

ADVENT REVIEW



And Sabbath Herald.

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

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

"ABIDE WITH US."

"ABIDE with us," our Saviour, the day is now far spent,
And we, like those disciples, who once to Emmaus went,
Would pray thee with us tarry, not only for a night,
But with us take up thine abode, our hearts to thee unite.

"Abide with us," we pray thee. The way we tread is drear
And lone, when thou art absent, but thou our path can cheer.
Our hearts to thee would open, we now would let thee in,
Nor longer bid thee knocking stand, by lukewarmness and sin.

"Abide with us," dear Jesus, when clouds of darkness lower,
And shield us by thy Spirit from Satan's cruel power;
May we, in deep affliction, our refuge find in thee,
And as our day, so may our strength, now and forever be.

"Abide with us," our Saviour. Fulfilling signs portend
A day of darkness near at hand; momentous scenes impend;
Thou only canst sustain us, amid devouring flame;
Oh, heed our importunity, thy presence, Lord, we claim.

We ask thee to *abide* with us, not merely to *sojourn*,
Expound to us thy sacred truth, and cause our hearts to burn,
Open our eyes to know the Lord, nor let our unbelief
Harden our hearts, and blind our minds, and bring our souls to grief.

In thy pavilion shelter us, amid the gathering storm,
While angels stand for our defence, like men of war in form;
Dwell in us by thy Spirit, till thy majesty we see,
And then "forever with the Lord" may we abide with thee.

Beaver Dam, Wis.

L. M. GATES.

The Sermon.

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

THE LAST WORK OF THE TRUE CHURCH.

BY ELD. E. B. SAUNDERS.

TEXT. "Surely the Lord will do nothing but he revealeth his secret unto his servants, the prophets." Am. s iii, 7.

How may we discern the work of God, and the people upon whom his blessing rests, when all profess to

be walking in the light, and to be living out the teachings of the word of God? Every church has its creed or articles of faith founded on the Bible; and all profess to enjoy the deep moving of the Spirit of God. One sect will believe that certain acts are necessary, while another sect requires certain other and different acts, and each claims evidence from the word of God to sustain its theory, till we have, instead of the *one* way, a multitude of conflicting creeds—a babel of confusion, receiving from the Holy Spirit the fitting name, "Babylon." No wonder that many honest hearts are bewildered, and know not which way to turn, or how to escape the snare of Satan. The light of truth is progressive, and doctrines once obscure, in time, shine like the noonday sun, the Holy Spirit illuminating those Bible doctrines designed to become *present truth* to each generation, and testing their character as disciples of Christ.

Once, faith in Jesus Christ was the burden of apostolic preaching, and caused believers much persecution. To acknowledge Jesus was to forfeit their lives; yet multitudes believed; for the Spirit of God illuminated every text in the Old Testament bearing on this subject, till it seemed to them to be the grand truth upon which salvation depended.

Again, when Papal darkness covered the earth, and men were blindly trying to merit salvation by works, the Holy Spirit shone brightly on the doctrine of salvation by faith. The Lord, through Luther and others, tore off the mask of Papal works, and those scriptures teaching faith in the blood of Jesus, stood out in bold relief against their traditions. To them it was the evidence of truth, and they cherished it, though their lives were in danger, and many were put to death; yet it was the path of safety. The days of the Wesleys, of Roger Williams, and William Miller, might be mentioned, wherein the Spirit of God illuminated doctrines before dark or obscure. God blessed the efforts of these holy men, and owned them as his; but shall we stop where Luther did? shall we go only as far as Wesley went? The Holy Spirit, like the pillar of cloud, is going before the people of God and lighting up their pathway. This is the office of the Spirit. "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." John xvi, 13. If we stop where Luther or Wesley stopped, the Spirit of light and truth will leave us to grope our way in darkness; so we find the only safe path for us is to walk in the advancing light of truth.

The great questions we may ask ourselves in order to find the people of God and the truths belonging to our day, are, *first*, In what portion of the time allotted to this fallen world are we living? *Secondly*, What is the faith of the people of God, as pointed out in the Bible, belonging to this time, and their present duty?

We will now consider the first inquiry, namely,

I. *In what portion of the time allotted to this fallen world are we living?* The apostles Peter, Paul, and others, lived about eighteen hundred years ago; if we find them speaking of their own times as the "last days," "last times," &c., we may justly conclude that we are living in the latter part of time. Thus Peter speaks of what Joel says shall come to pass in the last days, as receiving a fulfillment in his day. Acts ii, 16, 17; and Paul in speaking of the ministry of Christ

and the apostles, says, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb. i, 1, 2. Hence we understand that the last days had begun to draw near eight-hundred years ago, and that we must be very much nearer the last day than was the apostolic church; but other scriptures point out our whereabouts with greater certainty.

The disciples greatly desired to understand these things, and came privately to our Lord, saying, "What shall be the sign of thy coming, and of the end of the world?" He graciously answers their questions, but first cautions them, in their eagerness for that day, against deception, false Christs and false prophets; also points them to tribulation, hatred and death, as yet before them; of a great apostasy, in which the love of many would grow cold; also of a tribulation so great that the people of God were well-nigh destroyed from the earth. Then follow the signs which betoken the near approach of the end; signs far beyond the reach of human agency, or for human wisdom and foresight to discover. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven." Have all or a portion of these signs been fulfilled? I do not expect in one short discourse to enter into the details of the fulfillment of the scriptures mentioned, but merely give a brief outline.

More than seventeen centuries passed before the church or the world acknowledged that they had seen the first sign fulfilled, namely, the darkening of the sun; and man had well-nigh forgotten that such a sign was to be given, but God never forgets; he designed to awaken Christians to a reality of his existence, and to startle them from their sleep. In May, 1780, in the time of full moon, when an eclipse of the sun could not take place, the sun suddenly refused to shine, and a pall of darkness covered the earth at mid-day; the fowls went to rest, and everything betokened the sudden approach of night. Then men with strange feelings of awe and fear looked into each other's faces to read, if possible, the meaning of the strange occurrence; and a feeling seemed to take possession of all that the day of judgment had come; solemnity rested upon every countenance, and men noted for holiness were thronged by their anxious neighbors to learn the way to God. The night following was one of intense darkness, though it was at a time of full moon, yet the moon refused to give its light. Such an event had never occurred before, and never has since; and it could be no other than the sign referred to by our Saviour.

Has the sign next in order, namely, the falling of the stars, been fulfilled? In November, 1833, people were startled by what appeared to be the stars falling in showers from the heavens, and they fell as described in the Revelation, like a fig-tree casting her untimely figs when shaken of a mighty wind. This has ever been regarded as a fulfillment of our Lord's words, and as a sign that the end of the world was near.

The shaking of the powers of the heavens will take place when the Lord shall roar out of Zion and utter his voice from Jerusalem, and the heavens and the

earth shall shake. Joel iii, 16. It will be in immediate connection with the coming of our Lord, hence the last sign given by our Saviour before his second coming, has been fulfilled. Our Lord told us that when we should see these things come to pass, then we might know that he is near, even at the doors.

But there are other events transpiring around us, which show us that we are near the end of time. The prophecy of Daniel has been opened to our understanding, so that we can trace the course of universal empire down through the Babylonian, Medo-Persian, Grecian and Roman empires. We have passed the division of the Roman empire into ten portions, spoken of in Dan. ii, 41; vii, 24, and have seen the rise of the little horn, which is the Papacy, Dan. viii, 8, coming up and exercising its power over the saints of God, and seeming to defy the God of Heaven by its acts of blasphemy, and trampling the holy law of God under foot, as though it originated with some earthly tyrant, and ought to be abhorred by Christians. We have seen this horn called by Paul, The Man of Sin, exercising its power for the long period of twelve hundred and sixty years; then we have seen it crippled and wasting from the effects of the deadly wound, Rev. xiii, 3, given it by Napoleon in 1798, and its reviving slightly afterwards, till now but a name remains. The authority of the Pope is confined to the walls of Rome, and men bid him defiance even there. Paul, speaking of this power, said that the Lord should consume him by the brightness of his coming, 2 Thess. ii, 8, and the prophet Daniel said, "They shall take away his dominion to consume and to destroy it unto the end." Dan. vii, 26. The consumption has been going on till but a vestige remains. Hence we must be near the end.

Other signs we have seen fulfilled before our eyes, which the great apostle to the Gentiles said should transpire in the last days. Spiritualism, or spirit manifestations, commenced in 1848, and now they influence millions of our race, and lead them from God and his truth. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. iv, 1. It is not our design to enter into a discussion of the merits of Spiritualism, but simply to mention it as one of the signs of the end. The wonders performed by the aid of spirits will increase, till they will, if possible, deceive the very elect, and will gather the kings of the earth to the battle of the great day of God Almighty. Rev. xvi, 14. Hence, the great day is not far off, and we are living when Satan is training and arming his subjects for the last great conflict. Yet time passes along, the sun rises and sets, the seasons come and go just as they did in the days of our fathers; and our eyes are not half open to discover our whereabouts on the ocean of time; our chart is neglected, our compass forgotten, and our anchor lost. Oh! how can we escape certain destruction?

We behold a popular church, professing to love God, yet hating his law; exalting the name of Jesus, but not loving his appearing; professing to be separate from the world, yet acting like the world, loving its pleasures, frivolities, and vain show, teaching for doctrines the commandments of men, while the precious truth of God is degraded and trampled under foot. Dan. viii, 12. Her watchmen are blind, Isa. lvi, 10; ignorant of the truth, seeing only peace and safety in the future. Religion is used as a cloak to cover the greatest crimes. Self-love and self-exaltation is the one desire of its ministers; all desire to be great, and many seek to be greatest. The desire of worldly gain also fills a large place in their hearts. To enjoy the good things of this life is their study. Paul has described the pleasure-seeking church of the last days, and we see it fulfilled in our own times; hence we must be in the last days. Let us read his description in 2 Tim. iii, 1-5: "This know also that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness,

but denying the power thereof: from such turn away." Can we read this description of the churches and fail to see its fulfillment in our own time?

Other signs might be given, both in the heavens above and the earth beneath, but these are sufficient to lead us to the conclusion that we are near the close of time, and that Jesus' coming is nigh at hand, and corruption and darkness cover the earth and especially the church professing to be the church of Christ.

It being established, then, that we are living in the closing scenes of this world, it becomes us to inquire what is our duty and the duty of the church in this time. This leads us to the second inquiry, namely,

II. *What is to be the faith of God's people, as pointed out in the Bible, belonging to this time, and their present duty?* One office of the Holy Spirit is to guide believers into all truth; hence, if we are living in the last days, the true people of God will be led by the Spirit to know it, and they will be looking for the end of all things, for Jesus' coming, and will be trying to get ready to receive him. When Jesus went away, he left a little anxious company looking forward with bright hope to the day when their Lord would come and take them to his home in the kingdom of Heaven. The coming day seemed to be the theme of conversation, and the longing desire of their hearts; such a people our Lord will come to save; such a people he will expect to find at his second advent; hence the faith of the remnant church will be the same as that taught by the apostles; and we now turn to the writings of chosen men of God to learn their faith in regard to the second coming of Christ.

Paul commends the church at Thessalonica for their readiness to receive them (Paul, Sylvanus, and Timotheus), and to turn from "idols to serve the living God, and to wait for his Son from Heaven." 1 Thess. i, 10. This church had been founded by these apostolic teachers, and had been brought from the service of dumb idols, up to that high degree of faith evinced by their waiting for the coming of Jesus. Such was the earnest zeal of this church that they were likely to be deceived by false teachers; so in his second letter he beseeches them that they "be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand." Here we may learn that this church were looking for Jesus, and were liable to be deceived, so Paul writes to inform them of their danger. He does not tell them that they had departed from the faith or were cherishing a heresy, but gives them a scriptural reason for not expecting the day of Christ immediately; namely, the falling away in the church and the development of the Man of Sin. But this reason will not apply to us; for the Man of Sin is in the past. And even Paul himself had hope in the appearing of Jesus, that in that day he should receive a crown of righteousness which the Lord would give not only to him, but to all who love his appearing. Hence, love for the appearing of Jesus will be a characteristic of the people of God in the last days.

The same apostle writing to Titus, says, "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." All are ready to acknowledge that these words are for us, and that we ought to heed them; but how do all feel about the next verse? "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Are these things to be spoken of privately only, as a mere matter of opinion, or publicly and openly? "These things speak, and exhort and rebuke with all authority."

The apostle James does not condemn the brethren for looking for Jesus, but comforts them in their affliction with the thought that "the coming of the Lord draweth nigh;" and Peter warns all who "have obtained a like precious faith with us" against scoffers, who will come in the last days, saying, "Where is the promise of his coming?" If scoffers mock at his coming, believers will be doing the opposite, that is, looking for him. None can read the writings of the beloved John without feeling that he had an intense longing for the coming of Jesus; and nearly the last

sentence of the Bible from his pen indicates his desire: "Even so, come, Lord Jesus."

We have seen that Spiritualism is a manifestation of Satanic power belonging to our own times, and that they teach a doctrine concerning demons. They have spread over the earth with wonderful rapidity, and the prophet has said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. lix, 19. Satan, the great enemy of our race, has come in like a flood with his rapping, writing, and wonder-working delusion; and now the Spirit of the Lord, through his chosen servants, will lift up a standard in opposition. The manifestation of the unclean spirits, according to their own testimony, is designed to convince men of the immortality of the soul. This being their design, the church of God will be teaching the truth in respect to immortality; they will bring out the Bible doctrine on this point.

In the Bible, the dead are represented as asleep, unconscious of anything transpiring on earth, it being plainly stated that the "dead know not anything;" that their "love, and their hatred, and their envy is now perished;" that "there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest;" and that in death a man "hath no pre-eminence above a beast;" for "all go to one place; all are of the dust, and all turn to dust again;" that in the day of his death "his thoughts perish;" that "the dead praise not the Lord, neither any that go down into silence;" that in this state a man's sons "come to honor, and he knoweth it not, and they are brought low, but he perceiveth it not of them." The whole hope of a future is, in the Bible, based upon a resurrection from the dead; and this life being the gift of God through Jesus Christ our Lord, Rom. vi, 23, "he that hath the Son hath life, and he that hath not the Son of God, hath not life." "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."

With such promises as this, it is no wonder that the church cling to the word of God, instead of to the fables of Spiritualism or nominal christendom. It is no wonder they looked forward to Jesus' coming with such intense anxiety. The news of Jesus near was music in their ears; and their hearts thrilled with emotion in hope of a blissful immortality in the city of our God. Oh! precious hope! preserved for us! handed down through eighteen centuries of Pagan and Papal oppression and darkness to quicken the faith and courage of the little remnant, and hold them, like an anchor, till the last terrible storm of Satanic darkness shall pass by! Doubly precious now, are these promises of life as we draw near the glorious day. Doubly precious hope! Doubly precious truth! May thy holy light beam into the farthest recesses of our heart, and the renewing Spirit of God make thee still more dear.

Satan has sinned with a high hand against Heaven, but he does not rest satisfied here. He will, if possible, lead poor, fallen man to the same depths of iniquity. He would fain lead them to cast away the Bible as a book of fables. He does this effectually by means of spirit manifestations; and all that he can influence into this channel he feels are securely his. But all will not believe his lying deception. His great masterpiece was too overdrawn to deceive all; hence some milder deception must be used; something savoring of Christianity to quiet the consciences of the naturally religious. He has therefore caused division and distraction among the professed people of God, till they hardly know what they do believe; but with a confused idea that their particular sect must be right, they are led on by blind guides till they will all fall into the ditch of bigotry and superstition. Traditions, handed down from heathen times, are regarded with greater sanctity than the commandments of God. Satan is well pleased with such worship, knowing it is in vain. Matt. xv, 9. Satan has struck directly at the government of God, by leading the minds of his willing victims away from the perfect law of God—away from the perfect rule by which all mankind will be tried in the judgment—to regard as holy a counterfeit, never accepted at the bar of God. Man teaches his fellow-man to trample under foot the authority of the Most High. The Sabbath which holy men delighted to honor, has been degraded

to a level with the common days, while Sunday, a common day, not sanctified, not blessed, not commanded, has been elevated to the honorable position belonging to the Sabbath of the Lord. God will not save his people with all this error and superstition darkening their minds; but will first purify them of these errors and bring them up to that enlightened state where they can worship God understandingly. He will "purify unto himself a peculiar people, zealous of good works." Titus ii, 14. The prophet has spoken of the work of the true church in the last days as engaging in the restoration of the Sabbath. "Thus saith the Lord, keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. lvi, 1, 2. We have the time given when the blessing will rest upon those who keep the Sabbath: it is when salvation is near to come, and salvation will come when Jesus comes the second time. Heb. ix, 28. The same prophet speaking of the time when men are waiting for the Lord, and looking for him, commands them to "bind up the testimony, seal the law among my disciples." Isa. viii, 16, 17. The testimony, or law, has been crushed by the iron heel of Rome (Dan. vii, 25), till that power, in its decline, loses its control over the minds of men; and now while men are looking for their Lord, they are called upon to bind up the law among his disciples or Christians. Hence the true church will engage in this work of restoration.

