

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.

VOL. XXXI.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 17, 1867.

NO. 1.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY
The Seventh-day Adventist Publishing Association.

J. M. ALDRICH, PRESIDENT.

TERMS.—Three Dollars a Year, in Advance. For further Particulars, see Prospectus Inside.

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

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

THE REST THAT REMAINETH.

The path of the Christian
Is one fraught with danger,
Many sorrows are given
The pilgrim and stranger.
But the joy in the heart
Every murmur restraineth,
We know, if but faithful,
A rest there remaineth.

We are to be tried,
In these hours of probation,
We enter the kingdom
"Through much tribulation,"
Though chastening may come,
To our good it pertaineth;
'Twill be needed no more—
In the rest that remaineth.

We are tired of treading
Earth's pathway so dreary,
Our feet pressing onward,
With toiling are weary.
Yes, weary of toiling
Where sin and death reigneth,
And oh! how we long
For the rest that remaineth.

But the hour draweth near
That will end all our sadness,
And fill waiting hearts
With unspeakable gladness.
Naught shall the redeemed
From the love of God sever,
Nor mar the sweet rest
That remaineth forever.

EMMA H. WOOLSEY.

Battle Creek, Mich.

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.

PRESSING ON.

BY ELDER J. N. LOUGHBOROUGH.

TEXT: "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii, 13, 14.

In the above text, the inspired apostle gives us some of his experience in the work of overcoming. Having before him a view of the holiness and sacredness of his high calling, which is to stand as a representative of the religion of Jesus Christ, his effort, continually, was to come up to that standard of perfection exemplified in the life of Christ, called by him here, "the mark of the prize."

If Paul, when writing this epistle, with all his attainments, his endowment with heavenly gifts—having "abundance of revelations"—with his patience in the many tribulations he was called to pass through, and being brought to the test where his own life had been jeopardized for the cause, so that he by experience could say, "Neither count I my life dear unto myself, so that I might finish my course with joy," could say, "I count not myself to have apprehended," what can we say? What attainments have we made? What victories have we gained? What conflicts have we endured? Do we count our lives dear unto ourselves, so that it seems like death to us to make the sacrifice God requires in his cause? What trials or tests have we passed that can in any great degree compare with his?

Have any of us been looking over our experience, our trials, our victories, with thoughts of what great attainments we have made, and how much we have overcome? God forbid it. Rather let us, like Paul, consider the high character to be attained, and not count ourselves to have yet apprehended, but, like him, study how we can move in that manner to add to the attainments already made.

"Ne'er think the victory won,
Nor lay thine armor down;
Thy arduous task will not be done,
Till thou obtain the crown."

The course the apostle was pursuing, in order to attain to perfection, he introduces in our text: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark." This, if we can learn it, is the position we should occupy. Certain things he would forget; not everything in his experience, surely. Some things there are which it is of the utmost importance that we remember, and these very things we are liable to forget. On the other hand, things we should forget and leave in the past, we lug along as a heavy burden, to drag us down to ruin and death. Oh! for wisdom from Heaven, to discriminate as we should in these matters. In looking at the subject in this discourse, we will look at,

I. *Some of the things we should not forget.* Above every thing else, we should not forget God. Not, simply, not forget that there is such a being, but not forget his fatherly care. Says the Lord, by Isaiah: "I, even I, am he that comforteth you; who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?" What a reproof on our course; daily bending to please our fellow-men, fearing their frown, and not having a realizing sense that we are continually in the presence of God, that it is "in him we live," on his earth we tread, under his heavens, which he has spread forth like a curtain, that we dwell. It is in this sense, then, that we should remember God. Not simply to remember that there is such a being, and think of him as afar off; but let our faith and meditations bring him nigh to us, that we may meditate on his parental care over us, and instead of being led to please our fellow-men, let us fear con-

tinually lest we should offend that Father of mercies and God of all comfort.

The prophet still further illustrates the Lord's care: "The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared. The Lord of hosts is his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say to Zion, thou art my people." Isa. li, 14-16.

The latter portion of this text, planting the heavens and laying the foundations of the earth, we understand applies to the new heavens and new earth. God's care extends to his people, even till he provides them with, and plants them as his people in, their eternal inheritance, free from all oppressors and foes, with none to molest or make them afraid.

Another thing we should not forget, is the works of God. Says David: "We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born; who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments; and might not be as their fathers, a stubborn and rebellious generation; a generation who set not their heart aright, and whose spirit was not steadfast with God." Ps. lxxviii, 4-8.

It seems from this text, and we know the same in our own experience, that to remember, and meditate often on God's mighty works, and dealings, and deliverances of his people in the past, does have an effect to lead us to steadfastness of purpose in the obedience of his law. May we then never forget his mighty works, as recapitulated in Heb. xi, and more fully delineated in other portions of the sacred word.

Again, we are admonished of the importance of remembering the word of God. Says David: "My soul hath consumed me, because mine enemies have forgotten thy words. Thy word is very pure; therefore, thy servant loveth it." Ps. cxix, 139-140. But what kind of a remembrance of the word is acceptable with God, and for our good? The apostle James sets this matter forth in its true light, when he says: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Jas. i, 21-25.

It is not merely a theoretical remembrance of the truth of God that is required, but such remembrance

as will lead us to practice the truth in all the walks and duties of life. When we see duty clearly marked out before us, we cannot expect the blessing of God unless we perform the duty, for it is the doers of the work, not the forgetful hearers, that have the promise of being blessed in the deed."

We should not forget the precepts of the Lord. "I will never forget thy precepts; for with them thou hast quickened me." And here we would say, it is not merely a remembrance of, and a conformity to, the letter of God's commandments that is required, but there are great principles that underlie these commandments, which must be kept in mind and carried out by us in all the walks of life, in order that we may be indeed of those who remember God's precepts. James says: "If ye fulfill the royal law, according to the scripture, thou shalt love thy neighbor as thyself, ye do well." To carry out these precepts, then, in a manner acceptable with God, we must love God with all our hearts, and love our neighbor as ourselves. In all our intercourse and deal with our fellow-men, to remember the golden rule of our Saviour, "All things, whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." What a constant care and remembrance of God's law is indeed necessary, that we may carry out the great rule of doing right to all.

We are admonished also to remember the Lord's benefits. In the words of that beautiful Psalm we read: "Bless the Lord, O my soul; and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's. The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy towards them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. ciii, 1-14.

Every one of us is fed daily with the good things of the Lord. How becoming that we should ever keep it in our minds, and have a spirit of thankfulness for the common bounties and blessings of life. Has the Lord given us the evidence of sins forgiven? May we never forget his compassion toward us in this, and his tender love which led him to provide a Saviour for us.

Most of my hearers have been, at different times, deeply afflicted with disease, brought near to death, but God in mercy has spared us yet to live. Oh! let us remember his kindness, and improve aright the gracious hours he has given us, to his glory. Many of us can look upon accidents jeopardizing our lives, where, in God's mercy, we escaped. He "redeemed our lives from destruction." How becoming in us that we should remember all God's kind and merciful dealings to us. What an effect it has to enkindle faith in our minds, and a spirit of love to God in our hearts. Oh! the kindness manifested in the concluding words of the above testimony: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." How kind, how merciful, how gracious, long-suffering, and compassionate is the Lord toward his creatures. Who would not be led to love and serve him, by remembering his benefits toward us. Its natural effect is to lead us to the same conclusion to which David arrived: "Because he hath inclined his ear unto me, therefore will I call upon him as long as I live. What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." Ps. cxvi, 2, 12-14.

The Lord admonishes his people not to forget their own wicked works. In his testimony anciently to his people, he said: "Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations the Lord doth drive them out from before thee: Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the Lord thy God doth drive them out from before thee, and that he may perform the word which the Lord sware unto thy fathers, Abraham, Isaac and Jacob. Understand, therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people."

"Remember and forget not, how thou provokedst the Lord thy God in the wilderness; from the day that thou didst depart out of the land of Egypt until ye came unto this place, ye have been rebellious against the Lord. Also, in Horeb ye provoked the Lord to wrath, so that the Lord was angry with you to have destroyed you." "Furthermore, the Lord spake unto me, saying, I have seen this people, and, behold, it is a stiff-necked people; let me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a great nation, mightier and greater than they." "Ye have been rebellious against the Lord from the day that I knew you." Deut. ix, 4-8, 13, 14, 24. Again, Moses testifies of what the Lord says of their rebellions: "Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it." Num. xiv, 22, 23.

Their remembrance of how they had tempted the Lord "ten times," would have a tendency to keep them humble, and cause them to feel their need of the enlightening influence of God's Spirit, and his continual sustaining grace, that they might be guided aright, and kept from falling again under the snare of the enemy. When they felt as though they were very good, and that it was because of their great goodness that the Lord had given them the land, they would be off their watch, and open to the assaults of Satan.

I have frequently thought of the case of Peter, who was so confident he should stand by the Lord, though all the world should deny him. How soon human courage failed, when not sustained by divine grace. How soon all his ill-directed zeal gave place to shameless fear. Satan assaults him, and zealous Peter is immediately denying his Master with wicked oaths. What a salutary effect it must have had on the mind of Peter, in his experience in after life, to remember his denial of his Lord. To call up to his mind his sudden fall, of course would produce stinging remorse of conscience for his folly; nevertheless, the remembrance of this wicked act on his part, could be not otherwise than salutary, especially as he realized that the Lord in mercy had forgiven him.

It is just as essential for us to remember our follies and sins, our past wickedness, and departures from God, our failures in standing by his cause and servants, as it was for ancient Israel. We have need to "fear, lest there be in us an evil heart of unbelief in departing from the living God." Lest we think we have got the truth, and are striving to live it out, have made very fair attainments in the way of overcoming, and thus fail to put forth those persevering efforts we should for higher attainments in the Lord's work. Lest we be left to say, in the language of the Laodiceans, "I am rich and increased with goods, and have need of nothing;" and know not that in the attainment and development of the Christian graces we should have made, with the holy, sanctifying truths we hold, we are "wretched, and miserable, and poor, and blind, and naked."

A remembrance of our follies, lukewarmness, and sins, need not cause us despair, nor destroy the evidences from our minds of God's forgiving mercy, but lead us to improve more fully than ever upon the blessings and favors the Lord shows us. Instead of con-

sidering how much better we are than those around us, because we have the light of truth, let us consider what great responsibilities are laid upon us by the light we have received, to live out the truth, and set a proper example before those around us. Let us consider how much greater attainments we have to make, and how much farther we might be advanced in the work, had it not been for our haltings. Thus should we call to mind our sins. Thus we may be benefited by "remembering the rock whence we were hewn, and the hole of the pit whence we were digged."

Peter mentions a matter which those forget who do not give all diligence to add the Christian graces to their faith, and persevere in the good work of the Lord; "Hath forgotten that he was purged from his old sins." 2 Pet. i, 9. Perhaps not forgotten the circumstance, as a matter-of-fact, that once they had the evidence of the forgiveness of their sins; but, experimentally, they have forgotten it. They no longer taste the sweets of the pardoning love of God shed abroad in the heart. They have need to plead like David; "Restore unto me the joys of thy salvation, uphold me with thy free Spirit."

Among other things, and not the least, we are in danger of forgetting, is the chastening of the Lord. "And ye have not resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live. For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. xii, 4-11.

What a reproof is the above text, to those who would seek their own ease. They have not made very earnest efforts in resisting sin, and have thought even that it was their duty to despise the Lord's corrections, and under his rebukes they have fainted. How prone are we, poor mortals, to grieve under the Lord's corrections, rebukes, and chastisements, and think they are grievous to be borne; when they are the only means the Lord can use upon us to arouse us to a sense of our immediate danger and lack. How appropriate the illustration of the apostle: "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live." If there is any one thing for which we can reverence our parents and guardians, more than another, it is in that they have patiently and perseveringly persisted in the work of correcting us, and subduing our wills, and teaching us the lesson of submission, even though chastisement may have been necessary to accomplish the work. What a help in the work of bringing the whole mind in subjection to the will of Christ is submission in youth. A brother who is worth several thousand dollars, told me not long since, he would willingly give all he had in this world had his parents subdued him in youth, instead of leaving him to himself. He viewed himself as having a severe battle to fight now, to subdue his evil passions and will, which could have been more readily done when the mind was tender, and the habits not yet thoroughly formed. Indeed, then, we may reverence the fathers of our flesh who have corrected us.

As gladly should we hail the corrections and chastenings of the Lord which are sent in the time we are forming our moral character to assist us in correcting our evil habits, and in learning the lesson of entire submission to him, and getting in that position of purity of mind and motive, that we may be "partakers of his holiness." The chastenings of the Lord are not tokens of his frown, although for the time being

it might seem so: for "no chastening for the present seemeth to be joyous, but grievous." We do not always see when the chastening comes, the lesson God designs we should learn. But when we see this, and see what God's designs are in the affliction, we can look back upon it as a token of God's love and mercy in carrying out his purposes and designs to save us. It is "afterward" that afflictions "yield the peaceable fruit of righteousness unto them who are exercised thereby." Truly, then, we should

"Judge not the Lord by feeble sense,
But trust him for his grace.
Behind a frowning providence,
He hides a smiling face."

He says: "As many as I love I rebuke and chasten." Rev. iii, 19. And "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. xii, 6. David says: "Before I was afflicted I went astray; but now have I kept thy word." Again: "It is good for me that I have been afflicted; that I might learn thy statutes." Ps. cxix, 67, 71. Paul admonishes us not to forget the chastenings of the Lord. Not simply to remember that we have been afflicted, but, in our afflictions, we have been led to close self-examination of heart, to new consecration, and vows to God. Remember all connected with the chastening, and then the chastening will be made of everlasting benefit to us. As I have spoken to you of some of the things we should not forget, I will now speak;

II. *Of some of the things we should forget.* Those things the apostle would have us forget, must be all those things which would hinder us in the work of advancing in the divine life, and it is of some of these we would speak. We will do well to ever bear in mind the position occupied by those ancient worthies enumerated by the apostle to the Hebrews: "Confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to return. But now they desire a better country, that is, an heavenly; wherefore, God is not ashamed to be called their God; for he hath prepared for them a city." Heb. xi, 13-16. As the Israelites literally might have left the journey and gone back to Egypt, had they been so disposed, and had their minds filled with Egypt; so we, that are pursuing the journey to the heavenly country, if we would have our minds filled with the vain things of this world shall not only find opportunity to return, but shall find our progress to the heavenly world greatly retarded, and ourselves, ere we are aware, weighed down with the weights of the world. If we would, then, make advancement in the heavenly journey, we must drop the world from our affections: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever." 1 John ii, 15-17. Then, as far as having this world occupy any place in our affections, or hindering us from making progress in duty, we should forget the world, and hold it in that position Paul has represented: "They that buy, as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away. But I would have you without carefulness." 1 Cor. vii, 30-32. If we take any other position with reference to the things of this world, than acting as faithful stewards of that which God has given us, seeking to use our means for his glory, and for the advancement of his cause in the earth, and to do good to our fellow-men, we shall, ere we are aware, find our affections clinging to earth, and, like Demas, forsake the cause of the Lord, "having loved this present world." 2 Tim. iv, 10.

Of following the fashions, follies and pleasures of this world, we have had enough before espousing the cause of the Lord. Let us now leave these things indeed, behind, and whatever we do, "Do all to the glory of God."

The admonition of the prophet Isaiah to God's ancient people concerning things they should forget is equally applicable to us: "Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name; that he who blesseth himself in the earth shall bless himself in the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes." Isa. xxv, 14, 16. To be constantly calling to mind our former perplexities and trials, and living as it were, our lives over again, is certainly mar-

ring to the joy and peace which it is the privilege of the true believer to have. Instead of thus brooding over our calamities and sufferings, how much better to praise the Lord for his love and tender mercy to us, and for all his benefits toward us. Thus we may, as instructed by the prophet, "Bless ourselves in the God of truth."

We should forget all our coldness and indifference in the cause of the Lord by substituting in their place activity, and that zeal which comports with the times in which we live, and the exposed condition of perishing mortals around us. By the signs of the times, and the fulfillment of the prophetic word, we view ourselves right on the verge of the consummation of the Christian's hope, and see, by faith, ruin over the heads of a guilty world. Oh! what earnestness is demanded on our part in living out the truth, so that we may set proper examples for this solemn time. What activity should characterize every one who loves the truth, and who has received the light of truth, in striving with meekness to get our fellow-men to embrace the truth and get ready for the Lord's soon coming. How have we lacked this zeal. May we indeed forget this lack by giving full heed to the admonition of the true Witness in being "zealous" in the work.

There has been, also, on the part of many, a fearfulness to launch out into the work with their *all* upon the altar, and themselves even a living sacrifice to God. This state of things has grown out of a lack of faith, living faith, in the truth of God. That we as a people have been troubled in this direction, is evident from the admonition of the True Witness to us to "buy gold." Do we really believe with all our hearts, that in a few short years the Lord is coming, that we are then to drop earth's cares forever, and be ushered into the presence of the holy angels to dwell in an immortal kingdom forever? If so, our actions will show it. Instead of being glued in our affections to this world, and spending all our energies to accumulate the things of earth, our greatest object would be to secure our own salvation, and that of our fellow mortals. Although we should be "diligent in business," at the same time that business would not be allowed to so overcharge us but that we might be "fervent in spirit." Our labor would be with cheerfulness and holy zeal, having God's glory in view all the time, getting means, not simply for selfish ends, but to advance the cause of truth in the earth.

