

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*.

DAILY CHANGES.

Day by day we're gliding onward,
Seasons come and go;
First the springtime comes with gladness,
Then autumn and the snow.
Day by day old sorrows leave us,
And new sorrows come,
But the evening shadows gather,
And we're nearing home.

When our life is in its springtime,
Hope is gay and bright,
But comes bitter disappointment,
Then the gloom and night.
Brave young hearts in life's fair morning,
See their sky is clear,
But before they reach the noontide,
Oft 'tis dark and drear.

Things of earth are swiftly passing,
Reader, this we know,
Calmer seas upon the surface
Hide their wrecks below.
Let us all regard the warning
That to us is given,
And before the day of mourning,
Place our hope on Heaven.

L. D. SANTEE.

Princeville, Ill.

The Sermon.

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

THE SINNER'S INVITATION.

BY ELD. E. B. SAUNDERS.

TEXT.—"Seek ye the Lord while he may be found; call ye upon him while he is near." Isa. lv, 6.

SINNER, this gracious invitation to seek the Lord, is to you personally, and is designed to call your attention to the ransom provided for sinful, rebellious man. The invitation is as broad as the ocean of God's love, as we discover, by reading the context, "Ho every one that thirsteth, come ye to the waters," which includes all who thirst for the living waters, in every age, in every land; and that it may not exclude any, it reaches even those who find this a hard world, being down-trodden, despised, and poverty-stricken. Listen, ye unfortunate ones; hear what your gracious heavenly Father says to you: "And he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

Though counted as the offscouring of mankind by your fellow-men, God, the high and lofty One, who inhabiteth eternity, invites you to a table where hunger

and thirst will be forever satisfied. Will you accept? Will you come? But the invitation is connected with another promise still more precious than the satiating of our soul with fatness. "Incline your ear, and come unto me; hear, and your soul shall live." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi, 23. You have served the Devil for wages; now will you turn and serve God and receive his priceless gift? "Whatsoever a man soweth, that shall he also reap." You have sown to the flesh; have followed the desire of your own heart; gratified every appetite, every lust; have tried to drown all thoughts of God, Heaven, and the Judgment, in the pleasures of this poor, fading earth; you have spent your "money for that which is not bread; and your labor for that which satisfieth not;" have all your life long been sowing to the wind, only to reap, in the end, the whirlwind. The wages for such service will be sure—the dreadful pay-day will come; and now, before the day, long dreaded by the wicked, comes, God, in tender mercy, extends to you another invitation. Will you come? God is long suffering, and of tender mercy, not willing that any should perish, though you have sinned with a high hand and acted as though you thought that he who formed the eye could not see, and he who made the ear could not hear; so that your fellows thought your case hopeless.

But God is not man; he does not turn from you; but commissions an angel to once more touch your heart, and urge you to accept the gift of a blissful, unending life in the new earth. Will you have it, or do you still prefer the wages of sin?

The context points out the way in which we may seek God, and find acceptance and pardon. Now it is said concerning us, that "all have sinned and come short of the glory of God;" this being our condition, we might well regard it as desperate, were it not for the fact that God hath laid help upon One that is mighty—Jesus—there is sweet music in the name. Jesus says: "I am the way, the truth, and the life; no man cometh unto the Father but by me." John xiv, 6. The context points to him thus: "Behold, I have given him for a witness to the people, a leader and commander to the people." Jesus, who tasted death for every man, who endured the agony of the cross for us, is evidence that God means what he says; and now, the ear of God is ever open to his words in behalf of our sinful race. Though we have such an advocate we are not to be idle ourselves. Faith is necessary; faith in Jesus, faith in the promises of God; "without faith it is impossible to please him." We must not only believe in the existence of God, but that he is a rewarder of those that diligently seek him. And that faith must not consist in word alone, though God will condescend to notice and bless even the confession of it for a time; but eventually he requires obedience to those gospel ordinances by which faith is more certainly manifested. And I would remark here, that God is not to be mocked; he will not accept of any evasion of his requirements, his burden is light. Satan would make us think something else just as good, and in yielding to his suggestions we become his servants. "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Rom. vi, 16. Satan, the author of all sin, once an honored

angel in Heaven, has rebelled against the authority of God; though legions of angels sympathized with him in his jealousy, yet he was soon overthrown and banished from the presence of God. His envy doubtless arose from his not being consulted in regard to the creation of this world, and especially of man; hence, his hatred would lead him to mar, if possible, the beautiful handiwork of God, and to sow the seeds of rebellion in the newly-created province of the empire of Heaven. He succeeded too well in a part of his evil plan, by causing our first parents to disbelieve God and disobey his commandment, given only for a simple test of their loyalty. Satan designed to lead man to partake of the tree of life, and thus perpetuate sin, by causing sinful man to become immortal; but cherubim kept the way of the tree of life; and poor, deceived man must gradually waste away in strength and vigor, till he should return again to the ground from whence he was taken. The fruit of the tree of life would have sent the blood coursing through his veins with more than youthful vigor; but it was too late; his fall was known; he had yielded himself a servant to Satan, and now he must receive the wages of sin, which is death. All the race of Adam have inherited, to a greater or less degree, the same doubting, rebellious spirit, and none of the race have lived without committing some act of sin, for "all have sinned, and come short of the glory of God." Rom. iii, 23. And all must suffer the penalty attached to Adam's transgression. Rom. v, 12.

But God, Jesus, angels, and the whole family of Heaven, pitied our race, and sought for some way by which man could be saved, and God could be just, and the authority of his holy law be maintained. Should man be unconditionally pardoned, angels, and the unfallen inhabitants of other planets might infer that God but lightly esteemed his law, and they could also venture to trample on his precepts. And if God should destroy the rebellious race, and re-create the earth, or man, Satan would exult, and feel highly gratified over the destruction of work carried forward without his counsel. But the wisdom of God is equal to the case. A plan has been devised wherein "mercy and truth are met together; righteousness and peace have kissed each other;" and the mercy of God rises far beyond the comprehension of created minds, while the inhabitants of countless worlds comprehend the dreadful nature of sin, when they see the priceless ransom paid for a puny race on a mere atom of creation. Jesus, the Son of God, the highest in Heaven next to the Father, offers to suffer the penalty (death) for guilty man, and is accepted, and must leave all his glory in Heaven to come to this dark world to endure the terrible agony of the cross to save poor, rebellious man.

A merciful man will often endure much pain to relieve distress in the unfortunate, especially if it be appreciated by the sufferer; hence, we see our fellow-men going to the land of savages to enlighten and save them, or perhaps going where the noisome pestilence is smiting young and old, or where war's red hand has just been felt, if they can but relieve their suffering fellow-man. If our fallen race, depraved by suffering the curse of disobedience for six thousand years, can yet pity and feel for the suffering, oh, how much more capable of compassion is the great Being whose mercy endureth forever! "Like as a father pitieth his children, so the Lord pitieth them that fear him." "The

mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them." Ps. ciii, 18, 17, 18.

The tender pity of our God is plainly evident from his dealings with many in the past. His pity saved Noah, and Lot. Israel were often saved from their enemies when they cried unto God in their distress. He pitied them when in Egypt, and brought them out with a high hand; and when they had forgotten him, and wandered after other gods, still he pitied their blindness and ignorance, and raised up a prophet to show them the way; and whenever the crimes and wicked deeds of man call loudly for vengeance upon his guilty head, a compassionate God sends a messenger with weeping eyes and eloquent words to save every honest soul. If in the few mercy-drops of love and kindness that have reached these shores, we see such wondrous sweetness as to captivate our hearts, oh, how surpassing all power of words to express, is the great ocean of his love! Fellow-sinner, will you taste this love? The Christian has some experience in this love. When the cares and disappointments of life vex his soul till he feels without friends, without sympathy, and almost without hope; his misdeeds, like a millstone to his neck, sinking him down to ruin; he tremblingly seeks the Lord, gets a little strength, feels encouraged to pour out his soul before God; the hot tears course down his cheeks while he confesses his want of love, his hardness, his crimes; till, with broken but eloquent words, he has told all, and intreated for pardon through Jesus' blood. Does God turn him empty away? No, never! An angel is commissioned to pour the oil and the wine into his broken heart; the peace of God that passeth understanding begins to fill his heart, and inexpressible joy fills his enraptured soul. Sinner, will you not taste this fountain? You have an invitation. God is waiting to be gracious toward you; only give yourself to him, obey him, and he will give you everlasting life.

God will not always hear. Jesus will not always plead. Life is but a vapor; to-day is ours; to-morrow is not. I have seen the young in the flush of youth, with high hopes of long life, cut down in an unexpected moment, even with the gay laugh still upon the countenance. There was no time for repentance, no opportunity to seek God! But the day of probation will sometime close; and possibly we are living in the very generation that will hear the dreadful words, "It is done;" when Jesus will lay off his priestly garments, and put on the garments of vengeance. Then the sinner will have no intercessor—no atoning blood to wipe away those stains of sin upon his character. For nearly six thousand years, a compassionate God has stretched out his hand to a rebellious race, offering a free pardon and unending life to all who will accept of his gracious terms. But few believed God; few accepted the plan; few sought and found acceptance and pardon. Hard-hearted and sinful is our race; they have hardened themselves against God; have mocked and insulted him, have stoned his prophets, derided his ministers, and slain his believing children, till the wrath of the Lord can be restrained but a little longer. While Jesus pleads, the vials of wrath are withheld; but Jesus is performing the last work of his priestly office; the silver trumpet announcing the hour of God's judgment, has sounded, but the inhabitants of the earth will not receive the message. Like haughty Pharaoh, they have hardened their hearts on the first sound of the footsteps of the coming King of kings.

Patiently has God borne with us, till now he offers us one more chance for life; 'tis the last opportunity; the last call. He asks us to obey his commandments, and get ready to receive his Son. He waits a little moment for us. Sinners, shall we accept? Shall we seize the golden moment ere it be too late? The Lord will not always show mercy to the hardened sinner. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind, when distress and anguish cometh upon you.

Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." Prov. i, 24-28.

The invitation to "come" requires action on our part. Something more than a mere profession; a change in our habits of life must take place. "Let the wicked forsake his way." Sins long cherished, till they have become almost a part of our natures, must be given up; unnatural appetites, unholy passions, and slovenly habits, must be overcome. Wrongs must be made right, restitution made, forgiveness sought, and justice and judgment done by us, if we would find the knowledge of God. Prov. iii, 1-4; ii, 1-9; Ps. cxix, 97-104. It is not the proud and haughty, but the meek and humble that God loves. Those only who are willing to bow the neck to the yoke of Christ will escape the wrath of God. It must not be a half-hearted, lazy service, but *all* must be laid on the altar, houses, lands, gold, merchandise, good name, pride, honor, and even our bodies must be presented a living sacrifice to God. Jesus gave much more than this for us; he has purchased our redemption with a ransom more precious than an angel could present; he gave his own valuable life to honor the law before all Heaven, and redeem us from its penalty. The Lord has promised that though our "sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. i, 18. "Let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. lv, 7.

We have felt our grievous weight of sin oppressing us all our lives; stifling every holy desire and crushing us to the dust, so that when we would seek God, we have no courage, no faith. Satan would make us think by calling our sins to mind, that there is no hope for us. But there is hope, there is relief from our burden of sin; there is a balm in Gilead; there is a name given whereby we may be saved. We reason in our minds that man does not thus pass by transgression; that it is contrary to our experience to have those we have mocked and insulted, in return pardon our wrong and bestow some precious blessing. Man is not so ready to pardon insult; will God do it? Hear the answer: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. lv, 8, 9.

But there is another inducement held out to us far more lasting than the joy of feeling our sins forgiven; it is the glorious reward in store for the faithful. It is brought to view in the last part of the chapter containing the text. It is not a vague, shadowy, ethereal, dream-like home; but a real, substantial place in the literal new earth, and a substantial mansion in the New Jerusalem. The curse which has so heavily rested upon this earth for six thousand years, will be removed by the purifying fires of the great day, and from the ashes will come forth the new earth clothed in its Eden beauty, with not one trace of sin's sad story. "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose." It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God." "And they shall build houses, and inhabit them; and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree [the tree of life] are the days of my people, and mine elect shall long enjoy the work of their hands." Isa. lv, 13; xxxv, 12; lxxv, 21, 22.