The last great work of the remnant church, some of the main features of which have been mentioned, will not be done in a corner. By these things mankind will be tested; hence the warning will be faithfully given. Numbers are of no advantage in the work of the Lord. He can use many or few. A few consecrated servants are better than an army of half-hearted professors. The faithful few will cry aloud and spare not; they will lift up their voice like a trumpet and show the people their transgression and the house of Jacob their sins.

We tremble and hesitate when we find the fourth commandment hindering upon us; the cross appears too heavy for us to take up; and we wait, making one excuse and another, till we grieve the tender Spirit of God, and our minds grow dark, and Satan catches away the good seed. Poor, fallen humanity hates to humble itself before God, praying for pardon and strength to confess the truth. When we believe that Jesus is soon coming, and are ashamed to confess this truth before others, we deny our Lord. When we are ashamed of the law of God and the Sabbath, we virtually deny our Lord who died to magnify the law and make it honorable. When we are ashamed of any point of present truth, we are virtually ashamed of the great Author of it, and of such he will be ashamed before his Father and the angels.

God calls upon us to love him, to honor him, saying that such he will honor. And shall we expect exaltation and honor from God while we trample under foot one of his commandments, or evade one of his ordinances? Nothing but a joyful obedience to all the Lord requires, will be accepted when our cases come up before God. The church in the last days will be found without spot, or wrinkle, or any such thing; not like the world, walking in all the pride of their abominations, well described by Isaiah, as walking "with stretched-forth necks, and wanton eyes;" but humble, obedient, poor, afflicted, seeking righteousness and meekness, in hope of final acceptance and pardon through Jesus Christ our Lord.

The Lord could send angels to warn the inhabitants of earth and get the light of truth before them; but then they would believe without faith; the dignity and glory of angels would compel belief. But God has seen fit to require faith, simple faith in him and his word, and has chosen poor, frail man to declare his word to his perishing fellow-men. The last message is one of great solemnity; for soon probation will end, and the affairs of this world will forever close; besides, eternal interests are at stake, and only a moment, as it were, of time in which to prepare to meet the Lord. Jesus is performing the closing work of

his priestly office, making the last plea for us. Oh! shall we be merry? shall we seek pleasure, hilarity and glee, while we have eternal interests at stake? Can we deny our Lord, or refuse to hear his reproach in such a time as this? Will we treat the warning of the messengers of God with the utmost unconcern, or what is worse, mock them in their earnest, faithful efforts to save us? A merciful God has reached down his hand to raise us up. He graciously invites us to come; he pleads his own, undying love, and his great compassion on us; he tells us of the agony of his dear Son, of his blood like sweat, and the hours of mortal agony he endured for us while hanging between the heavens and the earth, when angels refused to behold the dreadful sight and veiled their faces, and even the sun refused to shine on such a scene.

Such things has he told us, that we may know the infinite cost of our redemption. But God does not stop here; he not only invites and pleads, but he has portrayed before us in beautiful language the unseen glories of the world to come—its hills and vales, its rivers of water of life, its beautiful trees of golden fruit, its peaceful, loving inhabitants—of the golden city with its pearly gates, its streets of gold and jasper walls, to encourage the rebellious people of earth to throw down their weapons of rebellion and accept of pardon.

But God is still more condescending toward us. He even sends his messengers to us personally, to entreat of us to be reconciled to God. They faithfully point out our danger, tell us of Jesus' coming, open our minds to understand the Scriptures, and do all they can to encourage us to obedience. But if we refuse, oh! if we refuse, our condemnation will be just, and our blood will be upon our own heads.

THE SUNDAY QUESTION.

A REVIEW OF THE LATE ACTION OF THE METHODISTS—
—THE AUTHOR'S OPINIONS—HIS REASONS AND HIS
IDEAS OF CONSCIENTIOUS RIGHT.

OWATONNA, OCT. 4, 1867.

EDITORS ST. PAUL PRESS: In the WEEKLY PRESS of Sept. 26th, I find the proceedings of the M. E. Church Conference. Among the resolves I find a request for the publication of their proceedings on the Sabbath question in all the St. Paul papers. Again, I find the following language in the report of a committee, composed in part of Revs. D. Cobb, of the Jackson street Church, St. Paul, and Taber Brooks, President of Hamline University: "That never was there greater need of vigilance on the part of the Christian church, to preserve the *Christian Sabbath* from desecration and threatened extinction, than there is now. Opposition to it—to its sanctity and its obligations—is organized, wide spread, and determined. * * * Our army and navy regulations require an inspection of soldiers and marines on the Sabbath. * * * The Sabbath is a divine institution. Its obligations are therefore authoritative. * * * Resolved, that it is clearly the province of the State, and imperatively its duty to prohibit, by legal enactment, all amusements, occupations, habits and customs on the Sabbath day, that are dangerous to public virtue and morality."

Now what does this mean? Does it mean that without regard to the honest, moral convictions of others, the M. E. Church is in favor of establishing by force of man's law, what not one of them can find in *divine* law? And this, too, in a land of liberty. Yes, it does. When Methodism was started in England—a land of religious oppression—they met the enactments of Parliament prohibiting them. Have they arrived, too, at the height of power that leads to intoleration?

Let us review. They ask a hearing through the press; let a mass of those who dissent from them be heard also. They set out with the avowal that others oppose the sanctity of the "Christian Sabbath." This means *Sunday*. Now I ask Messrs. Cobb and Brooks to show one word in Holy Writ, establishing the first day of the week as Sabbath. In one of their resolves they quote a part of the fourth commandment, and omit the rest, which condemns their Sunday Sabbath. Now, let us be candid. I have always kept, and always shall, the Sunday Sab-

bath, as a day of rest. But I deny its sanctity; and ask these Reverend gentlemen to make it appear. I am aware that long ages have elapsed since the heathen Sunday was, by man's law, made the *Christian Sabbath*, but that proves nothing.

We believe in republican governments and freedom of religion; yet monarchy and intolerance are older than all these ideas. A large mass of good men believe in the Jewish law, which ordained the *seventh* day as the Sabbath. Shall our State enact a law, sending American citizens to jail, because they keep the fourth commandment, instead of the edict of Constantine? We have men who would suffer martyrdom rather than obey such a law, and they, in Christianity, are as blameless as any in the Methodist Episcopal Church. Are these men prepared for the results of such a law?

Rev. Mr. Ingraham, of Goodhue county, told me he believed the words, "Six days shalt thou labor," were as binding as the words, "but the seventh day is the Sabbath of the Lord." Will these men enact a law, that shall send an officer on the seventh day of the week, and arrest Mr. Ingraham in his pulpit, because he worked the Sunday before? And suppose he should refuse to pay the fine laid, commit him to jail with horse thieves, vagrants, murderers, and drinking brawlers!

I know that the mass of people, who at first sight approved these resolves, would never submit to see a law so enforced. Yet the drunken brawler has as much right to enforce such a law in its *letter*, as you have to lock him up. Never make a law for huncombe. Enforce *all* law.

Again; there are many that believe as I do, that all of the Jewish law was *abolished*, even the law regarding the Sabbath. "Blotting out the hand writing of ordinances that were against us, which was contrary to us, and took it out of the way, nailing it to his cross. Let no man, therefore, judge you, in meat or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath days." (In the original, "or of the *Sabbaths*.") Col. ii, 14, 16. Again, a man may be confined all the week at a desk, attending to his daily labor. Now suppose the Sabbath divine; even then he must only use it as a day of rest. Could it be a rest to him to be confined either in his own house, or the church. Would it not rather be keeping it as a rest to ramble over the fields and groves, inhaling new vigor for to-morrow's confinement? Not but what I believe in church-going and Christianity. But man-made laws never drove Christianity where the heart was stubborn and free.

Let the time-honored custom of keeping Sunday as a day of rest, be perpetuated. Let us have a day on which to hold meetings, and feel at ease from our daily toil. Let us hope it may, for convenience, be as universal as may be. But do not let us follow the lead of almost every land, and as soon as we obtain numbers sufficient, try to compel others, in religious matters, to do and think as we do by penal law. Let any man show me a law with penalties enacted by man, in the interest of a religion or sect, and I will show where men attempted, in every instance, to perpetuate an error.

The simple fact is, the Constitution of the United States, and of our own State, *forbid such laws*. They clearly interfere with the rights of conscience, and are mere nullities, besides being an insult to free thought.

Let no one think that the great mass, even of those who think as I do, would be willing to have all our laws that forbid disturbances of religious meeting by hoisterous and unbecoming language or actions; that forbid evil practices on Sunday, that are calculated to disturb the quiet church-goers, repealed. No! rather let them be extended to every day of the week; so the man who believes in a seventh-day Sabbath, may have the same protection to his sacred day, as others. But whatever is lawful on Monday, is lawful on Sunday.

The Chinaman may, by our constitution, set up a temple to Buddha or Shiva, everywhere in our land, and on any day he pleases, be undisturbed in worshipping therein. It is the light of Christianity, not the force of civil law, that makes us the steady, church-going people we are. And our freedom from Popery, and all intolerance, is the effect of a free conscience, unhounded by either a law-made priesthood or a carnal enactment. Every law in aid of religious opinions, as to give them force over dissenters, is a breach of that great charter of liberty, made by our forefathers, in which we are guaranteed the right to do and think in religious matters as we please. Never unite, in the slightest way, the Church and State, or both will fall. —*L'Inconnue*.

The Commentary.

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

Infidel Objections to the Bible Answered. No. 19.

Joseph was the son of Jacob.—And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called the Christ. Matt. i, 16.
Joseph was not the son of Jacob, but of Heli.—And Jesus himself began to be about thirty years of age, being, (as was supposed) the son of Joseph which was the son of Heli. Luke iii, 23.

LUKE traces the genealogy of Christ from Mary, Matthew from Joseph. But in Jewish genealogies, the names of females were never permitted to appear. Hence Luke instead of inserting the name of Mary, who was the daughter of Heli, inserts, according to the custom in such cases, the husband of Mary, which was Joseph, calling him the son of Heli, whereas he was only his son-in-law. Concerning the apparent discrepancies between Matthew's and Luke's record of the genealogy of Christ, Dr. Clarke offers the following clear and satisfactory suggestions and explanations.

Perhaps few questions have occasioned more trouble and perplexity to the learned, than that which concerns the genealogy of our blessed Lord, as it is given by the evangelists, St. Matthew and St. Luke. The tables found in these writers are extremely different, or, as some think, contradictory. In later times, the difficulty has certainly excited much discussion; but it is worthy of remark that, while the archives of the Jews remained entire, the accuracy of the evangelists was never called in question. Hence it follows, either that some corruptions have since that time crept into the text, or that the true method of reconciling the seeming inconsistencies, was then better understood. The silence of the enemies of the Gospel, both Heathen and Jewish, during even the first century, is itself a sufficient proof, that neither inconsistency nor corruption could be then alleged against this part of the evangelical history. If a charge of this nature could have been supported, it unquestionably would have been made. The Jews and Heathens, who agreed in their hostility to the religion of Christ, were equally interested in this subject; and could they have proved that a single flaw existed in these genealogical tables, they might at once have set aside the pretensions of our Lord and his disciples; for, if the lineal descent of Jesus from David were not indisputable, he could not possess the character essential to the Messiah, nor any right to the Jewish throne. If his title, in this respect, were even questionable, it is impossible to suppose that the Jews would have withheld an allegation which must fully vindicate them in denying his Messiahship, and in putting him to death as an impostor. We may confidently assert, therefore, that his regular lineal descent from David could not be disproved, since it was not even disputed, at a time when alone it could have been done successfully, and by those persons who were so deeply interested in the event. The sincere believer may consequently be assured that whatever difficulties appear at present had formerly no existence, and are even now of such a nature as cannot be allowed to shake the faith of any reasonable man. I would not, however, be understood to intimate that these difficulties are now insuperable; on the contrary, I am satisfied that the real difficulties are few, and that these have, for the most part, been satisfactorily explained by most of the evangelical harmonists.

Much learned labor has been used to reconcile this genealogy with that in St. Matthew, Chap. i, and there are several ways of doing it; the following, which appears to me to be the best, is also the most simple and easy.

Matthew, in descending from Abraham to Joseph, the spouse of the blessed virgin, speaks of sons *properly such*, by way of natural generation: *Abraham begat Isaac, and Isaac begat Jacob, &c.* But Luke, in ascending from the Saviour of the world to God himself, speaks of sons either *properly or improperly such*: on this account, he uses an *indeterminate* mode of expression, which may be applied to sons either *putatively or really such*. And Jesus himself began to be

about thirty years of age, being, as was supposed the son of Joseph—of Heli—of Matthat, &c. That St. Luke does not always speak of sons *properly* such, is evident from the first and last person which he names: *Jesus Christ* was only the *supposed* son of Joseph, because Joseph was the husband of his mother Mary: and *Adam*, who is said to be the *son of God*, was such only by *creation*. After this observation it is next necessary to consider, that, in the genealogy described by St. Luke, there are two sons, *improperly* such: *i. e. two sons-in-law*, instead of two sons.

As the Hebrews never permitted women to enter into their genealogical tables, whenever a family happened to end with a daughter, instead of naming her in the genealogy, they inserted her husband, as the son of him who was, in reality, but his father-in-law. This import, bishop Pearce has fully shown, *πολιτεῖαν* bears, in a variety of places—Jesus was considered according to law, or allowed custom, to be the son of Joseph, as he was of Heli.

The two *sons-in-law* who are to be noticed in this genealogy, are Joseph the son-in-law of Heli, whose own father was Jacob, Matt. i, 16; and Salathiel, the son-in-law of Neri, whose own father was Jechonias: 1 Chron. iii, 17, and Matt. i, 12. This remark alone is sufficient to remove every difficulty. Thus it appears that Joseph, son of Jacob, according to St. Matthew, was son-in-law of Heli, according to St. Luke. And Salathiel, son of Jechonias, according to the former, was son-in-law of Neri, according to the latter.

Mary therefore appears to have been the daughter of Heli, so called by abbreviation for *Heliachim*, which is the same in Hebrew with *Jochim*.

Joseph, son of Jacob, and Mary, daughter of Heli, were of the same family: both came from Zerubbabel; Joseph from Abiud, his eldest son, Matt. i, 13, and Mary by Rhesa, the youngest. See ver. 27.

Salathiel and Zerubbabel, from whom St. Matthew and St. Luke cause Christ to proceed, were themselves descended from Solomon in a direct line: and though St. Luke says that Salathiel was son of Neri, who was descended from Nathan, Solomon's eldest brother, 1 Chron. iii, 5, this is only to be understood of his having espoused Nathan's daughter, and that Neri dying, probably, without male issue, the two branches of the family of David, that of Nathan and that of Solomon, were both united in the person of Zerubbabel, by the marriage of Salathiel, chief of the regal family of Solomon, with the daughter of Neri, chief and heretrix of the family of Nathan. Thus it appears that Jesus, son of Mary, reunited in himself all the blood, privileges, and rights of the whole family of David; in consequence of which he is emphatically called, *The son of David*. It is worthy of being remarked that St. Matthew, who wrote principally for the Jews, extends his genealogy to Abraham, through whom the promise of the Messiah was given to the Jews; but St. Luke, who wrote his history for the instruction of the Gentiles, extends his genealogy to Adam, to whom the promise of the Redeemer was given in behalf of himself and of all his posterity.

God's Anger: When is it Manifested?

