prayer is that we may not fall out by the way. Oh! the coming of our Saviour! Who can comprehend the happiness of those whom he shall find ready to meet him!

Bro. A. WEEKS writes from Grand Traverse Co., Mich.: One year ago I was a comparative stranger to the blessed cause of present truth. I was far from God and his holy law; but he led me in a way of which I was then ignorant. My wife having the "Sabbath Tracts Nos. 1 and 3," worn with reading, which her grandfather presented to her on parting, I, from curiosity, read them. There I found argument that I could not meet. Then I became desirous of more information on the subject, but knew of only one Adventist to whom to apply for help. I consequently wrote to him to find out where I could procure suitable books, &c., and I received from him a copy of the Review. Since then we have been filled with praise to God for the constantly increasing light of present truth. The Review is our meeting, which we prize very dearly. Pray for us, that we may outlive the storm and finally share in the overcomer's reward.

CHURCH FAIRS.—The Reformed Messenger, expresses an earnest disapproval of fairs for Church purposes. It says that the parties engaged in them,—often "godly men and devoted women,"—"labor more and accomplish less, with less credit to themselves and less glory to God, by falling in with these worldly schemes, than if they would simply follow the Bible plan. We may get money by catering to the tastes of the world, but we sacrifice principle—and this is more precious than money."

The Review and Herald.

Battle Creek, Mich., Third-day, July 23, 1867.

A DISGRACEFUL SIGHT. A few days since, we saw a lot of tobacco flourishing in all its rank and nauseous growth. This, though a common sight, was disgraceful enough in itself considered; but there were other circumstances tending to render it more than ordinarily so. In the first place, it was growing in a graveyard. A person, it appears, owning a lot in the burying-ground, with a purpose to let nothing run to waste, had thought to draw therefrom a little gratification for a depraved appetite. But this was not all. The lot contained two graves. And more than this, it did not seem to be the property of a common sinner, whom we might expect to see following the world and reveling in its lusts, but of a *reverend* gentleman; as the gravestones proclaimed that two women lay buried there, who died within two years of each other, wives of the clergyman aforesaid. Nor are we permitted to stop here in our record; for, apparently that the space might *all* be utilized, and the rows of the disgusting tobacco plant not be broken, the graves were *leveled off* and some of the plants stood *directly upon them!* Strange place for such a sight! and stranger sight for such a place!! Were those women when in life so fond of tobacco that they would consider it an honor to have the vile plant draw nourishment from their ashes? We do not believe it. Rather we are to suppose that the use of the noxious weed has so depraved the living as to paralyze his moral and mental faculties, destroy all his sense of propriety, blind him to everything but the gratification of his inordinate lust, and lead him to openly proclaim his shame upon the graves of the dead. Like one of old, he is possessed of an unclean spirit that does not scruple to invade the sanctity of the tomb.

As to the tobacco itself, it would perhaps be proper enough that a weed by which so many are laid in the grave, should draw its nourishment from that sepulchral source and become a living embodiment of the charnel house; only it is an outrage upon the dead, and shocking to the sensibilities of such of the living as think that the resting places of the departed should not only be free from sacrilege, but should be treated with respect.

MEETINGS AT ROCHESTER, N. Y.

THIS Quarterly Meeting being on my way to my new field of labor, I arranged to attend it by the way. Was happy to meet again with those made nigh by the blood of Christ, and by a long acquaintance and experience in the vicissitudes of our earthly pilgrimage endeared to me. We had the privilege also of meeting Bro. Andrews again, and hearing from him words of admonition, exhortation and comfort. Our social meetings were deeply interesting, and I trust the church here are making some advancement in the great work of preparation for those labors and trials that lie before us. On first-day the financial interests of the cause were taken into consideration, Bro. Andrews stating the present condition of the publishing interests and the Health Institute, and showing very clearly how there is an opportunity to honor the Lord with our substance and the first-fruits of our increase. And there was generally an interest, a deep interest, manifested among the few that were present, to act the part of faithful stewards in the use of the means the Lord has put into their hands. Stock was taken in the Health Institute to the amount of twenty nine shares or \$725.00, and this mostly from those who had liberally subscribed before, doubling or more their former subscriptions. And I am happy to believe that the yearly dividends of the Institute were not so much the moving power in this, as a desire in the final reckoning to hear it said, as Christ said of the woman in the gospel, "She hath done what she could."

May all the church of God take hold of the work of transferring their treasures to heaven, so that when they leave the earth they may feel they are going *to*, and not going *from*, their treasures. Brethren and sis-

ters, there is a way open to invest means in a way that God approves. And in doing so you show your faith in the present teachings of the Spirit of God. Those who, with no sordid motive, but a pure purpose to glorify God, invest means in this cause, will not regret it. You can now, before your gold and silver is cankered, and the rust of them becomes a witness against you, provide you bags that grow not old, a treasure in the Heavens that never faileth. But the time is coming when the stock-books in Heaven, if I may so speak, will be closed, and it will be too late to transfer our interests thither. In so saying, I wish not to excite or alarm, but to impress our minds with the truth, that now we may offer an acceptable sacrifice, and that the time is at hand when we cannot do it. Let us be zealous in following the light fully.

R. F. COTTRELL.

REPORT FROM BRO. MATTESON.

