

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*.

THE LAW OF THE LORD.

Thy perfect law is my delight,
My meditation all the day;
The statutes of the Lord are right;
All his commands will I obey.

Thy testimony, Lord, is sure,
Making the simple truly wise;
All thy commands are right and pure,
Always enlightening the eyes.

Clean is the fear of thee, O Lord—
Thy judgments righteous are, and true;
In keeping them is great reward.
Cleanse me from sin, my heart renew.

Thy holy law, the perfect word,
The mysteries of thy grace unfold;
All the commandments of the Lord,
Are more to be desired than gold.

Keep me from sin, thy grace impart;
May all my words be true, and right;
The meditation of my heart
Be pleasing in thy holy sight.

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.

IMAGE OF THE BEAST.

BY ELD. M. E. CORNELL.

Text.—"Saying to them that dwell on the earth, that they should make an image to the beast." Rev. xiii, 14.

THERE can be no doubt that the "beast" of Revelation xiii, is a symbol of the Papacy. This we believe is quite generally admitted by all Protestants. The Catholic power has so completely fulfilled every specification of the prophecy that there is no room for doubt. History very clearly shows that the Papacy succeeded Paganism (the great red dragon of Rev. xii), both in its seat and authority. The beast was a combination of Church and State. The two-horned beast that did wonders in the sight of the beast, has been found a perfect symbol of the United States. If it does not apply here, we can find no place for it; and besides, this government would not, in that case, be represented in the lines of prophecy. And if we apply it here we have a perfect fitness in all the particulars. The image of the beast must, therefore, be looked for under this government.

The beast being composed of Church and State, an image, or likeness of the beast, would be made up of

the Church invested with civil power sufficient to enforce its decrees. That the prospect is fair for such a change in this country, will be shown in the following article.

As the image must, in its general features, be like the beast, it will be proper to consider what steps were taken in the establishment of the Papacy. But our design being to briefly state the facts for the benefit of those who have already investigated the subject, we will sum up the history of the several steps as follows:

First. A creed was formed.

Second. That creed was made a test of fellowship.

Third. The creed was made the tribunal in trials for heresy.

Fourth. All were branded as heretics who would not subscribe to the creed.

Fifth. They obtained the aid of the civil law to enforce their penalties.

All these steps have been taken under the Protestant orders in the United States, except the last, and that, as we shall see, is already preparing. The same spirit exists, and has been manifested to a greater or less degree among Protestants. It has been handed down from one power to the other. Paganism was the religion of the dragon, Catholicism was the religion of the beast, while Protestantism is the religion of the two-horned beast. The leading doctrines of all these powers have been similar. All have held to the doctrine of the immortality of the soul, consciousness of the dead, rewards and punishments at death, and all have kept Sunday for the Sabbath. Each have held to the doctrine of the spirits of the dead communicating with the living. Thus they have all done their part in laying the track on which the car of Spiritualism is now running. All have manifested the same persecuting spirit, differing only as a grain of arsenic differs from an ounce.

Our statements are necessarily brief, but if they are denied, abundant proof can be brought forward sustaining each point. Our purpose of brevity forbids that we should give all the evidence here. Indeed, it would seem unnecessary, it has been so often published in our papers and books. However, a few extracts may not be out of place.

That Protestantism is only a partial reformation from the Papacy, is susceptible of the clearest proof; indeed it is almost self-evident. And who will deny that Catholicism is only Paganism slightly Christianized. In proof of the latter statement we quote the following:

"After the conversion of Constantine, in the fourth century, when under the protection of the State, this sinful conformity to the practices of Paganism increased to such a degree, that the beauty and simplicity of Christian worship were almost entirely obscured; and by the time these were ripe for the establishment of the *Popedom*, Christianity of the State—to judge from the institutions of its public worship, seemed but little else than a system of *Christianized Paganism*. The copious transfusion of heathen ceremonies into Christian worship, which had taken place before the end of the fourth century, had, to a certain extent *Paganized* the outward form and aspect of religion."—*Wadlington*.

"As, therefore, my general studies had furnished me with a competent knowledge of Roman history, so much helped my imagination to find myself wandering

about in old heathen Rome, as to observe and attend to their religious worship, all whose ceremonies appear plainly to have been copied from the rituals of primitive Paganism, as handed down by an uninterrupted succession from the priests of old Rome."—*Dr. Middleton*.

Says DOWLING: "The gods of the Pantheon were turned into Popish saints. The noblest heathen temple now remaining in the world is the *Pantheon* or Rotunda, which, as the inscription over the portico informs us, having been impiously dedicated of old, by Agrippa, to Jove and all the gods, was impiously reconsecrated by Pope Boniface IV, about A. D. 610, to the Blessed Virgin and all the saints."

We will now let Catholic authors make their own confession. LUDOVICUS VIVVS, a learned Papist, confesses, "that no difference can be found between Paganism and Popish image-worship, but this—that names and titles are changed."

Says BERVALLDUS: "When I call to mind the institutions of the holy mysteries of the heathen, I am forced to believe that most things appertaining to the celebration of our solemnities and ceremonies are taken thence: as for example, from the Gentile religion are the shaven heads of priests, turning round of the altar, sacrificial pomps, and many such like ceremonies which our priests solemnly use in our mysteries. How many things (good God!), in our religion, are like to the Pagan religion! How many rites common!"

BARONIUS, the great champion of Popery, makes a similar confession. He says:—

"In many things there is a conformity between *Popery* and *Paganism*. That many things have been laudably (!) translated from Gentile superstition into the Christian religion, hath been demonstrated by many examples and the authority of Fathers. And what wonder if the most holy bishops have granted that the ancient customs of Gentiles should be introduced into the worship of the true God, from which it seemed impossible to take off many, though converted to Christianity."

Here we see that some of their own authors have frankly acknowledged the facts which are so well known to the whole world. Such a confession is the best of evidence. Says President MAHAN: "Admissions in favor of a position from the ranks of its enemies, constitute the highest kind of evidence." With this rule before us, let us see if we can find in the Protestant sects a counterpart of old Rome. We know that nearly every sect has its creed separate from the Bible, with which they try and condemn members, when they cannot prove them wrong by a single text of Scripture. Numerous instances might be cited in confirmation of this statement. So patent is this truth, that whenever one of their own men honorably and candidly consider the matter of creeds, and the sufficiency of the Bible as a rule of faith, he is compelled to acknowledge it.

As an instance, take the following extract from a sermon by CHARLES BERCHE, at the dedication of the Presbyterian church at Ft. Wayne, Ind. He says:

"Our best, most humble, most devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be the spawn of the dragon. They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering."

"The creed system is now exerting upon the clergy of the Protestant churches, a secret, unsuspected, but

tremendous power against the Bible—a power of fear. Yes; while it proposes to venerate and defend the Bible, it is virtually undermining it.

"The Protestant evangelical denominations have so tied up one another's hands, and their own, that between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible."

"It is true each denomination says, 'We inflict no penalty—we only decline to receive into our ranks one who does not agree with us!' And this is so specious, it sounds so reasonable, that it might deceive the very elect; but it is the most consummate stroke of infernal craft, and doubly distilled Jesuitism. . . . It is like Rome handing over the victims of the Inquisition to the civil arm, charging it to do them no harm, and then piously lauding her own lamb-like disposition."

"And is not that an apostasy, then, that martyrs him? And is not the Protestant church apostate? Oh! remember, the final form of the apostasy shall rise, not by Rome's aggressive march; not by the Pope's long arm, outstretched to snatch our Bible; not by crosses, processions, baubles. We understand all that. Apostasy never comes on the outside. It develops. It is an apostasy that shall spring to life within us; an apostasy that shall martyr a man who believes his Bible ever so holily. . . . That is the apostasy we have to fear, and is it not already formed?"

It is evident that the spirit that actuated our Puritan fathers, when they hung the Quakers, and whipped, imprisoned, and banished the Baptists, still exists; and the way is preparing for its manifestation on a larger scale. The steps taken to form the beast were gradual; and the same is to be expected in the formation of the image. Conventions were called, synods and councils convened, resolutions and decrees were passed, and the result was, a universal creed. As a specimen of their decrees, take the Theodosian Edict, made A. D. 380. After giving an account of Theodosius' baptism, Gibbon says:

"And as the Emperor ascended from the holy fount, still glowing with the warm feelings of regeneration, he dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects. It is our pleasure (such is the imperial style,) that all the nations which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans, which faithful tradition has preserved, and which is now professed by the Pontiff Damascus, and by Peter, bishop of Alexandria, a man of apostolic holiness. According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son, and the Holy Ghost; under an equal majesty, and a pious trinity. We authorize the followers of this doctrine to assume the title of *Catholic Christians*: and as we judge that all others are extravagant mad-men, we brand them with the infamous name of *heretics*, and declare that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, shall think proper to inflict upon them." *Gibbon's Rome, Chap. XXVII.*

"In the 5th Council of Toledo, Can. 3d, the Holy Father says:

"We, the Holy council, promulgate this sentence pleasing to God, that whosoever hereafter shall succeed to the kingdom, shall not mount the throne till he hath sworn among other, to permit no man to live in his kingdom who is not a Catholic. And if, after he has taken the reins of government he shall violate this, let him be *anathema maranatha* in the sight of the eternal God, and become fuel for the eternal fire."—*Cananua.*

How much the first extract above sounds like what we now frequently hear from the popular churches, that the Adventists and others are not *orthodox*. And how much the decree of the Toledo Council is like the action of many churches in casting out those who differ from them in faith, and shutting their meeting-houses, and in many instances their school-houses, against those who believe the Bible, and try to keep it and teach men so. These may be called straws, but we refer to them as indicating which way the current is, the tendency of the spirit that moves them.

But the image to the beast is to be formed by giving the Church power to legislate, under civil penalties, upon religious subjects. When the churches unite so far as to influence the civil arm, and obtain power to make their own laws and execute their own penalties, then woe to all dissenters. Like the beast, their tender mercies will be cruelty.

The Reformers had their eyes upon the danger of mixing religion and politics. They knew well how the beast was formed, and had felt the wrath of the spirit that influenced them. Luther, Melancthon, and others, in their confessions at Augsburg, have the following:—

"For this reason we must take particular care not to mingle the power of the Church with the power of the State. The power of the Church ought never to invade an office that is foreign to it, for Christ himself said, My kingdom is not of this world," &c.—*D'Aubigne's Hist.*, p. 565.

On the above the historian remarks:

"With what wisdom, in particular, the confessors of Augsburg protest against that confusion of religion and politics which, since the deplorable epoch of Constantine, had changed the kingdom of God into an earthly and carnal institution."—*Ib.*, p. 566.

DR. CLARKE says:—

"When political matters are brought into the church of Christ, both are ruined. The church has more than once ruined the State: the State has often corrupted the church. No secular arm, no human prudence, no earthly policy, no suits at law, shall ever be used for the founding, extension, and preservation of my church. 'Woe to the inhabitants of earth,' when the church takes the civil government of the world into its hands."—*Christian Theology*, pp. 251-2.

In strong contrast with the above, and to show what a change has come over Protestants since they have become more numerous, wealthy, and proud, and find themselves able to influence the civil power, we offer the following extracts from the writings of both political and religious men. Our text reads: "SAY-ING to them that dwell on the earth, that they should make an image to the beast." First, then, the "say-ING," to the people. The reconstruction of the government, the new measures to be taken, must go forth, and the public mind must be prepared for the change. Let the reader keep in mind that, first, sayings are to be expected in favor of Church and State union. Then read the following copious extracts, which are only a tithe of what might be collected on the subject.

"MAKE AN IMAGE."

DR. LYMAN BEECHER, as quoted by LORENZO DOW, said:

"There is a state of society to be formed by an extended combination of institutions, religious, civil and literary, which never exists without the co-operation of an educated ministry."

REV. CHARLES BEECHER, in his sermon at the dedication of the Second Presbyterian church, Ft. Wayne, Ind., Feb. 22, 1846, said:

"Thus are the ministry of the evangelical Protestant denominations, not only formed all the way up, under a tremendous pressure of merely human fear, but they live, and move, and breathe, in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living *her life over again*? And what do we see just ahead? Another General Council! A *world's Convention*! *Evangelical alliance and universal creed!*"

In a speech delivered in N. Y., MR. HAVENS said:—

"For my own part, I wait to see the day when a Luther shall spring up in this country who shall found a great AMERICAN CATHOLIC CHURCH, instead of a great Roman Catholic church; and who shall teach men that they can be good Catholics without professing allegiance to a Pontiff on the other side of the Atlantic."

A reporter of a New York paper gives a summary of an eloquent address by DANIEL ULLMAN Esq., on the anniversary of Washington's birthday. The reporter says:

"Daniel Ullman, Esq., delivered an eloquent and highly-instructive address. His argument was, that continuity of territory, unity of race, a common language and religion, are essential to the perpetuity of empire. He recited with precision and clearness, the fortunes of the Roman empire, of Philip II, of Spain, Louis XIV, of France, to sustain his position. Passing these in review, he adverted to Russia, as possessing every element of greatness, but free institutions. The people, he said, are nearly all of one race, and one section of that race—its territory is compact, and communication between its different parts easily effected. The people are attached to their country, their Sovereign, and their religion. They are imbued with confidence in their destiny. And who shall say,

if our own Union is dissolved, that their dreams of universal dominion will not be realized? He then adverted to the rise and progress of the American Union, and added that, we need a common religious sentiment."

"The mass of our people is essentially Anglo-Saxon, and it must absorb all other races before we can have a consistent national sentiment. He held to an American race."

Of the tendency of the times, the *Presbyterian Herald*, says:

"There seems never to have been a time in the history of our country, when questions of religious and political science were so mingled together as at the present. When we open a paper, it is often hard to tell at the first glance whether it is a political or religious journal. In all parts of our land, but especially in the northern portions, the platform and the stump give excited utterance to theological dogmas; while the pulpit thunders forth political harangues."

The *North Western Christian Advocate*, of Dec. 10, 1862, of the President's message, says:

"The Chief Magistrate sees in the dogmas of the quiet past, nothing equal to the stormy present. He sees that history must be made. He sees, further, that the Union may be saved, if *Christianity and statesmanship may join hands.*"

A writer in the *United Presbyterian* says:

"Other grave responsibilities are growing out of our national conflict. Whatever may be the issue, there must be to some extent a reconstruction of the government. * * * If we are made as we should be, a purer, better, more God-fearing people, we will be prepared for, and we will seek such improvement of the Constitution as will make it embody a more distinct recognition of the sovereignty of God, and the supremacy of his law. For this, the popular mind should be prepared. In favor of this, the *Christian voice* of the land should make itself heard and felt."

The following is from a lecture in Concord, N. H., by a very popular clergyman, before a "full and delighted audience," who manifested their approbation by "frequent applause."

"The Flag and the Cross is my theme to-night. The Cross is the symbol of our religion. It reminds us of the fatherhood of God, the brotherhood of man, the sacrifice of Christ, the redemption of the world. The Flag is the emblem of our nationality, the symbol of liberty and order. They should be associated, intertwined about our altars. There is no desecration in the act. * * * There is little danger of too intimate union between Church and State. If our religion be not brought into contact with politics and business, and all the everyday concerns of life, it is not a blessing, but a curse. The assumption that Christian ministers should not intermeddle with affairs of State, is a great and dangerous heresy. * * * We have undertaken, as a nation, to divorce the Flag and the Cross. * * * Would we have our nation prosper, we must solemnize anew the union between the Cross and the Flag."

EVANGELICAL ALLIANCE.

There are movements already inaugurated to form a great union of the popular churches. Rev. J. S. SMART (Methodist), in a published sermon on the "political duties of Christian men and ministers," says:

"I claim that we have, and ought to have, just as much concern in the government of this country as any other men. * * * We are the mass of the people. Virtue in this country is not weak; her ranks are strong in numbers, and invincible from the righteousness of her cause. Invincible if united! Let not her ranks be broken by party names."

In Brooklyn, N. Y., the city of churches, a society is organized, and a paper is started entitled the "Church Union," and they rally under the following bond of union:

"We, the undersigned, believers in the doctrines of the Holy Scriptures as set forth in the Apostles' and Nicene Creeds, do hereby pledge ourselves to secure, under God, an open communion, and the recognition of one evangelical ministry, by the interchange of pulpits, thus to make visible the unity of the Church."

"And we furthermore solemnly pledge ourselves to stand by each other in securing these ends."

THE VOICE OF SPIRITUALISM.

According to the prophecy, the miracle-working power is to have a voice in the making of an image. The invisible spirits of demons will exert a controlling influence in the future of this government. Spiritualists claim to number over seven millions in the United States. They have already organized as a secret society, to carry out their measures. They rally under the name of "Order of Eternal Progress."

At a convention held in N. Y., the following resolution was adopted:

"Resolved, that Spiritualists, Reformers, Progressive Friends, and all who love their fellow-men, organize a *Religio-Political* Association, or party, to the end that a higher civilization may dawn upon society, the nation, and the world, through the practical application of laws and principles, which they deem more powerful for good than have yet been recognized in the administration of civil government."

The *World's Crisis*, speaking of the plans of Spiritualists, says:

"According to the best evidence we can gather, their plans are nearly matured, and, when the time comes for action, the movement will be the most popular and extensive political one ever instituted. They purpose to unite the various political and religious systems in all the world into one great government, composed of 'the two elements of MONARCHY and REPUBLICANISM.' This, the spirits say, is 'a new idea in government.' They say, in this combination takes place the 'union of Church and State.'"

The *Banner of Light*, for May 7, 1864, says:

"A system will be unfolded, sooner or later, that will embrace in its folds *Church and State*; for the object of the two should be one and the same. The time is rapidly approaching when the world will be startled by a voice, that shall say to every form of oppression and wrong, 'Thus far shalt thou go and no farther.'"

"Old things are rapidly passing away in the religious and social, as well as in the political world. Behold all things must be formed anew."—*Banner* for July 30, 1864.