Besides this, a mansion in the golden capital of the earth made new, with a right to enter the pearly gates, a right to drink of the waters of the river of life, and eat of the fruit of the tree of life, and then, too, to have our hearts warmed by the sunshine of his love; to feel that God is our everlasting friend; that

"Sickness and sorrow, pain, and death,
Are felt and feared no more;"
and that henceforth we are to live as long as Heaven

endures, and eternal life is really ours. Oh, the bliss of Heaven! the bliss of feeling safe at last in our eternal home; safe from the buffetings of Satan; safe from the mocking, Bible-hating multitude, who hate God and despise his law. Oh, how our hearts will overflow with love and gratitude, while our hands sweep the strings of the golden harps, making the high arches of Heaven ring with the song of Moses and the Lamb!

Sinner, these joys may be yours if you will accept the gracious invitation to come; if you will leave the foolish frivolities of this world and cleave to the promises of God, and give your affections to him.

I cannot leave this subject without referring again to the exceeding shortness of time; but enough scarcely being left us to prepare for the great change, even if we commence now. The prophetic periods are all expired, no prophetic time reaching beyond the present. The signs spoken of by our Lord in Matt. xxiv, are in the past. The corrupt, world-loving church spoken of by Paul in 2 Tim. iii, also chapter iv, 1-4, we now see on every side. And the last great delusion of Satan, by which he will deceive the kings of the earth and the whole world, to gather them to the battle of the great day, has already appeared; and now Spiritualism numbers its votaries by millions in this country alone. The effect of the curse seems to increase every year. Preparation for war; bankruptcy of men and nations; famines, pestilences, earthquakes, whirlwinds, &c., betoken the approaching throes of earth, and that her hour has about come.

The question with us is not how we shall spend a long life here; how to multiply riches, and live in pleasure; but how shall we escape the things coming on the earth? What course shall we pursue that we may have the protection of God in the perils of these days? God, ever merciful, has given us notice that the end is at hand; that the work of our great High Priest is closing; that soon there will be no compassionate Saviour to cry, "Spare, spare the sinner a little longer." Soon there will be no precious blood to wipe our sins away; no one with influence at the court of Heaven to advocate our cause! Sinner, what will you do in that day? Be entreated to seek God now. Do not peril your life by delay. Seek Jesus now, before the Spirit of God shall take its flight from the earth, and man be left to feel that he is lost—lost beyond hope of redemption. Then will the sinner realize the anguish of being without hope. Then would they seek God, but the heavens are brass, with no sympathizing spirit to direct, no man of God to teach the way; for they have given their last warning, and borne their last burden for sinners. There is "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos viii, 11, 12.

No Command, no Obligation.

We read, "This is the love of God that we keep his commandments." Does it look rational that the Lord will hold us accountable for not regarding a day he has given no command whatever for observing. If one should be brought in the great and final day of account, to answer to the charge of violating the first day, might it not be justly said, Lord, why was there no command in the Bible that I might have known your will concerning it? But his will is made plain as it regards the seventh day. Truly it could be no plainer. And what shall we answer if we disregard it, in that day when every mouth is stopped, and all confess the justness of the great Lawgiver. It is high time, while so much light is shining, to see to it that we strictly adhere to all the requirements of God's word, being justified by his Son, and thus prepare to enter into the joy of our Lord.

S. ELMER.

If injuries be our enemies' weapons, forgiveness should be ours.

It is better to lose the smiles of men than the souls of men.

"CHRIST IN ME."

"For me to live is Christ."—PAUL.

LET others toil from day to day,
In hope, thereby, to richer be;
For one thing earnestly I pray—
That, daily,—CHRIST MAY BE IN ME.

Let others toil for earthly fame,
And boast an honored pedigree;
May holy love my heart inflame,
And, daily,—I FEEL CHRIST IN ME.

Let others boast of hoarded wealth,
And look with scorn on poverty;
Better to me than all things else
Is it to feel—I'VE CHRIST IN ME.

Let others strive for earthly power,
That men may bow to them the knee
Be this my wish from hour to hour
To feel that—I HAVE CHRIST IN ME.

Let others spend in idleness
Their precious time—I'll busy be,
Seeking how others I may bless—
Thus proving—I HAVE CHRIST IN ME.

How pleasant, then, when he shall come,
To go with him 'twill be to me;
To feel that Heaven is my home,
Knowing that—I HAVE CHRIST IN ME.

EXCELLENCY OF THE LAW.

THE words spoken are generally called, "The ten commandments;" and they are justly considered as the grand outlines of the holy law of God, commonly called the moral law, to distinguish it from the other injunctions of the Mosaic dispensation. As the full and exact knowledge of this law is peculiarly important, in order to our clearly understanding the whole system of revealed religion, I shall introduce the exposition of it, by some observations on its nature, obligations, and uses. A distinction between moral precepts, and instituted appointments, is evident. Some things are in themselves so indifferent, that the same authority which enjoined them, might, without impropriety, have prohibited them; but it is absurd to suppose that God could have forbidden us to love him and one another, or to speak truth and do justice. Some traces of the moral law are discoverable by our natural reason, and the whole perfectly accords to it. It has its foundation in the nature of God and of man; in the relations men bear to him, to each other, and in the duties which result from those relations; and on this account it is immutable and universally obligatory. Though given, on this particular occasion, to Israel, it demands obedience from all mankind; and the whole world will be judged according to this law, and to the opportunity which they have had of becoming acquainted with it, whether by reason and tradition alone, or by the light of the written word.

The law is also spiritual: that is, it takes cognizance of our spirits, of our most secret thoughts, desires, intentions, and dispositions; and demands a holy regulation of the judgment, will, and affections. It principally requires love, without which the best external obedience is condemned as mere hypocrisy. This is peculiar to the law of God, who alone can search the heart; and no other law ever attempted to enforce the obedience of the heart; but, in common with other laws, it demands perfect, unflinching, uninterrupted, and perpetual obedience; for no law can tolerate the transgression of itself. From the entrance to the close of life, God requires of us exact conformity to every precept. He that keepeth the whole law, and offendeth in one point, is guilty of all, (James ii, 8-13.) and the least deviation, whether by omission or commission, excess or defect, is sin; and every sin deserves wrath and needs forgiveness. (1 John iii, 4.) The ten commandments are the holy law, which is commented on in all the preceptive parts of Scripture; and the substance of its requirements is given, still more concisely, in the two great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength;" and "Thou shalt love thy neighbor as thyself." We are authorized, by the example of Christ, to interpret every one of these commands in the strictest, most spiritual, and extensive sense, of which it is capable.

Even repentance, faith in a Mediator, and all evangelical graces and duties, are exercises of this entire love to God, and are required of sinners placed under a dispensation of mercy; though originally the law had no direct connection with redemption, but lay at the foundation of another covenant. We may therefore waive the controversy concerning the rule of duty, whether this be the ten commandments, or the whole word of God; for the one, properly understood, will be found as broad as the other; seeing we cannot love God with all our hearts, unless we love every discovery which he is pleased to make of his glory; believe every testimony and embrace every promise which he gives; seek his favor in the use of all the means that he appoints; and employ ourselves in diffusing the knowledge of his glorious excellencies and wonderful works, according to our ability and opportunity, and the station we occupy in society.

The Lord Jesus perfectly fulfilled the extensive requirements of this holy law; yet, in his peculiar circumstances, it actually required all that love for the Father, and for his brethren, and all those expressions of it, which, subsequent to his incarnation, that he might be our Mediator, he manifested in his life and death. But no apostle or prophet ever reached, in one single instance, that degree of love and purity which it demands. The uses of this holy law, in connection with the gospel of Christ, and in subserviency to the covenant of grace, are many and important. "By the law is the knowledge of sin;" and were it more fully understood, (in the extent and excellency of its spiritual requirements, and the justice of its awful sanctions,) sinners would be at once convinced of their guilt and danger; become acquainted with their wants, and prepared to understand and value the inestimable blessings of the gospel; and they would perceive their need of regeneration, and of that repentance, that life of faith in the Son of God, and sanctification by the Holy Spirit, which in general are disregarded, nay frequently ridiculed. Believers may thence learn their obligations, and receiving the law as the rule of their grateful obedience and the standard of holiness, daily self-examination according to it serves to keep them humble, dependent, diligent, and watchful. It also directs them in acquiring an exact judgment and correct spiritual taste, in respect of every part of the Christian temper; and, in many other ways, it promotes their establishment, fruitfulness, and consolation.

Besides these uses, the law served to restrain the Israelites from gross transgression, by its strictness and terrors; and it still, in a measure, answers the same purpose even to wicked men, and, where known, serves to keep the world in some degree of order. It also discovers the holy character of God, the nature of his government of the world, and the rule and measure of the future judgment, that "day of wrath and perdition of ungodly men." On the other hand, the bad effects resulting from ignorance or mistakes concerning the holy law of God, are manifold and deplorable. The dreams of a purgatory, either before or after the day of judgment; the flattering illusions of the merit of human obedience; the palliating excuses made for sin; the objections to the sovereignty of divine grace, and to God's method of justifying sinners; and all antinomian perversions of those precious truths of revelation, seem principally to arise from this source. Ignorance of the extensive requirements of the divine law supports careless presumption and Pharisaical self-confidence; ignorance of its excellency excites murmurs and objections against the severity of its awful sanction. The same ignorance has led some to frame, in imagination, a new law, which has been substituted in the place of the holy law of God, since by sin man became unable to obey it; and the same ignorance has occasioned innumerable objections to the doctrine, and mistakes about the nature, of regeneration; and indeed it has prevented many real Christians from glorifying God in the manner they otherwise might have done. In short, were the law of God well understood, the person and office of the Saviour must appear most suitable and precious; and the genuine beauty of Christianity, as re-instating a lost sinner in his Maker's favor, and recovering him to his

image, in a way honorable to all the perfections of the Deity, would shine forth with unclouded lustre.

We may consider the giving of the law from Mount Sinai, either as a publication to mankind of the law of their reason and nature; or as given to Israel, for the rule and foundation of their national covenant. For want of adverting to this obvious distinction, it has been incautiously asserted, that the law itself was given only to the redeemed; which sentiment not only supposes the rest of Jehovah's universal kingdom without a law, but vacates redemption itself; for "where there is no law, there is no transgression," no condemnation, no occasion for redemption. On the other hand, it has often asserted, or assumed, that the believer has in no sense anything to do with the law; nay, it is sometimes even ranked among the enemies, from which Christ came to deliver us! "Do we then make void the law through faith? God forbid; yea, we establish the law." But since Christ has fulfilled its righteousness and borne its curse, all who hear the gospel are under a dispensation of mercy, and have forgiveness proposed to them; and all true believers are actually pardoned and justified, and are required, and inwardly disposed, to render a sincere, unreserved, habitual obedience to the law, though not able to obey it perfectly.—*Scott.*

MY EXPERIENCE ON TOBACCO.

WHEN I was nine years old I was recommended to smoke for the good of my stomach, to which remedy I resorted, but never received any benefit from the use of the foul weed, though I used it from that time until I was twenty-one. At this time I experienced the blessing of a Saviour. It has always been a query to me why I was not convicted on this point, but I still continued to use it for the space of two weeks, when one day I went into the tobacco factory of a neighbor. He made me a present of half a dozen first class cigars. I smoked one of them and started for home. While on my way home, I became convicted by the Spirit of God bringing this passage of Scripture to my mind: "Cleanse yourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Said I, this is a filthiness of the flesh, and the word says, "from all," but I will not throw away my cigar. Again this passage of Scripture came to my mind, "Know ye not that your body is a temple of the Holy Ghost, and if any man defile this temple, him will God destroy." Thought I, this means me. This is enough. Good bye tobacco, forever! So I threw the cigar out of my mouth, the other five out of my pocket, and glory be to God! from then till now, I have had no desire to smoke.

After this the greatest test came. I had at the same time between two and three hundred dollars worth of tobacco on hand, part of it stripped, and part of it not stripped. Then the question was, what must I do with the stuff? This was a struggle. I shall never forget the time. I felt that if it was wrong to use it myself, it was wrong to manufacture it for others, yet it seemed as if it was too bad to throw away so much money's worth of tobacco. If I did not use it myself I might appropriate the money for some good purpose. But this seemed like taking Baal's wood to burn the Lord's sacrifice. In the midst of this conflict, the blessed word came to my relief in 1st Timothy. "Neither be partakers of other men's sins. Keep thyself pure." This, like the other two, were the turning points with me, and forever settled this question with me. So I went home, took the fork and pitched the tobacco into the barnyard. The result was, the Lord blessed me wonderfully. Glory to his name. When I experienced the blessing of holiness it took all the compromise out of me, and I had rather go to the poorhouse and not have a friend than to disobey God if I knew it. This is my motto in all things. No compromise with sin of any species. Jesus approves of this way, and keeps me by the moment. Glory to Jesus.—*Wm. McKearin in Earnest Christian.*

WE need not be afraid to look upon our own deformity, great and ugly as it is. Christ died for the sins of the whole world; and, therefore, if I had all the sins of the world in my person, I would not doubt of forgiveness.