"God judgeth the righteous, and God is angry with the wicked every day."
If he turn not, he will whet his sword; he hath bent his bow, and made it ready." Psa. vii, 11, 12.

It is true God is a judge as well as a Father, a ruler as well as a Saviour. It is true that He loves righteousness and hates wickedness; but while he abhors sin, he still loves and pities sinners. And he who would rightly testify the gospel of the grace of God, must truly tell the story of the tender bearing of the heavenly Father toward the lost and ruined sons of men, lest he repel those he ought to win, and discourage those whom he should seek to save.

"But does not the Bible say that 'God is angry with the wicked every day?' And has not this word of God been the warrant for, and substance of, the most thrilling sermons and the most terrible appeals? Does not the Bible say this?"

Our answer is Yes, and No! That is, King James' Bible says, "God is angry with the wicked every day," but God's Bible says no such thing. The well-in-

structed reader of the Scriptures need not be informed that wherever words in the common English Bible are printed in *italic* letters, it is to indicate that there are no corresponding words in the original Hebrew or Greek;—the *italic* words being added by the translators to supply something which they deemed needful to complete the sense. Now in this passage, Psalm vii, 11, the whole phrase, "*With the wicked,*" is in *italic* letters, and is not found in the Hebrew Bible at all. Says Dr. Adam Clarke, "The Hebrew for this sentence, . . . according to the points, is, '*And God is angry every day,*'" Hence John Fry translates it, "Elohim is a righteous judge, yea, Elohim is angry from day to day." J. Clowes renders it, "God is a just judge, and God is indignant every day." And Benjamin Weiss translates it: "God is a righteous judge, and God is angry every day." Such are some of the versions from the Hebrew, as it is pointed in the current editions of the Bible. Now, having settled that "God is angry every day," of course the inquiry might arise, what, or whom, could he be angry with? Whom, but the wicked? thought the Jews who made the old Chaldee Paraphrase; and they added this to the text accordingly. And, says Dr. A. Clarke, "Our translation seems to have been borrowed from the CHALDEE, where the whole verse is as follows, 'God is a righteous judge; and in strength he is angry against the wicked every day.'" Says Dr. J. M. Good, "The translators, not obtaining a satisfactory sense . . . have thought it necessary to interpolate, '*With the wicked,*' for which the Hebrew text gives no authority whatever. And hence, while without it we get no good sense, this is a mere paraphrase destitute of any support."

The whole, then, of this tremendous addition to the word of God, so contrary to the spirit of the gospel, and so opposed to the constant tenor of divine revelation, rests simply and solely upon the paraphrase of some ancient Jew, who gives no evidence of being acquainted with the Lord Jesus Christ or the gospel of his grace, but whose unwarranted interference, adopted and incorporated by the translators among the words of inspiration, has cast a shadow over the character of the Heavenly Father, and perhaps done more to repel men from seeking his face than any other error that could be named.

Some English translators, however, give a different turn to the passage, as John Jebb, who renders it thus: "God is a righteous judge, and God is provoked every day." And this is nearly the sense of the *Prayer Book Version*: "God is a righteous judge, strong and patient, and God is provoked every day." Bp. Coverdale also renders it: "God is a righteous judge, and God is ever threatening." But these versions do not seem to fully present the meaning of the sacred word.

Dr. Clarke, after quoting several translations, says: "I have judged it of consequence to trace this verse through all the ancient Versions in order to be able to ascertain what is the true reading, where the evidence on one side amounts to a positive affirmation, God is angry every day; and on the other side to as positive a negation, He is not angry every day. The mass of evidence supports the latter reading. The CHALDEE first corrupted the Text by making the addition, *with the wicked*, which our translators have followed; though they have put the words in *italics*, as not being in the Hebrew Text. In the MSS. collated by Kennicott and De Rossi there is no various reading on this Text.

"The true sense may be restored thus:—*el* with the vowel point *tseri* signifies God:—*al*, the same letters with the point *patha*, signifies not. Several of the versions have read it in this way: '*God judgeth the righteous and is not angry every day.*' He is not always chiding, nor is he always punishing, notwithstanding the continual wickedness of men."

In substantial accordance with this view, Dr. Clarke translates the passage as follows, from the ancient versions: THE VULGATE:—"God is a Judge, righteous, strong and patient;—will he be angry every day?" THE SEPTUAGINT:—"God is a righteous judge, strong and long-suffering; not bringing forth his anger every day." SYRIAC:—"God is the judge of

righteousness; he is not angry every day." THE ETHIOPIA:—"God is a just judge, and strong and long-suffering; he will not bring forth tribulation daily." THE ARABIC:—"God is a righteous judge strong and long-suffering; not bringing forth his anger every day."

To these may be added the DOUAY or Catholic version of the Vulgate:—"God is a just judge, strong and patient: is he angry every day?" Brenton's translation of the Septuagint reads:—"God is a righteous judge, strong and patient, and not inflicting vengeance every day." Charles Thomson renders it:—"God who is a judge just and powerful, (though he is long-suffering, and doth not execute vengeance every day) will, unless you turn back, sharpen his sword." Bishop Horsely translates:—"God is a righteous judge, although he is not angry every day; if the man will not turn, he will whet his sword:" i. e., "his anger is not breaking forth upon every occasion, yet the season of judgment will surely come." Granville Sharpe renders it:—"God judgeth the righteous and is not angry every day." And Dr. John Mason Good gives it thus:—

"My defence is in God
Who delivereth the upright in heart;
A God of righteous judgment.
Though he taketh not vengeance every day,
If the man retract not, he will whet his sword.
He hath stretched out his bow and made it ready,
And fitted it to his weapon of destruction:
He will deal out his arrows red-hot."

Such are the proofs of this sad instance of darkening counsel "by words without knowledge," through unwarranted additions to the words of God which are as pure as silver refined in a furnace.

And how fitly does this passage, when understood, illustrate the character of the heavenly Father. God is not "angry with the wicked every day." No! King James's Bible may say that, but God's Bible never does. The Hebrew Bible, the Greek Bible, the Latin Bible, the Syriac Bible, the Arabic Bible, the Ethiopic Bible, say no such thing.

God is not angry with the wicked,—he is not angry every day. Grieved at his heart by the perverseness of those whom he has loved with an unfathomable affection, he still proclaims himself "The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Of him the Prophet testifies: "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." "His anger endureth but for a moment: in his favor is life." "His mercy endureth forever." "God sent not his Son into the world to condemn the world, but that the world through him might be saved; for God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "God is love." "We love him because he first loved us."

Such are a few of the numerous scriptures which tell us of the pitying love of God to fallen men. And it was this love that Jesus manifested when he healed the sick, cast out demons, forgave sins, bound up broken hearts, received sinners, was kind to the evil and the unthankful, comforted all that mourned, wept over Jerusalem that rejected him, endured the cross and despised the shame for his enemies, saved the penitent malefactor by his side, prayed for the men that pierced and slew him, died, the just for the unjust, rose again for our justification, sent the first tidings of his resurrection to the man who had denied him with oaths and curses, bade his disciples begin their proclamation of free pardon in the city where men clamored for his blood like beasts of prey, and to them who nailed him to the cross, converted the persecuting Saul, to make him a chosen vessel of mercy, and to manifest all his long-suffering in him, and finally has for eighteen hundred years kept open door to the meanest, the lowest, and the vilest of his friends and foes, and has never cast out a trembling sinner that has come to seek his face.

It is true that God is a governor as well as a Father. It is true that Christ is not only a Saviour, but is also an appointed Judge. But the time of judgment has not arrived, nor will it "until the Lord come, who

shall both bring to light the hidden things of darkness, and manifest the counsels of the hearts." Now is the day of grace, of mercy, of salvation; judgment is yet "to come."—*The Christian*.

MEETINGS IN CENTRAL DISTRICT, MICH.

ACCORDING to previous appointment I met with the church and people at Newton, Sabbath and first-day, Sept. 20-23. Bro. Byington was at home and united with us in holding five meetings. The closing one on Sunday evening was very encouraging. Friends and neighbors seemed much interested to hear about Jesus and his soon coming.

Bro. Byington took me to the rail road. I spent one day in Marshall, visiting two families of Sabbath-keepers.

The 24th and 25th, I visited the church in Convis and held two interesting meetings with them.

The 28th and 29th, general meeting of the churches from Charlotte and Oneida with the church in Windsor. There was not so many in attendance at this Monthly and Quarterly Meeting as was expected, in consequence of sickness and other causes. Yet the meetings were free, strengthening and encouraging, with the blessing of the Lord.

Sept. 30 to Oct. 3d, I was with the church and people in Oneida. Visited and prayed with the families and held two interesting meetings with them. More than half the church live some distance from their place of worship; but we hope they will continue their extra efforts to meet together and encourage and strengthen themselves in the Lord.

With Bro. and Sr. Newman I visited the sick near Eaton Rapids. From there they took me some twelve miles further to the Sabbath meeting with the church in Charlotte. Here on Sabbath and first-day we held three good meetings and celebrated the ordinances of the Lord's house and were blessed of the Lord.

Sunday and Monday evenings, Oct. 6 and 7, by request, I held meetings in East Walton near Brn. Lampson and Murray's. The people seemed much in earnest to hear and it was remarked that the school-house would not hold them if the meetings were held another evening.

Oct. 8, I visited the families of Sabbath keepers in Parma.

Oct. 9, Bro. West took me from Marshall to Burlington. Here on Sabbath and first-day, we held five meetings and celebrated the ordinances. Meeting on Sunday evening was solemn and interesting.

Oct. 15, came with Bro. and Sr. Miller to attend the series of meetings holding in Battle Creek which commenced the 11th inst. They were deeply interesting to all present. Came home the 18th.

Sabbath, the 19th, enjoyed an interesting meeting with the church and people in Monterey. Praise the Lord.

JOSEPH BATES.

Monterey, Oct. 21, 1867.

REPORT FROM BRO. STRONG.

SEPT. 24th, after having a hard time with the dumb ague, I went to Bro. Nelson's, where I spent the rest of the week taking baths and resting for the coming Sabbath.

Friday the 27th, I preached the funeral discourse of Bro. William Nelson's youngest child, and in the evening held a meeting with the brethren in Ithaca. Spent Sabbath and first-day with them. Found them united and trying to overcome; still there is a great work for them to do in the reform. Oh! that all may move out understandingly in our prayer.

Oct. 1 and 2, held meetings in the Wright district, five miles northwest of Alma. Found a few scattered brethren holding on to the Sabbath. They were much encouraged and wished me to stay longer. There are enough here to form quite a little church if they would get into a working position. But we would say to them, Cast away your idols, press together, live out the truth, and Heaven is yours.

Sabbath eve, Oct. 4, once more at Alma. The blessing of the Lord rested down upon us while trying to show that Christ is our peace. Eph. ii, 14. Sabbath

morning, preached on the necessity of prayer, and it was followed by a covenant meeting, in which most took part. A deep spirit of confession was manifested in many, while others who have long lived in neglect, are still determined to stand in the way. We then went to the water where four willing subjects were buried with their Lord. Meeting again in the evening. First-day morning, preached on the necessity of having the whole armor on, which was followed by a business meeting, in which Bro. Nelson (the Elder) tried to point out the necessity of all bearing the cross at all times and also to effect a reconciliation in some who feel like standing on their dignity, being hurt by a reproof from Elder W., not taking into consideration Paul's testimony, "Now no chastening for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Heb. xii, 11. Yet hearty confessions were made by others, and we hope the good work will go on.

After the business meeting closed we were a in called to the water's edge, where three more showed their faith in a risen Lord by following him in baptism. Sunday evening I tried to point out the signs of the times as recorded in Matthew xxiv, to a full house of attentive listeners. Many are waked up, and I hope that the work will go on till the dark cloud which has been brought on them by disobedience will be moved away.

I now leave this place till the Quarterly Meeting the first of next month.

Oct. 7 to 11, I spent in visiting and study. Oct. 12 and 13, held meetings at Ithaca. In covenant meeting most of them took a lively interest. Held a business meeting on first-day in which the good of the cause was taken into consideration.

This closes our meetings in this county for the present. We came here in company with Bro. and Sr. White, a stranger to all. Have formed many happy acquaintances and enjoyed some excellent meetings for which we feel grateful. We trust also that our labor has not been in vain. Five new ones have united with the church and fifteen been baptized. Many are moving out on the reform, still there is great need of consecration to the truth.

We leave, with many thanks to kind brethren for their care toward us, and hope to see them in the overcoming work, at the quarterly gathering, and on Mount Zion, saved with the redeemed host.

P. STRONG.

Ithaca, Oct. 14, 1867.

LABORS IN N. Y.

ALTHOUGH I have not reported during the last quarter, yet I have not been idle.

July 13 and 14, I attended the Quarterly Meeting in Bangor. The 20th, met with the brethren in the Thompson neighborhood, and the 27th, with the church at Norfolk. Aug. 3d, was with the brethren in Genoa, and the 4th, commenced a course of lectures in a school-house near Bro. Lane's, continuing until Sept. 22d.

This is a thriving, farming community, composed very generally of intelligent and well-informed inhabitants; and though the congregations have not been large, yet they have been very steady and attentive, and the result has been good. My plan of labor has been to hold meetings each alternate evening during the week, commencing with first-day evening, and first-day A. M., making five meetings each week, aside from one Sabbath meeting, and in addition to this, to visit from house to house during the intervals; and although it was right in the hurry of harvest, the interest steadily increased till it became quite general, and continued to the close.

After trying this plan I am strongly of the opinion that it is the preferable one for such a community at this season of the year at least.

Eight have fully decided to keep the Sabbath, and several others are upon the point of deciding, while others still are investigating. I obtained three subscribers for the Review and one for the Reformer.

Left here the 23d to attend Conference, and am now again here, to follow up the good work and endeavor to bring those who are almost persuaded to the deciding point. My trust is in the God of Israel, after a humble and faithful discharge of duty on my part.

S. B. WHITNEY.

Genoa, N. Y., Oct. 11, 1867.

Historical Department.

Prophecy is History in Advance.

A DARK DAY IN FRANCE.

ONE of the most striking events which have occurred in modern times, indicating the near approach of our Lord and Saviour Jesus Christ, was the darkening of the sun over this continent, May 19th, 1780, with its following night of darkness, which has been demonstrated to have been entirely supernatural, or in other words, the sun became as dark as the shades of night, although the morning was clear and bright; and the night became as Egyptian darkness, by an act of the Divine Hand, as the moon was at the full, and therefore the darkness could not have been produced by an eclipse. God put his hand over the face of the sun, obscuring the light of day, and caused the moon to remain in darkness.

This event, we, as believers in the immediate coming of Christ, have taken to be one of the strongest signs given by the Lord, in answer to the question, "What shall be the sign of thy coming?" finding what we have thought to be its fulfillment recorded upon the pages of history, its darkness claiming the attention of the Legislature of Connecticut, and with the words of Colonel Davenport, of Stamford, attached, when the darkness impressed that body that the day of judgment was at hand, he like a wise man, "wished to be found in the way of his duty,"—so said President Dwight, in the Connecticut Historical Collections.

With a very limited exception, we, as Adventists, have taken the above event to be one of the foundation-stones of our hope of soon seeing our Redeemer in glory, and how sad have been our hearts, when we have heard and seen this position assailed, we fear not with the holiest of motives; but let this be as it may, it has done its work, it has shaken the faith of some, and like "hope deferred," made many hearts sad.

It is true some have Origenized this sign, and by spiritualizing a literal answer to a literal question, have made of the sign,—“darkening of the sun,”—a moral, not a physical event. This seems to us a strange thing indeed, when we read the word, and witness with what care and nice precision Jesus measures out the answers to the questions: “When shall these things be?”—the destruction of the City and Temple,—“What shall be the sign of thy coming, and of the end of the world,”—or age, for doubtless the disciples, into whose minds the Holy Ghost had put these questions, thought that when the City and Temple of Jewish worship were destroyed, the end of the age would come.

We are met, then, on the question of this literal sign, by two classes of objectors to the use we make of it: the one spiritualizes it, as we think, into nothingness; and the other says, it has not taken place, because that which we take for the fulfillment of the sign, was done in a corner, quite outside the field of prophetic territory, and therefore cannot be what Jesus meant in the declaration, “the sun shall be darkened,”—in other words God was not at liberty to hang the sign of Jesus' Coming again, where in his wisdom it pleased him. Even if he did impress the minds of the inhabitants, that the day of judgment was near at hand, “it would not be the sign intended, because it did not occur in sight of the dwellers upon the old Roman, Grecian, Medo-Persian, or Babylonian territory.”

