JOY IN THE LORD.

In the word, how exceedingly precious,
The many assurances given,
To lighten the dark rugged pathway
That leadeth directly to Heaven.
And we know our redemption is nearing,
Nigh pressings with heart, and with voice,
For the glorious prospect before us
We'll lift up our heads and rejoice.

The way grows more and more narrow,
And more are the trials that arise;
More dense are the shadows that gather,
To darken our path to the skies.
Though clouds may obscure the bright sunlight,
And storms of affinment may fail,
The heart that is stayed upon Jesus,
Has joy intermixed with it all.

And when our extremity cometh
Bright angels our Father will send,
The Saviour himself will be with us,
Yea "always even unto the end."
There may we look up, ever trustful.
Have hearts that no trial will shun,
Have strength and have grace to say ever,
Let the will of our Father be done.

The Sermon.

CHRISTIAN DUTIES.

By ELIO. GOODRICH.

Dear Friends: It is with a sense of great weakness and unworkiness that I arise to address you this evening in the name of Jesus and the Christian religion.

I am glad to be thus privileged. The subject proposed for consideration is that of Christian Duties. The text chosen is Acts xxi, 25, and reads, "And so be reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."

There are many points of vital interest in this subject, and there is also much subject-matter embraced in the text; and, as a matter of course, all these cannot be expressed in a single discourse. By the grace of God, I design remarking in the following order: (1.) Brief comments upon the text and the times in which we are living. (2.) What is duty—what do we understand by the use of the term duty? (3.) What are Christian duties? and (4.) Instances of the more obvious of Christian duties.

The text selected is a very interesting one. It contains four distinct topics: Reason, Righteousness, Temperance, and Judgment to come; each one of which is worthy of an entire discourse. And not only this, but it forcibly illustrates the manner in which many listen to become convinced of the truth, and yet because of some objection, make excuse from obeying it. Felix appears to have been a wise chancellor—one that could well understand the nature of an argument; and when the apostle in demonstration of the Spirit and with power, reasoned of righteousness, temperance, and judgment to come, it is no wonder that Felix trembled in view of all the dread and final consequences of sin.

But, as in many other such instances, the cares of this life and all the deceitfulness and objections of the carnal heart arose; and he said, Go thy way for this time; when I have a convenient season, I will call for thee. We have every reason to believe that that convenient season never came; for in every such example (or at least in the great majority of them), the man who is convinced of a truth and yet has not sufficient moral courage to obey it, cannot, but waits for a more convenient season, or until objections die away, the impressions which at first were vivid and pungent, like a dissolving view, pass away, and the man becomes lost to all interest and feeling upon the matter upon which his mind was aroused. The only way to retain interest and to gain strength and knowledge in any subject, is by immediate obedience to the truth. The text reads, "And so be reasoned," and so on. It may be observed here that the religion of Jesus is not a system of reason, but is a system of faith and worship founded on divine revelation; nevertheless, as the Christian is brought in almost constant contact with the skeptic, and as the skeptic does not acknowledge the authority of revelation, but makes reason the supreme rule by which all questions are tried, it oftentimes becomes necessary for the Christian not only to declare what God has revealed, but to reason of these things. In this the apostle Paul seems to have been a fit instrument in the hand of God in preaching the gospel to the Gentiles. Before this our Lord made choice of twelve comparatively unlearned men to be witnesses of his ministry, his miracles, his death, resurrection, and ascension. And when these were endowed with power from on high, they preached to devout man out of every nation under heaven, and thousands were added to the church in a single day; and miracles were wrought in the name of Jesus. But when the time came for the gospel to be fully preached to the Gentile world, it was both merciful and wise in God to make choice of one who could represent Christianity among the learned and wise of the age. And not only in point of learning, but in point of profound personal experience, the apostle Paul seems to have been ever worthy of being called, "The Great Apostle to the Gentiles." As concerning the times in which we are living, although it may seem harsh and uncharitable, yet I regard it as a fact that we are living in an apostate age, an age of great moral depravity and darkness; in an age when the mass of minds have lost those moral inabilities that render it an easy matter to teach moral truth. Intellectually, in point of refinement, and touching all those questions of art, literature and the sciences, and all the inventions and improvements of the age, we may congratulate ourselves as being in the golden age; as occupying the pinnacle of earthly greatness; but when we speak of those questions of right and wrong, of the principles that underlie individual responsibility and of the duties that we owe to God, our fellow, it is hard to impress the mind.

This condition of things, and this view of the matter, but corroborates those prophecies that speak of the last days as days of great apostacy and danger to the church; as days when iniquity shall abound and the love of many shall wax cold; as days when evil men and seducers shall wax worse and worse; and as days when there shall have a form of godliness but deny the power thereof.

I remark upon these things because it is sometimes an objection in the mind of the young and uninformed, by way of trial or test, and how Abraham and his seeds shall wax worse and worse; and as days when there shall have a form of godliness but deny the power thereof.

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we owe either to God or man, whether they are social, political, or moral. And it may be added also that duties and rights are always inseparable; these acting in harmony constitute eternal justice. Whenever duties are enjoined without corresponding rights have been bestowed or promised, all such duties and demands are unjust, and wherever those who have been favored by special advantages fail to bear their proper share of the burden and to those who have those advantages, or those to whom the land is given, they bear their proper share of the burden, or to those who have them. The relations that we sustain to each other, or to our neighbors as ourselves. These are made and enjoined by the law of God, and are the subject of natural and moral law, as he is the subject of natural or organic law. To deny this is to place men on a level with the brute creation.

These remarks seem called for because in coming out from under the darker ages, ages of extreme oppression and tyranny, the mass of mankind appears to be fast drifting into the opposite extreme of lawlessness. Many, in seeking to free themselves from the restraints of law, under false impressions of liberty, are making a modern version of the ancient error of claiming the right to follow their own inclinations. I wish it were possible to make a law where it should be given, as was done by the wise and ungrateful son who was loath to remain in his father's house, but left him whether he will or not. And so it is with every other just duty, whether to ourselves or others. And not only are we sometimes unwilling to acknowledge and obey the just demands of duty; but quite frequently, because of our selfishness, we cove and are ready to claim all the rewards of well doing while we are walking only in the path of sin. The ungrateful child who will not work for his father and seems to have no interest for the other members of the family, looks forward with longing eyes to the time when, by the death of his father, he shall be placed in the possession of much wealth.

This is the way the doctrine of universal salvation, for that it teaches that our present conduct has nothing to do with our final destiny, it promises the bliss and happiness of all mankind in the world to come. The inconsistency of such a sentiment as this was forcibly brought to mind and illustrated while listening to a conversation upon raising boys, and helping them after they became of age. Said the one who was talking (a Universalist), "Well, if my boys have an interest and try to do and be something for themselves, when they are of age it will be less of pleasure to help them all I can; but if, on the other hand, they are idle and indolent before they are of age, I won't help them the first red cent when they are of age." 