Have we had this lack of faith, which has produced fearfulness, and consequently a lack of zeal on our part? I fear it is too true with many of us. Shall we not arouse from this low ground? Is there not overwhelming evidence in the signs in the heavens, in the position of the nations of the earth, in the arousing of God's people for their last mighty work, in the message to quicken our faith that the Lord's coming is right upon us? Then let us forget all this lack, and be zealous, cheerful workers in this cause. But we will notice,

III. *The position the apostle presents to us of reaching forth to those things which are before us.* This is not the position of one who is seeking to have as easy a time as possible, and shunning all the burdens he can. But having accomplished that which it is evident needs to be done, he inquires, "Lord, what wilt thou have me to do." "Here am I, send me." Or as expressed by the Psalmist: "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies." And mark the response which is given to the Psalmist: "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." Ps. xxvii, 11, 14. May our daily prayer be that of David: "So teach us to number our days, that we may apply our hearts unto wisdom." Ps. xc, 12. If we stand in this reaching-forth and pressing-forward position, we shall be anxious to improve every means of grace placed within our reach, and to bear every burden it may fall to our lot to bear. Our place will not be vacant in the prayer-meeting. Our voice will there be heard telling of God's goodness to us, and exhorting others to faithfulness. But to obtain this abundant grace of God which prepares us for the open conflict, burden, and open reward, often—daily—must we visit our closets and pour out our hearts before God, imploring his help and blessing upon us.

Those who neglect and shrink from the burdens and duties of the church; who especially consider themselves excused when there is to be a business meeting, forget that God hath said, "Cursed be he that doeth the work of the Lord negligently." These very ones I have observed on many occasions are absent when the saints of God meet to celebrate the ordinances of the Lord's house. If Paul could say that some were sickly, and some slept (were dead), who attended the ordinances improperly, what shall be said of those who deprive themselves of this grace and do not attend to it at all. These things ought not so to be. And they will not be when the people are fully aroused to a sense of duty to bear burdens, and be active in the cause of God.

The apostle has well expressed the position of such in his letter to the Hebrews: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles

of God; and are become such as have need of milk; and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. v, 12-14. These inactive ones, instead of cherishing the spirit of reproof in the church, are the first to take offense at the plain testimony, and find fault with those, who, with a heavy burden of the work upon them are striving with all their power to advance the cause of truth. But the admonition of Paul in our text is to be continually reaching forward for higher attainments. If we thus live, we shall find a growth in all the Christian graces, and our power of endurance amidst trials and afflictions becoming greater and greater all the time. Then may we have the gifts of God's Spirit so manifest among us, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Eph. iv, 14, 15.

The Christian warfare and work of overcoming is a growth. Although this growth is to continue while our probation lasts, and we are never to give over the struggle for higher attainments until our warfare is ended, yet the work is of that character that we may note progress. But because we see that we have gained some victories, and laid aside some of our idols, we can only thank God for the grace hitherto given, and implore his help for the work of accomplishing still greater conquests. Complete victory is what we must have. "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi, 17, 18. What a precious promise! What encouragement to persevere in seeking complete victory. "Sons and daughters of the Lord Almighty." No wonder the apostle says in the first words of the next chapter, "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The prospect of being really "sons and daughters of the Lord Almighty," is truly an object worthy of the pursuit of mortals. Sons of Him who rules the whole universe of angelic, and all created intelligences; who sits in the Heaven of heavens; whose kingdom ruleth over all; of whose "understanding," it is "infinite;" we can have joint heirship with his Son Jesus, to all the glories of the better world. Oh! glorious hope. Oh! blessed thought. Oh! enhancing glories and cheering prospect before the faithful. This prize is one thing that is before us. The mark of the prize, which is perfect overcoming, and entire submission to the will of God, is also before us. Can we, will we not press to this mark that we may obtain the rich prize. And the best of all is, we have but little longer to fight.

"The battle's almost o'er,
The race is nearly run."

The conflict before us is sharp, but it is a short one. Can you, will you, endure it? Are you up and arming for the conflict? Are you placing yourself, by reform, and by conformity to all God's will, by cleansing the vessel from all sin and pollution, in that position that you may share in the holy refreshing soon to be given to the saints? Or, are you resting on your lees, in inactivity, waiting for the refreshing to arouse you? Sleep not here, my brother, sister, with such a delusive hope as that, for it is those who are up and active, who are asking of the Lord rain in the time of the latter rain, to whom he promises to come down in showers of blessings. Be entreated to arouse to activity here, or your sleep will be aroused, alas! too late, by the thunders of the great day of God.

In all our forgettings, may we remember where we are, on the borders of Paradise—an opening Heaven almost in view. Victory, sweet victory, full and complete, so soon to be given. Then let us, as the message of the third angel is forgetting its feebleness, and rising to strength and power, reach forth unto those things which are before. Let us throw our every power of body and mind into the work of God, and soon, indeed, will we have forgotten our feebleness, our lukewarmness, our fearfulness, our lack of faith, and, as the poet expresses it:

"On faith's strong eagle-pinions rise,
And force your passage to the skies,
Strong in the strength of God."

May this be our course, and we share with the victors at last. Amen.

PROPHECY.—Is history anticipated and contracted; history is prophecy accomplished and dilated. Lying oracles have been in the world; but all the wit and malice of men and devils cannot produce any such prophecies as are recorded in Scripture.—*Ep. T. Newton.*

The Commentary.

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

PARAPHRASE OF PS. VII.

O Lord, my God, I put my trust in thee,
From all my persecutors save thou me;
And from my cruel foe thy servant save,
Nor let him in his wrath against me rave,
Lest while there's none to help, nor pity lend,
My soul in pieces he shall fiercely rend.

O Lord, my God, if I in guilt abound,
If in my hands iniquity be found,
If I have dealt untrue, or malice showed,
Or evil paid, where good should be bestowed,
(Yea, him,—mine enemy without a cause,—
I saved, unhurt, from death's relentless jaws.)
Let thou the enemy my soul annoy
And persecute, or capture and destroy;
Yea, let him tread my very life away,
And in the dust my name and honor lay.

O Lord, lift up thyself,—in anger rise,—
For, lo! my foes, enraged, all good despise.
Awake for me, and vindicate my cause,—
In Judgment act, for righteous are thy laws;
So shall the people compass thee with praise,
Therefore, on high for them thy standard raise.

According to my righteousness, O Lord,—
And as thou wouldst integrity reward,—
So judge thou me,—scan all my ways and bless,
For thou shalt judge all men in righteousness.
O let the doings of the wicked cease,
But establish thou the just in paths of peace;
For God—the righteous God—doth try the hearts,
The passions try, and all the inward parts.

The Lord is my defense,—in him I trust;
He saveth all the good, upright, and just.
The righteous he doth judge, and guide their way,
But with the wicked he is wroth each day;
The Lord hath bent his bow in anger hot,
And quick his sword will whet if he turn not.

For him he also hath prepared and made
His instruments of death of every grade;
His arrows he ordaineth at his will,
'Gainst those who persecute, to wound and kill;
He travaileth with iniquity and sin,
And only mischief hath conceived within;
And lo! he bringeth forth, the eyes to greet,
A sickening brood of falsehoods and deceit.
To catch the just he sets a treacherous gin,
A pit he digs; and falls himself therein.
Thus on his head return his dealings all,
His mischief thus on his own pate shall fall.

But I will praise the Lord,—his name will bless,
This do according to his righteousness;
And praises will I sing unto the Lord,—
His name most high in grateful notes accord.

J. M. A.

Report of the Battle Creek Bible Class.

MARK XIV, 22-42.

THE INSTITUTION OF THE LORD'S SUPPER.

VERSE 22. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body.

Ques. Who are the persons here referred to, and what is meant by "they did eat?"

Ans. Christ and his twelve apostles were the persons, and they were eating the passover. After they had partaken of the passover in a formal manner, in obedience to the requirements of the law, our Saviour instituted what we now call the Lord's supper.

Q. Why was this a fitting occasion for its institution?

A. This was the last legal occurrence of the feast, as the type had reached its antitype. The true passover, Christ himself, was about to be sacrificed for the sins of the world. The types and shadows were to cease, and henceforth, the institutions of the gospel were to be memorials.

Q. How frequently should the Lord's supper be observed?

A. Some have taken the ground that its observance should be annual, taking the place of the passover, and being celebrated on the anniversary of that feast. It appears, however, that this was not the custom of the apostles, nor are we anywhere commanded so to observe it. It should not be too seldom celebrated, nor so frequently as to make it too common, and it thereby lose its impressiveness.

Q. What does the bread represent?

A. The body of Christ, broken for our transgressions.

Q. Was this illustration ever used before this time?

A. Yes; John vi, 35: "And Jesus said unto them, I am the bread of life."

Q. To what does the expression "blessed" apply?

Here followed quite an extended and interesting discussion as to whether the term applied to the bread, or to God. Some contended that he blessed the bread, others that the term signified, as stated in the parallel texts, and in Paul's account in 1 Cor. xi, 24, that he "gave thanks," which would indicate that he blessed God by thanksgiving. This question was finally laid over until the next Sabbath for further consideration.

Q. What does the breaking of the bread signify?

A. The breaking of the body of Christ. Although not a bone of him was broken—thus fulfilling the type of the paschal lamb, which was not to have a bone broken—yet his flesh was broken and bruised, for our iniquities.

Q. What prophecy was fulfilled in this?

A. Isa. liii, 5, 10: "He was wounded for our transgressions, he was bruised for our iniquities. . . . It pleased the Lord to bruise him."

Q. What is signified by the expression, "Take, eat; this is my body"?

A. When we eat of the bread, we are to remember the body of Christ, which was offered for us, and apply it to our own individual cases.

Q. Is this figure used elsewhere in Scripture?

A. Yes; John vi, 54-56: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."

Q. What is the meaning of the expression, "this is my body"?

A. This represents my body. The Roman Catholic theory of transubstantiation is, that the bread and wine become converted into the literal body and blood of Christ, by a miracle, at each celebration of the Lord's supper, and is founded on the expressions, this is my body, and this is my blood. But similar expressions are of frequent occurrence in the Scriptures, as in Christ's parables, the Revelation, &c.: "The reapers are the angels," &c., meaning represent the angels; "The good seed is the word," &c., "The seven candles are the seven churches," &c., meaning in every case, "stand for" or "represent."

The fact that the Roman Catholics themselves do not fully believe the theory, was illustrated by an anecdote:

A Catholic priest was endeavoring to convince a Protestant of the truthfulness of the theory of transubstantiation, when the latter subjected his doctrine to the following test: Having, unbeknown to the priest, caused a quantity of arsenic to be incorporated into the wafers used in communion, before they were placed in his hands, he waited until the ceremony had been said which was supposed to work the miraculous change, and then asked him if that was now the literal body of Christ. "Yes," was the reply. "Well," said the Protestant, "before the change was wrought, it contained a quantity of arsenic, but of course it contains none now, and must be harmless." This revelation prevented the priest from eating it, notwithstanding his boasted confidence in the theory.

VERSE 23. And he took the cup, and when he had given thanks he gave it to them: and they all drank of it.

Q. What does the wine represent?

A. The blood of Christ. In the former dispensation this was represented by the actual, literal blood of the sacrifices that were slain in the typical service, but in this memorial wine is used.

Q. What cup was used on this occasion?

A. Probably the cup used in the feast of the passover, called the "grace cup," or "cup of blessing."

Q. What kind of bread was used on this occasion?

A. Unleavened, as no leaven was allowed in all their houses during the feast of the passover. Some have argued from this, that only unleavened bread should be used in the Lord's supper, as the process of leavening is really a process of decay and putrefac-

tion, and therefore this kind of bread would not be appropriate as a symbol of the body of Christ. Nothing, however, is commanded in the Bible, in regard to it.

Q. Was Judas among the number?

A. From the account of the passover, given by John, we are led to infer that he was not; John xiii, 39: "He then having received the sop went immediately out: and it was night." If Judas went out immediately upon receiving the sop, he could not have participated in the events which transpired after the passover.

VERSE 24. And he said unto them, This is my blood of the new testament, which is shed for many.

Q. What is meant by the blood of the new testament.

A. The blood of Christ which was shed to ratify the new covenant or testament. Paul says in Heb. ix, 16, 17: "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."

Q. How was the old testament or covenant confirmed?

A. By typical blood. Heb. ix, 18-20: "Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people. Saying, This is the blood of the testament which God hath enjoined unto you."

Q. What is meant by "shed for many."

A. Shed for all the world. This does not save all, however, for some do not avail themselves of the merits of Christ's blood, even although it is shed for them.

Q. In this respect how does the new covenant differ from the old?

A. The blood of the former dispensation was shed only for the Jews, while that of the new is shed for all. The Jews only were God's chosen people then, but now the middle wall of partition is broken down, that the Gentiles may be admitted to partake of the plan of salvation.

VERSE 25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

Q. What is meant by "that day."

A. The time when he will drink newly-made wine at the marriage supper of the Lamb, in the New Jerusalem, the metropolis of the kingdom of God.

VERSE 26. And when they had sung an hymn, they went out into the mount of Olives.

Q. Why did they go out?

A. They were occupying the guest chamber of a friend, only for the purpose of eating the passover, and had no further claim upon his hospitality. And probably Jesus did not wish to implicate him by being in his house when he should be taken prisoner.

VERSE 27. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

Q. What is meant by the word "offended"?

A. Shall be caused to offend, in that they would forsake their Lord in his time of distress and affliction.

Q. Where is the prophecy here quoted written?

A. Zech. xiii, 7: "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the Shepherd and the sheep shall be scattered; and I will turn mine hand upon the little ones."

Q. What does it signify?

A. Christ, the Shepherd, was to be smitten, and the sheep, his disciples, were scattered in their fright and unbelief.

VERSE 28. But after that I am risen, I will go before you into Galilee.

Q. What is meant by this promise?

A. That he would again gather the affrighted sheep after his resurrection, before ascending to his Father.

VERSES 29-31. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

Remark. Many, like Peter, are ready to protest their willingness to suffer affliction and sorrow on account of their faith, but, like him, perhaps would de-

ny their Master when brought to the test. We should be careful and examine our hearts to see whether we are really willing to suffer for Jesus, that we may reign with him in his kingdom.

VERSE 32. And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I shall pray.

Q. What is the meaning of the word Gethsemane?

A. Olive mill; probably so named from the fact that Gethsemane was a garden of Olives. It was located at the foot of the mount of Olives.

VERSES 33, 34. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here, and watch.

Remark. If the soul of Christ was sorrowful unto death, it must have been because his soul could die. The popular dogma that only the body of Christ died is disproved by this, and by other expressions in the Bible. As in Isa. liii, 10, it declares, "Thou shalt make his soul an offering for sin," &c. Verse 12: "He hath poured out his soul unto death."

VERSES 35, 36. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what thou wilt.

Q. Was this prayer answered?

A. Some have supposed that Christ prayed to be saved from the death of the cross. But it seems this was not the case. When his soul was sorrowful unto death it was because he felt the weight of the sins of the world upon him with such crushing force that he feared he should not be able to endure the load, but would fall under it. That the burden of his prayer was for relief from this is evident from the fact that his prayer was answered, which could not have been the case had he prayed for deliverance from the death of the cross. Heb. v, 7: "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death and was heard in that he feared."

Q. What is the meaning of "Abba?"

A. The word literally means father. Probably used in this case as an expression of endearment.

VERSES 37, 38. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

Q. Why did he address Peter?

A. Because he had made such loud professions of fidelity, and had been so vehement in declaring his allegiance to Christ. It was as much as to say to him, "After all your boasting, could you not watch a single hour?"

VERSES 39-42. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again (for their eyes were heavy), neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest; it is enough, the hour is come; behold the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand.

Q. What was the occasion of the heaviness of the disciples?

A. It was already in the night, and perhaps they were overwhelmed with sorrow as they began to realize the fact that Christ was about to be taken from them, and in a certain sense stupefied by the intensity of their grief.

Remark. Christ was aware of the fact that he was betrayed into the hands of his enemies, and voluntarily placed himself in a position to be taken by them, in order that he might be offered up for the sins of the world. He might have escaped his fate if he chose, but his love for sinners led him to give his life for them, and peaceably yield himself into the hands of his enemies.

Several questions were introduced for the consideration of the class, but the discussion of them was deferred until the next Sabbath, and will be duly reported through the Review. w. c. g.

Scripture Notes.

NECESSITY OF A SABBATH.

Ex. xx, 8: "Remember the Sabbath day to keep it holy."

Take this day from the calendar of the Christian, and all that remains will be cloudy and cheerless. Religion will instantly decay. Ignorance, error and vice will immediately triumph; the sense of duty vanish, morals fade away; the acknowledgment and even the remembrance of God be far removed from mankind; the glad tidings of salvation cease to sound; and the

communication between Heaven and earth be cut off for ever.—Dwight.

EXCELLENCY OF THE TEN COMMANDMENTS.

Ps. xix, 7: "The law of the Lord is perfect, converting the soul."

"These ten commands are from my God; and why should I be backward to vow my obedience to his laws! Are they any thing else but a method of living well and wisely, free from fears and injury? Do they not teach me to conduct myself so, that I may win the favor of God and good men, and be safe in the best, and happy in the worst condition? Can I wish greater felicity than to be [reverential and spiritually minded,] meek and patient, grateful and contented, temperate and industrious, just and bountiful, to converse with God, rejoice with angels, to imitate the saints, follow and trust in the blessed Jesus, and to seek everlasting joy? Doth God require any thing impossible, unjust, or unreasonable? Am I to bind myself to any more than that which my judgment and my conscience tell me is fit and expedient for me to do, although it had never been commanded? Is it any more than that which all the wisest and best men, the friends of God, and favorites of heaven, have done with the greatest delight—and which, therefore, is only the proof of a generous and noble spirit? Is not my God the best of all Masters; who covers the infirmities, and strengthens the weaknesses of his servants? Can I fail to please Him who excites the desire, and enables for the performance; who makes the way familiar and easy, pleasant and inviting, and yet, where there is a hearty endeavor, doth make many abatements, and accept the will for the deed; who begins his assistances early, and continues them till He hath perfected this excellent work? Shall I not be rewarded with a glorious crown in Heaven, for being so wise as to choose to be happy on earth?"—Comber.

