



And Sabbath Herald.

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

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

LITTLE SINS.

LITTLE sins are often deemed
Lighter than a bubble,
But they bring long years of care,
Full of guilt and trouble,
Shutting earth's blest sunshine out,
Its sweetest music hushing,
And from our yearning lips, may dash
Life's cooling waters gushing.

Then with cautious feet pass o'er,
Life's frail bridges, spanning
Waves, that grasp the unseen shore,
And kiss its golden lining.
Would'st thou walk its silver sands,
And tell its blood-bought story?
Step with care! for little sins
Will bar the gates of glory.

May be thou hast safely passed,
In thy weary counting;
Every danger but the last,
Still that not surmounting.
Then in sight of Eden bowers
Almost at the goal,
'Mid the perfume of its flowers
Watch! for thou mayest fall.

VESTA N. CUDWORTH.

Springfield, Mass.

The Sermon.

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

THE TESTIMONY OF JESUS.

BY ELD. J. N. ANDREWS.

Text. "And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God: for the testimony of Jesus is the spirit of prophecy." Rev. xix, 10.

"And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Rev. xxii, 8, 9.

I. Who is the personage that addressed these words to John?

It was the angel which showed him these things. Rev. xxii, 8. He was the angel that Jesus sent to give the book of Revelation to John. Rev. i, 1. He was the angel sent by the Lord God of the holy prophets. Rev. xxii, 6. He is Christ's angel to testify these things in the churches. Verse 16.

But does he not call himself one of the holy prophets? And is not this proof that the ancient prophets who had been long dead were still in conscious existence and capable of communicating instruction to the people of God?

If it were true that this angel was one of the ancient prophets, it would not follow that the prophets are conscious in death. For two of them had been translated. Gen. v, 24; 2 Kings ii; Heb. xi, 5; Jude 14, 15. Also at the resurrection of Christ many saints were raised from the dead, and at his ascension went up with him. Matt. xxvii, 50-53; Ps. lxxviii, 18; Eph. iv, 9, margin. The Lord employed his prophets while they were alive, and when they had served their generation, they fell asleep. When the Lord shall again employ them in his service, he will do it by awaking them to immortal life.

But the angel does not call himself one of the prophets. He designates himself thus:

1. I am thy fellow-servant.
2. And of thy brethren that have the testimony of Jesus. Rev. xix, 10.
3. And of thy brethren the prophets.
4. And of them which keep the sayings of this book. Rev. xxii, 9.

If the angel is one of the ancient prophets, he is also one of those who keep the sayings of the book of Revelation. But the sleeping prophets are not doing this. They are not now overcoming; not now laboring; not now keeping the word of Christ's patience; not now enduring tribulation; not now being faithful unto death; not now holding fast lest any take their crown; not now watching and keeping their garments; not now keeping any of these words of this book; for they rest from their labors, and their works do follow them.

If the angel means to affirm that he is one of the prophets, he must also be understood as affirming that he is one of those that keep the sayings of the book of Revelation quoted above. This would be equivalent to asserting that the prophets are still upon probation, and still warring with the world, the flesh, and the Devil.

But this is manifestly false. And the careful reader will observe that such is not the statement of the angel. He indeed as much affirms that he is one that keeps the sayings of the book of Revelation, as that he is one of the prophets. But he does not affirm either of these things. He does not say, I am one of the prophets; I am one of those who keep the sayings of this book. Even those who contend that this angel was one of the old prophets must admit that the language here used is elliptical, *i. e.*, it leaves the reader to supply from the connection certain omitted words. Now the question arises, What words did the angel omit in this statement which the connection will enable us to supply? Should it read thus in order to give the language without any ellipsis: "I am thy fellow-servant, and [I am one] of thy brethren the prophets, and [I am one] of them that keep the sayings of this book?" The insertion of the word "one" is not required by the context nor even justified by it; and if it be inserted it will prove that the angel who gave John the book of Revelation was actually at that time struggling against the various infirmities, weaknesses, and temptations that the servants of God are

warned against in that book. Then it will not do to claim that this angel is one of the old prophets, or to insert the word "one," in order to supply the ellipsis in his language.

But it is not difficult to supply that ellipsis from the context, and with that act to remove all appearance of difficulty from the text. The angel forbade John to worship him, because he was his "fellow-servant." The important word then in this designation of the angel's rank, is the word fellow-servant. So he makes it prominent in the first sentence, each time he forbids John to worship him; and in the sentences that follow, which really imply the repetition of the word each time, he omits it to avoid tautology. Let us supply this ellipsis or omission:

"See thou do it not, I am thy fellow-servant, and [the fellow-servant] of thy brethren that have the testimony of Jesus; worship God." Rev. xix, 10. "See thou do it not: for I am thy fellow-servant, and [the fellow-servant] of thy brethren the prophets, and [the fellow-servant] of them which keep the sayings of this book; worship God." Rev. xxii, 9.

Thus the sense is perfectly plain; the angel must not be worshiped, for he is the fellow-servant of John, and of the prophets, and of those that obey the book of Revelation.

The personage who showed John these things was an exalted angel from the heavenly Jerusalem. If it is proper to express a conjecture relative to him, we may not be far from the truth in concluding from the wonderful similarity between the books of Daniel and Revelation, that Gabriel who gave that book to Daniel, is the angel who gave this book to John. It was Gabriel and Michael, *i. e.*, Christ, who gave Daniel his wonderful book; it is Christ and his angel (shall we not say Gabriel?) who gives the Revelation to John. Compare Dan. x, 21; Rev. i, 1. See Thoughts on Revelation.

II. What is the testimony of Jesus?

An explicit answer to this question is given by the angel: "The testimony of Jesus is the spirit of prophecy." Rev. xix, 10. But what is the spirit of prophecy? We shall best obtain light on this subject by comparing the two admonitions of the angel directed against the same act of John. "I am thy fellow-servant, and of thy brethren that have the testimony of Jesus." Rev. xix, 10. "I am thy fellow-servant, and of thy brethren the prophets." Rev. xxii, 9.

We are justified, then, in understanding the term "spirit of prophecy" as denoting the gift of prophecy; for those who have the spirit of prophecy in the one case are termed prophets in the other. When the testimony of Jesus, or spirit of prophecy, is found in the church of Christ, there must be therefore the gift of prophecy manifested in that church. It is true that all are not prophets, but this gift is placed in the church by its great Author, to remain there till the end of human probation. Eph. iv; 1 Cor. xii.

The book of Acts shows what the church of Christ was in this respect in apostolic times, and what it ever should have been. But the great apostasy has done its awful work, not only against the law of God, but against the gifts placed in the church by its great Head. 2 Thess. ii; Dan. vii, 25.

The final war of Satan against the remnant church

is because they keep the commandments of God, and have the testimony of Jesus Christ. Rev. xii, 17. We know by what agency the commandments of God are restored to the church in the last days. It is the third angel who accomplishes this work of restoration. Rev. xiv, 12.

And now is it not worthy of special notice that we live in the conclusion of all the great prophetic chains both in Daniel and Revelation? That we live at the termination of the great prophetic periods? That this generation has witnessed the promised signs of Christ's second advent? That those now on the stage of action have heard the startling announcements of the first and second angels, and that the third angel is now proclaiming his message of awful solemnity? Rev. xiv. Thousands have heard this warning message and have turned their feet into the testimonies of the Lord to keep all his commandments. But with this work of restoring the commandments has been connected what has purported to be the gift of prophecy. Nay, it has ever had a controlling influence in this work from the beginning.

From the facts above referred to, it is evident that the present is the time for the genuine proclamation of the third angel. The commandments of God and the testimony of Jesus belong together. Shall we acknowledge the commandments of God to be all right, but attribute the spirit of prophecy to the Devil? The genuine are as intimately connected as the ark of God and pillar of cloud and of fire. It was not Satan that appeared in the pillar of cloud; for that was too closely connected with the ark of God. Can we not decide whether this work in these days is genuine or spurious? Our Lord tells us that we can know false prophets by their fruits. Matt. vii. Has their testimony borne grapes, or thorns, figs, or thistles? Has it led men from the commandments of God like the spiritual gifts of the Moriaons, or has it led them to keep all the commandments just as the genuine should? Has it led them to love or slight the Bible? Has it made men worldly-minded and covetous, or self-sacrificing and devoted in life and in substance to the cause of Christ? Has it led them to pride or to humility? to idleness, negligence, sloth and untidiness, or to industry, economy, frugality and neatness? Has it led either to formality or to fanaticism? Has it not with unsparing faithfulness rebuked wrongs wherever they have existed? Has it ever borne one evil fruit? Has it not borne the excellent fruits of righteousness all the way from the beginning of this work? Shall we say that Satan is its author? Shall we not rather say that it is the testimony of Jesus, the genuine spirit of prophecy?

If the testimony of Christ is confirmed in us as God would have it, we shall come behind in no gift, waiting for the coming of our Lord Jesus Christ. If we are prepared for translation, we must have an interest in the truths which distinguish the remnant church; and these are the commandments of God and the testimony of Jesus. Reader, will you have a part with this people in this precious truth, or shall it be with the host of the dragon when he makes war upon them?

CHRISTIANITY AND ITS ASSAILANTS.—During the eighteen hundred years of the existence of the true religion under the phase of Christianity, it has been attacked continuously and upon all sides with the vain hope of finding a vulnerable point in which it could be assailed and its vitality destroyed. The early persecutions under Nero and the Roman Emperors but revealed its wonderful cohesive power and strengthened the love of Jesus' followers for him and each other. All schisms and apostasies have merely refined the gold from the dross, and left true Christianity stronger than before. The attacks of modern times have fared no better. Paine's "Age of Reason" and the works of Voltaire are nearly forgotten, except as literary curiosities. Ever and anon some new attack is heralded with a great clangor of trumpets, as were the "Life of Jesus" by Strauss, and that of Renan, but they all meet the same fate—are read, exert their little influence for evil and are lost in oblivion. Christianity is the stronger for these attacks, which serve only to show wherein its defenders have failed in presenting its wonderful life-giving truths. As a lion rouses himself and shakes off the evening's dew, so Christianity is stronger, purer, and more aggressive to-day than if Renan, Strauss, or *ad omne genus* had never made their vain attempts at its life.

LIFE INCIDENTS.

BY ELDER JAMES WHITE.

CHAPTER FOUR.

Quarterly Meeting at Richmond.—Elder Rollins.—His Brethren close the Pulpit at the Village against me.—Most of the Ministers and Delegates go three miles to hear me.—A Wonderful Meeting.—Arrange for six Weeks' work in the limits of that Quarterly Meeting.—Meetings at Gardiner.—At Richmond Corner.—Clarke on Dan. vii.—At Bowdoinham Ridge.—At Lisbon Plains.—Parson Merrill opposes and is publicly rebuked by a Lutheran.—Good reception at Bowdoin.—Meetings at Brunswick.—The power of singing at Litchfield Plains.—State of things at West Gardiner.—Return Home.—Rest, then come back to field of labor.

AFTER filling appointments at Gardiner and Bowdoinham, I returned to the Quarterly Meeting in Richmond. And as I entered the place of worship, Elder Rollins, who was seated beside the pulpit at the further end of the house, arose and said, "Bro. White, you will find a seat here by me." After sermon, liberty was given for remarks, and I spoke with freedom upon the Christian life, and the triumphs of the just at the second advent of Christ. Many voices cried, "Amen! amen!" and most in that large congregation were in tears.

The Free-will Baptists in those days were indeed a free people, and many in that congregation were exceedingly anxious to hear upon the subject of the advent. And as I spoke they seemed to be finding relief from their pent-up feelings in hearty responses and tears. A portion, however, seemed unmoved, unless it was to show in their countenances that they were displeased. Elder Rollins then informed me that his brethren had voted that I should lecture at that meeting, and the next day rescinded the vote. This displeased him much, and his statement explained to me the existing state of things. Near the close of that meeting, after getting my consent, Eld. Rollins arose and said, "Bro. White, who sits at my right side, will speak at the Reed meeting-house this evening, upon the second coming of our Lord Jesus Christ. Come up, brethren, and hear for yourselves. We have sufficient room to entertain you all. Come up, brethren, it will not harm any of you to hear upon this subject."

He had as much influence as any minister in that Quarterly Meeting, and, being disappointed and hurt that his brethren should vote me down, and shut the advent doctrine out of their meeting, was willing they should feel it. He very well knew that most of his brethren would leave their meeting in the village, and go three miles to hear me, and that their appointed business session would be broken up. And so it was. Three-fourths of the ministers, and nearly every delegate, left, and the Reed meeting-house, at an early hour, was crowded. My subject was Matt. xxiv. The Spirit of God gave me great freedom. The interest was wonderful.

As I closed with an exhortation to Christians to fully consecrate themselves, and be ready, and to sinners to seek Christ, and get ready for the coming of the Son of man, the power of God came upon me to that degree that I had to support myself with both hands hold of the pulpit. It was a solemn hour. As I viewed the condition of sinners, lost without Christ, I called on them with weeping, repeating several times, "Come to Christ, sinner, and be saved when he shall appear in his glory. Come, poor sinner, before it shall be too late. Come, sinner, poor sinner, come."

The place was awfully solemn. Ministers and people wept—some aloud. At the close of every call to the sinner, a general groan was heard throughout the entire assembly. I had stood upon my feet explaining the chapter and exhorting for more than two hours, and was getting hoarse. I ceased speaking, and wept aloud over that dear people with depth of feeling such as he only knows whom God has called to preach his truth to sinners. It was nine o'clock, and to give liberty to others to speak, would be to continue the meeting till midnight. It was best to close with the deep feeling of the present moment, but not all had had a chance to vote on the Lord's side. I then called on all in the congregation who would join me in prayer, and those that wished to be presented to the throne

of mercy, that they might be ready to meet the Saviour with joy at his second coming, to rise up. Every soul in that large house, as I was afterward informed by persons in different parts of it, stood up. After a brief season of prayer, the meeting closed.

The next morning I returned to the village, accompanied by at least seven-eighths of that Free-will Baptist Quarterly Meeting. Every one was telling what a glorious meeting they attended the evening before. This did not help the feelings of the few who remained away, who had been instrumental in closing the pulpit at the village against the doctrine of the soon coming of Christ. Their course only increased the interest to hear me. The independent stand taken by Eld. Rollins resulted in their having a taste of that spiritual food for which they hungered.

At intermission, delegates and ministers invited me to join them in making arrangements as to time when I could lecture to the several congregations, in that Quarterly Meeting, who had commodious houses of worship. It was then in the middle of February, and it was decided that there remained not more than six weeks of fine sleighing, giving the people a good chance to attend meetings. Twelve of the most important places were selected for my labors in six weeks. I was to give ten lectures, which would require of me to speak twenty times a week. This gave me only half a day each week, which I generally found very necessary in traveling fifteen or twenty miles to the next place of meeting.

At Gardiner, near the river, Elders Purington and Bush were holding a protracted meeting with poor success, and were ready to hear me. So were most of the church. Some opposed, stating their fears that the advent doctrine would destroy their reformation. They had, after tugging at the wheel several days, on the third or fourth evening of their meeting, after inviting and coaxing for half an hour, prevailed on two persons to take what was called the anxious seat. In this, however, I saw no reformation to spoil. I told these ministers I was ready to commence my work. They hesitated. I proposed to go where the people were all anxious to hear me. They would not consent to have me leave. I waited one day longer, and spoke several times in social meeting. Many urged me to lecture. I sent them to the ministers. They labored with the opposition privately. Their meeting was becoming divided. I decided to bring the matter to the point of decision, so that I might at once enter upon my work, or leave the place. The ministers held on to me, and also labored with the opposition.

I finally stated before the entire congregation that I had been invited to the place; had been held there one day by their ministers and most of the congregation, waiting for a few individuals to consent to have me lecture; that I should wait no longer; that if I could not commence lectures that evening I should go where they wanted to hear; that I wanted a vote of the congregation. Nearly all voted for me to remain and commence that evening. The ministers said, "Go on with your lectures, and we will stand by you."

As I took the stand that evening, I requested all who love Christ and the doctrine of his soon coming to pray for me, and I would excuse those who did not love him enough to wish to see him come in glory, from praying for me, as I thought they could to better advantage and profit pray for themselves. Every ear was open, and every heart felt. The Lord gave me perfect freedom in presenting proofs of the advent near, and in exhorting the people to prepare for that day. Many were in tears. I left the pulpit, exhorting the people and calling on them to come forward to the front slips. About thirty came forward. Many of them wept aloud. I turned to the ministers in the stand, saying, "These fears, expressed by some unconsecrated ones, that the glorious doctrine of the second coming of Jesus would kill a reformation, are from Satan. Do you think the work of reform has been injured here this evening?" "No! no! Go on, Bro. White, go on. The Lord is here." This meeting, apparently, swept away all opposition, and the way was prepared for a good work. But other appointments would not allow me to remain longer than to give three or four lectures more. The protracted meeting then progressed with success.

At Richmond Corners I gave seven lectures in their new meeting-house, just dedicated, and at the close, two hundred arose for prayers. During the progress of the meetings, a Baptist deacon opposed. And when speaking upon Dan. vii, I stated that it was a historical fact that on Feb. 10, 1798, at the close of the 1260 days, Bernier, a French general, entered the city of Rome and took it, and that on the 15th of the same month the Pope was taken prisoner and shut up in the Vatican, and gave Dr. Adam Clarke as one of my authorities, an educated Catholic broke in upon me, charging me with falsehood, and offered me five dollars if I would read such a statement from Clarke's comments on Daniel. With the promise that I would read Clarke the next evening, and by the entreaties and threats of his neighbors, this enraged Irishman was kept quiet.