The above is enough to show what the purposes and expectations of Spiritualists are in regard to the new order of things. But it may be objected that the spirits will not control the churches, because they are opposed to them. Our answer is, that very many in high standing in the churches are known to be believers in Spiritualism. The faith of the churches, both Catholic and Protestant, has prepared them for it. It is true that some in both have spoken out against Spiritualism, but they have been reprov'd for their inconsistency by others of their own authors.

The following rebuke upon a Catholic, who wrote against Spiritualism, would also apply to many Protestants who have tried to oppose them. DELRICO, a Catholic author, in his 'Disquisitions,' says:

"It is a truth recognized, not only by the Catholic faith, but by true philosophy, that the *souls of the departed can return, and are in the habit of returning* in the divine power and virtue. I am, therefore, astonished that a Catholic of much learning and judgment, should treat such *spirits*, not as those of the dead, but as demons. * * * To dare to treat as a lie, or as a chimera, a faith accredited by the most orthodox and holy doctors of the church of Asia, Africa, and Europe—a faith based upon all the monuments of ecclesiastical history—upon the traditions of the fathers—upon the acts of councils—upon the pages of Holy Writ, preserved from age to age, and delivered through the hands of the whole succession of pastors, is, in truth, an audacity hitherto unheard of."—*Tom. II, Quest. 26, Sect. I.*

From this we see that the faith of Roman Catholics has ever been the same as that of Spiritualists. But it may be said that Protestants do not hold to these views. We will, then, proceed to show what they believe. That Protestants, in general, believe in the consciousness of the dead, will not be denied. The only question is, Do they believe in the possibility of spirits' returning to communicate with the living?

In a book entitled "Man all Immortal," written by the Rev. D. W. CLARK, formerly editor of the *Ladies' Repository*, now a bishop in the M. E. church, on page 206, while speaking on the head of "Intercourse between the Dead and the Living," Mr. CLARK addresses his readers as follows:

"Among those myriads of angelic messengers, is it not possible that there should sometimes be found one who was once an inhabitant of earth? Is it not possible that our departed kindred—our parents, our companions, our dear children that have passed from us in the bloom of life, a loved brother or sister—may re-visit earth, and come to minister to us in that which is holy and good—to breathe around us influences that will draw us Heavenward?"

This extract, as proving our position, speaks for itself. But on the next page, this popular author again says:

"Dr. Adam Clarke expresses it as his opinion that spirits from the invisible world, including also human spirits which have gone there, may have intercourse with this world, and even become visible to mortals. They

are not brought back into mortal life, but only brought within the sphere of visibility."

Surely we need not query whether this popular, Methodist author has prepared the way for Spiritualism, and absolutely taught it. But, on page 211, while describing the death-scene of a little child, Mr. CLARK again favors the idea of spirit communication, and inquires:

"And what is there inconsistent in all this? Among the 'ministering spirits,' who would be more ready to run to our relief, to hover around our dying bed, and to welcome our disenthralled spirit, than the dear friends and kindred of earth, who have gone before us to God?"

"Appendix—B," in the *Healing of the Nations*, begins as follows:—

"From the N. Y. *Evangelists*. 'On the ministration of departed spirits in this world.'—By Mrs. Harriet Beecher Stowe.

"It is a beautiful belief
That ever round our head,
Are hovering, on viewless wings,
The spirits of the dead."

This is sufficient to show that the way is all prepared for the spirits of devils, under the garb of spirits of our dear friends, to accomplish their part in forming an image to the beast.

In the preparation for this great change, we shall expect to see a growing tendency and disposition to

LEGISLATE UPON RELIGIOUS SUBJECTS.

Do we see any such spirit manifested among Protestants? With sadness, we answer that we do. How solemn the thought that Protestants should so soon forget their sufferings at the hands of the Papacy, when it usurped the right to dictate, by laws and penalties, as to what religion should be tolerated! Is it possible that they will now imitate the awful example of the beast?

We shall now proceed to show that they earnestly and boldly advocate the necessity of a universal Sunday law. What is Sunday? Is it not claimed to be a New-Testament, or Christian, ordinance in honor of Christ's resurrection? But there are other Christian ordinances. Baptism and the Lord's supper are Christian ordinances. Now if one is enforced by law, why not all? If Christ instituted two memorials; one of his death, and the other of his resurrection, and one is enforced by law, should not the other be also? But they need to enforce only the Sunday ordinance by human laws, because the other ordinances are sustained by divine laws. But Sunday-keeping having nothing in the Bible for its support, must needs be propped up by human legislation.

Concerning the authority for Sunday observance, Dr. NEANDER, the most distinguished of church historians, says:

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them and from the early apostolic church to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."—*Rose's Neander*, p. 186.

This extract presents the case in its true light, and reveals to us why human legislation should be proposed in the Sunday question. We now invite the reader's careful consideration of the following extracts:

Dr. DURBIN, in the *Christian Advocate and Journal*, speaks of a time coming when the civil power will enforce the sentiments of the church by law. He says:

"I infer, therefore, that the civil magistrate may not be called upon to enforce the observance of the Sabbath (Sunday) as required in the spiritual kingdom of Christ; but, when Christianity becomes the moral and spiritual life of the State, the State is bound through her magistrates to prevent the open violation of the holy Sabbath, as a measure of self-preservation. She cannot, without injuring her own vitality, and incurring the divine displeasure, be recreant to her duty in this matter."

The *American Presbyterian* gives the following hint of what may be looked for:

"Gentlemen, managers of the Republican party, we do not ask you to put the Sabbath or Prohibition on your banners, however much these watchwords would honor them; the time may come when that, too, must and will

be done; but we warn you, in the name of the six million members of Evangelical churches in this country, representing a population three times as great, that the moment you dare, for the sake of conciliating a body of infidel foreigners, not one tenth as numerous, to write an Antichristian sentiment on your banners, you will betray a fatuity, &c."

The N. Y. *Evangelist*, in 1854, said:

"The principle that Christianity is recognized by the State as something which essentially belongs to it, gives us, we think, the true and simple basis, upon which the laws relating to the observance of the Sabbath, are to be enforced. The law throws its protection round the sacredness and quiet of the first day of the week, not because it recognizes it as a sacred day in itself considered, but for other reasons."

The N. Y. *Observer*, of Aug. 23, 1860, gives an account of a large and enthusiastic meeting, held at Saratoga Springs, the object of which was to consider the subject of effecting measures to secure laws for the observance of Sunday. Hon. Millard Fillmore, Ex. President of the U. S., was President of the meeting:

"On his right sat Gov. Buckingham, of Connecticut, and Hon. J. W. Beekman, of New York, and on his left Gov. Morgan, of New York, and the Hon. W. C. Alexander, of New Jersey, representatives (with the honored chairman of the meeting) of the three great political parties."

It seems that the only point on which they could all unite, was the demand for a universal Sunday law. Of this large concourse of people, the reporter says:—

"Probably no two men thought exactly alike on any other subject. Doubtless all did not agree as to the grounds on which public action should be taken, or as to the extent to which that action should be pushed. But I have no question from the tone of the meeting, and from casual remarks I overheard, that, if it had been put to vote, it would have been resolved by acclamation that our *American Christian Sabbath*—the precious birthright of our national independence—must and shall be preserved."

As an item, take the following extract from a speech delivered in New York City, in February, 1866, on "the coming conflict:—

"The time is coming when an attempt will be made to engraft a religion upon the laws of the country, and make adherence to a certain form of religion absolutely necessary for an applicant for office, to make you subscribe to something like the following, which is known to be in the hands of a prominent member of the Democratic party, and which, but for the strong radical sentiment of Congress, would have been introduced at the present session: 'No man shall be qualified for office (indeed, for citizenship), unless he recognizes the existence of God in the Holy Trinity. [!]' If this be true—and you have heard that it is so—the existence of such a paper or resolution proves what the intention is."

At a five-days' session of the Washtenaw Christian Convention called by the pastors of all Evangelical churches in the county, in January, 1868, the necessity of Sunday laws was taken up and ably discussed.

Rev. J. W. ERDMAN remarked: "The United States is founded on the principle of the sanctity of the Sabbath, and, if its observances are disregarded, the nation is doomed to early destruction. * * * It [Sunday] should be observed, even if it be necessary to make and enforce strict Sunday laws."

Rev. Mr. HICKER said: "Unless the sacredness of the day is respected, the liberties of the American people will not endure."

Rev. J. DWELLIE, of Ypsilanti, remarked that "political papers which will not sustain prohibition and the Christian Sabbath should not be patronized by Christian men."

"Rev. J. S. SMART declared that the Republican party had lost the late elections by their abandonment of the sacredness of the Sabbath and of the temperance cause. Unless it stood up for both, he urged all Christian men to abandon the party. He asserted that the Sabbath was as dear to the American citizens as any institution which they possessed, and that, if necessary, they would shed blood in its defense as freely as they had during the war."

An Association has just been formed for the purpose of securing the adoption of certain measures for the amending of the National Constitution so that it shall speak out the religious views of the majority, and, especially, to enforce Sunday-keeping under the popular name of "Christian Sabbath." It is called the "National Association," and its officers are a long array of Reverends, D. D.s, Honorables, Esquires, &c. In their address, they say, "Men of high standing, in every

walk of life, of every section of the country, and of every shade of political sentiment and religious belief, have concurred in the measure."

In their appeal, they most earnestly request every lover of his country to join in forming auxiliary associations, circulate documents, attend conventions, sign the memorial to Congress, &c., &c.

In their plea for an amended Constitution, they ask the people to "consider that God is not once named in our National Constitution. There is nothing in it which requires an 'oath of God,' as the Bible styles it (which, after all, is the great bond both of loyalty in the citizen and of fidelity in the magistrate); nothing which requires the observance of the day of rest and of worship, or which respects its sanctity. If we do not have the mails carried and the post offices open on Sunday, it is because we happen to have a Postmaster-General who respects the day. If our Supreme Courts are not held, and if Congress does not sit on that day, it is custom, and not law, that makes it so. Nothing in the Constitution gives Sunday quiet to the Custom house, the Navy Yard, the Barracks, or any of the Departments of Government.

"Consider that they fairly express the mind of the great body of the American people. This is a Christian people. These amendments agree with the faith, the feelings, and the forms of every Christian church or sect. The Catholic and the Protestant, the Unitarian and the Trinitarian, profess and approve all that is here proposed. Why should their wishes not become law? Why should not the Constitution be made to suit and to represent a constituency so overwhelmingly in the majority? * * * * * This great majority is becoming daily more conscious not only of their rights but of their power. Their number grows, and their column becomes more solid. They have quietly, steadily opposed infidelity until it has, at least, become politically unpopular. They have asserted the rights of man and the rights of the Government until the nation's faith has become measurably fixed and declared on these points. And now that the close of the war gives us occasion to amend our Constitution, that it may clearly and fully represent the mind of the people on these points, they feel that it should also be so amended as to recognize the rights of God in man and in government. Is it anything but due to their long patience that they be at length allowed to speak out the great facts and principles which give to all government its dignity, stability, and beneficence?"

Having shown that the "saying" has gone forth, and that the public mind is fast being prepared to endorse measures for making an image to the beast, we are now prepared for the inquiry, What is the mark of the beast? The most solemn warning in all Revelation is the one against the mark of the beast. See Rev. xiv, 9-12. A class that overcomes the beast, his image, and his mark, is said to be sealed with the "seal of the living God." Two classes are brought to view, namely, God's servants with his seal, and the beast's servants with his seal or mark. Seal, mark, and sign are synonymous terms. The seal of a power is that which shows the right and the power to make laws. Its object is to distinguish the true sovereign from a usurper. The seal of God is that by which the true God is known and distinguished from all false gods. What, then, is the seal? We answer, *The Sabbath* was given for the very purpose of making known the true God.

Proof. Ex. xxxi, 13. "Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you."

"Moreover also I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord," &c. Eze. xx, 12, 20.

Dr. A. CLARKE says, "The religious observance of the Sabbath was the first statute or command of God to men. This institution was a sign between God and them to keep them in remembrance of the creation of the world." Comments on Eze. xx, 12.

Prof. M'OWEN, a late Methodist author on the Sabbath, says, "The Sabbath was instituted to commemorate the creation of the world. . . . To furnish the world with a standing demonstration of the falsehood and absurdity of idolatry, He instituted the Sabbath. By blessing the Sabbath and hallowing it, by resting therein, and by challenging it for himself, God stamped it with his own image and superscription, and hence its desecration was reckoned, among the Jews, as a sin of treason against his infinite Majesty." Works, pp. 12, 14.

JUSTIN EDWARDS says, "The reason which God gave on the tables of stone for keeping the Sabbath, was not a Jewish reason. It was one which applies alike to all men. 'For in six days the Lord made the heavens and the earth, the sea, and all that in them is.' But he did not make them for Jews merely, nor for any particular people. He made them for us, and for all men.

As a memorial of that fact, he set apart the Sabbath, kept it, sanctified and blessed it, for the benefit of all. . . . Thus the keeping of the Sabbath makes God known, and gives efficacy to his moral government. . . . It commemorates the work of God as Creator," &c. *Sabbath Manual*.

Now we inquire what the beast has set forth as a sign or mark of his power? And we unhesitatingly answer, It is *Sunday-keeping*. Sunday-Sabbath-keeping was instituted by the beast. He was to "think to change times and laws." Dan. vii, 25. Now if men keep the law as required by the beast, who is the law-changing power, then that power is honored and worshiped instead of God, who is the law-making power.

The Papal power has claimed the right to change laws; and it also claims to have done it. Proof: The *Roman Decretalia* says of the Pope:

"He can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man. . . . He can free himself from the commands of the apostles, he being their superior, and from the rules of the Old Testament, &c."

"The Pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."—*Decretal De. Translat. Episcop. Cap.*

"The Pope has authority, and has often exercised it, to dispense with the commands of Christ respecting War, Marriage, Divorce, Revenge, Swearing, Usury, Perjury, and Uncleaness."—*Pope Nicholas, Caus. 15, Quest. 6.*

"The Pope's will stands for reason. He can dispense above the law; and of wrong make right, by correcting and changing laws."—*Pope Nicholas Dist. 96.*

"The Pope can dispense against the laws of nature, and against the universal state of the church."—*Pope Nicholas Caus. 15. Quest. 6.*

"The Pope is free from all laws, so that he cannot incur any sentence of irregularity, suspension, excommunication, or penalty for any crime."—*Dist. 40.*

The Romish Catechism, as published at Rome, on the fourth commandment, has it, "Remember the festivals to keep them holy."

In most of their catechisms, they have either left out the second commandment entire, or they have changed the word "bow," to "adore."

But the Catholic church acknowledge that they changed the Sabbath, and then hold out to the world this fact as a sign of their power and authority. We now quote from their Catechism, on the change of the Sabbath, as follows:

"Q. Have you any other way of proving that the Church has power to institute festivals of precept?"

"A. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority."—*Doct. Catechism.*

"Q. How prove you that the Church hath power to command feasts and holy days?"

"A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and, therefore, they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Q. How prove you that?"

"A. Because by keeping Sunday, they acknowledge the Church's power to ordain feasts, &c."—*Abridgment of Chris. Doc., pp. 57-59.*

"Q. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was Saturday?"

"A. We have for it, the authority of the Catholic church, and apostolic tradition.

"Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

"A. The Scripture commands us to hear the Church, &c."—*Cath. Chris. Inst., pp. 209-211.*

Thus we see that the Sunday institution is the mark of the beast's authority. When the image causes all to receive the mark, it will be what they now propose to enforce, namely, a universal Sunday law. Those who "decree unrighteous decrees, and write grievousness which they have prescribed" (Isa. x, 1), will soon bring it to pass. But there will be a remnant that, like Daniel and the three worthies, cannot be induced to bow down to the image or receive his mark. God is for them, and will deliver them.

"The remnant in these latter days.

Will triumph sure; give God the praise:

They, of the beast, refuse the mark.

They keep God's law—they have the ark."

THE COMMANDMENTS OF GOD A TEST.

"Here are they that keep the commandments of God." Rev. xiv, 12.

"The dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God," &c. Rev. xii, 17.

"Blessed are they that do his commandments," &c. Rev. xxii, 14.

"Whosoever, therefore, shall break one of these least commandments, and teach men so, he shall be called least," &c. Matt. v, 19.

"Ye have made the commandment of God of none effect by your tradition." "But in vain they do worship me, teaching for doctrines, the commandments of men." Every plant, which my Heavenly Father hath not planted, shall be rooted up." Matt. xv, 6, 9, 13.

"If thou wilt enter into life, keep the commandments." Matt. xix, 17.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James ii, 10.

"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God that we keep his commandments; and his commandments are not grievous." 1 John v, 2, 3.

"Depart from me, ye evil doers; for I will keep the commandments of my God." "Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way." "Great peace have they which love thy law; and nothing shall offend them." Ps. cxix, 115, 128, 165.

"SEAL THE LAW AMONG MY DISCIPLES." Isa. viii, 16.

IMPORTANCE OF THE TRUE SABBATH.

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. lvi, 2.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. lviii, 13, 14.

"And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. xx, 20.

"And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke xxiii, 56.

"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts xvii, 2.

The true Sabbath is found in the very bosom of that moral law, which is called immutable and unchangeable by both Catholics and Protestants. If unchangeable, then Sunday-keeping is only a man-made institution. Its very name betrays its origin.

A Sunday-keeper says:

"Our Sunday takes its name from the bright sun, By heathens called the God of light and day; At his approach the morning has begun, Rejoicing nature glories in his ray."

A Sabbath-keeper replies:

"The Sabbath takes its name from God's own rest, When he at first the earth's foundations laid, This day alone he sanctified and blessed; And thus for man the Sabbath-day was made."

From all that we have now seen, we are prepared to expect stringent laws against those who will not conform to the popular doctrines of the day. A few months more may bring us into close places, though we cannot expect that Church and State will be formally united, until probation ends, and the restraining influence of the Spirit of God is withdrawn, and the time of trouble such as never was, comes upon the nations of the earth. In that time, those under the sentence of death, because they will not worship the image, will be delivered, as were Daniel and the three worthies under like circumstances.

