

ADVENT



REVIEW

And Sabbath Herald.

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

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

HYMN.

TILL I learned to love thy name,
Lord, thy grace denying,
I was lost in sin and shame,
Dying, dying, dying!

Nothing could the world impart,
Darkness held no morrow;
In my soul and in my heart
Sorrow, sorrow, sorrow!

All the blossoms came to blight,
Noon was dull and dreary;
Night and day, and day and night,
Weary, weary, weary!

When I learned to love thy name,
Peace beyond all measure
Came, and in the stead of shame,
Pleasure, pleasure, pleasure!

Winds may beat, and storms may fall,
Thou, the meek and lowly,
Reignest, and I sing through all
Holy, holy, holy!

Life may henceforth never be
Like a dismal story,
Far beyond its bound I see
Glory, glory, glory!—*Alice Cary.*

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 OBJECT OF THE GOSPEL.

BY ELD. N. FULLER.

TEXT.—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii, 16.

THIS, as well as many other portions of divine truth, lead us upon disputed territory. One class of religionists tells us that God loved the world so well that he sent his Son to save all men irrespective of character; that they could do nothing to prevent their final salvation in the kingdom of God. I refer to those calling themselves Universalists.

Has God ever said this? If he has, I ask, Where? And a voice from the entire class calling themselves "Orthodox"—swelling so loud that all nations have heard—answers, Nowhere in the word of God; to which I respond, Amen. That voice is truth; because it agrees with the word of God.

The very commission that Christ gave his apostles is averse to this doctrine. "And he said unto them, Go

ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi, 15, 16. This corresponds with the words of our text, "Whosoever believeth in him should not perish, but have everlasting life." I might extend my remarks upon this point, and bring many texts to prove that such a doctrine is nowhere found in the word of God; but I leave it by asking two questions: 1. Has Christ ever changed the commission to which I have already referred? The answer is, "I am the Lord, I change not." Mal. iii, 6. 2. Have the apostles anywhere changed this great commission? Let the chiefest of the apostles answer: "And for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii, 11, 12.

This great error has been discovered by the class calling themselves orthodox, and it has frightened them; and no wonder. It is to be feared. Thousands would fain be rescued from this gulf of ruin when it is too late, and some of them cry for mercy even upon a dying bed.

The horse would be frightened if you should drive him where he could gaze into the dreadful chasm of Niagara; even if he saw it above the bridge, what would be the result? Would he stop to think that a more fearful gulf awaited him on the other side? No. Were it not for the iron railing and the strong posts that resist his strength, you must accompany him as he takes the dreadful leap, and fall breathless into the mad waters below.

Here let me say to my friends who hold the doctrine of the eternal conscious misery of the wicked, Stop and think. There is a gulf either side of the bridge; and while the former has engulfed its thousands in the whirlpool of security; and they have crossed the line of probation with their sins upon them, preparatory to hearing the sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels," Matt. xxv, 41, the latter has drowned its tens of thousands in the dark waters of infidelity—unbelief in the word of God—denying that the God of the Bible is a God of justice, believing such a God to be a cruel tyrant, having all vengeance, but no mercy.

I ask, then, as I appeal to my text, for what purpose did God send his Son? Did he so love the world that he gave his Son that all men should be saved whether they believed or not? No. "That whosoever believeth in him should not perish, but have everlasting life." Again, did he send his Son to die that whosoever believed should be saved from being tormented eternally in misery that cannot be described by language? No. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Who says this? Jesus Christ, the Son of the eternal God, who came to declare the will and purpose of the Father. John vii, 16. Who has said that the object of this gift was something else? Men. Whom shall we believe? Let Paul answer: "Let God be true, but every man a liar." Rom. iii, 4.

But let me for a few moments inquire: If God had not given his Son a sacrifice for sin, what would have been the result of man's fall? I imagine him left,

after he had fallen, to suffer the consequences of that fall.

What were to be the consequences of that fall? Were they to be tormented eternally? Did Jehovah know what would be the consequences of that transgression? Let him speak: "For in the day thou eatest thereof thou shalt surely die." Gen. ii, 17.

Then the consequence of sin in Adam's day was death. If not atoned for, would it not have been eternal? Where is the evidence that man would ever have been brought back from that death? Let theologians answer; they are silent. Echo answers, Where?

Was it a spiritual death? Then universal salvation is inevitable. To die spiritually would be to lose the favor of God by disobedience. That he lost the favor of God I do not deny; but is this what is meant by "death" in the above text? Then hear Paul tell the result: "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv, 22.

If what was meant, Gen. ii, 17, was to lose the favor of God, then we may read 1 Cor. xv, 22, As all lost the favor of God through Adam, all shall be restored to this favor through Christ; and it must follow that all will be saved. But stop my Universalist friend; there is no such weapon as they propose to put into your hands, by which you could bring to nought all opposition to your theory.

But what is meant by "dying?" Let Gen. iii, 19, answer: "For out of it [the dust] wast thou taken, for dust thou art, and unto dust thou shalt thou return."

Then, in consequence of Adam's transgression, all were to go to the dust. What does Paul say? 1 Cor. xv, 21: "For since by man came death [the man Adam], by man came also the resurrection of the dead" [the man Jesus Christ]. What is the subject matter of this chapter? A literal resurrection of the dead. See verse 12: "How say some among you that there is no resurrection of the dead?" See the conclusion, verse 18: If there be no resurrection, "then they also which are fallen asleep in Christ are perished."

The seeds of mortality were sown by eating of the forbidden fruit, and without a resurrection through Christ, that death would have been eternal. Would it have been endless torment? It would not. But we learn from John v, 29, that there shall be a resurrection both of the just and of the unjust; "and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

Christ saves those who are true believers in him, from death, through the merits of his blood, and by the power of his resurrection. Then, I inquire, What becomes of the rest? They must suffer the penalty for sin, which is death. Was it vicarious? Yes, he suffered in the sinner's stead." He died, "the just for the unjust." 1 Pet. iii, 18.

How did he suffer for sin? Did he go to hell eternally? Or was it the gnawings of a guilty conscience which some tell us will be the punishment of the unbeliever? Neither. It was death. Our text informs us the object God had in giving his Son was to save those who believe from perishing.

Perish. Let us look at the word to understand, if possible, its meaning. "From Lat. *perco* supposed to

be compounded of *per* and *eo*, to go; literally, to depart wholly. 1. To die, to lose life in any manner, applied to animals. Men perish by disease, or decay; by the sword or by drowning, by hunger or famine." Webster.

Can we better determine the meaning of the word than to examine the connection in which it is used? Verses 14, 15. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." What became of those bitten by the fiery serpents in the wilderness? They died. "And the Lord sent fiery serpents among the people and they bit the people; and much people of Israel died." Num. xxi, 6.

Here we find the meaning to be literal death; perished by death. Now all who are bitten by sin must look to the Son of God raised upon the cross, or they must perish. I remarked that sin in Adam's day subjected the transgressor to death. How was it in David's day? "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. xxxvii, 20.

Let us inquire of Isaiah: "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." Chap. i, 28. Ezekiel tells us, "The soul that sinneth it shall die." Chap. xviii, 4, 20. Malachi says, "All the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, and it shall leave them neither root nor branch." Chap. iv, 1. John the Baptist, speaking of the Son of God, says, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Matt. iii, 12. Paul says, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi, 23. In the Revelation it is described as the second death. "And death and hell (or the grave, hades) were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx, 14, 15. Those only will be found written in the book of life who believe on the Son of God.

I know of but one text in the Bible that would favor the eternal conscious misery of the wicked, and that reads: "Ye shall not surely die." Gen. iii, 4. These were the words of the Devil to Eve. The Lord had previously told her the consequence should be death. Gen. ii, 17. Satan said she should not die. Now suppose the endless-misery doctrine to be true; suppose Eve to be lost, and the Devil certainly will be; suppose them both cast into the hell of which we hear so much outside of the word of God, there to live eternally; the hot billows in which they must bathe to all eternity, roll and dash and sweep their victims here and there, until millions of years down in the ceaseless ages of eternity. Eve and the Devil chance to come where they can converse with each other. Eve says to him, Why did you deceive me in the Garden, and cause me to come to this awful place of torment? The Devil answers, How did I deceive you? Did I not tell you that you should not die? Are you dead? No, nor can you ever die. This theory would prove that the Devil told the truth, and that when the Lord said, "Thou shalt surely die," it was not the truth.

The Saviour said the Devil was a "murderer from the beginning," "a liar and the father of it." John viii, 44. Whom shall we believe? The Father and Jesus Christ, his Son, or a petted theory first introduced by the Devil? Let God be true; let false theories fall to the ground. Charge them back as falsehoods upon their author.

God pitied this poor, fallen race, and sent the Darling of Heaven to save them. Shall we perish when so much has been done for us? How can we see and hear those compassionate words of God, without having our hearts melted to tenderness, saying to us, "Why will ye die, O house of Israel?" This was addressed to the church of God. Was the church in danger of death then? God knew they were: are they not now? Why will ye sin on and refuse mercy and peace? And my unconverted friends, Why will you

perish? Why will you refuse the offers of mercy? Why will you ensure your own death? Are you resolved that the blessed Saviour shall have no glory in your salvation? Is it not enough in your eyes, that angels have sinned, and are reserved under chains of darkness until the Judgment of the great day? 2 Pet. ii, 4. Do you design that the Devil and those who will be damned shall be your company, when they come up on the breadth of the earth and compass the beloved city and perish by fire? Rev. xx, 9. Is death so happy a state that nothing but that will satisfy you? Is it not enough to die once? Are you determined to experience the awful pains of the second death? Oh! do not persist in your folly and perish, but turn and live.

When we contemplate the greatness of God's love to sinners, we are compelled to pause and exclaim with the admiring apostle, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John iii, 1. Oh! the riches of divine grace! Oh! the depth of divine love! How vast, how gracious, and how adequate to the wants of perishing sinners, is the plan of salvation, which God hath devised to save a lost world. It manifests the wisdom, the justice, the power, but above all, the love of God. Amen.

JUSTICE, MERCY, AND HUMILITY.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah vi, 8.

Mankind have, in all ages, been prone to take extreme views with regard to religion; with regard to those things which are necessary in order to secure the favor of God. The ancient Jews seemed to think that religion consisted only in outward ceremonies, such as the sacrifice of burnt offerings and slain beasts, and the observance of new moons and sabbaths; while there were in their "houses the treasures of wickedness, and the scant measure, which was abominable;" while they did not "seek judgment, relieve the oppressed, judge the fatherless, or plead for the widow." The Pharisees at the time of the first advent were very precise to perform the smallest things enjoined in the ceremonial law, and those things which had been taught them by the traditions of the fathers, while such mighty matters as "judgment, mercy, and the love of God," they omitted entirely. And now in these last days, there is a class of professed worshipers of God, who regard religion as consisting mostly in prayer, veneration for God and sacred things, and in an observance of outward rites; with but very little regard for the interests of their fellow-men. Another class seem to be almost destitute of veneration for the Creator, and think gospel rites of little or no value, while at the same time they boast of their honesty and benevolence. Our text presents the true view of the subject. It tells us in a few words what is "the whole duty of man." It describes true religion. To treat our fellow-men with justice and benevolence, and to exercise that humble spirit toward God which becomes us as feeble, dependent, ignorant and sinful creatures, and those for whom Christ died, is to possess that piety which God requires, and which is acceptable to him.

We have, then, before us for a few moments' thought, three things. 1st, justice, 2nd, mercy, 3d, a humble walk with God. And first, let us consider what it is to "do justly." The word "just" is defined to mean, "upright, honest, equitable;" justice, "the giving to every one his due." "To do justly," then, implies to deal honestly, equitably; "to give to every one his due." In pursuing this subject, I remark, that justice demands that children should respect and obey their parents. This is what is due to them. It is just that those who have been nurtured, cared for, and instructed by parents in their helpless infancy and in childhood, should be honored and highly respected even till the close of their lives. Their comfort and happiness should be regarded by their children. The fifth commandment is just. It grows out of the fitness of things.

Again, justice requires that we should pay a proper regard to the reputation of others. To many, reputa-

tion is dearer than wealth. Every one of us feels sensibly when our reputation is assailed. Said our Lord, "Whatsoever ye would that men should do to you, do ye even so to them." Do we wish men to refrain from injuring our reputation? Let us do nothing to injure theirs. Duty here extends not only to our own brethren who believe as we do, but to "men" everywhere. The practice of evil speaking is fearfully prevalent. Some practice it for the purpose of venting the spite which exists within them, wishing to do an injury to those they speak against. Others do this simply from the force of habit, being accustomed to express their thoughts freely, although they have no feeling of hatred against the person or persons who are the subjects of conversation. These are careless talkers; they may kindle a fire that will do great damage. Oh! let us take heed that we "speak evil of no man." Again, if we would do justly, we must be truthful in all we say. To do as we would be done by, is to act in accordance with equity. We feel ourselves a desire to know what is truth. So others feel. When men undertake to give us information on any subject, we wish them to tell us the truth exactly. So when we undertake to impart information on any subject, we should tell the exact truth, without any addition or concealment. And especially when we are about to sell or exchange property we should describe the property just as it is. If the property be of an inferior kind, or if it have defects, these should not be concealed, but should be made known. Oftentimes the buyer has no means of finding out the quality of an article except from the statement of the seller. If we would be just, we must be faithful to fulfill our promises. In making engagements we should be careful not to promise to do those things which there is no reasonable prospect of our being able to perform. How many disappointments, and how much trouble and distress grow out of carelessness in this respect! We do not wish to be disappointed; then we should take care and not disappoint others. Their interests, their feelings, are as sacred as ours.

Justice requires that laborers should have a just regard for the interests of their employers. They should act, "not with eye-service as men-pleasers, but in singleness of heart fearing God." Employers should not be unreasonable in their requirements, but should have a proper regard for the welfare of those who serve them, and they should be particular to render to them that which is just and equal. If they do not do this, the "cry of the laborers" will ascend up, and enter into the ears of the God of justice. In order to "do justly," we must buy and sell and exchange property, and attend to all business transactions, on the great principle of "loving our neighbor as ourselves." This is just; this is equal. The interest of every one of my neighbors is worth just as much as my interest. These interests ought to be respected. If the true principle of love to mankind is in our hearts, we shall respect and love those interests. If this love rules in our hearts, we shall not seek to take advantage of the necessities or ignorance of others in trading with them. We shall be willing to pay a just equivalent for what we buy; we shall desire no more for what we have to sell. When we exchange property, we shall seek to have the exchange just as profitable to our neighbor as to ourself. With such feelings we should never rejoice in view of great bargains made in enriching ourselves at the expense of those we have dealt with; of property acquired by paying only a part of its value, or of property sold at exorbitant prices. No! If even through mistake this should be the case, we should hasten to make these things right; "to do that which is just and equal." And if this just respect for the welfare of our fellow-men ruled in our hearts, we would so direct our labors as to have only those things to sell which benefit mankind, instead of those which are worthless or worse than worthless in their effects upon individuals or mankind at large. Alas! how much of property (so called) that is produced and sold, tends mainly to increase pride and vanity, to promote drunkenness and immorality! How can a just man sell for a price that which is worthless, or worse than worthless!

Again, justice requires that men should pay their debts. All admit this to be true, and yet how slack

many persons, even those who profess to love the truth, are, in this respect! They have made fair promises, they have taken upon themselves obligations to pay, and yet they make no proper efforts to be in readiness to fulfill those obligations at the appointed time, if ever! Oh! how the cause of truth suffers from such neglects! And how are creditors wronged, and frequently distressed, in consequence of unfaithfulness on the part of those who are justly indebted to them! The just man is careful to pay all his debts, however small the amount owed may be, or however distant from him the person he owes. He feels just as much bound to pay promptly the publisher of a newspaper, as his nearest neighbor. And debts contracted many years ago, are no less debts, and we are under no less obligation to pay them because of our failures in the past.

Justice sternly demands that those who have defrauded or wronged others, whether designedly or through mistake should make restitution. When a man truly repents of his sins, he would, if he could, undo the wrongs which he has done. He is truly sorry. He shows his sorrow by making amends as far as he can. In cases of unjust dealing, he is bound to restore what he has taken away.

Now, my reader, in view of what justice demands of you, are you clear before God, so that if called to give up your account, you could do it with joy? Oh! are there not some dark records in God's book against you?

Secondly, Mercy is that form of goodness which exhibits itself in pity and compassion toward the unfortunate. To be merciful is to imitate "our Father in Heaven," who bestows blessings on the unthankful and evil, who is "ready to forgive" the repenting sinner, through the merits of Jesus, and who is "plenteous in mercy" to all that call upon him in truth. Jesus has taught us thus: "Love your enemies; do good to them that hate you, and pray for them that despitefully use you and persecute you." We are not only to be merciful in our acts, but to love mercy. It should be our delight to engage in works of benevolence. It should be our delight to help the poor, feed the hungry, clothe the naked, instruct the ignorant, &c. We should do this, not for the sake of getting the name of being good and charitable, nor alone to secure the reward which God has promised in the future, but because we "love mercy;" love our fellow-men; love to lessen their sorrows, and increase their joys. Thousands there are, who gain the applause of men for their almsgiving, whose supposed benevolence is not approved of God, because their motives are selfish; because they do not love mercy. Their hearts are not in the work. They seek the praise of men. They get it. But "the Lord loves a cheerful giver." These deeds of love to the needy go up before God for a memorial. What a chance there is for deeds of mercy in this world of sin and misery! And there is nothing better calculated to move our hearts and hands to these, than the example of our Lord Jesus Christ, "who, though he was rich, for our sakes became poor, that we through his poverty might be rich." The renewed heart needs no appeals to love of approbation, love of music, love of social enjoyment, or love of luxurious food, to urge it forward in this work. The love of God shed abroad in our hearts will make us rich in these good works.