WHEN I came home from Battle Creek, I intended to lay aside all cares, and thus obtain that rest of mind which I so much needed; but I met with urgent calls for help which I could not pass by. I have been at home about five weeks, and start to-morrow for Poy Sippi, Providence permitting. I intend to remain there three weeks, and then go to New Denmark.

We have some good meetings here with the brethren and friends who have met with us. We feel the importance of humility, repentance, and zeal, that we may share in the latter rain, and swell the loud cry of the message. The Lord has met with us and blessed on the Sabbath and week days, as we have called upon him, and by faith tried to draw near to God. The church is encouraged to go forward with the remnant, and help bear the cross, that they may at last obtain the crown. At our Quarterly Meeting we were truly refreshed. Two were added to the church. We enjoyed a Bible-scene and Bible-blessing as two willing souls were immersed in the waters of the beautiful lake Koshkonong. A large crowd of spectators had gathered on the shore, and we had good liberty as we endeavored to preach the word. When the weather permits, I like no temple so well as nature, fresh and blooming, undisturbed by the hand of man. God is seen in all his works. With reverence I must bow before nature's God, and sink into insignificance before the hand that holds creation up.

May the Lord bless my brethren, and help us to live as for eternity. Remember that every word and action weighs in the final decision. Be sober. Weigh well your words and actions before you act or speak. Live for the glory of God. Cling by faith to Jesus. And the God of peace sanctify you wholly unto the appearing of our Saviour Jesus Christ.

JOHN MATTESON.

Oakland, Wis., July 14, 1867.

EXTRACTS AND COMMENTS.

THE Independent of May 9, contains an editorial article from which we make the following extract: "Our epitome of theology is short,—consisting simply of the two tables of stone,—love to God, and love to man; but we beg to remind our brethren, that, 'on these two commandments hang all the law and the prophets.' Since the founder of Christianity thought this simple creed, an amply sufficient statement of Christian doctrine and duty, we have not the hardihood to make any unnecessary additions to this perfect rule of faith and practice."

Harper's Magazine of March, 1863, has the following: "A continental bill, issued by the city of New York, Sep. 2, 1775, has on the back a representation of the tables of the decalogue. Over them lies a naked sword; and around them, the significant words, '*Lex regit arma tuentur*,' or, 'The law governs, arms defend.'"

Bishop Griswold says: "The Scriptures are in no point more express than this: 'If I regard iniquity in my heart, the Lord will not hear me.' Ps. lxxvi, 18. Prayer is a pouring out of the heart; if iniquity be found there, prayer is obstructed; . . . 'He that turneth away his ear from the law, even his prayer shall be an abomination.' Prov. xxviii, 9. Great reason that God should refuse to hear him, who refus-

es to hear God. The prevalency of prayer is this, that it is the prayer of a righteous man. Jas. i, 16."

These witnesses to the perpetuity of the law of God, when making the above assertions, undoubtedly were honest in so doing; but how it could be so when all of them were, and some of them still are, violators of that holy law, is strange indeed; violators of the law which says, "The seventh-day is the Sabbath of the Lord thy God," the Sabbath "made for man," Mark ii, 27, "holy of the Lord, honorable." Isa. lviii, 13. These witnesses (when we compare their theory and practice together) are laboring under a darkness of mind, or do not express their honest sentiments. We think they have never given the subject as thorough an investigation as they are in duty bound to do. Does the law say that the first-day of the week is the "Sabbath of the Lord thy God?" WM. S. FOOTE.

Pendleton, O.

OH! WHO WOULD SEEK FOR REST BELOW!

WHERE truth is forgotten and error bears sway,
And those who live godly themselves are a prey,
Where those we would profit here, treat us with scorn,
And in gathering flowers we are pierced by the thorn;

Where the rich and the proud are sumptuously fed,
While the poor man works hard for his pittance of bread,

Where the covetous wring from the laborer his due,
And the friends whom we trusted oft prove most untrue;

Where the statesman goes forth with a bribe in his hand,
And crimes of all kinds are flooding the land, [hand,
Where the wicked bear rule and unjustly prevail,
And the cry of the bondman is heard on the gale;

Where the murderer aims at his victim the blow,
And the heart of the mourner is stricken with woe,
Where the soul of the widow with anguish is riven,
And the cry of the orphan ascends up to heaven.

But there is a place where true rest can be found;
It is not here on this low earthly ground;
But in yonder bright world where all is so pure,
Is rest for the weary and a treasure secure.

SUSAN ELMER.

Ashfield, Mass.

DOES THE REVIEW SEEK THE IMPROVEMENT OF ITS WRITERS?

I THINK it does. It is a silent teacher however, upbraiding not the lack of knowledge; but nevertheless an effectual teacher, leading onward and upward, those who are willing "to follow on to know the Lord."

Who has not in times gone by, often had their attention directed to some point, desirous of greater information, and observed how soon that needed information would develop, either from reading or from social intercourse. How gratefully that instruction is welcomed, when it comes so unostentatiously, that our own lack of knowledge is not exposed, thereby wounding that self-love inherent in every breast. Two little instances of the kind now occur to mind and I will go into detail to illustrate what I mean.

Long years ago in my school-days I was reading a paragraph in which occurred the word, sword. In pronouncing it, I gave the full sound to the *w* (which I still prefer.) The teacher made no correction to interrupt me; but when the class was through, he made several general corrections among which was this—"The word sword was pronounced sword which is a very vicious pronunciation." Few of the class noticed it, perhaps, or knew to whom the correction applied, but to my sensitive heart the word vicious so grated, that its memory is daguerreotypied there forever.