Duty is sometimes the result of natural relations, and at other times it is the consequence of artificial relations. Natural relations are those that arise upon us by surrounding circumstances, or the action of others; while artificial relations are those formed by the action and consent of the parties related, or those who represent them, as guardians. The relation that the child sustains to the parent, or brother to brother, is a natural relation; but the relation that the husband sustains to the wife, and that one Oddfellow sustains to another Oddfellow, are examples of artificial relationship. Natural relations are created and sustained by natural law, and artificial relations are formed and governed by artificial law. But artificial relations are not made in the way that we are associated with one another, nor are they the things that are associated with us. The fact is, that the mind is the agent of any representation, declaration, or proposition, and it is no more a religious necessity and duty than it is a social or a business necessity. We read in the Scriptures, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind." The object of repentance is either to regain that which has been already lost, or to avoid the further punishment of sin, or to escape some danger that threatens, but from which as yet no loss has been sustained. These various reasons for repentance are founded on the fact that there are different kinds of action. In some kinds of action the consequences begin and continue with the action, each part of the action yielding a certain amount until the final result is reached. In this case, when the action ceases, the consequences cease; but with other kinds the results continue and are not all at once and not all at once, but the whole result is completed, so that if at any time between the point of commencement and the point of ending, the action ceases, nothing is gained however great the labor or sacrifice has been. In both of these cases the remi-
ergy of repentance is brought in and applied before the action has proved fatal; for in moments as in millions, against organic law, there are wounds that admit of no cure—mortal wounds.

With this evident deficiency of repentance as taught in the Scriptures, seems irreconcilable with the perpetuity of law: for they teach that every violation of law must be punished. For this reason there are two classes of persons: the one holding to the immutability of law, but not to its severity; while the latter presumes mercy and grace, but rejects law. Both are evidently in error; because if we have no system of law, we have neither rule of justification nor of condemnation; and if we have no system of mercy, there are no means whereby we may return to the obedience of law and regain that which has been lost or endangered.

This great error is undoubtedly the result of not understanding the nature and workings of sin, nor the nature of God as a judge of sinners. In all other legal matters where remedy is possible, the only way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; thus that the remedy that God has provided for sin (as with all diseases), is the confession of that from which we are to be delivered; and let him turn ye, from your evil ways; for why will ye die? And it is thus that one might discourse for hours &c. In all these passages of Scripture the idea of progression growth and taught, and the possibility of repentance admitted; for if a man is dying he may be saved; if he be on the road he may be brought back again. And thus we continue to read, “Turn ye, turn ye, from your evil ways; for why will ye die?” Again, “Escape ye, repent.” Again, “Repent ye therefore, and be converted, that your sins may be blotted out.” And again, “Let the wicked forsake his ways, and the unrighteous man his thoughts; and let him turn return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.”

It is true that every action of sin is in the direction of death, and it is true also that as soon as the action begins, the consequences begin; but the end is not reached until the work is completed. Thus we read, “The wages of sin is death.” “Sin, when it is finished, bringeth forth death.” “Bread is the word that leads to destruction.” “Shall repent corruption.”

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LIFE INCIDENTS.

BY ELDER JAMES WHITE.

CHAPTER THREE.

Advent Camp-meeting at Exeter, Me.—Prepared Lectures on the Signs of the Times.—One week at Brunswick.—A Reformation followed.—Invitation to visit the Free church at Augusta.—Lectures at Augusta.—Lectures at Sidney.—The President of the Maine Universalists sent for to preach at a certain place.—I was pressed to call at a House.—Found a Believer reading the Spiritual Scroll of the Times.—Conversation.—Made Mystery known.—Gave Lectures in the Reed Meeting-house.

On returning from the meeting in Exeter, Me., where I heard with deepest interest such men as Miller, Blimey and Preble, I found myself happy in the faith I had purchased the chart illustrating the prophecies of Daniel and John, used by lecturers at that time, and cowing. I was also invited to speak in the school district east of that, near the Kennebec river. The house in which I lived, seemed more quiet. The night before, a mob seemed to have been assembled, and I invited them to stop and hear what he had said at me last evening, God pity him. The worst wish I have for him is that he was the happiest man in the world. Why should I resent his insult when my Master had driven them through his hands, and at the moment raising my arms and placing my hands upon the edge behind me in the position of Christ on the cross.

The Spirit of God accompanied the words and the gesture to the hearts of the crowd. Some shrieked, and a general groan was heard. \textquoteleft{}Hark! hark!\textquoteright{} For a moment all was silent. In tears I was calling on sinners to turn and live. I spoke of the love of God, the sacrifice of Christ, his undying pity for vile sinners. I then spoke of his coming to glory to save all who would seek him now. More than a hundred were in tears. Do you want to see a happy man, said I, please look at me. Many were weeping aloud, and I was getting so hoarse that I could hardly be heard for the penitent cries and sobs around me. Who are willing to seek Christ, said I, and with me suffer persecution, and be ready for his coming? Who in this crowd wish to pray for them that this may be their happy portion? As many as do, please rise up. Nearly one hundred arose. It was nine in the evening and I was hoarse and weary. I closed with benediction, took my chart and Bible, and made my way out through the subdued crowd. I was met with much assistance and good nature.

His countenance seemed impressively familiar, yet I did not know him. When I had passed the crowd, I missed him, and, from that evening, who he was, or where he went, have been my mystery. Was he an angel sent to me in the perils of that evening? Who can say it was not? My lectures continued in this place three or four evenings without the least opposition, and a general reformation followed. In about eight weeks I returned to the place again, and as I entered the door of an especial friend, near the old scene of battle, I recognized my Universalist friend. He had been driving some exciting conversation with the body of the house about him. Both appeared gratified as I entered. The holy gentleman greeted me cordially, with expressions of astonishment that I was in her house again. The Universalist made for the door, and left in a most abrupt manner. The lady then stated that her husband had been talking of me to her in a most abusive manner, and that the last statement he made as he came to her door was as follows: \textquoteleft{}White is a rascal. He has been overtaken in crime, and is safe in jail.\textquoteright{} One of my friends told me that he saw him yesterday in Augusta jail.\textquoteright

This man was overtaken in his guilty folly in a manner he little expected. He had certainly succeeded poorly in his war against me. I did not see him, nor did I hear his last attack against me. But the reader go back with me over these events in eight weeks to the time I closed my labors in this place.
An invitation came for me to visit Sidney, and lecture in the Methodist meeting-house. Cheerfully I accepted, and found a large house filled with attentive hearers. The first evening I spoke on the millennium and freedom. As I entered the house the second evening, I was told that Elder Nicholson, the presiding elder, would be present that evening. I felt by my lack of general knowledge of the Scriptures, and my slight experience in the works of God. I trembled for the result of that meeting, as I learned that he was opposed to the doctrine I was teaching. I was on Methodist ground. This led me to pray most earnestly for my labors among them, and their expressions of joy that Universalism had been fearlessly exposed, without giving its adherents chance to hurt me.