Thirdly, Walking humbly with God. God is a being of infinite greatness, power, and goodness; man is but a speck in creation. Why, then, should man be proud? How very little is one man compared with that Being, before whom "all nations are counted as a drop in the bucket," "as the small dust in the balance!" Man's feeble strength is derived from the Almighty Creator. God is independent; man is ever dependent on him for everything. God ever lives; man is mortal. Man's "feeble ray spreads scarce an inch around," comparatively. "The eyes of the Lord are in every place;" all things are naked and open to his view. Man is a sinner; God is holy. Man continues long in sin; God bears long. God has provided a Saviour, and a way of salvation. In view of all these considerations, how wicked and foolish pride appears; how becoming is humility! "To walk humbly with God," means to conduct ourselves before him with humility. By sin, man is lifted up with pride. He thinks more of himself than of his Creator. He would rather please himself, little as he is, than to obey the infinitely great and good Creator! God justly requires us to treat him as his infinite worth demands; "to humble ourselves under his mighty hand." The sinner feeling and acting as the poor publican did, when he felt so unworthy that he "would not so much as lift up his eyes unto Heaven, but smote upon his breast, saying, God be merciful to me a sinner," just begins to walk humbly with God. Discovering his real character in the light of God's holy law, and finding his own righteousness to be but filthy rags, he trusts no more to his own supposed goodness, but humbly casts himself upon the mercy of God in Christ, and receives pardon, and "grace to help in time of need."

"To walk humbly with God," implies that we seek divine direction. "It is not with man that walketh to direct his steps." So Saul of Tarsus, when Jesus spoke to him, cried out, "Lord, what wilt thou have

me to do?" And when informed about his duty, his pride being slain, he was not disobedient to the heavenly vision, but obeyed. The humble man lives not to himself, but to Him who died for him. He casts aside his former prepossessions, together with the traditions of the fathers, and goes to the divine word to find out what is truth. He feels that the applause of men is as empty breath, compared with the approval of the great God. And he who walks humbly with God will act with becoming lowliness toward his fellow-men. He feels that it is by the grace of God he is what he is, that he has no occasion to boast, except in what God has done for him. And when he has labored most faithfully for the cause of God, and the welfare of mankind, he does not think himself worthy of praise for so doing, but is ready to say, I am an unprofitable servant, I have done no more than it was my duty to do. The truly humble person realizes that he is not his own, that he is not at liberty to mark out a course of life for himself, but in all his ways to acknowledge God. In fervent prayers, in grateful songs, he pours out his heart before the Lord. To be just toward all; to "love mercy;" "to walk humbly with God;" these are the things which God requires. To do these things will make us good; good Christians, good husbands, good wives, good parents, good children, good neighbors, good in all the walks of life, and continuing to do them, we may reasonably expect, by and by, to hear the glad words spoken to us, "Well done, good and faithful servant."

C. A. Osgood.

ROME IN THE FIELD.

The following, under the above head, from the Christian Intelligencer, is well worthy of notice. That Catholicism is to act an important part in the coming crisis has long been a part of our faith and teaching. The facts in this article are faithfully set forth; their tendency must be evident to every careful reader. This is only one of the dangers that threaten us; yet the professed watchmen on the walls of Zion, instead of sounding an alarm as the word of God directs them to, still in drowsy tones talk of "peace and safety," under the modern terms of "the world's conversion," "the return of the Jews," and a "good time coming." Surely the spirit of slumber has fallen upon them. "Let us not sleep, as do others; but let us watch and be sober."

J. H. W.

There are those who believe that Rome has an evil eye on this country, and that our next great battle will be with her hosts, rapidly mustering on these shores. We would not be alarmists, but we would not have our countrymen ignorant of matters which most nearly and vitally concern our country's welfare. If the policy of Rome is to rule or ruin, let us know it. If it be first ruin, and then to rule, let us know that.

We propose to go no farther back than the beginning of the war, and to let the facts we shall name speak for themselves. If they have no other lesson, they will, at least, show that Rome, during our terrible struggle for national existence, was true to her ancient history and traditions, as the enemy of civil liberty, and the friend of the oppressor the world over.

It will not be forgotten how generally and enthusiastically our adopted citizens, the Irish, enlisted in the army when the call first came for men to put down rebellion. In the early part of the war there were Irish battalions, and regiments, and brigades, but there were few, if any, at its close. The truth is, after the second year of the war, the Irish changed front, and suddenly became sympathizers with treason and rebellion. It was noticed that the girls in the kitchen began to roll their fierce gutters against Mr. Lincoln, their brothers in the army began to curse the cause for which they fought, desertions were frequent, enlistments stopped, and the attitude of the Irish mind before Mr. Lincoln's second election, was one of disloyalty and hostility to the government of the United States.

And these facts cannot be changed by the habit which these people have of boasting about fighting our battles, and saving our country. By actual examination of our muster-rolls, the simple truth appears to be that only eight per cent. of our grand army were of foreign birth, the balance—ninety-two per cent.—were native Americans, who returned, at length, worn and battle-scarred, to find their places on the farms, in the factories and elsewhere, filled by Irish, who had sought safety and profit at home, while our boys were courting danger and death in battle.

It may be interesting to know when this change came over the Irish mind. What dampened their ardor, what quenched the glow of their patriotic impulse? The coincidence is so complete, that the cause is doubtless the same.

It will be remembered that Bishop Hughes went abroad during the second year of the war, as was then supposed, by authority of our Government, to interest the Catholic sovereigns of Europe in our favor. In-

stead of this, however, the archbishop went direct to Rome, and straightway the Pope acknowledged the independence of the Confederate States. His insignificance gave him impunity, and purchased our silence. But the act had its influence. Biddy in the kitchen, Mike in the army, Patrick on the farm, Mac in the factory, fell to cursing Mr. Lincoln as a tyrant and butcher. Enlistments among the Irish stopped from that time, unless it was as bounty-jumpers, and deserters. They banded together to resist the draft, as in New York, where they rioted in blood for three long days, and only yielded to the overwhelming power of United States troops. The spirit that actuated these human fiends came from Rome, and to Rome must be awarded the sole honor of welcoming to the family of nations a Confederacy, whose first act was treason, and whose last was assassination. Indeed it was Rome that furnished the assassin and his conspirators against the greatest life of modern times. And that assassin struck, not against the life of a man, but against the life of the Republic; and if guilt lies in the intent, then is Rome guilty of the nation's life.

With such a record, Rome vainly puts herself among the friends of our free institutions. She misjudged, we think, but she no doubt thought the time had arrived to destroy what had come of Puritanism. And for this she was willing to be the ally of a government whose corner stone was negro slavery. Are we still dreaming that Rome is changed, or that she had surrendered the hope of supplanting Protestant freedom on these shores? Would not every Fenian lodge in the country rally to the help of the South if there was a chance to restore the old negro-hating oligarchy to power?

It can hardly have escaped every observing man that the Irish mind is expectant and exultant in regard to this country. They do not conceal their belief that the Catholic church is to rise to the ascendant here, and that Protestantism is to do it reverence.

But a few weeks since, Father Hecker, one of the lights of the Catholic church in this country, said in a public lecture in New York, that his church numbered eleven millions of our people, or one third of our population; and that if the membership of his church increased for the next thirty years as it had for the thirty years past, in 1900 Rome would have the majority, and would be bound to take the country and rule it in the interest of the church. "And," continued the reverend father, "I consider it my highest mission to educate our people up to this idea, that America is ours and belongs to the church."

It is all of a pattern. Rome, during the war, sought to ruin us in order to rule us. She failed in the first, but she is no less tenaciously striving to accomplish the last.—*Christian Intelligencer.*

"THE RELIGION OF THE DAY."

The religion of the day is an *easy-minded* religion, without conflict and wrestling, without self-denial and sacrifice; a religion which knows nothing of the pangs of repentance as its commencement, and nothing of the desperate struggle with the flesh and with the Devil, day by day, making us long for resurrection deliverance, for the binding of the adversary, and for the Lord's return. It is a *second-rate* religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no elevation, no self-devotedness, no all-constraining love. It is a *hollow* religion, with a fair exterior, but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a *feeble* religion, lacking the sinews and bones of harder times—very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an *uncertain* religion, that is to say, it is not rooted on *certainty*; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. All this is bondage, heaviness, irksomeness. There is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a moving in the way of his commandments, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed.—*H. Bonar.*

The Commentary.

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

METRICAL VERSION OF PSALM XVIII.

VERSES 25-50.

- 25 Thou to the merciful wilt show
The mercy which from Heaven descends,
The upright in his heart shall know,
That his uprightness God commends.
- 26 The pure, thy purity shall see,
The froward quail beneath thy frown,
Thy humble people saved shall be,
But lofty looks wilt thou bring down.
- 27 My candle thou wilt light anew,
Thy light upon my darkness fall;
By thee a troop have I run through,
By thee o'erleaped the towering wall.
- 30 As for our God, his way is right,
His word is purified and tried,
A buckler he, amid the fight,
To all who in his name confide.
- 31 Who is the Lord save God, our strength,
And who a rock, our God beside?
He girdeth me with power at length,
And maketh all my steps abide.
- 33 Like hinds, secure of foot, I stand,
When set upon my places high;
To wage his war he trains my hand,
And bows of steel mine arms defy.
- 35 Thy great salvation is my shield,
Thy strong right hand hath been my stay,
Thy discipline in me revealed,
Hath given me a monarch's sway.
- 36 My steps beneath me are enlarged,
My feet failed not in victory's path,
Upon my fleeing foes I charged,
Until they perished in my wrath.
- 38 I smote them that they could not stand,
Beneath my feet I trod them low,
Girded for battle by thy hand,
Thou hast subdued each rising foe.
- 40 Thou mak'st them bow their necks with fear,
That I my haters might cast down;
They cried, but there was none to hear,
To God, he answered with a frown.
- 42 Then did I beat them small like dust,
Borne off in clouds before the wind,
Like mire into the gutters thrust,
No place of resting could they find.
- 43 From strife thou now hast set me free,
And o'er the heathen made me king;
A people all unknown to me,
Their service to my throne shall bring.
- 44 No sooner shall my fame go forth,
Than they shall hasten to obey,
And strangers from the south, the north,
Their tribute at my feet shall lay.
- 45 The strangers fade, they pass away,
From their strong holds they gaze with fear;
Jehovah lives! blest be my stay!
Let God our lofty peaks hear.
- 47 'Tis he avenges all my woes,
Subdues the people in the strife;
Delivers me from fiercest foes,
Who rise to take away my life.
- 48 The violent man would fain oppress,
But thou hast saved me from his power,
So will I thanks to thee confess,
In the victorious joyful hour.
- 49 Ye, 'mong the heathen will I sing
Thy lofty praise; thy name adore.
- 50 Great is God's mercy to his king;
His seed shall share it evermore. Ed.

Battle Creek Bible Class, March 21, 1868.

EPISTLE OF JUDE.

Verses 1, 2. Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love, be multiplied.

- Q. Who was Jude?
A. One of the apostles, sometimes called Lebbeus, and Thaddæus, also Luke vi, 16, Judas, not Iscariot.
- Q. Of what James was he brother?
A. The son of Alphaeus—the Lord's brother.
- Q. Is the order of the work of grace here given?
A. It is not. The "calling" must be first.

Verse 3. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

- Q. What is meant by the "common salvation"?
A. The gospel; free to all.
- Q. What by the faith once delivered to the saints?
A. The plan of salvation; the truths of revelation, in distinction from false doctrines against which he now warns them.

Verse 4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

- Q. Wherein had these crept?
A. Into the church.
- Q. How were they ordained to this condemnation?
A. The original is from the word *prographo*, which Greenfield defines to "describe or represent," and "to previously describe or designate;" and so also Liddell and Scott, Robinson, and Groves. Clarke says, "Such as were long ago proscribed and condemned in the most public manner." It has no reference to a personal foreordination.
- Q. How do they deny the Lord?
A. By their conduct. See Titus i, 16.

Verse 5. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

- Q. What is designed by this verse?
A. To guard against presuming on the goodness of God; he withdraws his favor when we withdraw our obedience.

Verse 6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

- Q. What angels are referred to?
A. Satan and his angels.
- Q. What was their habitation?
A. Heaven.
- Q. Did they leave Heaven voluntarily?
A. They did not; they were cast out. The cause is taken for the effect, as the wicked are said to destroy themselves, but God destroys them for their sins.
- Q. What is meant by chains of darkness?
A. Not literal chains, but they are bound to their fate, or darkness as compared with their former glory.

Verse 7. Even as Sodom and Gomorrah and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

- Q. What do we learn here?
A. God is no respecter of persons. Whether it be angels or men that sin, he will punish for it.
- Q. It is claimed that they are now being punished because "suffering" is in the present tense. Is that so?
A. No; for Peter says the unjust are reserved unto the day of judgment to be punished. This denotes that in their suffering as stated, they are set forth for an example; but that nothing can be claimed on the tense of the word suffering is evident from the connection; they are said to be "giving themselves over to fornication, and going after strange flesh." These are both in the present tense, but certainly refer to a past fact, as does the suffering by fire.

Verse 8. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

- Q. Why are they thus described?
A. Because, as in verse 4, they turn the grace of God into lasciviousness; that is, they make their religion an excuse for sin; they transgress the law because God's grace has abounded, and thus pervert the gospel.

Verse 9. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

- Q. Is this fact elsewhere learned in the Scriptures?
A. It is not. Zechariah says the Lord spake these words to Satan, chap. iii, 2; but seems to refer to a different occasion. This is given more as an illustration than a doctrine; though it evidently also refers to the resurrection of Moses.

Verse 10. But these speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves.

- Q. What is meant by "know naturally"?
A. What they know by nature, or their natural instincts, as the term signifies. And they who use the most common or ordinary knowledge to defile themselves like the brutes, can only be expected to abuse the grace of God, and "speak evil of those things which they know not"—which are above their base animal natures.

Verse 11. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying Core.

- Q. What is meant by the way of Cain?
A. The way of sin—he was a murderer.
- Q. What was the error of Balaam?
A. He coveted the reward which was offered him to curse Israel; and desired the Lord to change his word to gratify his evil desire.
- Q. What was the gainsaying Core?
A. Core, or Korah, rebelled against the authority of God because he had chosen Moses to lead Israel; and he desired to be honored even as Moses.

REMARK.—Inspiration has here given three notable examples to warn us; and no other three could so strikingly set forth our natural disposition and danger. We follow Cain in all matters of hatred, so common to carnality; also in all jealousy and envy. We follow Balaam wherever our carnal desires cause us to lose our reverence for God's appointments; and when we would have God's way in *anywise* changed for our benediction or gratification. We follow Korah when we would rise

above the humble place God has assigned to us; and when we question the authority of those whom God has chosen to carry on his work. To dispute his choice is to assume the right to dictate to him. To rise against the appointment of God is to rise up against God himself. May the Lord preserve us from those three prevailing forms of sin and rebellion!

SESSION OF MARCH 28, 1868.

VERSE 12. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds: trees whose fruit withereth, without fruit, twice dead, plucked up by the roots.

- Q. Who are referred to in this verse?
A. Those referred to in verse 4, who had crept into the church for selfish purposes.
- Q. What is meant by feasts of charity?
A. Love feasts; not the Lord's supper, but social, fraternal gatherings.

Q. What is meant by their being called "spots"?
A. The original primarily means "hidden rocks," i. e. concealed dangers; enemies under the garb of saints. Some writers think it refers to such being a spot or "stain" on the body, or church.

- Q. How were they without fear?
A. Bold in their self-conceit; without the fear of God.

Q. What of the other figures used?
A. They are compared to clouds without rain, because they give promise of good, only to disappoint; to trees whose fruit withereth, because the fruit they promise never matures—they never pursue the purpose of good to its accomplishment; twice dead, i. e. utterly dead; as trees plucked up by the roots and dead cannot possibly be restored to growth and bearing, so these are hopeless of any good.

VERSE 13. Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

"Raging waves;" wild, unrestrained. "Wandering stars;" not fixed, unstable, and like wandering or "shooting stars," shine for a very brief time and go out in darkness.

VERSE 14. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints.

- Q. Did Jude quote from any writing extant, or write this by inspiration?
A. We have no record of any such book. Probably he spoke by revelation.

Q. What is meant here by the Lord's coming?
A. The second advent.

Q. Who are the saints referred to?
A. The word means "holy ones," and may be translated saints or angels, as the subject requires. Here it should doubtless be rendered angels. Deut. xxxiii, 2, was referred to, where the word saints is used, but other passages prove they were angels.

VERSE 15. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

- Q. What judgment is here referred to?
A. The judgment upon the living wicked, when Christ comes: as in 2 Thess. i, 8, 9, where it is said he comes to take vengeance; and in Rev. xv, 4, where the judgments of God refer to the seven last plagues.
- REMARK.—God convinces before he executes judgment. Men now deny his truth and his power, but they will be brought to confess them before the execution of his righteous judgments. See Isa. xlv, 22-24; Psa. xviii, 44, 45.

VERSE 16. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage.

- Q. What of their characters in this verse?
A. They are complainers or fault-finders; self-exalted. Fault-finders always place a high estimate upon themselves. Walking after their own lusts, and murmuring about others. Flattering those who may be able to aid them; selfish in all their ways.

VERSES 18, 19. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last days, who should walk after their own ungodly lusts.

- Q. How are we cautioned against them?
A. By the words spoken before by the apostles.
- Q. Where and by whom are such words spoken?
A. By Paul in 1 Tim. iv, 1; 2 Tim. iii, 1-5; and by Peter in 2 Pet. iii, 4-7. Peter is nearly parallel with Jude.

VERSE 19. These be they who separate themselves, sensual, having not the Spirit.

- Q. How do they separate themselves?
A. Probably this does not so much refer to leaving the church as to separating in spirit; creating parties and causing divisions.

VERSES 21, 22. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

These words are plain, and their meaning evident to all. We are only built up on the true faith; prayer keeps faith in exercise; prayer without the Holy Spirit is inefficient. The Spirit is promised to assist us even in our prayers. Thus we shall keep ourselves in the love of God, and be safe from errorists and their errors.

VERSE 22. And of some have compassion, making a difference.

Q. How is this difference to be made?

A. Some are misled, and are to be pitied; others are willful, and should be dealt with accordingly.

VERSE 23. And others save with fear, pulling them out of the fire; hating even the garment spotted with the flesh.

Q. What is meant by saving with fear?

A. Convincing and warning them of their danger, and exciting their fears of the judgments of God; having a proper sense and hatred of their sins.

VERSES 24, 25. Now unto him that is able to keep you from falling, and present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.