Not long since in penning an article for the readers of the Review, I used the expression, "The great archangel who kept not his first estate in Heaven," &c. I did this in ignorance, having often heard of the "archangels"—yea, with some a common favorite expression of prayer in addressing God is, "Thou before whom angels bow and arch-angels veil their faces." Sometimes in hearing this, I have advanced so far as to query, "From what authority comes the last assertion?" for I have always questioned the propriety of informing God, (I speak reverently) of what he has no where informed us.

When the article was published the prefix arch was dropped. There was significance here, I was confident; but *what*, came not to my dull comprehension. Still the absence of the little prefix made me think; and when enlightenment came it was indelibly fixed. But did I solve the little problem alone? Oh no! A kind judicious teacher came to the rescue, giving the desired intelligence through a few lines inwrought into an editorial, showing us that Christ is the arch-angel and there is but one arch-angel;—even as the name would indicate, but for my ignorantly preconceived opinions. The chord was struck and it has vibrated to many a pleasing and profitable thought.

It is thus the Review seeks the improvement of its writers, as well as its readers. And last but not least do I feel another help. We may not seek after praise, but who is not encouraged by a degree of approbation? Indeed this is needful to our full development, and very gratefully do I acknowledge the measure of this granted me from the readers of the Review.

M. W. HOWARD.

FASTING.

"HUMBLE yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." 1 Pet. v, 6. Very prominent among the means to bring about this glorious end, is the Bible duty of fasting. Our Lord clearly intimates that the time would come when his disciples should fast, and he taught that it did not consist in formal sanctimony. Matt. vi, 16. The Pharisees never had a divine warrant for disgracing themselves, and coming before God with disregard to neatness; Ex. xix, 10; also the following from "Facts of Faith," Vol. iii, p 263. "Those who worship God with unclean garments and persons do not come before him in an acceptable manner. He is not pleased with their lack of reverence for him, and he will not accept the service of filthy worshipers, for they insult their Maker. The Creator of the heavens and of the earth considered cleanliness of so much importance that he said, "And let them wash their clothes."

Our Saviour gives a divine authority to fasting as a means of grace, and teaches what kind of fasting would be acceptable with God. He points to the future and says, "Then shall they fast." Matt. ii, 20.

Accordingly we find Paul "in fastings often," 1 Cor. xi, 27, approving himself as God's minister, "in labors, in watchings, in fastings." Thus we have gospel precept and gospel example, for this ancient custom of those holy men who "obtained a good report through faith."

But Paul gives this inspired charge, "Whether ye eat or drink or whatsoever ye do, do all to the glory of God," 1 Cor. x, 31, also chap. vi, 9-20. It could never be to the glory of God that we should take such a course in fasting as to damage our system. In ordinary cases, entire abstinence from nourishing food, would impair our strength and energy. There is no Bible example of such fasting, except in the case of a direct miracle. Three instances of this kind are found upon record. Moses, Elijah, and our Redeemer. In all fasting, except that which is miraculous, we have direct Bible example in reference to taking food. See Dan. x, 3. A day of fasting is also called a day of restraint. Joel i, 14. This term throws some light upon the nature of the sacred institution. We are to restrain, keep back all animal lusts, doing all that lies in the range of our performance to bring the entire nature under the direct influence of the Holy Spirit. Bodily conditions have a great influence upon the mind. God is a friend to all his children, and knows just how to direct them to do everything the best way. The divine purpose in regard to fasting seems to be that we may engage in holy meditation, study of the Scriptures, and confession of our sins. We are to restrain from all physical labor, care and anxiety, and work zealously in self-examination, and sanctifying ourselves to God. In doing this a laboring man should make a corresponding change in taking food: if he does not, physical inactivity will bring mental dullness, a stupor of the faculties, under a cloudiness of mind, that will effectually hide the sun of God's love

and mercy from his view. There is a special importance attached to humble self-examination at the present time. We are in the day of God's preparation. Nahm ii, 3. If we move in concert with interested Heaven, we shall manifest great vigilance and activity, exhibiting holy fervor and devotion, laying hold upon all the blessings and privileges that are to be enjoyed by the remnant people of God.

F. W. MORSE.

Deerfield, Minn., July 4, 1867.

News and Miscellany.

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

—The receipts of internal revenue for the fiscal year just closed are reported at nearly \$266,000,000.

—Mississippi sent 75,000 men to the rebel army, losing 27,500. Her colored population is 50,000 in excess of the white.

—Telegraphic announcements to July 20, state that the President has vetoed the Supplementary reconstruction bill, recently passed by Congress, but that both houses have passed it promptly over his veto. Senators Sumner, Butler, and others niter strong sentiments relative to impeachment. A fight is reported between the Garabaldians and Italian troops. President Jnarez declines to be re-elected as President of Mexico, and, it is said, favors a project now on foot, of annexing Mexico to the United States.

—Dispatches from Madrid announce that Gen. Prim, the noted revolutionist, who has been for some time an exile from Spain, has landed in the province of Catalonia. Though nothing is definitely known of his destination, fears are entertained that he designs an insurrection in that province.

—The Papal Government is much alarmed by the menacing attitude of the Garibaldians, and the batteries around Rome are to be put in an effective condition. The Pope has asked aid of France to protect the city of Rome, and Napoleon has consented to give it.