MATTHEW HALE AND THE VENISON.

Ex. xxiii, 8: "And thou shalt take no gift; for the gift blindeth the wise, and perverteth the words of the righteous."

Such is human nature, that a gift tends exceedingly to blind the understanding of the most sagacious, and to pervert the words or decisions, even of those who were otherwise righteous. It is recorded of Sir Matthew Hale, that upon his circuit as a judge, he refused to try the cause of a gentleman, who had sent him the customary present of venison, until he had paid for it; for he well understood the spirit of these excellent laws.—Scott.

HORNETS.

VERSE 28: "And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee."

I will send hornets before thee. Repeated, Dent. vii, 20; we read of its fulfillment, [so Bochart, &c.] Josh. xxiv, 12. These were a large, very strong and bold species of wasp; and their sting was terrible. Ælian says, that the Phasaelians (a people descended from the Canaanites,) were forced to leave their habitations by wasps; and many similar instances may be found in Burder and Taylor.—Williams. "That this is not a metaphor for fear and [pungent, stinging] terror, is proved by fear being mentioned in xxiii, 27." Rosenm. in Burder. No account indeed is found, in the subsequent history, of hornets assailing the armies which fought against Israel; but Joshua attests the fulfillment of the promise, in respect to the two kings of the Amorites, in a manner which proves that it was well known by all the people. (Josh. xxiv, 12.) It may be inferred, from the texts cited in the margin, that the hornets attacked the devoted nations, either before they engaged in battle, thus weakening and dismaying them, or after they were put to flight, and attempting to hide themselves in caverns or desolate places, to consume the remains of them, or drive them out of the land. And this may account for the silence of the history on the subject. Probably the three tribes here mentioned, were more dreadfully harrassed by the hornets than the rest were.—Scott.

EARNEST CHRISTIANS.—The best dates are said to be gathered when the tree has reached a hundred years. So with eminent Christians: the older the better; the older the more beautiful; nay the older the more useful; and, different from worldlings, the older the happier.

DELAY NOT.

In looking over the past Advent movement, we can see the hand of the Lord leading his people. He has ever been mindful of them, warning them of dangers, and pointing out a way of escape for all who would listen to and heed his commands. Light has been steadily increasing, and there have ever been a few zealous ones, who were ready to embrace it, and move forward in the work of the Lord. Regardless of opposing influences, they have ever stood in defense of the truth. Their trust has been in the Lord, and he has blessed them abundantly. And still he leads them on. The light of the third angel's message is now shining upon our pathway. The Lord is now preparing a people for his coming, who will be found keeping all the commandments of God, and the faith of Jesus. Such will have right to the tree of life. But they are to be purified by obeying the truth. The servants of the Lord are now proclaiming the last message of mercy to the world; and soon will it go with a loud voice. God's people are being fitted and prepared to stand the trying scenes which are but just in the future, and to reign with Jesus in his kingdom.

Are there any who read these lines, who have received the light of present truth, but are neglecting to move forward, fearing the cross, and putting far away the evil day? Let me entreat you to delay no longer. Haste, oh! haste to secure your souls salvation, ere it shall be too late. Fear not the cross. Give yourself wholly and unreservedly to the Lord, and in his strength you can go forward. Do you feel that the sacrifice is too great? Think of the great sacrifice that has been made for us. Behold Jesus, yielding his life to save poor, fallen man. "Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Are there any who profess to be followers of Jesus, but are still remaining in a lukewarm state, doubting and neglecting to comply with the requirements of the Lord, or failing to heed the testimonies which he has so graciously given to his people? Be entreated to arouse yourselves from your slumbers. Be in earnest. The work is onward. Make no delay. Now while Jesus is knocking at the door of your heart, bar it not against him, but admit him as a welcome guest. Return unto me, and I will return unto you, saith the Lord of hosts.

Do trials press heavily, and dangers thicken around you? The grace of the Lord is sufficient. In his strength you can be victorious. "For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." There are great and precious promises for the humble, obedient child of God.

Dear reader, Jesus invites you to come to him. Come now, while mercy lingers. Delay not. "Now is the accepted time, now is the day of salvation." Oh! may our hearts be filled with the love of God, we be more devoted to his cause, overcome every sin, and endure to the end, that we may receive a crown of glory reserved in Heaven for the faithful. Let none be discouraged. The trials of life will soon be over. Look up! Lift up your heads, for redemption is near. Yes, we are nearing home. Oh! blessed hope!

"Almost to the beautiful land!
Shall we lose courage then? Never!
Lift up the faltering hand,
Strengthen the feeble endeavor.
Only a few more mornings
Allotted to laboring here,
Only a few more warnings
To fall on the sinners ear.
Only a few more conflicts
To wage in the struggle of life,
Then the sweet victory cometh,
That endeth the toilsome strife."

H. F. DAVIS.

Woodstock, Me.

RELIGIOUS DREAMS.—A man applied to the Rev. Rowland Hill for admission to his church, and began to give an account of his experience by relating a dream. "We will tell you," said Mr. Hill, "what we think of your dream, after we see how you go on when you are awake."

Historical Department.

Prophecy is History in Advance.

"BEHOLD, HE COMETH."

Lo! we lift our heads with gladness, and cheer our hearts with song,
For the triumph and the glory shall dawn on us ere long.

In faith we cry, Come quickly, Lord, and claim us for thine own,
And where on earth thy cross did stand, oh! come and fix thy throne.

And though the strife grows keener still, and foes increase in strength,
Lo! the day of our redemption is drawing nigh at length.

With loving expectation each waiting heart is stirred,
And the joyful cry, "He cometh!" shall soon by all be heard.

Awake, awake! the night is spent, the day is dawning fast,
For the clouds on the horizon are breaking up at last.
Now the night winds, sad and mournful, have slowly died away,
And our joyous songs are greeting the coming of the day.

Awake, awake! lift up your heads, redemption draweth nigh!
Lo! the tokens of the coming day are spreading in the sky.
The Sun of righteousness shall rise with healing in his wings;
And unto every watching heart, he sweet deliverance brings.

Awake, awake! the promises are now to be fulfilled,
And in hope's glad fruition shall each rising doubt be stilled.
Now shall our dim eyes brighten, so long clouded by our tears,
For he who maketh all things new, our Lord and Christ, appears. —Rainbow.

TIME IN DAN. IX, 25.

JERUSALEM at this time lay in ruins, and Daniel was among the Jewish captives at Babylon. This was about 538 B. C. About the year 610 B. C. may be said to have ended the Jewish independence. The Jews then became subject to the king of Egypt, at the death of their good king Josiah, in battle. About the year 605, however, the Babylonian empire, having gained universal sway, its king overpowered the king of Egypt, thus making the Jews tributary to the kingdom of Babylon.

The Jewish kings whom Nebuchadnezzar placed upon the throne all proved rebellious to him, and refused to pay tribute; and also did wickedly in the sight of the Lord. After suffering and dethroning the rebellious kings, Jehoaehim and Jehoachin, he came up in the ninth year of the wicked king Jedekiah and laid siege to the city, and after two years he took it, in consequence of famine, and put to the sword, without distinction of age or sex, a large part of the inhabitants. 2 Chron. xxxvi. It was about this time, or during this siege, that this wicked king cast the prophet Jeremiah into the dungeon for prophesying the calamities which the Lord would bring upon them.

Daniel had learned from searching the Scriptures that God would restore the city after seventy years. Dan. ix, 2. And while he was earnestly pleading that God would fulfill his word in this respect, the angel Gabriel came to instruct him in regard to his vision of the previous chapter, and to assure him that God had heard his prayer. His mind seems to have been all engrossed with the seventy years' captivity, and he did not understand the time (2300 days) in the vision of the 8th chapter, although Gabriel had explained all of the rest of the vision to him; and now, in chapter ix, while Daniel is praying, the angel Gabriel came to finish his explanation to him. As we listen to the explanation of this heavenly messenger, let us bear in mind that these prophetic days are symbols of literal years. See Num. xiv, 34; Eze. iv, 6.

In commencing to explain the 2300 days of Dan. viii, 14, the angel tells him that seventy weeks are cut off upon, or allotted to, the Jewish people (at the end

of which time the apostles would turn to the Gentiles). Now, if we carefully listen to Gabriel's explanation, he will tell us when these seventy weeks commence, which is also the commencement of the 2300 days: "Know therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem unto Messiah the Prince shall be seven weeks, and three-score and two weeks." Now, we want the time of the going forth of this commandment. Jeremiah tells us in his prophecy that the Lord would accomplish this desolation of Jerusalem in seventy years. Jer. xxiv, 11, 12; xxix, 10. This prophecy was given about 606 B. C. The Lord said of king Cyrus, through Isaiah, about 712 B. C. (over 100 years before his birth): "He is my Shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Isa. xlv, 28; xlv, 13. "Know therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and three-score and two weeks."

In this language we are told that the going forth of this commandment is to mark the commencement of the seventy weeks, as also the 2300 days. This commandment does not go forth until the close of the seventy years' captivity. Jerusalem lay desolate during this period. Now as Gabriel came to explain to Daniel the vision concerning the 2300 days, he proceeds to inform him that seventy weeks, or 490 years, of the 2300 days are allotted to the Jews and Jerusalem. See Dan. ix, 24. "Seventy weeks are determined," literally, cut off.* Therefore the seventy weeks are a part of the 2300 days, and cut off from that time. Hence, the commencement of the seventy weeks is the commencement of the 2300 days also.

In verse 25, he says that from the going forth of this commandment unto Messiah [or the commencement of Christ's ministry] shall be sixty-nine of the seventy weeks, or 483 years. The 27th verse contains an explanation of what is to occur in the last of the seventy weeks: "And he [Christ] shall confirm the covenant with many for one week." It was just seven years, or one week, from the commencement of our Saviour's ministry till the Jewish Sanhedrim formally rejected the gospel, and the apostles turned to the Gentiles. His ministry commenced in A. D. 27, when he was baptized and went forth preaching, saying, "The time [sixty-nine weeks of Dan. ix, 25] is fulfilled." He preached to the lost sheep of Israel 3½ years, when, in the midst of the week, [A. D. 31] by the great sacrifice of his own precious life, he caused the sacrifice and oblation to cease. Verse 27. His disciples then finished the one week by preaching to the Jews 3½ years more, bringing us to the end of the seventy weeks, in A. D. 34. Thus, we have several different ways of ascertaining the commencement of the seventy weeks and 2300 days:

1. By searching the prophets and finding the time when this commandment went forth. Dan. ix, 25.
2. By finding the event to transpire at the end of the sixty-nine weeks (483 years), then taking the acknowledged date of said event (verse 26), and reckoning back, and
3. By taking the events to transpire at the end of the seventy weeks, ending with the "one week" of verse 27, comparing them with secular history and getting the dates, and then reckoning them back.

First, then, we hear Ezra saying that the Jews builded and prospered, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, kings of Persia. Ez. vi, 14. So, then, we see that it is the joint commandment of these three kings, with God as the prime mover and instigator, to which the angel refers Daniel. We find the Lord speaking through Isaiah long before Cyrus was born, to this same effect, that he would raise him up to perform all his pleasure. Isa. xlv, 28. When the time comes, we find the king Cyrus raised up and proceeding to perform the very work allotted to him by the Lord, of setting the Jews free. We find about the year 536 B. C. that Cy-

*The word rendered *determined*, in Dan. ix, 24, is *chathak*, and occurs nowhere else in the Bible. Gesenius, in his Lexicon, defines it thus: "Properly, to cut off; tropically, to divide, and so to determine, to decree."

rus was actually king of Persia, and, the Lord stirring up his spirit, he made proclamation which laid the foundation for this great commandment. Ez. i, 1. He did not issue the commandment, but, in the hands of God, he performed an important part, and now, if we diligently search the records, we shall find when it went forth. Sixteen years after this, Darius, another Persian king, took up this decree of Cyrus, and enlarged it and clothed it with more power. He did not commence it, nor finish it, but enlarged it. He also performed his mission. Ez. vi. Some sixty-three years after this, Artaxerxes, another Persian king, took up the decree and completed it. He filled out and completed this great commandment, clothed Ezra the scribe with ample power to restore and build Jerusalem, and to restore the law of God in the city. It went forth in its complete form when Ezra, under its ample power, began to enforce the law of God with all its strictness in Jerusalem. This must have taken place some time between the fifth and ninth months of the year 457 B. C.; for we learn from Ez. vii, 9, that on the first day of the fifth month he arrived at Jerusalem, and in the ninth month we read of his exercising the authority which had been granted unto him over the people of the land. Ez. x, 9. Probably the solemn occasion of the tenth day of the seventh month (the day of atonement), was reserved for the sending forth of the commandment in its complete form. It was just far enough ahead, from the time of his arrival at Jerusalem, to give Ezra time to acquaint himself with the people and make proper selections of men to assist him in the great work. We now have the starting-point of the seventy weeks and 2300 days, from this prophecy.

Then again we read of the Saviour's being baptized, going forth to preach, and declaring the time to be fulfilled, at the end of the sixty-nine weeks, or 483 years. This took place in A. D. 27, just 483 years from the time that this commandment went forth, so we conclude it is the event prophesied of in Dan. ix, 24. It says in the following verse that, after this, the Messiah shall be cut off.

Again, in the midst of the last week of the seventy, or in the year A. D. 31, we find that the very event transpired that is clearly prophesied of in Dan. ix, 26,—the Messiah being cut off. Our Saviour was actually crucified at that time. It being 483½ years, from the going forth of the commandment, we reckon right back and we find it brings us to 457 B. C.

Again, we look to the events that transpired at the end of the seventy weeks, or 490 years, from B. C. 457, and we see that the Jewish nation actually and formally rejected the gospel of Christ, and the apostles then turned to the Gentiles, thus fulfilling the prophecy, "Seventy weeks are determined upon thy people, and upon thy holy city," the remainder of the 2300 days being allotted to the Gentiles. Oh! how important that Daniel should understand this matter, as he most unquestionably did.

We have now found that the 2300 days commenced in the fall, B. C. 457. Seventy weeks, or 490 years being allotted to the Jewish people, bring us down to the fall of A. D. 34, when the Jews in fulfillment of prophecy rejected the gospel of Christ. We now deduct the 490 years which were allotted to the Jews from the 2300, and it leaves 1810 years, in which the gospel was to be preached to the Gentiles of every nation. This brings us down to the 19th day of the seventh month, A. D. 1844, at which time we believe Christ our great High Priest entered upon his ministry in the Most Holy place, in the sanctuary in Heaven, and commenced the work of "cleansing" it, or making atonement for his people. See Prophecy of Daniel and Sanctuary, for sale at the Review Office.

This was compiled and prepared for Bible-Class use, and we now lay it before the readers of the Review, hoping that it may be blessed to the good of some.

E. G. RUST.

Battle Creek, Mich.

The purest and tenderest love is sometimes lavished on us at a time when we do not appreciate it. It is only in life, when we see the love of other parents for their children, that we begin to reflect that we were equally loved ourselves.

THE BOOK OF PSALMS.

THE Bible, as a religious book, would be most incomplete without the book of Psalms; for, in a complete religious book, there must be not only revelation, but the response to revelation. And the response is no whit less inspired and sacred than the revelation is. We know from whom the inspiration of true worship comes. The prayer and praise which go up to God, from hearts that worship him in spirit and in truth, first came down from him; and the worship which "is written in the book of Psalms," because it was real worship out of honest hearts, that meant it when they uttered it, and prayed because they needed to, and sung because, for their religious joy, they could not but sing, was doubtless prompted by the presence of the Holiest within them, kindled by the breath of God, illumined by his light, and quickened by his life. It is with this consideration that the argument for the inspiration of this book of Psalms should start. They are *real* prayers, and *real* praises,—most intensely *real*, and therefore verily inspired. The men who uttered them and wrote them felt what they said, and meant it heartily. They cried out for help, because they must have help; because, if help were not forthcoming, they must perish. They sang praises and gave thanks because their hearts were full, and they could not restrain expression.

This, then, is the substance of the book of Psalms. There is a marvelous variety in it. There are prayers of almost every sort, uttered in almost every mood, fitted for almost every circumstance. There are praises copious enough for all exuberance of worship, various enough for all the varying use of gratitude and joy. Every one of them is full of worship. Almost every one is, either wholly or in part, directly spoken to the Most High; and the others utter holy meditations, sacred memories, devout longings, which are no less worshipful for being indirect. They are by various authors. They are written at various times. Some of them bear marks of careful study, and of the most laborious and artificial arrangement. Others seem to have come glowing with the fervor of a mighty inspiration which refused constraint. But, however this may be, each one of them is the utterance of a man who had something to say to God, and said it therefore; something about God, or else something about himself; or yet, more probably, something about both himself and God. It was something that he wanted to say to God. It was not enough that he could tell it to his fellow-men; he needed also to utter it to God. If he kept silence, it was as if a fire were burning in him: he could not keep silence. He wanted to tell God how much, how lovingly, how gratefully, he bore in mind the memory of his goodness. He wanted to tell God how pleasant and how comforting a thing it was to trust in him, to be a lamb in his safe fold, to be a citizen in his strong city, to be a soldier in his unconquerable hosts. He wanted to express to God the wonder and delight with which the mighty works he witnessed in the world about him had impressed him. He wanted to declare how grand the course of Nature seemed to him, how magnificent the works of Providence. He wanted to rehearse to God the glorious history which his right hand and mighty arm had wrought out for the people. These things he wanted to express to God; these things he called upon all people to express and say, not to themselves, and not to one another, but to God. Not that God needed to be told of them, of course that was not it; but because it was "a good thing to give thanks unto the Lord, and to sing praises unto our God; for it is pleasant, and praise is comely." This was what each psalmist, as he wrote his psalm, believed.