It is thought not to be sufficient that it did occur before the eyes of the Christians whose fathers and mothers fled from the old Roman territory, and from the spirit of the old persecutor; and I would ask, who were more fitting than they to receive the sign of the coming great Deliverer?

Where would you have God show the sign of his Son's second coming? Surely not in the land of the Turk, where the Koran is the guide book of the Mussulman, and Mohammed is his prophet, instead of Jesus. Certainly not over the benighted lands of Persia or Greece. Would you have the sign hung out over the seat of the beast,—where the inhabitants are denied the Lamp of Life, and the priests darken

counsel with words without knowledge? All of these were too much steeped in iniquity and lost in heathenism to be affected by the darkening of the sun at noon-day. If not in any or all of these localities, and we reject the one over the land which has been the refuge of his people in these last days, where but in that land, and before the eyes of those who in their doings were to mark the end of the days of “that tribulation?” France then, the land above all others, as a part of the old Roman territory, was the most fitting place where the sun should be darkened, because God had seen fit to link her destiny with the ending of the 1260 days of tribulation; God (Mark xiii, 24) says, “In those days, after that tribulation,” the sun shall be darkened, &c., and as the event which occurred in France in 1793 [1798, Ed. REVIEW] terminated those 1260 days of tribulation, we might reasonably look for the darkening of the sun in France, and find it recorded in connection with these great events which terminated the power of the little horn of Daniel 7th chapter.

We find France, then, who has been and is still figuring so largely in the events of these last days,—she who is not outside of the prophetic territory,—has had that great physical sign, “the sun darkened, in those days, after that tribulation,” producing the same effect upon their minds (only to a greater degree, if we can judge from the record) that was produced upon the minds of the people in New England in 1780. But to the record, that it may speak for itself, and cheer the hearts of the waiting ones:—

Says the writer of the article on the French Revolution, in the Encyclopædia, First American edition, Philadelphia, 1798,—“We cannot here avoid mentioning a physical event, which assisted not a little in producing many of the convulsions attending the revolution, a general scarcity of grain, which occurred about that period. On Sunday the 18th, of July, 1788, about nine in the morning, without any eclipse, a dreadful darkness suddenly overspread several parts of France. It was the prelude of such a tempest as is unexampled in the temperate climates of Europe. Wind, rain, hail and thunder, seemed to contend in impetuosity; but the hail was the great instrument of ruin. Instead of the rich prospects of an early autumn, the face of nature in the space of an hour presented the dreary aspect of universal winter. The soil was converted into a morass, the standing corn beaten into the quagmire, the vines broken to pieces, the fruit-trees demolished, and unmelted hail lying in heaps like rocks of solid ice. Even the robust forest trees were unable to withstand the fury of the tempest. The hail was composed of enormous, solid, and angular pieces of ice, some of them weighing from eight to ten ounces. The country people, beaten down in the fields on their way to church, amidst this concussion of the elements, concluded that the last day was arrived; and scarcely attempting to extricate themselves, lay despairing and half suffocated amidst the water and the mud, expecting the immediate dissolution of all things. The storm was irregular in its devastation. While several rich districts were laid entirely waste, some intermediate portions of country were comparatively little injured. One of sixty square leagues had not a single ear of corn or a fruit tree of any kind left. Of the sixty-six parishes in the district of Pontoise, forty-three were entirely desolated, and of the remaining twenty-three, some lost two-thirds and others half their harvest. The Isle of France, being the district in which Paris is situated, and the Orleanois, appear to have suffered chiefly. The damage there, upon a moderate estimate, amounted to 80,000,000 of livres, or between three and four millions sterling. Such a calamity must at any period have been felt; but occurring on the eve of a great political revolution, and amidst a general scarcity throughout Europe, it was peculiarly unfortunate, and gave more embarrassment to the government than perhaps any other event whatever. Numbers of families found it necessary to contract their mode of living for a time, and to dismiss their servants, who were thus left destitute of bread. Added to the public discontent and political dissensions, it produced such an effect upon the people in general, that the nation seemed to have changed its character; and instead of that levity by which it had ever been distinguished, a settled

gloom now seemed fixed on every countenance.”

The above historical account, which I have copied, verbatim, seems to grasp and embrace all that is intended by the language as recorded by the Evangelists. Matthew says, “Immediately after the tribulation of those days shall the sun be darkened;” Mark says, “In those days after that tribulation the sun shall be darkened;” whilst Luke, alluding to the very same event as a sign of the Saviour's coming, gives a wider range to the effects that would be produced at, or near the time of the darkening of the sun, saying “There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.”—Luke xxi, 25, 26. Thus has God's word in several ways linked the darkness of the sun with the ending of the period of tribulation. * * *

I fear that we as believers in the speedy coming of our Lord do not cling to the signs given by the Lord to mark his return, hence many do not lift up their heads, and so fail to know that their redemption draweth nigh. Better believe a little too much in the right direction, and be led to holy living than fail of the grace of God and become cast away.—Wardle in Advent Herald.

SINGING—OLD PSALM TUNES.

To forward the favorable reception of such tunes, two facts as to their original intention must be practically borne in mind. They were sung faster than we usually sing them, and what is better, by a far greater number of voices. It is a great mistake to suppose that old tunes should be sung in a heavy, drawling style. Our forefathers in the church were cheerful Christians. A psalm of a dozen verses was but short to them. Hence, as well as from other circumstances, it is clear that they sang in a quicker and livelier manner than is commonly conjectured. The tune “Old Hundred” is made a dirge in our days, but in theirs it was a joyous and animating canticle. In like manner “York” tune, which is shelved among the dull and obsolete, was, little more than a century ago, the liveliest and most popular tune in the entire kingdom. But to hear old tunes to advantage, they must be sung in old style; not only must they be sung with decent gravity and cheerful sanctity, but by masses of people, by a multitude of voices, “by all the people together,” as the original directions state. Six thousand voices were wont to be heard at St. Paul's Cross. “Three or four thousand singing at a time in a church in this city is but a trifle,” said the excellent Roger Ascham, in a letter from Augsburg, dated the 14th of May, 1551.

A correspondent of the *New York Observer*, describing the worship at All Saints' Church, Margaret street, London, says:

“I must express my delight with the singing of the hymns at this service. The words were evangelical and very sweet. The tunes were familiar, and the time was so rapid and inspiring that I was fascinated. They sang six or eight verses, and I wished there had been twenty-six. There were no interludes. The organ was heard only as an accompaniment. I think we have much to learn about sacred song. We kill all the elasticity of our songs by a drawling style of singing.

“In many of our churches the hymn is an infliction, whereas it should be a refreshment and a joy. The organist must show off his skill, and the slow movement of the song sometimes makes one yawn. A capital reform will be accomplished when we suppress the interludes, or limit them to ten seconds, and then rouse ourselves to rapid, cheerful songs of praise. Mr. Spurgeon's congregation did not sing fast enough to satisfy him the Sabbath I was there, and he begged them to sing faster, a request which secured a great improvement in the next hymn. It is an interesting fact that the idea of more rapid singing is everywhere prevalent and growing in England, and that a few years promise to secure the greatest improvement in the spirit and pleasure of public praise.”

SHALL I FALTER NOW?

LONG I have trod the narrow path,
And climbed o'er many a rugged steep.
Have braved the worldling's frowns and wrath,
Though oft their taunts have made me weep,
And shall I faint or falter now,
Because new duties are revealed?
Shall murmuring thoughts becloud my brow?
Or pride lay in my heart concealed?

I've borne my cross in weakness long
Where duty led, have tried to go;
Tho' weak, yet grace has made me strong
To meet life's ills, and face the foe.
And shall I lose the blessing now,
Because the cross grows heavier still;
Falter, or faint, or e'en allow
One selfish wish my heart to fill?

What! falter now so near the prize,
Which every soul should stimulate?
Lose all my hopes of paradise,
Unworthy pride to satiate?
Forbid, my God, that I thus weak
Should yield myself a slave to lust!
But oh! may I be humble, meek,
Remembering that I am but dust.

Ah! no; I will not falter now,
While here, the cross I'll faithful bear,
That Heaven's bright crown may deck my brow,
When saints are called its bliss to share.
Yes, yes, I will go bravely on,
And conquer every worldly lust,
That I may hear the glad "Well done,"
And dwell forever with the just.

MARY E. GUILFORD.

Castalia, Ohio.

"EVEN AS IT WAS TOLD ME."

"I BELIEVE God, that it shall be even as it was told me." Acts xxvii, 25.

Thus the apostle Paul gives expression to his confidence in the accomplishment of what had been told him by the angel of the Lord. No doubt seems to have troubled his mind. He had unlimited confidence. He expresses no contingency. "There shall be no loss of any man's life among you, . . . for there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul," &c. His was more than a speculative faith—an assent of the mind. He had not only this, but, in addition to this, unlimited confidence and trust in God's character and promises. He had given up all, and could say, "I count all things but loss . . . that I may win Christ." He had made a full surrender of his will to the guidance of his Heavenly Father.

"The angel of God, whose I am," he told me. He had no tangible evidence that he had been told the truth, but he believed that what had been told him was a revelation from God, and although the surrounding circumstances were all discouraging, so much so that he says all hope that they should be saved was taken away, yet Paul believed, not only that God was able, but that he would deliver. It was not, I guess, I hope deliverance may come, but the language of unwavering faith that takes hold of the promises of God: "I believe God, that it shall be even as it was told me." Only obey and you are safe. "Except these abide in the ship, ye cannot be saved." May we not profit by the example of the apostle? May we not learn from him, in some degree, the blessed and heavenly lesson of trusting in God, of looking to the future to vindicate his providence and fulfill his promises.

God may not send his angel to communicate to us his will and purpose, but has he left us to grope our way in darkness? Paul has borne testimony to the church: "But ye, brethren, are not in darkness, . . . ye are all the children of the light, and the children of the day. "Light is sown for the righteous," and the great difficulty has been that men have loved darkness rather than light. God has not left himself without a witness. He "who at sundry times and divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." He has revealed his secrets to his servants, the prophets, and, in carrying out his plan, has graciously given us "a lamp unto our feet and a light unto our path." "Holy men spake as they were moved by the Holy Ghost."

Surely, we cannot excuse our lack of faith by saying that God has not spoken unto us. Happy are we if we have fully learned and realized that " whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." We have abundant reason to have faith in God, confidence in the word that has thus come down to us, and to say with the apostle, "I believe God, that it shall be even as it was told me."

Had Paul, in his previous experience and his knowledge of God's dealings with his children, the assurance that he could implicitly rely upon the promise by the mouth of the angel? And are we left without evidence of the same class, which should beget in us like faith? If we turn to the records of the past, we find upon the page of secular and sacred history the literal fulfillment of many of those things that have been told us. The fulfillment of what was revealed unto Daniel of the Babylonian, Medo-Persian, Grecian, and Roman kingdoms, has proved the truth of the adage, "Prophecy is history in advance." Except the last, they have arisen, filled the mould of prophecy, and passed away. Of the last, what remains to be said, but that she is to be consumed by the spirit of His mouth and destroyed by the brightness of his coming?

The present generation have some of them witnessed the darkening of the sun and moon, and the falling of the stars, and are now amid the distress of nations foretold by the Lord Jesus Christ. Are not these instances, without adducing others, sufficient ground upon which to base our faith that what remains to be fulfilled of the predictions of the word will as literally come to pass? Had we no other evidence, surely we need not doubt. But we have also many precious promises, in the verification of which we find the evidence, upon which we may rest with faith like that of the apostle. While we thus believe, with what pleasure and joy we read, "My grace is sufficient for you." "All things work together for good to them that love God." "No good thing will he withhold from them that walk uprightly." "Lo, I am with you always, even to the end." We know that these promises are sure, that the same God who sent the ravens to feed his servant Elijah commissioned his angel to shut the lions' mouths, that Daniel be not harmed, and wrought deliverance for his servants in the furnace of fire, that they were untouched by the scorching flames, still lives; and that legions of angels yet obey his bidding, and watch over those that love him.

In the early ages of this dispensation were found apostles who dared to trust in God and claim his promises; and the result was, that in all the varied scenes of their eventful lives, in prosperity and adversity, in joy and sorrow, in sickness and health, in life and death, in view of perils and dangers, amid persecutions, scourgings and revilings, they could say, "None of these things move me." They could look forward to the crown of righteousness, for them laid up, never doubting but it would be given. The millions of martyrs, from Stephen down to the present time, have found, when called to seal their testimony for the truth with their blood, comfort from God, and joy in his salvation. They have "found it even as it was told them."

How was it with those who embraced the first and second angels' messages of Rev. xiv, 6-8? They believed God. They were called to sacrifice for the truth, to meet with opposition, to sever strong ties, to break up old associations, and to bear heavy burdens. Cheerfully they bore the consecrated cross. Joyfully they took their stand upon unpopular truths, and endured the scoffs of an apostate church, and the derision of the world. While they stood in the counsel of God, did they ever look in vain to him for promised aid? Nay, verily! They found it even as was told them. Never did they find the Lord's ear dull that he could not hear, or his arm shortened that he could not save.

And again, how has it been with those who, when the hour of bitter disappointment came, waited to see the salvation of God, and when the command was given to move forward, obediently moved, and gladly received the third angel's message? They have been cast off and despised by their associates in the former messages, endured hardness, surmounted difficulties, have been tested and tried, as they have taken step after step,

keeping pace with the increasing light that has shone upon their pathway. In vain we look for one of these who have kept a smoking sacrifice upon the altar and failed to find the Lord a present help. Some have wandered from the Lord, manifested a spirit of rebellion against God and his chosen instruments, and gone down. But those who have lived near the Lord, have always found the Almighty arm underneath to help when help was needed. The power of God is manifested in their behalf. His voice from Heaven, in the testimonies to the church, is given just at the right time; not only giving many general and individual warnings and much instruction, but also bringing before his people the Health Reform, that they might learn to be temperate in all things, and thus be brought into a position where they could add to temperance, patience. Truly, they have "ever found it even as it was told them."

With all these sources of encouragement, the promises of God's word, the experience of prophets, apostles and martyrs, and of the church in the three messages, shall we distrust God, doubt his providential care, and fail to lean upon his Almighty arm? All who have believed his word, trusted in and obeyed him, have found his every promise sure—found it even as was told them.

He delivered Daniel from the lions, his servants from the fiery furnace, and will he not deliver us if we are found, as they, doing his will? He led his people out from bondage with a mighty deliverance, and forsook them only when they forsook him, and will he not guide us into the promised land if we profit by the record of his dealings with them, and fall not after the same example of unbelief? He has been with those who embraced the truth under the proclamation of the first angel's message, to afford all needed assistance to guide them, unless they rejected his counsel and rejected truth subsequently developed; with those who have heeded the voice of the third angel, striven to repair the breach, who "keep the commandments of God and the faith of Jesus;" and will he not, if we cling closely to him, verify his promise and be with us, even to the end?

Ye lonely and way-worn ones, take courage. Ye tried and tempted, lift up your heads and rejoice. What though perils increase, and the time of trouble before us be exceedingly severe. God only designs, "the dross to consume, the gold to refine." Those who have the gold tried in the fire have an enduring treasure that moths cannot corrupt, or thieves steal. They, and they only, are truly rich. Those who have the white raiment will not be found naked in the coming day. That robe will even give them admittance to the marriage feast, prepared by the great King, and freely proffered by him to the invited guests. With this garment, worn with the ornament of a meek and quiet spirit, how gloriously arrayed.

And the heavenly eyesalve! without it, blind. Those who have it will be able to discern the signs of the times, will not be unaware of the wiles of the adversary, but will be able to stand.

What need, then, of discouragement? Why not believe that it will be even as God has told us? Believe, with Paul, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

NAHUM ORCUTT.

Health Institute, Battle Creek, Mich., Oct., 1867.

Endure Hardships.