—The appointment by the House of Representatives of a Committee to investigate the conspiracy which led to the assassination of Lincoln is an event of no slight importance. The chairman of the committee is Gen. Butler, whose lifelong experience as a criminal lawyer eminently fits him for such a task. The other members of the committee are Shellabarger of Ohio, Ward of New York, Julian of Indiana, and Randall of Pennsylvania. James Redpath, of Boston, has been appointed secretary of the committee.

—It will surprise no thinking citizen to know that negotiations are in progress for the transference of the Sandwich Islands to the United States. Mr. Harris, the chief minister of the government of the Islands, has lately come hither on a special mission; and if the truth were known, we suspect it would appear that our naval authorities on the Pacific Ocean have been for some months under secret instructions, in case of the death of the present king, he having no legitimate successor or heir, to seize the islands in the name of and for the United States. The native race is rapidly dying out; civilization is fatal to them, and by the year 1900, at the present rate of decrease, they will all be gone. The white population is several thousand, chiefly American, who are the principle business men, planters and government officers. By location, by commercial association and use, and by the right of conversion to Christianity, the islands are fairly ours; and in one way or another it has been for some time evident that we shall speedily inherit them. The snigar for the Pacific states is chiefly raised there; they are half way across the Pacific ocean to China and Japan; and our whalers make them a common rendezvous. "Manifest destiny" must have its way, and the Sandwich Islands be ours in fact and form, as for long time in tendencies and spirit.—*Springfield Repub.*

—D. D. Home, the spiritualist, who began his career in this city, is undergoing another singular experience. Mrs. Lyon, the rich convert he made last fall, who adopted him as her son and heir, and gave him \$120,000 in hand as evidence and foretaste of her good intentions, has now turned against and disowned him, and commenced suit for the recovery of her gift. She had him arrested and thrown into the Whitecross prison, London, on a charge of obtaining money by undue influence, and though he was bailed out the next day, the shock to his delicate nervous system is said to have been so great that it made him seriously ill. The case is a singular one, and the trial of it before the courts will be of great interest, as the nature and reality of spiritualism itself will be investigated. Mrs. Lyon still believes in spiritualism and

does not charge Home with deception or fraud, but alleges that he has "a familiar spirit," by whom she was practiced upon and induced to part with her money. Home will now drop the suffix of Lyon, which he had attached to his name in honor of his magnificent disciple and patron.—*Springfield Repub.*

—The amendment to the constitution proposed by Mr. Ashley of Ohio has several good features. It apporitions representatives in Congress according to population, declares all persons born or naturalized in the United States and subject to its jurisdiction to be citizens, forbids any State to make laws abridging the rights and immunities of citizens, and declares all male citizens twenty-one years of age to be qualified electors, with a provision that after the 4th of July, 1876, they shall be required to read and write the English language as a qualification to vote. This, at the right time, would have been the best basis of reconstruction. It will be a good thing any time, and its adoption in substance is essential to the perfection of the constitution.

Pestilence in China.—San Francisco, July 16. The ship Chelsea, from Hong Kong, with dates to the 24th ultimo, had arrived.

Steamer Ajax, from Liverpool, arrived at Hong Kong, May 24, and brought intelligence of a dreadful pestilence at Maneylms. It was first confined to the natives. It is supposed to have originated in unwholesome food. When the Ajax left, the people were dying at the rate of 200 a day of the disease and billious fever, similar to that seen in the West Indies. The state of the Island was dreadful, people lying in scores dead and dying. Nearly every other house was closed and hospital accommodations were insufficient, and miserably neglected huts were erected for temporary hospitals, into which the sick went to die. Quinine was seventy-five dollars an ounce. There was great and complete panic among the people.

Sunday Preservation.—The following notice appeared in the Chicago Journal of July 6, 1867:—

MEETING ON THE SABBATH QUESTION.—A meeting of the citizens of Chicago in favor of the preservation of the Sabbath, will be held in Crosby's Opera House tomorrow, the 7th inst., at 7½ p. m. The meeting will be addressed in German and English, by Rev. Philip Schaff, D. D., of New York, Rev. Joseph Hartman, D. D., H. G. Spafford, Esq., and other distinguished speakers of this city. The music will be led by the German and English choirs of several churches. The attendance of all our citizens, of every sect and nation, who desire the preservation of the right to rest on the Sabbath is earnestly requested. Seats free.

Protestant and Catholic Councils. The fifth general assembly of the Congregational Alliance will be held at Amsterdam, Holland, from the 18th to the 28th of August. Prof. H. B. Smith of New York has been appointed to make a report to the alliance on the state of religion in this country. Rev. Mr. Sprngoon of London, Dr. Krummacher and Dr. Krogel of Germany, and Grandpierre of Paris, are a few of the many celebrities whose presence is promised. All the Protestant countries and denominations of the world will be represented, and a hall that will seat 1600 persons is engaged for the meetings. Some of the topics named for discussion are the relation of Christianity to society, to human misery, and to heathenism. Protestants are urged to make this a great and influential meeting that it may counteract the grand Catholic council at Rome, which has been attended by more than 400 bishops, who brought contributions to the pope amounting to nearly eight million francs. The pope intends to call together soon a grand ecumenical council to declare the infallibility of the pope, which has been a belief, but not an authoritative doctrine, of the church hitherto. The Catholic church is making vigorous efforts to strengthen itself everywhere, and its unity gives it advantages over the fragmentary Protestant churches. To bring these fragments into working unity is one great object of the evangelical alliance.