The next evening I entered the pulpit with Clarke's Commentary under my arm, and, after calling the people to order by singing an advent melody, read what Clarke had said upon taking away the dominion of the little horn, which fully sustained what I had stated the previous evening. I then offered the volume to any one who would see if I had read correctly, stating that I had not been to the trouble of going five miles for the Commentary, in order to claim the five dollars. That I chose to have the gentleman keep his money, and have the truth on the subject besides. He made no reply.

A gentleman of fine feelings and good influence in the community, who made no pretensions to piety, arose and said, "I wish to call the attention of this congregation to this one fact, that no persons in this community have manifested opposition to the lectures of Mr. White but a Baptist deacon and a Roman Catholic." Many were converted in the vicinity, a strong company of believers was raised up, and a second-advent camp-meeting was held there in the autumn of 1844.

At Bowdoinham Ridge my labors were well received. A protracted meeting was being held with that church by Elders Quinnum and Hather. They and the church fully co-operated with me, and a good work followed. On the last day I spent in this place I spoke forenoon and afternoon, then invited sinners to come forward for prayers, and joined in prayer for them. When we arose from our knees the sun was just setting, and I had sixteen miles to go to my next appointment, which was that evening.

A friend held my horse at the door. I had labored excessively, and was so hoarse that I could hardly speak above a whisper, and my clothes were wet with sweat. I needed rest; but there was my next appointment. The people would be together in about an hour, and I had sixteen miles to go. So I hastily said farewell to the friends with whom and for whom I had labored, mounted my horse and galloped away toward Lisbon Plains, in a stinging cold February evening. I was chilled, but there was no time to call and warm. My damp clothing nearly froze to me, but I galloped on.

As I rode up to the door of the house of worship, an aged Free-will Baptist minister was saying to the crowd, "I am sorry to say to the congregation that we are disappointed. The speaker we expected to hear this evening has not come." And as he raised his hands to dismiss the people with the benediction, I cried, "Hold! I am here!" "Good," cried the minister, and the people sat down. They had been waiting for me more than an hour.

With a few words of explanation of my late arrival, I commenced to speak, but I was so thoroughly chilled that my chattering teeth would cut off some of my words. However, I soon warmed up, and felt freedom in speaking. But where was my poor horse. His turn had come to be wet with sweat, and to shake with cold. A friend stood at the door watching for my arrival, who took the poor creature, and, as I supposed, took care of it. He simply tied it to the fence with a rope. Heated, wet, and without blanket, it had to stand in the keen wind one hour and a half, trembling with cold, until it was ruined. The next morning I saw in the poor creature a clear case of chest-founder. It is a shame to treat God's poor creatures thus. I learned from this sad circumstance

never to leave my horse without full directions as to its wants.

The large house of worship was crowded with attentive hearers three times each day, till my time came to hasten to the next place. On Sunday, the Presbyterian minister had thirteen hearers. On Monday, he came to hear me, and, as I passed down the symbols of Dan. viii, and began to apply the specifications of the little horn of that chapter to the historical facts of Rome, he broke in upon me, saying, "You mislead your hearers. Antiochus, and not Rome, is the subject of this prophecy."

"Please wait, sir," was my reply, "till I have finished speaking, then you can talk as long as the people wish to hear you. Be patient, and hear me while I show that Rome, and not Antiochus Epiphanes, is the subject of the prophecy." The matter was made quite plain, and the minister was told that he could speak. He rose, but his subject was the temporal millennium. I had examined all his propositions and proof texts, which he tediously brought forward, in my first lecture. But it seemed necessary to briefly reply, notwithstanding it was little more than to repeat the same in the ears of nearly the same congregation. As I closed, a tall, rough-looking, red-shirted lumberman rose up in the house and said, "The difficulty with Eld. Merrill is that he is not ready, and is afraid the Lord will come." The benediction repeated, the meeting closed. Good fruits followed in this place.

At Brunswick, I had a candid hearing in what was called Eld. Lamb's meeting-house, a very large place of worship. My stay was brief, and most of the members of that numerous church were rich and worldly. They had not sufficient interest to even oppose me, so they heard me with a degree of apparent interest, amounting to a little more than curiosity, and let me go.

At Bowdoin, Eld. Purington received me as a brother, and stood by me till my work was done in that place. The large place of worship was crowded. The people listened with deep interest and feeling. The Universalists sent a few questions to the desk, in writing, which I enjoyed answering. Sinners manifested their desire for salvation, and those who loved Christ and his appearing, rejoiced in the advent hope and faith.

Litchfield Plains was my next place. The house was crowded the first evening. In fact it was with difficulty that I found my way to the pulpit. To call the people to order, the first words they heard from me were in singing,

"You will see your Lord a coming,
You will see your Lord a coming,
You will see your Lord a coming,
In a few more days,
While a band of music,
While a band of music,
While a band of music,
Shall be chanting through the air."

The reader certainly cannot see poetic merit in the repetition of these simple lines. And if he has never heard the sweet melody to which they were attached, he will be at a loss to see how one voice could employ them so as to hold nearly a thousand persons in almost breathless silence. But it is a fact that there was in those days a power in what was called "advent singing," such as was felt in no other. It seemed to me that not a hand or foot moved in all the crowd before me till I had finished all the words of this lengthy melody. Many wept, and the state of feeling was most favorable for the introduction of the grave subject for the evening. The house was crowded three times each day, and a deep impression was made upon the entire community.

West Gardiner was my next point. Eld. Getchel received me like a brother, and seemed to have a good interest in the subject. The people in this part of the town were nearly all Free-will Baptists. There had been one large church in the place, composed mostly of farmers possessing more wealth and intelligence than piety. A part of the church had wanted a popular minister, and because they were opposed in this by a more humble portion, drew off in a church by themselves, built a fine house, and employed a preacher that pleased them. Here stood, in full view, two Free-will Baptist meeting-houses, occupied each Sunday by

two ministers of the same denomination, not always on friendly terms. It was a hard place to labor.

While the members of these churches had been occupied with the division in their midst, they had been destitute of the spirit of reformation, and their children had grown nearly to manhood without conversion. These were much affected by my lectures, and sought the Lord, while their parents seemed unmoved. I will leave this place, for the present, in my narrative, to return again, as I have something more to relate of the good work here in its proper place.

According to arrangements at the Quarterly Meeting at Richmond Village, I filled all my appointments, and saw in every place more or less of the work of God before I left. But the lectures were usually followed by protracted meetings, and large accessions were made to these churches. At the next Quarterly Meeting, it was publicly stated that within the limits of that Quarterly Meeting, one thousand souls dated their experiences from my lectures during that six weeks.

The second day of April, 1849, I mounted my chest-founder horse, and started for my native town, much worn by the labors of the winter. The snow was very deep. My horse's feet were, most of the time, while passing over the drifts, higher than the tops of the fence posts. My only suit of clothes was much worn, and I had no money. I had not received the value of five dollars for my labors. Yet I was happy in hope.

As I journeyed homeward, my horse became very much irritated with frequent turning out into the deep snow and sharp crust, in passing teams. Several times, while passing women and children he crowded nearly into the sleigh where they were. And fearing that he might seriously injure some one, I decided that it was safe for me, as teams approached, to dismount, crowd the horse out of the road, and hold him with a firm hand until they passed.

As I was entering the city of Augusta, a farmer was returning home with an empty hay-sled, drawn by six oxen. I chose to ride by this team. The driver sat on the fore part of the sled, and the oxen kept the middle of the road. On being crowded out of the road, my horse became very angry, and as the sled was passing, threw himself over the first set of stakes on to the sled. Seeing strong probabilities that I should be thrown on to some one of the second set of sharp stakes and killed, I sprang from the horse, quite over the stakes, into the deep snow on the other side. The team continued to move along with my horse fairly loaded upon the sled, and by the time I had rescued myself from the snow, was several rods from me. "Halloo," cried I, "please stop your team and let me have my horse." The good farmer stopped his oxen, and assisted me in unloading my horse, which, when I had mounted, galloped off as well as before.

Rain came on, and the firmly-trodden drifts became soft, so that my horse would, with my weight upon him, frequently sink to his body in the snow. I rode all day with my feet out of the stirrups, and as he would plunge into the snow, I would instantly slide off and relieve him of my weight, that he might better struggle out, or if he could not do this alone, assist him by lifting where most needed.

April 5, reached my father's house, and, after resting a few weeks, till the ground settled, returned to my field of labor, and was rejoiced to learn that the spirit of reformation had swept over the entire field. But the time had fully come for the people in farming districts to hasten out upon their lands, and I found but little chance to get a general hearing excepting on Sunday. However, I soon had a call to labor in East Augusta. The very interesting incidents of this meeting shall commence the next chapter.

He that will not permit his wealth to do any good to others while he is alive, prevents it from doing any good to himself after he is dead; and by egotism, which is suicidal, not only cuts himself off from the truest pleasure here, but from the highest happiness hereafter.

According to Josephus, the Egyptian army which followed the Israelites into the Red Sea numbered two hundred thousand foot soldiers, fifty thousand horsemen, and six hundred chariots.

The Commentary.

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

PSALM XVII IN METER.

- 1 HEAR Lord the right and to my cry attend,
Regard my prayer as words unfeigned ascend.
- 2 Oh! let my sentence from thy court be told,
Whilst things that equal are, thou dost behold.
- 3 Thou'st proved mine heart, and sought me out
at night,
Tried me and found my purposes were right.
- 4 Thy word hath kept me from the walks of sin.
- 5 In paths of thine my feet uphold therein.
- 6 I've called on thee, O God, for thou wilt hear,
And to my speech incline thy gracious ear.
- 7 Thy loving kindness and thy saving hand,
Show unto those that 'gainst thee take a stand.
- 8 Lord, keep me as the apple of thine eye,
When to the shadow of thy wings I fly.
- 9 Hide me from men who wickedly oppress,
And from my foes who do my soul distress.
- 10 They have what they desire, and proudly speak,
- 11 They compass those who now are poor and weak.
- 12 A lion that is greedy of his prey,
They much resemble—inrking in the way.
- 13 To disappoint him sore, Arise, O Lord:
Save me from wicked men which are thy sword:
- 14 From men who love the world with all its strife,
And have their portion only in this life.
Their "good things" here from choice they will receive,
And then their substance to their children leave.
- 15 But as for me, if thou wilt give me grace,
In righteousness I will behold thy face:
If with thy likeness thou dost waken me,
Then, if not now, I satisfied shall be.

E. O. L.

Niag. Co., N. Y.

Battle Creek Bible Class, Feb. 22, 1868.

JEREMIAH XXXI.

A correspondent having asked for an explanation of the 31st chapter of Jeremiah entire, it was thought best to take it up in Bible Class; and it was accordingly made the lesson for Feb. 22.

Verse 1. At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

This first verse is evidently a continuation of the prophecy of the preceding chapter. The closing portion of that chapter relates to the scenes of the last days, to which time this verse also evidently applies. The division of the chapters should have been at verse 2.

Verse 2. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest.

A new series of events seems to be here introduced, the prophet referring to Israel in their Babylonish captivity, a little previous to which time he wrote. See chap. xxv. "The wilderness," the state of their captivity. At the same time, the prophecy seems to be one of that class which have a double application, referring primarily to the literal redemption of Israel from temporal captivity, and secondarily to the final redemption of all the people of God.

Verses 3-6. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat them as common things.

Here the Lord expresses his love for his people, and the fact of their return from bondage, with some of the circumstances attending it. Samaria was noted for its vineyards. Eating them as common things was a prophecy of the rapid maturity of the fruit, it having been formerly a regulation that the fruit should not be eaten before the fifth year, the first three years, it being immature, and the fourth year, devoted to God. Lev. xix, 23-25. The expression, "O virgin of Israel," verse 4, denotes a state of purity on the part of the people never attained in the past, and only to be accomplished in the future redeemed state. Rev. xiv, 4.

Verses 6-9. For there shall be a day that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord: Sing with gladness for Jacob, and shout among the chief of the nations; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with

child together; a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn.

Much of this language can appropriately have an application to the immortal state; while some must seemingly refer only to Israel's return from Babylon. The mention of Ephraim in verse 9, has been taken by some as representing the ten tribes who were carried into captivity, and has hence led them into the error of supposing that a return was promised to them. The facts in the case seem rather to be as follows: When the ten tribes revolted from Rehoboam, some out of all the tribes whose hearts were true to God, joined themselves to Judah and Benjamin. 2 Chron. xi, 13-17. So here was a representation from all the tribes; and these ever after constituted Israel. Those of the ten tribes who adhered to their rebellion and did evil in the sight of God, he cast off, and put out of his sight forever. 2 Kings xvii, 18-23. They were scattered, dispersed, lost, ceased to be a distinct people, and have no promise of a restoration. But the twelve tribes were in existence and serving God in Paul's day. Acts xxvi, 7.

Verses 10-14. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden; and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the Lord.

This language is all appropriate to the immortal state, and some of it such that it can have its application nowhere else. Many parallels might be drawn between this and other scriptures setting forth the joys of the kingdom. We will call attention, however, to only two expressions which cannot well be applied elsewhere. "They shall not sorrow any more at all." What the sorrowless state is, and when it is introduced, it is not difficult to tell. Such language can never have its fulfillment this side of the final redemption. The other expression is, "My people shall be satisfied with my goodness." The word of God promises satisfaction in an absolute sense to the saints when they are clothed with immortality, and not before. David says, "I shall be satisfied when I awake with thy likeness." Ps. xvii, 15. Again he says, or the Lord through him, "With long life will I satisfy him." Indeed, we cannot conceive of the perfect satisfaction here promised embracing anything less than immortality.

Verses 15-17. Thus saith the Lord; A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border.

A very remarkable prophecy is here introduced. Concerning its application we have the aid of inspiration itself. Says Matthew, when speaking of the slaughter of the innocents by Herod, "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Ramah was there a voice heard, lamentation and weeping and great mourning, Rachel weeping for her children and would not be comforted because they are not." Matt. ii, 17, 18. Rachel, the wife of Jacob, and mother of Joseph and Benjamin, here stands as the representative of those Jewish mothers whose tender infants were mercilessly torn from their bosoms and slain in their presence. They mourned, not because their children were in Heaven, as modern divines would tell us; but because they were not; that is, did not, for the time being, exist. They were in the power of death, the land of the enemy. Then the promise looks over to the future where a great portion of the chapter applies, and declares that they should come again from the land of the enemy to their own border. In the resurrection they shall be restored to them again; and to that event mourning mothers look for consolation. Then their work shall be rewarded. The work of pious mothers in training their children up in the nurture and admonition of the Lord, shall be rewarded in their salvation.

Time having expired, the remainder of the chapter was deferred till next week.

QUESTION.

The question before the class for consideration was this: "Was provision made for man's redemption before the fall?" On this it was remarked that we have no positive information in the Bible on the point. There are some expressions from which an inference might perhaps be drawn that such provision was made; while from Spiritual Gifts, Vol. ii, p. 23, and onward, it might be inferred that the plan of salvation was devised after the fall, to meet the necessity arising from that event. Some thought it would be better for correspondents to confine their questions to matters more clearly revealed. But as this might be raised with some as an objection to Spiritual Gifts, it was considered a practical question, and one worthy of examination. No decision, however, being arrived at in the discussion, the question was left open till next week.

Ed.

Scripture Notes.

THE JUDICIAL OATH.

DEUT. vi, 13. Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name.

[Swear by his name.] 'An appeal to God is the spirit and essence of an oath, no matter whether the appeal is made by putting the hand under the thigh, as among the Patriarchs; by the water of the Ganges, as among the Hindoos; on a surat, or chapter of the Koran, as among the Mohammedans; on a Heb. pentateuch, as among the Jews; on the form of the cross, as among the Romanists; kissing the New Testament, as among Protestants in general; or making affirmation according to a prescribed form, as among the Quakers—still the oath is the same, for the appeal is made to God. On this ground, the making affirmation in a court of justice, is as perfect, as substantial, and as formal an oath, as kissing the N. T. Why, then, so many objections against taking an oath by any one particular form, when it is taken in another?—*Dr. A. Clarke.*

AN HONOR TO BE A CHRISTIAN.

DEUT. x, 31. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

[Thy praise.] It is an eternal honor to any soul to be in friendship with God. Why are people ashamed of being thought religions? Because they know nothing of religion. He who knows his Maker may glory in his God—for without him, what has any soul but disgrace, pain, shame, and perdition! How strange is it, that those who fear God should be ashamed to own it; while sinners boldly proclaim their relationship to Satan.—*Clarke.*

FALSE WEIGHTS AND MEASURES.

DEUT. xxv, 13-16. Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

It is observable that these too common practices are branded as "Abomination to the Lord," equally with idolatry, adultery, and other most scandalous crimes.—*Scott.*

FLOWING WITH MILK AND HONEY.

DEUT. xxvi, 9. And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.

By a little and very venial poetical exaggeration, a land which abounds with liquids, may be said to flow with them. Honey might be said literally to flow from the rock, as the wild bees are wont (so Russell) to deposit it in the clefts and hollows of the porous rocks of Palestine, as now they do in the hollows of trees in the forests of the Western U. S. Dr. Prout has clearly proved that all the chief alimentary matters employed by man may be reduced to three classes, viz., saccharine, oily, and albuminous substances, the most perfect specimens of which are respectively, sugar, butter, and white of egg.—*Lond. Quart. Rev.* How appropriately beautiful, in this light, do Moses' comprehensive descriptions of Canaan's plenty, here and elsewhere, appear?—*Jenks.*

DUST FOR RAIN.

DEUT. xxviii, 24. The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed.