Q. Who is the subject of these verses?

A. God the Father.

Q. How will he present us faultless?

A. By taking away our sin; justifying us by his grace.

Q. How is he called our Saviour? does not this title seem to refer to Christ?

A. God was in Christ reconciling the world unto himself; 2 Cor. v, 19. In Titus iii, 4-6, God is called our Saviour is distinction from Christ. The gospel of Christ is "the power of God unto salvation." It is also called the gospel of God, 1 Thess. ii, 9. God is our Saviour because he gave his Son to save us. In this work Christ and his Father "are one."

Q. If Moses was raised from the dead, how is Christ the first fruits?

A. The first fruits does not necessarily mean the first instance, or first in time. James says to those to whom he wrote they "should be a kind of first fruits;" chap. i, 18; probably the same as Rev. xiv, 4, where the 144,000 who were sealed are called "the first fruits unto God and to the Lamb."

Acts xxvi, 23 was referred to; but the word "first" is defined by Greenfield, "first in dignity and importance," not first in time only. Though others were actually raised from the dead before Christ, he was none the less "the resurrection." Had not the plan been laid in his death and resurrection no one would have ever been raised. Cruden says that word "first," means "that which is chief or most excellent." The first fruits were to be a sample or choice specimen.

Q. Is the term "ten thousand" definite?

A. It is not; it is "myriads," and means a vast multitude.

REMARK.—By the parallel passages it will be seen that this letter refers especially to these last days; to appreciate the danger and the warning study carefully the description of false pretenders. But we need not be cast down nor dismayed if we find such among us, since the danger is faithfully pointed out and we are instructed how to keep ourselves in the love of God.

QUESTIONS.

1. Is it right to read secular newspapers on the Sabbath?

Answered by unanimously passing the following:

Resolved, That we deem it contrary to the spirit of the Sabbath law to indulge in secular reading or worldly conversation on the Sabbath day.

2. Is it a violation of the Sabbath commandment for a laborer to go to or return from his place of labor on the Sabbath, to save a portion of his time on the first or sixth day?

This was amended so as to read, "a gross violation," and then affirmed unanimously.

The following remarks by a correspondent, on a question previously considered, were adopted:

"I do not think the class apprehended the full intent of the question in No. 3, Dec. 31, regarding the women of Rev. xii and xvii. If there was once a church of Christ at Rome, as all admit there was, did it by apostasy become the church of Antichrist? Or if it might in its first state be represented by the woman of Rev. xii, would not the same church in its fallen state be represented by the woman of Rev. xvii? Here I supposed was the difficulty in the mind of the questioner. The solution of this difficulty is found in the difference between "the church of Christ in Rome," and the "Romish church." The first was but a small part of Christ's church on earth, and might entirely cease, or utterly apostatize, as other churches did, without destroying that church at large represented by the woman of Rev. xii. But the second is the church of Antichrist itself, the center and seat of the great abomination.

The church in Alexandria was not a part of the church in Rome, but both were parts of Christ's church. But every Catholic church is but a part of the present church of Rome. Therefore the church of Christ at Rome did not alone constitute the woman of Rev. xii, nor was the identity of that woman dependent on the existence of that particular church. But the Romish church is in itself the woman of Rev. xvii, her name expressing her relation—the *Roman Catholic* church, being the *Universal Roman* church. That the two are different, the class proved; the above shows how the difference was maintained even in the apostasy."

J. H. W.

To divest one's self of some prejudices, would be like taking off the skin to feel the better.

1 Cor. v, 11.

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat."

"How grievous it is that those crimes should sometimes be notoriously committed by professors of the gospel, which heathens would be ashamed of! 'Woe be to the world because of offenses!' and 'woe be to them by whom the offenses come!' yea, to those also by whom they are connived at! Spiritual pride, ambition, and false doctrines and teachers, directly tend to introduce and perpetuate these scandals; for men's gifts, influence, notions, and connections are, in such circumstances, more regarded than their conduct. So that, religious societies, as well as individuals, are generally most 'puffed up' when they have most need to be ashamed, and to mourn; and sometimes those men are gloried in, especially when eminent in gifts and affluence, who must be taken away, as mortified limbs, before the church can prosper in vital godliness. When a man has wisdom, zeal, and love, he can have but one judgment in cases of this kind; and if he possesses authority or influence, he will use it, whether present or absent, in exciting those who are immediately concerned to prefer the honor of the gospel to every personal or party interest; to venture all consequences in bearing testimony against scandalous crimes; and to separate from among them those who have done such deeds. * * * * When individuals who mourn over those who have done evil, cannot prevail to have them put away from among them, they should refuse to associate with them, and protest against their scandals by withdrawing from them; and though we ought not to be severe on their infirmities, or even the occasional falls of such as are humbled for them; yet when any one who professes the gospel, is 'a fornicator, or covetous, or a railer, or a drunkard, or an extortioner,' charity itself, the love of men, and the best, the eternal interests even of the offender himself, require of us to avoid all fellowship with him, even more than we do with persons guilty of similar crimes, who make no profession of religion; lest we should appear to allow of his sins, because he is of our party and sentiments. But how grievous it is that we must needs still go out of the world (though called Christians) if we should resolutely refuse all intercourse with such characters as are here described! so prevalent is vice on every side. We must, however, leave those that are without, and who are strangers or enemies to the doctrines of grace, to the judgment of God. We should first judge ourselves, and take heed to give no offense to others; then we should shun such professors of the gospel as would be an offense to us and a reproach to the cause; and thus attending to our own duty in this respect, we should wait and pray for times of greater purity."—*Scott's Practical Observations.*

Scripture Notes.

PILING STONES OVER DEAD ENEMIES.

JOSH. vii, 26. And they raised over him a great heap of stones unto this day.

Raised over him a great heap of stones.] So they did to the king of Ai. viii, 29. Absalom, 2 Sam. xviii, 17. *Balisti*, in Virgil, &c. Such monuments were raised [over great heroes, as well as great culprits, classes too often distinguished from each other,] and whether over the good or bad, would be useful to posterity, either to excite to their virtues, or deter from their vices. *Poole*. Similar *tumuli* are traced from the north of China, across Europe, and America: an indication of the great antiquity of the custom here noticed. And it is a singular circumstance, that there exists in the western part of Massachusetts, upon a conspicuous mountain, a heap of stones; and formerly no Indian of the southern New England tribes passed it without throwing a stone upon the heap; for here, tradition said, was buried an enemy who had greatly troubled their nation. *Jenks*.

GREAT STONES RAINED FROM HEAVEN.

JOSH. x, 11. And it came to pass, as they fled from before Israel and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword.

Great stones.] Many suppose, that, besides very large hail, (and near this spot. Alb. Aquensis, in the *Gesta Dei per Francos*, relates that the army of Baldwin I. lost 30 men by "horrible hail, terrible frost, and indescribable rain and snow,") meteoric stones may have fallen upon the enemies of Israel. See Dr. A. Clarke, who gives a table by M. Izarn of six showers of stones, recorded to have fallen since B. C. 452, besides twenty instances of one or more stones composed of silica oxides of iron and nickel, magnesia, sulphur and lime, weighing from seven to three hundred lbs., and two masses of iron, one of seventy cubic feet, and the other weighing fourteen quintals. Whether the destruction was caused by hail, or these aerolites, or both, the sacred text mentions it as done by the interposition of Jehovah.—*Jenks*.

CRYING OF ABEL'S BLOOD EXPLAINED.

JOSH. xxiv, 27. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord which he spake unto us: it shall be therefore a witness unto you, lest you deny your God.

It hath heard, &c.] This idea contains a forcible charge of insensibility against mankind, as if they were more regardless of their Maker, than the inanimate creatures, which, by answering the end of their creation, seem to exclaim against the ingratitude and rebellion of the human species. (M. R.—Note, Luke, xix, 40.)—*Scott*. "Livy relates, 'The general of the Æqui informed the Roman ambassadors, [sent to complain of a plundering excursion,] that they might deliver their message to an oak which shaded his tent. On this, one of the ambassadors turning away said: 'This venerable oak and all the gods shall know that you have violated the peace; they shall now hear our complaints, and may they also soon be witnesses, when we revenge with our arms the violation of divine and human rights.'"—*Rosenm.*

GIVING UP THE GHOST.

Gen. xxv, 8. "And Abraham gave up the ghost and died in a good old age, an old man and full of years, and was gathered to his people."

"Gave up the ghost" means no more than *expired*, or *ceased to breathe*. A Greek word of similar import is used concerning Ananias and Sapphira: but the words of one evangelist concerning our Lord signify that he yielded up his spirit. The expression "gathered to his people," decides nothing concerning the eternal state of the persons spoken of, being used without any exact discrimination of character.—*Scott*.

Mark vii, 15.

To A. S. C.—We cannot imagine how any can find ground for objection to the health reform in this text. If the objectors do not admit that tobacco, whisky, &c. defile the man that uses them, they are only objects of pity, and not to be reasoned with. If they do admit that such things defile the user, then they need no further proof that their objection is founded on a perversion of the text. When the occasion and object of the Saviour's remark is considered, there can be no difficulty.

J. H. W.

Josh. vii, 10-13.

"And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also eaten, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies; but turned their backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against to-morrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you."

"That the example of Achan might excite the more general vigilance in Joshua, in the elders, and in every Israelite, they were given to understand that the guilt of an individual, in these atrocious crimes, would be accounted a national sin, until detected and punished; for they were all one body; nor could one part be infected with so dire a disease without the detriment and danger of the whole"—*Scott's Notes*.

CANDOR.—There is nothing sheds so fine a light upon the human mind as candor. It was called whiteness by the ancients to denote its purity; and it has always won the esteem due to its most admirable virtues. The man whose opinions make the deepest impressions upon his fellow-men, whose friendship is instinctively sought when all others have proved faithless, is not the man of brilliant parts, flattering tongue, or splendid genius, but he whose lucid candor and ingenuous truth transmit the heart's real feeling pure and without refraction. There are other qualities which are more showy, and other traits that have a higher place in the world's code of honor, but none wear better, or gather less tarnish by use, or claim deeper homage in that silent reverence which mind pays to virtue.

GUARDING AGAINST PREJUDICES.—A man who thinks he is guarding himself against prejudices by resisting the authority of others, leaves open every avenue to singularity, vanity, self-conceit, obstinacy, and many other vices, all tending to warp the judgment, and prevent the natural operation of his faculties. We are not, indeed, satisfied with our own opinions, whatever we may pretend, till they are ratified and confirmed by suffrage of the rest of mankind. We dispute and wrangle forever; we endeavor to get men to come to us when we do not go to them.

We seldom find persons whom we acknowledge to be possessed of good sense, except those who agree with us in opinion.

A LAND OF GOLD.

We often hear of a land far away
Where gold is found in the ore,
And men risk their lives, and barter their health,
To go to that far-famed shore.
They leave quiet homes, and loved ones there,
And cross the great desert plain,
They sail in ships on the perilous deep,
That they this gold may obtain.

For days, months, and years, they dig in the mines,
Or else on some river's strand;
They work to gather the glittering dust
And wash it out from the sand.
The gold they procure may bring them a name,
And place them among the high;
But it cannot save their souls from the grave,
For the rich and the poor must die.

Mortality marks every object here,
There's nought can escape its sway;
And the wealth of earth must come to an end,
And pass forever away.
Then why should we roam, to gather the gold,
Which soon will pass from our sight,
And leave us, alas! without God or a hope,
To sink in an endless night?

There is a bright shore, an immortal land
Beyond the changes of time,
And gold refined, and honor and wealth,
Abound in that heavenly clime.
The city of gold is glittering there,
In beauty and grandeur drest;
And there is a home for all who will come;
A place for the weary to rest.

His King now invites the poor to his realm,
The wealth of the place to share;
Then the burdens of earth, I will lay them down,
And seek my inheritance there.
His messengers now are sounding the call,
I hear and I'll not delay;
But I'll go and join with the pilgrim band,
And haste to be on my way.

The King has provided a compass and chart,
To pilot all those who will go.
To gather with these, the armor of truth,
To shield them from every foe.
Thus safely equip'd we'll journey along,
Though perils and dangers arise,
And soon the King in his beauty we'll see,
And reign with him in the skies.

THIRZA M. FOSTER.

Vienna, Wis.

WE NEED THE POWER.

As I have been reading of late, in the word, of the dealings of God in apostolic times with his servants, and of what they accomplished through the power he bestowed upon them, and have reflected upon the mighty work committed to our trust, as a people, and what must be done before the coming of Christ, I have felt the force of the sentiment at the head of this article.

There is an opinion very prevalent at the present time, that this is a progressive age; and no doubt there are many valuable inventions, and useful improvements, especially of a mechanical nature, which are ahead of ages preceding this. But the candid observer must admit that in the realm of religion the progression is in the wrong direction. This is foretold in the forcible prophecy of Paul in 2 Tim. iii, 1-5, one special characteristic being a "form of godliness, but denying the power thereof." That we see this wonderfully fulfilled around us hardly any will deny. There is a general skepticism prevailing all through the country in regard to the power of religion. Anything out of the ordinary course of things is looked upon with suspicion. Preaching and praying, and a name upon the church book, and leaving off some of the grosser forms of sin, is about all that is to be expected according to most people, at the present time.

I am well aware that we, as a people, have a different theory; but may it not be possible that this sentiment has imperceptibly had a great influence upon us, and caused us to be too well satisfied with the general forms of religion, and with making a greater effort of course than some others, yet too easy, without that power which is revealed to us in the word as being the privilege of the true disciple to enjoy?

As we come in contact with this opinion at every turn almost, and have to meet the same temptations

from Satan, that others do, and tenfold more, and as this seems to be one very successful mode for him to attack us, and cause unbelief, which is very hateful to God, it seems to me we have lost sight, sometimes, of the absolute necessity of having power from God to enable us to do successfully the work committed to our hands. It is pleasant to turn away from this age of unbelief and formality, and let the mind go back to ancient times, when the mighty workings of God were manifest among his servants. It is evident at the slightest investigation, that God uses man as an instrument merely in the accomplishment of his purposes, and in that proportion as he lives near to him, and according to his humility and faithfulness. The "power belongs to God." Ps. lxxii, 11. He gives this power to his people. Ps. lxxviii, 35. Man can exercise it upon certain conditions, and within certain limits as God gives permission. Thus Jacob had power over the angel of God and prevailed. Hosea xii, 4. One of the mighty ones of Heaven, that could destroy one hundred and eighty-five thousand men in one night, Isa. xxxvii, 36, was held all night by one puny man, and he finally prevailed over the angel. He got his request, and was thus called Israel, or a prevailer, and thus became the father of all the faithful, all of whom must prevail also, with a measure of his power. In Micah iii, 8, we learn that we receive this power through the Spirit of the Lord.

We learn in the New Testament that before the disciples could go out on their mission to spread the knowledge of the crucified One, they must "tarry at Jerusalem till they were endued with power from on high" (Luke xxiv, 49), although they had been with Jesus all through his ministry, and familiarly associated with him, and heard his teachings, and heard him explain the prophecies concerning himself, and had performed mighty works themselves under his directions, and seen him ascend into Heaven.

They must have had a good theory by that time, and understood the argument well. But Jesus knew too well the hardness of men's hearts, and the blindness of their minds. To send out his disciples to the great work before them without a special preparation for it, and a power to accompany them, which would set the truth home to the heart with more than mortal energy, something was needed to give a force and edge to the truth, that would cause it to pierce the thick shell which Satan had thrown around the heart. This was given when the power descended from above, on the day of Pentecost. What a striking contrast was seen within a few days! Then all fled, and left their Master like a flock of sheep before the ravenous beast. Now what boldness! Peter denied even that he knew Jesus at all. Now he could stand before the council and declare plainly that he should obey God in preference to them; he could go forth fearless of consequences with his life in his hand. The apostles could now stand up before that throng who had cried for the blood of the Son of God, and before whom they had cowardly fled, and tell them boldly that "God hath made that same Jesus whom ye crucified both Lord and Christ." That they had denied the Holy One and the just and desired a murderer to be granted unto them, and killed the Prince of Life; and the consequences arising from this plain, searching sermon were that thousands of them were cut to the heart, and believed on the One they had assisted to crucify. Here we see the effects of the power; and we only need to imagine what they would have done before the power was given to see the mighty contrast.

Stephen's case is another one forcibly showing another effect. We learn that he was full of faith, and power. In Acts vii, we have the sermon that he preached to the Jews, who had, no doubt, by this time resisted much light; accordingly it was very pointed, and their sins were set before them in their true light. As a consequence they were cut to the heart, and gnashed upon him with their teeth, and finally put him to death. Preaching, with the power of God, will always work some result, either convert, or enrage. It will take hold somewhere; it will arouse; and the fact that there is so much preaching now, and so little effected, is because the power is gone. It is wonderful to contemplate the effect produced by the preaching of those humble fishermen, as they went forth with

a new religion, battling against old and venerable institutions; presenting before their hearers that which required humility, lowliness of mind, and correction of evil habits, unpopularity, and everything, nearly, which is contrary to the natural heart. It would seem, to look at it from any common point of view, they must fail, and there could have been no other result had it not been for the power.

In the case of Ananias and Sapphira, we see another illustration of this power. No doubt these individuals thought they could get credit for being whole hearted, and putting their all into the common fund, and retain a portion also, by using a little deceit. But Peter could see through their designs, and knew the very thoughts of their hearts, because of the power which was given. No wonder "great fear came upon all the church, and as many as heard these things."

In Acts viii, we read of Simon, the sorcerer, desiring to obtain this power. It is hardly to be wondered at that unsanctified men should desire to obtain it to use for their own selfish purposes. But God never gives it for such objects; and may it not be one great reason why we see so little of it manifested in this age, because the all-wise God knows it will be used for selfish purposes, and not to glorify his name alone? Our motives are often, if not always, wicked; and while we desire to forward the cause of God, many times we desire to forward our own interests, or reputation, also. I think this is why God does not give more of his spirit. Oh! for humility, that the creature may sink out of sight, and the Creator occupy the whole heart.