And so, too, with the prayers. These psalmists needed to speak to God concerning themselves also. They wanted to ask him for his help and his continual blessing. They wanted to ask forgiveness for their sins, real sins, great sins, that needed real forgiveness, great forgiveness; as when David prayed his fifty-first psalm, for instance, which is so deeply burdened that the language fairly groans with the passionate repentance of a sinful soul. They wanted to ask for help against enemies who plagued and persecuted them in all sorts of ways. They wanted to com-

mend to God the interests of their country, and to supplicate his favor for it, that he might give it victory in battle, and prosperity in peace, and always righteousness. They wanted to sustain their souls in doubt and darkness and despondency, that came to them as they come to us, by crying out to God in earnest supplication. Not that he needed to be told what they desired—for they knew that he would know, before they asked him, what they were in want of—but because their needs must speak; because their God was one who could hear prayer and answer it—a living God, a Spirit, to whom it was not a matter of mere unconcern, as it was to the stone gods or wooden gods of heathen people, whether they were prayerful or silent; because, as one of them expresses it, while he kept silence, his very bones grew old with the inarticulate pressure of his emotion; because, as another one has said,—

"As the heart panteth after the water-brooks,
So panteth my soul after thee, O God!
My soul thirsteth for God, for the living God:
When shall I come and appear before God?"

This was what each psalmist more or less distinctly and profoundly felt; and it was in this way that he spoke to God about himself and all that was his, fully, freely, earnestly; till, at last, the whole catalogue of human wants has found an utterance in this complete collection of the inspired prayers of Hebrew worshippers.—*Rev. G. B. Bacon.*

THE SUNDAY QUESTION IN PA.

THE opinion of Justice Read, of the Supreme Court of Pennsylvania, reversed the opinion of Judge Strong in the case of *Sparhawk et al. vs. the Union Passenger Railroad Company of Philadelphia*. The opinion covers the whole ground, and holds that neither the local law of Pennsylvania nor the precepts of Christianity, considered as part of the common law, afford any just ground for prohibiting the Company from running their cars on Sunday as well as on other days.

In reference to the institution of Sunday, the Judge further remarks:—

Sunday, which has been confounded with the Jewish Sabbath, rests on no divine command of any kind, but grew up by usage among the primitive Christians. It was first legally recognized when Christianity became the religion of the Roman States, under Constantine. The English law recognizing holidays and fast days, passed in the reign of Edward the Sixth, rests upon the same principle as the edict of Constantine, that is, it regards Sunday as an ecclesiastical, not as a Scriptural, or divine institution. In ancient times, both Parliament and the Court of Justice sat on Sunday. "Every hamlet," says Eurode, speaking of Henry the Eighth, "had its pair of Butts, and on Sundays and holidays all able-bodied men were required to appear in the fields, to employ their leisure hours 'as valiant Englishmen ought to do.'" Such was substantially the English law relating to Sunday when the Province of Pennsylvania was founded.

By the law passed at Chester, Pa., in 1682, it was enacted that "according to the example of the primitive Christians, and for the ease of the creation, every first-day of the week, called the Lord's day, people shall abstain from their usual and common toil and labor." This act was the basis of all subsequent legislation down to the year 1798, when the existing law was passed, under which the present action was brought.

The act of 1798, passed the year after the city had been devastated with the yellow fever, like the preceding legislation on the subject, forbids all worldly employment or business on the Lord's day, "works of necessity and charity only excepted." The sole mission of this law according to a previous decision of the courts, is to inculcate a temporary weekly cessation from labor; but it adds not to this requirement any religious obligation.

Judge Read then proceeds to treat the case as coming fairly within these exceptions of necessity and charity. In this part of his opinion he gives a most interesting and able review of the social and economic progress of the past seventy years, since the Pennsylvania statute was passed. He dwells especially on the

immense boon which cheap modes of conveyance are to the poor of large cities, and quotes a striking remark of a leading divine of London, "That if the poor people of London could not ride out on Sunday, there would be twenty funerals where there is now but one." Sunday is the only day when the working classes can enjoy this respite. At the request of many leading citizens, including clergymen, the Pennsylvania Central Railroad has for several years run Sunday trains to Pittsburg, to accommodate persons in the suburbs wishing to attend church. The horse railroad clearly has the same right. On all these grounds, the learned Judge reverses the decree of the lower court.

FRETTING.

THIS is a petty fault, but one which has much influence upon character and happiness. There have been men of strong and cultivated intellects, whose minds have been sadly weakened, and their acquirements made utterly useless by their subjection to this miserable habit. We have seen Christians, also, otherwise highly furnished for extensive usefulness, whose influence has been completely nullified by it; while on the other hand, the power of the religion of Christ has never been more distinctly or healthfully manifested than by its rescue of many from its domination, and their return to a cheerful submission. In the serenity of his declining years, John Wesley was enabled to say, "I feel, I grieve, but by the grace of God, I fret at nothing." His words are to us a sure sign, both of the ripe wisdom of age, and of the thoroughness of the work of grace in his heart.

Fretting is unfortunately regarded by many Christians as only a foible, an unpleasant foible, indeed, but only a foible. We think it might more justly be called a *sin*. If the words "be careful for nothing," are a divine law, fretfulness is certainly not obedience to it. If patience is a Christian grace, the impatience which is constantly breaking forth into petty complaints about trivial things can not be regarded but as its opposite, and what is the opposite of a Christian grace but a sin? Let Christians look at it. If we are to be judged for idle words, and condemned because of them, shall we not be judged for impatient words, and for those querulous complaints which come from a heart ill at ease itself, and ready to murmur against all the appointments of God?

But it is as a bar to usefulness that we feel how evil a thing this petty foible may become. It spoils a thousand other good qualities. Who loves and honors a fretful minister, learned and laborious though he may be? Where is the school class that can be long retained or largely benefited by one who shows himself a prey to discontent, and seems to have confined his study of the Bible very much to the Lamentations? What wife or mother can keep her place as the center of the household affections, when day after day there is a perpetual dropping of complaining words, and when the face has always a worn and weary look? Can poverty be cheered, or the sick chamber enlivened, by one who has no heart but for his own sorrow, and loves to rehearse the tale of his fancied miseries? No. To be thoroughly and largely useful, one must work with a free and genial heart. Good humor helps vastly in the accomplishment of good works. A cheerful countenance, the exponent of a cheerful heart, will remove many difficulties, and assist us to meet those that are immovable. Fretting will only make difficulties larger and more formidable, and will create some itself. It will weaken our own power, and deter others from coming to our side. Its influence is evil, and only evil, and that continually.—*Sunday School Times.*

Fight hard against a hasty temper. Anger will come, but resist it stoutly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

"He that revengeth knows no rest,
The meek possess a peaceful breast."

Man doubles the evils of his fate by pondering over them. A scratch becomes a wound, a slight an injury, a jest an insult, a small peril a great danger, and a slight sickness often ends in death by the brooding apprehensions of the sick. We should always look on the bright side of life's picture.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 17, 1867.

URIAH SMITH, EDITOR.

THE ADVENT REVIEW.

A REVIEW is "a second or repeated view, a re-examination, a re-survey." It is further, "a revision, a second examination with a view to amendment or improvement." In literature it is "a critical examination of a new publication, with remarks." As a periodical it is one which contains as a prominent feature the "examination and analysis of new publications."

All of these features, as relating to the great doctrine of the Second Advent, pertain, in a greater or less degree, to the Advent Review; and we have ever considered that we had cause for congratulation, that so appropriate a name was providentially chosen for this periodical. One of its special objects is a review of the past great Advent movement. What Adventist who shared in that movement can look back upon it but with a thrill of joy, and can but long for manifestations of the Spirit of God, in equal power, in connection with the work now? And how can a person possibly enter with any enthusiasm upon the new theories and schemes devised since 1844, which oblige him to give up all the work previous to that time, either as erroneous or premature? If God was not in the work then, will any Adventist tell us at what point he has been in it since that time? But if God was in it, can any one standing in the counsel of God give it up? And yet, with the exception of those who observe the Seventh-day, what company of Adventists recognize this movement as a fulfillment of prophecy, or give it any place in their present theory? What company, if they do not openly declare it, do not by their actions, that still stronger method of conveying ideas, intimate that it is to be given up as an entire failure, ignored and forgotten?

We cannot be too thankful that we have not been left to slide from the foundation so securely laid in 1844 for the Advent movement of these last days, nor to cut loose from the safe moorings then so providentially provided. This has saved us, and it is the only thing that could save any one, from chasing all the *ignes fatui* of new times that have distracted and scattered the great majority of the once harmonious body of Advent believers. Every Advent theory that has been devised, which ignores the past work, is a castle in the air, a pyramid without a base, a building without a foundation.

The past we delight to review. The single error under which we then labored in reference to the advent of Christ, being now so fully and clearly explained, and the explanation having not only relieved a difficulty, but thrown a new flood of light upon our pathway, the whole work from its commencement to the present time, is luminous with the glory of God. We can rest our faith upon it in all the joy of unwavering assurance.

But our paper is not alone a Review. We herald the Sabbath. A reform must be enforced upon this great and fundamental truth. But why do you make so much more of the Sabbath than of any other commandment? We answer, All parts of the law are with us equally sacred. We only dwell upon that point where men misled by ignorance, and entrenched in prejudice, persist in violation. The reason for this is illustrated by the little parable of the tree and axe. "Why, says the tree to the axe, 'do you continually keep hitting in the same place?'" "How else," says the axe, "shall I get you down?" So it is with the huge systems of error and false practice against which we have to contend in these last days. By continually hitting them in the same place, with those divine truths which show their falsity, we can wear them away till in the minds of the honest, they will totter and fall. Line upon line, precept upon precept. The fire and hammer of the truth must be kept in vigorous play. Men may try to make their assertions stand that the

first-day of the week is the Sabbath, or that there is no Sabbath, in face of the plain declaration of the Bible that the Seventh-day is the Sabbath, and they will always fail. That truth still stands immutable; and nothing makes it look clearer and stronger, than the absolutely puny effects which result from the great efforts that men make against it, with so much flourish of trumpets, and sweat and toil.

The Review now enters upon a new volume. Thirty volumes of its testimony, and seventeen years of its history are in the past. As the cause seems to be entering upon a new era, the paper must catch the flame, and exhibit new life and interest. This it will do; for the paper is but a reflection of the work abroad. We trust its brightening flame may carry light during the coming volume to many who now sit in darkness, and from its quiver there may issue many polished shafts of truth which shall carry conviction to waiting and honest hearts.

The end of all things is at hand. The day of accounts is approaching. With this ever in view may our correspondents write, and the Review be published. The time will come, and that before long, when the last communication will be written and prepared for the paper; the last type will be set: the last paper be issued; and its testimony be closed up forever. It will then be no source of satisfaction to any to think that they have written aught for its columns with hard and bitter feelings, with a censorious spirit, or for selfish or partisan ends; but it will be a satisfaction to be able to say, I have ever tried to write with a sincere desire for the good and salvation of souls, and with an eye single to the glory of God.

That when its testimony is finished, all will have been said, that should have been said, and everything omitted, that had better not been said, will perhaps be too much to expect. But to come as near to this as possible—let this be our labor.

ARE YOUR NEIGHBORS WARNED?

DEAR brother, sister, friend, whoever you are, and wherever you dwell, let me ask you one question, Have you done all you can to bring your neighbors and friends to a knowledge of the present truth, so that in the event of their being lost your skirts would be clear of the blood of their souls? We are all capable of doing more or less good in the world, and if we do not make a right use of the talent lent us, great will be our condemnation when we give an account for the deeds done in the body. But very few are called to the office of public teachers, to preach and print, but there is some position in the world in which all can obey that command of the Saviour to "let our light shine." May an All-wise Providence so direct each one that good may be done through the "name of the holy child, Jesus."

At present the Macedonian cry comes to this Office from various parts of the field, while at the same time every preacher and lecturer is as active as health and strength will permit. Truly it is distressing to see men and women perishing, when we know the truth of God would make them free and prepare them for the kingdom. But what shall be done to save precious, honest souls? Let us each ask ourselves the question, What can I do? Evidently something must be done while there is such a great destitution of ministerial help. What shall it be? Let me suggest:

1. In every community where there is an ear to hear, and the living teacher cannot be obtained, let the books and papers be *freely, judiciously circulated!* Generously supply yourselves with our publications, and then scatter them all through the neighborhood, as a good, enlightened judgment would dictate. The great day alone will reveal the amount of good that will be accomplished by such an effort. Almost daily we are learning of the blessed results of circulating the tracts. Let an instance suffice: Some one was visiting friends in Canada, and, doubtless being prompted by the missionary spirit, left several present-truth tracts in the neighborhood. They were read, some denounced them as heretical, but none said they were true. Finally, a tract on the Sabbath question fell into the hands of one old gentleman who read, and also believed, and, like an honest man, made up

his mind to be "a doer of the word." And thus, all alone, others making a jest of his faith, he has persevered for some time in observing the Lord's Sabbath. A short time since he visited Battle Creek to learn the way of truth more perfectly, to receive the ordinance of baptism, partake of the emblems of our Saviour's broken body, and to make such disposition of a surplus of worldly goods as every steward of the Lord in advanced age should feel it his duty to do. How our hearts were made glad to see what the divine Spirit can do for those who are isolated in distant places, having no opportunities with the church. And how profoundly were we impressed with the power of present truth, as we saw this dear brother laying his silver dollars on the counter, in a land of strangers, of another nationality, for books and papers, to aid in the proclamation of the commandments of God and the coming of Jesus! Could we well restrain our tears, as late in the evening two full-sized grain-bags were nearly filled with packages of books and tracts, to be taken by our aged brother to the Provinces, whom, perhaps, we should never have the privilege of meeting again till the great gathering of the family of God? Ah! verily the Christian has some sweet moments in this world! But enough. Here is a field in which *all* can do something. And should not each one emulate that spirit which prompted our great Exemplar to say, "Wist ye not that I must be about my Father's business?"

2. It would be well for able brethren, or churches, to procure our "Circulating Library," embracing all the leading works on the main points of present truth, and place them in school districts and neighborhoods where there is an inquiry to learn "whether these things are so." Verily He that said, "Go teach all nations," *i. e.*, "make disciples of them," would bless such an act.

Again we ask the question, "Have your neighbors been warned?" Brethren, here is a work which should be done, and soon "the night cometh when no man can work." Let us all gather with Christ, and remember "that he that winneth souls is wise." Will the publications be scattered? Will your neighbors and friends have the privilege of learning our belief? Who says, Yes? G. W. A.

FALSE CHARITY.

I FIND the following remarks in the Introduction to Bower's History of the Popes: "Many nominal Protestants are not half Protestants—nor half Christians, as the consequence. They have a wonderful elastic 'charity,' which ignorantly includes among its objects especially all manner of sin, and error, and absurdity, and falsehood. Just as if the genuine charity of the New Testament was a silly, indiscriminate, or alterable affection; as if it had no eyes and did not rejoice in the truth. Such persons have ordinarily no charity for God; hence, to contradict him, or, as he represents it, to make him a liar, is a very easy affair, and a cheap reckoning to their consciences. The time is come when enlightened and Christian Protestants and patriots in this country, must not only hold the truth, but hold it fast."

When we expose the corruptions of the false religion of the day, men cry out that we lack charity, for charity covers a multitude of sins. They seem to think that charity consists in covering up sins and brothering everybody and everything. But "charity rejoiceth in the truth," not in a falsehood. Hence, true charity can have no fellowship with anything that is contrary to the truth. Can any one doubt that John, the beloved disciple, possessed true charity? No. Then let us hear him: "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him." 1 Jno. ii, 4. Again, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed." 2 Jno. 10. Now hear Paul: "If any man love not the Lord Jesus Christ, let him be *anathema maranatha*," 1 Cor. xvi, 22. "*Anathema maranatha*," that is, "Let him be accused; our Lord cometh." This is strong food for our lukewarm-charity-loving friends. Now listen to John the Baptist, as he talked with the worldly-minded professors of his day: "But when he

saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" Matt. iii, 7. Even our blessed Lord had a very hard, uncharitable spirit, according to the ideas of these times. How often he exclaims, Woe unto you scribes, Pharisees, hypocrites! and tells them plainly how they appear in the sight of God. This is true charity. Those who lack this charity have no charity for God. In the Judgment, they will censure God as lacking charity for those whom he condemns to perdition.

D. M. CANRIGHT.

Norridgewock, Me.

REPORT FROM BRO. LOUGHBOROUGH.

At the time of my last report I had just commenced a series of meetings in this place. I am still laboring here, having given in all thirty-one discourses. Some four at least have already taken their stand upon the truth, and many others are deeply interested, some of whom we are in hopes may yet be prevailed upon to go with the Lord's people in trying to flee from the wrath to come. We design to hold on here as long as the interest and duty seems to demand. Although the ministers and many of the people in the place have thought for several days, that it was about time that we were through I have not thought so, for the Spirit of the Lord seems to say, Tarry a little longer.

My mind was deeply impressed with the importance of holding this long series of meetings before coming here for several reasons. Several efforts have been made in the place in the past, but all of them closed much too soon, and closed at a point when many were just becoming deeply interested in the truth. The last series of meetings some four years ago, closed with the apostasy of the one who had held the meetings, which exerted a disastrous influence against the truth, in that it led the uninformed to suppose that the doctrines we hold were a prelude to Spiritualism. This wrong impression in the minds of many, our brethren here have had to struggle under, and it seemed needful that this wrong impression should be corrected. There is a goodly number of brethren at this place and at Monterey, only five miles distant, and it seemed as though it might be a means of stirring them up to greater activity in the cause, to have brought fresh to their minds the evidences of our position, and the near-coming of Christ. Besides this there were many citizens inquiring concerning our faith.