Enlarging our Territory.—A treaty has recently been ratified between Russia and the United States, by which Russia cedes to this country all her possession in the northwestern part of this continent, including the strip four hundred miles long between the British possession and the Pacific, and the adjacent islands, for \$7,200,000. This is the largest amount of territory ever annexed to the United States, comprising an area of 480,000 square miles, about equal to that of all the country east of the Alleghanies, and when added to our present territory, will make our country as large as all Europe. One-third of the country is north of the Arctic circle. It has a scanty population of about 54,000, largely Esquimanx, and is particularly valuable for its furs, fisheries, and timber. The treaty declares that the cession is made to strengthen, if possible, the good understanding between Russia and the United States. It is stated that Russia will take her pay for the territory in American iron-clad vessels-of-war.

The Roman Pageant.

THE Eternal City has recently been the scene of one of those gorgeous and imposing ceremonial displays with which the Church of Rome delights to captivate the senses of the multitude. The martyrdom of St. Peter, just eighteen centuries ago, and the canonization of twenty-five servants of the Church who laid down their lives in Japan for the sake of their religion, furnished the occasion for the glittering pageant. Previous to the grand exhibition of religious pomp beneath the dome of St. Peter's, a public consistory was held by the Holy Father, at which were gathered, in their pontifical robes, more than four hundred Roman Catholic bishops, coming from every part of the world. The Pope addressed the assembled clergy in a formal allocution. Their presence was interpreted as a testimony to their zeal and devotedness in the cause of the Church. It was held up to the faithful as an illustration of their fidelity to the Holy See, and as an example to the enemies of Rome of the universal power which is still exercised by the chair of St. Peter.

The Roman Catholic clergy of this country were largely represented on the occasion. They came, like the wise men of the East to Bethlehem, with costly gifts in their hands. A quarter of a million of dollars in gold coin, and a silver model of one of the famous American yachts, which was the contribution of the faithful in the United States, placed His Holiness in excellent good humor, and drew from his lips a specimen of the pleasantries with which reverend ecclesiastics are wont to edify their docile listeners. This diversion of the hard earnings of American labor from the cause of the Fenians to the objects of the Church, was doubtless regarded as an omen of happy import. The Pope spoke of the devotion and generosity of his American children in terms of gracious approval, and was profuse in compliments to all who represented the interests of this country.

But the grand object of attraction was on a subsequent day, when all the resources of St. Peter's were combined to give dramatic effect to the canonization of the martyrs. The first scene was the illumination of the whole city on the previous evening, bathing the towers and steeples of Rome as in a sea of liquid fire. With the earliest rays of the morning sun, a procession of prelates, priests, monks, and soldiers passed in shining apparel and solemn array from the Vatican to St. Peter's, while the dazzled multitude that swarmed in the streets and on the house-tops rent the air with their acclamations. The Pope was borne in triumph on his jeweled throne by the shoulders of men. The interior of St. Peter's presented a spectacle of bewildering grandeur. Every foot of space in that vast area was occupied by a promiscuous crowd of all nations and languages. The church was decorated in a manner surpassing the temple of Solomon in all its glory. Its massive columns and graceful arches were hung with cloth of gold, silver tapestries, crimson silk in endless profusion, and works of religious art by the greatest masters. The dim religious light of the ancient sanctuary yielded to the intolerable blaze of many millions of wax candles. The Gregorian mass in Latin and Greek was celebrated by the Pope. The magnetism of the immense audience, which included the loftiest dignitaries of church and state, the solemn music, the display of military arms and banners, the religious associations of the scene, kindled a fervid enthusiasm, and held the strongest heads as by a spell of enchantment. One bewildered worshiper was so excited by the occasion that he even lost his senses, and committed suicide on the spot.

The immediate motive of such a gorgeous exhibition at this time has not been expressly declared; but it is in perfect accordance with the usual policy of the Church of Rome to appeal to the imagination through the medium of the senses. It presented the influence and power of the Church in a visible, spectacular form. More than any arguments addressed to the understanding, more than all the cold deductions of logic, more than the most impressive suggestions of passionless and serene wisdom, was that holiday pageant adapted to gain possession of the hearts of the multitude. The impressive Italian nature is roused to its highest possibilities in such an atmosphere; while less ardent temperaments are fired by example and sympathy. The Roman Church has always understood the secret of bringing this element of human nature to bear on the promotion of its interests. It looks upon men and women not as beings of pure contemplation, not as endowed by their Creator with exclusively spiritual attributes, not indeed as capable of high intellectual advancement; but rather as children of a larger growth, who are to be tempted, as if by sweetmeats, and cakes, and fine clothes, to the pursuit of virtue and the attainment of salvation.

The Church makes great account of the power of association. If it makes provision for the indulgence of ascetic tendencies, and the gratification of a taste for solitary life, it presents innumerable points of contact for persons of a contrary disposition. It finds an effective agency in the aggregate of numbers. A crowd assembled in the midst of architectural splendors, in

an atmosphere perfumed with the odors of incense, and soothed with the strains of the grand ecclesiastical music of the middle ages, presents all the conditions for a profound religious influence. It is not necessary to believe that this is a mere illusion of the imagination and the senses. The spiritual truth, of which every form of religious worship is to a greater or less degree the symbol, is brought out of the sphere of abstraction, held in solution, so to speak, and presented in a state to be assimilated by the individual.