We learn that Paul, "through mighty signs and wonders, by the power of the Spirit of God, fully preached the gospel of Christ." Rom. xv, 19. Here is the secret of his success. What could he have done with all his learning and eloquence without this? He might, perhaps, have established a reputation as a great man, but those glorious results would never have occurred, which we see were brought about, if he had been devoid of power; for we read in 1 Cor. ii, 4, his "preaching was not with enticing words of men's wisdom, but in demonstration of the Spirit and of power." The preaching of the great modern pulpit orators that we hear and read so much about now-a-days, is an exact contrast to that of Paul; enticing words of men's wisdom, but alas, the power is lacking. Hence we see the great efforts put forth to bring religion down where it will be pleasant and agreeable to the masses. Such as is seen in some of those of the popular clergymen of New York City to convert the bowling alleys, and coffee saloons into Christian institutions, &c. Oh! for a little of the power that Paul had to set before them true gospel preaching. And we read in chap. iv, verse 19, "But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power, for the kingdom of God is not in word, but in power." Thus we learn the test the apostle would apply to ascertain their standing. I suppose it is as good an one to-day as anciently. But what a lack it would show everywhere at the present time. "Speech" is plenty; fine words, and professions, but the power lacking. The apostle also tells us that "we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. iv, 7. What a great honor is bestowed upon fallen man when the mighty power of God is given him to use. Something exterior and entirely beyond himself, which allies him to the God of Heaven. How careful he should be to show he receives it to glorify God and advance his cause! Here is humility again. How plain it is that "earthen vessels" will not be entrusted with it till they are enabled to see their true relation to God through humility. And may it not be that the reason we do not have more of it is because we shall not give all the glory to God, but appropriate some of it to the poor "earthen vessel?" As though that could by any possibility be entitled to any credit arising from this power.

It must be evident that this age is peculiarly distinguished for a lack in this respect. Martin Luther and his associates, as we read of them, must have had much of the Spirit of God to help them do the mighty work they accomplished. Although he did not have the truth on all points as clearly as we do, yet, I judge he was willing to bear much more and lived nearer to God than many do at the present time; and he was greatly blessed of God.

John Wesley and many others must have preached more searchingly, and been blessed with more of the spirit than we often see now-a-days. When thousands were cut down, as it were, before God by the sword of the spirit, and great devotion, and humility, and faithfulness was seen. Preaching took effect, and the vilest sinners were converted by hundreds.

Many can remember the power that attended the first message. Although but a youth, I well remember a few sermons, and what terrible solemnity rested upon all, as if the Judgment scenes were present. Men springing up in all directions; who had never been dis-

tinguished as preachers before; and many from all the different professions who started out with the Spirit of God to help them sound the cry, under whose labors scores and hundreds were cut to the heart and converted to God. And both effects were seen as in apostolic times; men either converted or enraged; the truth accomplishes something, having some effect. It does seem to be a sad truth that this power is very much lacking among us. The truth is clear as the noon-day sun. Beautiful and consistent in all its parts. Our faithful brethren have dug and studied the word of God till we need fear nothing now on the strength of the argument. But now we need the power to send it home to the heart, through the thick shell with which it is enshrouded. It is like a goodly bow and arrow, all beautiful, with a polished shaft that looks as if it might pierce through the armor. But what can it do without the power behind it? It is lifeless; and the more power is applied, the greater effect. I would not be understood that we are lacking entirely in this direction; far from it. But do we not need a mighty addition? Look at the work before us, and the very moderate effect produced by preaching at this stage of the work; and what a small portion of the necessary work is accomplished when a person nominally comes into the truth. Now the more power we have the greater the work done at the first stage. We need the power that Peter had when he scanned Ananias, and saw the hidden emotions of the heart.

We all feel the need of more laborers. The harvest is truly great, and the laborers are few, and the fields are truly white for the harvest. And the field is truly a great one. Let any person take a map of any State, and place a dot here and there where the truth has been preached, and he will see how small a part has been visited already. This shows the need of the power. I believe if we had it, preachers would spring up as they did soon after the day of Pentecost, and in the first message. And while it is right that we should pray mightily that the Lord should raise up laborers for the harvest, yet it is more necessary that we have more of the power given through which alone the work can be accomplished. But I will not carry further these ideas, but leave them for others of more experience. And the question how we shall get it is for others to solve. It seems to me humility will be one mighty means of its attainment. I confess a great lack of power as an individual, and shall try henceforth to live in a way that God may in mercy bestow it, if he can upon one so unworthy. Without it I feel truly useless. May God help us all to send up a mighty cry for the power, that we may be enabled to perform the work committed to our trust. GEO. I. BUTLER.

THE RESTITUTION.

THAT this very earth on which we now live and move, will be restored from all the disabilities of the fall, and become the final abode of the saints, is clearly taught in both the Old and New Testaments. And before the dark ages came on, and the ancient paths were lost, it was the faith of the church. The "faith once delivered to the saints," embraced the earth made new, and filled with "abundance of peace" according to God's original purpose.

The following extracts I find in a work on "The Restitution," by the author of "Sacred Chronology." They may be of interest to others as they have been to me. M. E. CORNELL.

Bishop Russell, Professor of Ecclesiastical History in the Scottish Episcopal Church, affirms that it was a tradition of the house of Elias, who lived about B. C. 200, and the opinion of other ancient Jews, that in the 7th millennium "God will renew the world," *Discourse on the Millennium.*

The same opinion is expressed by later Jews:

Ben-Israel Menasse, a Portuguese Rabbi, who died in 1660, said:

"As for my opinion, I think that after six thousand years the world shall be destroyed, upon one certain day, or in an hour; that the arches of Heaven shall make a stand, as immovable; and all things, by the resurrection shall be renovated, and return to a better condition." And, he adds, "This, out of doubt, is the opinion of the most learned Aben Ezra;" who looked for it in the new earth of Isa. 65th.

David Kimchi, on Isa. lv, 5, is quoted by Mr. Mede as saying:

"The observance of the Sabbath is essential to the faith; for such only as observe the Sabbath confess that the earth will be renewed. Because He who created it out of nothing will renew it."

Rabbi Jeremias said:

"The holy blessed God shall renew the world and build Jerusalem, and cause it to descend from Heaven."

Rabbi Berakyah, said in the name of R. Samuel:

"Although all things were created perfect, yet when the first man sinned they were corrupted, and will not

again return to their congruous state till Pheres (i. e. the Messiah) comes. . . . There are six things which shall be restored to their primitive state, viz., the splendor of man, his life, the height of his stature, the fruits of the earth, the fruits of the trees, and the luminaries (the sun, moon, and stars)." *Bereshith, Rabba, Fol. II. Col. 3.*

R. Moses Maimonides, wrote in *Deut.* § 45:

"Man shall be restored in that time, namely, in the days of the first Messiah, to that state in which he was before the first man sinned."

R. Becai gave as his opinion:

"In that time (i. e. of the Messiah) the whole work of creation shall be changed for the better, and shall return into its perfect and pure state as it was in the time of the first man before he sinned." *In Shilcar Orba, Fol. 9. Col. 4, p. 360.*

Rabbi Gamaliel, the preceptor of St. Paul, is reported to have been asked by the Sadducees whence he could prove that God would raise the dead, and to have silenced them by the quotation of *Deut. xi, 21.* "Which land the Lord moreover sware he would give to your fathers." The Rabbi argued, as Abraham, Isaac, and Jacob had it not, and as God cannot lie, therefore they must be raised to inherit it.

No one will understand these quotations from Jewish writers, or from Christian, are given as *proof* of the doctrine. They are adduced merely to show how ancient it is, and how extensively it has prevailed; and it is for those, who question its truth, to account for the wonderful agreement there is between the ancient opinions and the Scriptural testimony, if the doctrine be not true.

Thus we read in the ancient epistle of Barnabas: "In six thousand years, the Lord will bring all things to an end. . . . when iniquity shall be no more, all things being renewed by the Lord." *Sec. 14, 15.*

Rev. J. E. Grabe, D. D., in reference to the antiquity of this doctrine, observes:

"As to the fact, it is certain that all the orthodox Christians of the first ages, expected new heavens and a new earth, according to the sayings of the apostles and the prophets, at the second coming of the Messiah, to restore them to that state of felicity in which they had flourished before Adam's fall; which was also the opinion of the early Jewish writers, as appears from the sayings of the Rabbies." *Quoted from Believer's Guide, by Lieut. G. H. Wood, London, 1831, p. 87.*

Lieut. Wood adds:

"To these words of Grabe we may add the observation of the venerable head of Magdalen (Rowth's Reliquæ Sacre): 'As to the source of this opinion concerning the renovation of the earth, which formerly spread far and wide, and even now continues among many theologians, Grabe has shown that it was held formerly by the early Jews (Bull. Jud. Eccl. Cath.) Moreover Mosheim has shown (Sec. iii. § 38) that the Chilists (as the millenarians were anciently called) existed among Christians before the time of Papias.'"

Papias, thus referred to, Bishop of Hierapolis, is supposed to have been a disciple of John. According to Jerome, (De Scrip. Eccles.) he wrote in the Preface of his book, called "The Explanation of the Words of our Lord," that

"He did not follow various opinions, but had the apostles for his authors. And that he considered what Andrew, what Peter said; what Philip, what Thomas, and other disciples of the Lord; as also what Aristio, and John the senior, disciples of the Lord, what they spoke. And that he did not profit so much by reading books, as by the living voice of those persons which resounded from them to that day."

To the same effect Eusebius (Eccl. iii.), gives the words of Papias:

"Nor will you be sorry, that, together with our interpretations, I commit to writing those things which I have formerly learnt from the elders, and committed to memory. For I never, as many do, have followed those who abound in words, but rather those who taught the truth; nor those who taught certain new and unaccustomed precepts, but those who remembered the commands of our Lord, handed down in parables, and proceeding from Truth itself. But if at any time I met with one who had been conversant with the elders, from him I diligently inquired what were the sayings of the elders. . . . for I thought that I could not derive so great profit from the reading of books as from the conversation of men yet surviving." "The elders who had seen St. John, the disciple of our Lord, taught concerning those times (the restitution) and said:

"The days shall come when the vine shall bring forth abundantly. . . and corn in like manner. . . and all other fruits and seeds and herbs after their kinds; and all animals, using those kinds of food which spring from the earth, shall become harmonious one to another, being perfectly obedient to man. But these things are credible only to those who have faith. That then Judas, the betrayer, not believing, and asking how such fertility should be brought about by the Lord; our Lord said, 'They shall see who come to

those times.' And of these very times Isaiah, prophesying, saith, 'and the wolf shall dwell with the lamb.'"

THE WITCH OF ENDOR.

How can a witch bring up the dead,
Or raise them from their dusty bed?
Who gave to witches such perfection
That they should be the resurrection?
And if to life they one restore
Might they not raise ten thousand more?
What use for Saul to have those slain
Whom Endor's witch would raise again?
And get ahead of Prince Emmanuel,
By raising up the prophet Samuel?
To whom 'twas vain for Saul to look;
Whom God and prophets all forsook.
Could he his Maker thus forestall,
And get a prophet after all?
Or was it all a witched hoax
Played off on Saul like some vile jokes?
Who but the witch did Samuel see?
Who a ventriloquist might be,
And do the talking after all
And thus deceive that wicked Saul.
What power but God's can raise the dead?
And on his power no witch may tread.
What spirit medium by a freak
Can raise a corpse and make it speak?
Or bring the spirit from above
To coo and chatter like a dove?
Then why not bring them back from hell,
And cause them here on earth to dwell?
May not the spirits of the air,
The wondrous grace of witches share;
Who can believe so? still some may.
But hark and hear the Bible say,
"The living know that they shall die,"
But all the dead in silence lie.
Their memory and their sense are gone;
Alike unknowing and unknown.
They have no share in aught that's done,
Beneath the circuit of the sun.
But death and darkness in connection
Shall hold them till the resurrection.

C. COTTON.

Friendship, N. Y.

BLENDON LANDING

Is a steamboat landing on Grand River, fourteen miles below Grand Rapids; it is also the terminus of the Blendon Lumber Company's rail road, on which is run an old locomotive known as the St. Joseph. The country about here is comparatively new, and the soil of excellent quality. About sixty acres here at the landing have been laid out in village lots: about a dozen good buildings have been erected, several of which with the lots on which they stand are for sale cheap.

But for nothing can I so well recommend this place as for its natural advantages for brick-making. There is a level piece of ground containing one-half, or three-fourths of an acre situated at the mouth of a deep ravine, through which flows a living stream of water, which could be easily dammed so as to furnish an abundance of water at hand for all brick-making purposes. On either side of this stream are high clay bluffs, from which the clay could be brought down to the yard on wheelbarrows. The yard being bounded on one side by the river, bricks could be easily shipped on barges to any point on the river, or to any port on the lakes.

A small church of Sabbath-keepers has been organized here, and we are in need of help; it is in the spiritual interests of this church that the above sketch has been written. If any brother can see in the above a pecuniary interest, and above all an opportunity to glorify God, let him lay the matter before the Lord in prayer, who approving, let him come immediately and explore the field, or communicate with us by letter.

ADOLPHUS SMITH.

Blendon, Ottawa Co., Mich.

THERE are habits of misapprehension and misjudging, common among all degrees of men; fretfulness, industrious to seek, or even feign and ohew upon matter that may nourish it; capriciousness, ingenious in perverting the meaning of words; partiality, warping everything to its own purpose; censoriousness, unable to discern a bright part in characters; self-conceit, averse to discern the real motives of acting; melancholy, auguring always for the worst; besides many more, some of which I am afraid every man may find lurking in his own breast, if he will but look narrowly enough.

THE man who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he purposes to remove.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 7, 1868.

URIAH SMITH, EDITOR.

THY WILL BE DONE.

THIS is the second petition in the "Lord's prayer;" and this prayer was given to the disciples in answer to their request, "Lord, teach us how to pray." These words are very often spoken, but, as has been said on another subject,

"Who has ever duly weighed
The meaning of the words he said?"

It is a great misfortune to the human race that they do not better know how to appropriate and apply things. Sick people are the only ones who really prize health, or place anything like a just value on it. Orphans realize that it is a great blessing to have a good father and mother. None but the destitute know the value of a dollar. To the starving poor a crust of bread is of immense value. But none of these blessings are appreciated under other circumstances. The pampered child throws his bread away as worthless; the spendthrift, spoiled by indulgence, gives the money he never earned, for trifling toys; the healthy and strong violate the laws of their being as if life and health were of no importance; and the child who has been tenderly cared for by kind parents, neither thanks them for their services nor cares for their feelings. And much of these same traits of character we carry into our religious experience. The most important and valuable blessings Heaven can bestow are viewed with comparative indifference because they are common; they are enjoyed by so many, and from day to day. And yet, daily as they come, so regularly are words of thanksgiving offered; and too often words only, because there is no realizing sense of the goodness of God in bestowing blessings we do not appreciate.

Thus it is also, that in hours of ease and prosperity, we say the words of the petition, Thy will be done; but when adversity comes, when trials and afflictions rise before us, we quickly show that we have a will to be consulted in the matter! Few, very few, when trials press upon them, stop to inquire how God is to be glorified, or whether the hand of a loving Father has ordered them—whether they are among the "all things" that "work together for good"—to be gloried in as the means of working patience and "a far more exceeding and eternal weight of glory." Rom. v. 1-5; 2 Cor. iv. 17. But trials and tribulations are generally regarded as unmitigated evils, to be escaped from as soon as possible, and almost by any means.

In nothing was Jesus a perfect pattern and example more than in humility and submission. In no point did he more beautifully and forcibly illustrate the spirit of the prayer which takes his name than in the part above referred to. Circumstances led him to adopt these words as his own request; and we may be instructed to mark those circumstances—among the most interesting in our Lord's history. It was not in Cana of Galilee, at the marriage; not at the supper made for him by wealthy friends; not even while he was going about doing good, admonishing the erring, setting free the captive, and comforting the disciples. But it was in the garden; in the hour of his agony; alone, and uncared for by his chosen followers; when his soul was sorrowful even unto death; after three times asking his Father to remove the bitter cup if it were possible; there was the triumph of submission; there he meekly desired that his own will might be set aside, and only his Father's will be done.

If we would indeed follow our Saviour and be like him, we must learn to submit cheerfully to the will of God, and resign our own wills in the hour of affliction and trial. Trial tests our faith; it tests our professions of resignation. Many have prayed, Thy will be done, who had yet all imaginable reservations for contingencies. To utter these words "in spirit and in truth," we must earnestly desire that, under the most bitter trials through which we may be passing, and un-

der all circumstances in which we may yet be placed, our will may not be consulted, but that God may use us to work out his own will in all that we can do or bear; and this not by constraint because we must, but cheerfully because it is the will of our Father in Heaven. Thus only shall we follow Jesus and bear his cross; thus may we find rest to our souls.

J. H. W.

IT TAKES ALL.

NOTHING short of the whole heart and all the powers of our being are the sacrifices acceptable with God. Will we cheerfully give all? Jesus the Son of God gave himself—his glory, life, and being—for us, and can we not surrender all to him? Can we think that any thing short of an entire yielding of ourselves a living sacrifice is our reasonable service? Are we so lost to all sense of obligation of love and gratitude as to desire the sacrifice on our part to be less? No; God forbid that we should desire to live for ourselves; but rather let us live to him who died for us. Shall we not love God with all our hearts? This is the love of God, that we keep his commandments, and his commandments are not grievous. Shall we yield a grudging obedience to these commandments? Shall we not rather delight ourselves in the law of God?

The law of God is holy, and just, and good. It is perfect, and pure, and altogether lovely, as the character of Christ, which was a living illustration of the holy principles of that law. He did no sin—he did not transgress this holy law—but on the contrary he could say, I delight to do thy will, O my God; yea, thy law is within my heart. Shall not this law be equally our delight. It is not only holy and just, but pure and good. Do we believe it? and shall we not love that which is for our own best good, as well as for the honor of God?

How can we esteem Christ as the one "altogether lovely," and yet not love the law that was in his heart, by which he lived, and for our transgressions of which he laid down his life? Shall we not rather follow his example, love righteousness, and hate iniquity? We do not truly love Christ while we hate that which he loves.

If the whole heart is given to the Lord, we shall not wish his requirements any the less. His commandments will be to us precisely as we would have them. We shall not wish to amend them, or to avoid the cross of keeping them before a scoffing world.

If our whole heart is given to the Lord, we shall love also and greatly desire the guidance of his Holy Spirit. And when the Lord condescends to teach us by his Spirit through the gift of prophecy, we shall not object to any part of it, or wish it otherwise; but cheerfully follow it all, delighting in it because we are perfectly satisfied that it is all for our good. How many pray for the Lord to lead and teach them, who, if their petition be granted, immediately object, murmur, oppose. The heart is not fully given to the Lord, or his teachings would be accepted with joy and followed with a cheerful alacrity.