Learning of the spirit that was manifested by the one who gave the last series of discourses here; namely, a great effort to display self, and exhibit human witicism, my mind was more than ever before impressed with the awfully solemn truths we hold, and the necessity of moving in that humble channel that God could work, and so relying upon him that his power might be manifest in riveting conviction on the minds of the people. Never have I experienced, in the same length of time, more sensibly the help of God in proclaiming the truth. Deep conviction pervades the congregation, while the Spirit of God helps to portray the truth before them. Never was my mind more deeply impressed with the nearness of Christ's coming, and the importance of the solemn work of preparation for the event.

I have frequently expressed myself to the brethren here during this series of meetings, that I believed a new era had dawned on the third angel's message since the recent meetings of investigation in Battle Creek. I am glad to see the brethren and sisters here arousing to a spirit of activity, and to see from reports from abroad that a spirit of deeper consecration to God is entering the hearts of this people. May the good work still go on is my prayer.

Last week I had the privilege of spending a couple of days in Battle Creek. I was glad to learn that the interest was still good there. I attended the Tuesday evening prayer meeting, and although I occupied about one-third of the time of their meeting in speaking to them; in the remaining hour over fifty bore their testimony of their determinations to go on in the good work of the Lord. Many of these testimonies were wet down with tears.

My heart says, Praise the Lord for the good work he is doing for his people. But how many remain indifferent; and, alas! I fear the day of God will find them unprepared. May we all remember the words of our Saviour, "Take heed that no man take thy crown." How necessary that we walk humbly with our God, and that we be found in that place where his Spirit can work with us, for without him we can do nothing. Who of us will follow a course of selfishness, determined to have our own way, carrying out our own wills, and not submitting ourselves to the will of God, thus hindering the progress of the work of the Lord. Often am I led to ask myself the question, "Lord is it I?" May the Lord forgive wherein I have been out of the way in the past, and grant me his grace that I may so walk in the path of humility that I can be an instrument of doing some little good in the advancement of this truth.

Brethren, earnestly pray for the prosperity of this cause.

J. N. LOUGHBOROUGH.

Allegan, Mich., Dec. 5, 1867.

MEETINGS IN WISCONSIN.

The good work of the Lord is still onward here in Grant county, Wis. I have now labored in this place four months, in which time I have preached one hundred times, in four different places. My work has drawn out quite a spirit of opposition from a few sectarians. Eld. Ball preached twice against the Sabbath, taking the position that the law of ten commandments was done away. Eld. Bushly, another Methodist minister, took the position that the law was all binding, and that any day of the week was the seventh day, and therefore the Sabbath day. The Lord helped me to review their positions, which resulted in much good. Eld. Bushly then preached a sermon on the immortality of the soul, which the Lord also helped me to review, which resulted in establishing scores of people upon the Bible doctrine that the saints receive immortality at the second coming of Christ and the resurrection of the dead, when those who seek for immortality by patient continuance in well doing, will receive, as the gift of God, eternal life through Jesus Christ. See Rom. vi, 23; ii, 6; 1 Cor. xv, 51-55.

When Eld. Bushly commenced his sermon on immortality, he held in his hand some tracts which he said he had not picked up in the neighborhood, but had sent to the publishing house and got himself. In the afternoon, after I had reviewed him and shown the people that the tracts he quoted from were published by first-day Adventists, he said the tracts bore the name of Mr. Ganyard, who was formerly a first-day Adventist, and had obtained some tracts two or three years ago, and lent them to some of his Methodist neighbors, who are now opposers of the truth; and they had furnished Eld. B. with the tracts which he said he had sent to the office or publishing house for himself. Well has the Lord said of such by Isaiah: "Now go, write it before them in a table, and note it in a book, . . . that this is a rebellious people, LYING children, children that will not hear the law of the Lord." Isa. xxx, 8-10. Again in Isa. xxviii, 15, the Lord says that they have made LIES their refuge, and under falsehood they have hid themselves; but in verse 17 the Lord says, The hail shall sweep away the refuge of lies. These hailstones will fall upon them in the seventh plague of God's wrath. See Rev. xvi, 17-21.

The elder's falsehood concerning the tracts was so glaring that most all the congregation noticed it.

After this, I continued my meetings another week; and last Sabbath, after preaching a sermon from the text in Matt. v, 16, "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven," we repaired to the water, cut away the ice, and baptized twenty-seven willing souls in the likeness of Christ's death, that they may now walk in newness of life by keeping all the commandments of God and the faith of Jesus. This makes sixty-five that I have baptized since I commenced meetings here. There are over eighty who are now keeping the Sabbath in this vicinity, where, four months ago, there was not a Sabbath-keeper. I have organized two prayer and social-meeting societies, one numbering fifty-four members, and the other twenty-

three, who have put down their names to the following covenant: "We, the undersigned, do hereby associate ourselves together into a prayer and social-meeting society, covenanting together to keep the commandments of God and the faith of Jesus." Others will unite soon. Their meetings are very interesting. Two men, of past religious experience, have been chosen leaders of the meetings. May the Lord help them to be faithful is our prayer. They will have monthly meetings, when all will try to get together in one place for the worship of God.

We have also made arrangements for the organization of a Bible-class in each place of meeting, which will be very interesting to all who can engage in it.

I have sold about seventy-five dollars' worth of publications, and obtained twenty-four subscribers for the Review.

I commenced meetings last evening in Springville, Clayton Co., Iowa, just across the Mississippi river, where Bro. Segraves lives. I can remain here but one week, as I am very much in need of rest, not having rested any for six months. The Lord has, during this time, wonderfully sustained me, for which I praise his great and holy name.

Since writing the foregoing, I have preached eight times in the village of Springville, Clayton Co., Iowa. I did this by the urgent request of Bro. and sister Segraves, who had but recently moved in there. I introduced but two subjects in the main, which were the promises of God and his holy law, with faith in Christ, as the conditions of receiving the promises, if they are strictly lived out in our daily walk and conversation. At the close of the meeting last evening, I took an expression to see how many believed the seventh day to be the Sabbath now binding on the people. About thirty arose. Quite a number of these I expect will soon keep the Sabbath. I think it is an excellent opening for labor, and had I not been so badly worn out by my past labor, I would have stayed a few weeks. If the way should close up for my going to Trempeleau, I shall return to these parts as soon as I rest awhile.

I know of nothing that is likely to stop me from going to Trempeleau, unless a protracted meeting should be started there. Bro. Ingalls will therefore write to me at Johnstown Center at his earliest convenience, and let me know if the way is still open for me to come about the middle of January. I will answer by letter and tell them when I will come and commence meeting.

I held my last meeting with the dear people of God in Waterloo to-night. Our meeting to-night was very large and interesting. Many could not get into the house. Truly have I seen the testimony of the Lord fulfilled in this place by people coming out on the truth and learning in a few weeks what some of us have been years learning. May we not look upon this as a sign that we are drawing near the loud cry of the message? I am now at Bro. Thompson's, at Woodman, where I have stopped to rest over night. I expect to reach home to-day, where I will try to recruit for a few weeks. I hope the brethren and sisters will pray for me that I may be revived and strengthened for further usefulness in his blessed cause, and that a door of utterance may be given me to speak his word.

ISAAC SANBORN.

Woodman, Grant Co., Wis., Dec. 11, 1867.

THOUGHTS ON THE REVELATION.

I HAVE this day finished the careful reading of the book with the above title recently issued at the Review Office. If any have not yet supplied themselves with a copy of this work they are depriving themselves of the possession of a valuable treasure. The book is a book not only to read, but to study, a book of reference on this important part of Divine Revelation in which the Lord has promised his blessing upon those who understand, and do the things written in it. Do you lack an understanding of the book, then we say to you secure "Thoughts on the Revelation," which carefully and critically examines every chapter of the book, and which we do not hesitate to say is the clearest exposition of the Revelation extant. Secure the book at once.

J. N. LOUGHBOROUGH.

Allegan, Mich., Dec. 5, 1867.

Conference Department.

Exhorting one another, and so much the more as ye see the day approaching. Heb. x, 25.

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in the worship of God. Speak often one to another to comfort, edify and aid each other in the way of holiness and true Christian experience.

From Bro. Daniels.

BRO. SMITH: I have for a long time thought of writing a few lines to the scattered friends through our good paper, but have felt too unworthy, and now I feel more than ever my unworthiness. I highly prize the Review, and the cheering testimonies, and the encouraging reports from the messengers, and especially the sermons, as we have no preaching here. It is through the Review that we are enabled to know the whereabouts of the people of God, as we are left far, far in the rear.

I, with my wife and eldest son, embraced the truth under the labors of Eld. Cornell, when first at Gilboa with the tent. Since that time we have passed through many severe trials, and while standing connected with the church we enjoyed many precious seasons in uniting with the people of God in prayer and praise. But those privileges are years in the past. The dear brethren composing the church at Ayersville, with whom we stood connected, sold out and moved to Ransom, Mich., and were soon organized with the Ransom church. By this move the Ayersville church ceased to exist as a church, and we were left to travel alone. But oh! my dear brethren, I fear we have come to a standstill, while we realize that the church is all the while on the advance; and thus are we left far, far in the rear. I have been trying to sell and locate myself where we could have church privileges, but my prospects in that direction have always failed, and the way has been mysteriously hedged up. May the Lord have mercy, and send deliverance.

I still have a hope that we will yet be found walking with the people of God and marching on to Mount Zion. Oh! may the Captain of the Lord's host send some of his recruiting officers this way and raise a company of fresh recruits to be mustered into the service of the Lord, and added to the army of Sabbath-keepers. I would be glad to take the humblest position in that new company and start anew for Mount Zion.

C. G. DANIELS.

Defiance, Ohio.

From Bro. Johnston.

BRO. SMITH: After four weeks' absence among the brethren in Trumbull and Ashtabula counties, I arrived at home in good health, for which, I desire to be truly thankful. While among the brethren, I preached every Sabbath—once at Orwell, besides attending their Wednesday evening prayer meetings. Here, our good brother Hutchinson offered me a room and other accommodations if I would move to that part of the country. At Wayne, the brethren received me with open arms and hearts, and treated me with much respect and kindness; and insisted on my staying with them all winter, if possible. Here I preached on three Sabbaths, and one first-day. The good Master was present, to give liberty in speaking, and to refresh our weary spirits.

On last Sabbath we had indeed a precious time. All the brethren and sisters belonging to the church were present, and Bro. Marfield, from Orwell, was also with us. The meeting was continued near three hours. Many prayers were offered up; many testimonies given; till all present were melted down into contrition and tenderness; while tears of joy and gratitude flowed from many eyes. "Bless the Lord, O my soul, and forget not all his benefits." There were none but Sabbath-keepers present on this occasion.

The second Sabbath I was at this place; we had three or four who expressed their disapprobation, and asked several questions, which I answered to the entire satisfaction of the brethren. I spoke from Gal. vi, 7, 8: "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that

soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." In speaking of the deception of Satan, I pointed out some few of the popular errors of the present time, and cautioned the congregation against them.

The brethren in Wayne seem to be as much interested in the present truth as any people I have as yet been among. May the Lord preserve them in the unity of the Spirit and bonds of peace until Jesus comes to take his weary followers home. Amen.

WM. JOHNSTON.

Smithville, O., Nov. 20, 1867.

From Bro. Haines.

BRO. SMITH: I wish to give my testimony in the Review for the comfort and encouragement of the saints. It often seems to me when reading the testimonies from different ones, that they receive, even while writing, a special blessing from God for the efforts they make to cheer and encourage the disciples of Jesus. Blessed above all others is that people whom the Lord has chosen for his inheritance, and though at times our path may seem to be overshadowed, and we be like men walking in thick clouds, yet the promise is that He will be our hope and shield, and help according as we hope in Him and live up to the light of the truth of the third angel's message.

Although I do regret many past errors and wrongs, and mourn over my great unfaithfulness, yet I am trying to do the will of my Heavenly Father, and am still encouraged to press on because of the exceeding great and precious promises, both for time and eternity, which are yea and amen in Christ Jesus, to those that believe. Indeed, the Lord is not slack concerning his promises, as we fully prove when by heartfelt obedience and faithfulness we fulfill the conditions upon which they are given. There is no rock like our Rock; he is a sun and a shield, and will give grace and glory, and no good thing will he withhold from them that walk uprightly.

I have been a reader of the Review for over three years. I would express my thankfulness that I have been made acquainted with the precious truths it advocates. It comes laden with meat in due season. I acknowledge the wisdom granted the church through the gifts of the Spirit as vastly superior to the private judgment of individuals. I rejoice that wrongs can be corrected and put away. There is a yielding to straight testimony among our people at this time more readily than formerly; this is a token that many will overcome.

I love and have confidence in the leaders of this great work, that have been chosen to proclaim the precious truths of the third angel's message, and may God send forth more to labor for the salvation of precious souls, that the honest-hearted may all be brought to the fold of Christ.

I pray that those who have the care of conducting the Review and preaching God's word, may have grace and strength to do the will of God.

Your brother in the Lord,

D. D. HAINES.

Haverhill, Mass.

From Bro. Cottrell.

BRO. SMITH: There is quite a strong opposition to the present truth in and around Bowersville. The preachers of the different denominations are making public demonstrations against the truth. Last night I listened to a discourse from Eld. Story, of the M. E. church, on what he was pleased to call the general Judgment. It is rather astonishing to me that a man that has heard a course of lectures, as Mr. Story has, at the tent in our place, should take such a position as he did. He was very literal, a part of his time, in his rendering of Scripture, and when it did not suit him he was very figurative. He would have the day of Judgment a literal day, and those that are to stand before the Judgment, to be standing there literally, but when he came to notice the books' being opened, Rev. xx, that meant God's memory only. He said that there was but one day of Judgment for all; and that Christians would be judged by the gospel, the Jews by the law, and the heathen by the light that they have;

and that Jesus is the only judge. He read Rev. xx, entire. Verse 4: "And I saw thrones, and they sat upon them," &c. Yet Jesus is the only judge. Paul says in 1 Cor. vi, 2, 3, "that the saints shall judge the world," and that we shall judge angels. He then went on to state that the righteous and the wicked would all be raised at once. Then he happened to think that there was a "first resurrection;" then he must get out as best he could. So he stated that he once thought that all the righteous were raised in the first resurrection; but now he was convinced that none were raised in the first resurrection but the martyrs of Jesus, and that they would reign with Christ a thousand years. And then the rest of the righteous and the wicked would be raised, and all would be judged, and then rewarded according to their works.

He then gave us his views on the state of the dead till the resurrection. That it was not true that they slept, as taught by us, but that they were in a conscious state. But he did not believe that they were judged at death, but that their cases were decided at death, and they were happy or miserable, as the case might be, and then on the day of Judgment they would be judged and rewarded.

But all such efforts as have been made here against the truth are only calculated to strengthen us in the belief of the truth. We would say, Praise the Lord for the light of present truth. We feel our own weakness and unworthiness, but when we draw near to the Lord in prayer we receive strength of the Lord, and are enabled to praise him who is the strength of his people.

We would say a word to Brn. Waggoner and Van Horn: Our prayers have been following you, and we believe that you will be blessed of the Lord. We feel happy and would praise the Lord that our prayers have been answered, in that he put it into the hearts of his servants to come to Bowersville and proclaim the last message of mercy that is to be sent to the world, and that a people has been raised up here that we believe will go through to Mount Zion. Pray for us.

Yours in love,

WM. COTTRELL.

Bowersville, O., Dec. 2, 1867.

From Sister Shepard.

BRO. SMITH: As I am one of the lonely ones who live so far from others of like faith that I can seldom meet with them, I would add my testimony to theirs through the Review. I can say that I love the appearing of Jesus, the Christian's faith, the commandments of God, and present truth as a whole. I think it is dearer to me than my life, and yet I have to confess that I am in a lukewarm condition. I am lacking in love to God, who has done so much for me. I wonder at my own ingratitude, and my unfaithfulness to my loving Father, who has watched over me for good. He has brought me out of deepest afflictions, and surrounded me with unmerited blessings, so that I can say with the Psalmist, "The lines have fallen unto me in pleasant places; yea, I have a goodly heritage." A heavy burden of care rests upon me, it is true, yet Jesus invites me to cast it upon him. When my heart is filled with the love of God, I have faith enough to do this, but I am weak, and do not continually realize as I ought where my strength lies. I feel that I must come up to the requirements of God and be more zealous in his service. The perilous situation we are in, calls for such zeal and earnestness as has never been called for before. I know what I want the most of anything. It is more secret prayer, more time spent in secret communion with God. In this way I can obtain a more thorough knowledge of myself, and of his will concerning me, get the complete armor on, and so overcome. What is there to hinder us from overcoming? Surely, there can be nothing so much as the sinfulness of our natures, and there is salvation with God for all this. I am often much encouraged by letters in the Review from brethren and sisters, especially those who are lonely, like myself. The last solemn admonition in Testimony, No. 13 has not had a tendency to discourage us, for we know that whosoever will, may come and partake of the waters of life freely.

I love the health reform in all its parts, and it proves a great blessing to us in many ways. The reform dress

I consider the most healthful, convenient, and best-looking style I ever saw, and it is with me a matter of rejoicing that there is to be a more marked distinction between us and the world than formerly. I am very thankful that Bro. and sister White are able again to go out into the harvest-field to labor, and I long to see the time when the third angel's message shall be preached with power such as attended the midnight cry in 1844. I hope my brethren and sisters will pray for me and my family, that we may be kept from the evil influences of this city.

C. M. SHEPARD.

Dodge Co., Wis.

From Sister Scripser.