As the gladiator trains the body, so must we train the mind to self-sacrifice, "to endure all things," to meet and overcome difficulty and danger. We must take the rough and thorny road, as well as the smooth and pleasant; and a portion, at least, of our daily duty must be hard and disagreeable; for the mind cannot be kept strong and healthy in perpetual sunshine only, and the most dangerous of states is that of constantly recurring pleasure, ease and prosperity. Most persons will find difficulties and hardships enough without seeking them; let them not repine, but take them as a part of that educational discipline necessary to fit the mind to arrive at its highest good.—Charles Bray.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 29, 1867.

URIAH SMITH, EDITOR.

THE WORK IN BATTLE CREEK.

WE have still further words of encouragement to offer concerning the work in progress in this place. The meeting on Sabbath, the 19th, was noticed last week. First-day evening, following, was mostly spent in the examination of candidates for baptism; and on Monday morning forty-four went forward in this solemn and impressive ordinance. Twenty-eight of these, mostly young, here for the first time took upon themselves the name of Christ, and the public profession of his service. Sixteen were baptized by Bro. White, and twenty-eight by Brn. Andrews and Longborough. This exceeded any former instance of the kind we have enjoyed in this place, not only in the number of candidates, but in the interest and solemnity that seemed to attach to the occasion. The Spirit of the Lord rested down, and many of the candidates came out of the water with faces beaming with heavenly peace and holy joy.

On Tuesday evening, the 22nd, the ordinances of the Lord's house were celebrated; and here again we had a season, such as, of this kind, we never before enjoyed. Bro. White was assisted by Brn. Hutchins and Bourdean. The spirit of humility, union and love, which these ordinances are calculated to promote, seemed to be present to a greater degree than we have ever before witnessed on any like occasion. The meeting closed with a season of prayer, more especially for Bro. and Sr. White, as they were about to leave, without any rest from their wearing labors here, for the arduous duties of their eastern tour. It was a season of power, in which the Spirit of the Lord was copiously shed down upon us.

Thus, as was remarked by a brother, four seasons of especial interest have transpired in connection with these meetings. First, when a spirit of humility and confession, in the early part of the meetings, was welcomed into the hearts of the church. This laid the foundation; and without this, nothing could have been accomplished. Second, the blessed meeting we enjoyed Sabbath, the 19th. Third, the memorable baptismal scene, on second-day morning. And fourth, the good season at the celebration of the ordinances, on third-day evening.

Bro. and Sr. White, accompanied by Bro. and Sr. Bourdean, left for their eastern appointments, on Thursday, the 24th inst., bearing with them the prayers of this church for abundant help and spiritual prosperity among those for whom they go to labor.

At the meeting last Sabbath, the 26th, the progress the church has made was quite apparent. After a short but solemn and deeply interesting discourse from Bro. Hutchins on the necessity of giving more earnest heed lest we let these things slip, and the impossibility of escape if we neglect the great salvation, Heb. ii, 1-3, one hundred and ten testimonies were borne in quick succession, one hundred of them in forty-five minutes.

Yet we are aware that only a good beginning has been made of the work that ought to be accomplished in and for us. We must hold the advantages we have gained, and reach forward for new attainments. This there now seems to be a disposition to do, which we trust may prove to be vigorous and lasting.

SABBATH AGITATION.

WE are happy to notice on the part of our Seventh-day Baptist brethren a great increase of effort toward spreading abroad the true light on the great question of the Sabbath. The Sabbath Recorder of Oct. 17, 1867, contains a Report of the Sabbath Tract Society, in which we find the following items:

"HISTORY OF THE SABBATH."

"Eld. A. H. Lewis says in regard to the work he has in preparation:

"By a change in my field of labor, I have been enabled to give more time to the prosecution of the work of my Sabbath History than during any previous year. The history of the first four centuries is now ready for the printer. By pressing the work, I hope to complete the manuscript by the 1st of May, 1868. Circumstances may possibly enable me to do it a little sooner than this, or perhaps prevent it until a later period."

"REVIEW OF GILFILLAN."

"Eld. T. B. Brown is engaged on review of Gilfillan's work on the Sabbath, in regard to which he says: "It will be submitted to the Society as soon as I can, consistently with my ordinary duties, and due regard for my health, which forbids a continued application to study, perfect it."

In both these works we expect a valuable contribution to the cause of Sabbath truth, and substantial aid in the great work of Sabbath Reform. We bid them God speed in their noble efforts.

We have received from the Society two new works on the Sabbath question: One a sermon by Eld. A. H. Lewis, preached before the missionary Society at its last anniversary in Alfred, N. Y., and the other a series of four discourses by Eld. N. Wardner, making a pamphlet of 112 pages, entitled, "Nature's God and His Memorial." These works are well adapted to the study of those who wish to investigate the Sabbath question. We trust they may be widely circulated. To be had of the Society at Westerly, R. I., Geo. B. Utter, General Agent.

The following paragraph none but the fretful need read:

The little vexations and minor miseries of life can only be met with patience and philosophy. They can't be "pnt down" like an insurrection, nor expelled like a bad church member. The best that can be done with them is to pay as little attention to them as possible, and not to double their power by fretting over them. As the immortal Shakspeare says—we don't remember exactly where—

"For every evil under the sun
There is a remedy or there's none;
If there is one, try to find it;
And if there isn't, never mind it."

"IF THOU HADST BEEN JUST."

Among the many "vain repetitions" used in prayer, the "set phrases" made honorable by custom, generally spoken without considering their import, few, if any, grate more harshly on the ear than the above. Often do we hear people informing the Lord, (it is not praying,) that, if he had been just with them, they had been cut off, &c. This is a reproach in the ears of unbelievers, and an offence against the gospel of Christ. Many of the theories of religion now extant, rob the gospel of the element of justice, and so dishonor God in his purposes and appointments. This is done directly by those who teach that the Saviour abrogated God's just law; and also by those who teach that Christ did not suffer the penalty of that law, but something less, substituted for that penalty. By the first class the principles of justice are set aside; by the second its claims are disregarded.

God deals with all according to the strictest rules of justice. To do otherwise, would be to trample on his own attributes, and destroy the harmony and purity of his own character. Every careful reader must have noticed that the glory of God was ever prominent in the words and actions of the Saviour; this was first in the song of the angels who announced his birth; and Paul says that Christ was set forth as a propitiation, "that God might be just, and the justifier of him that believeth in Jesus." Rom. iii, 23-26. This is one of the most glorious truths of revelation. Justice and mercy unite in the offering of Christ; and in no system of religion do they unite except in the gospel. So to rob the gospel of its grand design of the vindication of

justice, is to bring it down to the level of false systems. The same act which enables God to be just and to pass by the sin of the believer, and justify him for the sake of his ransom and substitute, will enable him to be just in giving all the same opportunity to repent and believe. God's justice rests in Christ, both toward the saved and the lost. He took the penalty of that just law in his own person, by which all judgment is committed to his hands. For the believer, the penitent, he bears the dread consequence of guilt till it is returned upon the head of its originator; but to the impenitent, the incorrigible, who refuse to be reconciled to God through him, he finally returns the demands of justice on their own heads.

Dr. Barnes, as quoted in articles on the Atonement in the Review, says there was mercy and not justice in the offering of Christ. A refutation of that idea was offered in those articles. I wish here to give an extract from Alexander Campbell in vindication of justice; it is from a letter to B. W. Stone, who seems to have imbibed views subversive of those principles. Mr. Campbell said:

"The difficulty is not about the necessity of his death in order to reconciling us to God; but it is about the necessity of his death in order to God's pardoning us. . . . Would you have any one to think that Christ's death occurred simply to demonstrate God's goodness; and that this demonstration occurred simply to induce repentance; and that repentance alone superinduces forgiveness? . . . For my part I will stand up before the universe of God, not only in affirming, but in attempting to prove, that the death of Jesus Christ, our blessed and only Lord, was, and is, and evermore shall be, as necessary to demonstrating the justice as the goodness of God in forgiving sins. To unite mercy and justice in forgiving the sinner, was, in my view, the supreme end of God's sparing not his own Son." *Mil. Har., Vol. v., No. 2, p. 66, 1841.*

This is evidently the true scriptural view. God's mercy—his boundless mercy is shown in the death of his Son; his infinite justice is honored therein also. Mercy and justice unite in his dealings toward us. He is just in all his ways; he has been just toward us through the cross of Christ, by which we have had a probationary time to repent and return to him. Christ died for all, and he is the propitiation for the sins of the whole world. But they who refuse to honor him in his justice can never enjoy his mercies in forgiveness and eternal salvation.

May the glory of God, the vindication of his holiness and justice, be ever first in our minds and hearts, as it was in the heart, the life, and gospel of his Son.
J. H. WAGGONER.

Orwell, Ohio, Oct. 14, 1867.

MEETINGS IN WISCONSIN.

SINCE returning to Cassville, Grant Co., I have held eighteen meetings with a steady increase of interest in favor of the truth, against a very strong sectarian opposition, which finally became so dragonic in its venom and spite that on the evening after last Sabbath they came up to the school-house when I was about half through my discourse, and threw three stones about as large as a man's fist through the window at me, and snapped one or two caps on a revolver at the same time. The broken glass flew all around me and on the table where I stood. I do not know that a single particle of it touched me. At least I felt none. One of the stones struck a young sister on the head about six feet in front of me, hurting her quite bad. The second struck a man on the side without harm. The third struck a brother on the opposite side of the house from the window, without harm. It was all done at the same instant. I do not think that any stone came within six feet of me. I stood broadside before the window, about ten feet from it; and I think that the angel of the Lord stood by me and delivered me, for which I praise God's holy name. It caused so much excitement among the people for about five minutes that I stopped speaking, till it was ascertained that the young sister that was hit was not seriously injured. Then I proposed that we sing and pray, which we did. I then went on and finished my sermon in peace, having no fear.

The next morning, which was yesterday, first-day, at ten A. M., we listened to Eld. Ball, Methodist local preacher, who again tried to preach down the Sabbath. And although he had been a week preparing for it, I never saw a man worse covered with confusion than he was. I could see his warmest friends blush for him. As soon as he got through, it being the day we had appointed for baptism when I was here before, we repaired immediately to the Grant river, a beautiful stream of water about two miles distant from the school-house, where twenty-three willing souls were buried with Christ by baptism into death, and raised with him to walk in newness of life. There is still quite a company of others that expect to go forward soon.

Last evening I spoke to a large company from the same text that Elder Ball spoke from in the morning, which is found in Rom. iii, 31. "Do we then make void the law through faith? God forbid! yea, we establish the law." The Lord gave me much liberty in the word. The regular Methodist circuit preacher was present, but I knew it not till my meeting was entirely closed, when he came forward to make some corrections, he said, concerning some reports which he had heard. After he got through I had to correct some of his misrepresentations concerning my sermon that evening, which led him to agree to preach on next first-day, at 10 A. M., to show that the first day of the week is the Christian Sabbath. I am to speak in the evening. I expect much good as the result.

I commence meetings to-morrow evening, Oct. 22, in another district about seven miles from here, where some are already keeping the Sabbath as the result of my meetings here. I hope my brethren and sisters will pray that a door of utterance may be given me, that I may speak boldly, yet in meekness, the glorious truths of the third angel's message, and that the Lord may bless his word in the conversion and salvation of many precious souls in this section of country.

Here I wish to say to Bro. Ingalls, of Trempeleau, Wis., that the way the work is opening out here, I shall not be able to go to his place till after the holidays, but will go just as soon as I can. Please write me at Cassville, Grant Co., Wis.

What a hungering and thirsting for truth a little taste of the third angel's message will create in some people. Two years ago I preached one sermon in Beetown, about six miles from here, on the promises of God. A very strong, good, Methodist man, by the name of Seegraves, raised a window of the Methodist meeting-house, unfastened the door and made a fire, and, with many others, heard the sermon which set him to reading and to keeping the Sabbath. This started his wife to reading and to keeping the Sabbath, also; and last Sabbath they walked eight miles to the place of meeting. I formed a happy acquaintance with them. They heard one discourse, witnessed the baptism, and returned home rejoicing in the Lord. How wonderfully the Lord is gathering up and preparing his people for the coming of his dear Son.

We have organized a prayer and social meeting of thirty-one members, who have covenanted together by setting down their names, to keep the commandments of God and the faith of Jesus. Their meetings are very interesting. There are many others who will yet become members. I pray that God may build them up firm in the faith, and that they may be "kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. i, 5.

ISAAC SANBORN.

Cassville, Oct. 21, 1867.

A VISIT TO ALLEGAN COUNTY.

OUR pleasing trip to Otsego on the 16th ult., of 87 miles, in company with Bro. Loughborough, which we accomplished with Bro. White's team before the hour for dinner, has been spoken of. We visited at Bro. Hilliard's and other places till the 20th. On Sabbath 21st, listened to two interesting discourses from Bro. L. at Allegan. On the 23d, went to Monterey, where we were kindly welcomed by the dear brethren.

Just nine years ago, I here formed what proved to be a profitable acquaintance with the fever and ague; as it did much to correct a bilious habit, though while

prostrated under its power, with my nervous system dreadfully shattered, it was hard to have one friendly feeling toward it. I have ever remembered with lively gratitude of heart the kindness of the beloved brethren and sisters to me in this sickness, and especially of brother and sister L. M. Jones, at whose house I was sick. And from that time I have written from experience, let quinine alone in case of the ague: a water treatment with the blessing of God, is a thousand times better.

Our visits with the different families here were very pleasant. We were happy to find so much tender feeling in the minds of the young on the subject of returning unto the Lord, as there was and had been since Bro. and Sr. White were there. It was easy praying for them in some families. May the Lord bless and strengthen them all to fully return unto him, and be in readiness to meet the Saviour when he comes.

Sabbath the 28th, I spoke to this church, and some from Allegan and Otsego, on the subject of a life of holiness. This was a season of solemn interest. The testimonies of these brethren and sisters, and of Bro. Dr. H. S. Lay, who was with us, were refreshing indeed. The young were melted into tears. A number spoke of their determination to live more devoted to God. One young lady for the first time spoke expressing her desire to become a Christian.

Oct. 3d, brethren and sisters, friends and neighbors, met and expressed their deep sympathy for our afflicted Bro. H. Kenyon, whose devoted companion we laid away on that day, to rest in hope till the Life-giver shall come.

Sabbath, the 5th inst., I preached to the brethren convened in Otsego for Monthly Meeting. After the discourse, about fifty testimonies were borne, some of them well wet down with tears. Hearty confessions were made and good resolutions formed. We hope all these dear friends will advance in the way of life; and that those who know they have not stood in the counsel of the Lord, will come up to their privilege, and show to the world with "well-doing," that they love God and his truth and his children, as his professed people should.

On the 8th, in company with Bro. A. Cross from Vermont, we returned to the Health Institute.

A. S. HUTCHINS.

Oct. 23, 1867.

REPORT FROM BRO. MATTESON.

SEPT. 19-22, I attended the convocation of Sabbath-keepers from Ill. and Wis., at Johnstown Center. This was truly a good meeting. The Lord did come to the feast. Jesus was not personally present, but the holy Comforter was there as his representative. Thus in our experience the sweet promise was verified, "I will not leave you comfortless: I will come to you." "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever. Even the Spirit of truth. He dwelleth in you, and shall be with you." We still mourn with the whole creation for the bondage of corruption, which causes so much distress and pain. We "groan within ourselves, waiting for the adoption, to wit, the redemption of our body." But the Holy Spirit brought Jesus near. We realized that he was pleading for us in the temple of God, before the ark of God's covenant. In the tabernacle of glory, enshrouded in light, surrounded by thousands of mighty and holy angels, before him innumerable cases of the highest importance to attend to, yet Jesus turned his eyes to the little despised company of Sabbath-keepers who had collected from different sections of the country, dwelling in tents for a season, like pilgrims and strangers. They declared plainly that they were seeking a heavenly country. Banishing from their minds that country from whence they came out, they rejoiced in hope of immortality, and soon of meeting in the city which God has prepared, who is not ashamed to be called their God. The second coming of Jesus seemed to be near. The promise "I will come to you," of more than eighteen hundred years standing, seemed brighter than ever. Oh! for a thorough preparation, a deeper work of grace, a real cleansing from all sin in the pre-

vious blood of Jesus. Then we will soon be found walking with him in white raiment.