A drought of this kind occurred in the time of Ahab. Jeremiah also laments one that was very terrible:

Jer. xiv, and it is remarkable that this formerly fertile land is at present noted for its sterility; and is so thinly inhabited as scarcely to contain a hundredth part of its ancient inhabitants, even according to the largest computation!—*Scott.*

From Heaven shall it come down.] In those regions, in summer, unless it rains, a vast quantity of the finest dust is raised by the wind; this pervades everything, and is not only most troublesome, but destroys the crop.—*Rosenm.*

BLINDNESS OF THE REBELLIOUS JEWS.

Verse 28. The Lord shall smite thee with madness, and blindness, and astonishment of heart.

In the siege of Jerusalem by the Chaldeans this was the case, as appears from the history; but in that by Titus and the Romans, and in the subsequent conduct of the miserable relics of the Jews, their infatuation was so evident that every one who reads of their conduct must be convinced they were given up to judicial blindness and madness, or they never could have been so bent upon their own destruction. While, by their obstinate resistance to the Roman power, without the least prospect of escaping, they insured their own miseries; by their intestine rage, they became the executioners of the wrath of God upon themselves, almost saved their enemies the trouble of destroying them, and absolutely put it out of their power to preserve them.—*Scott.*

TERMS EXPLAINED.

Deut. vi, 1. Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it:

Here and in similar passages, the commandments seem to denote the moral law; the statutes, the ceremonial law; and the judgments, the judicial law.—*Scott.*

REPORT FROM OHIO.

My last report closed with the meeting at Bellville. Thursday, Jan. 30, I went to Appleton. The brethren and sisters here gave me a hearty welcome, and I felt cheered to learn that they still had a love for the truth. I stayed with them thirteen days, during which time I gave thirteen discourses, held one inquiry meeting, and one meeting for organization, besides some time that was profitably spent in social meetings.

The Lord gave us a good degree of freedom in speaking, and the principal part of our testimony was of a practical nature, for the edifying of those that love the truth. We tried in weakness to show them the high moral standard that we as a people are taking, and how necessary it was for us to keep pace with the message. Our congregations were not large, owing to a protracted meeting carried on by the Christian society at the same time. But there were a few, besides our people, that attended our meeting and listened with good attention, and we trust with some profit. We all felt the importance of a deeper work of grace in our hearts, and a more full consecration to God.

Our inquiry meeting was one of the best we had. It was truly a blessing to us all, which gave us much strength. This was held preparatory to our meeting for organization. All the brethren and sisters expressed, with firmness and decision, their determinations to do all in their power to go on with the people of God and gain the victory.

The meeting for organization was characterized by a deep feeling of solemnity, and we believe that all felt the responsibility they were taking upon themselves. The blessing of the Lord rested upon us on this occasion. The work moved forward in perfect harmony. A church was completely organized of thirteen members; but four of them (Bro. and Sr. Rigby, and Bro. and Sr. Francis) live about twenty-five miles from the place of meeting. Bro. Wm. F. Crous was unanimously chosen for their Elder. He embraced the truth some six years ago in Iowa, and soon after came back to this State among his friends that they might also learn the truth and go with him to Mount Zion. Some of them are almost persuaded to accept the truth, and may the Lord help them to make a full start in the way of life. We have reason to believe that others will join the little band here before long.

With a unanimous vote they adopted the plan of

Systematic Benevolence, and the manner in which they entered into it showed their interest in the work. Though they are few in number and not very well off in this world's goods, yet their figures amount to within a few cents of \$160 per year. May the Lord bless them in their efforts to help advance this glorious cause.

At the close of this good meeting we remembered the suffering and death of our Lord by celebrating the ordinances. It was a refreshing season to us all. We always, in such seasons, find the truth verified, that those who wait upon the Lord renew their strength.

Dear brethren and sisters at Appleton, let your hearts ever be engaged in the work of the Lord, and may your earnest zeal and upright life be the means of turning many others into the way of truth, and all be taken at last to dwell in the home of the saints above.

I. D. VAN HORN.

Bowersville, O., Feb. 20, 1868.

MEETING AT IOWA CITY.

The Iowa City church is small, the members very much scattered, and their situation such that we have considered it almost imprudent to undertake to have a Monthly Meeting there. But as the majority of the members are so situated that they scarcely ever get away from home to meeting, thus being deprived of all our good Quarterly and Monthly Meetings, we thought for their sakes we would appoint a Monthly Meeting there, and only those of us go who could cheerfully take care of ourselves. They took it as a great treat to have a meeting there, and did all in their power to provide for those that came in to the meeting. By the help of Bro. Hildreth of the Lisbon church, who is living in the city at this time, ample arrangements were made for teams, and all that came to the meeting.

At the beginning of the Sabbath, nearly all the members of the City church, and a goodly number from Pilot Grove and Washington, together with Bro. Dorcas from Tipton, and Bro. Morton from Fairview, convened at the house of Bro. Hildreth and enjoyed a good prayer-meeting season. Here we were led to contemplate the goodness of God in giving us the truth, and the power the truth has to keep us in the love of God and the fellowship of the saints, thus bringing us together from different parts to mingle together in the worship of the true God, and uniting our hearts closer in the bonds of Christian love and affection. But this is not all that the truth is to do for us. It is to have a sanctifying influence upon all our hearts, and all our acts. Our daily walk and conversation must accord with the solemn truth we profess.

The entire time during these meetings, which closed with a meeting on the evening after the Sabbath, was all taken up with fervent prayers and earnest exhortations and testimonies from brethren and sisters, thus all bearing some humble part in the worship.

The principal burden in the meeting was that we might have a better knowledge of our own hearts, and that we might fully realize that we are the ones that are in danger of being spewed out of the mouth of the Lord, and that we are the ones that need the gold, the white raiment, and the eyesalve, that we may see.

It is one thing to receive this scripture as applying to the present stage of the church in which we live, and another thing to fully realize that we are the very ones that are lukewarm; and that the true Witness calls upon us now to repent.

Near the close of this good meeting some heartfelt testimonies were given in, and some of those who had been well nigh discouraged, renewed their covenant and took new courage. Many expressed good desires. This is good as far as it goes; but if we stop at good desires, we never shall get through to that heavenly land. We must act, we must work. While Christ, and good angels, and all Heaven, are interested in our salvation, shall we not be interested for ourselves?

HENRY NICOLA.

Pilot Grove, Iowa.

HAPPINESS must arise from our temper and actions, and not immediately from any external conditions.

THE table robs more than the thief.

LABORS IN SOUTHERN VERMONT.

ON Wednesday, Jan. 29, we reached the residence of Mr. H. Everts in Waltham, where we were cordially entertained, and enjoyed a pleasant visit. These friends seemed especially near to us on account of the happy and friendly acquaintance that Mrs. B. and we had formed with sister Everts for a few years in the past.

We spent two days in visiting a few families in Weybridge and Bristol; and on Sabbath, Feb. 1, held two meetings in the house of Bro. A. Prescott. In both meetings we dwelt quite at length, and with good freedom, on holding fast the profession of our faith. Text, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another, to provoke unto love, and to good works:" etc. Heb. x, 23-25. In the social meeting which followed, we were happy to hear all the brethren and sisters present endorse the truth spoken. Some remarked with much earnestness, "We have never heard on this wise before." We think that some in this place have learned from past experience that it is better to stick by the old, tried friends of the cause, than to follow after novices, and fault-finders, who have repeatedly made shipwreck of their faith.

On Sunday we held two meetings in a school-house, which is also used for a meeting-house. Several of the neighbors came in, and gave good attention to the word spoken. At this meeting sixty dollars were pledged on Systematic Benevolence, five dollars on Book and Tract Fund, and two subscribed for the Reformer.

From Bristol we traveled seventy-two miles, and on Wednesday, Feb. 5, met with the few at Andover. We both enjoyed usual freedom in preaching. At the close of the afternoon meeting we gave liberty to the brethren and friends to give in their testimonies. The Lord met with us by his Spirit, and nearly all the outsiders present testified in favor of the truths that they had heard. During our stay here we found a pleasant home at Bro. R. Pierce's residence. Bro. and Sr. P. have ever proved themselves to be true to the cause they love; and it seems that way-worn pilgrims always feel encouraged, and are made the better for having had an interview with these liberal souls under their hospitable roof. They both suffer in consequence of ill health. We hope that they will make it convenient, as soon as possible, to spend a few months at the Health Institute.

At Jamaica we held fourteen meetings, commencing Sabbath, Feb. 8, and continuing till Sunday afternoon, Feb. 16. The brethren and sisters in the place spared no pains in attending these meetings, and quite a number of those from without manifested an increasing interest in the meetings till the close. We have reason to believe that some will decide to keep all the commandments as the result of some of the efforts that we made in Jamaica. In connection with our arduous labors in this place we visited quite extensively, made a special effort for backsliders and the young, and Sabbath, the 15th, baptized seven. Besides these, four united with the church, one of whom was a reclaimed backslider. Two of those that were baptized were young converts, who also were received into the church. Others made a start in these meetings, and it is expected that several will yet go forward in the ordinance of baptism.

This church have become so numerous that they cannot easily hold their meetings in a private house. When we came among them they felt desirous to build a house of worship for their benefit; but they were not agreed as to the location. The brethren live in two settlements nearly three miles apart, and some wanted to have the house built in one settlement and others in the other. A brother had sold his farm and was hoping that we could direct him to a farm, perhaps, among a large church in Northern Vermont. But we soon convinced him that the church in Jamaica needed his help, and advised him to buy a farm in a central place where a house of worship could be built to accommodate all the brethren. Our horses were made ready, this brother got into our sleigh, and we went to see about his buying what was said to be the best farm in the neighborhood, which was also in a central place. The purchase afterward was made, and measures taken towards erecting a meeting-house, which evinced to all present, that God had set his hand to the work, and that a great victory was gained. To God be all the praise.

A. C. BOURDEAU,
N. ORCUTT.

Braintree, Vt., Feb. 1868.

PRAYER MAKETH TRIALS LIGHT.

When trials here oppress us,
We know not how to bear;
What Balm can give such sweet relief
As we can find in prayer?

When Satan seems o'er us to throw,
His ever ready snare;
And say we never can be good,
Oh! then let's kneel in prayer.

Nothing to our poor weary hearts,
When torn by grief and care;
Can give us that sweet grace we need,
Like fervent, constant prayer.

Though the dark storms of sorrow
Oft here fall to our share;
Then on our banded knees we find
Such sweet relief in prayer.

Oh! weary, heavy-laden ones,
Cast down with many a care;
Look in by faith to Heaven's fair dome;
Jesus will answer prayer.

When far from our dear native land,
Among strangers, doomed to bear
Burden we never were wont before,
We find our help in prayer.

We'll take new courage on the way,
Ne'er give up to despair;
For Jesus waiting hands to bear
His faithful children's prayer.

M. H. LUKE.

Allegan Co., Mich.

TRICHINÆ.

The following statement concerning this dread disease, was read before the "Farmers' Agricultural Club," of New York, and reported in the Tribune of Dec. 25th, 1867. It is from J. M. Holt of Michigan, and presents some facts concerning the workings of trichinæ.

"Having had trichinæ in my family last Spring, and knowing its terrible effects (having lost my wife and one child with it), I thought to write an account of the workings of the disease in its early stages, thinking, perhaps, others may be profited by a knowledge of it, for, if taken in time it may be cured by active cathartics, often repeated, so as to carry them out of the stomach. I purchased, on the 1st of March, a ham of a grocer, of which we all ate raw. I ate a piece about as large as an old-fashioned cent; the first effects were felt in four or five days in soreness in the muscles, with no pain, except when we moved, then nausea and vomiting, with some diarrhea. These are the first symptoms; after those, in the course of as many more days, the eyes will become much swelled and sore, and painful upon coming to the light. My wife lived only two weeks after the swelling of the eyes; a son 17 years old, lived a day or two longer; another son, 8 years old, began to recover at the end of about four weeks, and is now nearly well. My soreness left me in about 40 days, and now I am nearly well. Another son of 13 years has been exceedingly sore for two months; it has not entirely left him yet; and he is very weak and emaciated, but is better. Cooked meat will not give the trichinæ, as our school teacher ate of it four or five times, and was not affected, for it was cooked."

On the last statement in the above, as to cooked meat not giving the trichinæ, there is considerable doubt in the minds of scientific men. From a celebrated Michigan physician, who has been engaged for some time past, with others, in making examinations concerning the workings of this dread disease, I learn the following facts: That boiling and frying will not in all cases kill the trichinæ, for the following reasons: It has been ascertained, that, when the trichinæ are introduced into the stomach of animals or men, they are by the acid of the stomach relieved of an encasement of an investing substance which surrounds the little worm. Immediately on being relieved of this, they commence to multiply by millions, at a rapid rate, and are distributed to all the tissues of the body. As the trichinæ are smaller than the smallest component part of the blood, they will penetrate every place that the blood visits. To just what number the trichinæ multiply is not known, but they become imbedded in all the lean portions of the body, and as they become thus imbedded, and this multiplication ceases, the outer coating is formed on them. This coating, boiling or frying will not affect, but the acids

of the stomach will remove it. An animal may be killed, and its flesh eaten while the trichinæ are multiplying, and the outer coat therefore not formed on them. In this case, of course, it would only affect the person while the meat was raw: but when the outer coat is formed, cooking will not affect them.

When this coating is formed on the worm it multiplies no more until this is removed. The acids of the stomach will remove it the quickest of any thing, and its operations commence very soon after being received into the stomach, causing nausea.

As stated above, the only remedy, after a person becomes conscious of having eaten trichinæ, is violent, thorough, and repeated purging, to carry them out of the stomach.

This same physician states that the first stages of trichinæ and typhoid fever are so nearly alike that one may easily be mistaken for the other. He has no doubt in his mind, that very many cases called "fatal cases of typhoid fever," were nothing else but trichinæ. He is now engaged unobserved in making investigations to satisfy his mind fully on this point.

As we regard life and health, let us avoid the use of the animal, or any of that pertaining to him, which is liable to be diseased, as studiously as we would a deadly serpent.

J. N. LOUGHBOROUGH.

Orange, Mich., Feb., 1867.

THE VALLEY OF DECISION.

"MULTITUDE, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Joel iii, 14. We cannot apply this to the time in which the prophet lived, from the fact that the great day of the Lord was to be near, at the time of its fulfillment, and he evidently was looking far down the stream of time, through the dark mists of ages, and saw just what would be the state and condition of the world at, or near, the closing up of all things; for, alas! says he, the day of the Lord is at hand, and as a destruction from the Almighty shall it come: a day of darkness and gloominess, a day of cloud and thick darkness; the earth shall quake before them, the heavens shall tremble, the sun, moon, and stars shall withdraw their shining: for the day of the Lord is great and very terrible, and who shall abide it.

Multitudes there are in this great valley of decision, and do they realize the solemn moments in which we are living? Ah, no! Darkness covers the land, and gross darkness the people. Eyes have they, but they see not. They have ears, but they hear not, neither do they understand. A little sleep, and a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that traveleth; and thy want as an armed man. Prov. xxiv, 33, 34.

God has a few watchmen who are faithfully proclaiming these great truths among the Gentiles. They stand upon the walls of Zion, warning the world of its approaching doom, and that there is a sword hanging over the inhabitants of the land. Eze. xxxiii. Yet notwithstanding all these warnings, the multitude rush blindly on in the broad road to destruction, hardening their hearts as they did in the days before the flood, rejecting the truth, for which they will stand condemned, as in the antediluvian world. But so says the sure word of prophecy it shall be down here in the days of the Son of man. The false prophets will continue to cry, Peace and safety, preach smooth things to please the people, and daub with untempered mortar, having the form of godliness, but denying the power thereof, lulling the world to sleep on the very brink of destruction. These are some of the characteristics of the preaching of these last days. And so they will continue to cry, Peace, when there is no peace, when sudden destruction shall come upon them and they shall not escape, and Jesus shall be seen coming in the clouds of heaven, with power and great glory to all those who are watching for, and loving his appearing. Unto such, he says, I will appear without sin the second time unto salvation. Ye brethren are not in darkness that that day should overtake you as a thief. Why? Because they are the children of the day, and not of the night.

The ministers of the Lord, are duly warning the world of the Saviour's coming, and their work is

nearly done. The message is fast closing up. The scoffing multitude will soon cry for rocks and mountains to fall upon them, and hide them from the presence of Him that sitteth upon the throne, and from the glory of His majesty. The angel is about to thrust in his sickle to reap, for the harvest of the earth is nearly ripe, and their wickedness is very great.

Here they stand, multitudes in the great valley of decision, and they are deciding every day, for or against the truth. The mass scoffed in Noah's day, laughed and made sport, until the thunder-bolts of heaven were discharged, and the fountains of the great deep broken up, and the rains began to descend upon their guilty heads. Why? Simply because they loved darkness rather than light, and would not believe. No! So it is now. Warning after warning is being given: line upon line, and precept upon precept; but they will not obey. Oh! sinner, and worldly professor, haste thee, haste thee! Tarry not in all the plain, lest thou be consumed. Oh! let us who profess to be looking for Jesus' coming, adorn our profession by well ordered lives and godly conversations, keeping before our eyes the Judgment of the great day. And may we cleanse ourselves from all filthiness of the flesh and spirit, that we may be able to stand in the great day of trouble which is fast approaching, a holy people before the Lord at his coming.

MRS. HATTIE L. DEWE.

South Pultney, N. Y.

LABORS IN N. Y.

My labors for the last four months have been in Jefferson and Oswego counties. Quite a spirit of revival has followed our State Conference, and Bro. White's appointments, which I have endeavored to follow up. We have had some very interesting and profitable meetings. The churches have been encouraged. Individual members have taken good advance steps in the work. Backsliders have been reclaimed, and sinners converted. We have been much hindered by bad weather, so that the Monthly Meetings, where we expected to do a large amount of good, have proved nearly failures. I was at the Monthly Meeting for Oswego Co., the first Sabbath in this month. Several were forward for prayers. Three or four gave good evidence of conversion. One was the teacher in that district. This case is very promising for future good, if she will be a Bible Christian.