All that remains, then, to form the image, is the marriage of Church and State. Their courtship has been long, and their love for each other is undying; their vows are plighted, and the bans are published. That they will be declared one ere long, is sure as the prophetic word.

OUR DUTY.

What then, we inquire, is our duty? It cannot be our duty to obey any ordinance of man, when it con-

licts with the higher law. Disobedience to such laws becomes duty when the law of God is at stake. That we are correct in this, we offer the following proof:

BIBLE TESTIMONY.

"We ought to obey God rather than men." Acts v, 29; Ex. i, 15-20; 1 Sam. xiv, 44, 45; xxii, 17; Esth. iii, 1-8; v, 9; Dan. iii, 15-18; vi, 7-10; Acts iv, 18-20. Obedience to civil rulers in such cases is sinful. Proof. 2 Kings xvii, 7, 8, 19; 1 Kings xii, 28-8.

TESTIMONY OF MEN.

MILTON says:

"Since, therefore the law is chiefly right reason, if we are bound to obey a magistrate as a minister of God, by the very same reason and the very same law, we ought to resist a tyrant, and minister of the Devil."

BLACKSTONE says:

"If any human law shall allow or require to commit crime, we are bound to transgress that human law, or else we must offend both the natural and the divine."

COKE says:

"What the Parliament doth shall be holden for naught, whenever it shall enact that which is contrary to the rights of nature."

LUTHER says:

"Unjust violence is, by no means the ordinance of God, and therefore can bind no one in conscience and right, to obey, whether the command comes from Pope, Emperor, king or master."

HAMPDEN says:

"The essence of all law is justice. What is not justice is not law: and what is not law, ought not to be obeyed."

CICERO says:

"Those who have made pernicious and unjust decrees, have made anything rather than laws."

"When the Waldenses were commanded to obey the church of Rome, they replied that:

"In what regarded their religious worship they could obey no commands which interfered with the laws of God."

The Congressional Committee of 1830 Report:

"The framers of the constitution recognized the eternal principle, that man's relation to his God is above human legislation, and his right of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate."

The Constitution of Pennsylvania is equally explicit; it says:

"No human authority can, in any case whatever, control or interfere with the rights of conscience."

LORENZO Dow says:

Human governments have no right to interfere by assuming a power to tolerate man to pay his devotion to his God. For before any human government existed in the world, there was a compact between man and his Maker, which cannot be altered by any human laws. Therefore, all laws ought to be made in conformity to this pre-existing compact; otherwise they do mischief by making encroachments upon the rights of conscience, and cause confusion in society by creating broils and animosities, consequently all denominations of religion should be protected in the peaceable enjoyment of their rights. And universal rights of conscience ought to be established in every land, agreeable to the Creator's law, primarily established by him. Moral duties are the result of moral law, which is the divine prerogative alone; and man hath no right to invade the moral duty of another, for this is the right of the divine government. No man therefore, nor set of men, have a right to infringe upon, or bind, the conscience of another."—*Dow's Journal*, pp. 423, 467.

DR. ADAM CLARKE says:

"Render to Caesar the things which are Caesar's, is a maxim of Jesus Christ; but when Caesar arrogates to himself the things that are the Lord's, then, and in such cases, his authority is to be resisted."—*Comment on Dan. iii, 17*.

To live nobly, we must be noble; and we become noble by resolutely banishing every unworthy thought and feeling.

THE OVERCOMER'S REWARD.

THE word of God contains many cheering promises pointing to the final reward of those who through faith obtain the victory over Satan, self, and the world. Thus we read: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii, 21. Precious promise! How it cheers and encourages the heart; how it strengthens and stimulates the energies of those who are striving for the ascendancy over their carnal besetments, struggling for the mastery over sin and Satan, combining their efforts with the assisting grace of God, to subdue envy, lust and pride, renounce worldly pleasures, and all the follies and vanities of this delusive age, that they may be wholly divested of everything evil, superfluous and vain, and be clothed with the robes of righteousness, adorned with meekness and humility, become living examples of Christian purity and holiness, and lawful heirs of an immortal inheritance.

Again, when weary, persecuted, afflicted, or buffeted by the enemy, we find consolation in the promise that "if we suffer with Christ, we shall also reign with him." Oh! to reign with Christ! to share all the joys, honors, and glories of eternity in the kingdom of our blessed Redeemer! Then should we not rejoice in tribulation, knowing that our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory?"

Again we read, "He that overcometh shall inherit all things." What a glorious reward! to enter the pearly gates of the New Jerusalem and feast our immortal vision upon its beauty and loveliness, dwell in those regal mansions, eat the fruit of life's fair tree, drink from its crystal fountain, and join with the redeemed on harps of gold in anthems of never-ending praise to the great and glorious Giver of all these blessings; to behold the "King in his beauty," and sit with him upon his azure throne, and be forever free from the cares, turmoils, and perplexities of this mortal life, to dwell with God and holy angels, and enjoy with the "saints of all ages" sweet rest forevermore in those ambrosial bowers in the paradise of God.

How is it with us, dear brethren and sisters? Do we expect to share in the overcomer's reward? Have we based our hopes and expectations upon these promises, and are we giving all diligence to fulfill the requirements or conditions upon which these promises are made? They will avail us nothing unless we finally do overcome. Then let us examine our hearts closely, and see if we are indeed zealous in the work of the Lord. If we are, our words and actions will not belie our profession. Are we daily overcoming our unworthy pride, willing to be led by the Holy Spirit of God, and return to that primitive simplicity so pleasing in his sight? overcoming our covetousness, bestowing freely of our means to advance his glorious truth? cutting loose from the world, and centering our whole affections upon things heavenly and divine? having our conversation pure and holy, as becometh professors of godliness? If so, then great will be our reward. But oh! if not, if we are still clinging to our earthly possessions with a miser's grasp, if we are still fostering rebellious pride in our hearts, refusing to be led by the teachings of the Holy Spirit, if we shrink from the cross of Christ for fear of the ridicule from an ungodly world; then well may we pause and tremble; for we are treasuring up wrath against the day of wrath. Oh! let us beware how we hoard up for our own use the treasures God has committed to our trust. "For," says the apostle, "this ye know, . . . that no covetous man who is an idolater hath any inheritance in the kingdom of Christ and of God." Oh! let us strive to lay up treasures in Heaven, where neither moth nor rust doth corrupt.

Do we at any time feel a spirit of exaltation creep into our hearts, or, if we feel tempted to deck our frail bodies with superfluous adornments, in order to gain the favor and admiration of the world, let us pause and meditate upon the denunciations of God's judgments, and humble ourselves mightily before him, lest those judgments unmingled with mercy, fall upon our guilty heads. Says the wise man, "Every one that is proud in heart is an abomination to the Lord."

Prov. xvi, 5. In Isa. ii, 12, we read, "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought down." Again, in Mal. iv, 1: "For, behold, the day cometh, that shall burn as an oven; and 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, that it shall leave them neither root nor branch." Happy, indeed, will those be, that will humble themselves now, that the Lord may exalt them in due time. And whenever we shrink from bearing the cross of Christ, let us remember his words: "He that taketh not his cross, and followeth after me, is not worthy of me." For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. Do we fear the ridicule of the world, and think perhaps it is not necessary we should be quite so particular? Read Rev. xxi, 8: "But the fearful and unbelieving, . . . shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Then let us make haste to humble ourselves before God, heartily confess, and repent of all our sins, renounce our stubborn wills, and yield ourselves wholly passive to the will of God. The sweet voice of mercy still lingers, but ere long it will die away; and if we continue to live in a cold or lukewarm state, we shall be aroused too late, alas! to find that we have forever grieved away the tender Spirit of God, and that that glorious reward upon which we have so long cast our eager vision, has passed beyond our reach. Oh! the agony of that hour, pen cannot portray, when those who have professed the truth, yet have not been sanctified by it, awake to know that they are forever debarred from entering upon the reward of the overcomer, because they have refused to comply with the conditions of the promise, disregarded the teachings of the Holy Spirit, sought their ease and pleasure, and chosen their own ways. Says Jesus, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." In view of this, let us seek to do the will of our Heavenly Father, cheerfully obey his requirements, live soberly, righteously, and godly, that we may with joyful anticipation look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who shall change our vile bodies, that they may be fashioned like unto his own glorious body. Who will redeem us from all iniquity, translate us to a kingdom of immortal glory, where, through the countless ages of eternity we shall enjoy his smiles, and sing the praises of our Redeemer. Oh! who would not be there? Who would not wear the overcomer's crown? Then let us be faithful, and soon the gentle hand of our blessed Saviour will place it upon our brow. MARY E. GUILFORD.

Ohio.

PARENTAL AUTHORITY.

It is painful to hear and read in religious papers so much of the whining, pleading, and entreating of mothers at the present day to influence their children to obey them. I recently read an article in a family newspaper, where a mother desired her little son to give her a promise to go to bed at a certain hour, she intending to spend the evening out. The boy would not make the promise, and she went away looking sad, and when she came back wept over him. Why did she not use the authority God had given her and enforce obedience, rather than put him on the throne, and herself take the attitude of a suppliant and entreat him to yield to her wishes, thus hardening his heart?

We read nothing of Abraham's coaxing his children to do what he wished them to do, and then crying over them because they did not. "But I know him," said God "that he will command his children and his house after him, that they may keep the way of the Lord to do justice and judgment, that I may do unto Abraham all the good that I have promised."

Those parents in this day, who substitute reasoning and coaxing for control and authority, seem to be imitators of Eli, who when his sons did wickedly "restrained them not," but said, "Why do ye so, my sons?" Therefore was the curse of the Lord sent upon his house forever. "Thy two sons—in one day they shall die both of them," said God, "and there shall not be an old man in thy house forever," "because his sons made themselves vile, and he restrained them not."

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 XXI.

- 1 The king shall glory in thy strength O God;
And thy salvation shall he spread abroad.
- 2 For with his heart's desire thou hast him blessed,
And not kept back from him his lips' request.
- 3 His way with goodness thou hast overspread,
And set a crown of gold upon his head.
- 4 He asked for life; thou gavest him great store
With length of days forevermore.
- 5 In thy salvation he has glory found;
Honor and majesty his head have crowned.
- 6 Blessed forevermore thou hast him made,
And with thy countenance his soul is glad.
- 7 For in thy name his trust doth rest secure,
And by thy mercy, Lord, he shall endure.
- 8 Thine hand shall cause thine enemies to flee,
And men of hate shall not be hid from thee.
- 9 For as an oven heated with the fire,
So shall they be when thou shalt stir thine ire,
Be swallowed up in wrath of the Most High—
In fire devoured, as stubble fully dry.
- 10 Their fruit shall wither ere 'tis fully grown;
Their children on the earth shall not be known.
- 11 On evil against God, their hearts were bent,
And mischief to devise was their intent.
- 12 The Lord shall make them flee away in fear,
When he in anger lifts his glittering spear,
When in his wrath his armor shall prepare,
Against their face who still his vengeance dare.
- 13 Be thou exalted, God of power and might,
In thine own strength—in majesty and light.
In adoration we our voices raise,
To glorify thy power in songs of praise.

J. M. W.

Battle Creek Bible Class, May 2, 1868.

QUESTIONS.

SEVERAL questions came up for consideration, which, after considerable discussion, *pro.* and *con.*, were laid over till the next session of the class. The following was the only question upon which final decision was had:

Is it right to rent a house, or part of a house, to a family that perform all kinds of work that they desire to do, on the Sabbath?

Upon examination of this question, it was found necessary to divide it into two parts in order that the sense of the class might be obtained. Therefore the following resolutions were offered and passed, with only one dissenting voice to each.

1. *Resolved*, That it is a violation of the commandment for a Sabbath-keeper to rent a portion of the house in which he resides, to one who does not keep the Sabbath.

2. *Resolved*, That we do not deem it a violation of the fourth commandment for a Sabbath-keeper to rent a house which he does not himself occupy, or which is remote from his dwelling, to one who does not keep the commandments.

LESSON.—JOHN I, 35-44.

Verse 35. Again the next day after, John stood, and two of his disciples:

Q. What day is here referred to?

A. Probably the one spoken of in verse 29, or two days after the one on which the Jews had been with John, verse 19.

Q. Whose disciples are here spoken of?

A. John the Baptist's.

Q. What is the meaning of the word disciples?

A. Learner and follower.

Q. What were the names of these disciples?

A. Andrew, Simon Peter's brother (verse 40), and probably John the apostle, as a certain writer has said of him that "in everything in which he might receive honor he studiously endeavors to conceal his own name."

Verse 36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

Q. Was this speech directed wholly to his disciples?

A. It may have been an outburst of feeling, as he beheld the Saviour of the world, yet it is probable that it was more calculated to direct the minds of his own disciples to Jesus as the Light of the world and great Teacher of heavenly things.

Verse 37. And the two disciples heard him speak, and they followed Jesus.

Q. For what purpose did the follow him?

A. For the purpose of learning more of him?

Verse 38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest thou?

Q. What do they intimate by calling him Rabbi?

A. That they wished to become scholars or learners, thus acknowledging his superiority. Rabbi signifies master. The Jews called their learned men Rabbis.

Verse 39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day; for it was about the tenth hour.

Q. What time of the day is here spoken of?

A. Probably four o'clock in the afternoon, Jewish time. Macknight however, is of opinion that the evangelist is to be understood as speaking of the Roman hour, which would be ten o'clock in the morning, hence the remark, "they abode with him that day," implying that a considerable portion of time was spent with our Lord.

Verse 40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

Q. In what country did this conversation and these acts take place?

A. In Judea.

Q. How, then, do you reconcile this verse with Matt. iv, 18, 19, which speaks of their being called while fishing upon the sea of Galilee?

A. John speaks of their first acquaintance with the Saviour, and not of their calling proper as in Matthew. When Jesus formally called Peter and Andrew, John the Baptist was in prison.

Verse 41. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

Q. Why does he call him the Messiah?

A. His mind was upon the prophecy, Dan. ix. 25, 26.

Q. What is the meaning of Messiah?

A. The Anointed. "Messias" is a Hebrew word; and the corresponding word in Greek, *Christos*, means, The Anointed.

Q. Why is Christ called the Anointed?

A. It says in the Acts of the Apostles and letter of John, that God anointed him with the Holy Spirit and power. It was also the custom to anoint the kings of Israel.

Verse 42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

Q. Why is Peter sometimes called Bar-jona, as in Matt. xvi, 17?

A. To distinguish him from his father, as if he had said, Simon, son of Jona. Similar instances may be referred to among men of our own times, as Macknight, son of Knight; Van Buren, son of Buren, Fitz Henry, son of Henry, &c.

Q. What kind of a word is Cephas?

A. Syriac.

Q. By what other name is he sometimes called?

A. Peter. Matt. xvi, 18. It is noticeable that in this language in Matthew the Greek word *Petros*, referring to Peter, is very different from the succeeding word *Petra* (a rock), referring to Christ. The first word, *Petros*, signifies only a little piece of a rock, or a stone, that has been dug out of a rock, referring to Peter; whereas, the second word *Petra*, referring to Christ, signifies a large rock, which is, comparatively, superior to a mere stone, or particle from the rock. This completely destroys the assumption of the Roman Catholics that St. Peter is the Rock upon which the church should be built.

Verse 43. The day following Jesus would go forth into Galilee and findeth Philip, and saith unto him, Follow me.

Q. Is this the call of Philip?

A. It probably is, as he was found of Christ, and called.

Q. Where did this occur?

A. In Judea.

Verse 44. Now Philip was of Bethsaida, the city of Andrew and Peter.

Q. Where is Bethsaida?

A. In Galilee, west of the sea by that name.

E. G. R.

THE pot of malice should not stand upon the fire till it boils over.

WHO shall be able to stand?

Scripture Notes.

OX GOADS—THEIR SIZE.

Judges iii, 31. And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad; and he also delivered Israel.

Ox goad. 'Goads were of an extraordinary size. I found them about 8 ft. long, and at the bigger end 6 in. in circumference, with a sharp prickle in the lesser end, and a small spade or shovel at the other for cleansing the plough,' &c. *Evang. Syn.*—'Dr. Hales supposes that Shamgar's administration in the W. included Ehud's administrations of 8 years in the E.'—*Dr. A. Clarke.*

MILK.

Jud. iv, 10. And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

Milk. 'Deborah seems to allude to this, 5: 25. as a special act of Jael's wisdom and policy, because milk would bring quicker and deeper sleep than water.'—*Assemb. Ann.*

WHITE ASSES DESCRIBED.

Jud. v, 10. Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way.

White asses. 'Sleek or well-fed.'—*Dr. A. Clarke.* 'Asses with white, streaked or striped garments, and so the Chald. spread on them, as now in Arabia, for the accommodation of the riders.'—*Burder and Harmer.* But 'the Onager, it is rather thought, is here intended.' [And so the Arab. seems to understand.] *Evang. Syn.* 'A taller and much more dignified animal than the common ass, its legs are more elegantly shaped, and it bears its head higher. It is peculiarly distinguished by a dusky, woolly mane, long, erect ears, and a forehead highly arched. The color of the hair in general is of a silvery white. The upper part of the face, the neck, and the upper part of the thighs are flaxen colored. The fore part of the body is divided from the flank by a white line, extending round the rump to the tail. The legs and belly are white. A stripe of waved, coffee-colored, bushy hair, runs along the top of the back, from the mane to the tail. Another stripe of the same color crosses the former at the shoulders. Two beautiful white lines, one on each side, bound the dorsal band and the mane. In winter the hair is soft, silky and waving, and resembles the hair of the camel; in summer it is smooth and silky, and certain shaded rays pointing downwards mark the sides of the neck. The word rendered white occurs also Ezek. xxvii, 18, and only there, where it is spoken of wool.'—*Harris.*

BLEATING OF THE FLOCKS—EXPLAINED.

Verse 16. Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart.