The presence of Bro. and Sr. White was a blessing to many. And those who had been anxiously looking for them, expecting to be benefited by their testimony, were not disappointed. The Lord worked with these dear servants of his and strengthened them to give meat in due season. Testimonies that will lead to self-examination, forsaking of sin, and a drawing near to God, are of the right stamp. This is just what we need to be prepared for the coming of Jesus. May God continue to bless them, and the sounding of the last warning trumpet wax louder and louder until all the dear saints shall stand as one, and be presented blameless before the exalted and lovely Jesus at his appearing.

Bro. U. Smith favored us also with his presence. I think his presence will prove a blessing to himself as well as to the people. We all love to see one with whom we have conversed through the paper; one who has taken so prominent a position in this important branch of the cause. When we again read the paper it will be more interesting to us to hear from one with whom we have become more personally acquainted. Likewise the editor himself will become more interested in the welfare of those whom he has seen, and heard express their determinations, and rehearse their trials and victories. How much better he can speak of the battle when he himself has taken an active part and been right on the battle ground.

We trust that God's servants, connected with the work in the Office, who have heretofore lacked wisdom to fully take care of their own health, will hereafter hearken to and obey the kind instructions given them by our Lord. We were also made glad to meet with the dear servants of God, who labor in the truth. May God help and bless each one in their different fields of labor, and cheer their hearts with the blessed hope, while they work and toil.

Our hearts were encouraged to see so many dear friends, known and unknown, all striving to keep the commandments of God and gain an entrance through the pearly gates into the golden city.

I would say to the brethren with whom I am acquainted and have not been able to meet so long, that this is not caused by the slightest unwillingness or prejudice on my part. I will gladly seek any opportunity that may present itself to meet with you. But duty goes before wishes. I will try to understand where the Lord would have me go when he calls, and what he wants me to do. Pray for me, lest I fail and come short of eternal life. The enemy rages most against those who labor to pluck souls like brands from the fire. Pray that the Lord may work and glorify his own excellent name in the deliverance of his people.

October 5 and 6, we had Quarterly Meeting at Oakland. Brethren from Johnstown met with us. We had a solemn and interesting season.

Oct. 7, I started for Minnesota. The next day I arrived at Owatonna. Here I was unexpectedly called upon to go five miles to a Danish family to preach a funeral sermon. I found the people waiting, and proceeded immediately to present before them the blessed hope. It was a most solemn occasion, and a heart-rending sight to see them carry the mother from four small children and a sorrowing husband. The oldest child appeared to be about five years old, and the youngest six months. The father and three oldest children went crying after the bier. How thankful we ought to be for life, and how careful we ought to use it, for it is very brief.

I am now among the brethren in Riceland. I intend to remain in this vicinity about a month. Our Quarterly Meeting will begin on the first Sabbath in November.

JOHN MATTESON.

Clark's Grove, Freeborn Co., Minn., Oct. 10, 1867.

CORRECTION. In Review Vol. xxx, No. 14, under heading "Hints to House-keepers," it reads "a solution of vitriol." Please read, "a solution of copperas."
J. M.

Live within your means, if you would have means within which to live.

THE ENEMY'S POWER.

Rev. xii, 12.

As Satan has in wrath come down,
To bring us 'neath our maker's frown,
We must resist his course.
He'll bring beneath his dread control
The doubting, disobedient soul,
By his satanic force.

Where least expected his attack,
To lead us to perdition back,
And claim us as his own,
Alarming are his wily arts,
Most fearful too his fiery darts,
When undiscovered thrown.

Armed and equipped we must be sure,
His fierce temptations to endure,
His fatal snares to meet.
'Tis easy going with the tide,
In Jesus Christ we must abide,
And be in him complete.

There's no true consolation here,
But to be holy in our sphere,
From condemnation free.
When all our foes within are slain,
The tempter then comes but in vain,
With Heaven he'll ne'er agree.

The humble, merciful and just,
In God who wholly put their trust,
Shall find protection sure.
Their fortress, shield and firm defence,
Is naught less than Omnipotence,
With strength given to endure.

Those who in God securely stand,
When thousands fall at their right hand,
No plague will them come nigh.
They're safe 'neath Heaven's sheltering wings,
'Mid crash of worlds, all earthly things,
Which will in ruin lie.

Thus guarded here, when all is o'er,
They'll be with those who die no more,
Forever safe in Heaven,
Where all is union, peace and love,
Made welcome to the courts above,
Where life eternal's given.

But we are here on dangerous ground;
Some will be weighed and wanting found,
Will from the truth depart,
Will false, delusive spirits heed,
And pride and arrogance will feed,
And harden still the heart.

When self, that mighty foe, prevails
To conquer, every effort fails;
Self will be gratified,
E'en at the expense of present peace,
Till conscience' warning voice will cease,
And self feel justified.

And some, in view of being lost,
Will self indulge what'er the cost,
Nor think to be forgiven.
Their dearest idol bears such sway,
So loved, their practice does but say,
If one must go, 'tis Heaven.

A course deliberate thus pursued,
Instead of having self subdued,
Eternal life they'll lose.
They'll bear the burden of their guilt,
For which the blood of Christ was spilt,
And go the way they choose.

Justice will utter, Let them go,
They've proved their final overthrow—
Their day of grace is past.
May those who're not yet given o'er
Repent, ere closed is mercy's door,
And thus be saved at last.

REBEKAH SMITH.

Battle Creek, Mich.

ARE YOU PUTTING OFF THE DAY OF SALVATION?

SINNER, backslider, to you these words are addressed; you who are plead with, and prayed for from day to day, by faithful teachers, dear parents, kind friends; you who live, as it were, under the "droppings of the sanctuary," of you I would ask the question, Are you neglecting to give your heart to the Saviour, while he is pleading with you, and earnestly knocking at the door of your heart, and inviting you to partake of his boundless love? Do you throw open

the portals of your soul, and urge him to take up his abode with you? or do you bar its doors against him, and say with the proud Felix, "Go thy way for this time; when I have a more convenient season I will call for thee!" Strange that poor, wretched mortals as we, should grieve a dear Saviour's love so shamefully! And, yet strange as it is, these words are no stranger to the ears of the dear Saviour who has given his life for just such worms as we. But the "convenient season" for which we sigh, never comes. We have no account that the proud ruler of the Jews ever fulfilled his promise. And, sinner, it will be so with thee. You will never see the day when you can so easily give your heart to Jesus, as now. Every day the "enemy of souls" is binding the cords of sin tighter and stronger about you, and soon, if you do not take heed to your ways, you will be out of reach of help. For the Lord has said, "My Spirit shall not always strive with man." Then beware how you trifle with the means of grace. You know not but this may be the last time Jesus will call upon you to prepare for the "Marriage supper of the Lamb." Then beware how you defer it to some future time; to-morrow's sun may shine on your grave.

"Then haste, oh! sinner, to be wise,
And stay not for the morrow's sun,
The longer wisdom you despise,
The harder is she to be won."

Do you look to this wicked world for enjoyment? Then, in tones of kindness, I beseech you to relinquish your vain hope; for it will surely fail you. The world with all its pleasures is fast passing away. That awful day for which we all ought to prepare, is hastening on as fast as the wheels of time can move. Are you ready for that day? If you are not, oh! delay not to prepare for the terrible scenes which are just before us. You know not what you do when you slight offered mercy.

PHEBE A. FOSTER.

Washington Co., N. Y.

UNION.

"BEHOLD how good and how pleasant it is for brethren to dwell together in unity." Psa. cxxxiii, 1.

Review, No. 16, has just arrived from Battle Creek, and with much interest and pleasure we have glanced over its pages and laid it aside for a more thorough perusal on the morrow, the Sabbath.

Very many pleasant thoughts crowd in upon the mind upon this hasty perusal of the Review, and one above them all fills the soul with unalloyed happiness. It is this: the perfect harmony and union of all, and the sweet spirit of love apparent in every line of this paper.

One's thoughts recur to past scenes of deep trial and affliction, and then coming from these scenes, so necessary to our purification, to the present, when we behold the good hand of God in raising up Bro. White from almost an incurable malady, and strengthening him again to preach, and write, and labor in the good work, thus making a clear opening for the pure testimony again to sound among the churches; to see good brethren rallying around him; to see the brethren almost faint with labor and care at the Office, out in the open air, regaining their health and spirits for future labors, and finding in this a noble opening for usefulness in attending the meetings at the far West, where they will mingle usefulness with the pursuit of health; and not the least ingredient in our cup of joy is the thought that there yet remain at the Office, those who can keep matters moving in their wonted order and regularity.

Again we look over the Review and there is the sermon, replete with instruction; articles, all bearing upon the same great theme, preparation for the great events of the future; reports from laborers in the wide harvest-field, encouraging our faith and trust.

In looking over these considerations, we feel an unusual hopefulness, which we believe is founded, not in a vain, boasting spirit, but in the firm conviction that God is in this work, as it progresses from one stage to another.

The Health Reform is doing a silent, but mighty work. Organization had its difficulties, and its triumph. So had the Systematic Benevolence scheme.

These difficulties and victories are all matters of history. So it will soon be with the Health Reform. God is at work in the hearts of his people. These are but the outward signs of an inward work. These are not revolutions, but advances, upward and onward. At each victory the union is stronger among the remnant people of God, and each triumph is so hardly contested, that God's people press together more closely, at each successive step. Love and harmony increase with each costly lesson of humility and truth; and each one inwardly realizes, to-day more than yesterday, that the work is of God, not of man.

This thought gives sublimity to the work as a whole, and presents the details in harmony and order. The individuals, as such, are lost sight of, and only recognized as a part of the body, as colors blend in the rainbow. God is to be magnified, and his work greatly admired.

But at this particular time we are more than usually impressed with the union, love and good will, which to us seem so apparent, not from any one evidence alone, but in all we behold. Thus it is, when our leaders are encouraged, we also feel to rejoice, because the Lord is helping them; but if they are smitten down, we mourn and faint also.

Seeing this is so, we promise to pray for them, and will endeavor as a people, not to add to, but to lighten, their burdens, by our humility, and love, and faith, and labor, and self-denial, and obedience.

JOS. CLARKE.

CHRISTIANITY VS. INFIDELITY.

A Sketch that Everybody Should Read.

A VIRGINIA banker, who was chairman of a noted infidel club, was once traveling on horseback through Kentucky, having with him bank-bills to the value of twenty-five thousand pounds. When he came to a lonely forest where robberies and murders were said to be frequent, he was soon lost through taking a wrong road. The darkness of night came quickly over him, and how to escape the threatened danger he knew not. In his alarm, he suddenly espied in the distance a dim light, and urging his horse onward, he at length came to a wretched looking cabin. He knocked, and the door was opened by a woman, who said that her husband was out hunting, but would shortly return, and she was sure that he would cheerfully give him shelter for the night. The gentleman tied up his horse and entered the cabin, but with feelings that can be better imagined than described. There he was, with a large sum of money, and perhaps in the house of one of the robbers whose name was a terror in the country.

In a short time the man of the house returned. He had on a deer skin shirt, a bear skin cap, seemed much fatigued, and in no talkative mood. All this boded the infidel no good. He felt for his pistols in his pocket, and placed them so as to be ready for instant use. The man asked the stranger to retire to bed, but he declined, saying that he would sit by the fire all night. The man urged, but the more he urged the more the infidel was alarmed. He felt assured that this was his last night upon earth, but he determined to sell his life as dearly as he could. His infidel principles gave him no comfort. His fears grew into perfect agony. What was to be done?

At length the backwoodsman rose, and reaching to a wooden shelf he took down an old book and said: "Well, stranger, if you won't go to bed, I will; but it is my custom always to read a chapter of Holy Scripture before I go to bed."

What a change did these words produce! Alarm was at once removed from the skeptic's mind. Though avowing himself an infidel, he had now confidence in the Bible. He felt safe. He felt that the man who kept an old Bible in the house, and read it, and bent his knees in prayer, was no robber or murderer. He listened to the simple prayer of the good man, at once dismissed all his fears, and lay down in that rude cabin and slept as calmly as he did under his father's roof. From that night he ceased to revile the good old Bible. He became a sincere Christian, and often related the story of his eventful journey, to prove the folly of infidelity.—Selected for Review.

EUROPEAN CONVULSIONS.

It is not too much to believe that the state of the world at the present time is disposing many thoughtful men to look a little more closely into the Holy Scriptures. If so, they will find that revelation has a great deal more to do with this world than is generally imagined. It has long been assumed that if we know the way of salvation, and are prepared for Heaven, we have secured the chief, if not really the exclusive, object of revelation. Men have been spoken to as if the great work of life was to learn how to die; they have been addressed as "immortal souls," and the business of the pulpit is to fit them for a disembodied state and an immensely distant Heaven. The world we live in, that by right of inheritance, by ransom, and by unfulfilling covenant, belongs to *Jesus Christ our Lord*, and upon which creative beneficence has lavished wondrous beauty and grandeur, has either been referred to as a thing of no permanent consequence, or ignored entirely as unworthy of mention, when the gospel of salvation was the topic of discourse. * * *

We beseech men not to deceive themselves any longer with the notion that either art, science, commerce, diplomacy, or the preaching of the gospel, or all united, will bring about a peaceful millenium, either to the world or the church. That day comes not until the Lord Jesus returns from Heaven to earth to rule the world in righteousness. Every prediction bearing on the time of the end, admonishes us that the period of that return is near. We speak without the slightest hesitancy when we say that mighty and marvelous changes are at hand. Assuredly, if Christians saw a thousandth part of the issues involved in the pre-millennial coming of their beloved Lord, they would do all in their power to make that glorious, yet terrible fact known—glorious to his friends, yet terrible to his foes. We are doing our utmost both to herald the dawn and sound the alarm, but we should have a host of willing helpers if the truth on this great subject were generally known. There is no mission in existence at this moment so important as that in which we are engaged. We speak emphatically and advisedly, "THE COMING OF THE LORD DRAWETH NIGH." Brethren! help us to proclaim that!—*Rainbow*.

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 Ordway.

BRO. SMITH. I would say to the scattered brethren and sisters that it cheers my heart when I read the testimonies of the followers of Jesus. My mind runs back to the time I first heard the third angel's message preached. I listened to a series of lectures delivered by Bro. Van Horn and Lawrence, and embraced the Sabbath. Long will memory feast upon the encouraging words they spoke to us. I had been a member of the Methodist church for several years, but my Bible seems like a new book to me. I did not understand it then as I do now. I see a beauty in it that I never saw before.

There is a little company of Sabbath-keepers here, striving to be united in the message. I am looking forward with blessed anticipation to that glorious resurrection morning, when those loved ones whom we have seen laid away in the silent grave will come forth with songs of praise and shouts of victory. Then it will be that those faithful ones will receive a crown of glory. Brethren and sisters, is not this worth renouncing all the sinful pleasures of the world to obtain? I am sometimes led to inquire, Who will be there? Who will be worthy of so great a blessing? I feel that I am not worthy, but I still feel like putting my trust in God and striving for victory over sin. Oh, I want to be ready. Dear readers, will you strive to be ready? Time is precious; let us work while it

is day, while Jesus pleads for us that we may be of that holy company that will stand on the sea of glass having the harps of God in their hands.

Richland Co., Ohio.

C. ORDWAY.

From Sister Jones.

BRO. SMITH: For years we have read and heard of the Adventists, and from report supposed all manner of things concerning them, and dreaded them as a pestilence. Our astonishment, and almost alarm, may therefore be imagined, when about seven weeks ago, we received the intelligence, that two Adventists had come to this village, pitched a tent, and would remain for six weeks. Our curiosity overcame our astonishment, and we went to hear them. Quite a change was wrought in our feelings, when we beheld and listened to the words of truth as given by Elders J. H. Waggoner and I. D. Van Horn, and as night after night we sat under their teachings, a new light dawned on our mind. What before had been dark, became clear and beautiful under their instruction. For six weeks these men labored day and night, bringing the truths of the Bible to light. Regardless of the sneers, scorn and anathemas heaped upon them by a misguided people, they pushed their way bravely through. Foremost in the rank of scornors stood the professed disciples of the meek and lowly Jesus; but truth will have its way, and in spite of all the wrong and evil reports circulated against Adventists, quite a number have taken the Bible for their guide, and have begun to walk in the new light.