When I was a beginner in the present truth, and had not the evidence that I now have of the truth of the gift of prophecy that is among us, I decided that it would be safe for me to follow and obey its teachings, until I was certain that something was taught by it contrary to sound Bible doctrine, and the morality of God's law. Such a thing has not yet been discovered by me, nor by the opposers of the truth; therefore I am bound to go on cheerfully and heartily. Seventeen years of experience has taught me that I shall find no error in this gift of prophecy. And just before I was, for the first time, to be reproved by it, I was led, by the providence of God no doubt, to write an article on Spiritual Gifts which was published in the Review, and also as a preface to The Great Controversy, or Spiritual Gifts, Vol. 1, which cut off every reasonable chance for an honorable retreat. I thank the Lord for it. Brethren, has the Lord dealt so by any of you, when you were about to be tried?

In harmony with this idea is the fact that leading men who have left us denouncing the visions, have almost invariably been compelled just before departing, to confess their wrongs, pointed out and reproved by

this gift, and thus leave behind them a written testimonial in the columns of the Review, over their own signature, of the truth of the gift which reproved them, and their own wrongs and falseheartedness. The spirit of God compelled them to leave a testimony for the truth, and to their own condemnation, and then let them go their own way.

Pardon this digression, dear reader. And let us give our whole hearts to the Lord, and willingly, cheerfully, yes, joyfully, follow him fully.

R. F. COTTRELL.

IS OUR SATURDAY THE TRUE SABBATH?

THE author of the Sabbath has defined the day. "The seventh day is the Sabbath of the Lord thy God." He also declares that he "rested on the seventh day." Gen. ii. 2; Ex. xx. 11. Adam was there, and he knew what day that was. He handed it down to his posterity, for it is certain that Noah had a knowledge of it. But if this should be questioned, all must admit that God himself did not forget which was his rest-day. After the exode, God pointed out the true Sabbath by miracle for forty years. A double portion of manna was given every sixth-day. See Ex. xvi. We come down later still and inquire, Did the Son of God, who was Lord of the Sabbath, know which was the seventh day? And if he knew, would not his disciples, who were so constantly with him, also know by his teachings and example?

We read that "they rested the Sabbath day according to the commandment." And the next day after the one on which they rested, is called "the first day of the week," by inspiration. Luke xxiii. 56; xxiv. 1. It is certain, therefore, that the true first-day of the week was known at the beginning of this dispensation. That it has been lost since that time is absolutely impossible. Hundreds of thousands of Jews, and many Christians, scattered among all nations, have kept the same day until the present time, and their calendars all agree. All nations have kept the records, and all agree that the day now called "Saturday," is the true seventh day. Astronomy and History also confirm it; and it is so recorded on the statute books of all nations. To say that the true Sabbath has been lost, is to reflect upon the character of its divine Author. Would God command that the day on which he rested should be kept holy, and then suffer it to be lost so that it could not be found?

But if the seventh day is lost, how can the first day be known? Catholics and Protestants generally, keep Sunday because they believe that is the day on which our Saviour rose from the dead; for the Bible teaches, what they all believe, that the Son of God rose on the first day of the week. If they are sure that Sunday is the true first day, we can, at least, be as certain that Saturday is the true seventh day.

And why do they never question whether they have the true first day? As soon as the claims of the true Sabbath are urged, they seem to be struck with sudden blindness. Is it not because the truth is unpopular? They are like the man who had a yoke of oxen so exactly matched that he found great difficulty in telling which was the near one, but the off one he said he could tell in the darkest night he ever saw! And so with their near day, the "time-honored Christian Sabbath (?), they claim it has been certainly known all through the darkest of the dark ages. Surely the legs of the lame are not equal!

We will now see what some of the most popular and reliable authors have said on the subject.

In regard to the ancient week, Horne says:

"This division of time was universally observed by the descendants of Noah. . . . This is evident from the word *Sabbat* or *Sabbatta*, denoting a week among the Syrians, Arabians, Christian Persians, and Ethiopians, as in the ancient Syriac Calendar expressed in Hebrew characters:

"One of the week—Sunday.
"Two of the week—Monday.
"Three of the week—Tuesday.
"Four of the week—Wednesday.
"Five of the week—Thursday.
"Eve of the Sabbath—Friday.
"The Sabbath—Saturday."

On this, Horne remarks:

"The high antiquity of this Calendar is evinced

by the use of the cardinal numbers, *one, two, three, &c.*, instead of *first, second, &c.* It follows the Hebrew idiom as in the account of the creation, *one day, two day, &c.* It is remarkable that all the evangelists follow the Syriac Calendar."—*Horne's Introduction*, p. 163.

The most celebrated historians agree that the days of the week were all named by the heathen idolaters, after their gods, the planets, &c. Beginning with the first day, they called *Sunday* after their chief god the sun.

The Religious Encyclopedia has the following which is endorsed by Watson in his Theological Dictionary:

"The enumeration of the days of the week commenced at Sunday. Saturday was last or seventh, and was the Hebrew Sabbath, or day of rest. The Egyptians gave to the days of the week the same names that they assigned to the planets, . . . that is Sunday, Monday, &c."

Again, Hendricks and Buck in the Religious Encyclopedia, after stating that the first day of the week was in primitive times called Sunday, add:

"Yet it was never denominated Sabbath—a name constantly appropriated to Saturday, or the seventh day; both by sacred and ecclesiastical writers."

If those conversant with ancient history constantly affirm that the first day of the week was called Sunday, and the seventh was named Saturday, why should it be questioned now? Surely there could have been no motive for these authors to misrepresent the facts in the case. We may therefore conclude that the question is settled.

Next we would inquire in regard to the time to commence the Sabbath. In the tract, "Scripture References," abundant Scripture proof is given to show that the Sabbath begins and ends with the setting of the sun. But we will now show that it has been so understood by the best authors.

The following is found in the Union Bible Dictionary, published by the American Sunday School Union. Article, *Day*:

"The Jewish day was reckoned from evening to evening. Their Sabbath, or Seventh, began on what we call Friday, at sunset, and ended on what we call Saturday at sunset."

Dr. Benson, in comments on Luke iv, 40, says:

"And, consequently, the Sabbath ended, which they considered as continuing from sunset to sunset."

Speaking of the Sabbath, Campbell's Translation of Matt. xii, 1, has this note:

"With us Saturday, or from Friday at sunset to Saturday at sunset, for so the Jews reckoned."

In Scott's Bible, note on Matt. viii, 16:

"The Jews began their Sabbath in the evening at sunset, and ended it the same time the next evening."

Also note on Matt. xxvii, 58, speaking of our Lord's burial, he says:

"Some think that this occurred as soon as the sun was set, after our Lord's crucifixion; for at that time the Sabbath entered."

In Horne's Introduction, vol. iii, p. 174, he speaks of our Saviour's remaining three days in the grave, as follows:

"As our Lord was crucified on Good Friday, about the sixth hour, or noon, the remainder of that day to sunset, according to the Jewish computation, was reckoned as one day. Saturday, it is universally admitted, formed the second day; and as the third day began on Saturday at sunset, and our Saviour rose about sunrise on the following morning, that part of a day is justly reckoned for the third day."

Dr. Adam Clarke, on Matt. viii, 16, says:

"And the Rabbins say, 'The Sabbath doth not enter hut when the sun is set.' Hence it was that the sick were not brought out to our Lord till after sunset, because then the Sabbath was ended."

Josephus says:

"And gave a signal before hand, with a trumpet, at the beginning of every seventh day in the evening twilight, as also at the evening, when the day was finished, as giving notice," &c.—*Book iv, chap. 9, Sec. 12.*

Essentially agreeing with the above, we may mention Matthew Henry, Prof. Bush, Cruden, Brown, Webster, Walker, and every author of note, ancient or modern.

A little boy being asked, by a college-learned minister, why he kept the seventh day for the Sabbath?

gave the following impressive answer: "Because it reads so in the Bible!" The minister was silenced. What could he say to such an answer? Such a reason is sufficient for any honest inquirer after truth. All he desires is to know how it reads. The question with such an one is not, "What is popular?" but, "What is truth?" and when the answer comes from Jesus, "Thy word is truth," all he asks is to know what the word of God says. He is ready to obey, however crossing it may be.

In conclusion, we repeat, that the seventh day is the Sabbath, and it begins and ends with the setting of the sun. "It reads so in the Bible."

But on the last proposition, that our Saturday is the true seventh day, of course we have to depend on reliable history, for the names of the days, now in use, were not used in Bible times. History informs us of the change, and what names were given to each of the seven days.

Why then should any hesitate about duty? Why halt between two opinions? "If the Lord be God serve him." "If thou wilt enter into life, keep the commandments." Matt. xix, 17.

M. E. CORNELL.

A CORRECTION CORRECTED.

A HIGHLY-ESTEEMED correspondent, remarking on the position of our High Priest in Heaven, says:

"The Father sits upon the mercy-seat between the cherubim, while our High Priest, Intercessor, and Advocate, stands before the throne to plead our cause."

So far as the remark is designed to correct the popular, erroneous idea that Christ sits on the mercy-seat (see hymn to tune of "Calvary"), we heartily endorse it; but as it regards the position of the Father on the throne, we think differently. The Scriptures do not represent the mercy-seat as being the throne of God, nor the Father as sitting on the mercy-seat. Were that idea correct, we could not dissent from the popular view, as the Scriptures prove that Christ is now called and permitted to sit on his Father's throne. See Ps. cx, 1; Heb. viii, 1; Zech. vi, 12, 13; Rev. iii, 21, &c. Therefore, if the mercy-seat were the throne on which the Father sits, Christ would be there also. But the Scriptures always represent the throne of God as being *over* and *above* the mercy-seat.

The first definite information given on this point is by the pattern in Ex. xxv, 22: "And there I will meet with thee, and I will commune with thee from above the mercy-seat." And still more clearly is the location given by Ezekiel, who had a vision of the heavenly things themselves. In describing the cherubim, he says: "And the likeness of the firmament upon the heads of the living creature was as the color of the terrible crystal, stretched forth over their heads above." Chap. i, 22; and again: "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it." Verse 26. In chap. ix, 3, where a change of position from the most holy place to the holy is indicated, it says: "And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house." And again, the return of the glory of God to the most holy, where, as by Moses, he promised to meet with them: "Then the glory of the Lord departed from off the threshold of the house, and stood over the cherubims. And the cherubims lifted up their wings, and mounted up from the earth in my sight; when they went out the wheels also were beside them, and every one stood at the door of the east gate of the Lord's house; and the glory of the God of Israel was over them above. This is the living creature that I saw under the God of Israel by the river of Chebar; and I knew that they were the cherubims." Chap. x, 18-20.

The question may arise, How then is it that Christ is typified by Aaron, who stood before the mercy-seat to sprinkle thereon the blood of the covenant? No one part of Scripture will contradict or nullify any other part. Let it be remembered that Aaron had no *kingly* priesthood as Melchisedec had, and our Saviour has; our High Priest as Intercessor occupies a posi-

tion Aaron never did. Also the work of Aaron before the mercy-seat was but a very small part of his priestly service; and so of our Lord. The work of the atonement in the most holy is a brief work, comparatively, and in no wise interferes with the many scripture declarations that our High Priest was exalted to the throne of the Father. How beautiful and harmonious the truth appears as opened to us in the light of the heavenly sanctuary! J. H. W.

REPORT FROM IOWA.

At the close of my last report I was laboring in Bro. Howell's neighborhood in Appanoose Co., with something of an interest apparently to hear the truth. After getting into the midst of the Sabbath question, when it began to pinch, they began to drop off and soon there was not enough to keep up meetings. The weather was also quite unfavorable, and the measles were around in the neighborhood, which assisted no doubt to bring around this result. I had hoped for better success than this till the very last thing, as some few seemed to be much interested.

Before closing the meetings in this school district I had an invitation from the Campbellites of a neighboring village to occupy their meeting-house, they offering to furnish fuel and lights; and as I had a little leisure time before my appointments in the churches, I concluded to accept their offer. It was a small village and only one meeting-house in the place. I gave there ten discourses, and had a good attendance mainly till the close; and some seemed much interested in the truth, and there appeared to be a general desire to hear further on these things. But the time arriving for my appointments ahead to be met, I was obliged to close. I sold in both places over twenty dollars' worth of our publications, and hope yet there may good result from the labor expended there.

I then came on through the deep mud to Fairfield, my first appointment. Met with those who were able to get out, on the Sabbath, and Sunday, giving three discourses on important subjects. As some are selling and moving away who are located in the most available place for holding meetings, and as there are but few left, and these separated from each other a long distance, it is doubtful if they will be able to maintain meetings much longer. There are some in this little flock who seem to be deeply in earnest in the noble work of salvation, and we hope to greet them in the blessed Kingdom of our Father.

The following day came on through the mud and storm to Mt. Pleasant. At Fairfield and Mt. P. both, that day, there was a hard hail-storm which did much damage: but it did not happen to come when I was upon the road. At Mt. P. many of the buildings lost as many as forty or fifty lights of glass, and some as high as a hundred and fifty, and it was said that there was not half enough glass in the city of Mt. Pleasant to supply the demand. Hail-stones seven and a half inches in circumference were measured, and many were as large as hen's eggs; and the city-paper said a horse was knocked down, and chickens and ducks killed by them. Some were greatly terrified at the storm, wringing their hands in fear. It brings forcibly to our mind the fact that a hail-storm is before us, when terror will pervade all hearts, and ruin and destruction be seen in all directions.

I met with the church, Sabbath and Sunday, giving three discourses, which appeared to be appreciated. In our conference meetings there seemed to be a lack of that zeal and warmth which is so encouraging when seen; a backwardness on the part of some to move out in duty. But I trust there is a growing interest, and that union and love are increasing and will abound more and more. I trust also that those trials which this church passed through last fall will work for the good of all, and that useful lessons will be learned from them. This is one of our largest churches in the State, and one of the most important points in the conference. We trust the brethren and sisters will feel the importance of standing in the light, and being bright ornaments in the cause of truth, that others may be blessed through their example. At a business session one who had brought a stain upon the cause was disfellowshipped. The church expressed by a vote their desire to have the State Conference at that place. It is not yet determined where it will be.

GEO. I. BUTLER.

Washington, Iowa, March 25, 1868.

DEPENDENCE.

I am weary—very weary,
But my ceaseless watch I keep;
As the dangers thicken near me,
At my post I dare not sleep.

I am lonely, oh, so lonely,
As I walk this vale of grief;
Pitying Jesus, thy sweet mercy,
Only can afford relief.

I am fearful; Kind Protector
Lead me through the boiling waves;
Give me, 'mid the rising tempest,
All the strength my weak heart craves.

I am sinful; O my Saviour,
Thy white robes to me impart.
May thy meek and quiet Spirit,
Quite subdue my restless heart;

That I bear life's burdens meekly,
Till the joyful summons come,
Bursting through the darkness, sweetly,
"Child, your Father calls—come home."
M. A. HOLT.

LET THOSE WHOM GOD HAS CHOSEN BEAR THE ARK.

In tracing the path of ancient Israel, one is forcibly impressed with two things which may be of importance to us to notice: 1. That God does not overlook small offences; 2. That he does not excuse on account of ignorance; which is illustrated by his severe dealing with Uzza for laying his hand on the ark to steady it. We can judge of the magnitude of the offense by its punishment, which was death.

Now, bearing the ark of God was a peculiar work, and he had chosen ones to bear it, and though they were ignorant at the time of any wrong, it was of God's order, and did not lessen the offense, and his anger was kindled against them in consequence. Who shall say that God has not now a truth he guards with as jealous care, and which it is the peculiar work of chosen ones to bear? Oh, who of us would dare brave Almighty displeasure, by presuming or wishing to take their work or any portion of it, out of their hands. Though many of us have never met with those whom the Lord has chosen to bear his especial burden in these days, yet to doubt that they are such, would be to doubt that our God is a God of order, and that he is the same that led Israel through the wilderness, and that he is one in whom there is no variableness, neither shadow of turning.

Though we are all unworthy, yet God hath called us, from darkness into his marvelous light, to be just what he wills. We are members of the body, and no member can say to another, I have no need of thee. It is a great work that God is calling upon us to do, and one that will require all our exertions. To fit up and strengthen our own life-boat, to sail on rough seas amid rocks and quicksands; though the way seems perilous to the unconsecrated, yet we have an unerring Pilot. Jesus, our beloved master, is at the helm; all-wise, all-powerful, in Heaven and earth, he is able, he is willing, he will protect us, he will save us.

"He will guard and he will guide us;
Guide us to the better land."

Let us trust all, give all to him; all our earthly treasure, our worldly wisdom, our manhood's strength. Let us bend our stubborn will to his, and bring every thought in subjection to Christ, casting on him our every care, calmly and sweetly resting in him. Dear Brother! blessed Friend! to whom none need ever come in vain. We will trust our frail barque to thy keeping. The treacherous waves can never engulf us while thou art at the helm, our God, our Saviour, our Deliverer.
M. P. STYLES.

Kent Co., Mich.

TO THE HALF BROTHERS.

THAT there is a class who believe the truth, stand up for it, read the publications and the Review, that do not even so much as keep the Sabbath, is undoubtedly true, whom a brother designates as being half-brothers; for, says he, they fight for the truth. If asked why they do not obey the truth, they will say, The way is too narrow; or I should lose my reputation among my unbelieving friends, and my family would come to want; or I must first get out of debt, &c.

But the most general objection is, I am not good enough. Wait until I am a better man.

These objections show conclusively that you have no confidence in yourself, you choose the ease of the world, because the ways of the truth are narrow. Let me ask you, is the way so narrow that you cannot even try to walk in it? Have you anything to lose even if you fail? You are bound to be lost if you do not try, and you can no more than be lost if you do try. And what is there you can even hope to gain if you continue in disobedience to what you confess to be God's truth? Is not eternal life of more value than your reputation and worldly honor? And is not the Lord who provides for every one, more willing to keep your family from coming to want if you obey his truth than if you do not?

You promise the Lord, when you are out of debt you will then serve him. Can you believe the Lord will prosper you better if you live in open violation of his commandments, than if you should obey him? can you consistently ask God to prosper you in doing this? If you resolve to do this I fear you will not be out of debt until Satan has you in his folds.