The Commentary.

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

The Day and Hour.

"But of that day and hour, knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." Mark xiii, 32.

"It may be seen strange that the Son, who declared that he would come, and who, in the prophecy, had been pointing out the various signs by which his disciples might foresee his approach, should not have known the day and the hour, nor the particular time of his own coming. This difficulty some endeavor to obviate by supposing that our Lord spake of himself here only as a man. But the name *Father* following that of *Son*, shows that he spake of himself as the Son of God, and not as the son of man. Besides, the gradation of the sentence seems to forbid this solution. For the *Son* being mentioned after the angels, and before the *Father*, is thereby declared to be more excellent than the angels, which he is not in respect to his human nature, and therefore cannot be supposed to speak of himself in that nature.

"The proper translation of the passage, I think, affords a better solution. The Greek word here seems to have the force of the Hebrew conjugation, *hiphil*, which in verbs denoting action, making that action, whatever it is, pass to another. Wherefore the word, which properly signifies *I know*, used in the sense of the subjugation *hiphil*, signifies *I make another to know, I declare*. The word has this meaning without dispute in 1 Cor. ii, 2: I determined to know nothing among you, that is, I determined to *make known*, to declare nothing among you but Jesus Christ. So likewise in the text, 'But of that day and that hour none maketh you to know, no, not the angels, neither the Son, but the Father only.'—*Macknight.*

2 Timothy ii, 19.

"Nevertheless the foundation of God standeth sure, having this seal: The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity."

The rendering of Dr. Macknight gives the following reading on this verse:

"The Lord will make known them who are his.' These are nearly the words which Moses spake to Korah and his company, who endeavored to overturn his authority. Num. xvi, 6. The Lord will show who are his, which the LXX have translated as the apostle hath done. "'The Lord will make known them who are his.'"

In accordance with this the prophet says, "Then shall ye return and discern between the righteous and the wicked; between him that serveth God and him that serveth him not." Mal. iii, 18. It will be a glorious thing, in the coming day, to be owned of God.

Scripture Notes.

THE LORD DO SO.

RUTH i, 17. Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me.

The Lord do so, &c.] "This was a common form of an oath in those days and long after, both by God's people and the heathen also, by which they imprecated some great evil to befall them if they did otherwise than they said."—*Assemb. Ann.*

YOUNG MEN.

CHAP. ii, 21. And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

Young men.] "'Though the word in the original be of the masculine gender, yet it signifies all young people, and particularly maidens.'—*Patrick.* So Hewlett, and the Sept. and Chal. See on verse 14, *Reapers.*"—*Jenks.*

HANNAH'S PROPHECY.

1 Sam. ii, 10. The adversaries of the Lord shall be broken to pieces; out of Heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.

"When Hannah spake this song, there was no king over Israel, so that her words here must be prophetic, both of David, the type, and Christ, the Antitype. 'Who doth not see that the spirit of this woman (whose

name was Anna, which signifies grace,) prophesied of the Christian religion, the city of God, whose King and Founder is Christ; and of the grace of God, from which the proud are estranged, that they may fall; but the humble are filled with it, that they may rise?'—*Augustin.* 'One cannot but think Hannah had a respect to something higher than the quarrel between her and Peninnah, &c.'—*Bp. Patrick.* This indeed is expressly saying very little; but it shows what the writer had in contemplation. As to Peninnah, on any interpretation, she can be considered no further, than merely as having given an occasion for this most sublime and sacred song, which may bear a comparison, or even competition, with the most beautiful and magnificent productions of any other inspired writer."—*Scott.*

ELI'S DEATH.

CHAP. iv, 18. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died; for he was an old man, and heavy. And he had judged Israel forty years.

Eli's death, under a divine rebuke for his sins, has been a salutary warning to others, even to this present day; yet, in the circumstances of it, he testified his supreme regard to the honor of God, and the interests of religion, above all personal and relative considerations; and notwithstanding all his faults, he died in a lively exercise of love to God and his ordinances, and even by occasion of it."—*Scott.*

GLORY OF ISRAEL.

VERSE 22. And she said, The glory is departed from Israel; for the ark of God is taken.

"The presence and ordinances of God were the chief glory of Israel; and the loss of them was the departure of that glory. But if the wife of Phinehas supposed the Lord had finally departed from Israel, she greatly mistook. From Shiloh, indeed, the ark, the glory of Israel, was finally removed; for probably the inhabitants of that city had too much resembled the abandoned priests; as is generally the case, when such examples of sacerdotal impiety and profligacy are exhibited; but it was restored to Israel, and established in another place. (Ps. lxxviii, 61-64, 67-69; Jer. vii, 12-15.) Neither was the ruin of Eli's family the destruction of the Aaronic priesthood. (Ch. ii, 35, 36.)"—*Scott.*

THE WORLD UPSIDE DOWN.

A SLAVE TO THIS, A SLAVE TO THAT.

"BREAK ev'ry yoke;" the Gospel cries,
'And let the oppressed go free;'
Let ev'ry burden'd captive rise,
And taste sweet Liberty."

Your tea, brother, are you not as much a slave to it as the tippler is to his morning dram, his wine cup, or brandy bottle; or as the tobacco-monger is to his pipe, and his quid? Does this affect my salvation? Salvation, indeed! Talk about salvation, meanwhile wedded to an evil habit—the lust of appetite! "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. vi, 16. "Every man that striveth for the mastery is temperate in all things." "And if a man also strive for masteries, yet is he not crowned except he strive lawfully." 2 Tim. ii, 5.

Whence your fidgety and rickety spells, your often doubts, touching your safe and joyful entrance "into the everlasting kingdom?" Your nervous system is affected injuriously by the use of this narcotic, to which you are a slave. The taste, or habit of tea drinking is unnatural, and acquired, as much so as a relish for the intoxicating bowl, or the vile "Indian weed." Look at your example, also. Consider the millions expended to gratify a perverted taste, worse than useless, that ought to go to build up the Redeemer's kingdom, not Satan's; to save souls, and not to destroy them. Brother, break loose from this tyrant, and be a free man. What! preach to sinners to put away their evil deeds, be "temperate in all things," and yourself a bond-slave, an idolater! Awful! "Physician, heal thyself." "Thou that preachest a man should not steal, dost thou steal?"

Mothers, what are you doing? allowing your "little ones" to sip their tea at meal times, acquire a vicious habit that will prove a curse in time, and jeopard their souls eternally? Stop, stop this wickedness. Stop and think before you farther go.

Says an eminent physician:

"Much of the nervous unrest and over anxiety of the women of this generation is due to the excessive use of tea. . . . I have known many who lived largely on their tea, eating little food and growing thin, sensitive and sleepless, sharp in feeling and often in words.

"Every year I am more and more surprised to see the number of women and children who are suffering from loss of appetite, loss of sleep, and that peculiar irritability which comes from the two combined, and yet have no idea of the cause, for they say, 'I never dreamed black tea hurt any one.' Now this same black tea may be excellent to help one through an emergency, when rest is needed and cannot be had, just as you would put spurs to a horse to win a battle, or meet a railway train; but to ride at this rate long would be ruinous to man and beast. Just so our women, spurred by this stimulant, rush on when they should rest. . . . As to coffee, all know it is injurious in many ways, save those who,

"—convinced against their will,
Are of the same opinion still."

"No tea nor coffee do we drink,
Tobacco we despise;
And liquor as a beverage
Ne'er comes before our eyes.

"We are a happy, healthy baud,
Our minds are bright and clear;
No awful dreams at night we have,
And tremor we don't fear.

"We have escaped from Satan's snares—
In this respect at least;
While others go to early graves,
We still remain to feast."

D. F. NEWTON.

"LOOK UP."

Yes, look up, brother, look up! Do you ask who bids you do so? It is the Lord. Do you ask again why? Because redemption is just at hand. The bowed head is the symbol of sorrow. The uplifted head is the posture of joy. You cannot look up without lifting up your heads. You cannot fail to do either now without being disobedient to the Lord. We have seen the signs which he predicted, and should cheerfully take the revealed position. For centuries the church of God has traveled her lonely path with her head bowed, and eyes cast downward toward the grave. But as if in expectation of a deliverer from the skies, she has buried her dead with their faces turned upward, and the eyes in the right direction,—up. For the trumpet shall sound, and the dead shall be raised and go sky-ward to meet Jesus. He is coming, and all should now take and keep the posture of expectant joy, as they are bidden by the Master. It is the glorious privilege, as well as duty, of the last generation of Christians to live with their heads lifted up. It will be their privilege to stand at the judgment bar, meekly, but with their heads lifted up. It will be their happy privilege to march through the gates of the city of God with their heads lifted up. "Thou, O Lord, art a shield for me, my glory, and the lifter up of mine head." Ps. iii, 3.

He that refuses at the proper time to look up and lift up his head, and know that eternal redemption is at the door, is guilty of disregarding the express command of Jesus Christ. That time has come, and the light is so clear there is no excuse for the recreant. What a well of joy in trial, what a source of strength against sin, what a weapon of warfare against Satan, this belief would prove to the dear church of God everywhere, if she would but see and embrace it. The great heart of Christendom would be stirred with a mighty gladness; an exultant shout would go through the camp of the weary hosts; the enemy would tremble, and the multitude of believers would suddenly become engirded as with triumphant strength from the everlasting arms of the Almighty. Looking down begets weakness and a love of earth. Looking up inspires courage, and hope, and might, and indicates where the heart is gone, and around whom love and hope are entwined. Lift the drooping head, O weary watcher.

With strained eyes and with ears intent, catch the first signal of the trumpet blast. Look up, for lo it soundeth, and the bell on the chronometer of coming eternity is about to strike, ONE! To the last minute keep the HEAD UP!—*World's Crisis.*

BEAUTIFUL HANDS.

The following lines were written by Mrs. Ellen M. H. Gates, author of "Your Mission," which Mr. Philip Phillips' sweet rendering has made so beautiful.

Such beautiful, beautiful hands,
They're neither white nor small,
And you, I know, would scarcely think
That they were fair at all.
I've looked on hands whose form, and hue,
A sculptor's dream might be,
Yet are these aged, wrinkled hands
Most beautiful to me.

Such beautiful, beautiful hands—
Though heart were weary and sad,
These patient hands kept toiling on,
That the children might be glad.
I almost weep, as looking back
To childhood's distant day,
I think how these hands rested not
When mine were at their play.

Such beautiful, beautiful hands,
They're growing feeble now;
For time and pain have left their mark
On hand, and heart, and brow.
Alas! alas! the nearing time,
And the sad, sad day to me,
When 'neath the daisies, out of sight,
These hands will folded be.

But, oh! beyond this shadow-lamp,
Where all is bright and fair,
I know full well these dear old hands
Will palms of victory bear.
Where crystal streams, through endless years
Flow over golden sands,
And where the old grow young again
I'll clasp my mother's hands.

INCIDENTS IN NORTHERN MICHIGAN.

In the county of Osceola, one hundred and twenty-three miles north, and eight miles west of the city of Battle Creek, at a distance of thirty miles from a post office, the way the road runs, is a family by the name of Reames. Mr. Reames moved into the woods in 1867, and made claim to a lot of Government land for a homestead. He owned an ox team when they arrived at their new home. The team had to be sold to get subsistence for the family until something could be raised on the land. But the purchaser of the team did not, or could not, pay as agreed. What was the consequence? As their supply began to grow small, Mr. Reames started out to the settlement to try and get some more food. It would take three days to go and return. A small parcel of food was left for the mother and three children. There was barely enough for the children, the mother saw at once. They proposed to divide with their mother, but she refused, and when they would eat their scanty meal she would leave the house. But that mother, who trusted in God for support, knew that he would provide for her. Early in life had she committed herself to the care of Him whose eye is over the needy. She plead with God in this time of trial, that she might be supported until her husband should return. Her mind was directed to feed upon browse, and for three days that was her only food. Her husband did return, but as he reached the door he fell exhausted with his load of 40 pounds of meal.