I learned, I said, that Elder Nicholson is in the congregation; will he please take a seat with me, and join in the services of the evening. He cheerfully came forward, and gave me an address from the Methodist book to read, and found him willing to pray. I then sang an advent melody, and took the text. But of that day and hour kneweth no man, no, not the angels of Heaven, but my Father only. Matt. xxiv. 36. I stated first, that the subject was the Second Advent, and that I was not to enter into any discussion of the time. I then mentioned the names of those who had been satisfied with my answers. The landlord, who evidently was in an unfriendly mood, and as many Methodists, who had come to see that the young stripling who visited the house was opposed to the doctrine I was teaching. I was told that Mr. Miller was a Free-Methodist, and would be with me grown firm as I entered the pulpit.

My mind was still on the field of labor farther down the river toward Brunswick. My labors thus far in August on and Sidney seemed more accidental, or providential, than in accordance with my design when I left home. And now, with the peace of God ruling in my heart, I journaled my last note in the town of Richmond, the impression came upon me powerfully, as distinctly as if a voice said to me, "Call unto this house." I obeyed, and asked for a few moments of the witnesses. A middle-aged lady laid down the paper she was reading, and upon it placed her glasses, and gravely said to me, "Please be seated." As she stepped to another room to wait upon me, I took up her paper, and, to my joyful surprise, saw that it was the "Signs of the Times," published by 2 Y. Times, No. 14 Devonshire Street, Boston. As I took the water, the following conversation, in substance, commenced.

"I see you have the Signs of the Times, which teaches the peculiar sentiments of one Wm. Miller. Are you a subscriber for it?"

"I am, and think it an excellent periodical. Would you like to read it?"

"I took the paper from her hand, and enjoyed reading several stirring articles from able pens, then passed it to her, and, with an air of indifference, asked, What do you do with the long-cherished opinion of nearly all good and great men of all the sects, that the times that Christ's coming is near, even at the doors, and takes the safe side of the question to be decided by the signs of the times, as explained by the Lord, and his declaration that as it was in the days of Noah so shall it be in the days of this generation of men, forbids the idea. In fact, the prophets of the Old Testament, and the apostles of the New, describe the last days as dark, gloomy and perilous, with the church fallen, and for God, and the world filled with crime and violence."

Admitting that you are right on this point, do you not very well to set the time, as Mr. Miller has done? Bro. Miller, in searching the Scriptures, has found by the prophetic periods, as he thinks, the time of the end. That Christ's coming is near, even at the doors, and takes the safe side of the question to be decided by the signs of the times, as explained by the Lord, and his declaration that as it was in the days of Noah so shall it be in the days of this generation of men, forbids the idea. In fact, the prophets of the Old Testament, and the apostles of the New, describe the last days as dark, gloomy and perilous, with the church fallen, and for God, and the world filled with crime and violence.

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"I saw she was mistress of the subject, and so probed the question to give the proofs in support of definite time. I interrupted her, stating that I would not longer conceal from her my faith and mission. I am a full believer in the second advent of Christ, as taught by Wm. Miller, and have left all to proclaim it."

"Thank the Lord," she exclaimed, "I am answered in sending you here. My husband is a Free-Baptist minister, and will be glad to have you speak to the people of his charge here upon the coming of Christ. Let me have your coat and hat. I will send for some one to come to care for your horse, and I will make an appointment to the school for you to lecture this evening."

"What is your husband's name? I inquired. Andrew Rolls, was the reply. Is he a believer in the advent doctrine?"

"As far as I know," she answered, "he believes in the second advent."

"Good," I said. "I have a few questions in a grave manner, and looked me over closely, as much as to say, You are a young man, and afraid to broach your sentiments in public."

"I saw that he was a strong man, watching all my words, therefore thought it best for me to be guarded."

"The appointment flew through that portion of the town, and the time appointed, what has ever been called the Horse-riding house, was filled with both the plows and the curious. And as I sung an advent melody, all listened with solemn silence, and some went. Elder Rolls then prayed in a most solemn and fervent manner for the blessing of God to rest upon the youthful stranger who was about to speak to the people. This prayer drew me nearer to him, and through the eloquent words of the minister I had found a true friend. And so it proved."

At the close of my lectures there was a general interest, and deep conviction upon all minds. The school children committed to memory all my texts, and my general remarks, not directly opposing me, for fear, as I supposed, of pleasing the Universalists, who evidently felt satisfied that they had been given to rightous Noah. Noah and his family were evidently in an unfriendly mood, and as many Methodists, who had come to see that the young stripling who visited the house was opposed to the doctrine I was teaching. I was told that Mr. Miller was a Free-Methodist, and would be with me grown firm as I entered the pulpit.

The people of that place were divided between Methodists and Universalists, and it appeared to me a favorable time to speak up from Matt. xxiv, the view held by Universalists that Christ came at the destruction of Jerusalem. In this I had had some experience, and proceeded to pleasing Eld. Nicholson, who made a few general remarks, not directly opposing me, for fear, as I supposed, of pleasing the Universalists, who evidently felt satisfied that they had been given to rightous Noah. Noah and his family were evidently in an unfriendly mood, and as many Methodists, who had come to see that the young stripling who visited the house was opposed to the doctrine I was teaching. I was told that Mr. Miller was a Free-Methodist, and would be with me grown firm as I entered the pulpit.

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In "Facts of Faith," in the description of the destruction of Pompeii, earthquakes, &c., Spiritual Gifts, Vol. iii, p. 80, we read, "The earth quickly opens, and I saw villages, cities, and burning mountains carried down together into the earth. God controls all these elements; they are his instruments to do his will, he calls them into action, to serve his purpose. These facts have been, and will be his agents to blot out from this earth very wicked cities.

History gives account of many cities being destroyed in this way. Men attribute it, generally, to chance, fate, or physical Providence. But sometimes the course of events demonstrates the fact of a direct visitation of God's judgments upon them. The cities of Pompeii and Herceleanum at the foot of Mt. Vesuvius, many years ago were covered in a fiery grave by an eruption of that volcano. The following may be taken as convincing proof of the justness of their fate."

C. MILLER.
How oft the precious moments roll! How oft the harvest home! How oft the sun of the last message. It will surely come—the word of God will not fail. But let us not rest from our God, that we may be so highly honored and promoted keeping awake now, a daily victory over sin; else what do not strive against the chilling, freezing influence of it is with us, brethren and sisters in the Lord. If we will be more and more perilous—all is depending on spiritual sleep, never more to awake. We are looking the time to prepare ourselves to share the blessing of this evil world, we shall be overcome and sink down to the greatest efforts, to keep awake. If he sink down heart shall cease to beat and life become extinct. So and fall asleep, he will never awake; but the benumb-

It is a lamentable fact that so many of the reliable Seventh-day Adventists of our country are not mem-

bers of our churches; that while they are ready to co-

operate in all the movements of a denominational na-

tion, so few come up to celebrate those ordinances which commemorate Him who is our only hope of sal-


vation and happiness in time and in eternity. The loose band of society organization do not draw us to-

gether with that living sympathy which should bond Christians to each other. They do not furnish that spiri-

tual nearness to each other and to God which should be the bond of vital union in the church. They do not such passion, and for each soul the soul's purest love in humble, trusting prayer, like that sacred influence which springs from the souls of those who surround the communion table in memory of Jesus. Our de-

omination is as a garment of devotion, earnest, Christian devotion, and so much the more as we see the day approaching. The names of those who are faithful to our cause, should be enrolled upon our church records as seriously as the names of all who have the spiritual gift of prophecy. Their lives, their work, and such treasures of heaven as to share in the closing work of probation, we shall have; now is the only time. The chilling light ahead! Struggle on. Keep awake one hour. In the strength of God, and the power of the Holy Spirit, and in the name of our Lord Jesus Christ, I do this for the glory of God and the uplift of my fellow men. I hope and trust that this little note will be of some service to you. If you find anything you can use, please let me know.