Still we do not look upon the late scenic exhibitions at Rome as any proof of the increasing power of the Church over the most advanced life of the community. The best minds at the present day which bow at the Catholic altar utter an inward protest against the pretensions of the Pope and the dogmas of the creed. Many who are more faithful than Mazzini to the visible allegiance to its authority agree with him in the opinion that death has seized upon its vitals, and that a worthier manifestation of truth is in reserve for humanity.—*Independent.*

Richer than Gold.—Though the settlement of California was expedited by the wonderful gold discoveries, it now appears that gold is by no means the most valuable of its productions. A recent lecture in New York, by Dr. E. S. Holden of Stockton, presented facts showing the rapid increase of its wealth, and its capabilities, if rightly developed, for becoming the richest state in the Union. It has 70,000,000 acres, suitable for agricultural and grazing purposes, of which 6,000,000 are now under cultivation. Instead of importing her breadstuffs, it sent to New York in the six months ending March 1, 1867, 48,000 barrels of flour and 5,500 bushels of wheat, besides freighting 23 ships with wheat for Liverpool. The estimated value of its agricultural crop for 1866 was \$54,000,000, exceeding its gold crop by several million. The product of its manufactures for that year was \$30,000,000. Its agricultural and horticultural capacities are said to be unequalled on the globe. Over 300 varieties of grapes have been successfully cultivated, and fruits of every variety, those peculiar to northern and southern climates, are raised within its borders. Cotton is grown and manufactured there, and woolen and silk culture will be among the most profitable of its industrial arts. Besides the inexhaustible gold mines, which embrace 44,000 square miles, almost every kind of valuable minerals and metals is found. The state has every variety of climate, and is everywhere salubrious and healthy.

Former Annexations.—The recent purchase of Russian America is the sixth acquisition of territory since the formation of our Union. Louisiana and the Mississippi Valley were purchased from France in 1803 for \$15,000,000; Florida from Spain in 1819, for \$3,000,000; Texas was annexed in 1845; California, New Mexico, and Utah were purchased from Mexico in 1848, for \$15,000,000; and Arizona in 1854, for \$10,000,000.

The Intolerant Spirit.—The New York Tablet, a Catholic paper, in defending the action of the church in excluding Protestant churches from the city of Rome, makes use of strange language for a public journal of a free country, where every one is allowed to worship God according to the dictates of his conscience. It says: "As Protestants have no divine authority to teach or govern, they have no right to send missionaries or to open places of worship where the national authority forbids it. They have from God no right of propagandism, and religious liberty is in no sense violated when the national authority, whether Catholic or Pagan, closes their mouths and their places of holding forth. They are of those of whom our Lord says, and will say, 'I never knew you.'"

A Terrible Revelation.—Not long since a young girl of fifteen was brought before a Police court in London for insubordination in a workhouse, where she had been for several weeks in the "casual ward." The report of the case brought letters from "a host of persons" in all parts of the kingdom, whose daughters of the same age were missing, each hoping that the prisoner was their lost daughter. A London paper referring to this sorrowful fact, says, "The publication of a single case brings to light the fact that there are at this moment numerous persons—'a host' of mothers in this country, mourning the loss of daughters of the age of fifteen who have been kidnapped or enticed from home."

An Iron-clad for Prussia.—The King of Prussia is having an iron-clad built in England which is expected to be the finest thing afloat. She is to be 365 feet in length, with a width of 60 feet, and will measure about 6,000 tons. She will be cased in iron eight inches thick; will have two iron turrets, each to carry two heavy guns, and will mount twenty guns on deck, of the heaviest calibre, protected by shields.

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.

—**SPIRITUAL GIFTS, VOL. I**; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.

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

—**SPIRITUAL GIFTS, VOL. III**; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.

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

—**SABBATH READINGS**; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume, cloth, 60c., 8 oz. In five pamphlets, 50c., 8 oz. In twenty-five tracts, 40c., 8 oz.

—**HOW TO LIVE**, treating on Disease and its Causes, and all subjects connected with healthful living. An important work. pp. 400. Cloth \$1.00, 12 oz. In pamphlet form, 75c., 10 oz.

—**APPEAL TO THE YOUTH**: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 20c., 2 oz. Without likeness, 10c., 2 oz.

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

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

—**SANCTIFICATION**, or Living Holiness. Many common mistakes on this important subject, corrected. One of the best works ever published on this subject. 15c., 4 oz.

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

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

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

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

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

—**MIRACULOUS POWERS**. The Scripture testimony on the Perpetuity of Spiritual Gifts, illustrated by Narratives of Incidents that have transpired all through the Gospel Dispensation. 15c., 4 oz.

—**APPEAL TO MOTHERS**, on the Great Cause of the physical, mental, and moral, ruin of many of the Children of our time. 10c., 2 oz.

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

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

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

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

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

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

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

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

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

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

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

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

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

Tracts in Other Languages.

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

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

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

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

One-Cent Tracts.

—**THE SEVEN SEALS**: An Exposition of Rev. vi.
—**THE TWO LAWS**. The Distinction shown between them.

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

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

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

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

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

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

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

Two-Cent Tracts.

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

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

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

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

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

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

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

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

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

Three-Cent Tracts.

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

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

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

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

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

—**SPIRITUAL GIFTS**: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.