Bleatings of the flocks. 'She upbraids them for being more affected with the bleatings of their sheep, than with the cries and groans of their brethren under Jabin's tyranny, which argues their covetousness and baseness of spirit.'—*Assemb. Ann.*

HOW IT HAS BEEN GUARDED.—Rev. Adolph Saphir expressed the following striking thought at the anniversary of the British and foreign Bible Society: "Marvelous is the very existence of this book. One portion of it was preserved by the Jews, who have been most careful and scrupulous custodians of a historical record which faithfully and severely delineates their guilt and obstinacy—they have been the guardians of predictions which fully and clearly describe the person and work of a Messiah whom they reject; while the other portion of the Bible has been preserved and transmitted by a church, the errors of whose apostasy are anticipated and condemned in the very pages which they have so diligently preserved. Strange, indeed, the Synagogue guarding the Old, the Church of Rome guarding the New Testament."

It is not all the world that can pull a humble man down, because God will exalt him. Nor is it all the world that can keep a proud man up, because God will debase him.

TWO WONDERS.—Some good man has said: "Two things are a matter of daily astonishment to me—the readiness of Christ to come from heaven to earth for me, and my backwardness to rise from earth to heaven for him."

PLEA FOR THE CHILDREN.

In continuing the consideration of what are some of the means by which the young can be led to love home, and to correct the tendency in the young of this generation to be restive under home restraints, let us note the bearing that health reform has upon the subject. I hope none will say, "There comes that health reform again. I do believe they want to lug that into every subject." But wait and see if it does not come in here as a mighty help to the end sought. One of the first writers on the subject of health reform, adopts as one of his mottoes, "Health reform is the basis of all reform." We shall not go thus far, but do believe it is to exert a powerful influence in the reforms to be wrought under the third angel's message. That the unhealthy food that has been used has helped to excite the nervous systems of the young, poisoning the imagination, and exciting the lower propensities to an alarming degree, is apparent to even the casual observer.

That sober, thoughtful, mild-dispositioned man, when under the influence of alcohol, or opium, will be so uneasy, restive, and even frantic, that he will not remain easy a moment. He will not stay in that home, quietly, an hour; he will not keep silent; he will talk, perhaps shout, or yell; all of it being the effects of the liquor he has introduced into his system. Try to detain him on the street, and you can not, even by main strength. He has no object in view that absorbs his undivided attention, but here he goes! or there he goes!

Now this is the effect of stimulation in a high degree. Take away the cause and you have a sober, steady, quiet man again.

Take another, a lad of fifteen, who has been fed on meats and fine flour, and condiments—salt, pepper, mustard, &c.—and tea and coffee. Here you have something of the same manifestation, differing in degree. Try to get a child to be cheerful and good tempered with constipation of the bowels and congested brain. Try to have a scrofulous child take a deep interest in agriculture or stock-raising, or even choring. He will work awhile listlessly, and then sit and dream, dream. Try to instill moral principles into the mind of a child whose every imagination is corrupted with lasciviousness, whose animal propensities are fired by, and whose nerves are jumping under, the lashing of those excitants, flesh-meats, tea, coffee, salt, pepper, &c.

Why are the young of this generation so given to evil? why so devoid of the noble, the manly? why so little perception of right and wrong? why so given to learning vile habits, smoking, chewing, &c.? Surely the habits of eating and drinking, which they have formed, have much to do in causing the sad condition of the young of the present day. We believe the health reform is a basis of all reform in this direction. It is no use to talk, even with tears, of holy things, of God, Heaven, angels, truth, salvation, &c., to such children, so habituated to intemperate indulgences. Two extracts from the writings of two observers of the relations existing between habits of appetite and of morals, seem to well illustrate the subject, and to show the results that may be expected from attempts to cultivate the moral while neglecting to first, or conjointly, cultivate the physical. The first is by Sylvester Graham, and is quoted by Bro. Waggoner in a sermon in Review, Vol. xxix, p. 26, ¶7:

"About eighteen years ago I visited a family of considerable distinction for their wealth, refinement, and piety. The lady seemed to me to be a very paragon of Christian propriety in almost every respect, and especially as a mother. She had three small children, the eldest being about five years old, and the youngest three months. She was unremitting in her maternal care and efforts to imbue the young minds of her children with sentiments of virtue and piety. She daily prayed with her children, and taught them to pray as soon as their lisping lips could articulate sounds. Her eldest was a daughter. Long before this child could speak with sufficient distinctness to be understood by any but the mother, she was taught to repeat, morning and evening, and on various other occasions, little prayers and hymns adapted to her age. As she grew older, she was successively introduced into religious infant, and Sunday, Schools, and Bible Classes. In short, all that a pious and devoted mother, and pious teachers, could do, by way of religious instruction, was done, to train her up in the nur-

ture and admonition of the Lord. I was charmed with the character and conduct of the mother, and named her with admiration whenever I had occasion to speak of maternal duties. She pursued the same course with all her children; and to protect them from the contaminating influence of other children, she employed private teachers, who co-operated with her in all her pious plans and measures; and great confidence was entertained that the happiest results would be experienced from such a system of education.

"Two years since, I visited the same family again, and remained with them several weeks. But most sadly was I disappointed in the character of the children. I found them irritable, passionate, contentious, quarrelsome with each other, and exceedingly undutiful and disrespectful toward their parents. They manifested little regard for religion or religious institutions, and seemed to feel exceedingly impatient under parental or religious restraint. The eldest daughter was peculiarly unhappy in her temper and disposition. Scarcely a day passed when she did not get into a violent passion with her mother, or some other member of the family; and her extreme peevishness and jealousy made her almost continually wretched in her own breast. But what surprised me most was her excessive lasciviousness. Wantonness manifested itself in all her conduct when in the company of males; * * * * On further inquiry, I found that this lasciviousness was not confined to the oldest child; all the children were more or less affected with it according to their age.

"Here, then, would seem to be a case in which the very best efforts of a pious mother had entirely failed of their object; but a further examination will show a radical defect in the education of these children, which had completely nullified every good measure. This mother, with all her maternal affection, piety, and faithfulness, wholly disregarded the relations between the bodies and the souls of her children; between their dietetic habits and their moral character. She truly 'made the table a snare to them;' and they literally 'fared sumptuously every day.' Indeed, she prided herself in setting the best table in town. Highly-seasoned flesh-meat, rich pastry, and every kind of rich and savory food, and condiments in abundance, together with strong coffee and tea, and perhaps occasionally a glass of wine, were set before these children for their ordinary fare. The result was just what was reasonably to be expected; and sorrow and tears were the reward of the afflicted mother. Alas! how many parents thus unwittingly afflict themselves, and become active agents in the destruction of their children and their race."

We see by the above, that books, and religious instructions, and prayers, and teachers, and all else, are apt to fail in the absence of correct bodily training. But with this, by the blessing of God, what good results may we not expect? The second is an extract from the writings of Dr. Jackson:

"It is a great loss to be feeble in body; it is a very great loss to be uncultured in mind, but an infinite loss for one to be spiritually dead. And this is the great, crying sin with our youth. They lack spiritual perception. They are not capable of understanding spiritual things. They do not appreciate spiritual beauty. They have no longings for the spiritually good. Their very ideal of a God is such as either to dispossess him of his great spiritual characteristics, or to make them very indifferent qualities in his character. Hence we see our young men and young women showing in their daily lives, and in the bent of character which they manifest, an almost entire absence of high resolve, of noble purpose, of strong endeavor, of large self-resource, of thorough and continuous exertion of moral power, of strength of will, of keen discrimination upon matters involving right and wrong, and, in general, of large manliness which types out the heroic, and of large womanliness which shadows forth the gracious. In them the divine is nearly dead, and the devilish nearly in bloom.

"Occupying, then, such a position as they do, where is the hope or expectation on the part of Christians to convert them to the great principles which the Bible inculcates, or to the great truths of a noble humanity? Between them and moral or spiritual conditions there are great obstacles. These must be removed. Until these are removed the gospel is powerless, no matter how devout or eloquent its ministers, or how fervent their appeals. Of little avail is it to draw a long bow with deadly intent against your enemy when he is clad in a Spanish steel cuirass. You must find, if you hit him to bring him to your feet, a joint or opening in his harness. Our young men and women are clad in the panoply of the Evil One. They are armed *cap-a-pie*, and we contend against them at fearful odds. Their passions as wrought out in and through their physical habits, are their great protection.

"Now to seek to induce them to desert the master whom they at present serve, and to follow Christ as their Master, under motives which may be made in them prompt to action, by and through arguments ad-

dressed to their moral and spiritual sensibilities, is lost labor. They can be reached only at the point where their lives concentrate themselves, and this is in the sphere of their physical indulgences. If one can show them that they do not partake of half the enjoyment through the depraved gratification of their physical appetites and passions that they might through their healthy and proper gratification, then the argument is one which they are capable of comprehending, and which they will readily consider. * * * *

"When Christians themselves come to see that in the direction of their physical habits and propensities Christianity has a claim upon them as truly as she has in the sphere of their intellectual and moral natures, then there will be a very great point gained, not only in the abstract as respects the means to be used, but in a practical sense also in respect to the example presented. Our young men and young women cannot be expected to draw very nice distinctions. A father feels grieved at his boy's disposition to lewdness, that is, to the inordinate gratification of his amativeity; while, at the same time, he himself is a living illustration before his boy, daily, of the inordinate gratification of a kindred propensity—his alimentiveness. A lewd sinner is not a very much worse man, under any aspect in which he may be viewed, than a gluttonous saint."—*Sex. Org.*, pp. 75, 76.

Then as a great means in the work of turning the hearts of fathers and children to each other, in the Lord, to prepare them for the great and dreadful day just before us, does not the health reform stand prominent? Shall we not all recognize it, turn, and endeavor to cleanse our bodies by eating that which is pure and good; eating "for strength," eating to nourish the body? Yield to the claims of Christianity in the direction of the physical habits and propensities, and thus remove one hindrance to the soul's delighting itself in fatness?

H. C. MILLER.

Monroe, Wis.

THE NEW PRACTICE VS. THE OLD THEORY.

It is contended by some that we as a people, will shorten our lives by living out the health reform. On last Sabbath, after entering the village of Bowersville to attend our meeting, a physician from a neighboring village who had been called there to visit a patient, saw us. He came across the street to where we were, saluted us with a shake of the hand, passed some compliments, and said that if he had time he should like to stay for our meeting. He then left us, but before leaving town he stated to others that if the Advents lived up to their system of health reform strictly, we should all die in five years. He stated that he would admit that we would have clear minds, minds that could take hold of almost anything, but we could not live long. He said that if any of us were afflicted constitutionally with anything like scrofula, &c., it would develop itself soon, and that we would die. He seemed to pity us that we should act so suicidal. When asked for his reasons for what he had said, he stated that the leaving off of all stimulants would bring about this sad result; that persons could not live long on purely vegetable diet after having been accustomed to the common mode of living.

Now, for one, I must confess that I am skeptical as it regards the theory that was advanced by this M. D. I use no flesh-meat of any description whatever, no butter, nor grease, nor pepper, no condiments of any kind; and although I have been a great pork-eater nearly all my life, and am now over fifty years old, and have been quite feeble for many years, I am now, under the reformed diet, and on two meals per day, able to do more work in one day than I could do in a week under the old mode of living. I must confess that I can't see how it can be possible that persons who live out the laws of health perfectly, should have as a result such healthy, active minds, and at the same time become more and more feeble in body as a result of this mode of living. Think of it! Strong, active, healthy minds, but feeble, sickly bodies.

We, here in this place, that have made a start in the health reform, feel so well in the practice of it that we are willing to run the risk of its killing us, to obey the laws of God, either physical, mental or moral.

If to obey God in keeping his laws would shorten our lives, would it not be better than to live in disobedience a greater length of time? I leave others to answer.

WM. COTTRELL.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MAY 12, 1868.

URIAH SMITH, EDITOR.

THE SABBATH IN TROUBLE IN THE DAYS OF JOSHUA.

A BROTHER has placed in our hands a communication from his friends, containing two objections to the Sabbath, which, perhaps, for their novelty, if for no other reason, deserve a word of reply.

1. The first is, that the Sabbath was changed to the first day of the week in the days of Joshua, as the sun stood still a whole day, which would bring the next Sabbath on the first day of the week. Admitting that this was so, the Jews, from Joshua to Christ, were keeping the first day of the week. But the author of this objection believes that the Sabbath was changed in the days of Christ, to the day subsequent to the day which the Jews kept, so that Christians should now be keeping the second day instead of the first. But he keeps the first; so, on his own argument, he is not keeping the right day.

But if the Jews from Joshua to Christ kept the first day of the week, and the first day of the week is the day we ought to keep, then we should keep the day the Jews kept; but that would correspond to our Saturday.

But Joshua does not say that two days were put into one; but one day was protracted to about the length of two days. "So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it." Here the record speaks of it as a single day, not as two days. That week was a week of seven days, just like any other week, only one of its days was a long day. It did not bring the Sabbath upon any other day at all. Suppose the day on which we write, Monday, May 4, should be miraculously extended to the length of two days; the next day would be Tuesday, the third day of the week, not Wednesday, the fourth day, and the Sabbath would come upon the seventh day as in any other week.

2. The next objection is, that Joshua was a type of Christ, and the first work he did after entering Canaan was to break the old Jewish Sabbath by marching around Jericho, seven days in succession.

We reply, Joshua broke every day as much as the seventh day; that is, he broke all the Sabbath there was, if he broke any; and if this indicated a similar work on the part of Christ, as the antitype, then he should have abolished all Sabbaths. But this will not do; for the objector himself believes that Christ instituted the first day of the week.

Again, Joshua did not break the Sabbath till after he had entered Canaan; so Christ, as the antitype, should not abolish the Sabbath, till after we enter the heavenly Canaan, which is yet future, and which consequently cannot affect our practice now.

But how could Joshua break the Sabbath, and go unpunished, at a time when, by especial appointment of God, any violation of it was punishable with death? No; neither Joshua nor Israel broke the Sabbath, in marching around Jericho. What the commandment forbids, is our own work, not any work which God may appoint us to do.

The Sabbath is not the old Jewish Sabbath, nor the Christian Sabbath. There are no such terms in the Bible. It is the Sabbath of the Lord always and everywhere. It was instituted in Eden, and is an inseparable portion of God's great moral law, from Paradise lost to Paradise restored. And the prophet Isaiah assures us that as long as the new heavens and new earth shall endure, the hosts of the redeemed shall joyfully assemble from Sabbath to Sabbath at the New Jerusalem, to worship before the Lord of hosts. Be it ours to have a right to enter in through the gates into the city, and share in those heavenly meetings, by a willingness to walk humbly in the way of the commandments of God, in these days of our probation. Rev. xxii, 14.

OUR YEAR'S LABOR.

To the praise of God would I speak of the labors and success of the past year. We have traveled by railroad, 3200 miles, and by private conveyance, going to, and returning from, appointments, about 2000 miles. Mrs. W. and self have attended 260 meetings, in most of which one of us has spoken from one to two hours; and have taken part in all those meetings where we have not spoken at length. I have presided in the examination of nearly two hundred candidates for baptism, and have baptized sixty-five. Add to this the care and toil of moving to a new home, and the amount of writing done by us, and it must be regarded as one of the most active years of our lives. Our principal mission has been to the lost sheep of the house of Israel, most of whom, from different causes, were separated, either in name, in spirit, or both, from the body, yet were observing the Sabbath. These, numbering hundreds, we have seen united to the body. This has been the most wearing kind of labor, frequently bringing us where, for a time, it seemed that we must give up the field. But hitherto the Lord hath helped us, and we still continue witnessing the work of the Lord among his people.

We have formed many new acquaintances during the year, which we regard with great pleasure; and have renewed very happy acquaintances with old and well-tried friends. We have shared the sympathy, care, love, and benevolence of many, which blessings we prize next to the love and care of the Lord.

The next year may not call for as great activity from us, allowing us less fatigue and more time for rest. But the lost sheep must be found and borne to the fold, and, if God will give us some part in this work, and strength to perform it, we cheerfully pursue our mission.

JAMES WHITE.

DEMETRIUS.

The silversmith of Ephesus was not only a craftsman, but a crafty man. His leading object was to make money; but, to be most successful in this, he knew he must enlist the religious sympathies of the people, and move them by superstitious zeal, to persecute and put down the truth, which, should it prevail, would spoil his trade. His occupation was the making of silver shrines for the goddess Diana; and it was a business of no small gain. His accusation against Paul was, that he had persuaded and turned away much people, saying that they be no gods which are made with hands. "So that," said he, "not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth."

This touched a cord that vibrated. A few leading spirits cried out, "Great is Diana of the Ephesians!" And though the mass of the people did not know what was up, yet, having heard the key note and got their eye upon Alexander, a representative of the truth which Paul preached, the whole multitude raised their voices and, for about two hours, cried, "Great is Diana of the Ephesians!"

This was the best argument they had against the truth. A united acclamation in favor of fables. But I have often admired the wisdom, prudence, and skill of the Town Clerk, who had the tact to quiet the uproar, caution the people, refer the craftsmen to the legal way of proceeding, and dismiss the assembly in good order. Happy would it be for other cities and villages to have such a man in their midst as the Town Clerk of Ephesus.

Now there is a moral in this. There are at the present day many craftsmen who have their wealth by taking the lead in the superstitions and fabulous traditions so popular at the present time, which they teach as the only true religion. Among the leading objects of their veneration is, not the image which the Ephesians were taught fell down from Jupiter, but a Sabbath which they entitle Christian, which actually came down to them from the Pope of Rome. And when the servants of God go among them, and tell them that they are no Sabbaths which are made by human hands, they give the key note of alarm to the people, using

their best argument, and appeal to the prejudices of a misled and deluded people, and raise their voices in favor of popular traditions and fables, filling the air with dust to blind the eyes of the people and becloud their sight. Should the truth generally prevail they would lose their salaries; and not only so, their Sunday worship, or rather, their worship of Sunday would come to naught. So they cry out, "Great is the Christian Sabbath which all the world, except a few ignorant fanatics, keep." They endeavor to make the first-day Sabbath a Christian institution by calling it so.