[Advent Review and Sabbath Herald, Vol. 31, p. 166]

[For the articles "Church Membership" and "In Answer to Our Prayers," see page 168.]
saving must be formed before any increase of salary.

To influence men, even after they have received the Holy Spirit's enlightenment in some respects, is well attested by men who have now commonly believed that they have been persons of deep and fervent piety. And not only they, but even we ourselves can testify to its power when we remember how our own eyes have been blinded to the plain meaning of Scripture by the errors that have been instilled into our minds by tradition. Such being the case, we see the foolishness of the question so often asked by people, as an objection to present truth. "If this be so, why did not Watts, and Wesley, and Latimer, and others, set it out?" Such partial apprehensions of darkness and error that made drunken the people of their day, or the gross superstition of their times.

But this leads me to another idea. I was much pleased to see that it failed to be shown awhile ago that Dr. Watts was the writer of that horrible verse teaching that

"Hail is warmed with infants' drunkards,
Wisdom with fools of the world.

But in looking over an old copy of "Watts and Select Hymns," I came across the following, which is quite as barbarous and unscriptural, and shows the views then held of a merciful judgment by the Lord upon sinners. I quote it not to weaken any one's love or respect for the religious character of the Doctor, but to show how drunk the most enlightened of his day still were with the wine of the "Mother of Harlots."

It is in all of the later editions. The one I copy from began as errand boys twenty years ago. Then two other successful business men of this city were in the same situation preparing for college. They roomed together, and in order to live within their means beared themselves. They bought mill, bush, meat, corn meal and vegetables at low prices in their own time, and cooked them in their room to suit their taste, and lived well. Why should not the Lord give us another example? "China, and Japan, and the Islands of the sea." Thirty eighteen and a half cents a week enough.

Think of that, you young men who feel that you have cheated your employers, after their being so kind to you. Without a day of grace.

CONVERSATIONS ON IMPORTANT SUBJECTS.

BY ELDR. L. M. CANRIGHT.

Min. Good evening, brethren. Now we will resume our conversation. I think of nothing special.

Bro. D. Has sister White ever had a testimony for you, personally?

Min. She has not, though I am acquainted with many individuals for whom she has had testimonies. Many of them have been very striking indeed. I have been in this section some time, and have become pretty well acquainted with individuals and things. When sister White came she had testimonies for different individuals. She bore these testimonies without asking questions of any one, whether the things she was about to say were correct or not. She has invariably told facts in the clearest and plainest manner. If her sources and the simplest necessities are all your means will allow, to accept the situation cheerfully is evidence of the highest order of manliness, and to do otherwise is to be either a bagman or a scoffer. We advocate no stigmas, nor brow, scorridly or merely views, but if you wish to succeed in business, and maintain your self-respect, then we say first, last, and all the time, live within your means.—Exchange.

ECONOMY FOR YOUNG MEN.

The man who has not backbone enough to keep his expenses within his income is too pathologically to merit success. He is bankrupt before he starts in business. If you cannot save something out of a small salary you cannot out of a large one. The habit of saving must be formed before any increase of salary can be expected. If you cannot live on a small salary, a large one will only prove a curse to you. You think, perhaps if you do not dine at the Mansion House, if you refrain from cigars, billiards, theatres and opera, you are a pattern of economy. You may be very far from it. You may be a spendthrift without any of these. If your income is small, true economy will lay off many unnecessary expenses. A man cannot live, nor do anything well, unless he has money. He cannot be a scholar, a lawyer, a minister, a merchant. He cannot live a small salary, a large one will only prove a curse to you. Yet I now thank God for it, and believe that it has done me more good than anything else she could have done.

MIN. I can heartily endorse all that Sr. G. has said. Sr. White had a very cutting reproof for me, yet I now thank God for it, and believe that it has done me more good than anything else she could have done.

Bro. D. I can heartily endorse all that Sr. G. has said. Her testimonies have been of great value to me, and I have not had any fear, or to be self-exalted, but on the contrary, have pointed out to me my wrongs, and by the grace of God enabling me to put them away.

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TIME TO COMMENCE THE SABBATH.

It is generally known to all the readers of the Review that for several years in the early history of Sabbath-Adventists, believers adopted six o'clock P. M. as the time for the Sabbath to commence and close. It is also known that in the autumn of 1855, the Review taught that sunset was the time to commence the Sabbath, and that our people generally commenced the Sabbath at sunset. He had written a clear article upon the subject which he left with me, and which appeared in the Review upon this subject, Dec. 4, 1855, as made in the Review upon this subject, Dec. 4, 1855, as

1. The six o'clock time was called in question by a portion of believers as early as 1847, some maintaining that the Sabbath commenced at sunrise, while others claimed Bible evidence in favor of sunset.

2. Ed. Joseph Bates, who was the first to teach the Sabbath at sunrise, for they have sought out a people among the Adventists to observe it as very decided upon the six o'clock time. His decision stood upon the question, and respect for his years, and his godly life, might have been among the reasons why it was not sooner investigated as thoroughly as some other points.

3. In the autumn of 1855 Ed. J. N. Andrews called on me at Battle Creek, on his way to Iowa, and set before me several reasons for commencing the Sabbath at sunrise, and his godly life, might have been among the reasons why it was not sooner investigated as thoroughly as some other points.

4. The time for God to magnify his goodness is perfect harmony with the correct position upon spiritual gifts. It does not appear to be the desire of the Lord to teach his people by the gifts of the Spirit in the Bible questions until his servants have diligently searched his word. When this was done upon the subject of time to commence the Sabbath, and most were established, and some were in danger of being out of harmony with the body, with Lord, why didst thou not do this before? Take care; 'Be still, and know that I am God.' Our necessity is his opportunity to teach us by the gifts of his Spirit. James Warren.

THE WICKED TURNED INTO HELL.

'The wicked shall be turned into hell, and all the nations that forget God.' Ps. lx. 17.