DEAR BRETHREN AND SISTERS: It has been over a year since I embraced the present truth, and it has been a lamp to my feet and a light to my pathway. The Review comes weekly, laden with precious truth. I am always delighted to receive it. The good sermons it contains cheer my heart as I read them. The other departments of the paper are read with interest. Then there is the Conference Department, where those that fear the Lord speak often to each other. How cheering to hear from the brethren and sisters in this way. It is the only way that I am privileged to hear from those that love the appearing of the Saviour. I walk alone, yet I do not feel discouraged. I believe the Lord is on the giving hand, and that he will save even me if I am only faithful and keep his commandments. I want to meet the children of God in the kingdom, where there will be no sighing, nor sorrow, nor shedding of tears, but we shall reign with Christ. I long for Sabbath-keeping neighbors. How their faces would cheer me in this dark vale of tears. Let us look forward to the soon-coming day, when, if faithful, we shall meet the good of all ages, never more to part. Oh! the glorious thought of meeting loved ones of earth, and dear ones that sleep in the tomb. Dear sisters, let us be faithful.

Yours striving for a crown of life.

MARTHA A. SCRIPSER.

Erie Co., N. Y.

From Sister Edmunds.

DEAR BRETHREN AND SISTERS: This morning, while reading "A few Thoughts" from the pen of M. J. Cottrill, in Review No. 23, tear after tear would fall, and I, too, asked myself the question, Shall I ever wear the crown? Shall I ever be clothed with righteousness? I heartily respond, Amen, to every thought. My heart is stirred to its very depths, and I can say, I will humble myself before God, and cry for a deeper work of grace in my heart. Oh! the enemy's power is so great.

The next letter is an "Acknowledgment" from Bro. James E. White. I am glad this dear youth has again turned his feet into the straight and narrow path. Oh! that the remaining ones of the "fifteen" would do likewise. There is bread enough in your Father's house and to spare. I say, return, and confess your faults. While reading the lines from him, I feel a conviction in my own heart, that I do not keep the fifth commandment as I should. The wish of my heart is, that I may know myself as God sees me. I want to keep every command. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Oh! how I long to be good. I want to be ready to share in the "refreshing" Bro. Smith speaks of. I must make haste or I shall be left out. Sometimes I am almost discouraged. Many years I have been trying. When these feelings creep into my heart, I read the Holy Bible and find many precious promises there. "Submit yourselves therefore to God." "Resist the Devil, and he will flee from you." "Draw nigh to God, and he will draw nigh to you." If I cleanse my hands, and purify my heart; if I am not double-minded, wishing to serve God and mammon, but mourn and weep over my sins; if my laughter is turned to mourning, and my joy to heaviness; if I speak not evil of others, but humble myself in the sight of the Lord, "he shall lift me up." "I will never leave thee, nor forsake thee." "My grace is sufficient for you." Yes, I can overcome all, with the Spirit of our Heavenly Father to assist me. One wri-

ter has said, "Never can the child of God rest contented in this world." From day to day I feel this, and earnestly pray that I may be prepared for a home where "I shall be satisfied." I will not murmur and complain when I am tested. There will be none in Paradise restored, who cannot resist the temptations of our subtle foe here. Our Father wants loyal subjects. How just, after having given his only Son to redeem us! Yes, he that declares the end from the beginning, deals with his wayward children wisely. Let us look up, and with confidence trust in him, for he doeth all things well. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength. Oh! may we not be guilty of "selfish choosing this or that," but may we ever choose the fear of the Lord, and with Bro. Patten may we "lay aside every wrong thing, and have the 'present truth' more deeply planted in our hearts." Then with joy we shall hear the song sung, "Open ye the gates, that the righteous nation which keepeth the truth may enter in." How it cheers us to visit with those who love to talk about the truth. These meetings are bright oases—fertile spots in the desert of life. When those shining gates swing back on their glittering hinges; when that righteous nation enters the city of our God, then we shall, if faithful, enjoy this happy privilege forever. Oh! who would give up the Christian's hope when such joy awaits the overcomer. Dear friends, pray that I, too, may finally wear

"A crown of glory bright,
In yonder realms of light,
Prepared for you and me."

ANGELIA J. EDMUNDS.

Bedford, Mich.

From Bro. Warren.

DEAR BRETHREN AND SISTERS: Let us take courage. Though the enemy of all righteousness is mustering all of his forces against the truth, yet it prospers, and will go forth in power if we are only faithful and true to our post. Let us strive with our whole might to spread the glorious news of the gospel of Christ and his soon coming. By the mercy of God I have been trying to lay this blessed truth before the minds of the people in an adjoining town from this. I have given some five discourses, and the interest to hear seems to be very good. Some have confessed that we have the truth as regards the Sabbath, but have not yet decided to keep it, but feel anxious to still hear more of this Bible-doctrine. Brethren, let us pray that God's Spirit may accompany his word, that it may be as seed sown in good ground. Let us pray that God will give his messengers strength and wisdom from on high, that his truth may go forth conquering and to conquer, until the last honest-hearted one has embraced the truth of the third angel's message.

There are a few of us here in this place who are trying to be overcomers, that we may wear the crown. Oh! blessed thought. Wear the crown! Brethren and sisters, fight on a little longer. Soon will the Master come and call for us. Let us not be ashamed of Christ or his cause, but let us strive to have on the wedding garment, that when the Bridegroom cometh, we may be among his guests and partake of his bounty. Yours striving for the kingdom.

Z. C. WARREN,

Grove Lakes, Minn., Nov. 11, 1867.

From Sister Hiddleson.

DEAR BRETHREN AND SISTERS: I have made up my mind once more to write a few lines for our comforting paper. I have often been cheered and encouraged by reading the testimonies of those of like precious faith, and have often thought if I had the talents that some have, I would write often for the encouragement of my brethren and sisters, who are striving to make Heaven their home, but I feel my unworthiness and incompetency for the task, and if I was not deeply impressed that it was my duty, I would excuse myself by saying, let those write that can do better than I, but I know it is the willing and the obedient that shall eat the good of the land. I want to be one of that number. Oh! let us all be awake, for we all have a work to do. It is true, we may feel it is not much that we can do in the vineyard of the Lord, but let us remember the

little we can do will be required of us, therefore let us improve the little talent that is given to us so that when our Lord comes he may say unto us, Well done, good and faithful servant, enter into the joys of thy Lord. If we want to partake of the glorious fruit of that heavenly land we must work while the day lasts. I feel that the day is far spent, the night will soon come, and our work will be done. Jesus will soon cease pleading for us; then we will see, if we have been unconcerned about our duty to God in all things, that it will be a trying time for us. I believe that as we near the end of time new duties will arise before us to perform, and the enemy will press hard upon us; he will try to cause us to move too fast or too slow; his plan is to drive us from the narrow path, but faith and prayer will drive him from us. Praise God for his help. My prayer to God is that I may be kept humble, in my proper lot and place; that I may labor in the vineyard of the Lord where and when he bids me. I do want that wisdom that comes from the holy sanctuary above, that I may know the will of my Father in Heaven, and perform every act that will be required of me, that when Jesus comes in the clouds of heaven to receive his children and take them home, I may then look up and say, Lo! this is our God; we have waited for him and he will save us. Unbeliever, if these lines are read by you, I ask of you to stop and consider what you are doing. Time is short. You have but little time to prepare for what is coming on the earth; if you want to escape God's wrath and dwell with the righteous on the earth when it is made new, begin to work for the Lord now. Now is the accepted time; improve it while you may. Put not off the day of your return to God, lest you will have it to say, The harvest is past, the summer is ended, and I am not saved. Awful will be the condition of the unbeliever when Jesus comes. Bid unbelief be gone. Believe what God has said, that whosoever will may come and partake of the water of life freely. Haste to the Lord without delay. You have no time to idle away in foolishness. If you want to obtain a home in the kingdom of God, begin to pray and exercise faith in God's word; keep his commandments and live, and may this ever be our prayer:

Lord take away our unbelief,
And give us more of living faith;
Then we shall gain the realms of bliss,
And forever dwell where Jesus is.

Lonely and weary pilgrim, be of good courage; the angels of the Lord are ever around us to raise us up when cast down, and help us to bear the trials of life. Our Saviour will soon come. Do not let us begin to doubt his return, for he that is to come will come and will not tarry. Do not let your minds be carried away from God, and placed upon the world and pride, and that day overtake you unawares. Let us watch and be on our guard, that we who have started for Mount Zion may come off victorious, and finally obtain a crown of life. It is prepared for us; if we are faithful we shall surely obtain it.

"Affliction and sorrow and death will be o'er,
The saints then unite to be parted no more.
Their loud hallelujahs, fill Heaven's high dome.
They dwell with their Saviour, forever at home."

N. HIDDLESON.

Clyde, Ill.

From Bro. Smith.

Bro. SMITH: On the 26th inst, a small company of Sabbath-keepers, assembled here in Blendon, and organized a church, so far as we could under existing circumstances without the aid of a messenger. Three members were received by letter, and three per vote of the body. A leader, a clerk, and a treasurer were chosen. Resolutions were unanimously passed to live out present truth *in toto*, also for receiving members, and withdrawing fellowship. We also organized systematic benevolence, amounting to thirty-three dollars and eighty cents per year.

We have long been buffeted by the enemy, and have felt impelled to the course we have taken, lest we should make shipwreck of our faith. In behalf of this body, I hereby earnestly appeal to those in authority, to send hither, at first opportunity, a messenger, to perfect our church organization.

ADOLPHUS SMITH.

Blendon, Ottawa Co., Mich.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 17, 1867.

We have from the first designed to have the Bible Class of this church, now conducted by Bro. J. M. Aldrich, reported for the Commentary Department of the Review. We were happy last week to see the commencement of the execution of this plan, Bro. W. C. Gage having consented to report the decisions of the class. We believe the brethren everywhere, who are interested in the study of the Scriptures, will find this a feature of great interest. In addition to the usual lesson, as we have not time personally to consider and answer all the questions proposed to us from abroad, we have decided to submit them to the class for their consideration and decision. The examination of these questions constitutes a very interesting exercise, and we doubt not the brethren will be interested to learn the disposition that shall be made of them. We have many questions on hand, some of which the writers have probably given up all expectation of seeing noticed. We trust they will now be examined in due time.

A SHORT TRIP IN VERMONT.

THURSDAY evening, Nov. 28, just as I was closing up a job on my house, preparatory for winter quarters, which had called forth extra physical exertions on my part, and as I was expecting to take times easier, and immediately devote a period to rest and to the enjoyment of the society of those from whom I had been separated for quite a length of time, a letter came to us from Stowe, Vt., informing us that Sr. Edwin Churchill was very sick, and greatly desired to have us call on her in her affliction.

Accordingly, the next morning, in company with my brother A. C. and my companion, we started for Stowe, and came as far as Morrisville, where we stopped over night at Bro. Bingham's (one of our best Advent homes in Vermont). We were made welcome, not only by himself, but also by Mrs. B., who though she has not made a profession of the present truth, has ever treated us kindly, and deserves our respect and gratitude. Here, also, we met with our aged and beloved Bro. A. Stone, who was on his way to Stowe.

On the Sabbath, we had a profitable meeting with the church at Stowe. We spoke twice, and the words spoken were appreciated. We hope that this church will not be backward in moving forward in every branch of the health reform. Though the health reform does not take the lead in the message, and should not be urged rashly, yet it comes in as a mighty help to develop character. And if God has spoken in regard to it, it is important to act accordingly; else God does not mean what he says, and he has spoken in vain, and it would have been as profitable to the cause for him not to have said what he has said. We hope none are disposed to trifle with God.

We found Sr. Churchill quite low, having had a bilious fever, followed by a relapse, from lack of knowledge in regard to hygienic treatment, the whole covering about three months. We rejoice that the Reformer devotes more space for instructions on the proper treatment of disease. This will doubtless save many from protracted illness and untimely graves. We had special seasons of prayer with Sr. C., in which we enjoyed holy calmness and the presence of the comforting Spirit. The Lord alone can raise her up. And we still pray that if it can be for his glory, she may be spared to her family and to the church. If she recovers it will be gradually.

On our way home, we called at Bro. Loveland's, and found Sr. L. and her son recovering from a siege of typhoid fever, caused by over-exertion, in watching over and attending to the wants of others who were sick of the same disease. But they were doing well under the use of natural and simple remedies, such as plenty of pure air, careful applications of water, rest, etc. They were not hindered by poisonous drugs, and had not wholly lost their relish for food. Yet Sr. L.'s past exertions and age are against her, and she will

need to be very careful, else it will be difficult for nature to rally and perform the work of restoration.

It was a feast to us to visit with this dear family, who were among the first that received the truth in Vermont, and have freely sacrificed of their means to advance it. Such are in danger of doing too much for the relief of others, at the neglect of their own wants in their old age. To such we would say, with all respect to age and experience, Hold on. God wants you to live on and enjoy, as well as to lavish on others.

We spent last Sabbath in Quarterly Meeting with the church in this place, and had a good degree of freedom in dwelling on the proper use of the tongue. We are a numerous church, enjoy many privileges, and a good degree of union; yet we are in greater danger of erring on some points than smaller churches. We can be more shut up to each other than is meet; and unless we keep very near the Lord, there is danger of giving way to worldly-mindedness and worldly aggrandizement. If we all keep consecrated we can have a mighty influence for good, but if we suffer ourselves to backslide on any point, then will our united influence tell against us individually, and tell against the cause in a corresponding degree.

We pray that the coming of Bro. and Sr. White, and Bro. Andrews among us may prove a blessing to us as a church, as well as to the cause in Vermont and Canada East. To this end we should labor for ourselves, and suffer the servants of the Lord to move forward in their work untrammelled, exercising their own judgment with regard to their health and the wants of the cause.

In regard to entertaining the brethren from abroad, we would say, We are able and willing to do it. Yet let a proper regard to age, health, etc., and to giving all our good brethren in this church the privilege of cheerfully bearing a part in entertaining you. My brother tells me that at our last Conference, some of our good members felt grieved that they had none from abroad to call on them. D. T. BOURDEAU.
West Enosburg, Vt.

REPORT FROM BRO. MATTESON.

SINCE November 22 I have been preaching and visiting in this place among the Danes and Norwegians. There are above one thousand of that class of people in the place. I obtained the court-house to hold meetings in. It is a very convenient place. This is a new field. Most of the people belong to some church. Much prejudice exists against the doctrines of the Bible; and our faith is everywhere spoken against. The congregation has varied from 40 to 120. I believe three times that number would come to hear if the ministers of other churches did not exert such a powerful influence against it. Yet many have been convinced that we have the truth on the Sabbath question, and a few have commenced to obey the Lord.

One young Methodist sister has stood up boldly for the truth among the Methodists, which has created much stir among them, as they considered her one of the best of their members. The Elder preached last Sunday evening, on the immortality of the soul. He had our book on Life and Death and read out of it to the people. He recommended all to read it. It contains, said he, such huge errors that every good Methodist would be scared by reading it.

I have preached on the same subject in the court-house since, and mean to continue until it shall be fairly presented before all who are willing to hear. I realize that mere argument is not sufficient, though necessary. It needs much blessing from the Lord to bring the truth home to hearts so filled with prejudice and superstition.

Pray for us, that the Lord may continue to bless, and we be enabled to present the truth in much love, that the honest in heart may be brought to Jesus and prepared for his glorious appearing.

Racine, Wis., Dec. 11, 1867.

JOHN MATTESON.

Two laws are more adequate to the regulation of the whole Christian community than all political institutions together—namely, the love of God, and that of our neighbor.—Pascal.

REPORT FROM BRO. RODMAN.

WHEN I wrote my last report, I had been here a few days, and given several discourses. I continued holding meetings here nearly every evening until Nov. 20, with quite an interest to hear. Three more decided to keep all the commandments of God and the faith of Jesus. The Lord give them grace, as he most assuredly will, to continue in the narrow way, and stand on the Mount Zion with the Lamb. Others are convicted of the truth, and I hope will obey the Lord fully, and so enjoy the great peace those do who love God's law, letting nothing stumble them in walking uprightly before the Lord.

We labor under some disadvantages here, having to hold the most of our meetings in private houses. The rooms being rather small, it is not so easy to speak, or convenient to hear.

On the 20th, returned home. Found all in good health. Even Bro. Prange, who had returned from the West, where he had been to visit his brothers and recruit in health, is looking much better. In the three meetings I held with the church here, there appeared to be a reaching out after the Lord. We spoke to them on the work of self-examination; it was received as meat in due season. May it not only be received in word, but may the work be entered upon and continued in with perseverance, until sins that hinder their growth in grace, and further knowledge of the truth, shall have all been discovered and put away, that the Lord may work in them mightily. Satan has made great effort to destroy the influence of the little flock here by feeding them upon selfishness and crowding out the love of God from the hearts of his dear children, and they have been too willing he should have his way. Thus their peace has been greatly disturbed; but I do hope they will be like the Corinthians, to whom Paul wrote that they sorrowed to repentance; so sorrowed after a godly sort, leading to carefulness, and a clearing of themselves, that they grew indignant against sin and its author; holy fear, and fervent desire, and becoming zeal took the place of selfishness, and in all things they approved themselves clear.

Dear brethren and sisters in Ashaway, may I have no cause to regret having boasted of you before others. Remember, dear brethren, Satan is artful, and will discourage you in trying to rise if possible, but as you endeavor to draw nigh to God, remember these words, "Whosoever will, let him come." There is no power that can resist the one who is pledged to help us, unless we give up to Satan; then do not despair, neither fret thyself in any wise to do evil; neither let the love of the world in any of its forms control thee; but in love serve one another. My prayers shall go up for you without ceasing. And to the rest of my brethren in Rhode Island and Connecticut, with whom I have labored, be strong; I will visit you again before long. Hold fast and press on in the work. Do not shrink from the cross. Remember, "Except a man take up his daily cross and follow me, he cannot be my disciple," says Jesus. The cross is not, as some suppose, talking in meeting, but in doing every duty—crucifying the old man with his affections and lusts, and so having Christ to live in you, willing, and doing his good pleasure. Nothing short of perfect obedience rendered by us, is all our duty. It will cost an effort on our part, but in the strength of the Lord we can overcome, and he that overcometh shall inherit all things: the city of God and the new earth, with all their pleasant and glorious accompaniments forever. I think I hear every one of you say, I must be there, cost what it will. Well, this is the will of God, so just submit, and obey all his heavenly will, looking unto Jesus, who is the author and finisher of our faith, and you can be there.