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

Charts.

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

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

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

Postage.

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

Address.

All communications in reference to the Publishing Association, the Review, Instructor, and any of the foregoing books, should be addressed to 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 23, 1867.

We are happy to learn by private letters from Bro. White that he is progressing favorably in the direction of health and strength. He is so that he performs without undue fatigue, the various duties pertaining to farm life, making out quite a day's work, then getting from six to nine hours' sleep, and waking in the morning free from pain. From his published reports, the brethren understand what he is able to do in the line of preaching. May the good work of restoration go rapidly forward. Latest advices also contain the gratifying intelligence that sister White is in excellent health. The church in Battle Creek hope to receive a visit from them, as soon as they can make it convenient.

SOMETHING NICE.



Valuable Works on the Prophecies and other Bible subjects. Catalogues FREE. Address as above.

LETTER ENVELOPES of good quality, neatly imprinted as above, with colored ink, we are prepared to furnish post paid, at 25 cts. a pack, or five packs for \$1.00.

We would specially request our brethren to provide themselves liberally with these envelopes. The object we have in view is quite apparent. It is for the purpose of advertising our Publishing Association, and the fact that we have valuable books for sale.

Should this simple mode of advertising be generally adopted by our brethren in all their correspondence, thousands would thereby become informed of an important fact which, otherwise, they might never learn; viz.: That there is located at Battle Creek, Mich., a "Seventh-day Adventist Publishing Association," and that this Association has "valuable works on the prophecies and other Bible subjects."

We shall be glad to furnish envelopes to all who may desire them at the rates above named. J. M. A.

We acknowledge, this week, pledges to the Health Institute to the amount of \$850.

Of this amount \$700 are pledged by brethren in Western New York, and sent in to the Office by Eld. J. N. Andrews.

This list of pledges, in view of the fact that most of the brethren named in said list have already pledged and paid quite liberally in the Institute enterprise, shows that they have faith in the work, and an abiding interest in it. May other brethren have the same faith and interest in this work, and do likewise. J. M. A.

ABRAHAM A SABBATH-KEEPER.

DID Abraham keep the Sabbath? He did. God worked six days and rested on the seventh. He then "blessed the seventh day and sanctified it." To sanctify is to set apart for a sacred use. Thus we see that God set apart the Sabbath in the garden of Eden, and thus it became a part of his law to observe that day. In confirmation of this fact, we find that the command to keep the seventh day was a part of God's law before the ten commandments were given on Sinai. Then said the Lord unto Moses, "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no." Ex. xvi, 4. Here the Lord will test them whether or not they will keep his law. How does he do it? He rains bread from heaven for them. But "it came to pass that there went out some of the people

on the seventh day to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws?" Vs. 27, 28.

By this we see that, 1, God had a law, and 2, The Sabbath was a part of that law. Hence, whoever did not keep the seventh day, did not keep his law and his commandments.

But of Abraham, I read thus: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. xxvi, 5.

Then according to the above testimony he must have kept the Sabbath. I see not how this can be consistently denied. Abraham was a Sabbath-keeper. D. M. CANRIGHT.

Appointments.

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

GENERAL MEETINGS.

We will, Providence permitting, hold General Meetings as follows:

Fairplains Aug. 10 and 11, Wright Sept. 7 and 8, Gratiot Co. Oct. 5 and 6, in the most central place, to be appointed by the brethren of that County through the Review. These are designed for general gatherings of the brethren in Northern Michigan. Baptism and the other ordinances can be attended to at all these meetings.

JAMES WHITE.
ELLEN G. WHITE.

QUARTERLY MEETINGS IN MINN.

AUGUST 10 and 11, at Bro. Crandall's, Pleasant Grove. Aug. 17 and 18, at Greenwood Prairie. Aug. 24 and 25, where Bro. Ingraham may appoint. Aug. 31 and Sept. 1, at Deerfield. Sept. 7 and 8, at Bass Lake. Sept. 14 and 15 at Brush Creek.

STEPHEN PIERCE, for Committee.
Stewartville, July 12, 1867.

VERMONT STATE CONFERENCE.

THE Vermont State Conference of S. D. Adventists will hold its next annual session at West Enosburg, Franklin Co., Vt., Friday, Sept. 13, 1867, at 9 o'clock A. M. All the churches in the State and Canada East should have a faithful representation by delegates or letters at this meeting. The delegates and ministers should also come prepared to make the various reports to the Conference that the Constitution requires.

A. C. BOURDEAU, } Vermont
D. T. BOURDEAU, } Conf. Com.

CONVOCATION MEETING IN VERMONT.

As there has been no Conference held in this State for more than two years, and the brethren and sisters in Vermont and Canada East greatly desire that a general meeting of several days be held for the Sabbath-keepers and friends within the limits of the Vermont State Conference; therefore I take the liberty of appointing a General Convocation Meeting to be held at West Enosburg, Vt., commencing on Wednesday, Sept. 11, at 9 o'clock, A. M. and continuing till the Sunday evening following, excepting the 13th when the Vermont Conference will be held. It is expected that there will be a general attendance of brethren and sisters in this State. Those also that can come from adjoining States are cordially invited to attend.