The word hell in this text is from the Hebrew word Sheol, the only word rendered hell in the Old Testament. It is exactly equivalent to the hades of the New Testament. It signifies the place of the dead, whether they are righteous or wicked. Jacob expected to go down to it. Gen. xiii. 30. Job prayed to be hid in it. Job xxiii. 17. Christ was brought out of it by his own power: Acts ii. 24. He triumphed over it at the resurrection. 1 Cor. xv. The wicked are silent in it. Ps. xxxi. The word graves in each of these texts is Sheol or Hades in the original. Such being the case that Sheol is the common receptacle in the time of the righteous or wicked, how is it that the wicked are threatened with being turned into Sheol as though it were something peculiar to themselves? Sheol or Hades is not their punishment; for when the time comes of the end of all things and the lives of all earth-born fade out in the lake of fire, 'Death and hell, and Hades or Sheol, delivered up the dead which were in them.' Rev. xx. Sheol is the invisible world or place of the dead. When the wicked among them are brought out of Sheol, and are no longer invisible. Death also gives up the dead, so that there are no longer dead men but living ones. Then each man that has lived in sin is to be cast alive into the furnace or lake of fire, where there shall be weeping and gnashing of teeth. When the wicked are thus destroyed, death and Sheol or Hades both cease to have an existence.

Sheol, then, is not the place where the wicked are consigned to this dark receptacle, there to remain with the wicked dead of all previous ages, for the one thousand years? Certainly it is worthy of notice that the time shall be divided into one thousand years when not one righteous man shall remain in that dark abode, and at that time every wicked person shall be found therein, to remain till the resurrection of the unjust.

J. N. ANDREWS.

A LESSON FOR FRITTERS.

People who first, always imagine that they have an unusual amount of trouble, which is far too great for them. This is not the case. The difficulty is in their dispositions. Frittering always makes trouble; and aside from this, which is their own fault, they have to more and more disturb their bodies than other people. In both cases among the many which I have noticed, showing that it is not position but disposition that makes fritters.

I was once called to preach at the funeral of a person who had been sorely afflicted with rheumatism many years. For a long time he had been perfectly helpless, not able to rise from his bed alone, or even feed himself much of the time. If there was ever occasion for fretting, surely here it was. But as the rift came, he said, the person was a sister, she exclaimed, "How shall we miss him; in all our troubles he was our comforter." Oft thought I, what a lesson for grumblers; who possessed of health and strength, and generally of the ordinary boundaries of life, sometimes of abundance of all good things, are yet ever ungrateful, ever complaining, a curse to themselves and to all who are compelled to live under their unshaken influence.

I knew a woman who was all her lifetime a cripple; unable to leave the house except as she was carried;
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always lifted to or from a wagon and conveyed to her place as a little child. Yet she was a mother to the motherless household; ever busy to do some good, and be useful. Ever cheerful, kind and sympathetic, love and peace reigned in her presence. Thus, it is regretted that such instances of resignation and patience in affliction are so rare, yet these are enough to stand as a strong rebuke to the spirit of complaint so often indulged in.

The consequences of fretting are deplorable. I can notice but briefly.

1. It makes confusion in a household. Fretters often ignorantly claim that they love order. It is impossible. No fretter can govern a family; they cannot even govern their own spirits, and the best efforts to govern, however skillfully put forth, will fail if there is a fretter in the house. Peace and quiet flee from their presence.

2. Fretting makes hypocrites of children. No matter how truthful and frank a child may be in its nature, it soon learns to conceal when it finds its confessions are not met with love and sympathy, but with fretfulness and scolding. Many a truthful mother has lamented that she had not the confidence of her children, and had lost control over them, and blamed them for waywardness, when the cause was in her own disposition, by which she had repulsed them, and driven them to make confidants of those who would show them pity and kindness in their trials. Many a child has been driven to evil associations and ruined by a gloomy parent.

3. It divides families. No one loves to hear fretting, even though addicted to it themselves. It is a habit so odious, that, unlike all other evils, indulgence in it does not reconcile us to bring about a cure. The fretful, with the restlessness, unpleasant news from a fretting wife, and a wife from a fretting husband; and thus, instead of being sources of comfort and encouragement to one another, and bearing one another’s burdens, they learn to distrust, and avoid one another when in trouble. When this takes place, as it surely must when fretfulness prevails, farewell to peace and happiness in the household. They may live together, but there is a no longer a union of life; their ways are no more than a solemn farce, and the heart ache in secret, mourning over blighted hopes.

4. It tends to vulgarity. It is always attended with a vulgar disposition, but this is not all; it lowers and vulgarizes all under its influence. Refinement and fretfulness can no more exist together, than light and darkness. Fretters are not fit to go into refined society. The minds are too hard, the heart too cold.

5. It is a prolific source of evil habits, especially of drunkenness. Many a man sleeps in a drunkard’s grave, who was driven to the bar-room to drown his trouble, and to avoid the words of a fretful or scolding wife. And many more, having too much principle to indulge in such habits, have left their homes and families, to seek peace and quiet in other lands, while their lives are stained by so crucifying self-denial and virtue, not once looking to the true cause of their sorrows, namely, that “world of iniquity,” the tongue.

6. Fretfulness so damages the nervous system as to hinder digestion. The stomach is the organ of the appetite, and the fretter sinks his households to their own level. Few children can conduct themselves amongst strangers with a modest and gruffed bearing, who are accustomed to bear fretting daily. “Evil communications corrupt good manners.”

7. It is a habit very difficult to overcome, and should therefore be carefully shunned. “Here is the patience of the saints.” “Let patience have perfect work, that ye may be perfect and entire, wanting nothing.”

J. H. WAGGONER.

GOOD TESTIMONY FOR THE SABBATH.

D. E. O'HAW, D. D., LL. D., President of the University of Michigan, in his series of sermons on the Decalogue, entitled “The Pillars of Truth,” affords us some good testimony against the false positions of those who are trying to pull down one of the pillars of the Sabbath. On the perpetuity of the Sabbath he says:

“Now our belief is that the whole of the Decalogue is binding upon all men, and that, in the words of Christ, “The Sabbath was made for man,” not for the Hebrews, but for all men.

“Now that Christ and his apostles assumed to nullify a commandment pronounced by them, sound judgment could believe. Repeatedly Christ acknowledged, and asserted the divine authority of the Decalogue. To repeal it would have been to set himself in direct contradiction to what he pronounced the law of God. Such a repeal, if conceivable, must have been repudiated, directed, forewarned, and feared. The facts seem to be, that the Sabbath is an institution founded upon man’s will, and therefore absolutely irrepealable.” pp. 88, 91.

In regard to whether time has been lost, Prof. H. remarks:

“The Jews claim that their Sabbath, our Saturday, is the first day of the Hebrew week, or of the genuine week. It makes confusion in a household. Fretters often ignorantly claim that they love order. It is impossible. No fretter can govern a family; they cannot even govern their own spirits, and the best efforts to govern, however skillfully put forth, will fail if there is a fretter in the house. Peace and quiet flee from their presence.”

“Why, Lizzie, what makes you ask that question?”

“We can do nothing against the truth, but for the truth.”

The query was so abrupt and startling that it arrested the mother’s attention almost with a shock. No. 11. ADVENT REVIEW AND SABBATH HERALD. 169

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J. H. WAGGONER.
 judgment threatens! Now! In eternity it will be too late, and your very next step may land you there! The only season of which you can be sure is now. The only season in which you can work is now. The purpose may seem too late to you; fulfill it now!  