You then say you are not good enough, &c. How do you expect to become better and continue in open violation of the commandments of God? Thus you have resolved that at some future period you will serve the Lord: or in other words, you will serve the Devil a little longer until you have a more convenient season; then you will serve the Lord. Thus you tempt the Lord. Serve the Devil nearly all your life, and spend a few of your last days in serving the Lord; if you do this you do it at your own risk and perhaps at the peril of your own soul; for that convenient season may never come. Then don't put it off any longer; but resolve at once to be a servant of the Lord while he may be found. The door of mercy will soon be closed forever, and then you will hear with terrible distinctness the words, "Too late."

Then let me entreat you in the language of Moses to Hobab, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."
J. D. HULL.

Marshall Co., Ill.

FALLEN ASLEEP.

ANOTHER of the readers of the Instructor has fallen asleep. Our dear Ellen died the third day of November. She had been out of health for more than a year, but as we did not feel able to send her to the Health Institute, we tried many remedies, but to no avail; she continued to run down till, as the last resort, we sent her to the Health Institute at Battle Creek, little expecting that she could be helped. But I am very thankful for an Institute where the spiritual, as well as the bodily wants of the patients are looked after, and cared and labored for. Our dear Ellen, I think, had for some time felt that she wanted an evidence of sins forgiven, and of her acceptance with the Lord, but did not see her way clear till she went to the Institute. There, through the influence and labors of kind friends whom I shall ever hold in very grateful remembrance, she was led to feel that her sins were forgiven, and that Jesus was her Saviour. She was baptized by Bro. Loughborough. She came home with her heart filled with love. In about two weeks after she came home she was confined to the bed, after which she lived and suffered about six weeks. She was very patient through all her suffering. Almost every night she would kiss her dear cousin, who took the tenderest care of her, and thank her for taking such good care of her through the day. And as the neighbors were very kind and attentive to all of our wants, she wished us to thank them all for her. She talked freely about dying, and gave directions about her things. One day as I sat by her, she looked up at me, and looked for some time, and I asked her what she was thinking about. She replied, I was thinking I could not see you but a little longer. But I hope to meet you in the kingdom. Said she, "I don't want you to cry, mother, when I am gone." I said, You know, Ellen, we have lived together a long time very pleasantly, and I shall miss you very much. "I know it," she said, "but you won't cry any more than you can help, will you?" I told her I would try to look to the Lord for comfort, and get ready to meet her in the kingdom. She talked with all her brothers and sisters, asked them to forgive all that she had said or done that was wrong, and to prepare to meet her in Heaven. She frequently said she thought time to be very short. I asked her if she thought she should come up in the first resurrection; she said, "Yes I do. Do you think I shall?" I said, Yes, I think you will. Said I, You love the Lord, you love his people, and you love his truth. She said, "I do." She said to her little brother that she wanted him to read the Instructor; said she, "I have read them all through ever since I was a little girl."

About three o'clock the day that she died, there was an evident change came over her, and I asked her if she thought she was dying; she said, "I don't know; do you think I am?" I said, We think you may be. Immediately her countenance lighted up, and she said, "I do rejoice; I wish I could express what I feel." She said to the children, "Don't cry." She thought they had more reason to rejoice. She felt it would be so sweet to rest. She wanted them to prepare to die as happy as she was dying. The hymn selected by her elder sister, and sung at her funeral, was a very appropriate one:

"Sister thou wast mild and lovely,
Gentle as the summer breeze;
Pleasant as the air of evening,
When it floats among the trees."

I. G. CAMP.

An apology is due to the writer of the above. It came too late for the number of the Instructor for which it was designed, and was laid aside to be published in the Review, but was lost sight of till very recently.
Ed.

PROMISES.

WHAT would the hungry soul do if it were not written "Blessed are they which do hunger and thirst after righteousness, for they shall be filled?" When a sense of natural depravity—of inborn pride, vanity, and a host of evil passions, comes like a pall over the spirit, almost shutting out the hope of Heaven; when we vainly search the heart for one vestige of holiness, and despairingly exclaim,

"Lord, I am faint,
Athirst and hungry for the food
That has no taste of earthly taint,
The soul's sustenance and its good."

Then these words of Jesus, burst in with their light, tinged the clouds with gold. Yea, more; they tell that these tears, these anxious yearnings for the sinless, these sickening fears which affright like an armed host, are a pledge that righteousness and peace shall sometime take their place.

Then, weary, weeping one, take courage! and know that the same Being who hath a care for the sparrows, will put thy tears into his bottle, and remember thy prayers.

When the faint heart quivers with pain, and feels keenest the poisoned arrows of injustice, ingratitude, or any of their kindred, when the billows of life's sea roll heavily, and the toiling one seems to struggle in vain against their power—then, like a voice amid the tempest, calming the troubled soul, comes the assurance, "All things work together for good to them that love God." Ah! tired child; the storm will not hurt thee. Thou hast nothing to fear from the darkness, the thunders, or the waves. Whatever may assail, thou hast but one care. If in thy heart the love of God is living, these specious ills shall work out for thee an eternal weight of glory.

"Ah, yes! these toils, these prayers, these fears,
These conflicts of the soul,
These stern and angry storms of life,
That o'er the spirit roll,
Shall but refine and polish well
Each rough, unsightly gem,
And mould, and fashion it aright
For Christ's own diadem."

When the night is so dark that we cannot find the way, and, conscious that human wisdom is inadequate to guide us through the maze of pitfalls that wait for the feet, we cry to God,

"Wilt thou instruct me? I am blind,
And stretch my grasping hand for thine;
The mist deceives my weary mind
With glimmering lights that falsely shine."

Wilt thou instruct me? I am weak,
And cannot walk a step alone;
Far off appears the good I seek,
Far off, uncertain and unknown."

Then, like a star shining through a sable cloud, shines out the promise, "If any lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."
H. I. FARNUM.

Deerfield, Minn.

LOST TIME.—Lost wealth may be restored by industry; the loss of health regained by temperance; forgotten knowledge restored by study; alienated friendship smoothed into forgetfulness; even forfeited reputation won by penitence and virtue; but who ever again looked upon his vanished hours—recalled his slighted years, stamped them with wisdom, or effaced from Heaven's record the fearful blot of wasted time?

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. Bliven.

BRETHREN AND SISTERS: This is the first time that I have said anything in the paper for this glorious cause. Through the influence of a kind mother I was persuaded to read the Review about three years ago, which has been a great blessing to me. I am trying to live so that I can meet you all on Mount Zion when Christ shall come to take his chosen people to dwell with himself. I have no desire to turn back. Oh! for strength to withstand the temptations of this wicked world. I wish some of the preachers would come this way. I am living out the health reform which has improved my health. Pray for me, that I may be faithful.

Yours striving to overcome,

EDWARD W. BLIVEN.

Rhode Island, March, 1868.

From Bro. Calkin.

BRO. SMITH: If one so poor and feeble in the cause may be allowed to speak; we are a little company here that are trying to live in the faith of Jesus and to keep the commandments. We are living distant from any church. Some of us have never heard an Advent sermon, and never had the privilege of uniting with the remnant church; but we bless God for the assurance that though our names are not on the list of church-members here, we have the witness that they are recorded in Heaven. We hold prayer-meetings every Friday night; the Lord always meets with us, and we find him a present help in time of need. Though there are many years of our lives that seem to be a blank or a desert waste that has yielded no fruit, we bless God that we were not cut off in our sins, but our lives are spared and we are permitted to testify to others the goodness of God to us. When we reflect what our salvation has cost, we mourn for our negligence. How thankful ought we to be for these privileges that are offered to us without money and without price; that our lives are cast in a land where we are permitted to worship God according to the dictates of our own consciences. I am not unmindful of the blessings of God to me, though poor and unable to work, yet I thank the Lord that he has not forgotten me. I have kind friends that care for my necessities though I have been confined to my bed nearly five years, not being able to stand on my feet, yet I rejoice in the prospect of the coming of Christ, when this decrepid body shall be changed and made like His most glorious body; when this mortal shall put on immortality. Blessed prospect! glorious promise! to those that work righteousness, fear God, and keep his commandments.

The Review is sent to me free, for which I am thankful. I am desirous of getting all the information that I can. I want to live a humble Christian while I do live, to improve my time to the best of my ability, and to take up my cross and follow Jesus.

There are four or five here that would like to be baptized. I desire an interest in the prayers of all God's children, that, though my body is trammelled with afflictions here, I may be freed from them in the world to come and reign triumphant through the blood of Jesus.

E. H. CALKIN.

Martin Co., Minn.

From Bro. B. M. Smith.

BRO. SMITH: I have often thought I would like to write a few lines for the Review, but feeling my weakness, I have neglected it; but oh how often has my heart been cheered while reading the many testimonies from the brethren and sisters. And when at times I feel almost discouraged, and take up the Review and read from my brethren and sisters, I am encouraged; and I feel to thank God to-day that my life is still spared and my determinations are strong to press forward and see the inside of the city. And I thank God that my ears were ever saluted with the third angel's message, and I had a heart to obey; and although I have made slow progress, still I thank God that I can say and feel that God is good, and desire to gird on the whole armor and fight with the people of God. I know we must fight if we would reign, and my prayer is, O Lord, bless and sustain those at the head of this great work. Truly it is a great and solemn work. Brethren and sisters, may the Lord help us to realize these great things more and more as we see the day of the Lord approaching, and make haste

to get ready for that event, that we may have on the robe of Christ's righteousness, and stand entire, wanting nothing. We have been cheered with a visit at Little Prairie, a few weeks since, from Brn. R. F. Andrews and Blanchard, and we praise the Lord that good was done in the name of Jesus. Seven were baptized into the church. May the Lord speed on this great work, and let the message soon go with a loud cry, and his people be fitted up and prepared for translation; and may I, with all God's dear remnant children, get the victory over all my sins, and so be permitted to stand on Mount Zion and sing the song of deliverance.

B. M. SMITH.

Jefferson Co., Wis.

From Sr Sutherland.

BRO. SMITH: I am trying in a feeble way to make Heaven my home. My progress toward the kingdom seems very slow. Many times I go out of the narrow way, but I mean to keep striving to overcome every besetment. I have many trials and troubles to pass through here, but I know that the grace of God is sufficient for me. I love all God's people, and I want to go with them to the kingdom, choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season. I firmly believe all the visions, and believe that they are just what are needed in the church. The dress reform I endorse, and would willingly adopt it if my companion was not opposed to it.

Yours striving to overcome.

SAREPTA R. SUTHERLAND.

Vernon Co., Wis.

From Sister Hilton.

DEAR BRETHREN AND SISTERS: I praise God for the light of the present truth, which shines forth from the sacred page and the prophetic chart. I have been trying for the past year to keep all of God's commandments and the faith of Jesus. The Lord has done much for me. I am afraid I have not done all I could in the cause of truth, and I wish to re-double my efforts, that I may be the means of doing some good in the last message of warning that is sounding in our ears. My heart is drawn out in love toward God's dear people who are looking for the coming of Christ on the white cloud. I love to read the letters from the dear brethren and sisters in the Review. It gives me new courage to press my way on to that glorious city.

Pray for me, that I may be prepared when Jesus comes.

CORNELIA A. HILTON.

Saginaw Co.

From Bro. Penniman.

BRO. SMITH: The Conference Department of the paper is a part which I prize very highly, as it affords an opportunity of hearing from those I can not see. I thank the Lord for the opportunities he is giving his people for spiritual growth. I love the truth more and more, and want to be sanctified by it, and can truly say, The word of the Lord is a lamp to my feet and a light to my path. When I examine myself by that pure word, I can only exclaim as did one of old, "My leanness! my leanness!"

I would like to say to the scattered flock, and especially to those who stand alone like ourselves, that if we would grow in grace, it must be a daily work, and we must use all the means God has placed within our reach for spiritual advancement. Christ teaches us to pray, Give us this day our daily bread. We must have the bread of life every day, or we shall die spiritually. The man who would try to get along with only one prayer a week, would be just as inconsistent, and just as sure to die, as the man who would think to subsist on one meal per week. We should not simply read thoughtlessly, but should search the Scriptures daily; and the more we read the Gifts and the Testimonies to the Church (if we read them prayerfully, and in the right spirit), the more our spiritual strength will be increased. Why should we not esteem, and profit by what God is revealing to his servants now, just as much as we do by what he revealed in ancient times?

W. PENNIMAN.

Macoupin Co., Ill.

From Bro. Irish.

DEAR BRETHREN AND SISTERS: For some time past I have felt that I ought to write something for our paper, but feeling my unworthiness, I have withheld. It has been about nine years since I first experienced religion. I was a member of the Seventh-day Baptist church until one year ago last fall, when I united with the Adventists. When I look back on my past life and see how wonderfully the Lord has led me where I am, I feel to praise his holy name for his love to me, a poor worm of the dust. I just begin to

see the importance of faith in the word of God; in his promises to us, unworthy, fallen creatures. Although I have many trials to contend with, I mean to try to see the end of the Christian race. I want to so live that when the Lord shall come, seated on the white cloud, I can look up and exclaim, Lo this is my Saviour; I have waited for him, and he will save me.

The Lord is good to us here in this place. There are souls being turned from the error of their ways, and fleeing to the rock that is higher than they. How thankful we should be. The Lord does hear and answer prayer. I mean to have more faith in him than I ever yet have had. Brethren and sisters, pray for me, that I may not be carried away from this glorious way. Being young in years, and also in this way, in which I have lately started, I need the prayers of God's people. Pray, also, that the good work begun here may go on, with the help of the Lord.

Yours striving to overcome,

N. WARNER IRISH.

Allegheny Co., N. Y.

From Bro. Rigby.

DEAR BRO. SMITH: For the first time we embrace the privilege, through the Conference Department, to address our dear brethren of like precious faith. We feel to bless God for the light of present truth as it shines forth in the third angel's message; and though we have been slow to move out in the great truths it presents to our consideration, yet we bless the Lord that the Holy Spirit impresses these most solemn truths upon our hearts with increasing power, impelling us with holy ardor to move forward with the body in the great work of preparing for the solemn scenes that are rapidly approaching us, and for the speedy coming of the Lord. We can say with all the heart that we love the precious truths of the last message to the fallen race; we will ever praise the Lord for the commandments of God and the faith of Jesus. It is an all-sufficient rule of faith and practice by which to become fully ready for the coming of the Lord. And we will ever rejoice in the light of the health reform. How wonderfully the Lord is leading us by a way we knew not; and our hearts respond to the forward movement of the body in the great work that lies before us. Praise the Lord, dear brethren, he is having a great care for his people, and is wonderfully blessing us with the gifts of the Spirit, by which to quicken us in the work of overcoming. May the Lord abundantly enable us to be faithful to the light he so mercifully gives us through the Testimonies to the church, practice it daily in our lives, that the purpose of the Lord in giving them may be accomplished in us, and we, as a body, stand on the Mount Zion. Amen.

NIMROD R. RIGBY.

Licking Co., O., March, 1868.

SR. OLIVE S. WILSON writes from Clinton Co., N. Y.: I do believe the time is drawing near when Christ shall appear. I am trying to be ready to meet him. Pray for me, when it is well with you, that I may be ready and waiting for the final change.

JOHN BUNYAN.

It being well known to some of his persecutors in London that Bunyan was often out of prison, they sent an officer to talk with the jailer on the subject; and, in order to find him out, he was to get there in the middle of the night. Bunyan was at home with his family, but so restless that he could not sleep; he therefore acquainted his wife that, though the jailer had given him liberty to stay till morning, yet, from his uneasiness, he must immediately return. He did so, and the jailer blamed him for coming at so unreasonable an hour.

Early in the morning the messenger came, and, interrogating the jailer, said, "Are all the prisoners safe?" "Yes." "Is John Bunyan safe?" "Yes." "Let me see him." He was called, and appeared, and all was well. After the messenger was gone, the jailer, addressing Bunyan, said, "Well you may go out again just when you think proper, for you know when to return better than I can tell you."

EVIL THOUGHTS.—Beware of evil thoughts. They have done great mischief in the world. Bad thoughts come first, bad words follow, and bad deeds finish the progress. Watch against them. Strive against them. Pray against them. They prepare the way for the enemy.

Bad thought's a thief; he acts his part;
Creeps through the window of the heart:
And if he once his way can win,
He lets a hundred robbers in.

We need not be much concerned about those faults which we have the courage to own.

The Review and Herald.

Battle Creek, Mich., Third-day, April 7, 1868.

TRADITION PREFERRED TO TRUTH.

It is a remarkable trait of fallen humanity, that the traditions of men are preferred and adhered to with much greater tenacity than Heaven-born truth. Pure religion and undefiled is laid aside and forgotten, because men do not choose to retain the knowledge of God in their hearts, and superstitions as foolish and absurd as they are false, are chosen and retained. It is the next thing to an impossibility to persuade men to forsake meaningless, superstitious rites, learned from their fathers, and embrace in their stead the institutions and laws of revealed religion, every one of which commends itself to the good sense and sound judgment of every enlightened mind.

It is strange that men should ever, from beginning to end, be so ready to forsake the truth and turn to fables—to leave the true God, the Maker of all things, and worship gods of their own foolish imaginations, and which their own fingers have made; and then in the madness of their folly, be ready to claim that their superstitious mummeries are the only true and acceptable worship of the true God—the first and best religion in the world. It seems easy for men to leave the truth for fables, but almost impossible to turn them back to the truth.

This is illustrated in the history of our race from the time that Cain substituted his own religious invention in the place of what God had intended, down through the times of ancient Israel and the Christian Church to the present day. Men have very readily departed from the truth and true worship of God, to the making and worshipping of golden calves; but when convinced of their folly and madness so far as to make some feeble efforts at reformation, have yet been slow in breaking down the images of Baal, and cutting down and thoroughly grubbing up the groves, the monuments of their wickedness and folly.

What are the rites and practices of the church, styled by herself, as well as by the book of Revelation, "the mother," compared with those of the primitive Christian church? And the traditionary, superstitious mummeries of modern Jews are about as near to the true religion of their ancestors, as described in the books of the Old Testament which they profess to believe. Only think of Moses and the prophets, who forbade divinations, charms, and enchantments, arising in the morning and engaging in their devotions, wetting their hands several times with a very little water, and winding and unwinding, several times, a long strip of morocco about their hands and arms, as an amulet or charm to shield them from evil spirits and accidents through the day! Can any think they were guilty of such fooleries? Yet the sons of Abraham of to-day do such things; and doubtless they think, like poor, ignorant Catholics, that these baseless rites are the genuine, primitive practice of the oldest church in the world.