The family soon had to leave their new home and work in a lumber shanty, until enough could be earned to support them while they cleared a parcel of land, and raise sufficient to last them until the writer visited them in February, 1868.

A knowledge of the above facts was kept to themselves; but in a few weeks Mrs. Reames received a letter from her sister in Indiana inquiring if she was in want; for she had a dream that troubled her. She had dreamed that her sister was reduced to such a low estate that she had to live on browse.

As I sat by their fireside and listened to the above account, I felt that Joel's prophecy was verified, and that this family were probably under the ministrations of holy angels.

I spent the Sabbath at Mrs. Reame's. Her husband was then away in the lumberwoods at work. Both she and her husband now welcome the REVIEW AND HERALD. She asks prayers for her family. She delights to teach her children daily to pray and thank God for his kindness. She believes the Lord will soon come in the clouds of heaven. Mr. Reames is not a professor, but reads the REVIEW with interest.

May the Lord help them to endure. How many such lonely ones are scattered up and down in the earth for whom we should feel an interest at the throne of grace.

Coopersville, Mich.

JAMES SAWYER.

ARE THE CHURCH PEOPLE ALIVE, OR DEAD?

WONDERFUL STATISTICS.

"The field is the world."—Matt. xiii, 38.

THE work of evangelizing the world, the church of God always presents to her children at the hallowed season of advent. A Saviour coming to us makes us anxious to seek out our brother Simon, and bring him also. How touching the words of Jesus: "Therefore saith he unto them, the harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways; behold I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes." "He that receiveth you, receiveth me." The field is the world! Taking even the corruptions of Rome, and the heresies of Unitarian and other like sectarian denominations as deserving the name of Christian, there are, notwithstanding, at this late day, after nineteen centuries, four Pagan and Mahometan infidels to one single nominal follower of Jesus of Nazareth. But when we reflect how many there are who only in the most general way "profess and call themselves Christians," not being in any practical sense united to any branch of the church, well may we ask, "Are there few that be saved?" And when we reflect how many of those who are apparently joined to the Lord have rebelled against him, or, having itching ears, have heaped to themselves teachers in opposition to the true Catholic and Apostolic Church and ministry of sixteen hundred years, well may we tremble and add, "Many are called, but few are chosen." Or, those other, "When the Son of Man cometh shall he find faith?"

Luxury need never plead with her votaries. Every heart and every purse are open when the Devil presents his enticements. Civilized man drinks every year 30,000,000 bottles of genuine, and 15,000,000 of spurious, champagne; or nearly \$200,000,000 worth. Yet the total expenses of Christian propagation may be roughly estimated at not more than that sum, if half as much. Tobacco is nauseous to every unsophisticated sense of man, a medicine as strychnine is a medicine; a concentrated drop of whose essential principle, if placed on the tongue of a dog, will cause him to die in convulsions; but, on the highest medical authority, the origin of nine out of every ten cases of real heart disease, original or inherited. It destroys the power of mastication by draining the salivary glands, and by its exciting properties is the gentleman-usher of intoxicating drink. So long ago as 1850, there were raised in the United States, 199,000,000 pounds, or what would now be equivalent to about \$200,000,000 worth, and it is safe to say that the present consumption is nearly \$300,000,000 worth. Suppose an ordinary case: A business man uses four, or sometimes many more, cigars a day, worth fifteen cents each, or fifteen or twenty dollars a pound; this, of itself, leaving out pipes, chewing-tobacco, lost time and lost opportunities, at the very lowest estimate is \$200 a year. Now there is scarcely a parish that does not contain half a dozen such men, who might, if they would, give a handsome support to their overworked, uncomplaining clergymen.

Do such facts as these indicate that so-called Christian men yet realize that "the field is the world," and that they are sent in as laborers, to occupy till the Lord come? Even the little dove for Christianity is heavily loaded by Satan. All the money together that they contribute for foreign missionary effort, would

barely commission one frigate for a month's service. But pride and ambition use two or three hundred. It is, therefore, not to be wondered at, when we read that there recently sailed out of Boston a ship for Africa, whose principal manifest consisted of so many missionaries, and so many barrels of New England rum. The eagle recognized its own plume in the arrow that drank up its blood. Even so, Christianity is wounded by lukewarmness and schism in the house of its friends.

Could this people be suddenly transplanted into the interior of Guinea, where men go naked and die as the beasts die; where life and property are not safe from a tyrant's caprice for an instant; where virtue is unknown, and gratitude a word unrepresented in the language, they might honor their priests, and, as business men merely, liberally contribute to that conservative faith to which they are indebted for all that makes home dear. Zaccheus gave a half of his goods to feed the poor. So the Lord blessed him, and he was "chief among the Pharisees," and a "rich" man. Even so now God takes away the one talent of the slothful and unfaithful servant, and gives it to him that hath two. You are "poor"? So you always will be so long as you neglect the "place of God's honor." Nine-tenths of the taxes of this country for the prevention and cure of crime, are paid by true Catholics and Protestants; nine-tenths of the expenses for the same are incurred upon Roman Catholics. So it will ever be.

The world will sooner or later awake to the fact that even in a temporal point of view it is better to sustain our churches willingly, than to be forced to build State prisons. We squander \$600,000,000 per annum on strong drink, receiving \$48,000,000 "revenue." But could you see on the other side of some great balance-sheet the crime, ruin, desolation, lunacy and poverty therefrom flowing, the \$48,000,000 had better have been raised in direct taxes for God's church ten, yea, forty times over. Truly saith the apostle, "The wisdom of this world is foolishness with God." Out of India's 160,000,000 people, 213,182 are converts. And this is but a specimen of the fearful lack of Christian effort everywhere. Says St. Augustine: "The Old Testament Scriptures gave the promise of salvation; the New Testament Scriptures give us a Saviour." And yet are we grateful? Let us see. The Jews, on the authority of Dr. Abel Stevens, gave at least one-third of all their property for benevolent purposes. And yet there never was a nation with fewer poor citizens. The Mormons, on joining their society, give up one-tenth of their actual property, and ten per cent. of their income ever after. We contribute \$18 per year for each communicant. Allowing a due proportion to simple attendants, the rich might give ten times as much, or \$180, and not feel the deprivation.

Are we dead or are we alive? Do we read the Bible with simple faith, or do we merely glide over its surface? Does it penetrate our every-day life, or is it as "the face of strange children?" Let our hearts and lives answer. Suppose a congregation of even one hundred and fifty should average, as it easily might, fifty cents on Sunday in the plate collections. That would be \$75 a week—enough to well support any parish, for a while, at all events. We shall have free churches and more of them when God sends us faith in him. As it is, our benevolence is, first, not of a conscientious, religious character; nor, second, "every first day of the week," as the apostle has enjoined. "The field is the world."

With one fact, dear brethren, depart in peace. The expenses of our late war were about \$5,200,000,000—that is, twice the present national debt, for every State, county, and family has a debt of its own. This would have built 520,000 plain, substantial wooden churches; costing \$10,000 and seating 1,000 each, or 520,000,000 people—just one-half of the population of the globe, which would doubtless make the other half Christians also.

"Pray ye, therefore, the Lord of the harvest that he would send forth laborers into the harvest," for "the field is the world."—*Sermon by Rev. T. M. Thorpe, at West Hoboken, N. J.*

Historical Department.

Prophecy is History in Advance.

THE CRUELITIES OF CHRISTENDOM.

The present age has been esteemed an age of peace. Orators and poets, sages and philanthropists, statesmen and divines, have united to declare that civilization, education, and Christianity, have uprooted the old cruelties which have filled the heart of humanity, and to predict that days of national brotherhood, universal liberty, and millennial peace, were about to break in upon the world, as comes the daylight in the tropics, with "a sudden brightness that makes all things glad."

And if this were so, what human heart could fail to leap with joy, at a thought so glorious! For among all the ills that afflict mankind, none are so grievous as those which come amid strifes and desolations of war, the dire calamities which nations inflict upon each other as a remedy for fancied wrongs,* or a means of obtaining what they choose to call their rights. Nothing can be more terrible than

THE RECORDS OF WAR.

It is estimated that in the worship of the god of battle, the following numbers have been sacrificed in the hate and ambition of men:

In the Jewish wars,	25,000,000
Wars in the time of Sesostris,	15,000,000
Wars of Semiramis, Cyrus, and Alexander,	30,000,000
Wars of Alexander's successors,	20,000,000
Grecian wars,	15,000,000
Wars of the Twelve Cæsars,	30,000,000
Roman wars before Julius Cæsar,	60,000,000
Wars of Imperial Rome, Turks, and Saracens,	180,000,000
Wars of the Reformation,	30,000,000
Wars of the middle-ages, and nine crusades,	80,000,000
Tartar and African wars,	180,000,000
Indians destroyed by the Spaniards,	12,000,000
Wars of Napoleon I.,	6,000,000
Total,	683,000,000

This is but a portion of the results of war in the world. In these wars, Christendom has done her full share. Edmund Burke placed the number who have perished, directly or indirectly, by war, at THIRTY-FIVE THOUSAND MILLIONS. Dr. Dick estimated them at fourteen thousand millions,—about one-tenth of the human race, or twelve times the present population of the globe. Taking this number, which is the lowest estimate, it is said that their blood would fill a circular lake of more than seventeen miles in circumference, and ten feet deep, in which the navies of the world might float. Ranged in lines, allowing four feet to each, they would reach four hundred and forty-two times around the earth, or four times around the sun. If their average weight was one hundred and thirty pounds, they would form a globe of human flesh nearly a mile in diameter, weighing 1,820,000,000,000 pounds.

The war-debt incurred by these immense military preparations, has hung like an incubus over European industry, and ground the poor as in the dust with burdens of taxation and expense. These armies and navies of Christendom are not kept as a protection against the invasion of Pagans and Mohammedans, Hindoos and Cannibals; it is not that these "most Christian majesties" fear the power of Turks or Tartars, Chinese or Fæge Islanders; but they are kept in being by those Christian people for the purpose of biting and devouring one another, and preventing themselves being swallowed up by the greed of other nations in this most excellent Christian fraternity. They all know that these Christian nations are fitly

* The Peace Society of Massachusetts, about 1825, instituted an inquiry into the actual causes of war; and, beside a multitude of petty, ancient wars, and of those waged by Christian nations with tribes of savages, ascertained two hundred and eighty-six wars of magnitude to have had the following origin:—twenty-two for plunder or tribute; forty-four for the extension of territory; twenty-four for retaliation or revenge; six about disputed boundaries; eight respecting points of honor or prerogative; five for the protection or extension of commerce; fifty-five civil wars; forty-one about contested titles to crowns; thirty under pretense of assisting allies; twenty-three from mere jealousy of rival greatness; twenty-eight religious wars, including the crusades;—not one for defense alone.—*Peace Manual*, p. 123.

represented by their chosen emblems, lions, bears, and eagles; that their morality is that of thieves and robbers; and hence they sleep with guns loaded, pistols cocked, and swords drawn. They know each other as a pack of cut-throats, and they know that a national life is no more safe in the presence of "most Christian majesties," "sons of the church," and "defenders of the faith," without a strong army to guard it, than individual life is safe in the midst of hordes of brigands, or a purse in the presence of pickpockets. Acting upon this very reasonable persuasion, the various nations of Christendom find it for their interest to sustain immense armaments.

Aside from affording these pious nations protection against the rapacity of each other, these armaments also serve an excellent purpose in enabling them to make war upon the weaker nations who are not yet admitted into this most worshipful fraternity of Christian kingdoms and empires. Hence they have gone forth with fire and sword, to desolate the world. Heathen nations have heard of their fame, and have dreaded their Christianity. It was Franklin, I think, who relates a fable of a young angel of distinction being sent to this world for the first time on important business, and having an old courier spirit assigned him for his guide. They arrived over the sea of Martinique in the midst of the long and obstinate fight between the French and English fleets under De Grasse and Rodney. When, through the clouds of smoke, the young angel saw the fire of the guns, the decks covered with mangled limbs and bodies of the dead and dying, the ships sinking, burning or blown into the air; and the quantities of pain, misery, and destruction, which the crews yet alive were so eagerly dealing around to one another, he turned indignantly to his guide, and said, "You undertook to conduct me to earth, but you have brought me to hell." "No," replies the guide, "I have made no mistake at all; this is really earth, and these are men. Devils never treat one another in this cruel manner. They have more sense, and more of what men vainly call humanity." Whatever the angels may think of men and their brutalities, there can be no doubt about what the heathen think of the Christians and their warlike characteristics. A Romish priest, soon after the Spanish conquest of South America, was one day conversing with some Indians, and solemnly urging them to embrace Christianity, the religion of their conquerors. "Are there any Spaniards in Heaven?" inquired these savages. "Spaniards? To be sure," replied the priest; "Spaniards are all the children of the church; they all go to Heaven." "Then," retorted those indignant, outraged sons of the forest,—"then, sir, we will go to hell!"