When I returned home on the 20th, I expected to attend the Monthly Meeting at Washington, N. H., but found it was indefinitely postponed. So after trying to do my duty in Ashaway for a few days, I started on the 28th for this place again. The interest is unabated. I preached again last evening in the hall, showing the work of the Papacy in blaspheming God, wearing out his people, and attempting to change times and laws. I have now appointed five meetings

more. Satan begins to be disturbed. I hope to be humble, and be instrumental of good. I trust I shall have the prayers of my brethren, that the Lord's work may prosper in my hands.

I do not know how long the interest will demand me to stay here. I hope to stand in the counsel of God. There is evidently an advance move being made with God's remnant people. Brethren, shall any of us be left behind? If there is not a taking hold of the work in faithfulness, with all our might, the cause of truth will move on, leaving the worldly-minded to their own choice; then Satan will have them in his snare. How important then that we have the love of the truth in our hearts, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

My brethren, have you read Testimonies Nos. 11, 12, and 13? If not, get them and read them at once. There is reproof and counsel, just such as is needed. Send on 40 cents to the Office and have them forwarded, or to my address in Ashaway, R. I., as I have a few to supply the brethren with. I have also most of our other publications constantly on hand. Send in your orders. Inform yourselves, and get a knowledge of the truth, for Satan is very artful, and unless you inform yourselves in the truth and obey it, he will ensnare you in his deceptions; but this need not be, for the Lord has given unto us all things that pertain unto life and godliness.

Truth will cost us time and money, but we are taught to buy the truth and sell it not. Prov. xxiii, 23. What is it that is to save us? Not the love of farms, houses, pleasure, dress, or appetite, but the love of the truth. Then court the influence of that Spirit that leads into all truth, for if any man will do His will he shall know of the doctrine. John vii, 17. Again, if we continue in his word, we shall know the truth, and the truth will make us free; then shall we be his disciples indeed. John viii, 31, 32.

P. C. RODMAN.

Pleasantville, N. Y.

News and Miscellany.

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

—Mount Vesuvius is still sending forth pillars of fire from the old and newly formed craters, and the display is magnificent. There are seven streams of lava in full flow.

—The track of the Central Pacific Railroad is laid from Cisco to Summit, and through the great tunnel, over 7,000 feet above the sea. The first passenger car went through the tunnel Saturday. On the east side of the mountains, 24 miles of track are laid, and a fortnight's open weather will close the gap of six miles, making connection with Lower Truckee, 130 miles east of Sacramento.

—THE POPE, when visiting a wounded captain in Rome, saw a musket in his room, and at once asked whether it was a Chassepot. On being answered in the affirmative, the Holy Father took the gun in his hand, examined it with intense interest, and asked to have the mechanism explained to him. What a subject for a picture for the next international exhibition—the Pope with the tiara on his head going through the manual and platoon exercise in a fit of ecstatic admiration of the last great prop of the temporal power—the *fusil Chassepot*!

—It used to take a year to hear from China and Japan. The mails from China and Japan which left Yokohama by the steamship, Great Republic, October 25, via Wells, Fargo & Co.'s Express, arrived via Chicago, in New York on Thursday. This is but forty-one days from Japan, and only fifteen days between San Francisco and New York.

—A paper was lately read before a Medical Society in England containing evidence to prove that the form of nervous blindness known by the name of amaurosis is frequently produced by excess in tobacco smoking. The subject was recommended to the serious attention of the profession.

—MR. SPURGEON says that for years he has preached eight or ten times a week, besides issuing the weekly sermon, editing the magazine, overseeing the church, superintending the college, directing the orphanage, founding new churches, attending committees, and a thousand other things; but many signs indicate that there must be a pause; and he adds: "I am not less

willing, but I am far less able than I was to serve the church by preaching."

—Prince Napoleon is about leaving Paris for Manza, in Northern Italy, where he will meet his father-in-law, King Victor Emanuel.

Europe.

The Italian Parliament.—Florence, Dec. 6.—The session of the Italian Parliament opened yesterday. The Prime Minister, Menabrea, in a speech justified the action of the government in arresting Garibaldi, and suppressing his illegal attempt at invasion, but declared that it was as inconsistent for the temporal power to exist at Rome, as it would be for a foreign power to hold possession of Paris.

The Alabama Question.—London, December 6.—The Times, in an editorial on the correspondence in the Alabama controversy, says: Lord Stanley is right in refusing to permit the foreign policy of England to be reviewed by any foreign power whatever. On all other points England will gladly meet the United States half way, as she is thoroughly tired of the discussion.

The St. Thomas Purchase.—London, December 6.—The Times has an editorial on the subject of the sale of the Island of St. Thomas to the United States. It is pleased with the transfer, and hopes the sanitary measures of the Americans will extinguish the causes of contagious fevers which are so prevalent in that Island.

The Roman Question.—Paris, Dec. 6.—In the Corps Legislatif, yesterday, Minister Rouher made a speech defending the policy of the Emperor's government on the Roman question. He admitted that the unity of Italy was desirable, but in accomplishing it, Italy should never go to the extreme of taking possession of Rome by force. At the close of the debate M. Jules Favre's motion for interpellation of government in Italian affairs was rejected.

Spain Wanting to Sell Cuba.—New York, Dec. 6.—A Havana letter says that, through letters received from Madrid, it is rumored that ex-Queen Christiana and Don Romero Navarez are urging the cession of the Island of Cuba to the United States, for a consideration of about \$200,000,000.

Italy.—Florence, Dec. 8.—It is reported that General Garibaldi has again disappeared from the Island of Capra, and it is feared that another attempt against Rome will be made by the party of action.

The speech of the French Minister, M. Rouher, in which he said Italy should not take forcible possession of Rome, gave rise to an angry discussion in the Italian Chamber of Deputies yesterday. Prime Minister Menabrea informed the House that he had asked the French Government for an explanation of the speech, and he expected to receive a reply from Paris by Monday. He added that Italy could only gain possession of Rome with the concurrent consent of France and other European powers, and that it would be impossible to achieve that object by force. At the end of the debate a vote was taken, and the government was sustained by a majority of the members.

The Earthquake in St. Thomas.—Havana, Dec. 4.—Forty-seven earthquakes, rapidly succeeding each other, were felt at St. Thomas on the 20th of November. One shock lasted two minutes. The sea rose 60 feet on the city, and everything was submerged. The loss of life is enormous, and immense quantities of merchandise were destroyed. The surviving inhabitants, houseless and destitute, fled to the mountains. Those that remained are striving by every means to leave the island. The steamer La Plata is the only vessel which has sailed since the calamity, and she left 150 persons behind for want of accommodations. Every business firm on the island is insolvent, and all the steamship and other companies have abandoned it. No coal is to be had; and the wharves are destroyed. At the time of the sailing of the steamer, the earthquake continued at intervals. The destruction is incalculable at St. Thomas, and also at Tortola and St. Croix. Little Saba is a horrible volcano, and nearly burned to ashes.

France.—Paris, Dec. 8.—Fears are entertained here of a Ministerial crisis, in consequence of the last speech of M. Rouher on the Roman question in the Corps Legislatif.

A Congress of American Churches.—The Evangelist, New School Presbyterian, mentions that the late movements toward union in the Presbyterian Church and elsewhere, have led many to look forward to a still larger union, which should bring into one fold, or at least into close relations of intercommunion and Christian fellowship, a number of evangelical churches, which in time should include all the great branches of Protestant Christendom. As a step in this direction, the Christian Intelligencer suggested that the evangelical churches in the United States are "approaching a period in which they might organize a general convention or congress," composed of duly appointed delegates, the same to meet, say once in three years.

The work of this general congress of American churches would necessarily be changed from time to time; but the following are suggested as features that would obtain certain degree of permanence:

1. It would be charged with the duty of exemplifying the essential unity of the several evangelical denominations.
2. By its fraternal counsels it might magnify the essentials and minify the non-essentials of religion.
3. It could concert and recommend plans of labor, which, if commonly adopted, would harmonize and consolidate the aggressive efforts of all the churches.
4. Its deliverances on supreme questions of public morals, could not fail to have large influence, and sometimes check political iniquity when intent upon mischief.
5. It would present a united front against the adversaries of Church and State, and quicken the public conscience when enervated by popular errors and delusions.

The Protestant Churchman (Episcopal), in speaking of the fraternization between the Episcopal and Presbyterian clergy, at the late convention in Philadelphia, says: "The scenes of Thursday and Friday convinced us that our foes are not those of other evangelical communions; let us then more heartily than ever unite with them in repelling the assaults of our common foes—genuine and counterfeited Romanism."

Commenting upon the above, the New York Observer (Old School Presbyterian) says:

"These are words which will awaken a cordial response from all in every communion who love Christ and the souls of men more than mere forms and ceremonies."

St. Thomas, West Indies.

It appears, though unofficially stated, that the United States has purchased the island of St. Thomas, West Indies, "with all the rights, titles, inhabitants, floods, and hurricanes thereunto pertaining."

The island of St. Thomas, one of the group called the Virgin Isles, with the isles of St. John and Tortola, a few miles apart from it, occupies the most convenient position in the West Indian archipelago for the rendezvous of the mail steam-packets and other vessels plying to and fro between this country and the colonies in that part of the world. It has an area of only 24 square miles, and a population of only about 15,000 inhabitants. The soil is sandy and not very fertile. Only about 2,500 acres are under cultivation, and cotton and sugar-cane are the principal crops. The port of St. Thomas is its chief value and attraction; it is open to the commerce of all nations, and is capable of "floating the navies of the world." The port is visited by about 3,000 vessels annually. Its chief value to the United States will be as a coal station and rendezvous for our fleets.—*Harper*.

The Terrific Storm at St. Thomas.

ONE week from the day of my coming on shore, a fearful hurricane desolated the island; utterly destroying forty-seven ships—sunk, ashore or capsized, and drowned over five hundred persons. Our house was unroofed, we were wet, and all the furniture destroyed; no one in our house was injured, though the chimney, walls, fences and trees, were actually flying through the air. This dreadful hurricane gave no warning whatever, but commenced blowing from the northwest with utmost fury, and continued for two hours. During this time the distressing spectacle of seven vessels capsized in an instant by whirlwinds, was within my own sight. Nearly every soul of the crews remaining were clinging to the bottoms or to the spars of the sunken ships. A death-like calm followed, and prevailed for half an hour, during which time several vessels put out boats to save lives. The pilot department put out two beautiful cutters through a frightful sea, and had already saved many lives, and the Spanish man-of-war had all her boats out with forty men and officers, when the wind shifted in an instant to the southeast, in such a rush and blinding storm, that all these unfortunate people were swept at once into eternity. All the ships were sunk, and every wharf and building on the water's edge destroyed, and the trees torn up by the roots, and the suburban residences on the hills blown into a million tiny fragments and scattered for miles over the hillsides. Such a dreadful scene of ruin no man living, I think, has ever beheld. This happened on the 29th, and all day yesterday hundreds of corpses were being taken from the lower harbor. In the morning, under a cloudless sky, St. Thomas lay in ruins. Where the day before rode safely at anchor sixty-seven vessels on the smiling bosom of the bay, nothing met the eye but a mass of wrecks.

WHAT GOD DOES.—God carries people only when they cannot walk; he pities our weakness, but not our sloth.

AN ARGUMENT.—There is one single fact which one may oppose to all the wit and argument of infidelity, viz.: That no man ever on his death-bed repented of being a Christian.

The Post Office.

MR. RANDALL exhibits some interesting figures in his report of the operations during the past fiscal year in the Post-office Department, and no inconsiderable knowledge of the history of the intercourse of men with each other, and a knowledge of human nature in the aggregate can be derived from his statistics. His income amounted to twenty millions, and he has saved more than seven hundred thousand dollars. Next year, however, he estimates that it will cost him twenty-two millions and his receipts will amount to only eighteen millions, requiring additional appropriations of two millions and a half. Over three hundred and seventy-one millions of postage stamps were sold, of the value of eleven and a half millions of dollars. This is an increase of 65 per cent. over last year. The sale of stamped envelopes has increased 61 per cent., which is attributed to the plan of printing upon the envelopes business cards and requests to return the letters if uncalled for. The use of this latter class of envelopes has largely reduced the number of dead letters. Fifty millions of them were used, of which the Department supplied one-third.

The total amount of mail matter carried is not given. There are 7,743 mail routes, some of which on an average carried as much as ten tons daily, others, three pounds. These routes were 203,245 miles in length, in the aggregate. Of this, 34,015 miles were railroad, costing \$11.75 a mile; an aggregate annual cost of \$3,312,000; 15,094 miles were steamboat, costing annually \$472,206, or about \$14.07 a mile. The other routes were 153,136 miles long, costing, at the rate of \$11.65, five millions of dollars. The aggregate annual transportation was 78,982,739 miles. On eighteen railroad routes there are postal routes extending in the aggregate over 4,435 miles. This cost thirty-five thousand dollars more than the old route-agent service, but twelve, twenty-four, and forty-eight hours are saved, justifying the increased expenditure. The aggravated delays of the overland mail are acknowledged, but the failures are excused on the ground of the Indian troubles, which rendered it impossible to carry through the mails except by a military escort which could not be provided every day.

The establishment of a mail service to China and of a branch service to Yokohama and Shanghai is described, and the details are of much commercial importance. Two vessels, the Great Republic and the China, are already placed upon the line, and two others are soon to be added. A great increase of communication between the two continents is expected, and recommendations with reference to it are urged by the Postmaster General. A monthly mail service has been established between San Francisco and the Sandwich Islands, and the government of Venezuela has proposed another between the two countries, the expense to be equally divided between them.

Eighteen hundred and eighty-five post-offices have been established during the past year, and 25,163 are now in operation. About ten thousand (9,744) postmasters have been appointed; the majority evidently as the result of Mr. Johnson's effort to gain popular support in favor of his policy. Four thousand resigned rather than submit, thirty-five hundred were removed, two hundred and fifteen died, and eighteen hundred and eighty-five were appointed to the new offices. A sweeping, expensive, and probably unprofitable change, for the purpose of gratifying Executive obstinacy, was thus foolishly made.

Nine hundred and thirty-four carriers distributed letters free of charge in forty-seven cities, at an expense of seven hundred thousand dollars. The postage on local matter in New York amounted to \$171,401, the expenses to \$151,329, showing a profit of over twenty thousand dollars.

The mental peculiarities of the human race are governed by laws almost as invariable as those which regulate the tides.

Every year it is found that nearly the same number of persons forget to put stamps on their letters, misdirect or neglect altogether to direct them, or write illegibly. During the past year 4,306,508 letters (domestic and foreign) were consigned to the dead letter office; a decrease of 882,097 from last year, due to the use of stamped and "request" envelopes, and to the fact that people are gradually learning the necessity of prepaying their letters. But 443,780 people forgot to affix a stamp, or directed their letters to places having no mail service—a decrease of nearly one hundred thousand since the last report. In large cities and thickly populated districts, improved modes of delivery have served to reduce the aggregate of dead letters. But three-fourths of them have become so from causes beyond the control of the Post-office Department, which cannot compel people to be careful in their address, to write legibly, or prevent the persons to whom the letters are addressed from changing their residence or dying without the knowledge of their correspondents. Of the whole number of such letters more than a million and a half have been restored to their writers. The rest amounting to nearly three millions were destroyed—some probably by accident. A million and a half were worthless, containing circulars, and gift or lottery

advertisements. The writers of two hundred and fifty thousand could not be found, and one million letters were burned because their writers either failed entirely to sign their names, or signed them in an illegible manner! Twenty-one thousand letters contained sums of one dollar or more to the amount of \$138,365, while 18,577 of the writers were lucky enough to have them returned, and were "in pocket" by the amount of \$127,135. Nearly fourteen thousand people each sent less than a dollar in their letters, to the amount of nearly four thousand dollars. Ten thousand four hundred were enabled "to see their money back" to the amount of thirty-five hundred dollars. Fifty thousand people used the mails to send photographs and jewelry which their friends never received; and thirty-five thousand of them were gratified or disgusted at getting back these tokens of affection. The pictures and jewelry of the remaining fifteen thousand brought about nine hundred dollars at public sale. Over five millions of dollars worth of checks, bills of exchange, deeds and other papers were vainly sent in twenty-one thousand letters, and twenty thousand were restored to their owners. The number of letters sent in envelopes with a request to return was 1,677,875, and eighty-four per cent. of the writers received them; fully sustaining the policy of the free return of such letters. In the year 1867, 462,279,719 letters were mailed, being an average of one million three hundred thousand a day, or one letter to every twenty-three inhabitants; or an average of over fifteen letters annually to each person in the United States.

Gross frauds are being perpetrated by the use of the lithographed *fac-simile* of the franks of members of Congress, which are freely used to circulate obscene books and pictures, lottery circulars, business cards, etc. Unless this is checked, one million of dollars will be required to transport free matter. Mr. Randall urges that the law be changed, and that the written signature of the person entitled to the franking privilege be required.

The postmaster General anticipates an excess of expenditures over receipts, for some years to come, owing to the opening up of new territory and the sparseness of population demanding postal advantages. But he believes ultimately and at a comparatively early period that the Department will be a source of revenue.

France.—PARIS, Dec. 3.—In the Corps Legislatif, yesterday, M. Jules Favre delivered a brilliant speech against the policy of the government on the Roman question. He attacked French intervention in the affairs of Italy, and denounced the sending of the expedition to Rome as a violation of justice, and injurious to the interests of France; by force hurt the cause which it was designed to help, and involved the government in complications, to escape which it was obliged to persist in a policy of error, to the general discontent of the country. Instead of assuming all the responsibility in so grave a matter, he said the government should have first consulted the Legislature.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.