When this state of things is inaugurated, the servant of God has to wait till the whirlwind and dust subside, and then quietly pursue his work of removing prejudice, and teaching the truth. And it sometimes happens that, amid the tumult, some one or more are manifested who, like the Town Clerk of Ephesus, appease the people, and thus aid the servants of God in their work. Oh, that there were more men like that same Town Clerk!

R. F. COTTELL.

REPORT FROM BRO. WHITE.

FIFTH-DAY, the 30th ult., we left our friends in Wright, where we had enjoyed interesting meetings, and journeyed to Monterey, a distance of fifty miles. Dr. Kellogg remained to spend another Sabbath at Wright.

Sixth-day we went to Allegan, and made arrangements for meetings there on first-day, the 3d instant. Sabbath morning the house of worship at Monterey was well filled at an early hour. One thing in this people I can but admire. Half past ten with them is usually ten, while with many it is eleven. I spoke in the morning upon the parable of the lost sheep, Luke xv, 1-7, and compared, with the sentiments there taught, other portions of the word of similar import. The subject seemed exceeding fruitful, and the Lord helped. Probably a subject never suited the occasion, considering all the circumstances, better than this. As in many of our churches there had been a want of tender care for the erring, and the wandering. And while the subject reproved this, it also reached the hearts of the neglected, erring ones, and both felt the force of the subject. The effect seemed most gratifying and encouraging. Again we felt triumphant in spirit, and praised God for the freedom we had once more before this people in Monterey, and from several places in Allegan County. It has ever been a place of unusual freedom, and now we felt that brighter days were before this people. Mrs. W. spoke with freedom in the afternoon, following up the good impression made in the morning.

In the evening I spoke an hour, then there followed a social meeting in which good testimonies were given, sustaining positions taken during the day. The meeting closed, and we felt that the good work had just begun. But there were our appointments for the next day at Allegan, and for the next Sabbath at Battle Creek. Again we were troubled as to duty. But on our way to Allegan first-day morning, we decided to return to Monterey, and finish the well-begun work.

At Allegan we had good congregations three times on first-day and evening. I spoke in the morning on the Law and Gospel; Mrs. W. in the afternoon on the death, burial, resurrection, ascension, and second coming of Christ, and we divided the hour in the evening between us, and returned five miles to Monterey, and found the meeting here just closing. We gave notice of a meeting for the church in the afternoon of the next day, and returned to our old resting-place, with the family of Bro. L. M. Jones, weary from our two days' excessive labors.

The church meeting of the afternoon of third-day was a success. Brethren are getting the missionary spirit for the lost sheep. God help them. If they take hold of this work right, they will bring them every time. We have made several visits to some in this place who are not members of the church, yet observe the Sabbath, and are much encouraged respecting them.

Fifth-day morning. The work is moving forward. Our dear brother, Geo. T. Lay, well known as a working friend of the cause in its past history, has taken a noble stand. Brethren have enjoyed visiting him and family, and confessions have been mutual and full. A

better work I never saw in any church. And conviction is fastening on others. Last evening, I spoke on the Law and Gospel. This morning, I called on a friend who acknowledges the truth. We expect to see him enjoying hope in Christ. The church is in working order. The lost sheep are coming, and there is a general conviction upon the minds of the youth.

JAMES WHITE.

REPORT FROM BRO. BOURDEAU. /2

My stay at home is nearly brought to a close. I shall give my farewell discourse next Sabbath, and intend to leave the next day for the General Conference, in company with Mrs. Bourdeau and my brother, to labor where Providence shall direct.

I have remained in Vermont about six months. Although the extremely cold winter that we have had, and the burdens connected with selling, and helping to prepare a home for my parents, together with other important matters which I have had to attend to, have prevented me from improving healthwise as rapidly as I had intended, yet I have had the privilege of hardening my muscles, and inuring myself to hardships by physical exercise.

I have held meetings in Enosburgh, Berkshire, Sutton, C. E., East Richford, Johnson, and Stowe; and have given in all, besides laboring in social meetings and visiting, about fifty discourses.

But especially have my labors been connected with the Enosburgh church, to whom I have given a course of lectures, besides quite a number of practical discourses. I feel especially endeared to this church by my past experience with them, and by their appreciation of the plain testimony. They also have cheerfully borne burdens in responding to calls for help from the different branches of the cause according to their ability. May they not be weary in well-doing, but abound more and more in every good work, knowing that they shall reap a rich reward if they faint not.

I have joined with my brother in keeping up the interest among the young, and we have seen further fruits in the conversion of more of the youth to the truth, among whom are my wife's two youngest brothers, who with five others have decided to be baptized next Sabbath. I had felt a deep interest for these dear souls and for others, and thought that I could not leave without seeing them decide on the Lord's side. And now that I have seen the desire of my heart, I can leave with more satisfaction, praying that these youth may, with all this dear people, persevere until the coming of Christ, and be saved in his everlasting kingdom.

It is no small sacrifice for me to leave my beloved parents, not knowing as I shall meet them both again in this life, as my mother's health is very feeble. But I have the consolation that by their past willingness to sacrifice for us and the cause, not seeking their own interest and ease, but denying themselves to give us an education, at a time when they needed our help, and then standing by us and still helping us when the cause was feeble in this section, and when preachers had no other help than that coming from their own hard earnings and resources, they have obtained a hope that sustains them, and takes hold of the riches and glories of the world to come. I commit my honored parents to the Lord and to the church to which they belong. Though they are provided with a sustenance, yet there are times when, as they remain by the staff while my brother and I are out in the field, they shall need to be eased. Then whatever is done in bearing physical burdens to relieve them, is done to us and the Lord.

Doubtless we shall not all meet again in this life. But, thank God! we hope to meet at the close of the war, when all our burdens are borne, our wanderings shall cease, victory is gained, and an endless state of felicity shall open before the favored church of God.

D. T. BOURDEAU.

West Enosburgh, Vt., April 30, 1868.

The slightest sorrow for sin is sufficient, if it produces amendment; the greatest is insufficient, if it do not.

The grandest operations, both in nature and in grace, are the most silent and imperceptible.

MONTHLY MEETING AT PARMA.

In company with Bro. and Sr. Van Horn, I had the privilege of attending this meeting last Sabbath. To me this was an occasion of interest, encouragement, and profit; and I doubt not that it was also to all present, who love the prosperity of God's people.

At half-past 9, A. M., from forty to fifty brethren, sisters, and friends, from several different towns, met at Sandstone Creek, about three miles from Bro. Burwell's, for baptism; where Bro. Van Horn baptized five. Four of this number had but a few months since fully decided to give their hearts to God and go with his remnant people to Mt. Zion. The scene here, as these willing souls went forward in the pathway of obedience to the example of the blessed Saviour, was pleasant, peaceful, and long to be remembered.

After this we held three meetings at the house of Bro. Burwell. In the first, Bro. Van Horn spoke, setting forth the inconceivable value of a treasure in Heaven, as contrasted with the honor, interests, and wealth, of this world, affectionately urging upon all the importance of taking the cross up daily, and following Jesus.

In the second, I spoke briefly on the shortness of time and the importance of its proper use; after which nearly every one present gave a good testimony. In our next meeting, two were added to the church by vote, making seven received at this time, after which the ordinances were celebrated.

My mind will ever revert to the visit at P. on this occasion with delight, and gratitude to the Lord, for the good meeting, the pleasing interview with Bro. Van Horn, and the visit with the brethren.

A. S. HUTCHINS.

Health Institute, May 8, 1868.

AT HOME AGAIN.

AFTER being absent from my family for over three months, I have been permitted to arrive at home again in safety, finding my family in the enjoyment of their usual health, for which I am very thankful to God, who is the giver of all our blessings. How it refreshes the worn servant to rest a little while at home with an affectionate wife and children, while the mental faculties that have been long and severely taxed, rest. I have for some weeks past thrown off mental labor as far as possible, at the same time laboring physically; and I can safely say that my health is improving under the change. You who are personally acquainted with me, know that I am naturally of but feeble constitution, and have had very poor health for the past three or four years. Some three years since, when Bro. and Sr. White were at our place they gave me some advice in regard to healthful living, remarking that, unless I took the nicest care of my health my wife would soon be a widow, and my children left without the care of a father. And to them I expressed my sincere thanks for their good and timely advice.

About one year ago while attending General Conference at Battle Creek, Prof. O. S. Fowler of New York, stated to me that I must suspend mental labor for, at least, one year. Said he, "You, sir, are at the point of breaking down now;" but I suppose he was ignorant as to my faith and practice of the health reform. Others have made similar remarks to me, but those that are best acquainted with me, know that my health has been steadily improving all the time. I have been able to labor through most part of the past year in my Master's cause. I have been enabled to do this through the blessing of God, and by attending to the light God has been pleased to give through the health reform. It has added health and happiness to myself and family, and I will not be so ungrateful as not to acknowledge it with thankfulness. If men and women were not so blind to their best interest and happiness here, as well as hereafter, by their wrong education and perverted appetites, they certainly would enter more heartily into it. It has already been worth more real cash to me than I could earn by hard labor for years. But I need not urge the reform; for it has many more able advocates. But I will further say before leaving the subject, that I think the most powerful argument that many of us can use, is to practice

earnestly and perseveringly, avoiding extremes on either hand.

I parted with my much esteemed Bro. and fellow-laborer for the past nine months, R. F. Andrews, in the city of Chicago, March 10. My labors with Bro. A. have been most agreeable and pleasant. May the Lord reward him for his kindness to me. I look over our labors together with a good degree of satisfaction. About eighty have made a start publicly in the service of the Lord under our labors. To God be all the praise. The churches in Illinois and Wisconsin are advancing with the message. I have formed many new and happy acquaintances, which will last while I am permitted to labor here in the cause of the Lord. Then, if faithful, I expect to enjoy their society while eternity rolls her ceaseless ages on.

Dear brethren and sisters among whom I have labored for the past year, I trust you will be faithful to Jesus who has purchased your salvation at such a dear price. I often think of the many good meetings I have enjoyed with you. I also remember the many promises I have heard you make, that you would endeavor to serve the Lord more faithfully in the future. I hope you will remember these solemn vows, and, like David, pay them.

I likewise remember gratefully your ministering to my temporal wants while with you. My wife joins with me in thanks for all presents received from your liberal hands. May we all so live that the Lord will remember us as his jewels at his appearing.

When I arrived at home I found my dear father very near the grave with consumption. He lived until the 14th of April, when he quietly fell asleep in Jesus, and was buried in Princeville cemetery, beside my dear mother, who died April 9, 1867. They were both professors of religion for nearly fifty years. They embraced the Sabbath under the labors of Eld. W. S. Ingraham some eight years ago. Father was a member of the Christian Conference for nearly forty years, and a minister among that denomination. He embraced the first angel's message, and was among the waiting, watching ones, in 1844. He has been a constant sufferer for several years. His sufferings were so intense for months before his death that it was a wonder to his physicians, and all that knew him, how he could hold on to life so long; but he took it all patiently, often remarking that he should soon enjoy a sweet and quiet sleep beside his beloved wife, to be awakened only by the voice of the Archangel calling the saints forth to glory, honor, and immortality.

Funeral services by Eld. Goff, of Henry, Ill.

Dear parents, we shall see you in this life no more, but we expect to meet you safe on the eternal shore. There death ne'er comes again to slay the friends we love.

But safely we shall reign with ransomed hosts above.

H. C. BLANCHARD.

Princeville, Ill.

INDEPENDENCE OF MIND. /8

SOME Seventh-day Adventists, who are convinced of the truthfulness of the visions, hold back from receiving them, because they think that in so doing they will manifest a weakness of intellect. Such persons flatter themselves that they are very independent-minded; but could they see things in their true light, they would see that they are lacking in this very respect. Could such look down deep into their own hearts, they would find that darling self is in the way. They would find that their boasted independence is nothing but perverted approbation—a fear of the disapproval of the worldly, wise men around them. If it does not require independence of mind to embrace and live out unpopular truth, and meekly bear the reproach that follows, I do not know what does. It would be well for such to know that while they are professing themselves to be wise, they are becoming fools—dupes of Satan. It is well to be slow and cautious in matters of uncertainty, but when we once see truth, the sooner we embrace it the better. Such may say that they do not understand all that the visions teach. But can they not say the same of the Bible? Would it not be well for such to practice what they do understand, and then investigate the rest as they have opportunity? In the language of the apostle, "Prove all things, hold fast that which is good."

J. S. MILLER.

CREATION'S GROANS:

FAMINES, PESTILENCES AND EARTHQUAKES IN DIVERSE PLACES—THE SEA AND THE WAVES ROARING.

SAY, why are these tidings of suffering and woe
From all quarters coming, and what do they show?
Say, whence are these ills? why is old mother Earth
To such heavings and tumults and woes giving birth?

Lo! the solid earth trembles, the fast-rooted rock
Now reels to and fro at the earthquake's dread shock;
The abyss of great waters is heaved in its hand,
And the tidal wave swept with a flood o'er the land. (1)

Loud roars the volcano with furious ire,
Belching torrents of lava and vomiting fire;
Vine-covered Vesuvius its thunders gives forth,
And hellowing Hecla responds from the north. (2)

The wild-raving tempest with furious sweep
Strews with proofs of its power the whole face of the deep;
The Eastern typhoon and the cyclone's loud roar
Are answered by storms from the far Labrador. (3)

But hark the sad tidings that load every gale!
From all lands north and south comes the heart-rending wail;
Gaunt Famine's abroad on its mission of fear,
And death-dealing pestilence stalks in the rear. (4)

Now why is all this? why is old mother Earth
To such monstrous progeny now giving birth?
Say, why do convulsions and terrors abound?
Why raves the wild tempest? why trembles the ground?

Philosopher, sage, men of science and lore,
Come answer these questions, and tell us wherefore.
You cannot—your skill can no answer afford,
But the cause is revealed in the word of the Lord:

Earth's cup of iniquity nigh runneth o'er,
And the long-suffering God can endure it no more;
His wrath long restrained will soon burst forth like fire,
And the wicked who scoff be consumed in his ire. (5)

The shock of the earthquake, the hurricane's breath,
The famine and pestilence scattering death,
Are but the precursors of wrath to be hurled
By a sin-hating God on a sin-loving world. (6)

Then kneel, sinner, kneel, ere the trumpet is blown,—
While vacant as yet stands the awful white throne;
Call loudly for pardon while mercy is near,
And the sin-hating God you will meet without fear.

NOTES.

(1) There have been terrible earthquakes in many places in the West Indies, especially at St. Thomas. The shocks have numbered nearly five hundred. They have also been felt in many other places. At St. Thomas the sea, after receding for about a mile and a half, was thrown in upon the land to the height of a two-story house. Many vessels were wrecked. An American gunboat was carried over the tops of the houses and then thrown back upon the beach where it was stranded. The stench afterward arising from the bay was intolerable. Many people were killed by the falling of houses, and multitudes have left the island.

(2) Vesuvius has been in active operation for a length of time, presenting a spectacle of great beauty and sublimity. In consequence, a fearful landslide has taken place, overwhelming many houses and destroying about eighty persons. Hecla, in Iceland, has also been in motion. In Nicaragua the extraordinary spectacle of three volcanoes in active operation was witnessed at one time.

(3) The recent storms have been of unprecedented severity, and shipwrecks have in consequence been unusually numerous. The recent cyclone at Calcutta destroyed upward of a thousand human beings. Another which occurred two or three years ago destroyed tens of thousands.

(4) Many awful famines have taken place. That in Orissa, India, was peculiarly terrible, involving the destruction of very many thousands. In Algiers the dead were thrown into ditches as after a battle. In Finland, Sweden, Nova Scotia, East of London and many other places, there have been terrible suffering, as also in the large Atlantic cities in the United States. Pestilence invariably follows famine. At Buenos Ayres cholera has been committing fearful ravages.

(5) "The Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who will be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. i, 7-9.

(6) "For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes in divers places." Matt. xxiv, 7. "And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Luke xxi, 25, 26.—*Advent Herald*.

As holiness works a likeness to Him that begot it,
so it works a love to those who enjoy it.

Conference Department.

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

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

From Sister Hale.

DEAR BRN. AND SISTERS: Without an experience from day to day, in divine things, how can we write with acceptance, or to edification, in the Review? Is it not necessary, if we would speak to others in a way to do them good, to have our hearts burning with love to God, and the cause of present truth? And should not this be our condition, as we come from the presence chamber of our King—from holding sweet communion with our blessed Redeemer, who has redeemed us from the dreadful slavery of sin, and made us fellow-citizens with the saints, and heirs to an inheritance, incorruptible, undefiled, and which fadeth not away? Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. We had fallen low, but to what a dignity he raiseth us.

Jesus stooped low to save us; died for us while we were yet his enemies. We have spurned his authority, and his love, ranging ourselves on the side of his enemy and ours. We grieved his Holy Spirit; but he did not leave us to our fate. He saw the misery and shame we were bringing upon ourselves, and the terrible death which would end the scene. He sent us warning after warning, and entreated us to flee from the wrath to come. He set his truth before us so plainly that we could not evade its force. He sent his Holy Spirit to impress upon us our duty, and our danger, if we refuse to obey. He held up before us the glorious rewards of obedience. He showed us the beautiful city with its many mansions, the crowns and harps of gold that might be ours, not for a day, but forever. He told us what he had endured to purchase this inheritance for us, and the love that had sent him to suffer our death, that through him we might be saved. And when our hard hearts were softened, and we turned to him from whom we had revolted, how quickly his arms were opened to receive us, and how readily he forgave all the cruel past. How he encourages us to come to him, and meets us often in secret places. How, when the powers of darkness gathered around us, and strove with cruel hate to press us back into their service, and our feeble strength had well nigh yielded in the struggle, he appeared for our deliverance. He never forgets nor forsakes us; though we often grieve him by coldness and neglect.

In view of these things we love him, and are willing, yea, count it joy, to suffer for his sake. The world looks at us with pity, or scorn, as we turn from them, to walk the narrow way, but we heed them not. Our Beloved leads us on in the path he trod before; and how safe we feel as we follow. "Wisdom's ways are ways of pleasantness, and all her paths are peace." The light that shines from the heavenly sanctuary upon our path is sweet.