We had seasons of prayer for Bro. Goodwin, which were very encouraging. The Lord gave good evidence of his willingness to hear prayer. At our second season, the Spirit did not lead us as at first. On inquiring the cause, we found some things in the way. At our third season of prayer, we became satisfied that the Lord would have some things different in the family, and that if all moved in his order, he would do a greater work than we at first expected. He would not only bring Bro. G. from the dark place where he has been for the last 15 months, but would take from him and others the spirit so common, "You must think and act as I do, or I have no fellowship with you." It is a spirit the opposite of love, compassion and mercy. It drives one to the Lord, if they get there at all, by hard arguments, hard words, bordering some on the stoning system, instead of warning by plain pointed testimonies and entreaty, often wet down by tears, and a deep sense and feeling that the person will be ruined and lost forever if he does not change his course of conduct. The right feeling is expressed in the life of our divine Lord as recorded in Matt. xxiii, 37, compassion, pity, tender, loving, forgiving, such as our Heavenly Father possessed when he "so loved the world as to give his Son."

We called on Bro. Edson. Found his health poor. He has been running down for some weeks. Over-tasking body and mind, has left his system in a condition to take on colds, and set his old disease to work. Some signs of typhoid fever set in. He was confined to his bed, and quite helpless. It seemed as though the earthly toil and labor of this dear brother was most over, and his work about done. How this may be, the Lord knoweth. And He in whom his servant trusted, will do all things right.

Since writing the above I have heard from him by

letter. He is no better. He has no regular run of the fever, yet has some; coughs hard, raises considerably, is very weak and helpless.

During this Monthly Meeting, in all our special seasons of labor and prayer, we found good help in Brn. Wheeler, Ross, Treadwell and others. These brethren came nobly to the work.

The Monthly Meeting for Jefferson county, last Sabbath, was nearly a failure, on account of a severe storm. This is the fifth day since we have had any mail. The R. R. is all blocked up. I expect to leave and visit another church as soon as the roads are opened. The Lord willing, I will be at Genoa with Bro. Whitney, at Kirkville, Brookfield, Middle Grove, Whitehall, Champlain, Bangor, Norfolk and Bucks Bridge. Shall be from home two or three months. My address as ever will be Adams Center, Jefferson Co., N. Y. I will let the friends know by letter when I will be at the places named. We hope to have the help of all the churches where we shall labor. We shall labor to build up the church in the light and truth of the third angel's message, and to gather in others. The day of the Lord is at hand.

C. O. TAYLOR.

Adams Center, N. Y., Feb. 1863.

TO THE BRETHREN AND SISTERS.

THE minds of many who have received, and through grace are trying to obey, the truth, are now being impressed with the idea that it becomes them to be laboring in earnest, or with a will which cannot be daunted by opposition, in enlightening the minds of their friends and neighbors relative to the third angel's message, and the great and all-important truths connected with it. For one among your number my mind is strongly impressed with the idea that what is done in the way of disseminating the truth, must be done quickly. The perturbation, or confusion which exists, and is rapidly increasing in the natural, civil, moral and political world; together with the rapid fulfillment of prophecy, and the testimony to the church, corresponding with the plain teaching of God's word; all warn us that the day of salvation is nearly past, or the time is near when it will be said, "He that is holy let him be holy still, and he that is filthy let him be filthy still."

We cannot all be preachers, but we have a variety of excellent tracts at the Review Office, which should not lie there unread. Can you be much better employed than to distribute them judiciously among your neighbors? Put a bundle of them into your pocket, and as you go out on your mission of love, pray that God may be glorified, and that the truth may find its way into the hearts of the people. Go to the poor backslider and warn him of his danger, and urge him to come back into the fold. Go to that poor, wicked neighbor, who is living without hope, and without God in the world, and if he has reason to believe that you are not only a professor, but a possessor of the religion of Jesus, he may, through the instrumentality of the truth, become a humble follower of the Lamb of God.

Go to those who teach, and receive for doctrine the commandments of men, and give them the light. Go to all, in the spirit of your Lord and Master, having only the glory of God and the salvation of souls in view, and leave the result with Jesus. It may be the addition of many glittering stars to the crown of your rejoicing, which he will give you, if you are truly among those who love his appearing.

W. S. FOOTE.

Pewaukee, O.

COME UNTO ME.

"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Luke xi, 28-30.

I have been thinking much of late of this remarkable passage of scripture. Naturally one would not expect to obtain rest by wearing a yoke, or bearing a burden; but our Saviour assures us that such is the

case; for, saith he, my yoke is easy, and my burden is light, wholly unlike that imposed upon the people by the scribes and Pharisees, not such as the apostles spoke of, that they were not able to bear. No, this yoke rests lightly upon the necks that are cheerfully bowed to receive it. This burden is no incumbrance to the traveler journeying Zionward. So far from it, those who heed this gracious invitation of the Saviour find rest to their souls. Yes, if we only love God, we shall ever find his service delightful, and labor for him no hard wearisome task. But in order to obtain this rest, the conditions must be faithfully complied with. We must be learners of Jesus in all things, and like him be meek and lowly in heart. I have been reminded of the importance of this, especially of late, as I have heard some confess with tears their lack in this respect, and resolve to cultivate the excellent graces of meekness and humility. By nature the human heart is inclined to be the opposite of all that is amiable and lovely, but by the grace of God the evil traits may be subdued, and we may have our characters adorned with the precious graces described by the apostle. But we must realize that to overcome our evil habits and passions, we must put forth an earnest, persevering effort. It will cost a severe struggle perhaps; but resolve not to yield the contest; for defeat in this warfare will be certain ruin, and victory sweet, even though it be obtained at the loss of all that the world regards as desirable. Let us immediately engage in this work of seeking the Lord anew, and strive for a more thorough and entire consecration to God. The Lord has not forgotten his people, nor forsaken his inheritance, but is now "binding up," "healing" and "reviving" them.

Let our motto be "Courage in the Lord," and let us gird the Christian armor tightly about us, having over all the shield of faith, that we may be protected from Satan's fiery darts. Oh! may every one of God's dear children know from experience what this scripture meaneth. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Isa. xxvi, 4, 5.

May the tried gold be ours, and the faith that works by love be in lively exercise. Let the words of our Saviour sound continually in our ears, and find a response in all our hearts. *Have faith in God.*

A. M. A. CORNELL.

Little Creek, Mich.

PROF. BUSH ON THE SABBATH.

IN Bush's Notes on Gen. ii, among other excellent remarks relative to the Sabbath, we find the following:

God's sanctifying the day is equivalent to his commanding men to sanctify it. As at the close of the creation the seventh day was thus set apart by the Most High for such purposes, without limitation to age or country, the observance of it is obligatory upon the whole human race to whom, in the wisdom of Providence, it may be communicated. This farther appears from the reason why God blessed and sanctified it, viz., "because that in it he had rested," &c., which is a reason of equal force at all times, and equally applying to all the posterity of Adam; and if it formed a just ground for sanctifying the first day, which dawned upon the finished system of the universe, it must be equally so for sanctifying every seventh day to the end of time. The observance of the day is moreover enjoined in the decalogue, which was not abolished with the peculiar polity of the Jews, but remains unalterably binding upon Christians in every age of the world. Some commentators and divines have indeed thought that the mention here made of the Sabbath is merely by anticipation; and that the appointment never took place till the days of Moses, Ex. xx, 11. But if this be the case it is not easy to see how Moses came to specify the circumstances of God's resting on the seventh day, as the reason for that appointment. It would have been a good reason for our first parents and their immediate descendants to hallow the day; but it could be no reason at all to those who lived almost five and twenty hundred years after the event; more es-

pecially, when so obvious and cogent a reason as their deliverance out of Egypt was assigned at the very same time. But if the command given to the Jews was a repetition of the injunction given to Adam, then there was an obvious propriety in assigning the reason that was obligatory upon all, as well as that which formed an additional obligation on the Jewish nation in particular. Besides, there are traces of a Sabbath from the beginning of the world. For if no Sabbath had ever been given, whence came the practice of measuring time by weeks? Yet that custom obtained both in the antediluvian and the patriarchal ages. Gen. viii, 10; 12; xxix, 27, 28. Again, although the observance of the Sabbath had no doubt been much neglected in Egypt, yet the remembrance of it was not wholly effaced; for Moses before the giving of the law, speaks of the Sabbath as an institution known and received among them, Ex. xvi, 23. And without any express direction, they gathered on the sixth day a double portion of manna to serve them on the Sabbath, which surely could not have been expected if they would have done had no such institution existed. It can scarcely be doubted, therefore, that the Sabbath is as old as the creation, and of the wisdom of such an appointment a moment's reflection will convince us. As God made all things for himself, so he instituted the Sabbath in order that his rational creatures might have stated opportunities of paying him their tribute of prayer and praise. If no period had been fixed by him for the solemnities of public worship, it would have been impossible to bring mankind to an agreement respecting the time when they should render to him their united homage. They would all acknowledge the propriety of serving him in concert; but each would be ready to consult his own convenience. And probably a difference of sentiment would arise as to the length of time to be allotted to his service. Thus there would never be one hour when all should join together in celebrating their Creator's praise. But by an authoritative separation of the seventh day, God has provided that the whole race of men shall acknowledge him, and that his goodness shall be had in everlasting remembrance. This act of separation he has seen good to express by the word "sanctify," which is used in the Scriptures primarily to denote the setting apart, devoting, or appropriating anything from a common to a peculiar and generally to a sacred use. Thus God is said to have "sanctified," or set apart for a holy use, the first-fruits of the earth, the tabernacle with its various furniture, the tribe of Levi to the office of priests, &c. In this sense to sanctify is the same as to "hallow," and is opposed to calling or treating any thing as "unclean," or "common." The sanctification of the seventh day in the present case, can only be understood of its being set apart to the special worship and service of God; for it is to be remembered, that at this time, every thing was holy so far as moral purity was concerned.

PRINCIPLE vs. FEELING.

WHAT is the use of all this talk about feeling? Why not say I ought to do, instead of saying I feel that I ought to do? How often I find people saying that I feel that I ought to do this or that. Why not be governed by sound reason and the word of God, instead of blind impulse? When led by this impulse, we are liable to go astray, and to run into almost any fanatical notion; but if reason and the word of God govern us, we shall go in the right way. When I was governed by impulse I came near being ruined by skepticism, but when I found that the word of God was able to make me wise unto salvation, I found also that its truths and sound reason agreed. Then my skepticism vanished away and I was led by faith instead of feeling.

When will our brethren learn the difference between feeling and faith? The one pleases ourselves the other pleases God. Should we not follow Christ? We read that he pleased not himself. Do you think Christ felt as though he wanted to be crucified? Oh, no! but he knew it was the will of his Father; so we should do the Father's will, whether we feel to do it or not.

L. L. HOWARD.

New Portland, Me.

NATURE seldom changes with the climate.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 3, 1868.

URIAH SMITH, EDITOR.

IN GREAT WRATH.

The angel showed John that at a certain time the Devil was to come down in great wrath, knowing that he had but a short time. Rev. xii, 12. Our theory locates the fulfillment of this prophecy at the present time, and facts corroborate the application. As never before the enemy is leveling his batteries against the people of God; and the watchful ones have indications such as have never before been given, of the fearful and perilous times in which we live.

But the query arises, why Satan's wrath should increase because he knoweth that he hath but a short time; for this is the reason given by the prophet why he comes down in this manner. In answering this question, we must consider,

1. That the object of Satan in tempting man in the beginning was to gain power to his side, and thus strengthen his hands in his revolt against the King of Heaven.

2. That as soon as the plan of salvation was formed, he set himself to work the defeat of that plan, if such an event could possibly be accomplished.

3. That previous to the first advent of Christ to live a perfect life, in the habiliments of human nature and so provide an acceptable sacrifice for the fallen race, the Devil looked forward to that point as the time when he would make his mightiest effort to thwart the great scheme of redemption. For if by any means he could overcome Him into whose hands had been committed the work of redeeming the race, the whole plan would end in utter failure. The day at length arrived. The Lord of glory in mortal flesh undertook his mighty mission; and no sooner did he appear upon the stage of action, than Satan, with all his power, and with every device of temptation and danger, undertook to thwart his purposes. He even triumphed a little while, as he laid him in the tomb; but the bars of death were broken, and even the keys of the grave were borne away; and lo! as the conflict ended, Satan was the vanquished one, and Christ the victor. Christ then ascended to Heaven to plead thenceforth in behalf of those for whom he had shed his blood; and thenceforth it was beyond the power of Satan to mar that plan by destroying any of its provisions. Henceforth all that remained was for the truth to be proclaimed among the nations of the earth, and as large a number as possible be gathered out and made ready for the kingdom of Heaven; and thenceforth, all that Satan could do, was to exert his power upon the human race, and keep as many as possible from obeying the gospel. He might yet do some thing in this direction; and it would be some satisfaction to him, seeing he could not defeat the plan, to keep as many as possible from embracing its provisions, and securing its results. From this we may add another consideration,

4. That if all the world were hopelessly in the hands of Satan, there would be nothing to excite his wrath in the fact that he had but a short time. His fears, perhaps, as he viewed his impending doom, but not his wrath, would be aroused as he drew near the termination of his career.

We have now before us the grounds and motives of Satan's unwonted wrath in these last days. Every soul that breaks away from his power, and flees to Christ the strong tower of his flock, adds poignancy to the chagrin of his defeat, in not being able to thwart the work of Christ, and stirs up all the accumulated malevolence of his nature. It is a fresh defeat, the bitter fruit of his failure in his personal conflict with the Saviour here upon earth, and his wrath is stirred. His wrath is not against those who are fighting under his banner, but against those who are ranging themselves under the standard of the truth. And what excites his wrath as he beholds the shortness of his time to work, is to see a company coming up who are tak-

ing hold in earnest for salvation, who are resolved in the strength of the Lord, in whom is everlasting strength, to break away from his cruel power, and as the fruits of that plan of salvation which he could not defeat, secure the glorious reward of everlasting life. When John says, therefore, that Satan is come down in great wrath, he means that this wrath is against the remnant church. As his wrath is excited by the shortness of his time, it will increase more and more as the end approaches. He knows that if he would get those who have set their faces Heavenward into his clutches, and drag them down to perdition, he must do it soon, or it is too late. Would that all the people of God might realize with equal vividness, that what they do in the work of overcoming, they, too, must do soon, or they are lost forever.

We need no better evidence that we are drawing near the close of our work, than the manifestations we now have of the wrath of the enemy against us. He is a good student of prophecy. He doubtless has a better idea than we can have of this world's future history, especially the events that are immediately in store for it. He understands when his opportunities will cease, and he proportions his efforts to the exigencies of the case. He knows his time is short. Do we know equally well that our time is also short? and are we acting accordingly?

We are often reminded of the words of Horace Greeley in reference to the conflict between freedom and slavery, "The end of this long contest visibly approaches." So the end of the longer contest between the powers of light and darkness, the forces of Heaven and hell, still more visibly approaches. The prophecies proclaim it, the nations of the earth proclaim it, the elements of nature proclaim it, the sun, moon and stars have proclaimed it, wicked men and last-day scoffers proclaim it, and now the Devil himself proclaims it, by his increased efforts to make the church of God his prey.

He is endeavoring to break in upon us on every hand. He has not come down for nothing. How can we resist him? The promise is, that when he comes in like a flood, the Spirit of the Lord shall lift up a standard against him. Blessed promise! Can we claim it? Have we much of this Spirit? Without it, well may we shrink from the perils which even now appear in distinct outlines before us; with it, we can say, Let the conflict come; for all the legions of the wicked one cannot harm us. Oh, for more of this Holy Spirit!

"God of Israel pour thy Spirit
On thy little flock.
How shall we the promised land inherit,
Unless thou go with us our Rock?"

THE LABORS OF BRO. AND SR. WHITE.

It has been my privilege to spend the past four months in company with Bro. and Sr. W., and to witness their untiring labors in the cause of Christ. This period has been one of the most interesting in my life, and I shall ever hold its privileges in grateful remembrance. Being now about to return home to spend a part of, or all, the time before the General Conference in writing, I desire to make a brief statement of several facts.

1. My convictions that the testimonies of sister White are from Heaven, have been greatly strengthened by the opportunity which I have had to observe the life, and experience, and labors of these servants of Christ.

2. I desire to bear testimony to their unwearied labors in the cause of Christ. The burden of labor in preaching and exhorting in the public assemblies, and in meetings for the special benefit of the church, has been very great. Probably few of our public laborers perform as much of this kind of work as Bro. and Sr. White. But this is only a portion of their toil. Many hours which they need for rest are given to wearisome writing, or to careful pains-taking effort to help those who have involved themselves in trouble.

3. The Review bears evidence to the industry of brother W. in writing for its columns. But very few of its readers have any adequate idea of the labor of sister W. in writing for the benefit of the people of God. Her messages of reproof and of instruction that she is sending to those to whom they pertain,

amount, I think, in the period that I have been with them to more than 1000 pages. The task imposed on sister W., to write out all with her own hand while actively engaged in holding meetings, is very great. Every hour has to be filled up, and many are taken from needful sleep, in order to meet this ever-present and unending labor.

4. The nature of this writing is such that the manual labor required to pen the words is really the smallest part of the task. It is no pleasant thing to sister W. to utter words of sharp reproof, or stern rebuke, yet these things often enter largely into what she is called to write. I have too often witnessed the deep distress and tears of anguish which this work imposes on sister White, to entertain one thought that she engages in it to please herself.

5. The expense of postage is not small on such an amount of matter. So many pages through the mails impose no trifling burden on the writer; a fact this, which those who have its benefits should not forget.