What a crooked and rebellious race of mankind! How almost hopeless the task to reform and save such creatures as we are—so ready to forsake the true and right way of revelation, and embrace substitutes and superstitions, and adhere to them with a tenacity and zeal which almost precludes the possibility of our conversion. The wonder is not that there are few that be saved, but that any so lost and degraded by sin, can be saved. The only way open before us is to return to the fountain of living waters, the written word which God has given us, and no longer hew out to ourselves cisterns, broken cisterns that can hold no water. Let vain traditions go, and embrace and heartily obey the truth; and it is possible that we may yet be saved. Who will do so? Who will renounce the false traditions of men, and cleave to God alone and obey his word?

R. F. COTTRELL.

PECULIAR PREJUDICES.—Every period of life has its peculiar prejudices: who ever saw old age that did not applaud the past and condemn the present times?

QUESTIONS.

BRO. A. A. F. writes from Iowa: I am much interested in the reports given of Bible Class in the Review, and would be glad to ask a few questions on some points they have passed over.

1. Was the Lamb killed before the commencement of the fourteenth day, or after its close? Ex. xii, 6. Mark xiv, 12.

Ans. Near its close.

2. Did they leave Egypt on the fourteenth?

Ans. On the night following.

3. Why the expressions "And the people took their dough before it was leavened," verse 34, "And they baked unleavened cakes, because they were thrust out of Egypt, and could not tarry," verse 39; when they were expressly forbidden to have any leaven about them? Ex. xii, 8-15, 19, 20, and xiii, 7.

Ans. They were forbidden to have leaven in their houses as they should celebrate this in after years. They had none when they left Egypt as a matter of necessity. The direction about leaven had reference to the future celebration of the memorial.

TRINE IMMERSION.

WHY do we make two ceremonies of the Lord's supper, and condemn the Dunkards for dividing the ordinance of baptism, when the grammatical construction of the words in each ordinance is so nearly alike?

J. C.

Ans. In one we have the most explicit statement of the action of our Lord giving thanks twice; in the other we have neither Scripture, reason, nor the "grammatical construction of the words" to justify the dividing of the ordinance.

Math. xxvi, 26, 27, says: "Jesus took bread and blessed (gave thanks, margin; see other texts), and break, and gave to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them." &c. It is one ordinance, that is, the Lord's supper, but thanks were given over each part of it.

Mark xiv, 22, 23. "And as they did eat, Jesus took bread, and blessed, and gave thanks, and break, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them."

1 Cor. xi, 23-25. "The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he break it, and said, Take, eat; this is my body, which is broken for you; this do in remembrance of me. After the same manner also he took the cup." &c. Now the quotations from Matthew and Mark plainly show that this expression, "after the same manner" refers to the act of giving thanks over the cup, as he had done over the bread. This plain testimony is our warrant for our practice of twice giving thanks. We do not twice give thanks for the bread, nor twice for the cup, but once for each different element used. So you see we do not rely upon any "grammatical construction of the word" in this case, but upon the clear statement of the facts. Now we may ask, Is there any relation of facts warranting three immersions, or three baptisms, as the Dunkards practice? There certainly is not. Therefore their claim and their argument cannot run parallel with ours.

Nor does the construction of the language warrant their practice; but, as we think proves the contrary. The Father, Son, and Holy Spirit are so closely united in the Gospel—in the perfection of the "one body" in the "one hope"—that what is done in (into) the name of one is also in the name of the other. "God so loved the world that he gave his only begotten Son." "God was in Christ reconciling the world unto himself;" the Son came not to do his own will, but the will of Him that sent him; in the process of this work, he prayed the Father and he sent the Holy Spirit in the name of his Son, who takes the things of Christ and shows them to his disciples; and eventually our mortal bodies shall be quickened by his Spirit which is given to us in Jesus' name. Thus the work of salvation, of sanctification, and redemption, is the work of the Father, the Son, and the Holy Spirit. And we cannot see why it is more reasonable to perform three immersions to baptize or immerse a disciple in these names, than to make three collections to collect a bill due to a firm of

three persons. One collection in the name of the three would be all that would be admissible if they were united in business—in partnership. Whereas to collect once for each separate name would be proof in itself that they were not united in business or interest.

Again, "the construction of the words" will not admit of that practice, for *baptism* and *immersion* are synonymous terms. Baptism means immersion literally. Therefore trine-immersion, that is, three immersions, is equivalent to three baptisms. To deny this is to deny that immersion means baptism. But if immersion does mean baptism then whatever is added to immersion is also added to baptism, and trine-immersion is trine-baptism, something of which the word of God takes no account. *Trine*, according to Webster, means *threefold*; and there is as great difference between *baptism* and *threefold baptism* as there is between a *house* and *three houses*; or if there is not, we cannot tell why. But Paul says, "there is one baptism." Let that suffice. Nor will it answer to say as some do, that it is one baptism with three immersions; for that is as unreasonable as to say it is one immersion with three baptisms, or one immersion with three immersions, or one baptism with three baptisms, which all mean precisely the same thing.

We should not have answered at such length, but the subject of three baptisms has often come before our people, and we trust this may help them.

J. H. W.

REPORT FROM BRO. A. C. BOURDEAU.

My last report closed with the series of meetings held at Jamaica, Vt. On our way to Braintree, Tuesday, Feb. 18, Bro. Orcutt and myself held another meeting at the house of Bro. Pierce, in Andover. We had a good time in speaking to the few on dwelling in unity. The responses made by the brethren and sisters proved the subject to be in time. Especially were we interested by the testimony given by Sr. Butterfield, aged about eighty-six years. We have reason to believe that although she compares herself to a mere cypher in the cause of truth, her conversation and practice show that she tries to occupy a right position relative to the truth, so that in the comparison, the cypher is placed on the right side of the figure, and thus the relative value of the figure is increased by the cypher.

This comparison has force. It is easily seen that however limited our capacity may be, and however small we may feel that we are in the church of Christ, if we strictly adhere to the principles of truth, and practically carry them out in our lives, we can occupy a position where our influence will tell on the side of truth, and for the cause; and thus we may be helped in leading others to love the Lord and his truth.

From Andover, we were two days in traveling to Braintree, where we spent three days, and held five meetings. The church here had hardly recovered from their disappointment in not having a call from Bro. and Sr. White and Bro. Andrews, last December, on their way from New Hampshire to West Enosburgh, Vt. Though they did not feel to find any fault in the matter, knowing that these servants of the Lord would gladly have held a meeting with them as they had appointed, had not other important duties elsewhere prevented. Having not had any ministerial labors among them for several months, they felt like hungry sheep, starving for the bread of life. They gladly heard the word spoken Sabbath through the day, and Sunday morning.

Sunday afternoon we held a special meeting for the church, in which we felt a drawing out in our remarks for certain ones present who had kept the Sabbath, and had been friendly to the cause for several years, but they had not as yet united with any church. One was received into the church, and it is hoped that others may make an effort to get in a place where they can fully identify themselves with the people of God. Following this meeting we had a refreshing season in attending the ordinance of the Lord's house.

While we were at Braintree in the evening after the Sabbath, where several of the brethren and sisters who had come from other parts to attend the meetings were stopping at the house of Bro. Cobb, where we were also stopping; with other mail matters, the Review was brought from the Post Office. We at once called on a brother to read to us "Life Incidents," by Elder James White, chapter two. And while the article was being read, all seemed to be much interested in the reading, and they were so affected by it that several gave vent to their feelings in shedding

tears. May we not believe that these articles of Bro. White, and the forth coming work which will contain them, will be instructive to some, and be the means of strengthening the faith of many in the great truths that have been brought to light under the proclamation of the three angel's messages?

For a few weeks in the past, my brother and myself have been attending to important matters at home, with which we are both connected, and which also concern the cause. A week ago we spoke to the church in this place, calling on them for help with their pledges and means on the book fund. Since then, several have responded, and pledges by this church have amounted to \$115.44, much of which has been paid into my hands. This is an important work. It is truly cheering to see the effort that is made by the chosen servants of God to keep the good work moving on in all its branches. We often see that balance wheels are necessary in machineries to keep all the parts moving in harmony, and thus they are made to work accurately. This well represents the instruments or means that are necessary in the hands of God in connection with the cause to keep it in motion in all its departments.

May the good work go on, and we all put our shoulders to the wheel, that when all the saints are gathered home, we may also share with them in the rich reward that awaits the righteous. Amen.

A. C. BOURDEAU.

West Enosburg, Vt., March 23, 1868.

REPORT FROM BRO. STONE.

FEB. 5, in company with Bro. Howlett, I set out for Compton, C. E., distant some 60 miles, to visit the few scattered brethren in that vicinity. A storm of snow and wind, followed by intense cold, soon overtook us, making the traveling so difficult that it took three days to reach the place. We put up with Bro. J. Hool, in whose kind family our wants were amply met.

Here is a small church living remote from any other church, and some of them 25 miles or more from each other, and are seldom visited by a preacher, yet they are holding on with a commendable zeal, not forsaking the assembling of themselves together as often as practicable, but seem to have a settled purpose to exhort and encourage each other, and to aid in pushing forward the great interest of the cause by promptness in paying s. b. and in watching over each other for mutual benefit.

Sabbath, Feb. 8, A. M. the church, except a few who were sick, met at the house of Bro. Hool, where two discourses were listened to with much interest and good feeling, after which a social meeting in which all took part; the testimonies evincing a deep and settled feeling for the salvation of others, especially of their children. In the evening the ordinances were observed with edification and profit.

On the 9th, the roads being impassable, we remained at Bro. Hool's. On the morning of the 10th, the thermometer standing at 28 below zero, and the roads badly drifted, we set out behind Bro. Hool's ox team, driven by his son. This day we made 10 miles only, and put up at a hotel, leaving Bro. Howlett at Stanstead to visit some friends, and brethren in that vicinity. On the 13th I reached home in good health, thankful for the sense of Divine approval, which I feel in all my feeble attempts to do the will of God.

On this tour we had the pleasure of a brief call upon our aged and venerable Bro. Stale, of Derby Center, Vt., who, with his companion, has been keeping the Sabbath for several years, and embraces most of the views taught by the third angel's message, including the health reform.

Sabbath, the 15th, I met with the Richford and Sutton church at the house of Bro. Currier, where I gave a discourse on the sanctity of the Sabbath, and how it should be kept. All present seemed to feel that the commandment is exceeding broad, and that reform in this direction is still called for to make us what we should be. Confessions were made with deep feeling, and purposes of further reform on this point were expressed. On the 17th set out for Stowe, where we spent several days visiting, and on the Sabbath met with the church, where we spoke freely on the law of God in general, and the law of the Sabbath in particular. The church were blessed and strengthened by the straight testimony, and expressed a determination to try to live out all the requirements of God as brought to view in the third angel's message.

It was at this place, on the 25th of February, I received intelligence of the sickness of my companion, and was in consequence suddenly called from my field of labor, as will probably be noted in the Review before the publication of this report which I am now writing (March 24.) by the side of her sick bed, from which I have not been absent but a few hours at a time since my return. She is much reduced, and still labors under the influence of an effusion of the heart.

I leave all in the hands of God, believing that he has a care for me and mine, though unworthy.

I take this opportunity to express my heart-felt thanks to the brethren and sisters among whom I have labored the past winter; your kindness is appreciated, and I trust will not be without its reward.

My labors will be resumed should Providence so order.

ALBERT STONE.

MONTHLY MEETING AT ASHAWAY, R. I.

AGAIN our Monthly Meeting has come and gone, and all the incidents connected therewith are among the incidents of the past. Some eight or ten from the other churches arrived on sixth-day, March 20, and we had our first meeting on Sabbath eve at the chapel. There were present about twenty of the brethren and sisters, and a few from outside who came in to hear. After a short season of prayer and conference we listened to an excellent discourse by Bro. Haskell from Rev. iii, 21.

During the night, and on Sabbath morning, we were visited by a very severe snow-storm which cut off all hope of seeing any more of our brethren from the other churches at this meeting. The severity of the storm prevented all the sisters from attending the morning service at the chapel. The little company of brethren who attended this meeting were favored with a short discourse from Bro. Haskell on events under the sounding of the seventh trumpet, after which all present bore testimony.

We met again in the evening, at the residence of Bro. B. F. Carpenter. After an interesting season of prayer, Bro. Rodman spoke nearly an hour on the subject of overcoming, and was followed by Bro. Haskell for three-fourths of an hour more. Nearly all present bore testimony, making it one of the best meetings of the session.

First day morning we had another social meeting at the chapel, followed by a deeply interesting discourse by Bro. Haskell on the subject of baptism. At the close of this meeting Bro. H. administered the ordinance of baptism to three persons, two of them belonging to the company at Ashaway being re-baptized, and the other a brother from Green Hill who had recently embraced the message, and decided to obey all the truth.

First-day evening we had the last meeting of the session. After an interesting season of prayer and conference, Bro. Haskell spoke about one hour from Rev. x, 2. This last meeting was well attended, and the interest to hear seemed to be good. And so ended our Monthly Meeting. While we felt to regret that a number of our brethren from the other churches were prevented by the storm from coming, we all felt thankful to the Lord for the measure of his Spirit that was manifested during the entire meeting. Nearly all who attended testified that they had been strengthened.

Let there be a speaking unto the Lord for his Spirit to prepare us all to work for him in the Monthly Meeting that is soon to be held at Green Hill.

J. S. MILLER.

TALE BEARERS.

"Do not say so before her for she will go and tell of it," said one member of a family to another in a low tone of voice. I soon learned they were speaking of another member of the family. Go and tell of it? said I. "Yes," was the reply. What for, I inquired. For no special reason, but it is nature. The family in which she was raised will tell all they know of each other's wrongs, if it should destroy them. Poor, unfortunate family, that has even one such member. A thief would steal, but you can lock against him. An assassin would murder, but you can confront him. A counterfeiter would take your money for naught, but you can detect him.

But the talebearer can only have his wickedness silenced by the bolts of death. No class of persons are so much to be dreaded as they. If one class of sinners deserve the frown of Heaven more than another, it is they. If the Devil loves one class of his emissaries more than another, it is they. He has some jobs that he would blush to do himself, but they step forward undaunted, and offer their service. Perhaps it is to tell something that would injure father or mother, brother or sister, or the cause of God deeply; they can do it without blushing. They are looked upon with suspicion, and their presence is dreaded by all that know them.

Would you take a scorpion into your bosom? Just as soon as take a talebearer into your family. Would you take a beast into your garden raving with hydrophobia? Just as soon as take a talebearer into the

church. He will bite all in reach. Would you plant a garden of upas trees around your dwelling? Just as soon as try to settle a talebearer in your neighborhood.

Unless you have much of the grace of God, it is dangerous to invite one to your dwelling. They will poison your soul. Do not in the least degree encourage this Heaven-daring sin. Just one of them would destroy the happiness of all Heaven. It has been tried, and the consequence was, he and all that sympathized with him had to be turned out. No others will ever be permitted to enter. N. FULLER.

The nearest approach to a brute that man can make is to become a mere creature of appetite—a feeder, a toper. So long as he is well fed or well crammed, a glutton is a stupid, harmless lump, but deny him his provender and he becomes a savage. Govern the appetites, or they will become tyrants, under whose bondage all that is noble in the human character will be crushed out of existence. Besides, indulgence of the appetites in time destroys health; and what is life without health?—*Church Advocate.*

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, Arrive,	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.	10:38 P.M.	4:50 A.M.
Detroit, Arrive,	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.

—A New Jersey court recently held that a decree of divorce granted by an Indiana court in favor of a party who had gone to that State, and had there temporarily resided merely to obtain a divorce, was a mockery and good for nothing.

—Twenty-one divorces were granted by the Supreme Court at its February term in Windsor County, Vermont.

—A dog died of consumption, at Springfield, the other day, after being the companion for some time of a person sick with that disease.

—Mr. Gladstone, on March 23d, introduced in the House of Commons the resolutions on Church Reform in Ireland, of which he had previously given notice. The first of these resolutions declares that, in the opinion of the House, the Irish Church should cease to exist as an establishment.

—The Clarksville (Ala.) Standard says that Union men in that place are not safe, and gives the following instances of threatened violence:

One of the leaders of the opposing party boasted not long since in our hotel, that "in five years not one member of the Constitutional Convention would be living." It is well understood what he meant by such language. It is only a day or two since one of the Reconstruction opposers attempted to get up a fight with the Sheriff of the county for allowing "Uncle Sam's boys" to sleep in the Court-house.

—The habit of smoking is increasing among Englishmen. The Pall Mall Gazette remarks that in London twenty years ago, "nobody with any pretensions to the character of a gentleman would have been seen smoking in the streets; nowadays, everybody smokes when and where he pleases, save in his wife's drawing-room and at church; and in the best clubs the best rooms are now given up to the smoking members of the community."

—A Portland paper says that all along the shores of the bay there, immense numbers of frozen fish were cast ashore, chilled and dead by the almost unprecedented cold weather of the past winter. Such an event has not been known for many years. Thousands and millions of cunners are piled along the frozen beach.

Japan.—Latest advices from Shanghai, state that the civil war in Japan has resulted in the defeat of the Tycoon, who, after a disastrous battle with the combined forces of the Daimos, fled to Jeddo. The Government of the Mikado has addressed a note to the foreign ministers in Japan, in which it pledges itself to the faithful observance of the treaties.

—The unhealthy tone of the Southern press, to which we have frequently alluded, is thus noticed in Harper's weekly:

No one who is in the habit of reading the newspapers printed in the Southern States can fail to perceive how incalculable is the mischief wrought by the treachery of the President, and the hopes he has aroused of a universal reaction under the auspices of the Democratic party, that will virtually give the victory in the long struggle to the enemies of the Union and of popular government. The fierceness, passion, extravagance, and folly of much of the Southern press ought to be made more fully known to the people of the rest of the country, not to excite animosity but to enable us to act intelligently. The spirit and tone of the papers of which we speak, and they are not exceptional, are not in the least changed since the darkest days of the old Slavery despotism when it was a crime to assert the truth of the Declaration of Independence in the slave States, and when, under the dominance of Slavery and the Democratic party, an American citizen had less protection of the rights of life and liberty in a large part of his own country than in Turkey.