Over two and a half years I have been trying to walk in the light. Sometimes I have felt lonely and sad, for the want of the sympathy of earthly friends; but not for a moment have I regretted turning my feet into this path, or wished to retrace my way. I have found that the promise to those who forsake all to follow Christ, is sure, and I feel, as I hear you, dear brethren and sisters, speaking, from week to week, in the Review, that I should not be silent.

Bless the Lord, we can live out the truth in any place. If we are willing to do right, He will open up a way, and make a way of escape out of all our temptations. Let us then press on, with our eye fixed on the mark, and our hearts warm with the love of Christ—happy even to suffer reproach for his name; for soon his glory will be revealed, then we shall be glad with exceeding joy. Oh! then how small will the trials of earth appear.

I feel that God is leading this people in great kindness and mercy. I am thankful that he condescends

to instruct us by the gift of prophecy. My dear young friends, let us heed the warnings that have been given us, and make sure work for the kingdom. I am trying. Pray for me.
ANNA H. HALE.
Millbury, Mass.

From Bro. Gatchell.

BRO. SMITH: Nearly thirty-one years ago I obtained an evidence of sins forgiven, and was baptized and joined the church. From a child I was instructed that I had an immortal soul that would exist forever, either in happiness or woe. It was so deeply rooted in my mind that I truly believed it so. But after I had read the Bible through several times, and searched it diligently, to my astonishment I could not find any text in the book to inform me that a man had an immortal soul, or that when he died his soul went to happiness or misery; but I did read there that man became a living soul, after the breath of life was breathed into his nostrils, and it looked to me that that was the active, vital principle, that the sentence of death was pronounced upon for disobedience. A good many things were preached that I could not see into, but I thought the ministers knew best about it.

When Elders Cornell and Loughborough were here with their tent, I went to all their meetings, all that my health would admit of. Most of their discourses met my views. The Sabbath question was dark to me; but I determined to be like the noble Bereans, and search the Scriptures, and see if these things were so. I was told, there, that the seventh day was the Sabbath. I thought much on the subject; and I read the vindication of the true Sabbath, by J. W. Morton, and attended the monthly meetings. My mind was very much agitated on the subject, but I felt that I wanted more light, in order to move forward. Last fall I attended the Monthly Meeting, and spoke of my feelings there. A sister was in the hall, who arose and told about my urging upon her, some 25 or 28 years ago, the necessity of her seeking an interest in the Saviour; and now, said she, I think it is your duty to embrace the truth, and keep the commandments. I felt condemned, and there I resolved to act on the light I had got, without waiting for more, and try to keep the Sabbath of the Bible. My mind became calm, and I enjoyed great peace. I have often thought of this passage since: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." Why? "Because he trusteth in thee."

I followed up the weekly meetings, regularly, but thought I would avoid saying anything about the Sabbath. But I felt, most powerfully, that I must say something about the Sabbath, and when I began to speak, light broke in upon me like the morning, and I felt that I could truly say, "Oh! how I love thy law, it is my meditation all the day." Since that time I have not been sorry for the step that I then took; and by the grace of God, I mean to be an overcomer, through the blood of the Lamb, and the word of my testimony, and have an inheritance in the earth made new, with God's remnant people, who keep the commandments of God, and the faith of Jesus.

My object in penning these lines, is to lead others to act differently from what I did, and to plant themselves on the promises of God, and keep his commandments, whether they have all the light they want or not; and the God of the Sabbath will cause the light to spring up in their minds.

W. GATCHELL.
Cumberland Co., Maine.

From Sister Preston.

BRO. SMITH: I feel thankful that our Heavenly Father is not confined to large assemblies, but condescends to meet with us two lonely ones. I am glad that I was ever called out from the church. How cold, blind, and dead they are. I endorse the health reform, and am striving to live it out in a measure. I cannot do as I would like to, surrounded with the wicked as I am. My prayer is that they may see the error of their ways, and turn to the Lord and live. I am striving to so live that I may meet all my brethren and sisters when the Lord calls. Pray for me, although unworthy.

A. M. PRESTON.
Ogle Co., Ill.

From Bro. Jones.

DEAR BRETHREN AND SISTERS: It has been some years since I gave my testimony for Jesus and his soon-coming, through the Review. I have felt as many others have expressed, that I could not write so as to interest any one. I seldom have the privilege of meeting with those that keep the commandments of God; but I am still striving to overcome the world, that I may with the meek inherit the earth. I am thankful that the Lord is so kind to us as to let us have his good angels to protect us from the influence of evil angels, so that they may not overcome us with evil, and we lose our inheritance on the new earth. I want to so live every day that I shall be ready for the latter rain, so that at last I shall receive the "Well done, good and faithful servant."

We see daily that we are in the land of the enemy; that he will afflict us in every way that he can, even to taking the lives of those we love. I want on the whole armor, so that I may finally overcome and have a part in the first resurrection, for on such the second death hath no power. I want to keep the commandments of God and have the faith of Jesus, so that I can stand the trials of the way, that I may be of those who seek for eternal life when Christ comes.

B. G. JONES.

Newport, N. H.

From Bro. Hoag.

BRO. SMITH: As I read the Review from week to week, I think of the apostle when he said, Exhort one another, and so much the more as ye see the day approaching. Brethren and sisters, Do we not see the day approaching? How it becomes us to adorn the profession we have made, by a well-ordered life and a godly conversation! I am trying to live more faithfully than I have done, and be a living epistle known and read of all men.

Jesus has gone before us to prepare mansions for us. How important it is we should watch and pray. I am the only one that takes the Review in this large city. I hope the time is not far distant when this truth will be preached here. I believe there are some honest ones here. I hope we may be the means of doing some good in visiting our friends in different parts of the State. We have been to two conference meetings in this State. The interest manifested in these meetings was good, and the friends we have met with will not soon be forgotten.

We are now deprived of the privilege of meeting with those of like precious faith. We intend to settle with the people of God wherever duty directs.

RUSSELL HOAG.

St. Paul, Minn.

From Sister Crosby.

DEAR BRETHREN AND SISTERS: While seriously meditating in regard to the duty of Christians, I am forcibly reminded that excuses will avail us nothing when Jesus, our Redeemer, comes to make up his jewels. Oh! that I may be one of that number, is my prayer. I rejoice in the light of present truth. I praise my Heavenly Father that he sent his messengers this way, and that my ears have been permitted to hear the third angel's message. About nineteen months since, Bro. Waggoner and Cornell came here with the tent. Hearing that there were going to be Advent meetings held, my curiosity was somewhat excited, and I resolved to go and hear them, notwithstanding my mind was already biased, from the manner in which I had already heard Adventists spoken of. When I approached the tent, Sunday morning, having left my Baptist church to gratify my curiosity, for I had no idea of receiving any benefit, it was with diffidence that I entered; but once in, my attention was called to the prophecies, and I became much interested in the subjects brought from the word of God. The Bible seemed like a new book, and I could but exclaim, The Lord being my helper, I will hear them through; which I did, with the exception of two or three discourses.

When the subject of the Sabbath was presented, my heart rose in rebellion. The same with the immortality question, but the more I heard, the more I was convinced of the truthfulness of the same; and I feel to praise God that he gave me a heart to receive these truths—I could not reject them. A monitor seemed to stand at my side saying, If ye willfully sin after ye have received the light, there remains no more sacrifice for sin. Since then I have been striving to keep the commandments of God and the faith of Jesus, notwithstanding the opposition I have had to meet from near friends, even to being disowned by my father whom I dearly loved; but I felt to exclaim, If God be for us, it is more than they that be against us; and again, Our light afflictions work out for us a far more exceeding and eternal weight of glory. Truly such

promises are enough to stimulate us to activity in the cause of our blessed Redeemer. Pray for me, dear brethren and sisters, that I may prove faithful, overcome all my sins and with you stand on Mount Zion.

SOPHIE M. CROSBY.

Oakland Co., Mich.,

From Sister Holmes.

DEAR BRETHREN AND SISTERS: One year ago this present week, it was my privilege for the first time to attend a Seventh-day Adventist meeting in Springfield, Mass. Their members were few, but the Spirit of the Lord was with them. It was made a great blessing to me. I continued attending their meetings while I remained in the place, which was nearly two months. In the meantime the Lord in great mercy opened my eyes to see the light of present truth, and gave me a willing heart to receive it. They had no regular preaching. Bro. Daniels was with them two Sabbaths. May the Lord bless the little company of Sabbath-keepers in Springfield. They were the means, through the blessing of God, of bringing me out to embrace the glorious truths of the third angel's message. Praise the Lord! I am now rejoicing in the truth. I am one of the lone ones. There is not one of like faith in the place, that I know of, but I am trying to keep the commandments of God and the faith of Jesus. I meet with much opposition, have many trials to pass through, even the fiery; and I sometimes feel to thank God for them; for

"Trials make the promise sweet,
Trials give new life to prayer;
Bring me to the Saviour's feet,
Lay me low, and keep me there."

I want to be pure and holy. I want to be a meek and humble follower of my blessed Saviour. I want to lie low at his feet and learn of him. It seems to be the most suitable place for me, I am so weak and unworthy, so helpless and dependent. I cannot take one step without him. But thanks be to his name, in his strength I can do all things.

I long to see him; I love his appearing. Oh, that I may be ready and waiting his coming! I thank the Lord for what he has done for me. I am poor in this world's goods, but hope and pray that I may be rich in faith and an heir of the kingdom. I have but a few S. D. A. publications, but through the kindness of a good sister I have the Review. The last three Testimonies for the church have been sent me by some kind friends, for which they have my heart-felt thanks. I thank God for the visions; they are what we need at this time. I thank him for the health reform; am trying to live it out as far as circumstances will permit. I feel unworthy a name and place with the Advent people, but I am determined to go through with you to the kingdom. Pray for me that I may endure unto the end.

POLLY HOLMES.

Berkshire Co., Mass.

From Bro. Hill.

BRO. SMITH: I have been away from home all winter among those who obey not the truth, and have lately returned to my family and the little flock who are striving to keep the commandments of God. I found them still striving to run in the heavenly way, cherishing kindness and brotherly love toward each other. It was a good thing for me to meet with my Brethren once more, and feel my heart encouraged to endure, even unto the end.

I would say to the dear brethren and sisters, that I love the cause of present truth, and that I want to feel its sanctifying influence upon my heart. How good the Lord is to take special means to make known unto us his precious truth in these last days of peril, to preserve his people from the strong delusions that are in the world. Let us show him that we appreciate his love by laying it up in our hearts and living it out in our lives, so that when the great day of the Lord shall come, cruel both with wrath and fierce anger, we may be among his chosen ones that shall be saved.

Yours in hope of everlasting life.

WM. HILL.

Faribault Co., Minn., April 7, 1868.

From Sister Warren.

DEAR BRETHREN AND SISTERS: While reading the letters from the dear saints scattered abroad, my heart is encouraged, and I feel it duty to add my testimony.

We are commanded to speak often to each other, and so much the more as we see the day approaching. Truly all things proclaim that we are near the end; and the time hasteth greatly. I do feel to rejoice to hear and know that the Lord is at work for his people. I can say for one that I feel thankful for the way the Lord is leading us along, for the Review with its truths, and especially for the Testimonies. They are

doing a great and good work for the church in these last days. I am trying to live out the health reform. Self-denial is what will do the work.

I hope to be an overcomer with the people of God. The apostle tells us that no chastening for the present seemeth to be joyous, but grievous; and again, Whom the Lord loveth, he chasteneth. I hope to be willing to be tested and tried. I sincerely desire the prayers of God's people, that I may have grace and wisdom, to help me live out all the truths in this life, and receive eternal life in the world to come.

A. C. WARREN.

Vermont.

SISTER O. COON writes: I think we have great reason to thank God for what he is doing for his people. I have only to regret that I come so far short of doing my part, and filling well and faithfully my humble station. I feel unworthy of a place among God's children, but I ask for your prayers, dear brethren and sisters, that I may be delivered from the power of sin and Satan, and be enabled to glorify my Heavenly Father in all that I do. May God help me to live out the glorious truths of the third angel's message, and be earnest and faithful in preparing for the soon-coming of Christ.

SISTER M. J. WHITMAN writes from Cook Co., Ill.: I am trying to keep the commandments of God with my little girl, 6 years old. We love the coming of our Sabbath, as our neighbors term it. We read our sermon in the Review, sing our hymn, and crave the blessing of God upon us, which is our forenoon service; and the cheering testimony of the brethren and sisters are our social meetings. They are indeed, blessed ones. I often see in our paper amounts receipted for Review to the poor. Could such but know the good that is derived from what they give, by myself, and I presume by many others, they would feel amply paid now; and in the coming day I trust they may see many sheaves that have been gathered into the garner of the Lord.

SISTER N. J. LUCAS writes from Maine: Dearly do I prize the sermons that come weekly through the columns of the Review, as they are all the preaching I get by S. D. Adventists. Life Incidents, by Bro. White, are of thrilling interest. The health reform I believe is of God, and I desire to live up to it as far as I can see clearly. My means being limited, I cannot procure books and papers to get the information I desire, yet I feel that the Lord is leading me step by step, and I shall reap in due time if I faint not.

THE EYES OF GOD.

READER, think of the eyes of God. They are every where. In every house, in every field, in every room, in every company, alone or in a crowd, the eyes of God are always upon you; "The eyes of the Lord are in every place, beholding the evil and the good," Prov. xv, 3; and they are eyes that read hearts, as well as actions.

Endeavor, I beseech you, to remember this. Recollect that you have to do with an all-seeing God, a God who never slumbereth nor sleepeth, a God who understands your thoughts afar off, and with whom the night shines as the day. You may lock the door, you may draw the blind, you may shut the shutters, you may put out the candle, it makes no difference. God sees you. God is every where. You may go away, like the prodigal, into a far country, and think that there is nobody to watch your conduct; but the eye and ear of God are there before you. You may deceive your parents or employers, you may tell them falsehoods, and be one thing before their faces, and another behind their backs, but you cannot deceive God. He knows you through and through. He heard what you said to-day. He knows what you are thinking of at this minute. He has set your most secret sins in the light of his countenance, and they will one day come out before the world to your shame, except you take heed.

Reader, live as in the sight of God. This is what Abraham did—he walked before him. This is what Enoch did—he walked with him. This is what Heaven itself will be—the eternal presence of God. Do nothing you would not like God to see. Say nothing you would not like God to hear. Write nothing you would not like God to read. Go to no place where you would not like God to find you. Read no book of which you would not like God to say, "Show it me." Never spend your time in such a way that you would not like to have God say, "What art thou doing?"

Reader, I advise you to study the hundred and thirty-ninth Psalm, and learn it by heart.—J. C. Ryle.

The Review and Herald.

Battle Creek, Mich., Third-day, May 12, 1868.

We have been waiting from week to week for the conclusion of the impeachment trial. Our latest information is that the final vote is to commence Tuesday, May 12, at noon. Probably the result will soon be known. This is an important event, and one which is destined to have an important bearing on the future history of this government. We wait the issue with interest.

In the reports of Presbyterian pastors at a meeting in Detroit, concerning their respective churches, Dr. Duffield reported that the people of the 1st Presbyterian church of Detroit were "going mad after the world, going to theaters, operas, balls, &c."—*Free Press*.

A Request to Those Who Write for the Advent Review.

The undersigned, a printer at the Office of the Review and Herald, would most respectfully request of all who write for this paper, to be more careful in one particular, viz.: In their quotations of the Holy Scriptures. As often as every week we have more or less trouble in correcting garbled quotations from the Word of God. Sometimes this is quite an expense, and always more or less perplexing. And it might be avoided, if those who have occasion to cite the Scriptures would always turn right to the place and see that they use them correctly. The proper way would be, never to quote any portion of God's word in an article, letter, appointment, or obituary, without knowing that it read just as it does in the Bible. If our friends who write for the press will take the trouble of doing this, they will save editor and printers much inconvenience, and more than that, will be innocent of the charge of publishing any part of God's word in a garbled condition. Certainly it is more pleasing to Him to have his word printed just as the Holy Spirit inspired it, than in some other way. Then why should not writers be particular? Hoping these few suggestions will be productive of some little good, we patiently wait the result. G. W. AMADON.

MONTHLY MEETING IN BRUNSWICK, ME.

Our Monthly Meeting is past, but no doubt it will be kept in remembrance by the commandment-keepers for a long time. Bro. Canright gave us seven excellent discourses. It was refreshing to hear the word of the Lord expounded in its purity. It was meat in due season. We felt it was good to be there and hear the truth spoken in simplicity. We had two very refreshing seasons in social meetings. Most of the brethren and sisters improved the time in prayer and exhortation as though they meant to go through and possess the kingdom.

Best of all, the Lord was with us. Those who have started lately are striving to overcome and obtain the crown. Others are inquiring the way, but there is a good deal of opposition here. Well, let the dragon rage; he cannot do us any harm. If we are built upon the rock, the gates of hell cannot prevail against us. May the Lord help us to keep the commandments of God and faith of Jesus, that we may be saved in his kingdom. W. GATCHEL.

THE TWO COUNSELORS.

Satan. I hear you are feeling somewhat sad this morning, and I have come to give you a little good advice, which I hope you will be wise enough to heed. It has been some time since you made up your mind to become a Christian. You have learned something of the difficulties in the way, and now you see plainly that it is impossible for you to lead a Christian life; for it is written, "As he which hath called you is holy, so be ye holy in all manner of conversation." 1 Pet. i. 15. Now you know that your disposition is such, that you often say things which you ought not, even when you are trying to guard against it. You will

never be able to overcome this, and you may as well give up now; for, "Without holiness, no man shall see the Lord." Heb. xii. 14.

The word of God. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins." "Abide in him." 1 John ii. 1, 2, 28.