6. Nor are the labors of Bro. White in connection with these testimonies to be lightly esteemed. God has given him a work to do which is of great importance to his cause. No man can better mingle tenderness with severity; and certainly no one is so faithful in plainness of speech, and in the correction of wrongs whenever found.

7. Our meetings have been seasons of deep interest, some of which will never pass from my mind. These however have been very fully reported in the Review. The past week has been spent at Tittabawassee where we had tangible evidence of Bro. M. E. Cornell's faithful labors in the existence of a prosperous church, and of a new and pleasant house of worship. I pray that God may still bless the labors of Bro. and Sr. W. and make them of lasting benefit to the friends of Christ.

J. N. ANDREWS.

IS YOUR CABLE STRONG?

THE Christian's hope is the anchor of his soul. It is cast in good anchor ground, within the veil where Jesus is. Faith is the cable that connects his craft to that anchor; and if this be strong, the use of the wheel-and-axle power of the capstan, prayer and holy living combined, will assuredly bring his vessel into the desired haven.

Brother, sister, is your cable strong? If so, pull away on the lever at the capstan, and your vessel will soon be brought into the harbor where your anchor lies.

Have you faith? Oh, yes! you believe some generally-admitted truths, such as that there is one God. The devils believe as much as that, and tremble for fear of their doom. You want living, active faith—faith in prophecy, faith in what the Lord is now doing—faith in present truth.

Prophecies and signs fulfilled proclaim the great day of the Lord at hand. We are in the day of his preparation. Is he preparing his people to stand in the evil day? Is he fitting a people for translation? The advent messages have been announced in the order laid down in prophecy. Rev. xiv, 6-12. Do you believe them? or has chance brought these things to pass?

Yes, I am an Adventist. Any one can see by comparing the prophecies with our own times, that we are in the last days. The solemn cry, "The hour of his judgment is come," which sounded through the world some years since, convinced me, and I have been an Adventist for years. I am looking for the advent constantly.

Have you considered the third message, that about the commandments, and obeyed it by embracing the down-trodden Sabbath? Rev. xiv, 9-12. Or do you ignore this most solemn and awful message of the word of God, and expect the advent daily without a fulfillment of this prophecy? This message is sounding. Have you faith in it?

Oh, that is your hobby!

It is the word of God, and must be fulfilled. If the work now being done in favor of the commandments is not the fulfillment, what is? You should show us the fulfillment of this portion of the word, or else not claim to be expecting the Lord immediately; for it must be fulfilled before his coming, and it will not be done and nobody know it. Where is your faith?

I believe we are having the fulfillment of this message, and it caused me to embrace the Sabbath, years ago.

You believe, then, that this work is from Heaven and not of men. You believe the Lord is as really leading his people by this message, as he led his ancient people by the hand of Moses.

I believe the Seventh-day Adventists are the nearest right of any denomination of professed Christians; but I doubt their having the gift of prophecy among them. I can get along with everything they teach but the visions.

You believe, then, the Lord is leading this people, only he is not. This was the case with the Israelites that fell by the plagues in the wilderness. They had started out from Egypt, compelled by the logic of events there, but they did not believe that the Lord had led them. Hence they murmured at those whom God had chosen to lead them. Let me tell you, it will require faith in God, faith in present truth, faith that God is leading his people by his Holy Spirit, to enable you to stand in the time of trouble which is just before us. Those who go through will, like Caleb and Joshua, follow the Lord fully. This they cannot do, unless they believe him fully. This movement is "from Heaven, or of men." Which is it? Are the means by which we have been enlightened and led, from beneath? If so, you may as well give up the ship.

Have you faith? Is God preparing a people for translation, or not? The great crisis of this world's history is right before us. Who will be able to stand? Those who keep the commandments of God and the faith of Jesus. No class are teaching all the commandments and the entire faith, all the teachings of Christ and the signs of the times, but Seventh-day Adventists. Are they being led by the Devil? Some spirit, good or bad, is leading them—a spirit of darkness, or the Spirit of the living God. If the former, why heed it at all? If the latter, why not heed it fully?

A rough sea is before us. Is your cable strong? Do you believe that God lives and is fulfilling his word? Is our Father at the helm, or not? If he is, trust him fully. Have all on board. Believe that he will guide you safely, and all will be well. Walk by faith, and live up to all the light, and you will not fall after the ancient examples of unbelief.

The weather is unsettled and lowery. A storm is before us. Let your mind be settled on something, and your faith steady. Do not believe God in part and reject him in part. Do not profess to receive the truth, and at the same time reject the means God has chosen to spread it abroad. Such a course is inconsistent and self-contradictory. Make a choice. Serve God or mammon. A man of two minds is unstable in all his ways. If God is leading us, go with us with all your heart. If not, be decided against us.

Have faith in God. He lives, and is fulfilling his word. Is your cable strong? Then is your vessel safe. Pull hard on the lever, and you will soon find your anchor.
R. F. COTTELL.

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REPORT FROM BRO. WHITE.

AFTER enjoying the hospitable home of Bro. Long of Greenbush for several days, we left that family fifth-day, Feb. 13, and journeyed to Bro. Milk's at Chesaning, Saginaw Co. The day was fine, and the sleighing good. Bro. and Sr. M. received us kindly, and seemed to enjoy our brief visit.

In the afternoon we came on to St. Charles, and put up for the night with Bro. E. S. Griggs. We were sorry to find this dear family much afflicted with severe cold and cough, yet glad to find them firm in the faith. Several other brethren and sisters called upon us, and said much to induce us to spend a Sabbath with them, but we could not consent to spend a week with this church of experience, while young churches, and those who had never seen us, and were anxious to have our labors, were anxiously calling for help.

Sixth-day, we left St. Charles, and rode twenty-one miles to Tittabawassee, and found a good resting place at Bro. Truesdell's. We were weary, and wished a retired home during the meeting, so were invited by Bro. Dr. Hawley to his quiet, retired home a little more than a mile from the house of worship. Bro. and Sr. H. have buried their three dear children, and

as their hold of this world has been loosening, they have been enabled by the grace of God to secure a firm hold of Heaven.

As we entered this place, which is simply four corners with a country hotel, two or three small shops of trade, and a few cottages, we were surprised to find a neat, fine-appearing house of worship built by our people, which cost \$2600. One year since, there was not a Sabbath-keeper in this vicinity; now, there are about one hundred, including children, who meet from Sabbath to Sabbath in their neat and commodious house of worship.

Less than two years since, Dr. Hawley, in his ride, ran across a pamphlet from the Review Office. He read it, and felt an interest. He soon took the Review, and his interest increased. Bro. Cornell was sent for, and he came to the place just as the traveling was breaking up, nearly one year since, and gave part of a course of lectures. The best part of the community believed, and began to keep the Sabbath, and during the last summer they built their house of worship, and have it nearly paid for.

Sabbath morning, the 15th, this house was filled with attentive hearers. Quite a number had come in from St. Charles, Chesaning, Midland, and other places. We spoke to them upon conversion for one hour and a half, and as we spoke to this dear people, could not feel that the least objection existed with one person before us. We saw no lack of interest in one person in that entire assembly.

In the afternoon, Mrs. W. spoke to the people in feebleness, yet no lack of interest in the congregation could be seen. In fact, we cannot learn that a single person in all this community, who has any interest in the third message, has any prejudice against Mrs. W.'s testimony.

In the evening, Bro. Andrews gave a very solemn and impressive discourse. He had also spoken to the people the previous evening. I then introduced the subject of books, and invited the brethren to call on me at Bro. Truesdell's the next morning at 8 o'clock. As many came as I could wait upon before meeting time. The large trunk containing Spiritual Gifts, How to Live, Appeal to Mothers, Appeal to the Youth, and many other books, was taken to the house of worship for the better accommodation of the crowd, and books were called for faster than several of us could wait upon them. In a few moments, my large supply of Spiritual Gifts and How to Live were all gone.

At noon a box with a fresh supply came, but in ten minutes, more were called for than had just arrived. The people will have the truth. Their ears are open to hear it, and they are supplying themselves with Bibles, Spiritual Gifts, History of the Sabbath, Thoughts on Revelation, Appeal to the Youth, Appeal to Mothers, Sabbath Readings, Trall's Home Practice, and our pamphlets and tracts generally.

First-day morning, we spoke upon the harmony of the law and the gospel in the work of man's salvation from the time of the fall till the close of probation. In the afternoon, Mrs. W. spoke with freedom, and to acceptance by not only the believers, but by many who had seldom, if ever, attended a meeting where Bible truth was preached, and the plain testimony borne.

In the evening, Bro. Andrews spoke to a crowded house in a most interesting and impressive manner. The interest increased at every meeting, and at every meeting more or less gathered round the trunk for more books.

Second-day evening, Mrs. W. gave a very plain, pointed, yet affectionate discourse to a large congregation. An appointment was given for her to speak upon the health and dress reforms, the next evening. And now, while we pencil these lines, she is addressing a large and deeply interested audience. It was decided to hold three meetings the next day.

Third-day morning, we spoke on the messages, to a larger congregation than we expected, considering that in the leading business of this country, viz., lumbering, our meetings came in the time of the richest harvest. In the afternoon, Bro. Andrews spoke to the people, followed by labor of the most intense interest for those who were almost persuaded to be Christians. About twenty came forward for prayers, ranging all the way in age from the strong, business man with silvered locks to the child that had not reached his teens. It was an

affecting sight. Fifteen decided to take the cross of baptism. Bro. Andrews gave a most solemn discourse in the evening upon the time of trouble.

Fourth-day at 11 A. M., Bro. Andrews buried fifteen in the waters of the Tittabawassee. The church now numbers between sixty and seventy. And at half-past two in the afternoon, we left this dear people, to drive thirty-two miles to this place.

As we reflect upon this great and good work, starting from a single ten-cent pamphlet, and so faithfully carried out in the labors of Bro. Cornell, we feel more than ever that our people who wish to work for God in the most effectual way, will do well to keep the steam press running in the printing of tracts and pamphlets, and also well sustain the few laborers in the field. We have left, at least, \$100 worth of publications with this people. Most are paid for, or will be soon, and a small amount is given to the poor, and left for free distribution.
JAMES WHITE.

Vassar, Feb. 21, 1868.

Since the above was in type we have received the following additional from Bro. W.:

At Vassar, Tuscola Co., Mich., the brethren held their meeting in the large union school-house, as good a room as can be had in the county. Bro. Andrews preached three discourses at the meeting held in this place, on the evenings following the sixth, seventh, and first days, and second-day A. M. attended a funeral at Watrousville, eight miles distant, and in the afternoon baptized one.

We spoke to the people on the seventh, first, and second-days, and Mrs. W. spoke with freedom in the afternoons of the seventh and first days. The brethren and sisters of this county were generally present, and were ready and prompt to bear testimony to the truth. They seem to have a deep interest in what they heard from the three who addressed them, especially in Mrs. W.'s testimony.

There were also at this meeting several who were about to yield up the truth for the vain world, who appeared to be strengthened and established. Several who were almost persuaded to obey the truth, have fully decided, and a large number, embracing youth and children, came forward to seek the Lord, and ask the prayers of his servants. One young man sought the Lord at this meeting and was baptized.

After the subject of books was introduced and explained, and the desire of our people to place in every family such works as Spiritual Gifts, How to Live, Appeal to the Youth, Appeal to Mothers, and Sabbath Readings, was stated, the brethren came forward and bought, and the poor received, in all more than \$100 worth of books, pamphlets, charts, and tracts. Twenty-three full sets of Spiritual Gifts were taken at this meeting.

We gave to the poor just \$25 worth of tracts and books. The friends of the cause in Tuscola Co., will, as soon as they can get around to it, wish to put into the book fund two or three times this amount.

We left this dear people reluctantly with the good-begun work only partly done, to meet appointments in this place and at Alma. The brethren in Tuscola Co. urged us to remain and hold meetings at important points. This we could not do, and cannot expect to visit them and brethren in other counties near, until after General Conference. Should we attend State Conferences, it is all uncertain when we can see them again. We will do all in our power to help the people of the Lord in the part we and they are to act in the salvation of souls. But during March and April, in the season of changeable weather and bad roads, we shall remain at home, and rest, and write, and attend Sabbath meetings near home.
JAMES WHITE.

St. Charles, Feb. 25, 1868.

P. S.—Morning of the 26th. We decide to separate from Bro. Andrews here. He will go to Alma, we return to Tuscola. We do not feel that our work is done in that county. The people there are ready to be helped. We fear that many of the brethren in Gratiot Co. do not feel their need of help sufficiently for our testimony to do them much good at present. Until they do, we had better labor where the people are ready and anxious to be helped. We should, however, go to Gratiot with Bro. Andrews, if duty, very important duty, did not call us to Tuscola Co.

Our preachers generally can labor to advantage anywhere. But ours is a peculiar work. Where the people do not especially need help, or, if they do, do not feel their need of it, we can do them but little, if any, good. Where they very much need such help as we can give them, and feel their need, and are anxious to be helped, these are the very places in which we wish to labor.
J. W.

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. Clarke.

DEAR BRO. SMITH. To this point, there have been in our little church, five members. We have for years held meetings at Bro. Van Gorder's, on his farm, some half a mile from the village; but of late, he has established himself in the village, where our meetings are now held. We had almost given up the hope of others in this vicinity enlisting with us in the work; but of late a physician, his wife, and family of four children, have commenced keeping the Sabbath. It gives us courage to see this family taking hold of this work, like the noble Bereans, with zeal and candor, and prudent courage.

We have a strong faith, and our hearts are comforted and enlarged, in holy love. Our meetings, always interesting and profitable, seem much more so now.

Two of this brother's daughters are teachers, and have been greatly interested in educational pursuits; but now they feel the importance of having a thorough knowledge of present truth, and they greatly lament that they have so little time left for obtaining this precious knowledge. They love the testimonies, and greatly desire to hear preaching from the messengers.

We feel that God hears prayer, and will not send us empty away, when we call upon him.

The Review and books on present truth, have been the means in the hands of God, of leading this family along in the heavenly way.

Yours in hope.

JOS. CLARKE.

Corbridge, O.

From Bro. Haines.

DEAR BRETHREN AND SISTERS: I am still striving to gain an inheritance in the better land, yet many times my trials are such that I am fearful that I may not be able to withstand all the devices of the powers of darkness in these last days. But when I remember what my Saviour has done for me, how he gave up all the glories of his heavenly home and descended to this sinful world, and here, by those who should have bowed with reverence at his feet, was reviled, hated, mocked, crowned with thorns, and finally suffered a shameful death upon the cross, to save poor sinful man, then I feel to bow my head in shame and repentance that I have dared to murmur at the trials and crosses that have beset my pathway. Just and right are all our trials; for though now I love him, and strive ever to do the will of God, yet it can never make recompense for the years that I have lived in sin and rebellion to his laws. Therefore, if I am ever saved, I shall truly be a sinner saved by grace, purchased by the blood of the Son of God.

I know that it is all-important that I arouse from all lethargy, and strive to have my heart filled with the love of God, and let my light so shine before men that they may see my good works, and be led to glorify our Father which is in Heaven. Pray for me, that I may have grace and strength to do my duty, and when Jesus shall come, be among that number that can sing the song of victory.

D. D. HAINES.

Essex Co., Mass.

From Sister Hoyt.

BRO. SMITH:—Feeling that the health reform has done much for me, I will write a few lines for the Review, hoping it may benefit some one.

A little more than a year ago I became convinced that Saturday was the true Sabbath, and commenced keeping it. I had had the dyspepsia for six or seven years, and commenced living out the health reform. Up to this time for the previous three years almost everything I ate hurt me, and my nights were a terror to me. I would go to bed, but could sleep only a few minutes at a time, being so nervous that I would start, turn over, and jump in my sleep at the least noise.

My stomach and head seemed to be out of order most all the time. I would eat from three to five times a day, and still be hungry a good share of the time. I had concluded that my time for this world was short; but for the last year I have been gaining. I eat no meat nor grease of any kind, and am seldom hungry except at meals. I go to bed to sleep and rest instead of spending restless nights.

Last year at this time I could write or read but little; now I can read from morning till night, and a good share of the evening. I believe it has saved my life for a while here, and I want to so live and keep all of God's laws that I may be saved in the world to come. I feel like saying, with the Psalmist, "When I said, My foot slippeth: thy mercy, O Lord, held me up;" and I am trying in my poor, unworthy way to live for the kingdom. I would ask the prayers of all God's people, that I may be an overcomer.

L. B. HOYT.

Howard Co., Iowa.

From Sister Wescott.

DEAR BRETHREN AND SISTERS: I have felt for some time as though my experience in the past might be a source of encouragement to some poor pilgrim, traveling the narrow pathway to Mt. Zion, but I have hesitated and waited, fearing that I could not write as well as some one else, but have come to the conclusion that I must work out my salvation with fear and trembling. And then there is another obstacle, the fear of man. I am among relatives who despise me, because I tell them I believe we are living in the last days, and I felt afraid it might meet their eyes, as they sometimes take up the paper to read. But I truly desire to give God the glory for what he has done for me and mine.

I set out to serve Him nearly six years ago, under very discouraging circumstances, my companion being very much opposed to the unpopular doctrine of the third angel's message, but I determined to seek the Lord with my whole heart, and I found peace in believing and obeying him, by keeping all his commandments.

Soon after this my husband enlisted, which was contrary to my faith, and very much against my wishes, as I did not think he could stand the hardships of camp life. His health soon began to fail, and sometimes his life was in danger. I went to the Great Physician, and begged and implored him to spare his life until he should turn from his wicked ways, and seek an interest in Christ. I never ceased to remember him in my prayers, and he was spared, although he was kept in the service until the war ended. He then returned home, but unchanged in his sentiments. I still held on to the promises by faith: "I will not let thee go except thou bless."