The meetings in the tent were discontinued last Sunday. Tuesday, the 8th, Eld. Waggoner left us, and with him took our love and earnest hopes for the recovery of his health, which has become impaired through his labors here. Eld. Van Horn remains with us until the middle of November. He will preach every Sabbath, and instruct a Bible class, while he remains, in the M. P. church. This evening he begins a series of lectures in Port William. Quite an interest is manifested there in regard to Adventism. A part of the church trustees refused the use of the church at first, on the plea that too many infidels went to hear them.

With best wishes for the advancement of the cause of truth, I close this my first letter in the Advent Review.

MARIA JONES.

Green Co., Ohio.

From Sister Stiles.

BRO. SMITH: I fear I have acted very selfishly in permitting my brethren and sisters to contribute so much to my edification without making an effort toward a return. We can all by the grace of God, through the paper so dear to us all, speak a few words of encouragement to our fellow travelers on this toilsome journey. God does not wish us to hold back for want of education or especial talent; for he says the wisdom of this world is foolishness with him. So I believe he will bless us in our feeble endeavors to lighten the burdens of the weary traveler.

I feel that there are so many who have got so far on their journey, and I have but just started, that I must strive to the utmost to get ready; for here it is the "eleventh hour" and my wardrobe is not yet prepared. I have not got on the wedding garment, and my lamp, if lit at all, I fear sheds a very feeble light. And all the rubbish at the door of my heart! Oh! to think that my blessed Saviour should stand until his locks are wet with the dews of night, waiting for me to clear it away that he may come in and sup with us and we with him.

But again here are all the hindrances of the flesh which need not be enumerated to the experienced. They all keep Jesus away and therefore keep us from overtaking those who are foremost in the ranks; for it is only in His strength we may ever hope to run the race successfully. Oh! may he help us to realize that we are in deep waters, and if we do not hasten to get loose from the clogs which bear us down, we shall sink amid the surging breakers never more to rise.

I bless God for his merciful kindness unto me, so much more than my deserts; and often am I led to

exclaim in humble thankfulness, What am I, that he should be mindful of me? But I know the Man of Sorrows is my friend. For our comfort he gives us this blessed assurance, if our ways please him. And how bold it makes us in the things of this world. We go boldly forward, fearless of the enmity of the world, trusting in God and in the power of his might, feeling that if he is for us who can be against us.

There are a few of us here, my parents among the number, who are trying to live for Jesus. We are trying to exemplify the "patience of the saints." We know the harvest here is ripe, and we pray the Lord of the harvest that it may not waste for want of laborers. We believe that God will soon move on the mind of some servant he wants to come here, and we wait in faith. I long to be buried with Christ in baptism and be able to partake of his broken body which was broken for me; but I want my husband, friends and neighbors to enjoy the blessing with me, and I believe I shall have them, for God has said through his servant, "Delight thyself also in the Lord; and he shall give thee the desires of thy heart." I will therefore "rest in the Lord and wait patiently for him, and he will bring it to pass." O blessed Master! how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!

In bonds of Christian love.

M. P. STILES.

Kent Co., Mich.

From Sister Thompson.

BRO. SMITH: It was thirteen years ago that I, in company with my companion, stopped at Rochester a few hours waiting for the cars. My husband said to me, "Let us go and find the Review Office and see Bro. J. F. Byington," who was then laboring there. We met as familiar friends in the Lord. I was not a Sabbath-keeper at that time, but in looking around the Office I saw heavenly countenances, and then I had an introduction to your beloved sister, Annie R. Smith, and to our dear Bro. Orton. They sleep while we yet toil on. It was there that conviction rested upon me, and I said to one George Dilabough, while going to the depot, that I would keep the Sabbath if he would. I never heard that he did, but I kept the next Sabbath at Bro. Byington's, in St. Lawrence Co., though not in heart. In Sept. following, Bro. Ingraham and Hutchins came to Norfolk to hold a two days' meeting, and there the Lord fully converted me to the truth of the third angel's message. I have never regretted it, but feel to mourn that I have not kept pace with the message. One year ago I joined the church and was re-baptized. I little realized what was before me; for it has been a year of deep sorrow and trial to me. I think I can now realize in a measure what the remnant must go through; but still I do not feel like going back. The Lord is good to me. I feel that I have much to overcome, and need the prayers of God's dear saints. I have the greatest confidence in this work, and in those that are chosen to lead in it. I take great pleasure in reading the Review, and feel that it is a pleasure to pay in advance, even if it is at some sacrifice.

Your sister in the Lord.

A. O. THOMPSON.

St. Law. Co., N. Y.

Sister E. F. Marsh writes from Minnesota: Being often cheered by the testimony of the lone ones, who like me have no privilege of meeting with those of like faith, I have thought some might be glad to hear from me, that I still love God, and strive to keep his commandments, and the faith of Jesus. It is about fourteen years since I embraced the Sabbath, and I am not yet weary of keeping it. The only preaching I have is the Review, and with joy I receive its weekly visits. It is like cold water to a thirsty soul! How thankful I am to God, who gave the brethren the heart to send it to the poor. I am old and my pilgrimage is almost done. Still here is my heart and hand to meet you in that heavenly land, where we shall part no more. Yours in hope.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 29, 1867.

THE PROGRESS OF SPIRITUALISM.

SPIRITUALISM is making more rapid progress than most people are aware. It is silently winning its way among the masses. Should we ask you, reader, how numerous you suppose Spiritualists are in this country, compared with the Roman Catholics, and the Protestant sects covering the same territory, you might at first thought confidently answer, "But a small minority." If so, ponder well the following statements made by Judge Edmonds in a lecture given in Williamsburg, N. Y., May 1, 1867, and reported in the Banner of Light, June 1, 1867. He says:—

"Already the Spiritualists in the United States outnumber the Catholics and Protestants together. At the meeting of the Roman Catholic Bishops at Baltimore recently, the first object was to ascertain the religious condition of the people, and it was found that the Catholics and Protestants numbered less than nine millions, but that the Spiritualists numbered between ten and eleven millions, and have more than fifty thousand mediums. This statement comes from those who are not friendly to Spiritualism. . . . Last year I received from London a book by a lady traveling, who said that there was no town or city of any magnitude in Europe, where there were not Spiritualists; she had heard of them in nine different languages."

Truly the way is preparing for the spirits of Devils to go forth to the kings of the earth and the whole world to gather them to the battle of that great day of God Almighty. Blessed is he that watcheth and keepeth his garments. The most thrilling prophecies are on the eve of fulfillment. We are living in momentous and solemn times.

"Wicked spirits gather round thee;
Legions of those foes to God,
Principalities most mighty,
Walk unseen the earth abroad.
They are gathering to the battle
Strengthened for the last deep strife;
Christian, arm! be watchful, ready,
Struggle manfully for life."

SIXTH ANNUAL MEETING OF THE N. Y. AND P. A. CONFERENCE.

CONFERENCE assembled pursuant to appointment, at Adam's Center, Sept. 27, 1867.

In the absence of Eld. N. Fuller, President, the meeting was called to order by Bro. Andrews. Prayer by Bro. Loughborough.

After the calling of delegates, Bro. Taylor was chosen President, *pro tem*. Upon examination of credentials and letters from delegates, it was ascertained that twenty-one churches were represented by twenty delegates and two letters. One delegate duly chosen, failed to appear, and a letter from another church did not arrive till the second day of Conference. It was then

Voted, That Bro. Loughborough and A. C. Bourdeau be invited to participate in the business of the Conference.

Voted, That Bro. J. B. Lamson be admitted as a delegate from Rochester.

Voted, That the constitution of this Conference be amended by the adoption of the following as Art. vii of Sec. 3, viz.: "This Conference may, at its discretion, invite all persons present who are members of our churches in good standing to take part in the discussion of business, but not to participate in voting." The brethren were accordingly invited.

The minutes of the last meeting were then read and accepted.

The reports of churches were called for and read.

By vote of Conference the following committees were appointed by the chair.

1. On resolutions, Ira Abbey, Josiah Witter and David Arnold.
2. On nominations, S. B. Whitney, J. N. Andrews and J. W. Raymond.

The following committees were appointed by the Conference:

1. Auditing committee, A. H. Hall, E. O. Fish,

Ira Abbey, J. M. Lindsay, Josiah Witter and Homer Howe.

2. On preaching, C. O. Taylor, Samuel Walsworth and Henry Brown.

Bro. Loughborough was invited to act with the auditing committee.

Ministers' reports being called for, the following brethren responded: C. O. Taylor, J. W. Raymond, John Barrows and S. B. Whitney. Brn. Saunders and Arnold made reports subsequently to the committee. Brn. Fuller and Cottrell were unable to report on account of severe illness.

The Conference then proceeded to adopt the following amendments to the constitution, viz.: Add to Art. iii, Sec. 2, the words, "When a member takes a letter of commendation from a church he still remains a member of that church; and he should pay his s. b. accordingly, giving due notice when he joins the church in another place.

Annex the following to Art. iv, as sections 3 and 4.

Sec. 3. The expulsion of members from church fellowship should never be effected by less than a two-thirds vote of the entire membership of the church in question; and such action should not take place without previous faithful labor with the erring member, and also giving due notice of the trial. The only circumstances under which these regulations should be departed from at all, are in the case of outrageous crime in which the guilt is manifest; in which case, at the discretion of the church this previous labor may be dispensed with.

Sec. 4. In the case of church trials involving the expulsion of members, our brethren, if possible, should secure the aid of some experienced preacher; if this is not consistent, they should make application to the State Conference Committee for the aid of some experienced and judicious lay-brethren to aid by their counsel and advice, excepting such cases only as are excepted in the preceding section.

Adjourned to p. m.

Afternoon session. Prayer by Bro. Andrews. Treasurer's report made and accepted.

The committee on nominations reported as follows, viz., for President, N. Fuller; Secretary, S. B. Whitney; Treasurer, C. O. Taylor; Executive Committee, N. Fuller, J. N. Andrews and R. F. Cottrell.

The report was accepted, and the nominations elected as a whole. The following resolutions were then adopted:

Resolved, That in the judgment of this Conference no church clerk should ever give letters of commendation, except when instructed to do so by vote of the church.

Resolved, That we express our continued faith in the perpetuity of Spiritual Gifts during the gospel dispensation, and our gratitude to God that he has intimately connected the spirit of prophecy with the proclamation of the third angel's message.

Resolved, That we acknowledge the Health Reform as a proper exemplification of the subject of Christian temperance, and an important part of the great work of preparation for the judgment.

Resolved, That we recognize the hand of God in the successful establishment of the Health Institute, and that we invite the continued action of our people in order that this may be enlarged to meet the wants of its patients.

Resolved, That we earnestly entreat all our friends to regard the subject of plainness of dress as set forth in the pamphlet recently issued from the Review Office, containing the Gen. Conference resolutions on dress and Judson's letter on the same subject.

Resolved, That we recommend to our sisters the Reformed Dress as set forth in Testimony No. 12, and now in use at the Health Institute.

Resolved, That it is the judgment of this Conference, that the bearing of arms, or engaging in war, is a direct violation of the spirit of the gospel and teachings of our Saviour. Yet we deem it our duty to yield respect to civil rulers, and obedience to all such laws as do not conflict with the word of God. In the carrying out of this principle we render tribute, customs, reverence, &c.

Whereas, The season of fasting and prayer that the war might be brought to a close was followed by a signal answer to that prayer; and

Whereas, Such answer to prayer called for the deepest humiliation before God, that we might discharge the great responsibilities that devolved upon us by this opening to give the warning voice of the third angel; and

Whereas, Instead of this, a spirit of self-laudation and vanity came over us that justly displeased the Lord, therefore,

Resolved, That we publicly acknowledge the hand of God in the great humiliations that have come upon us, and that we beseech the great God of Heaven to grant us such a spirit of repentance and humiliation that he can properly remove this just displeasure from us.

Resolved, That we express our gratitude to God for the faithful labors of Bro. and Sr. White with us in former years; and also for the recovery of Bro. White's health; and that we extend to them an earnest invitation to visit us again at their earliest convenience.

Adjourned to the call of the committee.

Called at 9 o'clock first-day morning. Prayer by Bro. Loughborough, after which the report of the auditing committee was listened to. Report adopted. Among other items of appropriation were the following, viz.: Missionary Fund \$150.00, S. D. A. Pub. Association, \$100.00, Institute Charitable Fund, \$50.00.

The Conference proceeded to adopt the following resolutions, viz.,

Resolved, That the Secretary of the Conference be hereby instructed to report through the Review, within ten days after the expiration of each quarter of the Conference year, the names of such ministers and licentiates as have neglected to make their quarterly reports to him; also the names of such churches as have been guilty of the same neglect.

Resolved, That gift enterprises, lotteries, and all chance games are contrary to the spirit of the gospel, and engender a spirit of covetousness in those who engage in them, and should not be engaged in by any of our members.

Whereas, Some of our brethren have not properly regarded the Testimonies in reference to patent rights, therefore

Resolved, That we recommend to our members to be exceedingly cautious how they engage in such traffic.

Resolved, That we express our gratitude to God for the enlargement of the Review, and for the great variety of excellent matter with which its columns are filled; and that we pledge ourselves to promptly pay the increased price of the same, and even to donate for its support, should such act be necessary.

The renewal of minister's credentials being considered, the following ministers received them for the ensuing year, viz.; J. N. Andrews, N. Fuller, R. F. Cottrell, C. O. Taylor and S. B. Whitney. Licenses were granted to the following persons: J. W. Raymond, E. B. Saunders, John Barrows, David Arnold and Hiram Edson.

Adjourned to call of committee.

Convened at 9 A. M., second day. Prayer by Bro. Bourdeau.

Report of the standing of the Conference made by the Secretary, after which the following resolution was adopted:

Resolved, That we deem it worthy of severe censure that our brethren frequently move from churches to which they belong where there is no sufficient reason for so doing, and when the churches of which they were members are thereby so weakened as to have their very existence endangered; and that in our judgment such churches may, at their discretion, withhold letters of commendation from members moving under such circumstances. It was also

Voted, That the churches be requested to pledge nine-tenths of their s. b. funds to the Conference fund, and the whole, when convenient.

Voted, That Bro. H. W. Lawrence receive a license from the Conference.

The remainder of the session was occupied with earnest and stirring appeals relative to the wants of the cause.

Adjourned to afternoon.

Afternoon session. Prayer by Bro. Andrews. The discussion of the wants of the cause was resumed and the following resolutions passed:

Resolved, That the Conference Committee is hereby instructed to call a meeting of all the ministers within the bounds of the Conference at such times as they shall consider necessary.

Resolved, That the different churches throughout the Conference are hereby instructed to report, through their elders or leaders, their spiritual condition to the Executive Committee once each quarter.

Resolved, That in the judgment of this Conference, our ministers should enter new fields of labor and devote their energies to the raising up of new churches, except when the urgent wants of our churches demand labor with them.

Resolved, That our ministers and licentiate are hereby instructed to make a quarterly report of their labors to the Executive Committee.

An arrangement was then made for Monthly Meetings as follows:

1. Buck's Bridge, Norfolk and Bangor.
2. Adams' Center and Mannsville.
3. Oswego, Roosevelt and West Monroe.
4. Kirkville and Verona.
5. Brookfield.
6. Rochester, Clarkson, Ridgeway, Lockport, Olcott and Lancaster.
7. Allegany Co., McKean Co., Pa. and Roulette, Pa.
8. Wheeler.
9. Catlin and Genoa.
10. Farmington.
11. Middle Grove.
12. Champlain.

A rising vote was then taken of the entire congregation upon the following:

Moved, That a vote of thanks be given to the church at Adams' Center for the very kind manner in which they have entertained the Conference.

Moved, That we express ourselves in favor of the reformed dress mentioned in a previous resolution.

Both carried.

It was then voted that the minutes of this meeting be published in the Review. Adjourned *sine die*.

C. O. TAYLOR, *President pro tem*,
S. B. WHITNEY, *Secretary*.

THE LATE N. Y. CONFERENCE.

THIS was the best Conference, conceded by all present, I believe, ever held in the State. And, brethren, why should it not be so? As we near the final consummation of all earthly things and the time of our deliverance, can we be consistent with our profession of faith if we are not better prepared from year to year to engage in the duties belonging to the annual gatherings of God's people? And this is what makes them better.

The excellency of our Conference did not consist in the fact of a great degree of animation and spirit of rejoicing resting upon the brethren and sisters, but in the heartfelt and faithful performance of present duty, and the earnest desire shown by all to seek a better preparation for the great and solemn work before us.