"Why do you come here, Wolfe?" said a Jew to that missionary in Jerusalem.

"To preach the gospel of peace," replied Wolfe.

"Peace!" retorted the Jew. "Look there at Calvary, where your different sects of Christians would fight for an empty sepulchre if the sword of the Mussulman did not restrain you. When the true Messiah comes, he will banish war."

Says Wolfe: "A Jew once said to me, 'You go to war, and you call Jesus Christ the Prince of Peace, and pray to him to help your warriors vanquish your enemies; and after battle you go to your churches and there sing a *Te Deum* for victory.' When in the land of the Afghans, a minister of the prince asked me, 'What is your religion in England? Have you any at all?' 'Yes,' said I, 'we have.' 'What, then, is it?' he retorted. 'You send messengers here to bribe the king, and stir up war. Is that your religion?' Once I gave a Turk the gospel to read, and pointed him to the fifth chapter of Matthew as showing the beauty of its doctrines. 'Oh!' said he, 'you Christians are the greatest hypoerites in the world.' 'How so?' 'Why, here it is said, Blessed are the peace-makers, and you, more than any others, teach us to make war, and are yourselves the greatest warriors on the earth. How can you be so shameless?'"

The natives of heathen lands reject the gospel of Christ for the villainies of these professedly Christian nations. Why were the Jesuit missionaries expelled from China, and all Christians forbidden to set foot on the shores of Japan? Those countries had a horror

of men so notorious for their rapacity and their terrible success in war. What drew down the wrath of Burmah upon Judson and his co-workers, but the dread of British bayonets bristling along their borders, and carrying, or threatening to carry, fire and sword into the heart of their domains? "If this be Christianity," they say, "we want no such bloody religion." The emperor of China refused admittance of the Christian religion into his vast empire, "for," said he, "wherever Christians go, they whiten the soil with human bones." The Sandwich Islanders, when first converted to Christianity, laid aside their spears and war-clubs, until, following the example of Christendom, they learned to fight, not with spears, but with muskets, and forsook the gospel and again resorted to brute force.

The fleets and armies of these Christian nations have been employed for the last half century in this way. They have made war on China, on India, and on the islands of the sea. Read the account of that "most brilliant exploit," the bombardment of St. Jean d'Acre, in Syria. Says an eye witness:

"At half-past four in the morning, all firing ceased, as if by one consent; when—heavens! what a sight!—the whole town seemed to be thrown into the air! We saw nothing but one dense cloud extending thousands of yards into the air on all sides; and then we felt an awful shock, which gave the line-of-battle-ships a heel of two degrees. It was the explosion caused by one of our shells bursting in their main magazine of powder, by which, to speak within bounds, two thousand souls, besides beasts of burden of every description, were blown to atoms. The entire loss of the Egyptians is computed at three thousand. At daylight, what a sight was exposed to our view! The stupendous fortification, that only twelve hours before was among the strongest in the world, was so riddled that we could not find a square foot which had not been shot. I went ashore to witness the devastation. The sight beggared all description! The bastions were strewn with the dead, the guns dismantled, and all sorts of havoc. The spot of the explosion was far worse,—a space of two acres laid quite bare, and hollowed out as if a quarry had been worked there for years! Heavens! What a sight was there before me! Mangled human bodies, of both sexes, strewn in all directions; women searching for their husbands, and other relatives, tearing their hair, beating their breasts, and howling and crying most piteously!"

Such have been the doings of Christian nations; and for such purposes as these have they augmented their navies and increased their armies.

Notwithstanding all these facts, the philanthropic enthusiasts of the age have still been hopeful as ever of a good time that was to come. They have still preached peace and safety, and have told us that ere long, wars would cease. Meanwhile the princes and potentates of Christendom keep busy at work preparing for war. And those inquisitive persons who wished to know what so many improved weapons were for, if the millennium was at hand, were informed by the blind guides of the age, that the great improvements in the art of war were mere acts of mercy, designed to prevent bloodshed, by making weapons so formidable that no one would dare to think for a moment of using them. Hence the wild beasts of Christendom, after having ground their teeth and sharpened their claws till each was afraid of the other, were expected to lie down in the quiet of a Peace Society, and be converted from war by the moral effect of each other's immense and terrible armaments.

Throughout christendom there constantly arise various national questions which are thought to admit only of warlike solutions; knots which only the sword can untie. Such are "the Eastern question," "the Italian question," "the Indian question," "the Mexican question," "the Slavery question," "the Intervention question," and so on of all the questions which satanic malice and human stubbornness continue to make apples of discord among nations of bullies, knaves, and fools, whose appetites clamor for strife and blood.

There are also intense hatreds, animosities, and feuds, lying smouldering amid the dust, but which, fanned by the winds of discord, may at any time light up with the horrors of internecine war. There are the treasured enmities of generations, the hoarded wraths of many years, which wait to flame forth in all their fury, and desolate the earth. Such are the hatreds of the Circassians and Georgians and Polanders against Russia; of the Hungarian and Swiss against Austria; of Russia against England; of the

French against Britain, and the British against France; of the Mohammedans and Hindoos against England; of the South American Republics against each other, and against the European powers; of the slaveholding hordes against the United States;—to say nothing of the civil wars that rage and languish among the various nationalities. There seems to be a spirit of unalterable, unforgiving, unrelenting hate existing among these various powers. To-day they coquette, smile, and compliment (but never trust) each other; to-morrow they grasp the knife and clutch each other's throats.

There are also religious animosities, hardly less fierce than these political hates. Protestants and Catholics, Mohammedans and Buddhists, Orthodox and heretics, men of the Greek church, Lutheran church, Episcopal church, Methodist church, Baptist church, Presbyterian church, and many other churches, are, multitudes of them, ready to "prove their religion orthodox by apostolic blows and knocks;" to defend their churches with the wrath of man that worketh not the righteousness of God.

But it is especially in the direction of warlike preparations that we trace the spirit actually prevailing among the nations which bear the title of christendom. If the millennium be just about to glide in upon us, we might, of course, expect to find armies disbanded, military inventions discarded, war-vessels changed to merchantmen, muskets condemned as worthless, cannon melted into railroad iron, spears used for kindling-wood, swords turned to plough-shares, arsenals changed into Bible depositories, naval depots into trading stations, recruiting offices into prayer rooms, military schools into Christian colleges, camps of instruction into theological seminaries, powder magazines into meal-bins, while the stock of military combustibles on hand, might be used up in the peaceful arts, or in fireworks that would illustrate and celebrate the glories of the good time that is coming. But instead of this we find, after so many years of peace, all these Christian nations armed to the teeth for deadly strife, and so anxious for warlike preparations, that no expense is spared which may conduce to their efficacy.

[Having given the statistics of the various nations, the writer proceeds:]

We have thus briefly sketched the military standing of christendom; and leaving out the vast hordes of heathendom—China with its army of more than a million, Japan with its unknown forces, Persia, Afghanistan, Belochistan, Arabia, Tartary, Thibet, and all the vast regions of Asia, where nearly every man is a soldier entirely subject to the demands of his chief,—we find that the present force of christendom in Europe and America, including also Turkey, amounts to about eight million men, with unnumbered guns and artillery, and a naval force of about five thousand war vessels, with fifty thousand guns, and five hundred thousand men,—a force far greater than ever was marshaled before, since the world began.

The numerical strength of these armies is not their chief characteristic. The improvements of modern science have increased their capacities for destruction tenfold. The improved drill, and the new methods of warfare; the revolver that can fire a dozen shots per minute; the sharp-shooter's rifle, so effective at great distances; the breech-loading muskets, which can be fired ten times in a minute; the rifled cannon, of immense range and unparalleled accuracy; the huge mortars, throwing shells weighing hundreds of pounds several miles; the massive columbiads and immense cannon carrying solid shot weighing from one to two thousand pounds; newly-invented cannon, like "Raphael's Repeater," which it is said can fire four shots in a second; horse batteries, by which a cavalry man can fire a dozen shots in the faces of his foes in the act of charging on their ranks; improved projectiles, conical and steel-pointed shot, piercing the strongest fortifications; percussion shells, exploding as they fall; minie bullets, and explosive balls, mangle and tearing as they strike; improved machines, by which 80,000 bullets can be pressed out of cold lead in a day; iron-clad and impregnable vessels; Monitors, of new and strange capabilities; steam-

vessels which defy the winds, nor tarry for the tides; naval rams, which carry devastation in their course; military railroads, by means of which, instead of long and tedious marches, armies with their entire *materiel* are hurled like an avalanche upon their foes; military telegraphs, by which a commander-in-chief can hold instantaneous communication with every portion of his forces, and personally control and conduct a conflict extending along a distance of many miles; military aeronauts, who, soaring in mid air, high above the contending forces, by telescope and telegraphs discern and report every movement of the adversary; facilities for communication, travel, rapid evolution, and terrible destruction,—such as Napoleon I. would have given half his kingdom to possess in some time of emergency,—are now ready at the control of the military commanders of christendom. And all these things increase immensely the capabilities of the nations for deadly strife, accelerate the rush of events, and press on the tide of conflict to its final issue.

And taking this glance over the earth, with its myriad hosts marshaled for strife, having every implement and appliance which the wisdom from beneath—so earthly, sensual, devilish—could invent to facilitate their work, what are the prospects of the world for peace? Navies are not built to rot idly at the wharves, soldiers are not disciplined to remain inactive in camp, arms and equipments are not prepared that they may rust and decay, swords are not yet beaten into plough-shares, nor spears into pruning-hooks,—nations are now learning war on a scale entirely unparalleled, and all things betoken the swift approach of a most terrible struggle.

What shall be the result of these terrible preparations? what the issue to which all these things tend? What are the forces that have thus roused the nations to strife? The Scripture tells us that in the hand of the Lord there is a cup of fury, and that this wine-cup of God's wrath is to be pressed to the lips of all the sinful nations of the world upon the face of the earth. The Lord hath a controversy with the nations; he will give them that are wicked to the sword. By fire and sword shall the Lord plead with all flesh, and the slain of the Lord shall be many. Evil is to go forth from nation to nation, and the whirlwind of God's fury shall rise up from the coasts of the earth; and the slain of the Lord shall be in that day from one end of the earth even to the other. They shall not be gathered, neither buried, nor lamented; they shall be as dung upon the ground. The voice of God seems sounding in the air, "Proclaim ye this among the Gentiles. Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your plough-shares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about. Thither cause thy mighty ones to come down, O Lord. Put ye in the sickle, for the harvest is ripe; come get you down, for the press is full, the fats overflow; for the wickedness is great. Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision." All these things tend to that grand convulsion described in the Scriptures as the "war (*polemos*) of that great day of God Almighty." Rev. xvi, 14. And while now every battle of the warrior is with confused noise, and garments rolled in blood, this shall be with burning and fuel of fire; for he that cometh to reign on David's throne, shall destroy his enemies and establish his throne, and of the increase of his glorious government, and of peace, there shall be no end. The pomp and tinsel of war, the gaudy trappings and gay adornments, are but garlands which bedeck the victim who goes forth as a sheep to the slaughter. And over the gathering host the angel of God shall proclaim the invitation of the Almighty to all the fowls that fly in the midst of heaven, "Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

Such is the terrible consummation of earth's godless strife. Thus shall the Lord close his controversy with

the nations, in a war that shall exterminate evil-doers, crush forever the power of apostate and guilty christendom, and bow the world in subjection to the feet of Christ. We stand amid the presages of those grand events. We stand amid the preparations for final conflict. We stand upon the verge of the great tribulation, the time of trouble such as never was, and out of which shall come forth the children of God, having washed their robes, and made them white in the blood of the Lamb. Rev. vii.

What the precise course of events may be, none but a prophet can determine. All eyes, however, seem looking toward the East; and it is probable that events may occur which shall roll the tide of battle upon the mountains of Israel, and precipitate the final conflict.