DIED, of dysentery, in Colebrook, Ashtabula Co., O., Sept. 24, Bro. Jesse Gleason, in the 68th year of his age.

Bro. Gleason was converted to God four years ago last spring, and embraced the Bible Sabbath immediately, having obtained light previously on that subject. From this time he lived a faithful Christian life, his place always being filled in the house of prayer on the Sabbath, unless sickness prevented. His testimonies were given with much feeling and godly sincerity. Among his last words, when asked if he had any message to his absent children, were, "Tell them to prepare to meet the Saviour in Heaven, for I shall be there."
A. B. UNDERWOOD.

DIED, in Randolph, Vt., Nov. 3, 1867, of consumption, Ellen F. Camp, daughter of Israel and Irena G. Camp, aged 15 years and about 8 months. Funeral discourse by Bro. D. T. Evans, from, "Wherefore, comfort one another with these words."

She lived beloved by all who knew her, and has left a father and mother, and nine brothers and sisters to mourn her loss. But we sorrow not as those who have no hope. She was mild and patient through her severe sufferings. She rejoiced in view of a speedy release, and of resting in the grave till the morning of the resurrection.

"Asleep in Jesus, oh, how sweet
To be for such a slumber meet;
In holy confidence to rest,
In hope of being ever blest."

I. G. CAMP.

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, and mortality through Christ alone, a change of heart through the operation of the Holy Spirit, the observance of the Sabbath of the fourth commandment, the divinity and mediatorial work of Christ, and the development of a holy character by obedience to the perfect and holy law of God, as embodied in the decalogue, are among its special themes. And while it will endeavor to present impartially both sides of all important questions, it has a definite theory to teach and hence will not devote its space to an indiscriminate and aimless mass of conflicting sentiments and views.

Regular price, \$3.00 per year, or \$1.50 for a volume of 26 numbers. On trial for six months \$1.00. No subscriptions taken for less than six months. To the *worthy poor*—free, by their reporting themselves and requesting its continuance, once in six months. The friends of the Review are invited to earnest and unceasing efforts to extend its circulation.

The Youth's Instructor

Is a monthly sheet, published as above, and designed to be to the youth and children what the Review and Herald is to those of riper years. You who wish to see your children instructed in the great truths which so interest you, will here find a sheet in which these things are set forth in a plain and interesting manner, free from the popular fables and errors of the age. It should not only visit regularly every youth and child who professes to be a follower of Jesus, but should be taken and read in every Sabbath-keeping family. Don't forget the children. See that they have the Instructor. Terms, 25 cts. per year in advance.

The Health Reformer.

This is the title of a monthly health journal, "devoted to an exposition of the laws of our being, and the application of those laws in the preservation of health and the treatment of disease." It is an earnest advocate of the true philosophy of life, the only rational method of treating disease, and the best means of preserving health. Practical instructions will be given from month to month relative to water, air, light, food, sleep, rest, recreation, &c. Health, its recovery and preservation, is a subject of world-wide interest, whatever may be a person's tenets in other respects; and to this the Reformer will be exclusively devoted. Edited by H. S. Lay, M. D., Managing Physician of the Health-Reform Institute. Terms \$1.00 in advance for a volume of twelve numbers. Address Dr. H. S. Lay, Battle Creek, Mich.

The Sabbath Question

Is becoming a theme of wide-spread and absorbing interest. To those who wish to give the subject a thorough investigation, we recommend the History of the Sabbath. As a work setting forth a connected Bible view of the Sabbath question, its history since the

Christian era, and the different steps by which the human institution of the first day of the week has usurped the place of the Bible institution of the seventh day, it is unsurpassed by any publication extant. Between two and three hundred quotations from history are given, to each of which is appended a full reference to the authority from which it is taken. It is replete with facts and arguments which challenge denial or refutation. Other works on this subject, from the penny tract to the largest size pamphlet, will be found noticed in our book list. There is no other Bible subject upon which a more extensive misunderstanding exists, than upon the Sabbath question. Circulate the books, and spread abroad the light on this subject.

The Second Advent.

The works upon this important subject to which we would call especial attention, are, The Prophecy of Daniel, The Sanctuary and 2300 Days, and The Three Messages of Rev. xiv. The first gives an exposition of the plain and thrilling prophecies of Daniel ii, vii, and viii, showing from the course of empire that the God of Heaven is about to set up his kingdom. The Sanctuary question is the great central subject of the plan of salvation, and yet there are but few, comparatively, who have any acquaintance with it. It gives a new interest to a great part of the Bible, leads to an intelligent view of the position and work of Christ as our great High Priest in Heaven, completely explains the past Advent movement, and shows clearly our position in prophecy and the world's history. The three messages bring to view present duty, and future peril. All should read these books, and ponder well their teaching.

Immortality through Christ Alone.

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

Packages of Tracts.

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

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

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

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

Our Book List.

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

—THE HISTORY OF THE SABBATH, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz.

—FUTURE PUNISHMENT, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by John Milton. Cloth, 75c., 16 oz.

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

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

—SPIRITUAL GIFTS, VOL. III; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 72.

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

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

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

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

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

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

—THE MINISTRATION OF ANGELS, and the origin, History and Destiny of Satan. This is a new and interesting work; being a clear and forcible argument, and showing all that the title imports. 20c., 4 oz.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—THE SABBATH OF THE LORD: A Discourse by J. M. Aldrich. 5c., 2 oz.

—THE END OF THE WICKED. 5c., 1 oz.

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

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

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

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

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

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

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

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

—SYSTEMATIC BENEVOLENCE, An Address, &c. 5c., 1 oz.

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

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

Tracts in Other Languages.

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

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

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

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

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

One-Cent Tracts.

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

—THE TWO LAWS. The Distinction shown between them.

—PERSONALITY OF GOD. A popular error disproved.

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

—APPEAL to Men of Reason on Immortality.

—THOUGHTS for the Candid on the Nature of Man.

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

—TIME LOST; or Old and New Style Explained.

—WHAT IS TRUTH? A series of Questions and Answers relative to the subject of Immortality.

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

Two-Cent Tracts.

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

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

—THE SABBATH: The time of its Institution.

—THE SABBATH: A stirring Argument by Elihu.

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

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

—WHO CHANGED the Sabbath? Roman Catholic Testimony.

—PREACH THE WORD: An Argument for the Sabbath.

—DEATH AND BURIAL; or, Scriptural Baptism.

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

—TRUTH.

—POSITIVE INSTITUTIONS; their Nature and Claims.

Three-Cent Tracts.

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

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

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

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

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

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

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

Charts.

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

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

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

Postage.

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

Address.

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

Form of Bequest.

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

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

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

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 17, 1867.

THIS number contains some reports from laborers in the harvest-field which are truly encouraging. From no quarter have we now any discouraging word. We had hoped ere this paper went to press, to receive a report from Bro. White of the progress of the cause in Maine. A business note from Bro. Andrews informs us that matters are moving well there.

Note from Bro. Dorcas.

I desire to bear my testimony also to the good work accomplished by the late visit of Bro. and sister White to our State. And I have no doubt of the good providence of God in having them come just when they did, before Testimony No. 13 came to hand. How true the word, that "all things work together for good to them that love God, to them that are called according to his purpose." How great a work was the building of the ark. If it would not save the world, it would save the obedient. So, also, the work of the third angel's message.

JESSE DORCAS.

Cedar Co., Iowa.

THANKS FOR LABOR.

I wish to express through the Review my gratitude to the messengers for their labors in Gratiot county this season, as it has turned out quite different from what I anticipated when at the Conference last spring. I could see that there was much to do and but few to work; and a hasty visit seemed to be all that we could expect, though circumstances in Alma were such as to require more care than could be thus bestowed.

But we have been favored with a visit from Bro. Byington in June, and Bro. and sister White at Ithaca in August, accompanied by Bro. and sister Strong, who remained a number of weeks, the most of which time they spent with us in Alma, we trust very much to our profit.

These visiting brethren and sisters need no commendation from us. The promptitude with which they testified against wrongs was a rebuke to us for our timidity, and I trust will make us more careful by our walk and conversation to reprove sin and encourage righteousness.

While Bro. Strong was with us, some started in the truth, some difficulties were settled, the most encouraged, and one was disfellowshipped. I would say to all who may avail themselves of the benefit of her labors, that sister Strong was a great help to the sisters just starting out in the health and dress reforms, in which they have made good progress.

I am heartily in favor of all the reforms adopted by our people; yet I think there is great danger with some of their talking of the reforms in a manner that would carry the idea that our religion consisted in wearing short dresses and eating graham bread.

As some of our sisters who have unbelieving husbands and others who are slow to take hold of things that are new, may be somewhat sensitive, I think we should be very careful and not treat the subject of dress reform as a religious test, or as being of as much importance as the Sabbath. This is in harmony with Testimony No. 12, page 36. Let us while walking out in the truth and adopting the reforms, put on Christ's righteousness, the garments of salvation, and be clothed with humility; then will our bread be that which came down from Heaven, which if we eat we shall never die.

FRANCIS NELSON.

Gratiot Co., Mich.

THE NEED OF REVELATION.

EVERY rational mind must acknowledge the need of revelation. Almost daily we bear loved ones to the churchyard, and as we fold the still hands over the pulseless bosom, and close the eyes from which the light has died out, we yearn to know when we shall meet them again, or if ever. As we send our thoughts

into the future, they return to us from over the wide waste of waters, weary-winged, and bearing to us no olive-branch, or tidings of the life to come. We are a class of intelligences, yet we strive in vain to demonstrate a truth throwing light on the hereafter. Alas! our dull ken may not pass the portals of the tomb. We search in vain through nature for a knowledge of futurity. If we ask the bright sun as he threads the upper deep, casting a glorious flood of light upon us, he gives back no reply. If we ask the pale moon that nightly crosses the heavens, her pale effulgence brings us no light respecting the misty future. Ask we the stars that nightly vigils keep, no whisper comes to answer our inquiry. If we ask our own heart, it is deceitful, and allures us with hopes as unreal and illusive as a desert mirage. Between us and the eternal years of God is a gulf that mortal feet can never cross, an obscurity that mortal eyes cannot pierce; hence, if we would know of the future, God must communicate it to us, or delegate a messenger from the world unseen. This he has done in the Bible. There and there only can we gain a knowledge from the other world; for it must emanate from the other world if genuine, and not through any agency initiated in this. Suppose that infidelity was true, resting, as it does, its faith upon a broad negation, what would be gained by becoming a deist? Nothing, and worse than nothing. The horizon bends closely around the earth, and through the darkness we should strive in vain to behold emerging life beyond the tomb. If, for a moment, they see an evanescent light purporting to dispel the shadows of futurity, it is as unreal as the dreams that haunt their slumbers. Look at the death-bed of the infidel. Oh! what terrors surround it. The trembling, unprepared soul entering a region blacker than Egyptian midnight. No ray of hope pierces the Stygian gloom to light the glazing eye, or cheer the failing heart. I can never, never, NEVER, accept the faith of the infidel. Truly, the infidel is upon a wide sea without rudder or compass. The Bible comes to us a messenger of hope, ministering to our necessities. In it we find holiness that is perfect, love that is God-like. To me the internal evidence of the Bible is stronger than its external, though the external evidence would prove it a sure foundation upon which to base faith. Every fulfilled prophecy is a proof of its infallibility. The testimony of writers living in different ages harmonizing is evidence of its veracity. The pure and holy doctrines taught by it is proof of its divinity. I will not moot the question of its inspiration. In following its teachings I have found peace that floweth like a river, and for which I have sought in vain in the muddy waters of infidelity.

L. D. SANTER.

THE NEW COVENANT.—"I will put my laws into their minds, and write them in their hearts." A man who has the law of God in his heart, will not speak against it with his mouth.

D. M. C.

Strong in the Faith.

BRO. H. S. GURNEY writes from Memphis, Mich.: I almost thought it impossible that my faith in the work could be any stronger than it has been; but I must acknowledge that since the council at Battle Creek, this fall, my mind has been fortified against the wiles of the enemy. I rejoice that the work of the Lord is onward to victory. I hope to keep just right, moving out in all the preparatory work for the Lord's coming. I view it too late to seek refuges from reproach by connections with the world. If the Lord be God, serve him. Thus we may have power to flee to the Stronghold for refuge and find our Saviour near in the time of trouble.

Myself and wife are trying to live the health reform according to all the instructions given, and trust we shall be an example to others. We want to be ready for the next step on the ladder that leads from earth to Heaven.

Oh! that I could see greater effort in moving out in present truth, which points out duties to be performed now. Otherwise we break the chain of preparation, and are liable to fall.

The way is not too strait. We need reforming, and shall we neglect the work because it is unpopular, and

consequently reproached? No! The angel is going before us; we must follow, or darkness will come and we be left to fall. I am determined that no earthly interest shall stand in my way. Oh! with what care should we examine our motives, and take every step with the greatest concern, lest what we hear will slip by, and we be left unprepared.

Appointments.

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

ON account of the ill-health of sister Palmer, the next Monthly Meeting of the brethren in Tompkins, Parma, Jackson, and Leslie, will be held at Tompkins the first Sabbath in January.

By order of the Church:

I. D. VAN HORN.

THE next Quarterly Meeting of the Lisbon, Annamoss, and Marion churches, will be held at Marion, Iowa, on Sabbath and first-day, the 4th and 5th of January 1868.

A. W. CUMMINGS, Church Clerk.

PROVIDENCE permitting, I will meet with the church in Parkville, Mich., Sabbath and first-day, Dec. 21 and 22.

JOHN BYINGTON.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

F. H. MARSHALL. Where shall we change your paper from?

A SMITH. We have not the blank books you wish. Forward Conference Funds to this Office.

P. C. RODMAN. We are out of Hymn Books.

Who is it? Some one writes from West Winfield, Mich., inclosing seventy-five cents for the Review for three months, but gives no name.

RECEIPTS.

For Review and Herald.

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

\$1.00. John De Graw 31-1, E P Bartlett 29-1, G B Whitford 32-1, W M Elwell 32-1, G McDale 32-1, A Olmstead 32-1, J A Canon 32-1, H Mosley 32-1, E Blakestee 32-1, H Anway 29-1, B Chute 32-1, S Comfort 32-1, G F Merriam 32-1.

\$1.50. R T Payne 32-1, David Varner 32-1, L Martin 32-1, A Shepard 31-1, C L Sweet 31-14, Mrs E Stocum 32-1, J N Smith 32-1, Royal Peck 32-1, C Weed 32-1, J Hansen 32-1, John Emery 30-14, F Gould 32-1, R G Lockwood 32-1, A McAllister 32-1, F C Castle 32-1, Mrs J Smith 32-1, Muria Carter 32-1.

\$2.00. C R Ogden 32-9, M Wilcox 31-1, G Thew 31-9, A H Barnes 32-13, W Bolser 31-5, E Dow 32-9, D Strout 2nd 32-1, E L White 32-9.

\$3.00. N Hodges 32-1, E Hurd 33-1, D S Ames 33-15, G White 32-13, N Jones 33-1, P Alvord 33-1, E Lobdell 33-1, C Van Horn 33-1, E T Henry 33-1, Henry Moore 33-1, R Hoag 33-1, F W Mace 33-1, H N Bates 33-4, H Swartout 32-1, A Caldwell 32-10, Elias Sanford 31-14, B Vandenberg 32-21, C W Olds 33-1, B A Seal 33-1, Wm Carthy 33-1, P Taber 31-1, D McAlpine 33-1, T Demmon 33-1, W Cottrell 33-1, H H Bramhall 33-1.

Miscellaneous. Russell Holton \$5.00 31-1, G W Parker 4.75, 33-1, M A Wolcott 2.15 33-1, J A Loughhead 3.00 34-1, R Hardy 5.00 32-16, Anna H Hale 3.56 34-1, A C O'Reilly 75c 30-17, A Woodruff 1.00 34-9, J W Blake 1.75 32-1, H Hunter 4.50 34-1, J Iden 4.50 32-15, M Dow 5.00 32-14, M S Irish 3.32, 32-1, J C Walton 35c 31-1, J L Hobart 5.00 32-14.

For Review to the Poor.

F W Mace 1 50.

To make up Advance Credits.

F M Gulick 25c, J A Loughhead 50c, Anna H Hale 1.00.

Donations to Publishing Association.

Mrs E D Scott \$5.00, Rosannah Bisbee 10.00.

Cash Received on Account.

John Matteson \$5.00, H Phelps 3.50, H W Lawrence 17.00.

Books Sent By Mail.

R Horton 15c, A M DeGraw 35c, R T Payne 50c, C R Ogden 85c, Lydia M Locke \$1.25, Z C Warren 25c, F H Marshall 12c, M Wilcox 4.75, P Holcomb 2.25, S D Heady 1.09, P Alvord 1.12, John C Revell 25c, A L Ellis 30c, P C Rodman 75c, L E Milne 1.50, C J Doty 2.00, L Martin 15c, J H Burlingame 2.00, R C Baker 2.00, A O Raymond 25c, R Bisbee, 1.00, W E Wilkinson 5c, David Honeywell 1.25, S Babcock 15c, Jane Mullen 15c, H N Bates 50c, R Smalley 15c, Anna H Hale 32c, Maj W D Hale 1.12, D Malin 25c, A Caldwell 2.00, A McAllister 25c, Mrs H Anway 15c, W Bolser 15c, Sally Taber 1.00, A W Smith 15c, H H Gray 15c, N Grant 50c, L A Bramhall 53c, J C Revell 25c.

To Publish Tracts for Gratuitous Circulation.

Margaret A Rust 55c, Mary S Irish 68c.

Michigan Conference Fund.

RECEIVED FROM CHURCHES. Church at Wright \$100.00, Jackson 30.00, Colon 9.00.