Satan. "He that saith he abideth in him, ought himself so to walk, even as he walked." "Who did no sin, neither was guile found in his mouth." 1 John ii. 6; 1 Pet. ii. 22. You sin every day; how, then, can you walk as Christ did?

Word of God. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." 1 John i. 9; Isa. lix. 1.

Satan. But, you live so far from God that he will not hear you.

Word of God. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth." Ps. cxlv. 18.

Satan. Yes, he is nigh to them that call upon him in truth; but, perhaps you are not sincere after all; and unless you are sure that you are, you had better not call upon him.

Word of God. "Him that cometh to me I will in no wise cast out." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "The Lord is gracious, and full of compassion; slow to anger, and of great mercy." John vi. 37; Matt. vii. 7; Ps. cxlv. 8.

Satan. It is written, "Being justified by faith, we have peace with God." Rom. v. 1. Now, if you have faith, why need you be so particular about works? "Faith was reckoned to Abraham for righteousness." Rom. iv. 9.

Word of God. "But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only; for as the body without the spirit is dead, so faith without works is dead also." "These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." James ii. 20-26; Titus iii. 8.

Satan. You have some pretty severe trials; why does the Lord permit this?

Word of God. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." 1 Pet. i. 7.

Satan. But you have so many temptations; you will certainly fall.

Word of God. "There hath no temptation taken you but such as is common to man. But God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. x. 13.

Satan. If you try to overcome your sins, and think you have succeeded, God is so perfect a being, that he will see sins in you that you are not aware of. How, then, can you hope to be saved?

Word of God. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Heb. iv. 15; ii. 18.

Satan. Well, if you must serve the Lord, why not serve him as other people do? You were once a member of a church, where all your neighbors respected you; but they do not respect you now; you will never be thought anything of again.

Word of God. "Fear ye not the reproach of men, neither be ye afraid of their revilings." "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall ap-

pear to your joy, and they shall be ashamed." Isa. li. 7; lxvi. 5.

Satan. Then, here is another thing. If you do not keep the day other people do for the Sabbath, you will be able to work only five days in a week, and will be cut off from many kinds of business altogether. Now, how are you going to feed, and clothe, your large family?

Word of God. "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. vi. 26, 28-30, 33.

Satan. How do you know but the church you left is right, after all? You acknowledge that there are good, pious people among them. There is Rev. Mr. A. He is a good man, and one who has been the means of leading many sinners to seek the Lord. Rev. Mr. B., and many others, that I could mention, are men of good understanding, and they utterly reject this doctrine of yours. How do you know but they have got the true light instead of you?

Word of God. "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." Isa. viii. 20.

Satan. Well, doctrine has nothing to do with your salvation. "It is not the doctrine that is going to save anybody."

Word of God. "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." "For I give you good doctrine, forsake ye not my law." 1 Tim. iv. 16; Prov. iv. 2.

Satan. It seems to me that this is a peculiar kind of teaching.

Word of God. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." 1 Tim. vi. 3-5.

Satan. Well, perhaps this is the right way; but why not mingle a little more with the world's people, and participate in their amusements once in a while? Perhaps by so doing you might destroy their prejudice, and lead them into the truth.

Word of God. "Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. v. 8.

Satan. Why need you spend so much time studying the Scriptures? You really cannot afford it. If any one wishes to know why you believe these things, send them to the minister. It is his business to explain them; and he can do it better than you.

Word of God. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." "But be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." John v. 39; 1 Pet. iii. 15.

Satan. You have to work hard, and sometimes get very tired; now if you happen to neglect prayer once in a while, what difference can it make? The Lord knows what you need, better than you can tell him.

Word of God. "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil." Eph. vi. 11.

Satan. I cannot stop to talk any longer now, but I will call some other time, when you are better prepared to listen to reason.

Word of God. "Resist the Devil, and he will flee from you." "There are many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand." "Now therefore hearken unto me, O ye chil-

drop; for blessed are they that keep my ways." "I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldst go." "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." James iv, 7; Prov. xix, 21; viii, 32; Isa. xlviii, 17; Prov. i, 33.

Reader, which shall be the man of your counsel?

HELEN M. KILGORE.

South Norridgewock, Me.

MICHIGAN CENTRAL RAILROAD.

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

GOING WEST.

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

GOING EAST.

Chicago,.....	4:30 A.M.	7:00 A.M.	4:15 P.M.	9:40 P.M.
Battle Creek,	11:45 A.M.	1:05 P.M.	10:38 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 YOUNG THEOLOGIAN.—A missionary among the freedmen in Tennessee, after relating to some little colored children the story of Ananias and Sapphira, asked them why God does not strike everybody dead who tells a lie; when one of the least in the room quickly answered, "Because there wouldn't be anybody left!"

SOME persons are above our anger, others below it. To contend with our superiors is indiscretion, and with our inferiors is indignity.

The Cretans.

WE have received the first number of *The Cretan*, a sheet issued by the Greek Relief Committee, of Boston, Mass., designed to arouse an interest in behalf of Cretan women and children, now suffering in exile from their native land, or perishing with nakedness and hunger in their own mountain fastnesses, whither they have fled to escape Turkish oppression. One of the most important struggles now in progress on the face of the globe, is the contest between Turkey and Crete. Its issue will have an important bearing on the existence of that abominable Moslem power, so conspicuously noted in prophecy: and while the struggle lasts, all hearts in which a feeling of humanity dwells will beat in sympathy with those who are contending for their rights against a systematic and merciless oppression.

The reader will be interested in the following extracts respecting the island of Crete, and the present situation of its inhabitants:

What is Crete? Who are the Cretans? How came it to pass that fifty thousand Cretan women, children, and old men, have fled from their homes, and now stand houseless, half naked and hungry, upon the sea-shore, stretching out their hands, and crying to the Christian world for help? Why do they not get help from the surrounding nations rather than ask us for it? Why should we help them rather than other sufferers in foreign lands?

It will be the special object of the *The Cretan* to answer these and other like questions.

The island called Crete by the ancients, Candia by the moderns, is the largest and most beautiful of the Grecian Archipelago. Stretching diagonally across the eastern part of the Mediterranean, it makes the great southern wall of the "blue Aegean," and forms the delicious inland sea where seem to float, "the isles of Greece," still gilded by the eternal summer that has made them famous in song.

It is about one hundred and sixty miles long, by nearly thirty broad. A range of lofty and rugged mountains runs through the center, from east to west. These send out spurs northward and southward, which extend nearly to the shore; thus breaking up the land into picturesque variety. The mountains and hills, being calcareous, abound in caves and grottoes, some of which are large and beautiful, but very intricate. Hence, perhaps, the ancient fable of the Labyrinth, in

which ranged the Minotaur, devouring the "tribute children" which were sent every year, mournfully, in black-sailed ships, from Athens. A fitting prototype of the modern Turk, who has made the whole island a labyrinth in which to run riot in beastly indulgence of sensual appetite.

Not even the vivid imagination of the old Greeks ever depicted in fable anything worse than the Turk has enacted by law, and put into practice by force. In the beginning of his domination of Greece, finding that the fire and virility of his soldiery were dying out in the repose following a long career of conquest, he devised a scheme more infernal than that which brought its yearly victims to the Labyrinth. Every fourth year, the subject Greeks were ordered to parade all their children; and the Turkish inspector selected from them the finest boys to be trained up as soldiers. They were torn ruthlessly from their parents, taken to distant homes, there circumcised, and trained up in the Moslem faith. Strong and vigorous by nature, ignorant of their own race and parents, petted by their trainers, who taught them only the art of war, they became fine soldiers. They were then enrolled in the troop of Janizaries, and were ready to burn their own native villages, and slay their own parents for the glory of God, and the honor of his Prophet. We speak now of Turkish history in modern times.

Of the Cretan question, the Boston Journal thus speaks:

Next to impeachment, the most popular topic of town-talk this week will be the Cretan question. What is it? and why should we take any interest in it? It is the latest phase of Americanism in Europe; it is the incipient stage of the final struggle between Moslem domination and the religion of our Lord. It is a subject, therefore, eminently proper for our sympathetic consideration on this Easter-week.

Crete, in itself, has no special attractions for the American student. It has an old and checkered history, to be sure; but neither more ancient nor more varied than that of every other foot of land in Eastern Europe. It is only as a battle-field between the Asiatic and the American political systems, between the Mohammedan and the Christian faiths, between brutal conservatism and enlightened progress, between immemorial barbarism and modern civilization, that it claims our sympathy and our assistance. For nearly two years, the Greeks of this little island off the Morea have gallantly contended against the forces of the Turkish Empire, led by the ablest of the Moslem generals. Army after army has been sent against them. Their fertile plains have been laid waste; their villages have been given to the torch, and their olive-trees cut down; but with a valor and persistency that would have done honor to their ancestors in the palmiest days of old Greece, they have kept up the fight, never yielding, never offering to compromise, but disdainfully rejecting every proposition of peace that has been tendered by the Turks. They know too well that the Mohammedan regards his plighted word as valueless when it is given to the Infidels. They remember Scio, which, in the long, long struggle between the Greeks and the Turks, bears the same relation to them that Fort Pillow does to our civil war. Scio, in 1821, was a prosperous and fertile island, with a population of a hundred and fifty thousand inhabitants. A battalion of Greeks landed, and captured the Turkish fortresses; upon which, the Moslem authorities let loose an army of twenty thousand men, who put to the sword a hundred and nine thousand souls, sold forty thousand women and children into slavery and for horrible uses, and left only nine hundred persons alive on the island!

This gigantic crime has been repeated in detail wherever Greeks and Turks have fought; and they have fought wherever the Mohammedans have exercised domination over the Christian populations of the old classic land on the isles of Greece. It is idle to talk of compromise between foes so irreconcilable. The religion of the Turk makes it impossible for him to regard a Christian as a being entitled to any rights whatever. It teaches him that he is an outlaw, whom it is neither criminal to kill, nor expedient to endow with civil rights. The Christian, in the eyes of the Turk, is only tolerated as a beast of burden is tolerated; because he can be taxed to support Moslem power, but with no higher rights. Turks in independent Greece have all the rights of native citizens—they are neither molested in their property nor persons; but under Turkish domination the case is entirely reversed. The genius of the two faiths is strikingly exhibited in these facts.

Diplomacy alone has kept Crete under the power of Turkey. The Cretans won their independence as bravely as the Greeks, whose independence was recognized in 1829; but they were mercilessly handed over to Egypt by the Great Powers, for purely political reasons; and ever since, as before, they have been subjected to the most intolerable oppressions. Again they have appealed to arms, and are likely now to gain their independence.

We are not asked to help the fighting men; they are competent of their ability to achieve their great object. We are asked only to feed the famishing women and children, who have fled in terror of Turkish outrage,

from Crete to the mainland; and are now dependent on the charity of Christendom. Their sad plea has a double claim on every Christian American; for both as needy and helpless poor, and as the families of the oldiers of the Cross against the Crescent, they have a right to expect that we shall hear and aid them. Boston has never yet heard such a plea with indifference; and it is not likely to do so in Easter-week.

For contributions already received, the Cretans have very strongly expressed their gratitude as the following extracts will show:

The result of this distribution of your contributions in Crete was very satisfactory. Thousands of hungry and naked women and children were fed and clothed, and tens of thousands of hearts were gladdened and strengthened. The following letters came unsolicited from their regularly-organized municipal and general authorities, and, allowance being made for the hyperbolic style of the Easterns, will show, not only the feelings of the people, but also the character of the writers. The original can be examined by the curious, who will see how nearly the language conforms to the ancient Greek.

The first is an outbreak of feeling on the part of simple religious people, reduced to sad extremity, and expressed with more zeal than taste:

Glory to the triune God, the Bestower of all blessings! And God save our Heaven-sent benefactor and supporter, Dr. Howe! And God save the illustrious and philhellenic people of glorious America! And best wishes for our brother and genuine compatriot, Stekoulis!

In our despair, at a moment when we were expecting that all, not only our wives and children, but our warriors would die of hunger; at a moment when our bloodthirsty enemy was preparing to invade our province with all his force, to decimate and ruin it, the Heaven-sent 'Arcadium' arrived, bringing the precious gift sent us by illustrious and freedom-loving people of America, through our most beneficent father, Dr. Howe, and transmitted to us under the direction of our kind brother Stekoulis.

The day this donation arrived was to us a day of regeneration, a day of freedom, a real festival; because then a perishing multitude was fed and revived. Women and children, who for many months had been exposed to the extremity of cold and of heat, were comfortably clothed. Warriors, after suffering the hardships of want and warfare, were cheered and encouraged, so as to be prepared again, please God, to repel the foe, and all to contend as long as we have a drop of blood to shed in our country's cause.

Had this precious donation not arrived in the very moment of our extreme need, we might have all perished from hunger and hardships; might have all been victims of our ferocious and sanguinary enemy, the apostate Omar Pacha. In fact, the insurrection might have been extinguished in our province, which God forbid!

In a word, the benefit conferred on us by this contribution, and the courage with which it has inspired our hearts, are beyond all power of description.

We deem it, therefore, our bounden duty to offer up, day and night, our united prayers to the Almighty for our most beneficent father, Dr. Howe, for the illustrious and philhellenic people of America, and for our kind brother and true patriot, Mr. Stekoulis.

With hearts full of gratitude, we shall all, small and great, unceasingly continue to exclaim, God save the illustrious, humane, and freedom-loving people of America! God save our most kind benefactor and father, Dr. Howe! God save our brother and sincere patriot, Mr. Stekoulis, intrusted with the distribution of the American bounty!

JOANNES SAKELLARIOS, Priest.

GEORGE DASKALAKIS, Commandant.

JOANNES ZACHARONDAKIS, Lieutenant.

DEMETRIUS PAPADIS, Deputy.

And eighty-one other inhabitants of the Province of Sphakia.

Other acknowledgments came from the regular authorities, couched in more moderate language, but expressing the same sentiments of gratitude to the American people. The following is a specimen:

'The Commander of the section of Heraclion to the Honorable Mr. SAMUEL G. HOWE, President of the Cretan Committee in Boston.

HONORED SIR: A multitude of innocent sufferers having received at a most critical moment the supplies sent by you through Mr. Parthenios Kelaidis, shed tears of joy, and blessed God who does not abandon them. Witness of this, and interpreter of the sentiments of the Cretan people, the General-in-Chief of the Province of Heraclion transmits to the American people the thanks and gratitude of all Crete for their timely and truly Christian charity.

With all respect, &c.,

M. KORAIAS,

General-in-Chief of the Section of Heraclion.

In their circular the committee say:

The dreadful struggle between Christians and Mo-

hammedans is still going on in Crete. Turkey, conscious that the issue will settle the question of her ability to maintain her foothold in Europe, has gathered fresh hordes of barbarians from all parts of her empire, and let them loose upon the island. They have overrun and ravaged all the open country; burned the villages; desecrated the churches; destroyed the gardens; cut down the olives, the oranges, and lemons; pulled up the vines; and as far as possible, trampled out all plants and green things fit for human food.

The Christians, after gallant resistance (which has cost the Turks several armies), being without cavalry or artillery, have retreated to the mountain fortresses with their women, and children, and their flocks. There, in the language of Job, "they are wet with the showers of the mountains, and embrace the rocks for shelter."

European war-vessels have taken off more than forty thousand women, children, and old men, in a famishing condition, and landed them upon the neighboring islands, or shores of Continental Greece. There they are dependent upon the charities of the world; for the Greeks are too poor to feed such a multitude.

Meantime, the Cretan men, with a few heroic women, refusing to leave the island, or to submit to any terms short of independence, uphold the flag of the cross upon the mountain ranges, and defend, with desperate courage, the interior of the island. They say, that, with God's grace to give them the martyr's spirit, and with man's help for their exiled wives and little ones, they will fight out this last battle between Christianity and Mohammedanism until either the Cross or the Crescent shall utterly disappear from the island.

Shall we not continue to give them our sympathy, our prayers, and our help?

Our Chairman has visited Greece and Crete since our last appeal to you, and seen with his own eyes that all we had heard of the suffering of the people was true.

Food and clothing were distributed, not only among the exiles, but even in the mountains of Crete; and at this moment thousands of mothers and children are kept from cold and nakedness by garments made by the hands of American women.

The material effects of this distribution have been great; the moral effects marvelous. Your sympathy has not only sustained the fainting hearts of women, but invigorated the arms of fighting men.

THE CROSS AGAINST THE CRESCENT.—The existing rebellion in the Island of Crete is one of the most important movements of the age from the point of view of Christian progress. The Cretans are Greeks, and of the Christian faith; their oppressors are Mohammedans, who believe, both in creed and practice, that the Christian has no rights which a Turk is bound to respect. The same forces which fought in our civil war, under another name, are to-day contending in Crete,—again it is the Cross against the Crescent. The Greeks represent progress, Christian civilization with its future of infinite development and happiness for all men; the Turks represent retrogression—Moslem idolatry, its past of remorseless cruelty, and its contempt for human rights. If the Cretans conquer, Mohammedanism will receive a fatal blow; if they fail, it may still survive for a century. Hence it is our duty to sympathize with the Cretan patriots, and to aid them. They ask no military assistance; they pray only that we shall feed and clothe their helpless wives and children who have fled from Crete to escape outrage in its worst forms, and death by torture. There are forty thousand of these exiles in Greece and the isles of Greece to-day. The Greek Relief Committee are appealing for money to aid them. Let all of our friends who have a dollar to spare for this holy cause send it to Dr. Howe, of Boston. The Fair which is held in our city this week is for the aid of these refugees. We most cordially commend this cause to our readers.—*Boston Journal.*

Obituary Notices.

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

FELL asleep in Jesus, in Orange, New Jersey, March 20, 1868, in the 84th year of her age, our dear sister, Jane Moody. She fell asleep in the blessed hope of soon being awakened by the trump of God, with all the sleeping saints; to sing the song of victory through the Lamb, on the free soil of Canaan. Our aged sister embraced the Advent faith in the fall of '42, and was a full believer in all the present truth. She had hoped to escape the grave by being translated; but she is numbered among the blessed who die in the Lord from henceforth. Her children mourn not as those who have no hope, for they expect to see their mother again, clothed in immortal beauty.