Last spring, to my unexpressed joy, he commenced to keep the Sabbath, and would occasionally read the Review. His health still continued to fail, and we were finally convinced that he had the consumption. I had frequently in my urgent requests to the Lord to convert my husband to the truth, promised that let what would come, life or death, I would not murmur nor complain; but it was a trying time for me. We resorted to medicine without avail, and finally went to the Institute at Battle Creek, but to my great grief, Drs. Lay and Russell told us he was past help. This was my last hope in this world, but he was calm and resigned, and said if it was the Lord's will he should not complain.

I began to pray in earnest now, and the Lord began to work. From this time he seemed ripening for Heaven. He never complained once in all his sickness. He often said, "Oh! if I had only started to serve the Lord when you did." Said he, "The worst thing I have ever done, was opposing you; go on and serve the Lord while you live. Oh! if I only knew that my little son would be a good boy, and obey his mother." Such were his expressions. He was often heard praying for patience to endure his sickness. He felt that the Lord sustained him.

He loved the truths we hold as a people, and fully believed in the unconscious state of the dead. I desired the Lord to give my unbelieving friends, and all, an evidence that he was prepared for a part in the first resurrection. I was satisfied.

While death's chilly hands were upon him he often smiled, and turning his head to one of the neighbors, he said, "I can almost see Jesus." This he repeated twice. Said he heard music. He then said to his son, "Remember you have got to die." These were his last words. He made signs for me to kiss him, which he returned, and calmly fell asleep in Jesus.

I feel his loss, but I mourn for myself and child, who are yet in the land of the living. I give God the glory, for he has more than fulfilled the promise. Blessed Jesus who has taken away the sting of death! Pray for us, that we may escape the wrath to come.

Yours in hope.

HARRIET J. WESCOTT.

Livingston Co., N. Y.

From Bro. Field.

DEAR BRETHREN AND SISTERS: I am happy to say at this time, that I am still rejoicing in hope of eternal life when Jesus comes. God is merciful to me, and I am striving to form a character that will be faultless when the Saviour comes. It has pleased God in his providence to call many of us out, one from a family, and when we see the suffering of our friends on account of our faith, and that we cannot run in the same extreme with them in the pleasures of this world, we are led to cry out in the bitterness of our souls, All these things are against us. But when we consider the reward of the faithful, the inheritance, the near relation we sustain in the family of Jesus, the smiles of angels, and the approbation of God, it is enough.

"We'll bear the toil, endure the pain,
Supported by thy word."

And as God in his goodness has proposed to help us, through the health reform, that we may better comprehend the truth and his goodness and mercy, by abstaining from hurtful practices by eating food that was given to man in the beginning, and by wearing modest apparel, because of the separation from the world that these denials make, we are led again to cry out, All these things are against us.

But when we realize the sacrifice that Jesus made for us; that we have no abiding city here, that we must deny ourselves, take up our cross, and follow in his footsteps, it is enough; we'll bear the toil; and as God has called us to virtue and honesty, while we behold the prosperity of the wicked, that there are no restraints, their eyes stand out with fatness, they increase in riches, they are not in trouble as other men, neither are they plagued, we are inclined to be envious; but as a safeguard to this let us keep the truth bright before our eyes,—the destiny of the wicked, the reward of the righteous, the saints' inheritance—and we will not be envious at their prosperity and will realize that by the wise design of the Almighty, riches are withheld from us many times. What our hands find to do let us do, but let our affections be on the heavenly treasure.

I would also say that our Monthly Meetings are abundantly blessed of the Lord, that every evidence of approval is given for the effort that the brethren make in gathering together.

Wm. F. FIELD.

Iowa, Feb. 6, 1858.

From Sister Jackson.

DEAR BRETHREN AND SISTERS: I feel truly thankful that it is my privilege to receive and read the Review, a privilege which we as commandment-keepers cannot prize too highly. Oh! how many times has my lonely heart been cheered by words of comfort from some dear brother or sister through the Review, and by reading its pages I find that there are many lonely ones like myself, who have not the privilege of Sabbath meetings, and are denied the privilege of gathering around the family altar with their companion and little ones, who are ever ready to look to their parents for example. Dear sisters, in our loneliness may we not forget to gather our little ones around us, and ask the blessing of God to rest upon them. Although their little minds are young and tender, it will make an impression on them that will never be forgotten.

Let us not for a moment dwell on our little trials and afflictions, which Paul says are but for a moment, but rather think of the sufferings of the blessed Jesus who gave his life for sinners. When I look back over my past life, I feel with others to exclaim, Oh!

my unworthiness! I realize that I have a great work to do to fit and prepare me to meet my God in peace, but I am determined, with his grace assisting, to be ready and waiting when my blessed Redeemer shall appear. Pray for me, brethren and sisters, that I may be one of the faithful ones, and at last meet you on Mount Zion.

ELMINA JACKSON.
Ind.

From Sister Stansell.

DEAR BRETHREN AND SISTERS: It is a long time since I have availed myself of the great privilege of contributing my mite to the letter department of the Review; but I would like to have my brethren and sisters know that I still love the Lord, and am trying to obey his commandments. I have sought to excuse myself from writing, from feelings of unworthiness, ill health, &c.; but for fear it is a plot of the enemy to keep me from duty, I waive everything, and try to tell something of my experience, praying that by the blessing of God it may encourage some.

In the fall of 1864, I commenced to keep the Sabbath of the Lord, according to the commandment. I was greatly blessed by so doing, and have never regretted taking a stand with the people of God. I have ever felt grateful to my blessed Saviour for calling upon me, and as it were, snatching me from evil influences which seemed closing around me. The Lord was pleased to give me much faith and strength, and blessings in abundance. I felt rich, and thought I could meet with Christian fortitude the trials of life. But after struggling along for two or three years, and when earth held to my lips the bitterest cup; a wife and mother can know, and meeting the enemy upon every side, although I had not forgotten where to go for strength and help, yet somewhere, and somehow, fear crept in, and like Peter I found myself sinking. With dismay did I discover the distance widening between myself and my God. I felt I had lost his favor, and his face was turned from me. I got no blessing and felt forsaken by everybody. I asked myself, What does this mean? The Lord has blessed me much in times past, oh, very much! If I am not blessed now it must be my fault. I tried to see where I had made crooked paths. I knew I was not perfect, but I strove a long time to discover wherein I had caused so much divine displeasure, and why I was left alone, thus to struggle with great afflictions. I said, Well I cannot see what the trouble is with my natural eyes, surely, but Lord grant that I may have the eyesalve. Oh! I beseech thee, show me myself as thou seest me. I know that thou hast not forsaken me, but it is I that have forsaken thee. Have mercy Lord and remove thy frown far from me, or I am lost, lost. I know I am all unworthy of thy notice, but hast thou not said that "there should not a sparrow fall to the ground without thee." In the name of Jesus I plead. Hear me; for I will not cease until thou shalt show me myself as thou seest me.

The Lord granted my prayer, I believe, for dark spots began to loom up before me, not a few, and seemingly real sins came trooping along one after another, and I was astonished; I was frightened, ashamed. Things that I had deemed but errors, faults perhaps, now looked black and enormous, and I had dared to wonder why I was not blessed with these sins all uncancelled. Now I wondered why the Lord had dealt so graciously with me, and why he had not stricken me from existence for my ingratitude and weakness in complaining of earth's trials and afflictions, for my lack of faith and trust, after I had, in times past, been so signally blessed; for, my dear friends, I could tell you how God has blessed me. But how weak and unworthy we are in ourselves. When I think of the joys and triumphs of Heaven so freely offered to the overcomer, and of the sufferings of our dear Saviour, I want to hide myself from him for very shame. But the Lord has been merciful to me, and I feel to humble myself in the dust before him, and thank him for his great love to unworthy me. I do want to make a complete sacrifice; lay all upon the altar. I believe I can now joyfully say, Strip me of all, O Lord, and yet will I take up the thread of life, naked, poor, despised and forsaken by all but thee, and struggle on to the blessed end which we all know is so gloriously near.

Thank the Lord! Then will I see thee as thou art, my Deliverer and King. Is it not comforting to know that if faithful we shall so soon be released? To overcome the world with all its bitterness and gall, is worth nothing in comparison with the riches and joys of Heaven. I desire to be faithful and have on the whole armor; for in these days we must stand firmly for the Lord.

I commenced to read the Bible through about five months ago, and have been much blessed. Oh! who could be an infidel, or believe the Bible not inspired, after reading it in its connections? We have never had any preaching at this place, but look forward to that time with cheerful hope, while our prayer is that God will raise up more laborers for his vineyard.

I love the Review, and have been greatly cheered by the testimonies of brethren and sisters. May we all heed the last message of warning, and so be ready to meet our Saviour.

MRS. A. F. STANSELL.

Kent Co., Mich.

From Sister Cook.

BRO. SMITH: I feel better acquainted with you now, and can address you more heartily than before reading "Thoughts on the Revelation," which has been a sweet feast to me. Being often cheered by the testimonies of those I love, in the paper, I feel it my duty to write, and should write oftener but for a feeling of unworthiness; yet I am so much indebted to present truth, how can I keep still? I enlisted under its banner over three years ago, and have no evil report to bring. I love it in all its bearings—the new rays of light make it the more lovely. I pity those who find no charms in them.

The first year we came here there was scarcely a listening ear for truth. We kept up meetings in our house every Sabbath, there being most of the time only our family; but it is very different now. When we are all together there is quite a little flock, fifteen adults. Our four children and one of Bro. Hackett's have lately taken a stand to go with us to the goodly land. Our meetings and Bible Class are interesting. The Lord blesses us. But we need help. We have no organization, no one prepared to administer the ordinances. Several are anxious to be baptized. We hope the ministerial brethren will seriously consider our situation. We know there are many calls, but can any need help more than we? Come and help us.

MARY M. COOK.

Kansas, Feb., 1868.

From Bro. Schellhaus.

BRO. SMITH: Permit me once more to write a few lines to the dear brethren who keep the commandments of God and the faith of Jesus. I still feel grateful to my heavenly Father for his goodness to me in preserving my life and giving health, and above all a disposition to do his will, and to obey his righteous laws, also to try to follow the instruction given to the remnant people through Spiritual Gifts. I am glad that the way to the heavenly city is made so plain that if we heed the heavenly instructions we need not fear. Though rugged be the pathway, yet I would praise the Lord that we are almost through. But a little while longer if we are faithful, and we shall behold the King in his beauty where we shall bask in his smiles forevermore.

It is now over ten years since I first was led to the light, through the instruction of our dearly beloved Brn. Bates and Waggoner, who pointed out the truth so plain I could not resist it. If I had turned away from it, I should have no hope of salvation for myself. I praise the Lord that he has opened my eyes to behold the great truth of the blessed word of God.

Perhaps some of our dear brethren would like to hear how the little church in Colon is getting along. We are a scattered people. The members that compose this little church live quite a distance apart, from five to twelve miles, yet we try to hold our Sabbath meetings regularly. We meet every Sabbath. We hope in the name of the Lord and always receive a blessing. We are not discouraged in trying to serve the Lord, and to be prepared for his coming.

Yours striving to overcome. L. SCHELLHAUS.
Colon, Mich.

From Bro. Vanard.

BRO. SMITH: As I have not the privilege of getting within talking distance of but few of the brethren and sisters, I will try to speak a few words to them through the paper for the first time. We as a little church at McConnell's grove, Ill., are still trying to hold on to the truth. Though I do not often have the privilege of meeting with the church through the winter, I am favored with the weekly visits of the Review, for which I feel to praise the Lord. Among the best are the sermons. They are all the preaching that we have had in this neighborhood for a year and a half. I love the truth and hope to be sanctified through it. I ask an interest in the prayers of all my companions in tribulation, that I may be enabled to go through with you to Mount Zion.

I would also express my thanks for the health reform. I think it is a very important part of the last message to the church of God; for before we can be prepared for translation, we must have healthy bodies and sound minds. May the Lord help us to cleanse ourselves from all filthiness of the flesh and spirit, and perfect holiness in the fear of God, that we may be able to stand in the trying day.

WM. VANARD.

Stephenson Co., Ill.

SISTER N. J. LUCAS writes from Maine: We are taught in 1st John iii, 4, that sin is the transgression of the law. Oh! how careful we should be to keep the whole law of God. "The night is far spent, the day is at hand. Let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. xiii, 12. I believe we are living in the time when the dragon is wroth with the woman, and is making war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ. Rev. xii, 17. I desire to be more like my blessed Master. I want to be meek, humble, and forgiving. Thank God! if we keep his holy commandments we shall be. Jesus is about finishing his closing work. He lingers a little while longer to plead for sinful man. It is but a little while longer, that he will plead. He will then lay aside his priestly robes, and come as King. Oh! who does not want to see the King in his beauty, and hear him say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" May it be, dear reader, your happy lot and mine, if living when the Lord comes, to be caught up to meet him in the air; or, if sleeping in the grave, to have a part in the first resurrection.

BRO. WM. HARRIS writes from Port Byron, N. Y.: I would like to let the friends know where I stand, as I do not see a believer in the truth once in two or three years. I have not been to meeting since the tent meeting at Port Byron, my companion not being able to ride 30 or 40 miles to meeting. But I find by reading the Review that I am not the only one that is deprived of the company of those of like precious faith.

A year ago, my health being poor, I was advised to take a patent right to sell. I had to borrow to travel with. I spent in that way about fifty dollars, and came home sick, without selling a dollar's worth. This is all the experience I want in patent rights. I pen these lines to warn others. But the Lord is very merciful; and I can say to-day, that I love the Advent doctrine. It brings my Saviour near. The Review comes to us weekly, laden with precious fruit. Its sermons are meat in due season. The Review possesses more than threefold interest since the enlargement. In most every paper I find something new, some new light, showing us the mile posts as we travel along. I desire to take warning by the admonitions, that I may overcome all my besetting sins, and with you be remembered when Jesus comes.

"That man," said Sydney Smith, "is not the discoverer of art who first says the thing; but he who says it so long, so loud, and so clearly, that he compels mankind to hear him."

THE grumblers about the snow are abusing the mud. Ere long they will have a chance to vituperate the dust.

BELIEVE an experienced man.

The Review and Herald.

Battle Creek, Mich., Third-day, March 3, 1868.

IMPEACHMENT OF THE PRESIDENT.

THE past week has been one of excitement in the national capital. The order from President Johnson removing Edwin M. Stanton from the War Office, and appointing in his place Maj. Gen. Lorenzo Thomas, without the consent or concurrence of the Senate, brought the impeachment question to a crisis in the House of Representatives. On Monday, Feb. 24, it was voted by 126 against 47, to impeach the President of the United States of high crimes and misdemeanors; and a committee of seven were appointed to prepare articles of impeachment, and report to the Senate. They appeared at a little past one, P. M., Feb. 25, when Stevens of Pa., leaning on the arm of Bingham of Ohio, "in a deep and somewhat tremulous voice," says the reporter, addressed the Vice President as follows:

"Mr. President—We appear before you, and in the name of the House of Representatives, and of all the people of the United States, we do impeach Andrew Johnson, President of the United States, of high crimes and misdemeanors in office; and we further inform the Senate that in due time we will exhibit the particulars of his impeachment, and demand that the Senate take order for the appearance of the said Andrew Johnson."

"Mr. Wade said: 'The Senate will take order in the premises.'

"Senator Howard rose and moved that the message of the House relating to the impeachment of Andrew Johnson be referred to a special committee of seven, to examine and report thereon, which was adopted.

"The committee then returned to the House, and notified the Speaker that they had performed the duties assigned to them, and that the Senate took cognizance to the same."

It was thought the committee would be prepared to report articles of impeachment to the Senate, as soon as Feb. 29, but up to our going to press, March 1, nothing definite has been received on the point.

BROTHER FULLER NEEDS ASSISTANCE.

BRO. WHITE and myself each wrote an appeal in behalf of this dear brother several weeks since, which we suppose failed to reach the Review Office.* In accordance with the judgment of Bro. White, I write again on the same matter.

Bro. Fuller and several members of his family have had a long, and very dangerous run of typhoid fever. He was brought to death's door, and for a time his life was despaired of. We have no doubt that his life has been spared in answer to the earnest prayers of the people of God. But this long-continued prostration of Bro. F. and of a portion of his family has subjected him to very heavy expense. I learn that he had to borrow \$300 during his sickness, and probably this does not cover all the expense of that period of affliction.

Bro. F. with partially restored strength, now seeks his place again in this sacred work. But he is crippled with this heavy debt, and cannot meet it without sacrificing his home. Is it not a pleasure to those who have something of this world's goods, to send relief to Bro. Fuller? There are several excellent reasons why this should be done.

1. Bro. Fuller's sickness was occasioned by laboring in the work of God far beyond his strength.

2. We have no man in our ranks who is more ready to bear burdens and to labor without regarding his own convenience or interest, or even life, than Bro. F.

3. Bro. F. knows the value of means, and will not waste it. His life has been one of industry, frugality, and temperance; and he has ever been more ready to regard the wants of other preachers than his own.

4. Here is our opportunity to lay up a treasure in Heaven. The 25th chapter of Matthew shows that the day of Judgment is to be largely occupied in inquiring into our actions in just such cases as these. Means bestowed in this way is so much treasure in the bank of Heaven, to draw compound interest to all eternity.

I write this appeal not from any request on Bro. Fuller's part, for he has ever been unwilling that anything should thus be asked for himself, but from a knowledge of the facts, and from a deep conviction of

duty. In connection with a former statement of this matter which did not reach the Review, Bro. and Sr. White and myself sent to Bro. F. what we were able to send, which is receipted in a recent number of the Review. We are not full of money, but cannot be denied the privilege of having some share in this noble work. Let others who feel as we do, show it by their acts.