While the transaction of business was characterized by almost perfect unanimity of feeling and harmony of action, yet it called forth solemn and impressive exhortation and appeal to the church from those that feel the burden of the work. The preaching was not of that flowery and flighty character that pleases the ear and excites the imagination, but leaves no abiding conviction upon the heart, but was such as to impress the hearer with the solemnity of the times and the necessity of strong faith, consistency, deep devotion and complete consecration, marking our conduct and experience in these times.

The new feature, a prayer-meeting, well attended, at 5:30 in the morning, was a happy one, and the effort to arrange more social meetings than usual on such occasions for the benefit of the believers assembled, told upon their spiritual advancement.

Among the prominent points that elicited an earnest expression of feeling were the spirit of emigration that our brethren partake so largely of, the reformed dress, Health Institute, the spirit of vanity and self-laudation that has come over us as a people, and last, though not least, the resolution that the work of God shall advance among us during the coming year; and as Bro. Andrews endeavored to impress our minds with the importance of a daily conversion to this work, and gave this to the brethren as a recipe for good Monthly Meetings without a preacher, we all felt in our hearts that this resolution must be carried out.

The last day, Monday, over which most of the brethren remained, was indeed "that great day of the feast;" and as we dispersed, we felt that we had had a holy convocation in which no servile work was done, and that we had taken another step, at least, in preparing for the gathering of the saints in the New Jerusalem.

We felt deeply afflicted in the absence and illness of our dear Bro. Fuller and Cottrell, but felt that,

as their condition in a great measure arose from their devotion to the cause, we could commend them to the Great Physician, and hope and pray earnestly for their recovery and restoration to the church.

S. B. WHITNEY.

Genoa, N. Y., Oct. 11, 1887.

News and Miscellany.

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

—The coming winter is likely to be a very hard season in England in many ways. The revenue in the last quarter has fallen off in certain items which show that poverty is pinching large numbers of the working classes. Well it may, for not only are there 30,000 men without work or hope of work in East London, but the ship-yards of the Tyne and Clyde are silent. What with suspensions of work and strikes there must be 100,000 workers idle, and this means ten times that number pinched and suffering.

—A dispatch from San Francisco states that the king of the Feejee islands has ceded to the United States three small islands in a group, one of which possesses a fine harbor, capable of being converted into a naval station. There have recently been troubles in these islands between the natives and American residents, and the United States steamship, Tuscarora, has been cruising in these regions to investigate the troubles. Whether the cession of three islands was intended as an atonement for any wrong done to Americans, or whether it was made in consequence of direct solicitation from Washington, is not stated. The king even offered the protectorate of all his dominions to the United States, but Capt. Stanly declined accepting it, believing that he did not possess sufficient authority. Whether he did accept the cession of the three islands, the dispatch does not say. The Feejee Islands are a group of islands in the South Pacific Ocean, east of the New Hebrides. The entire group comprises altogether 154 islands, of which 65 are inhabited. The total population is estimated at 133,000. The people are ruled by chiefs, to whom great deference is paid, and who in turn, appear to acknowledge the supremacy of the Chief of Ambow, who has assumed the title of the king of the Feejeans. Vegetation is exceedingly rapid, and the climate is agreeable and healthy. The inhabitants were formerly a barbarous and savage race, but of late Wesleyan missionaries have made great progress among them.

Impeachment.—The Sub Committee of the Judiciary met to-day, and made preparation to take evidence concerning Maryland affairs. Nothing was done at the session to-day, other than to discuss the general question of impeachment and the bearing of the late elections upon it. Those members who have been for impeachment are firm in their convictions that the case against the President is a very strong one, and that the movement will not be regarded in any sense as a partisan movement when the facts are made known. They think that the whole history of impeachment trials in foreign countries and our own will not show another as clear a criminal as this. In addition to the evidence ready to present to the House on the last day of the summer session, the committee now have in their possession original official papers which it is confidently asserted, bring the President clearly within the strictest construction of the constitutional phrase, "high crimes and misdemeanors." The evidence is all printed and locked up in a burglar proof safe at the Government Printing Office, and the superintendent is now printing the various documents and extracts from the reports and evidence of the other committees, which will be presented with this case.

Sunday Laws at the Polls.—It is said that the German population in California went *en masse* for the Democratic ticket, with the understanding that the new Legislature would repeal the Sunday laws. It is also said, that in New York the Germans have proclaimed that they will ignore politics, and vote for no candidate who does not pledge himself to oppose the Sunday laws. Referring to the latter fact, the New York *Observer* says:

"This will bring the question directly to an issue before the people. It suggests the duty to all political parties to put up only good men for office, on whom all the friends of the Sabbath may unite. It will cost a great struggle to maintain the rights of the community to their day of rest, but the end is worth the struggle. When a German holiday takes the place of the Christian Sabbath in New York, the work of demoralization will go on much more rapidly than even now. But it shall not, until a battle has been fought,

compared with which all former moral contests in this country have been child's play."—*Sabbath Recorder*.

The Epidemic in New Orleans.

THE first death by yellow fever this season, of which we have any information, occurred at the Charity Hospital, on June 29. The victim was a coal-wheeler, who, it is supposed, wheeled coal into the hold of some steamer, from which the disease was communicated to him. Others assert, and apparently with some authority, that the fever was brought to our city by the bark Florence Peters, from Havana. Her captain, Melville Hooper, the captain's wife, and several others connected with the bark, died of the fever, and from that time on to the present writing, the terrible scourge has made desolate the homes of this beautiful city. Not less than ten thousand persons have been down with the disease at one time, and not less than three thousand have fallen victims to it. Whole families have been swept away, and in one instance, of a family of seven, not one remains to mourn the death of the other six; all are in the grave—father, mother, and five children. Nor has the destroyer been partial to any sex, age, or condition in life. Hitherto, woman has been nearly exempt, but this time the fever has destroyed her.

In other seasons of epidemic disease, childhood has escaped, but this season has proved fatal to children. The common opinion is, that the poor and filthy are the first to fall; but the obituaries of this summer prove that the rich and refined have died first. Generally, the malady gave monitions of its attack in a slight chill or headache, but, in very many instances, it seized its victims in an instant, on the street, in the counting-house, in a funeral procession, and in less than thirty-six hours the strong man was dead.

There is much suffering in New Orleans. Through the long summer, business was dull, and the laboring classes earned but little, and now, when all income from labor is cut off, they are in want. But the distress is not confined to the poor. Those in more comfortable circumstances suffer from lack of good nursing. Five dollars per day for a good nurse is more than most persons can afford to pay, and hence must depend upon voluntary nurses. This state of affairs has developed a commendable spirit. The Howard Association, composed of our best citizens, is a most effective organization. At one time it had twenty-two hundred patients under its care.

"The Eve of Events."

It is the height of folly to suppose that the President does not meditate, under certain circumstances, a violent solution of the present situation. We have already endeavored to alarm our readers. Better a false alarm than a fatal apathy or a smiling incredulity. We have also endeavored elsewhere in these columns to show that the question of violence depends very much upon the result of the elections of the autumn. If, from any indifference of feeling, the Republican party declines to poll its full strength, and the Democratic party regains power, the President will undoubtedly forcibly resist a process of impeachment, should Congress think fit to proceed with it.

Nor is it wise to regard such a warning as a mere electioneering trick. The Democratic papers, whose interest it is to lull public apprehension, may loudly say this, but no man who has watched the President, and who understands the force of human passions, will think so. Nor is it of any importance to demonstrate that violence upon the President's part would be hopeless and utterly futile. Men in his position do not reason. They do not clearly calculate chances. A desperate and ignorant and passionate man strikes indeed blindly and wildly, but he strikes. Does the country realize this? Do the people perceive that the peril is vital and imminent? Do they see that it is not enough to wait for impeachment by Congress, because a Democratic success at the polls would be interpreted by the President as a popular verdict against Congress? Do they feel that the peace of the country depends upon the elections of this autumn as much as its safety hung upon that of 1864? If Ohio and Pennsylvania and New York fully understand this we have no fear of the result. If they do not, every man and woman in the country ought to fear the worst.

We commend to our friends in those States the following extract which we have just received from Washington, written by a perfectly calm and capable observer, who served through the late war: "Do people up North appreciate that we are on the eve of great events? Straws show which way the wind blows, and from little things I am enabled to see in military circles it is evident that they think it not at all unlikely that their swords may have to fly out at any moment; and they keep them well-sharpened and loose in the scabbards, ready for the contingency."—*Harper's Weekly*.

—According to the returns of the internal revenue bureau, more than one hundred and fifty-one thousand "double-thread" and eighteen thousand "single-thread" sewing-machines were made in this country the last year ending in June. Yet there are few people old enough to use them but remember when they were a great novelty, and a luxury, instead of a necessity, of life. This number of machines will do as much work as could be accomplished by the labor of every man, woman, and child, in the city of New York; and all the inhabitants of Detroit could not accomplish as much, working twenty-four hours a day for four years, as these machines will in one year, working on the eight-hour principle; or, in other words, every man, woman and child in this city, working eight hours a day, would be twelve years in sewing as many miles of seams, as these machines will do in one year.

Adulterations in Tea, Coffee, &c.

TEA and coffee have long been the prey of the adulterator. Some people imagine that the green color is given by drying the tea upon copper plates; this is a vulgar error. The Chinese themselves, knowing the demand there is in England for moderately-priced green tea, paint black teas to imitate it in a very ingenious manner. They take a mixture of Prussian blue and gypsum, in the proportion of three parts of the former to one of the latter. This coloring matter is thrown among the teas whilst they are roasting, the workman turning the leaves about until his hands are quite blue. Some people cannot understand how it is that "green tea" keeps them awake. Perhaps they will now see the reason. The Chinese never drink this colored tea themselves; they only prepare it to suit the tastes of the "outer barbarians," and surely they have some warrant for so naming us. The gunpowder is manufactured both in England and China to mix with other teas. It often has but little tea in it, being compounded of sand, tea-dust, dirt and broken-down portions of leaves, worked together with gum into grains. When it is intended to mix it with "scented caper," this stuff is "faced" with black lead; when with gunpowder, tumeric, Prussian blue and chalk are used. Some tea is quite as objectionable and injurious as adulterated spirits—a fact which has never been turned against the teetotallers. Assam tea is generally pure.

Coffee is permitted to be adulterated by the government with chicory, but then the fact must be so stated upon the paper or canister. This mixing opens the door to shameful adulteration, as the chicory is much cheaper than the coffee, and the grocer but too often takes care to put more of the former into the mixture than the latter. But chicory is not the worst adulteration that coffee is liable to: mangoldwurzels, roasted wheat flour, red earth, roasted horse-chestnuts, and we are even told that in some neighborhoods baked horse's and bullock's blood are used for this purpose. Our authority for this last statement is a work by Mr. P. G. Simmonds, entitled, "Coffee as it is, and as it ought to be," in which he says, "In various parts of the metropolis, but more especially in the east, are to be found 'liver bakers.' These men take the livers of oxen and horses, bake them and grind them into powder, which they sell to the low-priced coffee-shopkeepers at from fourpence to sixpence per pound, horse's liver coffee being the highest priced. It may be known by allowing the coffee to stand until cold, when a thick pellicle of skin will be found on the top." He adds, "It goes further than coffee, and is generally mixed with chicory and other vegetable imitations of coffee." The analytic commissioner of the *Lancet*, Dr. Hassal, actually has tested this horrible stuff, which we will believe without his assurance to possess "a very disagreeable animal smell." The puzzle is how people can be found to drink such horrible decoctions even in the poorest coffee houses. The milk is always adulterated largely with water, which, at sixpence a quart, is rather too bad.

The bright green color to be observed in pickles bought at the shops is produced by boiling a slip of copper with them. Thus copper is often present in poisonous quantities. Avoid, therefore, good reader, very green pickles, with the greatest care. The presence of this adulteration may be very simply detected. A bright knitting-needle allowed to stand in the jar for a few hours comes out with a coating of the metal upon it, provided the adulteration exists. But copper is not only to be found in our pickles, it always exists in the green ornaments of sweetmeats, in preserved, bottled fruit that should appear green; or where the preserve is red, logwood, or infusion of beetroot, gives the deep, rich color that the housewife envies so, and, luckily for herself and household, fails to produce in her home-made preserves. It is not pleasant to find that we may be partaking of the acetate of copper in our pickles and tarts. We are told that much of the cheap preserves is sweetened with glucose, a substitute for sugar, but very much cheaper, and possessed of far less sweetening power. The adulteration with the

poisonous pigments of the sweets poor little children innocently suck is a most diabolical crime; but we are glad to see that the use of green colors is much less frequently employed than it used to be, even in the third-rate sweetshops. Still, occasionally, high-colored sugar ornaments are to be seen, the color being metallic instead of vegetable, as it should be. Among these colors there are at least three highly poisonous—yellow, made of chromate of lead; green, arsenite of copper; and red, oxide of lead. The most delicate and delicious essence of jargonel pear-drops and essence of pine-apple are made from a preparation of ether and rancid cheese and butter. When we see how liable we are to be lowly poisoned in our food, it is not wonderful that people living in civilized countries should suffer in their health.—*From Cassell's Magazine.*

Political Rumors and Wild Excitement in France.

THE various rumors, of a political and personal description, which have kept Paris so long in state of doubt and dread, came to a culmination on Wednesday last, and threw the city into such a state of confusion as it has not seen or felt for many a day. Men ran up and down the streets with elongated countenances, each consulting the faces of all others he met, hoping to find either confirmation or denial of the terrible rumors that were flying, like flocks of canards, over Paris. At the Bourse, which was the center where all the terrible stories concentrated, there was great fright. *Rentes* went down sixty-five centimes, and all other government securities fell in proportion, and a general desire for a stampede seemed to seize upon the sellers. The stories in circulation, and to which thousands of people gave their firm belief, were of the most horrible description. The Emperor had suddenly become raving, stark mad, and was obliged to be straight-jacketed and kept a close prisoner in the Villa Eugenie at Biarritz. He had received an apoplectic stroke, and was speechless and dying. At the same time, General Fleury, after an interview with Bismark, at Berlin, had quitted him in anger. The French fleet was all ready to sail from Toulon for Civita Vecchia, and the Romans were on the point of rising.

The consternation which pervaded Paris during Wednesday, resulting from the circulation of these stories, was only a sample on a very small scale of what will be witnessed when the time comes—as, in the order of nature, it must come sooner or later—when the Emperor's "golden bowl" shall be broken; and, instead of its being a malevolent rumor for stock jobbing purposes, the truth shall be told in the streets of Paris, that "the Emperor is dead."

It is surprising that the hopes of thirty-six millions of people should thus hang on the life of one man, but so it is. No body has the slightest faith that, in case of his death, the succession of his dynasty would proceed in regular order. Everybody knows that sooner or later there must be a revolution, and that for a time at least all would be turmoil and confusion. It might not come immediately. All the precautions have long since been taken to prevent it and to oppose it if it occur, and blood would run like water in the streets in carrying into effect the latter.

The facilities for this are much greater now than they have ever been before. The little, narrow, crooked streets in the very heart of the city, which the revolutionists of former times could barricade in a few minutes by knocking over an omnibus and tearing up a few paving stones, no longer exist, but have given place to broad and beautiful avenues, which could be swept and kept clear with no difficulty by means of artillery. Soldiers need no longer be shot at in their passage through the streets by citizen revolutionists from their windows. The splendid system of sewerage, which has been perfected under the reign of the present Emperor, is something more than a system of sewerage—one by means of which troops can be rapidly transported from one part of Paris to another, unseen and unexposed.

Now, of course the primary object of these immense subterranean canals and railways, which extend beneath all Paris, is drainage. But it will be readily seen what facilities they afford for the transportation of troops, and it is said that the whole "garde de Paris" is exercised in small squads in descending and mounting, in embarking in the boats and disembarking to the cars. So that in case of their being transported in this manner, they would be somewhat familiarized with it in advance. One of the outlets, one of the principle "stations" for this network of subterranean railway lines extending over Paris, is in the court yard of the Tuileries, into which five thousand men could be thus made to rise out of the ground in half an hour after the orders had been sent for them by telegraph.—*Paris Cor. N. Y. Herald.*

Watch your life jealously.

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