This Department is designed to fill the same place in the paper that the Conference or Social Meeting does in your heart.  

Conference Department.  

Sister Fish.  

Dear Brethren and Sisters: I feel thankful to our Heavenly Father that by his grace and mercy, I have been so fortunate as to have the privilege of presenting the truths of the Scriptures to you. It has been about nine years since I commenced keeping the Sabbath of the Lord. I now have a desire to present my faith in the third angel's message. I have been present in various schools and meetings, but the only part of it I possess is the power that lives in Heaven, and the promise of happiness that is associated with it. I have tried to present the truths of the Bible in as simple and clear a manner as possible, and to show how they apply to our daily lives. I have not been able to present the whole of the message, but I have tried to present the truths that are most important and have the greatest application to our lives.  

Sister Moorehouse.  

Mr. S. M. F. Fish, better known to the readers of the Review as Mr. F. Maxson, sleeps in Jesus. Bro. Taylor has already given his obituary in the Review. But a few words may further be said on the subject of his life and labors.  

Sr. F. was a sincere, true-hearted disciple of Christ. Her life gave most convincing proof of sincerity of purpose to be wholly the Lord's. Discouragement and adversity did not cause her to relinquish her place. She was so far reduced by circumstances in which very few have the moral courage and singleness of heart to obey. Greatly do I regret that others who had the same powerful convictions of duty did not obey the teachings of the word and Spirit of God. During the meeting at Adams Center, N.Y., I twice called on her. She was so far reduced by depression that she could only speak in a whisper, or with a little breath. But there could not be a mistake that she was the deathbed of a disciple of the Lord. Peace, heavenly serenity, and holy triumph were hers. Sr. F. had that day received her crown. She had trusted to him who was her all in all. Her name was inscribed in the book of life. The world was beneath her feet, and Heaven with all its blessings was before her face. The sleep of death, to those who share it, no longer in duration than the twinkling of an eye, was all that intervened between Sr. F. and her destiny. When I bade her farewell, I felt in my heart that whatever might be my lot in the Judgment, she would surely be found at Christ's right hand. May her life and death be an example to the eternal good of her husband, mother, sisters, and brothers.  

J. N. Andrews.
trites, such as the Sabbath, sleep of the dead, destruction of the wicked, and a belief in visions.

He said the nominal churches are keeping the original Sabbath; that it was changed when the children of Israel left Egypt, and then changed back again at the resurrection of our Saviour. He claimed that a part of the punishment of the wicked would be their banishment from God, but the remainders of their punishment he did not explain. He did not believe in the hell-fire once preached by our Methodist ministers. He also expressed a willingness to read our publications. His prayer to God is, that he would be their banishment from God, and that they would be permitted to enter the holy city; and I want to be among them. In order to be there, I am satisfied that self must be laid on the altar; and if God calls his people to take a humble place as Gideon's army, even to lap water, the humble and faithful will obey.

Steps that have been taken by us, as a people, are humiliating. They separate us from the world. The most trying one to me is the dress reform. My influence was against it for a long time. I can not think any one can really dislike the short dress or shrink from the cross of wearing it more than I have. I have doubted very much whether God would lead us to take this step. I could believe that the Lord would lead us in the testimony in other respects, but reasoned much about this. Much of the time I have been despising, mourning over my low state, so little strength to overcome. There is a great fear I should be weighed in the balances and found wanting at last. In short, I was in the sight of my strength. I have really wished I had gone down into the grave ere we had reached these trying points.

But, thank the Lord, he has borne with me, and I live to-day. Pride must be rooted out of our hearts, or we shall find no place in the earth made new.

A few months since, I resolved to try it, in the fear of the Lord, and out of a sense of duty, being taught that it was for our health; and the Lord has blessed me in it, that I have truly longed to speak my experience, desiring to use my influence to encourage those that are still halting, to move out, lest they be found slumbering in the way. The great sin is to be put into a coffin, for he is content, he will be purified, made white and tried. Then they will be according to his mien, those are the most hideous that are running about from his hands.

During the past summer we have seen ministers in high standing and of pure religious reputation play hours at croquet, and at evening, without apparent fear, they would sit in a room in the company of the world, with no more reverence in the hearts of the audience than if they were in the same room with the sinners of Babylon, and then concluded to change their lot, using the peculiar displays of the social prayer-meeting. We have seen three doctors of divinity, and one promising candidate for that honor, playing nine-pins at the same table. We have seen leading ministers of different denominations, in the cause of the Lord, engaged in "amusement" at charades, conundrums, and other like sports of mind, and with no mitigating in any mind, and even called it a business of Christian communion.

I gave my heart to God when only ten years of age, and have lived to-day. Pride must be rooted out of our hearts, or we shall find no place in the earth made new. Pride must be rooted out of our hearts, or we shall find no place in the earth made new. Pride must be rooted out of our hearts, or we shall find no place in the earth made new.
LIFE INCIDENTS.

The chapters being furnished under this caption are prepared in reference to the praise and glory of the Lord, to magnify his name and in the minds and hearts of his people. I would not behold the revolution of the Millennium in the same light as do many of the believers, and I believe few of us have the same interest as myself in the welfare of the people of God. I am an adherent of the Holy Scriptures, and I trust good impressions were formed in some minds. But the Spirit of debate and contention which has been before referred to, is a great hindrance to piety and true devotion. After I first preached in that neighborhood, the meetings were commenced, and some, professing faith in some parts of the truth spoken, attended them, and claimed the right to controvert whatever might be said contrary to their unscriptural notions. What should have been seasons of prayer and praise, became scenes of strife and debate; and thus the meetings were broken up, to the grief of a few who loved the truth and vital godliness more than comparison.

In this is another evil which is found here, and in many other places. I refer to the practice of neighborhood debating schools on Bible subjects. It is well to search the Scriptures, and this duty cannot be too often repeated. To this we have attended. I have noticed that such debates tend to a spirit of lightness and irreverence in speaking of Bible truths. Where reverence for the word of God is destroyed, preaching is almost useless. The blessing of the Lord is promised to "them that tremble at his word." The trifling manner in which sacred things are treated in these societies, often made the subject of reproach and laughter, and solemn truths advocated by those whose lives are in open disregard of the truth, is positively shocking. Paul commended the Thessalonians because they received the word spoken, "as it is in truth the word of God." May the Lord preserve his people from the snare, and the power of Satan, in all the trials and troubles of life.

I have now filled my appointments, and as I look back upon the past year, it is with heartfelt thankfulness to God who has so greatly blessed me with his favor and grace. The meetings have been very satisfactory, and the Lord has been pleased to open the door of mercy to many. The meetings were held in open fields and in the woods, and with the same success. The business of the Lord has been carried on with great diligence and perseverance. The Lord has been pleased to bless me with many spiritual blessings, and I feel the need of it very much. And I am offered a place in the Review Office of this time. As I can neither afford, nor feel inclined, to stop working, I am thankful for this opportunity of change, by which I may rest from exposure and speaking, and still be serving the cause.