J. N. ANDREWS.

With the above statements relative to Bro. N. Fuller I most fully agree. I regret that my statement of his case, and appeal to the brethren in his behalf, endorsed by remarks from Bro. Andrews, failed to reach the Office, as we conclude, as it has not appeared in the Review. We sent him a draft for \$25, five for Bro. Andrews, five for sister Jeffrey, and ten for self and Mrs. W. I shall soon meet some one who will hand me the other five. Brethren, please read again the article headed "The Cause," in the last Review. Bro. Fuller was before my mind as I wrote. You can send your donations to the Review Office, to Eld. N. Fuller, Niles, Allegany Co., N. Y., or to me at Greenville, Montcalm Co., Mich.

JAMES WHITE.

*The previous appeal referred to in the foregoing article, we are sorry to say, never reached this Office. This is the reason of its non-appearance.—Ed.

OUR VISIT IN JACKSON AND HILLSDALE COUNTIES, MICH.

JANUARY 30, I left the Institute for Parma. On Sabbath, Feb. 1, met with brethren in Monthly Meeting, from Jackson, Tompkins, Leslie, Rives, and Hanover, at the house of Bro. A. L. Burwell.

The Lord gave freedom in speaking on the great preparatory work of heart and life, to stand when the Son of man appeareth. A solemn heart-searching spirit rested upon the minds of the people of God. Testimonies were borne with freedom and good results. A deep interest was manifested for the children present. They were moved to tears, and it seemed that they were almost persuaded to be Christians. One sister who had become discouraged by the way, resolved anew to keep the Sabbath. As we look back to this meeting, we think it may be counted among those which have proved a source of encouragement to the children of the Lord.

The next day, in company with Bro. and Sr. Carpenter of Battle Creek, we accompanied Bro. and Sr. W. Carpenter to their good home in Hanover. The dyspeptic has reason to be thankful for the rich, hygienic diet with which their table is daily spread. While the food here is healthful for the feeble, it is also suitable and abundantly nutritious for the hard-working man. Bro. C. states that before adopting their present system of diet, his health was considered to be in a critical condition. One physician proposed to have him try a course of medical treatment, as his only hope of good health. But instead of this he laid aside animal food and other stimulating articles, substituting a fruit, vegetable, and graham diet; the result of which is he has regained his health and strength, learned how to live, and has no doctor's bill to pay.

On second-day, Bro. C. carried me to Hillsdale, 16 miles. Some say that this was the coldest morning they have known in Mich. for quite a number of years, though the thermometer stood only about 25 or 29 deg. below zero.

On fourth-day, Bro. Gleason furnished me a team to go to Allen, where I went accompanied by Bro. J. D. Morton, to visit our afflicted Bro. J. H. Thompson, who lost the use of his lower limbs during a severe sickness something over a year since, in which time he took much powerful and poisonous medicine. I think his physicians (he had three) differ not so much as to the injurious effect of these medicines upon him, as to which one administered them.

This young brother spent a few weeks at the Health Institute, where he embraced the faith of the soon coming of the Saviour and the Bible Sabbath, and received baptism when Bro. White and Andrews were at Battle Creek last Oct. He still cherishes an ardent love for these truths, and has an affectionate regard for the people of his choice. The interview with him and his friends was a pleasant one.

The kind mother of Bro. T. having been brought up a Sabbath-keeper, must be assured that her worthy son occupies a position on the Sabbath, sustained by the word of God.

Thursday evening, I spoke to the brethren in Hillsdale on the purity of heart requisite to stand when Jesus shall come in all his glory. It had been a rough and boisterous day, and the notice of the meeting being short, not many were present. But the good Spirit was with us, and the interview we enjoyed together was encouraging.

While in this place, I visited the family of deacon S. B. Dyer, a F. W. Baptist brother, whom I have ever esteemed as a man of firm religious principles, and a genuine friend. To his pleasant home in Manchester, N. H., I used to be kindly welcomed while laboring with that people. There we have felt our hearts united in Christian love and sympathy, and together have been refreshed by the gracious influences of the Holy Spirit.

But nearly sixteen years had rolled away since last we met in the East, marking their changes in the world fast ripening for its final doom, and bringing the children of God thus much nearer their glorious home in the mansions of the redeemed, purchased by the suffering Son of God. At this time, I was examining the subject of the Sabbath of the Lord, which I soon embraced, and, by divine aid, left my former brethren; yet I could not forget the precious seasons with these friends in the past, nor love them less for the light which shone upon my pathway, nor feel a less degree of interest for their salvation. Though their interests and sympathies are closely connected with their denomination, yet they seem free from that cold, bitter prejudice which others have sometimes manifested against the truth, and against those who have conscientiously separated themselves from the churches for the truth's sake. They speak of our brethren in H. with Christian respect and esteem. May God bless them and lead them to a candid, prayerful investigation of the truth on the Bible Sabbath, and to its reception; also the clear, harmonious truth of the immediate coming of our Lord and Saviour, which shines forth so brightly from the pages of his sacred word. May they share with the suffering saints of God in their cross-bearing, self-denying life, in these last days, and when the Life-giver shall come to gather his saints who have made a covenant with him by sacrifice, may we together share the unspeakable reward of immortality and eternal life in the kingdom of God.

Sabbath, the 8th, I met with the brethren in Hanover. A few were present from Hillsdale. This meeting was calculated to help those who love the truth, and who hold themselves in readiness to receive it, and try to live it out, though at a great sacrifice and self-denial. God will bless and strengthen such, and they will harmoniously move on with the body, and with them receive the reward of well-doing.

"Courage then, ye faint and weary,
Linger not to weep and mourn."

Sabbath, the 15th, I spoke to the brethren again at the house of Bro. Burwell, from Rev. xiv, 5. As we considered the living holiness and spotless purity to which we must attain, before we should be prepared to stand with the Lamb upon Mount Zion, "without fault," and in his sight be "holy and unblamable and unreprouvable," we felt desirous of greater zeal, more earnestness and consecration in the work of overcoming. The change of heart and life which we must yet experience is great; but God and the dear Saviour and good angels and the Holy Spirit will help and finally perfect the work, if we believe and obey the Lord in all things. May these dear saints be encouraged thus to do.

On the evenings of the 17th and 18th, I attended meetings in Tompkins. The first evening I spoke to a crowded room of brethren and sisters and friends, at the house of Bro. Giles, on the coming of the Lord. Showed that that event would come upon the wicked as a thief, while men cry, "Peace and safety." But not so to the church of God; for says Paul, "Ye are all the children of the light, and the children of the day: we are not of the night, nor of darkness," and adds, "Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. v. The attitude of the last church will be a watching and waiting one for this glorious day of deliverance.

The last meeting was appointed for prayer-meeting; but I spoke some 35 minutes on the theme of salvation.

These meetings seemed decidedly advantageous to the cause here. The son of Bro. and Sr. Bramhall came forward as a candidate for baptism. Three other young friends expressed a desire to go with the people of the Lord. May they be fully decided to be wholly the Lord's.

Bro. Bramhall kindly conveyed us to this place, and others where we wished to go. May he and other dear brethren have their reward for their kindness to us.

A. S. HUTCHINS.

Health Institute, B. C., Feb. 24, 1868.

R. I. MONTHLY MEETING.

In response to the call of Bro. Sweet of Exeter, a Monthly Meeting was held with the church at that place on Sabbath and first-day, Feb. 15 and 16. All the S. D. A. churches in the State were represented except New Shoreham.

Our first meeting was on Sabbath evening at the house of Bro. Sweet. This meeting was one of deep interest. After spending a few moments in prayer, Bro. S. N. Haskell gave us a short discourse on the rise of the message, which was followed by testimonies from all present in the truth. The testimonies were of a character that indicated an awakening to the importance of the work in which we are engaged.

On Sabbath morning at half past nine, we met at the school-house at Gardner's Corners, and had a meeting for prayer and social worship, followed by preaching at eleven. There was preaching again at three, and again in the evening, preceded by a season of prayer. On first-day morning, we met again at the school-house at half past nine, and had a social meeting, followed at eleven by preaching.

On first-day afternoon, we met at the house of Bro. Sweet to consult about matters connected with the future of the cause. These general gatherings have heretofore been called from time to time as the interest of the cause seemed to demand. But at this meeting it was decided to establish the R. I. Monthly Meeting as a permanent institution, to be held on the third Sabbath and first-day of each month, meeting with the churches alternately. Although New Shoreham was not represented, we took it for granted that they would come into the arrangement, and trust that when opportunity offers, we can so arrange the matter as to give them their share of these meetings, consulting their convenience as to time.

On first-day evening, preaching again at the school-house, preceded by a season of prayer.

One thing worthy of notice in these meetings was the lack of excitement which has in past times characterized meetings of this sort; and yet the interest which was good at the commencement, ran deeper and deeper to the close.

Several dollars' worth of books and several dress patterns were sold during the meetings. One sister from Ashaway came to the meeting wearing the reform dress. The modesty, convenience, and healthfulness of this dress commended it to the common sense of the sisters present, and almost without an exception they are resolved to adopt it. May the Lord bless them in bearing the reproach of Christ in living out the truth in this respect.

Bro. Haskell and myself remained until sixth-day morning, holding meetings every evening. Some ten discourses were given by Bro. Haskell, and the interest to hear was even better at the close of the meetings than at the commencement. The little church at Exeter are moving forward with perfect union, and, as we believe, growing in grace and the further knowledge of the truth. May the Lord add to their numbers such as shall be saved.

J. S. MILLER.

Ashaway, R. I.

"PRAY FOR ME."

"Pray for my soul, more things are wrought by prayer Than this world dreams of. Wherefore let thy voice Rise like a fountain for me, night and day. For what are men better than sheep or goats That nourish a blind life within the brain, If, knowing God, they lift not hands of prayer, Both for themselves and those who call them friends? For so the whole round earth is every way Bound by gold chains about the feet of God."

—Tennyson.

ASHAWAY, R. I.

THE little company at this place have, for many months past, been struggling against adverse circumstances in various forms; but it is with pleasure that I record the fact that there has recently been a coming up in a knowledge of the truth, and in taking advance steps in the way of reform. We have, during the past year, met with some difficulties for want of a suitable place in which to hold our meetings. But we have now secured a comfortable house of worship for the coming year.

On sixth-day, Feb. 7, Bro. S. N. Haskell, of South Lancaster, Mass., came to see us, and stayed with us until the following fifth-day, holding several meetings, and encouraging us much by his faithful testimonies.

On Sabbath evening, Feb. 8, we met and re-organized s. n. to the amount of \$102.56, an advance of \$36 from last year. Three-fourths of this was voted to the New England mission, and the remainder to be devoted to the same object if not used for incidental expenses. It was pleasing to witness the interest manifested in this department of duty. Even the children came up and requested to be represented. One little boy only six years old had his name put down for one cent per month.

On fourth-day evening, our prayer-meeting was very interesting, and the good Spirit of the Lord was manifested in good measure. A daughter of one of the brethren arose, and for the first time requested to be remembered in our prayers.

Infidelity has got a strong hold in this locality, and we are fully aware that our adversary is abroad in the earth. Oh! that the Lord may strengthen us to walk out in all the truth and withstand all the wiles of the Devil, making us instrumental in calling out the honest ones in this region.

J. S. MILLER.

MEETING AT CLARKSON, N. Y.

OUR late Monthly Meeting with the Clarkson church was one of interest. Between forty and fifty Sabbath-keepers were present. Our prayer and conference meetings were lively and interesting, and nearly all took part. Some were present who were deeply convicted of duty to keep the Sabbath, one of whom made a decided start, while others who had less reason to hesitate, being heads of families, and hence having an undoubted right to act, were deterred by fear of the lions in the way. Oh! that men might learn to believe and trust the Lord, and not be found at last among "the fearful and the unbelieving." But the Adversary has great power to keep men from believing and obeying the Lord—so much so that even some who have long professed faith in the present truth are kept on the background by pride and an evil heart of unbelief. Oh! that they might learn to trust the Lord wholly, and no more grieve him by a grudging and partial obedience.

Bro. Saunders was present, and labored with earnestness and zeal for those who were interested in the truth and convicted of duty. We were blessed in praying for the one who decided to give her heart to the Lord, and we believe that she also was blessed of the Lord.

R. F. COTTRELL.

REPORT FROM BRO. BYINGTON.

I HELD meeting Sabbath, Feb. 15, at the house of Bro. Briggs, in Vevay, Ingham Co., Mich. Two large rooms were nearly full. The Lord met with us by his reviving Spirit, and all seemed encouraged. This brother is almost alone in this town. He embraced the truth under the preaching of Bro. Frisbie, some three years since.

On first-day I had meeting in Alaedon, also Monday evening. I had two meetings here in December. This is all the preaching there has ever been by Seventh-day Adventists in this town. There is evidently an ear to hear. I should have remained with them could I have done the work. They request Bro. Cornell to visit them. Bro. H. A. Wetherbee and Bro. Cornelius Smith are the only families of Seventh-day Adventists in the town. Bro. Smith will meet Bro. Cornell at Mason, if he will give seasonable notice, and take him to his house, seven miles. His P. O. is Mason.

Tuesday evening I had meeting in Leslie. Our brethren here are getting more awake, and I hope more united. Some without were with us, which made all Bro. Richmond could seat in his house. I have been kept at home for two months past with a severe cough, and had well nigh concluded my work was done. Through the mercy and goodness of the Lord I am some better.

J. BYINGTON.

MICHIGAN CENTRAL RAILROAD.

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

GOING WEST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,	7:10 A.M.	11:00 A.M.	5:35 P.M.	10:30 P.M.
Battle Creek,	1:35 P.M.	3:48 P.M.	11:15 P.M.	3:40 A.M.
Chicago, Ar'v,	9:00 P.M.	10:00 P.M.	6:30 A.M.	11:00 A.M.

GOING EAST.

Chicago,	4:30 A.M.	7:00 A.M.	4:15 P.M.	9:40 P.M.
Battle Creek,	11:45 A.M.	1:05 P.M.	10:35 P.M.	4:50 A.M.
Detroit, Ar'v,	5:45 P.M.	6:10 P.M.	2:45 A.M.	10:00 A.M.

These trains all run by Chicago time, which is fifteen minutes slower than Detroit time.

News and Miscellany.

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

—To December 1, China had in the past year, 1867 exported 90,000,000 pounds of tea.

Worship in New York.

A correspondent of the Cincinnati Commercial gives the following description of fashionable worship at the present day, in New York city. Making all due allowance for the sarcasm of his style, he states facts which show the fallen and lifeless condition of the churches, and which cannot be denied. He writes thus:

"I was inveigled into attending a fashionable church, last Sunday, on the promise held out that I would hear some of the most heavenly music ever vouchsafed to human ears. So far as pleasing the senses went, I was perfectly gratified. The organ of said fashionable church is a superb instrument, and the same may be said of the tenor, and bass, and indeed every voice hired for the occasion.

This is the style of thing in New York, and the churches vie with each other in getting up first class orchestral accompaniments to what they are pleased to call divine worship. In one aristocratic circle of the Lord's elect, a negro minstrel leads the choir, and in all of them hired voices—if not from the opera, at least from professional sources—praise God in machine music.

I don't profess to be so pious as to be shocked beyond recovery at this sort of thing. The poor girl from the opera, or the harmonious nigger from the minstrels, may have much heart, and true prayer in her or his soul, when pouring out the praise the sweet voice makes acceptable, but I am disgusted at the spirit which procures the music as an entertainment, and a boast, rather than an effort to offer thanks to the Lord in the sweetest gift granted the human family.

While one sweet, clear voice went soaring up, like a bird, in music stolen from the Catholic church and the opera, I felt that a round of applause, with a subdued cry of "bravo," and "encore" would be appropriate. This is the spirit that pervades the congregation. All sense of religion was lost in admiration of the singer, and a mean pride of being equal, if not superior, in the way of music, to any other church in New York. Not long since, a congregation of a fashionable church "up town," was startled by a new voice, that thrilled the souls of all, with clear tones and perfect execution. "Who was she," passed from mouth to mouth, as the congregation poured out. A few knowing ones could answer that the sweet voiced tenor was from the Olympic, and could be seen, very much of her, any night, in the "Black Crook." Well, the poor girl who makes a precarious living by an exhibition of her legs, may be as pure as any of said congregation, and therefore possessed to the same right to lift her voice in praise, especially as that voice is a sweet one, and one of God's best gifts. But then, it is not in accordance with the received ideas to which you and I have been educated.

This sort of church music is but part of the ostentation that makes up two thirds of the religion here. It is not very extensive—only one-tenth of the population claim to be religious, and if we count out the Catholics, Universalists, and the Hebrews, the number is still less. And these three named are counted out by the Young Men's Christian Association, for I notice in the advertisements put up in prominent places, directing strangers to places of worship in New York,

these three are not honored with a place. Probably this is right enough, as one of the strangers in New York I make no complaint. If the Y. M. C. Association had omitted the advertisement altogether I would not complain. But, as I was saying, but a small part of New York make profession of religion, and those who do make only profession.

I notice from statistics, lately published, that New York has five hundred and eighty-one ministers, and five hundred and eighty barbers. Singular coincidence that, and very illustrative of the condition of religion in the great commercial heart of the Union.

Religion here is ostentatious, and it is a cheap sort of ostentation. It does not break out in huge cathedrals and ministers, as the blind faith of the dark ages did in Europe, when delicate spires rose, cloud-capped, to be worshipped by art through all coming time. It expends its religious fervor in paint and putty. The churches are small and insignificant, but the upholstery is immense. We have here the church of the Sainted Zebra, and the church of the Holy Grapevine. They are wonderful in their way—their way being the upholstery.