But as we survey these terrible preparations for strife and blood, can we fail to discern the fulfillment of the apostle's language, "In the LAST DAYS perilous times shall come . . . for men shall be fierce?" Is not this scripture fulfilled before our eyes? And should not we, whose weapons "are not carnal," but "mighty through God to the pulling down of strongholds," take unto ourselves "the whole armor of God," having our feet shod "with the preparation of the gospel of peace," that we may stand in the evil day, and, having done all, stand?

GRADATIM.

HEAVEN is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round and round.

I count this thing to be grandly true:
That a noble deed is a step toward God,
Lifting the soul from the common sod
To a purer air and broader view.

We rise by things that are under feet;
By what we have mastered of good and gain;
By the pride deposed and passion slain,
And the vanquished ills that we hourly meet.

"I WILL GIVE A SHILLING."

So said Mr. B., my neighbor, when requested to contribute something toward purchasing a Sabbath School Library. Mr. B. had a son about twelve years of age, whose name was John. He was a member of the Sabbath School, and, I believe, a Christian. He used to talk a great deal about his home in Heaven, and about how little he cared for this world. But his father loved this world, and idolized his son.

He owned a large, and well-improved farm, which, with a fine brick house he was erecting at the time above alluded to, he fondly hoped to leave for his son and only heir.

Alas! before that great house was finished, or the golden apples had ripened on the trees, John was laid to rest beneath their shade till the last trumpet shall awake him to immortal life. Oh! how bitter the cup thus pressed to that parent's lips. He had ardently sought his son's temporal well-being, but had allowed the expenses of that great house to stand in the way of his eternal interests; had expended thousands of dollars for his worldly aggrandizement, and only one shilling for his soul's salvation. John had been faithfully taught in the Sabbath School; had listened attentively to the preached word, by a holy man of God, who also now sleeps in death, and died in full hope of a glorious resurrection. But the parent, though comforted with the thought that his son had died in the faith of Jesus, could nevertheless but reflect that for aught he had done, John would have lost his soul.

Parents, take warning from the above. If you have property, use it for your children's eternal well-being. Provide them liberally with books and papers, elevating and Christ-like in their tone. Correct their habits in eating and drinking, and regulate their costume by their Bible and the testimonies of God's Spirit. "In the morning sow thy seed, and in the evening withhold not thy hand." ADOLPHUS SMITH.

Ottawa Co., Mich.

OTHER men's woes are our warning; their desolation should be our information.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 9, 1868.

URIAH SMITH, EDITOR.

PRESENT TRUTH vs. NEW TIMES.

OUR readers are well aware that among first-day Adventists, there has been for a few years past, quite a movement in progress on the subject of definite time for the second advent of Christ. They have also seen that but little has been said on this subject by the REVIEW. And while we have been thus indifferent respecting the new times that have been set, we have not even deemed it necessary to give a reason for this course. This must be apparent, to say the least, to most of those who are acquainted with the teaching of the REVIEW. We have not deemed it possible that there could be anything in any new-time movement calculated, in the least degree, to shake the faith of our brethren.

Every new time bears upon its face the proclamation that every previous time has been false. To speak of the only past time movement in which we have taken any interest, a new time is a declaration to every S. D. Adventist that the great work of 1844 was all false. In the event to take place at the end of the days, there was a mistake, as all are agreed; but this need not, and does not, invalidate the movement, as in the providence of God, and a fulfillment of prophecy, if the time was correct. But the moment we give up this point, we throw away the whole movement. Now what were the characteristics of that work? Those who bore a part in it, and know anything of the Spirit of God, know that that Spirit was the impelling power. There was more zeal, more piety, more learning, more success, and more of the Spirit and power of God, many times over, in that movement, than in any new-time proclamation that has given its feeble utterance since that year. Now if we are obliged to give this up, what confidence can we have in any subsequent movement? What confidence can any man have in his own religious life, if the best and most satisfactory part of his experience has to be thrown away?

The fact that the Spirit of God was so largely present in the work of 1844, ought to have great weight. Wherever we see that Spirit, as evinced by its manifestations and its fruits, and have evidence that God is moving in the work, it should not be lightly regarded whether it be past or present. The question has been asked us if we have no confidence in the great men who have since written upon the prophecies, and given different views of the prophetic periods from those taken in 1844. We answer that we have no evidence that God is leading and directing their minds, as he led his people in 1844. The Spirit of truth was promised to guide God's people into all truth; and we care nothing for any theory, by whatever process it may be elaborated, where the workings of this Spirit are not manifestly present. The wisdom of this world is foolishness with God; and the humble, devoted, sincere seeker after truth, for whom God has a work, though he may have less mental culture than the cold-hearted, formal professor, will be led to a right understanding of God's will and word, while the latter, depending on his worldly wisdom, will only in pompous phrase and high-sounding nonsense, wander still farther into the dark labyrinth of error.

But we have other reasons for not giving up the '44 movement, in favor of any subsequent time theory. If that movement was wrong, and every subsequent one wrong, as they must have been if there is any occasion for a new time, we are but just having, or are yet to have, the true Advent movement, or the first of the messages of Rev. xiv; and to any one at all conversant with the theory of present truth, we need say no more. Overthrow this, and every other point follows in due course. If a new time is to be proclaimed, there is nothing to the third angel's message and its associate truths, notwithstanding the mighty array of evidence by which they are supported. Yet one correspondent writes that he believes he has

new light on the prophetic periods; that a new proclamation on time is yet to be made, and this is what is to give power to the third message! And he says that some have requested him to write out his views. To us, this is a matter of no small astonishment. Such persons either cannot thoroughly have examined the present truth so as to understand the basis upon which it rests, and the bearing of all its parts upon each other, or they lack faith in its correctness. We cannot advise any one to spend time in writing out arguments for a new time, nor have we five minutes to spend in reading them, till we are first convinced that what we at present believe is all error. It will be useless for any one to call our attention to a new boat, while all the evidence stands that we are in the right one already. When it can be shown that this boat is destined never to reach the haven, but that her timbers are unsound, and wreck certain, then we will look elsewhere for a safer passage. But, as yet, we see no grounds for fear that those who keep aboard the ship will not get safely through.

When the false excitement of false time has passed by, we hope that many may be induced to accept a better view; for when 1868 is past, those who have the presumption to fix further times, will not probably look to points nearer than 1873 or '75.

IS BABYLON FALLEN?

THIS question means simply this: Have the popular churches of the present day experienced a moral change for the worse, lowered the standard in spiritual things, and departed far away from God? If this is so, there is no use in attempting to disguise the fact; and if the expression, "Babylon is fallen," is the one which the Holy Scriptures make use of to designate this fact, there is no consistency in our discarding that expression, while we admit the fact itself. But there are many who do this. First-day Adventists, generally, reject our application of the prophecy of Rev. xiv, 8, to these popular religious organizations, yet from time to time furnish the most unexceptionable testimony that the condition of these bodies is exactly such as we claim is set forth by the prophecy. Why object to the terms of the prophecy, while continually testifying to the truthfulness of the facts which it sets forth? From their leading journal we take the following extracts which are to the point. The first, entitled, "Lowering the Standard," reads as follows:

"Forty years ago, a church with whose entire history we are acquainted, called to an account and reprimanded one of its leading members, for attending a shooting match the day before Thanksgiving. All such amusements at that time were by the evangelical Christians considered to be a folly. Games and dancing were forbidden by strict church laws. In those old times, if a donation was made to the minister, it opened with prayer, continued in prayer and song, and we are told of some instances where devotional exercises were kept up until midnight, and numerous persons converted.

These times are now very much altered. Donation parties, although beginning with prayer, too often end in gaiety, and sometimes in the dance. Festivity is the order of the day and of the night. Ministers advocate games, balls, and sporting, and but a little while ago, the papers record the attendance, at a horse race, of a reverend gentleman, who vied with the noisy and drunken jockey, in his attempts to prove the speed of his horse."

Another article is headed, "As I found It;" and the writer found it just about as we should expect he would find it in view of the prophecy. He says:

"Have had an opportunity for a few weeks of visiting the most popular places on this religious continent, and have been into the most popular religious circles, by invitation, on purpose to see which way this religious world is floating; and I am now better satisfied than ever before that the Devil rules the popular religious gatherings. If he wants a great time, and a popular one, he will have it baptized with some kind of religious ceremony.

"I was invited to attend a religious concert, when the Oratorio, Handel's *Messiah*, was given in Washington. Some fifty passages of scripture concerning Christ and his reign on the earth were sung by some seventy-five singers; but what solemn mockery! It was to me God's word acted out on the stage by thoughtless and gay people. It did really seem to me like mocking God and his word. I left, and another brother with me, perfectly satisfied Jesus was not rec-

ognized only in form and word, while the spirit of the world ruled the whole scene. We were caught with Bible bait in one of Satan's box-traps, but others called it good, and told how many professors there were there, and how much scripture was sung; but it was all the form of godliness, and as far from Christianity, as fiddling and dancing the Lord's prayer.

"They tell me the religious services in the popular churches are about of the same kind in Washington. No wonder they are opposed to the Lord's soon coming. Yet there are a few who love the blessed truth in that Sodom. We had a good time preaching to them in the City Council Hall three times on Sunday.

"Coming to this place, we had a free ticket to attend an old folks' concert of sacred music, which I thought would be reviving to an old-fashioned man, and so it was while those old-fashioned hymns were sung; but when the scene turned and the popular singing began, it was "death in the pot" for me. Thought I, the Devil manages every kind of a thing the world loves. This hall and the singers cost the man \$180, for one evening. It costs ten times as much to worship Baal as it does to worship God."

We claim that this change in the religious standing of the churches, is proof that the second message of Rev. xiv, has been fulfilled, that consequently we are having the third, and that the appearance of the Son of man on the great white cloud is an event now near at hand. Let us, as the apostle directs, turn away from these that have a form of godliness without the power, and be prepared for a joyful reception into the general assembly and church of the First-born, when they are brought home to the city of the living God.

THE SURE WORD OF PROPHECY.

PEOPLE often deride the idea of making so much of the prophecies; they aver that the prophecies are too obscure to be understood, and that they are of no practical value until fulfilled.

We take the position that they are important, and are to be understood previous to their fulfillment: that this is their object and aim.

If there are any who doubt their literal fulfillment, let us go back a little, and investigate the Old-Testament prophecies, of the fall of cities, and nations, and the literal fulfillment of each prophecy. The prophecies of the captivity of the Jews in Babylon it must be borne in mind, were written while that people were abounding in wealth, and had an independent national government. Nothing could be more improbable, from a human stand-point, than such a disastrous occurrence; and the men who uttered the denunciations were hunted and persecuted. But the captivity occurred, as the prophet had said it would; and with the prophecy of a captivity, came also a term of seventy years, which limited the time, and told of a return which should take place by means of one, Cyrus, who, when spoken of by said prophet, was yet unborn. That all this took place, is patent to all.

The fall of the proud cities of Egypt, the fall of Babylon, Nineveh, Tyre; the fall of Edom and Moab, and Assyria, was all foretold while these nations and kingdoms were in the pride of life, and the height of worldly power, and they scorned the idea of any possible chance of such a contingency as the prophets foretold. To them it was all fallacious reasoning, and groundless assumptions; but God had spoken and it came to pass.

Where is the prophecy of Christ's first coming, which has not been fulfilled to the letter? Where is the prophecy of the destruction of Jerusalem, and the scattering of the Jews, which has not been fulfilled with fearful exactness? In the New Testament, a few prophecies yet remain unfulfilled; also a few in the Old Testament yet wait their time, but shall we for this, doubt the word of God? Shall the words of Jeremiah, and Ezekiel, and other prophets, be fulfilled with precision, and the words that Christ and his apostles spoke, fall to the ground? Nay, verily.

But are the prophecies of the Old and New Testaments to be understood, previous to their fulfillment? We say that they are; that it was the object of prophecy, not only to stamp the word of God with the impress of divinity, but to test those to whom the prophecies were opened in their fulfillment. What was it which condemned the Jews in our Saviour's time? Was it not the prophecies relating to Christ?

Did not the Jews tell cruel Herod that Christ should be born in Bethlehem of Judea? Were they not aware of the proximity of Jesus' advent? No caviler will doubt this.

But in the twenty-fourth of Matthew, and all along in the gospels, and in the epistles, and in the Revelation given to John, we find a series of prophecies of great importance, all of them purporting to come through Christ to his chosen penmen.