There is a prospect of gaining others also, in the immediate vicinity, of the same class of people; wherever there is no opposition, two miles from here, but they run down in about a week. The Elder then preached a discourse on the immortality of the soul, which I reviewed before the Sabbath-school. At the Sabbath-school a Methodist Elder from Milwaukee was preaching on the same subject in the same house where we have meetings. It was their quarterly meeting. They have tried hard to get some one to oppose in discussion, but they have not found any yet.

In the evening another Methodist Elder tried to make out that our religion was no heart religion, but only outward, and the best way was to go to hear at all. He labored hard to prejudice the people against me. After he was done I asked the people to sit down, and then appealed to their own experience, as they had listened from evening to evening; and that the Elder had been unfair, and had not read the word of God. The Elder felt very much out of place, and could not say a word, when I sat down. Finally, says he, "Will you pray for us?" I knelt down and prayed for the people.

The cause of religion is removed and the truth gaining a good reputation in the community. The attendance has varied from sixty to two hundred, and there is more interest to hear now than when I first began. A Spiritualist medium and lecturer came lately and tried to make a bad attack. I did not encourage his speaking in the house, told him I would not be responsible for it, and could not allow it. He then asked questions which I answered. Next evening he came again. He said he desired to speak, so he called me out and asked questions. He declared that I could not answer. I answered one by one in the most direct manner, so he called me out again, and asked other questions. He declared that I could not answer. I answered one by one in the most direct manner, so he declared that I could not answer. I answered one by one in the most direct manner, so he declared that I could not answer.

My interest in the work, or in the welfare of the Sabbath-schools in the neighborhood, where the Sabbath-keepers and they are striving to claim these places in the spiritual part of this work. They manifest a willingness to learn, and we enjoy the blessing of God when we meet together. There is much disease in the neighborhood, and as they have so successfully attacked some of the difficulties, they begin to be interested also in the health reform. There is a prospect of gaining others also, in the immediate vicinity, of the same class of people: wherever there is no opposition, two miles from here, but they run down in about a week. The Elder then preached a discourse on the immortality of the soul, which I reviewed before the Sabbath-school. At the Sabbath-school a Methodist Elder from Milwaukee was preaching on the same subject in the same house where we have meetings. It was their quarterly meeting. They have tried hard to get some one to oppose in discussion, but they have not found any yet.
No. 113

ADVENT REVIEW AND SABBATH HERALD.

We found this church much behind on the health reform. We tried to show them the importance of this subject. They received our testimony, and seemed to give good evidence of trying to profit by it. We held meetings with them over Sabbath and first-day, also Monday, Tuesday, and Wednesday, evenings. They were very profitable.

On Thursday, Bro. Rodman and myself took leave of the brethren and sisters there, and came to Kingston, N. Y. Here is a church that was raised up by the labor of M. E. Cornell, some three years since. The most of them are striving to live up to the light of present truth. Some are behind on the health reform. Not one of the sisters of that church did I see with the reform dress on. When will our brethren and sisters see the right way? Quite a goodly number came in from other places, and we enjoyed a good season together in conference. We tried to bear a plain testimony in regard to the present truth. We were glad to meet Bro. Haskell from South Lancaster at this meeting. He bore a faithful testimony, which cheered and strengthened us all very much.

At the close of the meeting, after consultation, it was decided that Bro. Rodman and Haskell should attend our appointment at Ashaway, and I go back to Dartmouth, and be with the church over Sabbath and first-day. Accordingly, on Jan. 15, I parted with Bro. Rodman and Haskell, and came back to Dartmouth.

I found the pilgrims in good spirits, striving to hold fast to whereunto they had attained. We had a good, solomn time with them. One who had never said anything in public before, took up the cross and asked for prayers, and kept his commandments. We were all much comforted.

We hope to bear a good report from them still in the future.

Jan. 29, came to South Lancaster to attend our Monthly Meeting. Here I again joined Bro. Rodman and Haskell, who had come from Rhode Island to attend meetings in Mass. and New Hampshire.

At this place we had a good meeting with the scattered ones. Many of the church are scattered, living in other towns, some at quite a distance. It was good to see them together. Most of them had taken hold of the health reform.

All the sisters who were present have adopted the health reform. One man who had been in a backslidden state a long time, took a good stand with us; also a young man present, asked for prayers, and seemed very penitent.

At this place I received a second letter from Bro. Griswold, asking me if I could not come to New Portland, and aid him in opening a new field in that part of the State. He had become weary in speaking so constantly, and he said, I must go. After consulting with Bro. Haskell, Rodman, and others, and making it a subject of prayer, I concluded to go, and to leave Bro. R. to visit churches, andattend the appointments in New Hampshire. Very reluctantly we parted, to go to our several appointments.

I wish to say here that I feel grateful for the privilege I have enjoyed of laboring with Ed. Rodman; and I pray that God will give him success in his meetings in N. H. I will say to the brethren in that State that I will come back and labor among them just as soon as the way opens, in the providence of God.

I reached this place the last day of Jan., and found Bro. Canright and Goodrich holding meetings in the village and a great deal of interest. Quite a number have started to keep the Sabbath, but the church and ministers have done all they could to scare the people away from our meetings. Still we have quieted the mind of many of them.

New Portland, Me.

To incite contemplation with our lot, the eminent John Newton left us this saying: "If two angels came down, and asked whether the road leads through a pretty road, and one was appointed to conduct an empire, and the other to sweep a street in it, they would feel no inclination to change employments."

What is time? A line that has two ends—a path that begins in the cradle and ends in the grave.

Michigan Central Railroad.

On and after Monday, Dec. 30, 1867, Passenger Trains will run on this road as follows:

Outgoing West.

LEAVE.

Raymond, 7:10 A.M. 11:00 A.M.

Battle Creek, 1:55 P.M. 4:48 P.M.

Chicago, 7:00 A.M. 10:00 A.M.

Detroit, 4:45 P.M. 6:10 P.M.

Return:

Chiago, 3:45 A.M. 7:04 A.M.

Battle Creek, 11:45 A.M. 1:05 P.M.

Chicago, 11:00 A.M. 2:45 P.M.

Huron Cen. 3:45 A.M. 2:00 P.M.

What Next?

Men's hearts were to fall them for looking after those things which are coming upon the earth. They are looking, and raising this inquiry.

The following is the leading editorial article in the Minneapolis Tribune, Dec. 29, 1867, and expresses the prevailing feeling in the civilized world at the present time:

"Our dispatches yesterday brought us accounts of a shipwreck and the loss of four hundred lives. Scarcely time to record, but the telegraph or the mail bring their chapters of accidents, murder, and every description of human suffering. Our newspapers are filled with reports of plagues and pestilences; of famine and devastation; and in the physical world of mighty upheavals of which man is but the humble tool to form an adequate description. The elements seem to vie with each other as to which can do the most violence or hast itself to greatest fury. And in the rivalry of earth, air, water, fire, and the old earth is raked and shaken until it seems as if it would become one mass in its movements in the heavens and hurled tumultuously through space. Nor do these fearful disturbances among the forces of nature stop with the material world, but reach to the spiritual, and are exciting peoples and individuals to cosmic courses. Even the inventions of science—the electrical forces which man has tamed and applied to their use, partaking of the irregularity of the times, break beyond the bounds set for their action, plunge madly from the control of governing causes, and bring ruin, death and destruction upon those of them who were wont to be their trustable servants.