How close we cast our little vanities to the river of death, I thought, while gazing at a congregation dressed as carefully and gaily as if gotten up for an opera. The preacher, one of the five hundred, would have been as much at home in the barber-shop as in the pulpit. He might lack faith, he certainly lacked sense, but he was eminently respectable. St. Peter might shake hands with him and not lose caste—St. Peter might, with entire security, introduce the parson to the other eleven. I rather think the parson would require an introduction. And my ugly thoughts grew grotesque. Suppose, speaking of introductions, that the meek and lowly Saviour, who once trod our earth, barefooted and sore, the friend of the poor and down-trodden, who took no heed of what they should wear, should enter and seek a seat in this temple erected to his glory. How quickly that keen-eyed sexton would seize on him and lead him out.

If the music was paid for, the preaching was conventional. I never heard a more powerful discourse on the sweetness of holiness and the sinfulness of sin; and it must have pleased every one, for no one's conscience could have been touched. So far as phraseology went, it was just such an exhortation as a Hebrew rabbi might have given to a congregation of Moses and sons, eighteen hundred years ago in Jerusalem. I thought of what M. C. Conway once said to me on a like occasion: "Well, if these merchants are not Jews in their dealings, they are certainly Hebrews in their prayers."

It is not my province to be theological, but as we moved slowly out to the music of a fashionable galop played on the organ, I could not help thinking that in these degenerate days there were just two sects left that were in earnest and meant business—one is the Catholic and the other the Methodist. They have convictions; the rest have sentiments. Outside of these, from the tallest steeple and the heaviest upholstery of New York down to the gifted Gaddis' "d—ear little congregation," it strikes the undersigned as all fringe-work.

There, now, you have my Sunday's experience, and Sunday's reflections in New York, and I am ready to apologize to the five hundred and odd clergymen, or the five hundred and odd barbers, "if any I have offended."

The Conspiracy Against Marriage.

When evils of the nature set forth below become so outbreaking as to attract the attention and excite the comments of such a paper as the N. Y. Tribune, from which we clip the following paragraphs, we may be sure that they prevail to an alarming extent. Who can look at these things and not be mindful of the words of our Lord: "As it was in the days of Lot, thus shall it be in the days when the Son of man is revealed. The Tribune says:—

We attach little importance to random rumors, but we must be very incredulous indeed if all we have heard and read did not make us suspect that in our modern society causes were at work, hostile both in form and substance to the institution of marriage. We call it a conspiracy, for it is a conspiracy of influences, if not of persons, not conscious and purposed, perhaps, but none the less settled and active.

We know not how it may be in England, but in France, and in our own country, there has been remarked a very significant and alarming diminution in the size of families. Marriages are less productive than they used to be; at least, such is the general and the probably well-founded impression. There is no decrease in the marriage rate of France; on the contrary, it is stated that throughout the empire there is a constant and considerable rise in the marriage rate. But the population of the empire does not augment. It falls off, rather, by some scores of thousands a year.

The last mentioned sign of conspiracy is accompanied closely by another sign of appalling magnitude and

prominence, the significance of which cannot be concealed or mistaken; and that is the enormous number of children born out of wedlock, in every modern community. The figures here are terrible—too terrible to put down. Every child so born affronts the institution of marriage. The tens of thousands that are so born annually in every "civilized" country, in some places outnumbering the legitimate births, are an evidence that, for some reason or other, marriage is not held in honor as it should be. This fearful phenomenon means unlawful gratification of passion; passion unregulated by reason or principle, unsanctioned by morality or religion, vicious and degrading. It means waste of masculine vigor and feminine beauty, the decay of productiveness, and the weakening of social bonds. It means neglect of children, who are thrown uncared for upon the world to supply the ranks of the perishing and the dangerous classes. It means suffering, pauperism, and crime. It means the practice of abortion by vile persons who make it their infernal business to kill offspring in the womb by practices deadly not only to the embryo life, but to the constitution that engenders it. It means houses like that to which public attention has been lately called in this city, where babies are sent to be "taken care of until they die." It means infanticide—the slaughter of infants for whom no one chooses to become responsible. It means the systematic drying up of the sources of life, physical and social. There is an army, large, appointed, organized, commissioned, waging ceaseless war against the marriage institution.

Obituary Notices.

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

DIED, in Vernon, Vt., Feb. 1, 1868, sister Rachel Preston, aged 59 years. She has been helpless for five years. She experienced religion when 17 years of age; was baptized and united with the Methodist church. At the age of twenty-eight she became interested in the Sabbath question. Was much opposed by the Methodist minister, who finally told her she might keep the Sabbath if she would not leave them. Notwithstanding the opposition, she joined the Seventh-day Baptist church of Vernon, Oneida Co., N. Y. She, with her husband, moved to Washington, N. H., about 1841, where she embraced the advent doctrine. She then requested her name to be dropped from the S. D. B. church book. But they refused, saying she had done nothing for which they should take it off. In 1844, after the passing of the time, she introduced the Sabbath among the Adventists, as referred to in Bro. White's report of Jan. 22. Soon after this they moved from Washington, and hearing much said against Bro. and Sr. White, at different times, by individuals who were disaffected in consequence of reproof which they needed, and who sought to relieve their minds by poisoning others, she became cold in religion, and prejudiced to some extent against the Testimonies, having never seen Bro. and Sr. White. But we were happy to learn that after reading Testimony No. 13 (which some unknown friend in kindness had sent them), her mind underwent a decided change.

Her heart was made to rejoice, a short time before her death, in hearing of the result of the Washington meeting, at the recent visit of Bro. and Sr. White. She expressed her willingness to die, and expressions like the following were among her last: "Jesus is good." "Jesus is my friend." &c.

She sleeps, but the result of her introducing the Sabbath among Adventists lives. May her husband be sustained in his affliction, and have the prayers and sympathy of his brethren and sisters.

S. N. HASKELL.

DIED, in Battle Creek, Mich., Feb. 19, 1868, of typhoid fever, Edwin B. Dickinson, youngest son of Preston and Celesta B. Dickinson, in the 25th year of his age. At the commencement of his sickness, he placed himself under the care of the physicians of the Institute, and was doing well, when imprudence in partaking of unsuitable food, unknown to his physicians, threw him into a relapse, from which it was impossible for nature to rally. The mourning parents and friends have hope in his death. In death-bed repentance, those which are wholly such, we cannot have much confidence; but hope, in this case, is based on convictions and resolutions to give himself to the service of God and obedience of the truth, formed and expressed before the hand of disease came upon him, and of which the full consecration he manifested during his sickness, seemed to be but the carrying out.

By one of those striking and solemn coincidences which sometimes occur in the events of this life, the day in which he was conveyed to the tomb, was the one which had been set for his marriage. An appropriate and comforting discourse was delivered by Bro. M. E. Cornell to a large and sympathizing congregation. Ed.

Publication Department.

Buy the truth, and sell it not. Prov. xxiii, 23.

The Publishing Association.

The Seventh-day Adventist Publishing Association was incorporated in Battle Creek, Mich., May 3, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. The Association has now a large and well-furnished office of publication, established in Battle Creek, Mich., and employs two steam power presses in carrying on its business. A meeting of the stockholders is held each year, at which a board of trustees is elected to manage its business, and editors chosen to conduct its periodicals, till the ensuing meeting. All persons employed in the publishing department, are engaged at stipulated wages, and all profits accruing from the business, are strictly applied by the Association to the carrying out of the object of its formation, and to its charitable uses and purposes. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

The Advent Review and Sabbath Herald

Is a large sixteen-page religious family paper, issued weekly by the S. D. A. Pub. Association, and devoted to an earnest investigation of all Bible questions. It is designed to be an exponent of momentous and solemn truths pertaining to the present time, some of which are set forth by no other periodical in the land. The fulfillment of prophecy, the second personal advent of the Saviour as an event now near at hand, immortality through Christ alone, a change of heart through the operation of the Holy Spirit, the observance of the Sabbath of the fourth commandment, the divinity and mediatorship 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, 50 cts. per year in advance.

The Health Reformer.

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

The Sabbath Question

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

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

The Second Advent.

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

Immortality through Christ Alone.

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

Packages of Tracts.

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

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

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

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

Our Book List.

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

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

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

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

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

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

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

—SABBATH READINGS; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 409. In one volume, cloth, 60c., 8 oz. In five pamphlets, 80c., 8 oz. In twenty-five tracts, 40c., 8 oz.

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

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

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

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

—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.

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—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.

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

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—THE SANCTUARY, and 2300 Days of Daniel viii, 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., 1 oz.

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

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

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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.

—TRUTH.

—POSITIVE INSTITUTIONS; their Nature and Claims.

Three-Cent Tracts.

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

—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, \$4.00. 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, March 3, 1868.

Two Months Behind.

36 We wish to say to those friends who have requested Mrs. W. to write out personal testimonies, that in this branch of her labor she has about two months' work on hand. On our eastern tour she improved all her spare time in writing such testimonies. She even wrote many of them in meeting while others were preaching and speaking.

Since her return she has injured her health and strength in confining herself too closely to this work. She usually writes from twenty to forty pages each day. And yet she has two months' work of the kind before her. Our postage bill is about \$2.00 per week. Postage stamps are current at Greenville, and we never feel hard when those who receive testimonies send a quantity. As Mrs. W. wishes to retain a copy of these testimonies, she has in many cases had the double task of making two copies. But for the future this double labor must be avoided, by the return of her first copy after those who receive it have taken one, or by employing some one or ones to make a second copy before the first one is sent off.

Brethren must not think it strange that they do not immediately receive the written testimonies. With these facts before you, and also the fact that Mrs. W. is often very sick, you will exercise patience in the matter, and cheerfully take a copy and return the first to her, when requested so to do.

JAMES WHITE.

State Conferences.

39 In reference to State Conferences we would suggest, 1. That they all be held in the warm season of the year, when meetings can be comfortably convened in tents. In this case they can be general gatherings, as all can find seats in the tent, and be much better accommodated with lodgings.

2. That if the brethren in the several States wish our services at these general gatherings, they should be so arranged as not to crowd us to overwork. We should have one week between each State Conference, to travel, rest and deliberate.

3. That on returning from the Western Conferences, we have a few weeks at home. Then on our way East, attend the Conference in Ohio in August. Those in New York, Vermont and Maine, in September. Then visit Rhode Island, Connecticut, Massachusetts and New Hampshire, and return home before cold weather.

JAMES WHITE.

40 We have enjoyed the privilege the past two Sabbaths, of assisting Bro. Cornell in the meetings now being held by him in Johnstown, twelve miles from Battle Creek. The Methodist House was secured by a few Sabbath-keepers in the vicinity, and a good interest in the truth seems to be springing up in the minds of some who attend. Much prejudice exists among the people, but we hope for good results.

W. C. G.

Questions.

The Psalmist says: "For the enemy hath persecuted my soul; he hath smitten my life down to the ground; he hath made me to dwell in darkness, as those that have been long dead." Ps. cxliii, 3.

Is not this spoken of the dead without respect to character? Is it not certain, if this text is true, that those who have been long dead are even now dwelling in darkness? What was the condition of the author of this Psalm, one thousand years after his death, according to Peter? Acts ii, 34. What, according to Paul? Acts xiii, 36. Does his present state of sleep satisfy his hope? Ps. xvii, 15. When will he awake with Christ's likeness? 1 Cor. xv, 51-54; Job xiv, 12, 13; 1 John iii, 2.

J. N. ANDREWS.

H. C. MILLER: We understand the resolution you refer to, to embrace all the ordinances of the church.

Appointments.

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

No providence preventing, the R. I. Monthly Meeting will hold its next session with the church in Ashaway, on Sabbath and first-day, March 21 and 22, commencing Sabbath eve.

In behalf of the churches. J. S. MILLER.

I EXPECT to attend the Monthly Meeting in Tompkins the first Sabbath in March. Will Bro. B. meet me at the Parma Depot, on the arrival of the mail train from the West, Friday previous.

I also expect to attend the Monthly Meeting at Convis the second Sabbath in March.

J. H. WAGGONER.

THE next Quarterly Meeting of the S. D. Adventist churches of Clyde and Elkhorn Grove, Ill., will, Providence favoring, be held Sabbath and first-day, March 14 and 15, at Clyde.

R. F. ANDREWS.

THE Lord willing, the next Quarterly Meeting of the S. D. Adventist church at Princeville, Ill., will be held Sabbath and first-day, March 14 and 15.

H. C. BLANCHARD.

No preventing providence, we will meet with the church at Little Prairie, Wis., March 7 and 8.

R. F. ANDREWS.

H. C. BLANCHARD.

Appointments for Iowa.

PROVIDENCE permitting, I will meet with the churches of Iowa as follows:

At Fairfield, Sabbath and Sunday, March 14, 15. Mt. Pleasant, 21, 22. Washington, 28, 29. Iowa City, Tuesday evening, 31. Anamosa, Sabbath and Sunday, April 4, 5. Laporte City, 11, 12. Fayette, Tuesday evening, 14. West Union, Sabbath and Sunday, 18 and 19. Waukon, 25.

I trust all those living within a reasonable distance of these meetings will make an effort to be present; that all will come with a disposition to labor in the good cause of the Lord, that we may receive his blessing and be furthered on in the way that leads to the kingdom.

GEO. I. BUTLER.

BUSINESS AND PERSONAL.

A limited space will be given under this head for Business Notices from the brethren, at 20 cents per line for each insertion. Parties must give good reference as to their standing and responsibility.

WANTED.—For the next 8 or 10 months, three men that are Sabbath-keepers, to work at the Joiner's trade, and one to work in a planing mill, for which liberal wages will be paid.

Address IRVIN BRINK, Smyrna, Ionia Co., Mich.

WANTED.—A Sabbath-keeping, healthy, young or middle-aged woman, that understands how to do housework, and making butter, to work by the year; five in the family, pleasant location. Any one in this State, or elsewhere, wishing a good home among Sabbath-keepers, please state your price.

Address, MRS. HATTIE L. DREW, or

MRS. LEBBEUS DREW,

South Poultney, Steuben Co., N. Y.

WANTED.—The undersigned wants a good Sabbath-keeping blacksmith to work with him at ironing wagons, at North Liberty, St. Joseph Co., Ind. Applicants will please confer with me by letter at the above named place.

ANSON WORSTER.

WANTED.—A Seventh-day Adventist, first-class Tailor and Cutter, to whom steady employment will be given. Address

I. N. VAN GORDER,

Portage, Wood Co., Ohio.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

HENRY PIERCE: The name to which you refer is that of another person.

MARIA PRYNTICE: Send us your address and we will credit your remittance.

S. B. GOWELL: Geo. H. Fickett's Review is sent regularly to his address.

W. P. ANDREWS: Wait and send draft.

D. MALIN: It is sent.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Wm J Emans 32-12, Miss L M Gilbert 31-12, R H

Shellhouse 33-6, J Butler 32-7, H Olmsted 32-5, A Fay 32-7, S S Woolley 32-7, E S Malin 32-1, Mrs J A Nelson 32-12, Carrie Giles 32-12, C Rowell 32-12.
\$1.50 each. J W Raymond 32-9, C Stoddard 32-1, E Hollinshead 32-6, Phoebe Mills 32-5, T Burgess 31-1, S D Heady 32-7.
\$2.00 each. C Schaupp 31-9, C D Sawyer 33-1, M Bounds 32-7, C M Shepard 32-9, J Smith 33-12.
\$3.00 each. J F Ballenger 32-1, O B Seavy 33-1, E Gibbs 2-1, D Seavy 33-1, Mrs L P Bailey 33-6, F M Clark 31-10, N Brister 33-1, H E Gardner 33-1, T Loomis 33-1, O Hoffer 33-1, M Fox 33-6, D H Gould 33-14, N H Schooley 33-3, J Gregory 33-1, E Sage 32-18, L H Phillips 31-15, E Stevenson 33-1, J Dorcas 33-6, L L Glover 32-20, D Brace 33-12, Jennie King 33-1, A Graham 33-1, Geo E Wilson 33-7.
Miscellaneous. H L Chase \$1.35 in full, R Caviness 1.75, 33-1, L Gould 6.00, 37-1.

For Review to the Poor.

A O Toby \$3.70, H Hunter 1.50.

Cash Received on Account.

Wm V Field \$1.40, Eld I D Van Horn 20.00, H C Miller 1.55.

Books Sent By Mail.

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Pledges for Book and Tract Fund.

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John Atkinson, Blue River Station, Wis., \$5.48.

Received on Book and Tract Fund.

M J Bartholf \$5.00, David Hewitt 1.00, O Hewitt 1.00, Nettie McDearman 3.00, M L Lamoreaux 2.00, D S Grandall 25c, O Mears 10.00, A H Hilliard 2.00, L Hadden 2.00, M Russell 50c, S F Pearson 50c, P Russel 25c, O M Russell 50c, O F Guilford 2.00, J W Wolf 5.00, M E Guilford 5.00, M Hutchins 15c, Wm Herald 1.00, M A Herald 1.00, F Greenman 5.00, S Greenman 1.00, L Greenman 1.00, M E Parker 20c, L Shellhouse 50c, H C Moad 1.00, J Helligass 2.00, Asa Hazletine 25c, S A Bullock 1.50, S H Bullock 50c, A Vile 25c, I Ralston 30c, L Bullock 20c, A Stevens 1.00, O H Pratt 10.00, I F Frauenthal 3.00, J G Wood 5.00, T Harlow 50c, H Ellis 50c, Dr Gintley 1.00, L B Coswell 2.00, L W Coswell 1.00, S S Willey 50c, J Parker 25c, C Parker 25c, J Willey 50c.

Michigan Conference Fund.

Church at Salem Center, Ind., \$12.50.

On Shares in the H. R. Institute.

The following amounts have been paid on pledges previously given to the Health-Reform Institute.

H S Guilford \$25.00, Geo Smith 15.00.