Mysterious Disappearances in New York.—The number of persons annually lost in the city of New York is very large, and the Metropolitan Police have a bureau especially devoted to the finding of missing people. No less than 239 cases of lost persons have been reported to this bureau within the past four months. Of these eighty-nine were adult males, thirty-five adult females, sixty-three boys, and fifty-two girls. The lost men are reported as generally young, and as having been engaged in business; the women were also for the most part young, but more old women than old men were missed. Of the boys the majority are set down as ranging in age from fourteen to nineteen, and the girls from fourteen to eighteen years. The latter, when found, have in almost every instance been discovered in disreputable houses.

Austria and Rome.

THE cable has recently informed us of the passage, in both Houses of the Austrian Parliament, of a bill introduced by the Government for the compulsory introduction of civil marriage. The passage of this bill is likely to be one of the most important events of the ecclesiastical history of the year 1868, and one of the most serious blows which of late has been given to the claims of the Church of Rome upon the government of Roman Catholic States. A few remarks on the past relations of Rome to the European State governments, and to Austria in particular, will facilitate a correct understanding of the importance of the step which, after long deliberation, has just been taken by the Government and the people of Austria.

The Popes of the Middle Ages—especially Gregory VII, Innocent III, and Alexander VI,—endeavored to establish the absolute sovereignty of the Pope over all secular governments. This theory they never succeeded in fully carrying through, and no real attempt has been made to enforce it since Boniface VIII, who had to pay dearly for putting forth the ultra-Papal claims against the King of France. In modern times, the Church of Rome, though she has not disowned any of the claims of the Popes, has seen the impossibility of carrying them out, and she has endeavored to secure by "Concordats" the aid of the secular governments at least for retaining some direct influence upon the populations nominally Roman Catholic. All these Concordats have been the subject of long conflicts, for hardly any secular government was found willing to grant the claims of the Pope. Among those most favorable to Rome was the Austrian Concordat of the year 1855. Austrian statesmen were of opinion that the co-operation of the Church might be of great service in educating the young in anti-liberal and conservative political views, and, generally, repressing the liberal tendencies of the population. Austria recognized only a few churches beside the Roman Catholic. It put great obstacles in the way of any who were desirous of leaving the Roman Catholic Church, and thus millions were induced not to separate from it formally, on account of the civil inconveniences which such a step would entail. By granting to the Church an almost absolute control of public instruction, and all matters relating to marriage, the Austrian Government put it in a more favorable position than it enjoyed in almost any other European State.

The result of this legislation has not been in accordance with the expectation of either the Austrian or the Papal Government. The aversion of the Austrian people to the demands of the Roman priesthood increased. When, after the disastrous war of 1866, the Government showed an intention to establish a truly constitutional and Liberal form of government, one of the first

and most urgent demands of the Liberal party was the abolition of the detested Concordat, and, with it, of all influence of the Church upon State affairs. No other concession to the Liberal party of Austria has probably been made by the government with so great reluctance; but it has been made.

To conciliate the court of Rome as much as possible, its consent to a liberal modification of the Concordat was solicited; but when no response to this request was made, the Liberal ministry which had been appointed by the Emperor prepared, of its own accord, laws embodying the sentiments of the party respecting education and marriage. The law on the latter subject provides that henceforth no one shall be compelled by the State to have his marriage solemnized by a priest, but that a civil contract, concluded before the civil magistrate, will meet the demands of the State. There has been great rejoicing over this law in all Austria. It is hailed as the first of a series of laws which will do away with compulsion in matters of religion. The State henceforth will bring no improper influence to bear upon any man, to induce him to become or remain a Roman Catholic, or to educate his children in that faith; and the Church in Austria, to carry out its views, will have to rely on its own strength exclusively.

The Roman Catholic papers of Austria and Germany freely admit that a very large portion of the population of Austria has emancipated itself from the influence of the Church of Rome. There is not a dozen of ultramontane members in the House of Representatives, which consists of some three hundred members, and, what is still more surprising, even in the House of Lords the clerical party is in a minority. It may be reasonably expected that the prospects of Protestantism in Austria will now greatly improve, and that rapid progress will be made toward a complete separation between Church and State.—*The Methodist*.

Facts and Figures.

In answer to direct personal application to the Methodist Mission Rooms in New York for statistical information to help on missionary occasions, the following, among other items, were furnished:

WHAT FOR WAR?—A French paper published the other day a statistical statement, which professes to give us the aggregate of the armies placed on foot by the European powers in time of peace. These collective forces reach, it appears, the appalling number of seven and a half millions of men under arms. Supposing each soldier to cost, on an average, one thousand francs a year, the whole expense is equal to very nearly twenty millions a day, or six hundred millions a month, or more than seven thousand millions a year, (\$1, 312, 500, 000!!!). Our rents and taxes in America tell us, or make us feel what we are doing.

WHAT FOR THE PRINCE OF PEACE?—The income of the missionary societies of England, America, Germany, France, etc., for 1866, was \$4,425,000, or less than five mills to each of the 965,000,000 souls of the earth's population, who are accounted (so far as Christ is concerned) heathen; they are either Jews, Mohammedans, or Pagans! Not to make the case darker for us than it is, let us add to the missionary money what is given in the Bible and tract cause, (not a moiety of which is sent to the heathen world,) this was, in 1866, \$2,405,380. If the whole of this too were given to the heathen world, we could not make it appear that the Protestant Christian world gives more than seven mills to each of those she believes to be sitting in darkness. "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God!"

NOW WHAT FOR?—We will not say what, nor will we speak at all of others, but of Christian America called to be the Lord's ministers. What are we doing? Read on. Taxes as follows: On cigars, \$3,661,984.89; on smoking and chewing tobacco \$15,245,477.81; total, on tobacco, \$18,907,462.70. Again, on fermented liquors, \$5,819,345.19; on distilled liquors, \$29,641,409.34; total on liquors, \$34,983,754.53;—making a grand total of taxes paid on tobacco and liquors of \$53,891,216.83. If the tax alone amounts to this enormous sum, what figure will show the cost of these articles to the consumers?

WHAT FOR AMUSEMENTS?—Let us see about two cities only: A semi-official statement, giving the receipts of the various places of amusement in New York and Brooklyn for the last year, shows a total exceeding \$3,150,000.

Obituary Notices.

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

DIED, March 25, 1868, infant daughter of Horace S. and Esther Giddings of Monroe, Wis., aged two months and five days.
JOSEPH G. WOOD.

Publication Department.

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

The Publishing Association.

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

The Advent Review and Sabbath Herald

Is a large sixteen-page religious family paper, issued weekly by the S. D. A. Pub. Association, and devoted to an earnest investigation of all Bible questions. It is designed to be an exponent of momentous and solemn truths pertaining to the present time, some of which are set forth by no other periodical in the land. The fulfillment of prophecy, the second personal advent of the Saviour as an event now near at hand, immortality through Christ alone, a change of heart through the operation of the Holy Spirit, the observance of the Sabbath of the fourth commandment, the divinity and mediatorial work of Christ, and the development of a holy character by obedience to the perfect and holy law of God, as embodied in the decalogue, are among its special themes. And while it will endeavor to present impartially both sides of all important questions, it has a definite theory to teach, and hence will not devote its space to an indiscriminate and aimless mass of conflicting sentiments and views.

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

The Youth's Instructor

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

Immortality through Christ Alone.

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

Packages of Tracts.

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

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

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

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

Our Book List.

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

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

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

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

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

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

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

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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, April 7, 1868.

We have devoted the past three weeks to revising our Answers to Objections against the Visions, for publication in pamphlet form, according to the instruction of last Conference. Bro. Waggoner has during this time, taken charge of the Review, and left us free for this work. The manuscript is now ready for the printer, and we design to have the books ready by Conference.

Remember Conference week, commencing May 12. Let those who design to come, seek a preparation of heart for the important meetings. And those who cannot come, we ask to remember the cause in their prayers.

MANUSCRIPT for Review from Brn. Haskell, Cottrell, Whitney, Matteson, Arnold, Santee, Clarke, and Saunders, is gratefully acknowledged.

ERRATUM.—In Review, No. 15, p. 286, in the account of Sr. Hannah More's death, her words, "believe Thou comest," should read, "believe them correct."

TESTIMONY to the Church, No. 14 will be ready in a few days. The friends should order it immediately in order to receive it and read it, and have time to respond to important matters pertaining to the cause before General Conference. Price postpaid, 15 cents. JAMES WHITE.

Improving.

BRO. KING has just left us for his home, having recovered so far that we ventured to let him go. Bro. Wilson is also improving. Both these brethren were out to our church meeting this forenoon, Sunday, March 30.

A good work is going on in the church here. Pointed testimonies from Mrs. W., are received. The subject dwelt upon in our meeting yesterday, was the duty to the homeless, and those cast out for the faith. All feel deeply the death of Sr. Hannah More. JAMES WHITE.

THE BOOK FUND.

I wish to express my hearty approval of the effort now being made to put Spiritual Gifts, &c. into the hands of those who would read and be profited by them. And I would recommend to our brethren and sisters to engage in this work with earnest zeal, believing that much good will be the result. All those who are able to buy these works, should have a full set in their houses, and have them there for use, and not to lie idle; and those who are not able to buy them, and such as would candidly read, though not sufficiently established in the truth to realize their importance, and value, should be aided by those who know the truth and have some appreciation of the importance of spreading it among the people.

If we love our fellow men who have not the light of present truth which we enjoy, if we would engage in the work of preparing the remnant of the people of the Lord for translation, and if we would follow our Saviour by imitating his example of labor and sacrifice for the good of others, here is an opportunity to do so, with the prospect of realizing the fruit of our labors of love in the coming kingdom of God.

Let the fund for this object be increased, till those who have the charge of the Office of publication, and those who have led out in this good work, shall say, "The people bring much more than enough" for this branch of the work, and advise to turn your liberalities into another department of the Lord's service. There is work for all in the cause of the Lord, and those who, with the spirit of unfeigned consecration, invest means in this cause, will be laying in store a good foundation against the time to come, and transferring

their treasure to that kingdom that will have no end, where they will receive more than compound interest on all their investments in this best of all enterprises. R. F. COTTRELL.

Note from Bro. Fuller.

WE had one of the best meetings at Nile Settlement last Sabbath I have enjoyed in that place for years. Bro. John Lindsey's daughter took up the cross for the first time, and resolved to make sure work for Heaven. N. FULLER.

Post Office Address of Elder N. Fuller will hereafter be Wellsville, Allegany Co., N. Y.

Monthly Meeting at Athens, Me.

THIS meeting was held with the church at Fellows Mills, the 14th and 15th of March; on the account of bad traveling, there were but few out. The prayer and social meetings at first were not very free, but the interest kept increasing, and Sunday morning at 9 o'clock, the Lord met with us of a truth. Some of the brethren and sisters remarked that they thought the meeting had been a great blessing to them; but there is not that willingness with some to come up, and take their stand upon the whole truth, that there should be. If we believe that the third angel's message is of God, and the last message that is to be given to the world before Jesus comes, why not come up, and take hold of the work in earnest, and take our stand upon the whole truth? I have the utmost confidence in the message, and can thank the Lord that he ever sent his servants to Maine, to show us the light; and I can only regret that I have been so slow to move out on present truth. J. B. GOODRICH.

From New Vineyard, Me.

DEAR BRO. SMITH: To-day closes our meetings in this place for the present. They have not resulted in so much good as we hoped. They began with a good interest and large attendance, but stormy weather and bad going coming on, have prevented many from attending, and thus have injured the interest of our meeting. Some half a dozen are keeping the Sabbath; many say they are convinced of the truth, and there are many in this region thinking deeply on this subject. But the going continues so bad that we think it best to discontinue our meetings for the present; and one of us will visit them again in a short time. In the meantime, we design to visit the churches in this part of Maine, now for a few weeks to come, and may the Lord go with us. Let us, my brethren, come up to the help of the Lord. L. L. HOWARD.
March 22, 1868.

KEEP COOL.

THERE would be less of trial and contention, if all would avoid inflaming their passions and getting into a state of nervous excitement, in which state many things are said without due consideration, and evils multiplied ten fold. The best way is to put the best construction possible on whatever may seem wrong in others, and if wrongfully accused, to labor carefully to remove false impressions; but by all means avoid getting heated and making trouble that need not exist. Take time and keep cool. R. F. COTTRELL.

Appointments.

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

PROVIDENCE permitting I will speak at the Potter school-house, Windsor, Sabbath, May 2, at 10½ A. M., and attend to the ordinance of baptism after the discourse. On first-day, the 3d, at 10 A. M., I will speak at the house of Bro. Hill in Charlotte, on the subject Systematic Benevolence, after which S. B. for the Windsor and Charlotte churches will be organized for the coming year. J. N. LOUGHBOROUGH.

P. S. The Monthly Meeting of April for the churches of Windsor, Charlotte, and Oneida, is postponed to the time of my appointment. J. N. L.

By permission of the several churches concerned, I would make the following arrangements for Monthly Meetings: Jefferson Co., first Sabbath in the month, Oswego Co., second, Onondaga and Oneida, third, and Madison Co., the fourth. C. O. TAYLOR.

THE Lord willing, I will meet with the church at Avon, Wis., in Quarterly Meeting, April 18 and 19.

We hope to see all the scattered brethren and sisters from other churches. JOSEPH. G. WOOD.

No Providence preventing there will be a Monthly Meeting with the church at Green Hill, R. I., Sabbath and first-day, April 18 and 19, commencing on Sabbath eve, at Washington school-house, and continuing on Sabbath morning and onward at the Green Hill meeting-house. Bro. S. N. Haskell is expected to attend. P. C. RODMAN.

I WILL meet with the church at Hartland, the first Sabbath in April; Cornville, second; Canaan, third; Athens, the fourth. L. L. HOWARD.

PROVIDENCE permitting, we will attend the Monthly Meeting at Canaan, Sabbath and Sunday, April 18 and 19. We wish to see a general gathering from the surrounding churches. We hope that one of us will be able to visit each of the churches before the Gen. Conf. D. M. CANRIGHT.
L. L. HOWARD.

Business Department.

Not Slothful in Business. Rom. xii. 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

ETHAN LANPHEAR of Nile, Allegany Co., N. Y., having removed to Plainfield, Union Co., N. Y., wishes his correspondents to address him at that place.

WM. JAMES: Id.—the same—meaning the same author as previously named. Ib.—in the same place.

C. W. STANLEY: See receipts in No. 14. A draft, or Post Office Money Order would be safer, but if neither of these can be readily obtained, send the currency.

S. D. HEADY: We have not.

RUSSELL HARRINGTON: Your letter with \$3.00 enclosed has not come to hand.

THE P. O. Address of Eld. D. M. Canright is changed from New Vineland to South Norridgewock, Me.

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 Fasters. If money for the paper is not in due time acknowledged immediate notice of the omission should then be given.

\$1.00 each. Mrs O Allen 31-19, Wm Smith 32-15, S Green 32-17, J R Brett 32-17, Mrs F G Askew 32-15, B F West 32-15, E M Casey 32-15, S Bartlett 32-15, J B Milk 32-15, S Pickering 32-15, A Macomber 32-17.

\$1.50 each. Mrs Jane E Simmonds 32-15, A A Diamond 32-5, S H Bonfoey 32-5, Prudence Briggs 32-15, Mrs Smith Corey 32-23, Mary E Everts 32-17.

\$2.00 each. S Haskell 32-17.

\$3.00 each. Mrs Carmichael 35-10, T Godfredson 33-17, A Seymour 33-1, I Stanhope 33-1, H A Churchhill 33-1, Mrs G W Pierce 36-1, T V Canright 33-7, E B Gaskill 33-17, J G Lamson 34-9 C Luthicum 33-15, A B Warren 33-1.

Miscellaneous. A Kellogg \$4.25 32-1, E Lanphear 1.00 32-8, J J Gilding 3.20 34-1, S Cole 1.00 32-15, A Johnson 1.00 32-15, S Rogers 3.35 33-1, R Ralph 2.50 32-1, J J Peret 65c 32-15, R Caviness 42c 33-8, Mrs J Bennett 8.00 34-1.

For Review to the Poor.

Robert and Mary Cochran \$3.00.

Cash Received on Account.

Geo I Butler \$24.00, B P Chase 10.00.

Books Sent By Mail.

J W Lucas \$1.12, Mrs H W Kellogg 1.12, Mrs M Buzzall 1.12, J T Pope 1.12, C H Chitty 1.12, F Godfredson 68c, M A Hayward 25c, S S Woolley 1.55, S H Edwards 20c, A H Clymer 1.00, M T Connatt 17c, Wm James 13c, S H Bonfoey 50c, Mrs G Henderson 15c, Mrs John Bennett 1.12, E Case 50c, H J Westcoat 2.50, D M Andrews 50c, L Curren 20c, A B Warren 2.00, R Cochran 1.24, E J Andrews 20c.

Books Sent by Express.

B Hill, Charlotte, Mich., \$6.40.

Books Sent as Freight.

S B Gowell, Portland, Me., \$146.30.

Michigan Conference Fund.

Church at Oakland, Mich., \$50.00.

General Conference Missionary Fund.

Church at Fairplains, Mich., \$100.00.

Received on Book and Tract Fund.

E Smouse \$2.50, C Smouse 5.00, D Smouse 5.00, H B Hayward 3.00, A H Clymer 68c, D H Gould 5.00, Francis Gould 3.00, S Martin 25c, S Wilkinson 1.00, S S Wilkinson 50c, L G Huntly 50c, L W Hastings 50c, J N Wilkinson 50c, E Oakli 1.00, H F Phelps 1.00, B Graham 1.00, J M Porter 1.00, T Smith 5.00, A Smith 5.00.

Pledges for Book and Tract Fund.

F Jeffery \$5.00, F Squire 5.00, John Y Wilcox 5.00, S T Belden 2.00.

For Eld. N. Fuller.

H S Lay \$5.00, C A Washburn 2.00, Mary A Washburn 50c, W P Andrews 2.00, Martha A Andrews 50c, Sarah L Andrews 50c, John Helligass 1.00, Mr & Mrs E Emery 2.00, Mrs G Brown 2.00, Church of Raymond, Wis., 5.00, Mrs J Bennett 5.00, L M Gates 3.00, Oscar Eddy 1.00, Delia Eddy 1.00.

On Shares in the H. R. Institute.

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

Mrs Gertrude Brown \$25.00, Maria West 15.00.