Let not the reader suppose that we are endeavoring to excite undue alarm. The tone to which we allude is patent to all careful readers of the daily papers. Others besides have noticed the universal prevalence—the deluge, we might say—of accident and incontinently through the old earth, the tempests of the seven days of creation are over, and there is a pretty good chance that the seven days of the old earth will be raked over with desolation and destruction of gigantic crimes undertaken, half accomplished or completed."

No. 114

MICHIGAN CENTRAL RAILROAD.

Outgoing West.

LEAVE.

Raymond, 7:10 A.M. 11:00 A.M. 1:55 P.M. 10:50 P.M.

Battle Creek, 1:55 P.M. 4:48 P.M. 11:15 A.M. 3:40 A.M.

Chicago, 5:00 A.M. 10:00 A.M. 4:00 P.M. 11:00 A.M.

Outgoing East.

Chicago, 3:45 A.M. 7:04 A.M. 4:15 P.M. 8:40 A.M.

Battle Creek, 11:45 A.M. 1:05 P.M. 10:28 A.M. 5:40 A.M.

Detroit, 4:45 P.M. 6:10 P.M. 2:45 P.M. 10:00 A.M.

Huron Cen. 3:45 A.M. 2:00 P.M.

News and Miscellaneous.

Can ye not discern the Signs of the Times? Matt. xvi. 5.

What Next?

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No. 114
Conscription in France.

The present Bonaparte, early in his reign devised a method of making the conscription easier to the people. As the money paid for it can be invested in improvements for his own designs. This consisted in offering a bounty of 2,000 francs to every soldier who would re-enlist at the expiration of his term of service. This reduced the price to about 2,000 francs, and yet had so much to spare. The conscripts were considered as the bounty was considerably reduced without lessening the demand. The effect of this new policy was, obviously, to constitute a force which was paid off for the troops. They were more certain to be forced to serve, and who were fully aware from civil life, on whom the government could rely much more entirely than on men entering into service reluctantly, and always looking forward to the happy hour of their release. The new necessity which the sudden aggrandizement of Prussia has created that France must raise her effectual and reserve force to more than a million men, in order to save her from being obliged to fight, has raised the annual tribute of youths demanded by the war-command to one hundred thousand! What an amount of domestic disturbance and national discord is represented by that enormous figure.

The only hope of deliverance to France and to most of the nations of Europe from this evil is to found it in the direction of bankruptcy. France is annually running a vast amount of national debt, and has to impose new taxes and create a fresh debt in order to pay the interest on the old one and her current expenses. Only the public good condition; and if the Pope is worst of all. And the larger influx of fresh and related material thus drawn from the mass of the people is so much the more mischievous, as it reduced the price to about 2,000 francs, and yet had so much to spare. The conscripts were considered as the bounty was considerably reduced without lessening the demand. The effect of this new policy was, obviously, to constitute a force which was paid off for the troops. They were more certain to be forced to serve, and who were fully aware from civil life, on whom the government could rely much more entirely than on men entering into service reluctantly, and always looking forward to the happy hour of their release. The new necessity which the sudden aggrandizement of Prussia has created that France must raise her effectual and reserve force to more than a million men, in order to save her from being obliged to fight, has raised the annual tribute of youths demanded by the war-command to one hundred thousand! What an amount of domestic disturbance and national discord is represented by that enormous figure.

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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 incontestable by any publication extant. Between two and three hundred quotations from history are given to support this. One of the most specific and most generally acknowledged is the passage from the psalm, xxvi. 10, where the psalmist says: “And my soul looketh toward thy holy temple, and towards thy holy altar. Day by day I shall pay thee the thanksgiving of my mouth, and the prayer of my heart.”

The Second Advent.

The words upon this important subject to which we now allude, are, “The Prophecy in the Bible is the Adamic Principle of the earth, and the grand historic symbol of its deliverance.” The Second Advent is a very important matter in connection with the heavenly host, and there are doubtless very many Christians who are not in the least prepared for it. The Second Advent is an event that has never been fully explained. It is a subject that has never been fully understood.

The Bible Dictionary.

The Bible Dictionary is a work of more than ordinary importance in connection with the heavenly host. It is a work of more than ordinary importance in connection with the heavenly host, and there are doubtless very many Christians who are not in the least prepared for it. The Second Advent is a very important matter in connection with the heavenly host, and there are doubtless very many Christians who are not in the least prepared for it. The Second Advent is an event that has never been fully explained. It is a subject that has never been fully understood.

Sabbath Readings.

Sabbath Readings:—Or, Moral and Religious Stories for the Young, from which the popular desires of the age are supplied. An abridged work. pp. 200. In five pamphlets, 5c., 8 oz.

How to Live. Chapter I. Disease and its Causes. And all that a sick man needs. An abridged work. pp. 60. Cloth 25c., 1 oz.


The Second Advent.

The Second Advent is an event that has never been fully explained. It is a subject that has never been fully understood.
The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 25, 1868.

The officers and many of the members of our Bible Class being at Johnstown, Sabbath, Feb. 15, attending Bro. Corss's meetings at that place, the Bible Class was omitted, hence no report this week.

Post Office address of Eld. D. M. Corss is New Vineyard, Me.

In 1868 there was no full moon in February. In 1868 there are five Sabbaths in this month.

PHYSIOLOGY AND HYGIENE.

The "Hand Book of Health; or a brief treatise on Physiology and Hygiene," comprising general instruction on the structure and functions of the human system, and rules for the preservation of health. This work is now ready. It is not a book on the treatment of disease, but in the more important and fundamental subject of the structure and functions of the human system, and how to preserve health. A person well instructed in these respects will then understand the causes of many diseases, and be able successfully to manage himself. The work is a most important one. It is written in the form of questions and answers, in a plain and easy style, adapted to the use of the common people, and especially to the instruction of children by parents, guardians, and teachers. All old and young should have the book, and become familiar with its contents. Especially should it be the first study of the young. The work has the following endorsement from the Health Reform Institute:

"Having carefully examined the manuscript of this work, I can cheerfully recommend it to the confidence of the public as being well adapted to the wants of the American people, and in accordance with the recognized principles of physiology, and of hygiene medicinal. It should be in every family, and read and studied by old and young. The chapter on the "Nervous System" in my opinion is worth more than the price of the book, viz. $1.00.

H. S. LAY, M. D."

The extensive ground covered, and the number of subjects treated upon, the reader will see from the subjoined table of contents.

All orders on hand will now be filled, and new ones promptly attended to. Let any who have ordered it do not in due time receive it, let them notify us. As the work is larger than at first intended, it is put up only in one style, cloth binding, pp. 228. Price 80c, postage 15c.

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