We all see the folly of the Jews, in stubbornly refusing to bow to the words of Isaiah, and Ezekiel, and Daniel, and the host of prophets who spoke of Jesus' humiliation and sufferings. They were demoted we say, in refusing such evidences; they cast aside these prophetic words, and clung with idiotic pertinacity to those prophecies which alluded to his second coming. Oh! how sad and unaccountable is their stupidity, and how just their doom! But are we sure they were so stupid? Look through the New Testament, and find if you can, any opportunity of such a mistake in the prophecies of Christ, or any of the New-Testament writers upon the subject of his second advent? There is a wonderful clearness in the New-Testament prophecies. It is as if Jesus knew of the sad fall our race would receive in the latter day, and therefore made all clear and plain as if they were a class of children who could not understand, unless all was made unmistakably clear.

We blame the Jew for his stupidity. What was his stupidity compared with his who rejects the light the nineteenth century throws upon passing events? We blame the Jew for his stubbornness in rejecting Christ. What was his stubbornness, compared with his who rejects the evidence now produced in connection with the cleansing of the sanctuary, and the twenty-three hundred days?

The man who ridicules the commandments of God, and who treats with scorn the recent movements of God's people toward an understanding of the prophecies, and a realization of promises of the restoration of the gift of prophecy, is as much without excuse as the stubborn Jew of the age of the apostles, and far more; as much more is he the victim of Satanic malice, as the evidence is clearer, and more distinct.

In view of all that is done for us at the present time, how great are our obligations to do the whole will of God. If much was required of the church in the apostolic age, how much more now. Does not the church need help? Can we get along now without the aid of the gifts of the Spirit, better than the apostles could? Is this an age of light? Does such light shine upon the different denominations now, that they can afford to get along independent of the gifts?

If such extraordinary light now shines upon the churches, that they need no such aid from Heaven, if they can well shift with the light already made known, and reject the offer made in the word of God, of the restoration of the gifts, why is it that they almost unanimously refuse to yield to the moral law, and persistently shut their eyes to the opening word of prophecy? All nature testifies to the truth of prophecy, and unerringly ratifies the word of God, as to coming events. The earth heaves, and cities are destroyed. Volcanoes pour out liquid fire, while the solid earth trembles as if in terror. The sun and moon refuse to shine, and the stars seem to fall, in obedience to Jesus' word. But men still doubt and cavil, and make "rigid investigations" of all this phenomena, and account for it most scientifically; but they forget that the word of God has something to say on this point. In all their rigid, scientific investigations, they omit the word of prophecy, which alone can untie this Gordian knot.

But those who do have the light at this time upon passing events, may not rest upon their knowledge. As a theory, it is eminently practical; he who receives this theory, does well; he who makes it a practical matter, does far better. As the host of Gideon was tested, so the people of God are passing a close test. Who is sufficient for these things? Who shall be able to stand?

Great light beams from the heavenly sanctuary upon the people of God. A thick cloud of darkness covers the unbelieving world. The nominal churches know not the night which has already closed around them,—

the night of error and unbelief, a dearth of the heavenly graces, an abandonment of principle, and a setting in of a night of bigotry and intolerance.

To us, of all others, this is a practical truth; all our lives bear testimony for or against us, as individuals. A fearful responsibility rests upon us. How have we discharged, and how are we now discharging, this responsibility? JOS. CLARKE.

REPORT FROM BRO. D. T. BOURDEAU.

It was my privilege to be at our late General Conference, and to attend all its business sessions and religious meetings; and I can say that what has been written relative to this general gathering has not been over-estimated, every word of it is pure, unvarnished truth. Such a Conference must necessarily leave a favorable impression on all the friends of the truth respecting the various branches of the cause, and give a new impetus to the work of the third angel's message. Especially should we be encouraged by the measures which were taken in forming the "Benevolent Association." To see such important truths developed, and our people so ready to come up to them in their practice and sacrifice, is indeed cheering, and should inspire, in all, additional confidence in the work, and certainly in regard to its speedy and glorious accomplishment.

The minister's meetings which followed the Conference were the most profitable meetings of the kind I ever attended. They offered me an opportunity to engage more fully in the work of self-examination, and preparing to more successfully preach the truth to others, which I earnestly endeavored to improve upon, in common with my ministering brethren. The result was, that we were more sweetly and strongly united to each other and to the Lord than ever before; we saw the nature and magnitude of the work as we never saw it before, and realized God's willingness to help us; and I trust I experienced a fresh conversion in the message which I had greatly desired.

And among the blessings that the Lord is graciously bestowing upon us, is Testimony to the Church, No. 15, which, as far as I have perused it, is of the same nature, and has the same sanctifying tendency, as those that have been previously given. I heartily endorse what it says on "the gold." If we get "faith and love combined," we shall be truly rich. Oh! that we may labor as earnestly and perseveringly to obtain these heavenly graces, as most of us do to get an earthly treasure. Then shall we have no occasion to complain of our poverty. I trust that we shall read the various epistles contained in this testimony, not simply as applying to those to whom they were originally given, but also as having a bearing on our own characters. They would not have been published in their present form if they had been merely local, if they had not contained principles general in their application. We should also learn lessons of wisdom from the faults of others.

We are now busily engaged in preparing for our long journey to California. We appreciate the assistance received from the Battle Creek church. This dear people will live in our memory and affection. We spend next Sabbath with them, after which we leave for the State of New York, in which we will remain over two Sabbaths. We now expect to take the boat for California, at New York City the 24th inst. The work before us is great, and the idea of separating, for so long a time, is painful. But we are consoled by the thought that we are not left to perform our work alone. We believe the Lord will go with us, and many prayers will follow us; yes, brethren, pray for us. We also have a rich hope to sustain us, a hope which alleviates the sting of separation, reaches beyond the grave, and unites us together amidst the realities and glories of the kingdom of God. With this hope we can toil and sacrifice, and even die in distant lands, if it is the will of our Heavenly Father. I can also say that I am settled on the truth, and have not been troubled with objections for a long time. The truth is a reality to me. I feast upon it. It is my life, and I want to labor to have others saved by it. I wish to have this my highest ambition. Brethren pray for us.

My P. O. address will be, Minnie St. near corner of

Sixth St., San Francisco, California, care of B. G. St. John.

D. T. BOURDEAU.

Battle Creek, Mich., June 5, 1868.

REPORT FROM BRO. TAYLOR.

MAY 16 and 17 I attended the Monthly Meeting for Onondaga and Oneida Counties, held in Verona. The Kirkville church was well represented. We found this dear people some cast down, yet not destroyed. Some of the youth were ready to faint; we spoke words of warning and encouragement to them. They received the word gladly. They were thankful to learn more about the narrow way that leads to life. With a small exception, they cheerfully gave themselves anew to the Lord, to be more devoted, and to serve him with a ready heart, and a willing mind. They must watch the sacrifice they have made; they must know it is a consuming one. The youth should be more watchful, that there be not in them an evil heart of unbelief in departing from the Lord. Older members should exercise a tender watch-care over them, and know how the youth are getting along in the work of overcoming. They should speak words of warning and comfort as they are needed from time to time. It should be done with a spirit of love and tenderness, that will win them to the right way. Mingle a few tears with your entreaties, they won't hurt them nor you. I say again, remember the lambs, the tender lambs of the flock. Watch over them, and remember that evil angels watch them for evil and ruin.

We had a very profitable meeting with the Kirkville Church on the evening of the 18th, at the house of Bro. Kinne, who was attending the General Conference. We had a chance to look over and make inquiries about his mill. It is fast gaining a reputation in all this section. We had some of the hulled corn he advertised, which we found an excellent dish. I fully endorse all Bro. Andrews has said respecting this brother's mill. The evenings of the 19th and 20th, we spoke to the few in Clay that love the Lord. I hope that all that are interested will be able to take a more decided stand for the right. We spoke to the Roosevelt church on the following Sabbath.

Bro. Goodwin has much improved. He is steadily coming to the light and liberty of those that believe God. We trust he will put a true value on liberty and light when he shall be fully restored to them through the tender mercies of God, in Jesus Christ. We reached home the 25th, and, as ever, were welcomed by this dear people of the same faith, whose prayers we always have, whether present or absent.

C. O. TAYLOR.

Adams Center, May 26, 1868.

MEETINGS IN AMHERST, N. H.

BRO. SMITH: On my return from Battle Creek, I stopped at Amherst, N. H., to attend a previous appointment. I was glad to find the little company holding on their way, and striving to stand in the counsel of God. I tarried with them over two Sabbaths, and held thirteen meetings. Some were very precious seasons. This company is young in experience, but they manifest a willingness to learn, and are making good progress in the truth. I was glad to have Bro. Canright join me the last Sabbath and first-day that I was with them.

Sabbath morning, we had a social meeting, in which nearly all took a part. Bro. C. spoke at half-past ten. I spoke in the afternoon, after which we repaired to the water, and nine happy souls were buried with their Lord in baptism. We then assembled at the house of Bro. Mace, and had a meeting in which fourteen united in church covenant, after which we had a very precious season in attending to the ordinances of the Lord's house. During these meetings, three new ones have started to keep the Sabbath, two of whom took up their cross in public. The prospect of this church is truly encouraging. If they keep humble, the Lord will add to their number.

I pray that his blessing may still rest upon them.

L. L. HOWARD.

FILL up the void of spaces of your time with meditation and prayer.

TWINE NOT A LAUREL WREATH FOR ME.

TWINE not a laurel wreath for me,
It ne'er can deck my brow,
I will not strive to win, or wear,—
Thorns graced my Saviour's brow.

And shall I seek the world's applause?
It scorned my Saviour's claim,
Shall I wear laurels twined by those
Who scoff at his dear name?

They twined for him and on his head,
Instead of laurels fair,
Placed thorns, which pierced his holy brow,
And tore his shining hair.

Then tell me not of "honor's wreath,"
Within fame's gilded halls;
My name I care not there to read;
For Jesus' sweet voice calls.

It calls in tender tones and deep,
Leave all and follow me;
Yes, all; and if that call I heed,
Fame ne'er will ring for me.

But I will gladly now forego,
Earth's fleeting smile and praise,
That I may win the heavenly crown,
And join angelic lays.

Then tell me not of "honor's wreath,"
Or fame's rich laurels rare,
Those thorny chaplets quickly fade,
I would not win, or wear.

M. J. COTTELL.

Ridgeway, N. Y.

Health in Answer to Prayer.

"The prayer of faith shall save the sick." James
v, 15.

Some two years ago, as I arose from my bed one morning, feeling badly from the effects of chronic diseases, the above scripture came to my mind, and the question arose, Why may I not pray to the Lord to heal me of my maladies, and be healed, as well as the early Christians did? Is not the Lord the same? Is he not as willing to bless now as then? I could but answer all these questions in the affirmative. Could I not, then, be healed? "Not while you chew tobacco," said a still, small voice.

I had in my pocket a large piece of tobacco, and my first impulse was to be rid of the troublesome weed, that stood in the way of my physical salvation. The window of my room was open, and I gave it a toss over the wall into an adjacent orchard.

Then came the struggle with a morbid appetite. Up to this time, I was not aware what a slave I was to this vile habit. I went into the field and attempted to work; but I was in misery, for my weakened nerves reached out after their accustomed opiate. I stood it, however, until about three o'clock in the afternoon, when my appetite got the better of my decision, and I went to that place in the orchard where the piece of tobacco had fallen, and, after a short search, I found it. The avidity with which I seized my quid, and deposited it in the accustomed place along side the salivary glands, can only be appreciated by those who have become fully wedded to the use of the weed.

From this time onward, my struggle was not for an answer to my prayer, but to overcome a filthy, health-destroying habit. For several weeks tobacco clouded my spiritual vision when I would come to God in secret prayer. Tobacco blunted the edge of truth when I would exhort my brethren to holiness of life. Tobacco crippled all my efforts when I attempted to talk with the unconverted.

In this condition I went to Ashaway, where I became acquainted with the little band of Seventh-day Adventists there. I was surprised to find that the subject of health was considered a matter of so much importance with the Seventh-day-Advent body, and still more that they had already become so far advanced that not one of them would be seen using tobacco in any form.

I had now no excuse. I had the light with regard to duty, and now I was providentially thrown into the society of those who would assist me in trying to overcome. I dare no longer resist. I resolved that, at all events, I would be free from such slavery. I made the effort, and prayed for divine aid. The struggle

was a hard one, but I, at last, began to feel the goading of appetite less severely.