WM. H. WILD.

DIED, in Battle Creek, Mich., April 28, 1868, of consumption, Bro. Preston Dickinson, aged 60 years, 9 months, and 16 days.

Bro. D. was born in Amherst, Mass. He embraced the second-advent faith in Jackson, Mich., in 1840, but remained in the Presbyterian church till 1847. He was among the first that embraced the Sabbath and the third angel's message in the State of Michigan, under the labors of Bro. Bates, in 1849, in Jackson. He was an invalid for the last eight years of his life, suffering with patience and Christian resignation; and fell asleep with the firm faith and hope that Jesus will soon come and call him from the grave. J. H. W.

DIED, in Brandon, N. Y., March 29, 1868, Bro. Calvin Farr, aged 72 years. He had diseased lungs, and had been quite sick for weeks in the winter, but was about until a relapse, 17 days previous to his death, proved fatal. His prospects were bright for the future. By request of the deceased, remarks were made by the writer to a large and attentive congregation, from 1 Cor. xv, 51-56. H. W. LAWRENCE.

DIED, Feb. 22, in Watrousville, Mich., Bro. Robert G. Butler, aged 74 years.

Funeral discourse by Bro. Andrews.

JOHN WALTON.

DIED, in Vernon Co., Wis., April 22, 1868, sister Sarepta R. Sutherland, aged 23. She embraced the Advent doctrine six years ago, and lived and died a firm believer in the resurrection. She was persecuted, but was ever mild, loving, and forgiving. We deeply mourn her loss, but we hope to meet at the resurrection morn. LEMMA A. BOWEN.

SISTER DEIDAMA DAY, fell asleep in Jesus, at Chateaugay, N. Y., on the 28th of April, 1868, aged 75 years. Our sister sleeps with her companion, who was borne to the grave seven years ago, and both sleep in peace. She has been a Christian for more than half a century; was formerly connected with the Methodists, but latterly, until death, a Seventh-day Adventist, and has left a good record of her faith in Christ and the resurrection, with which blessed doctrines we tried to comfort the living, from Acts xxvi, 8. The morn of waking cannot be very far. Be of good cheer, O mourner. D. T. TAYLOR.

DIED, in the village of Darlington, Wis., Laura Stowell, wife of Lewis B. Stowell, aged 63 years and 2 months; formerly of North Paris, Mo.

Mother has been feeble in body the past year. A week or more previous to her last sickness, she was gaining rapidly, when through over exertion in the performance of a Christian duty, viz., visiting the sick, caught a severe cold, resulting in a hard, dry cough, which told upon her nervous system, and paralysis of the right arm followed; erysipelas set in, and she suffered much pain in her right shoulder. Yet she would help herself, and the evening before she was taken worse sat up over an hour, and remarked that she felt the best she had since she was taken sick, except she was weaker; but another shock of paralysis followed, depriving her of both speech and hearing, and for 46 hours her sufferings were intense. She retained her senses, recognizing us till the last.

Mother was among the first that advocated the near coming of Christ. While explaining her views from the Scriptures, one remarked, "You talk very much like a man by the name of Miller, now preaching His near coming in Portland." She replied that she had heard nothing of it, and would give anything to see him, and afterward rode 50 miles to Portland, purchased books and papers, and spread them far and near.

The same zeal has been manifested all through the messages, after receiving light on the Sabbath, to spread this important truth among the Advent people. Seventh-day Baptist books were procured from Rhode Island, and she counted no sacrifice too dear for the cause of truth. It was her meat and drink to do the will of her Father in Heaven. Her basket is now filled with papers and books she had ready to take out to neighbors, waiting for a pleasant day.

What a change! She is now waiting in the cold grave for the resurrection morning, resting from her labors, while her works follow her.

In one short week all is over.

We miss thee, gentle mother,
And our hearts are full of pain
While we listen for thy footsteps;
We shall hear them ne'er again.

Thou wilt come no more at evening
With thy gentle words and smile,
To cheer us with thy presence,
And all our cares beguile.

MRS. D. L. TRUESDALE.

May 1, 1868.

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 bring to view present duty, and future peril. All should read these books, and ponder well their teaching.

Immortality through Christ Alone.

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

Packages of Tracts.

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

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

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

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

Our Book List.

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

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

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

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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 Request.

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, May 12, 1868.

No Paper Next Week.

On account of the pressure of other business during Conference, the sessions of which commence on the day this paper is mailed, there will be no paper next week. No. 28, with reports of Conference, &c., will be issued the week following.

THE sermon is of more than usual length this week. But the reader will consider that it is for two weeks; and the subject is one of importance.

It has been our privilege, up to the hour of going to press, to welcome into our midst a goodly number of ministers and delegates to the General Conference. Two most instructive and appropriate discourses were given Sabbath by Bro. Andrews and Howard. We expect to be cheered the coming week by the presence of many more friends of the cause, who shall come up to this annual feast; and we hope for an interesting and profitable season.

Correction.

In No. 20, in my report from Canaan, Me., you make me say that the Canaan church has been a very "unholy" church. It should be "unfortunate." I regret that this should have occurred. Please correct. D. M. C.

We are glad to learn what Bro. C. meant. By a reference to the manuscript, we find it next to impossible to determine from that. With a little stretch of the imagination, however, and a suspension of the laws of perspective, we might perhaps call the word, "unlucky," which we presume is what was intended. When an article is to go to the public in print, great care should be used at every step of its progress through the press. But if care is taken in the first and most important step, namely, the preparation of the manuscript, there will be less excuse for errors in those that follow.

In Bro. Pearson's advertisement in last Review for two good masons, the address was unfortunately given wrong in a portion of our edition. It should be Otsego, Allegan Co., Mich. If any have addressed him at Allegan, they will please notice this correction, and act accordingly.

NEW AND ATTRACTIVE BOOKS.

"THE ATONEMENT, An Examination of a Remedial System in the light of Nature and Revelation." By J. H. Waggoner. We are happy to announce the completion of this work, which supplies a want that has long existed with us as a people. We have really had no work on the important subject of the Atonement. Although we have had one by that name, it was by no means worthy of the cause in the interest of which it professed to have been written, and hence was a failure. We regard the present work as setting forth the true light, both of nature and revelation, on this important subject. Its relation to other portions of our faith is also shown; which clothes the subject with new interest, and makes it one of paramount importance. All should have the work and study it. They will be well paid for so doing. Price 20c, postage 4c.

"THE ADVENT KEEPSAKE; or a Text for Each Day in the Year, on the subjects of Christ's Second Coming, the Resurrection, the New Earth, Promises for the Time of Trouble, &c."

Compiled by a Believer, in this Office. pp. 136. Cloth, gilt. This is the neatest and most attractive little book which has ever been issued by the Association. Just the thing for your own reading, to daily remind you of the faith we profess, and the good hope we cherish. A good thing also to present to your friends. Being composed entirely of scriptures, no Bible believer can take any exceptions to it; while it would surprise many to see that 365 texts could be

found treating upon the subjects named, and thus might awaken in them an interest in these important themes. A good idea of the nature of this work is given in the preface which we herewith present.

"This little Keepsake has been prepared solely for the purpose of ministering consolation to the children of God, who, in the midst of great trials and temptations, are awaiting the fulfillment of the promises." In no way could this so effectually be done as in the very words of the Scriptures. Having this object continually in mind, the Compiler has aimed to select only those texts which are of a consolatory character. Of course, this work is no attempt at literary skill. The arrangement is such that the thoughtful reader will get from it a pretty clear idea of the teachings of the Scriptures on the second coming of Christ. Our little Volume, then, is purely adventival, both in letter and in spirit. In it are presented most of those comforting portions which speak of the final deliverance of the people of God. What could be more appropriate for the church now in this time of patient waiting for Christ! May it be to them as Jacob's gift to Pharaoh, 'A little balm, and a little honey, spices and myrrh, nuts and almonds.' Gen. xliii, 11.

"If by reading this Keepsake, and meditating upon its contents, the attention of any shall be more fully directed to the contemplation of that greatest of all events, the glorious appearing of our Lord Jesus Christ, the highest expectations of the Compiler will be fully realized.

"May the blessing of Him who will soon be seen 'on the white cloud,' go with it. * * *

Price 40c, postage 4c.

We enter our plea for the "Monroe doctrine" in one department at least; we mean that of ladies' fashions. The French occupation of Mexico, is as nothing for damage, when compared with the French invasion of all America, in the sphere of woman's dress. The "occupation" is absolute, despotic, universal, largely ridiculous, frequently immodest, awfully exacting, and practically murderous. Would that the women of America had the good sense and courage combined to repel this "foreign intervention," and to frame for themselves, an independent, tasteful, healthful American costume! Why not?—Sel.

As in a letter, if the paper is small, and we have much to write, we write closer, so let us learn to economize and improve the remaining moments of life.

HUSBAND AND WIFE.—Between you two, let no third person come to share the secret grief or joy that belongs to your two hearts alone. Let neither father, mother, brother, nor sister be the confidant of that which concerns your domestic peace.

"Bear all things, suffer all things; but in silence and sadness.

"Let a moment of alienation or years of estrangement be healed and forgotten in after moments and years of intense love, but never let the wall of another's confidence be built up between you and your wife's or husband's heart."

Appointments.

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

THERE will be a Monthly Meeting in South Lancaster, Mass., the first Sabbath and first-day in June.

Eld. Rodman will attend, and it is hoped that Elders Andrews and Howard may also be present.

A general invitation is extended for brethren and sisters to come, and especially those scattered ones who have not enjoyed the privilege of such meetings.

Come brethren, praying that God may especially bless this meeting. S. N. HASKELL.

PROVIDENCE permitting I will be at Amherst, N. H., the last Sabbath and Sunday in May, the 30th and 31st. Will attend to baptism if desired. Would be glad to see a general gathering of the brethren from adjacent towns. L. L. HOWARD.

THE next Monthly Meeting for the western district of Maine will be held at Cornville, Sabbath and first-day, June 13 and 14.

Per order of Committee.

THE next Quarterly Meeting for the Pilot Grove, Washington, and Iowa City churches, will be held at Pilot Grove, Iowa, Sabbath and first-day, May 23 and 24, 1868. Meeting to commence with the beginning of the Sabbath. H. NICOLA.

NEXT Monthly Meeting for R. I. will be held with the church at Curtiss' Corners, South Kingston, May 16 and 17, to commence with prayer meeting Sabbath eve. P. C. RODMAN.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See Catalogue inside.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. H. Tripp 32-21, L. Osborn 32-21, S. Miles 32-21, H. P. Boston 32-21, D. C. Webster 32-21, A. Whitman 32-22, R. Henderson 32-22, W. Nichols 32-22, O. G. Daniel 32-1, S. G. Hill 32-1, A. Goodenough 32-13.

1.50 each. Nancy M. Gray 38-17, F. S. Houghtaling 32-18, P. H. McGregor 33-7, G. W. Newman 33-1, A. Brackin 33-1, J. Brackin 33-1, C. A. Osgood 33-1, D. P. Bisbee 32-14, C. M. Nichols 32-1, L. Z. Townsend 33-1.

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\$3.00 each. Chester Webster 33-21, J. Stowell 34-1, C. W. Reed 34-1, J. A. Whitman 33-18, D. Johnson 34-1, M. L. Hunkins 33-1, M. A. Clement 34-1, A. W. Smith 34-1, H. C. S. Carus 33-18, M. Francis 33-1, T. Newman 34-20, G. Cobb 32-9, J. L. Edgar 33-1, N. G. Sanders 33-1, M. Fairbanks 33-1, M. J. Lippincott 33-22, J. King 33-18, O. Mitchell 32-1, N. Hoyt 33-3, G. I. Butler 33-9, H. M. Thorne 33-1, C. S. Linnell 34-3, M. E. Holland 33-22, C. E. Langdon 34-1, N. Ruble 33-1, E. V. Ward 33-1, E. Sherman 33-1, W. J. Cress 34-1.

Miscellaneous. Jesse VanSyoc \$3.83 33-1, H. S. Giddings 5.00 33-1, D. E. Gibson 5.00 31-14, F. Larkee 2.60 33-21, Polly Conklin 5.00 32-14, W. S. Salisbury 5.00 34-1, J. E. Strite 3.98 33-1, R. W. Bullock 3.50 33-16.

For Review to the Poor.

E. J. Connet \$7.00, Church at Battle Creek 25.00.

Instructor to the Poor.

Church at Battle Creek 10.00.

Books Sent By Mail.

S. B. Gowell \$2.13, H. Huntington 8.00, L. Richer 5.00, J. Chaffee 5.00, G. W. Newman 1.20, W. Coon 2.50, T. G. Berryman 1.00, J. B. Sweet 2.50, P. Robinson 1.50, A. Green 1.50, T. Loomis 2.10, C. S. Linwell 9.20, J. Van Syoc 1.50, S. H. Rogers 1.00, L. Maxson 1.50, C. A. Bates 1.50, W. F. Cross 2.75, J. B. Lamson 1.50, C. A. Osgood 1.50, S. B. Whitney 1.50, W. O. Ford 1.50, D. P. Bisbee 1.50, J. W. Sawyer 1.50, D. Johnson 1.30, L. A. Grover 9.20, C. Wright 2.50, J. Y. Wilcox 1.50, S. R. Hall 2.50, S. E. Clark 1.00, H. Clark 1.50, J. B. Frisbie 1.50, J. E. Green 1.00, Geo. McDowell 1.50, P. L. Cornell 1.00, J. Hiestand 3.50, A. Goodenough 3.00, P. Markollie 1.50, L. Babcock 2.50, P. Holcomb 1.50, D. W. Johnson 1.00, Louisa Harriman 2.50, R. P. Steward 1.50, D. T. Shireman 1.20, C. O. Taylor 1.00, I. H. Chesbro 1.50, A. G. Smith 1.00, H. M. Grant 1.50, S. O. Perry 1.50, C. W. Hartshorn 1.50, A. Burrell 5.00.

Donations to Publishing Association.

Church at Battle Creek \$25.00.

Shares in Publishing Association.

E. J. Connet \$10.00.

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D. M. Canright \$3.25, H. C. Miller 19.00, George Walling 9c, E. G. Stevenson 3.00, Eld. A. C. Bourdeau 70.30.

General Conference Missionary Fund.

S. Myres 10.00.

Michigan Conference Fund.

Church at Windsor \$25.00, Wright 5.00, Vergennes 20.00, Tuscola 20.00, Hanover 12.00.

Received on Book and Tract Fund.

H. Hilliard \$5.00, H. Crosbie 3.00, S. B. Whitney 2.00, A. H. Hall 3.00, S. Crosbie 2.00, C. M. Whitney 1.00, J. Perry 1.00, T. Coburn 5.00, F. C. Castle 5.00, E. Dalgrien 2.50, A. Dalgrien 1.00, L. C. Hilliard 2.00, J. Ghering 2.00, W. Thompson 2.00, M. Thompson 1.00, C. C. Ghering 1.00, Eunice Hall 3.00, C. P. Hilliard 5.00, C. Hall 1.00, Edson Dow 2.00, Eliza A. Dow 1.00, L. Haskell 2.00, S. Haskell 5.00, J. Haskell 5.00, Geo. Mathews 5.00, Wm. Kerr 5.00, Fred Kundert 5.00, F. Zollinger 5.00, Aurora B. Lockwood 5.00, R. G. Lockwood 10.00, Jas. Sawyer 10.00, F. Rosseau 1.00, Allie Kilgore 1.00, J. Scott Kilgore 1.00, S. Korb 2.00, M. A. Kilgore 3.00, G. V. Kilgore 1.00, J. L. Kilgore 5.00, A. D. Curtis 5.00, Nannie Kilgore 5.00, S. W. Rhodes 10.00, S. T. Belden 2.00, J. McReynolds 2.00, R. W. Bullock 2.00, W. P. Andrews 10.00, R. L. Simpson 2.00, D. W. Marlin 1.00, Martha A. Andrews 2.00, Mary A. Washburn 1.00, Sarah L. Andrews 1.00, John P. Farnsworth 2.00, John Ralston 2.00, Lenah A. Butler 1.00, C. A. Washburn 10.00, Jas. Vile 5.00, S. M. Booth 5.00, Robert Voorhees 2.00, Charles G. Langdon 5.00, Emily M. Langdon 5.00, Emily A. Langdon 5.00, Maryette Langdon 5.00, E. G. Stephenson 5.00, E. B. Stephenson 5.00, A. W. Smith 25.00, Sarah E. Clark 2.00, Nicholas Smith 2.00, Henry Pierce 10.00, Daniel Wilcox 3.00, Betsey Wilcox 2.00, Bertie Wilcox 1.00, Augustus Bourdeau 1.00, Sarah C. Bourdeau 1.00, Eunice Gould 5c, Blancha Gould 4c, Ann M. Laroche 2.00, M. N. Cross 3.00, E. Cross 2.00, S. Lamondy 1.00, H. Page 1.00, E. Sherman 1.00, C. Sherman 1.00, Wm. White 10.00, D. Kellogg 5.00, H. Huntington 2.50, P. C. Rodman 2.00, B. Hill 3.00, R. A. Hill 1.00, A. Cole 1.00, T. K. Henry 1.00, J. H. Murray 2.00, F. Miller 1.00, B. Langdon 1.00, S. Glascock 5.00, C. K. Farnsworth 5.00, Eva A. Mantor 2.50, J. H. Rogers 5.00, S. A. Rogers 2.00, Robert Sawyer 10.00, T. B. Lewis 3.00, R. P. Steward 1.00, J. G. Whipple 10.00.

For Eld. N. Fuller.

P. C. Rodman \$1.00, Mrs. E. Rodman 1.00, J. Vile 1.00, Church at Battle Creek 20.00.

For the Health-Reform Institute.

The following amounts are subscribed for shares in the Health-Reform Institute, at 25.00 each share.

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On Shares in the H. R. Institute.

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

C. Bates \$25.00, H. Brown 25.00, J. T. Mitchell 25.00.