The church of Enosburgh are favorably situated to entertain a large gathering, and they are willing to do their part in this direction; yet in order that they may enjoy the benefit of the meeting with others, it is expected that the brethren will come prepared to take care of themselves as far as possible. Those coming by rail-road will come to St. Albans, and at 1 P. M. take the stage to Bakersfield where teams will meet them the 10th. The object of this meeting will be our mutual religious interest, and advancement in holiness. Let us be much in prayer that God's blessing may rest upon this Convocation Meeting.

It is expected that Elder J. N. Andrews will be present. A. C. BOURDEAU.

PROVIDENCE permitting, I will meet with the brethren and sisters of Brodsville and Tafton, at Tafton, Wis., as Bro. Lewis may arrange, August 3 and 4. Will have prayer-meeting Sabbath morning at nine, preaching at 10 A. M., and at 3 P. M. Also, preaching first-day morning at half past ten, and at three. We hope all the Sabbath-keepers in that section of

country will be there both days if possible, especially Bro. Thompson from Cassville. Let all come hungering and thirsting for righteousness, and we shall be blessed. ISAAC SANBORN.

THE next Quarterly Meeting of the churches in Gratiot Co., Mich., will be held at Ithaca, Sabbath and first-day, August 3 and 4. A general gathering is expected. Will Bro. and sister White please attend? P. P. ALLEN, Church Clerk.
Ithaca, Mich., July 16, 1867.

PROVIDENCE permitting, I will hold meetings in Berkshire, Vt., Sabbath, Aug. 3. A general turn out of the brethren and sisters in Enosburgh will be expected at this meeting.

At Stowe, Aug. 10 and 11, also at Bro. Loveland's in Johnson, the 17th and 18th. At Johnson we will endeavor to re-arrange Systematic Benevolence, and to set things in order in the church. Bro. Stone is invited to be present. A. C. BOURDEAU.

THE Lord willing, we will meet with the church at Monroe, Wis., Sabbath and first-day, July 27 and 28. And in Quarterly Meeting with the church at Sand Prairie, Wis., Aug. 3 and 4, to be held in their new meeting-house. We hope to see a general gathering of the friends of the cause at this meeting.

H. C. BLANCHARD.
R. F. ANDREWS.

PROVIDENCE permitting, I will meet with the brethren in Windsor, Mich., Sabbath, July 27, 1867. Sabbath and first-day, August, 3 and 4, with the church in Hillsdale. Aug. 10 and 11, with the church in Ransom Center. Sabbath, Aug. 17, at Burr Oak.

JOHN BYINGTON.

THE next Monthly Meeting of the Anamosa, Lishon and Marion churches will be held at Marion, Iowa, on the first Sabbath and first-day, 3d and 4th of August next. A. W. CUMMINGS, Ch. Clerk.

THE P. O. address of Elder H. C. Blanchard is Princeville, Peoria Co., Ill.

THE P. O. address of Elder R. F. Andrews is New Genesee, Whiteside Co., Ill.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Wm F Crous 31-1, S Shirkey 30-1, E W Darling 30-1, C Chester 31-1.
\$1.50 each. E Wheelock 30-1, J M Winco 31-1, N J Debois 31-1, H M Grant 29-1, P Martin 31-4, J E Dixon 30-6, A G Carter 31-3, B A Seal 31-1, A E Woodward 31-1, Wm Pierce 31-1, H Feller 31-1, M G Gulick 31-1, A Robinson 31-1.

\$3.00 each. E Metcalf 34-19, E P Below 32-14, Mrs Anis Ray 32-1, A Buel 32-1, Mrs N J Chaffee 32-1, Mary Foster 36-1, J Cornell 31-1, W Chinnock 32-1, B Darling 31-1, E Dixon 32-1, W Hoff 32-1, A Steward 32-1.
Miscellaneous. M E Rathbun \$1.25 30-1, C Herrick 2.50 31-1, Mrs A Smith 75c 30-14, E Muntz 1.25 31-1, A Johnson 2.50 32-1, Mrs L Austin 6.00 33-20, E Witter 4.25 32-1, H T Lindsay 5.00 33-13, Wm Avery 2.00 31-1, S Neale 50c 29-1, M Neale 2.00 29-1.

At the Rate of \$5.00 per Year.

L M Gates \$5.00.

To make up Advance Credits.

C N Russell 35c, A G Carter 50c, M Strite 50c, E O Hammond 25c, J I Bostwick 25c, E Enright 50c, Mrs A W Nourse 25c, S D Salisbury 37c.

For Enlargement of Review.

Edward Lobdell \$3.07.

Cash Received on Account.

Eld John Matteson \$10.00, Geo E Mott 1.00, H W Lawrence 1.25, R Harrington \$1.00, A R Penniman 40c.

Books Sent By Mail.

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For the Health-Reform Institute.

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

R F Cottrell, Mrs R F Cottrell, Mrs J B Lamson, F C Ross, Alva H Orton, P Johnson, N M Cottrell, E Buckland Mrs J G Lamson, Mrs C W Lindsay, Mrs S B Craig, Mrs D C Demarest, Mrs H Lindsay, A Hurlburt, Mrs W B Prentiss, each 25.00.

R Smalley \$50.00, J M Lindsay 125.00, S B Craig 75.00, J N Andrews 75.00, J N Loughborough 50.00, H Bingham 100.00

On Shares in the H. R. Institute.
The following amounts have been paid on pledges previously given to the Health-Reform Institute.
A Chase \$25.00, B M Osgood 20.00, J N Loughborough 25.00, H Bingham 100.00.