But in overcoming this bad habit, I obtained more light. Would the Lord now heal me? "Not while you eat pork," was the silent response of the Spirit of truth. The trial in this case was less severe. In fact I can hardly call it a trial, for I had but little struggle with appetite. But light continued to dawn upon my mind. About this time Dr. Jackson's valuable tract on tobacco fell into my hands. From this little work, I learned that there were many articles of diet in common use that were almost as detrimental to health as tobacco. I there learned that tea and coffee, and all that long list of articles, which pass under the general name of condiments, such as pepper, salt, mustard, vinegar, horseradish, &c., and spices of all kinds, were the exact counterparts of tobacco, and were but substitutes for such stimulants as rum, whisky, &c., and that health could not be expected so long as these things were indulged in.

Another trimming up was the result. As my intellect became clearer, and my investigations were carried further, I discovered that all flesh-meats were objectionable, especially for persons afflicted as I was. Here came another struggle. But in the strength of the Lord, I overcame, and flesh-meats have long since come to be among the things that were, in my list of edibles.

As the light increased, I continued to correct my dietetic habits, until, at length, the question again arose, Will the Lord heal me of my chronic diseases? The still, small voice again answered, "Not while you sleep on feathers, in a seven by nine bedroom, from which you exclude the pure air of heaven." Up went the window—away went the feathers, and I rejoiced in another advance step in hygienic habits. Again more light was given. Another struggle, another victory, and so goes on the warfare.

But how about my first prayer for health? Will the Lord hear and answer? The Lord *has* heard. The Lord *has* answered, in a measure at least. Disease is gradually, but surely, giving way; and, if I persevere, I have no doubt, I may ere long be set at liberty.

But will the effects of disease remain? They will. Nothing short of a miracle can ever free me from the results of disobedience to law, either moral or physical. But will deliverance come in answer to prayer? It will. A wrestling Jacob overcame. So can I. So can you, my brother. Thank the Lord, and take courage.

J. S. MILLER.

PARDON FOR OMISSIONS.

DR. SAMUEL JOHNSON, in writing to his mother, says:

"You have been the best mother, and I believe the best woman in this world. I thank you for your indulgence to me, and I beg forgiveness of all I have done ill, and all I have omitted to do well."

So in the prayer he composed at the same time:
"Forgive me whatever I have done unkindly to my mother, and whatever I have omitted to do kindly."
There is a deep meaning to this. Our offenses against God and our fellow-men are far greater in the omission of duties than in the commission of sins. Let any one think over it faithfully, and see if the weight of condemnation does not rest there.

And how much point in the expression—omitted to do kindly. We might—often at least—almost as well not speak the truth at all as to speak it not "in love;" so it may often happen that an act in itself eminently proper has a dreadful omission about it simply because it is not done kindly. What is charity, however bountifully bestowed, if sympathy be wanting? It is often positive insult.

Without pursuing the hint farther, let each one search for the catalogue of what he has left undone, and strive for a better spirit and a better life.—*The Methodist*.

PRAYER.—When thou prayest for spiritual graces, let thy prayer be absolute; when for temporal blessings, add a clause of God's pleasure; in both with faith and humiliation: so shalt thou undoubtedly receive what thou desirest or more, or better. Never prayer rightly made was unheard; or heard ungranted.—*Quarles*.

A SUSTAINING PROMISE.

"Rest in the Lord, and wait patiently for him; delight thyself also in the Lord, and he shall give thee the desire of thine heart."

Amid the cares and trials of this life, do we sufficiently appreciate this most blessed promise, and claim it as we might to strengthen us on our journey? Does the lonely, weary pilgrim, passing through afflictions which almost cause the soul to reel and stagger, resort to the healing waters contained in such promises? With what soothing, consoling power, and how softly fall such words upon a tried soul. We know, if nevermore on this mortal shore, we shall have our heart's desire. Our Father will never deceive nor fail us. There is still Heaven to be thankful for. Whatever sorrows bereave us here, whatever fatal mistakes darken our lives, whatever irredeemable losses befall us, we may yet rest in the Lord, and wait patiently for him, in the little life that remains; for beyond this world's gain or loss, in the earth made new, where we shall walk in the spotless robes of immortality, there, and only there, shall he give us our heart's desire in its fullness. Here everything is imperfect, and a lesson. Purity is the result of fiery trials. Riches take to themselves wings. Love is inconstant, sorrow sure. But in Heaven there is perfect love; and riches that neither moth nor rust doth corrupt, that bless and curse not. If in our journey darkness falls over us like a pall, and we seem shut out from the smiles of God, then let us exercise faith, and remember, "Yet doth he devise means that his banished be not expelled from him." Perhaps these trials are brought upon our natures to remind us of our duty to our Heavenly Father, and direct our thoughts to that blessed home where all tears and sorrows shall be wiped away. There is healing in the cup.

Oh! for that faith, "that precious alchemy of the soul which transmutes grief into joy, and makes affliction appear what it really is, a dispensation of mercy." This is what we need to enable us to overcome. We may have it. Let us pray for more faith. Weary pilgrim, let us put our trust in Israel's God, and we shall never be ashamed, nor confounded. Let us cast our every care on him, for he thus invites us. He is a "father to the fatherless, and the widow's God." He is to us "as the shadow of a great rock in a weary land." Oh! let us open our hearts to him, and love will come into our souls in full-flowing tides, bearing us high above grief, doubt, and fear, into that calm region where the life of God flows ever, and peace and joy reign supreme.

So wait we, so hope we; and what better portion is there than faith, hope, and love.

Leave God to order all thy ways,
And hope in him, what'er betide;
Thou'lt find him, in the evil days,
An all-sufficient strength, and guide.
Who trusts in God's unchanging love
Builds on the rock that naught can move.

What can these anxious cares avail,
These never-ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

Only your restless heart keep still,
And wait in cheerful hope, content
To take what'er his gracious will,
His all-discerning love hath sent;
Nor doubt our inmost wants are known
To him who chose us for his own.

He knows when joyful hours are best,
He sends them as he sees it meet,
When thou hast borne its fiery test,
And now are free from all deceit,
He comes to thee all unaware,
And makes thee own his loving care.

AMELIA F. STANSELL.

CHRISTIAN CHARITY.—Let the love of your brethren be as a fire within you, consuming that selfishness that is so contrary to it, and so natural to men; let it set your thoughts on work to study how to do others good; let your love be an active love intense within you, and extending itself in doing good to the souls and bodies of your brethren, as they need and you are able.—*Leighton*.

HUMILITY.

"KNOWLEDGE puffeth up, but charity edifieth." 1 Cor. viii, 1.

Human reason is man's pride; yet it is a frail instrument, prone to error, and swayed by passion; of some use in discovering error; of little in discerning truth. For about six thousand years man has sought, by dint of reason, to discover the origin, and essence, and laws, of all things. And all that time he has only demonstrated that he knows nothing. It is impossible to exceed the absurdity of philosophy.

Once, man sought by reason to scaffold himself up to God, as it were, but his labors produced only a blasted design and a confounded Babel.

The wisdom of man, how unlike that of God! When clouds of disappointment come over the minds of his true people, an angel's message comes to them, a light from Heaven shines, even from the sanctuary, the clouds disperse, and the curtain of darkness is lifted, and we behold our Saviour. We see the work, by the eye of faith; judgment going on, the sanctuary being cleansed, and the rewards, as well as the retributions, which are to follow. All around, the horizon of the past and the future is lighted up, by his heavenly truth, sent forth in our time of need. Let us walk in the light.

GEO. W. PARKER.

Rochester, N. Y.

Conference Department.

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

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

From Bro. Putnam.

DEAR BRO. SMITH: As it has been some time since there has anything appeared in the REVIEW, relative to our spiritual prosperity here in Norridgewock, we would say that for so many, and of so great a variety of temperaments, there has been a good holding on, and promptness at meetings and the labor in carrying them on; and, of late, there have been a little more decision and advance with the faithful ones. Oh! may the few that are now halting, to hold counsel with their chief enemy, take the alarm, arise, and hasten with the advancing ones, lest they be left behind to share the fate of the opposers of present truth. There are some that think of going forward in baptism soon.

The church appears of late to have the overcoming principle more constantly in exercise. "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." Rev. iii. 5. Truly, God is good in leading his people step by step from their errors, and preparing them for the great, but short, struggle before the return of the Master. The work is going forward, both in Heaven and on earth, and soon it will be said; "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. xx, 11. Oh! solemn thought! that mercy's sweet voice will soon be hushed forever. God grant that we, with all the faithful ones, may so live that when the Chief Shepherd shall appear, we may be found among his true flock, who have known his voice from that of a stranger, and hear it said to us, Well done, good and faithful servants, enter thou into the joy of thy Lord.

WM. W. PUTNAM.

Norridgewock, Me.

From Bro. Upson.

DEAR BROTHERS AND SISTERS: It is now about sixteen years since I first heard about the coming of our Lord Jesus Christ, the third angel's message, the Sabbath truth, and the commandments of God. I then thought I should see Jesus before this time, but time is prolonged. God is gracious, and still waiting to be gracious to the children of men, that they may reject the doctrines and commandments of men, and keep

the law of God, and so prepare their hearts unto glory, and confess Christ before men, that he may confess them before his Father and before the holy angels.

I love God and his Son, Jesus Christ, and those who keep his commandments. I love those who give in their testimonies through the REVIEW, that I have never seen in this world. I hope to see them in the world to come. What a good medium the REVIEW is! We can hold correspondence with each other, and it preaches to us what I believe to be the true gospel. The darkness is past, the true light now shineth. Blessed are they who believe and obey the gospel, and keep God's commandments. If all men were commandment-keepers, this world would be a paradise to what it is now. We should want no locks and keys, and all immorality would be at an end.

We should not only profess Christ, but live Christ, if we would be admitted into his kingdom. The longer I live in this world, the less I love it. "If any man love the world, the love of the Father is not in him." How we should love and adore God as the Supreme Ruler of the universe! Jesus is soon coming to receive his ransomed ones home.

Yours, patiently waiting,

DAVID UPSON.

Cayuga Co., N. Y.

From Sr. McClure.

BRO. SMITH; I would say to those who are striving for a home in the earth made new, that I am still trying to gain an inheritance there. This earth can give no real enjoyment. All is transitory; and those who have no hope beyond, find an aching void that can never be filled, even by the best enjoyments it can afford. And if our hope reaches no further, how miserable, indeed, we must be. For one, I am resolved to lay all upon the altar, and endeavor to consecrate myself wholly to God. What are all the afflictions that we can suffer here in comparison with the rich reward. Though my errors have been many, and I have not deserved his favor, he permits me to enjoy his blessings continually, and is very merciful to me and mine; in view of which I feel constrained, by the help of God, to make haste to eradicate everything from my heart that does not strictly accord with his holy teachings. I am trying to live up to all the reforms as fast as possible. I view them as great blessings to aid us in the great work of overcoming. I feel truly thankful for the gifts of the Holy Spirit, which is another great help to God's erring people, by which he manifests his care for us. "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth," &c. Heb. xii, 6-11. And while testimonies are given to some, all may receive and be benefited by them. While my brother or sister is receiving the chastening rod, so kindly given, it may be just what I need also. I want to be scourged and cleansed from all my sins, that I may be ready and waiting when my Lord comes. How pleasant then to meet all God's host, where will be those we love, and the scattered ones, whom we have not been permitted to see in the flesh, but many whose testimonies in the papers have so often cheered us on our heavenward journey. God is testing his people, and if we have not a living experience for ourselves, sooner or later we shall be left; and that, perhaps, ere we are aware of it. I feel that I have much to do to get ready.

Yours hoping for eternal life,

LUCINDA S. McCLURE.

From Bro. Shireman.

DEAR BRO. SMITH: I have again seated myself to write a few lines for the REVIEW. I feel thankful that we have such a paper. It seems to me sometimes, that I can hardly wait till sixth-day morning to see what good tidings it will bring. It cheers me up by its weekly visits. I feel that it is necessary that we take pains to read it; it will stir us up in this solemn time. Dear brethren and sisters, do we realize that our probation is fast drawing to a close? Time is short; signs are fast fulfilling; what is done must be done soon. Our wrong habits must be corrected, and good ones formed, in order to be prepared to associate with holy angels of God; and it is also necessary for us to have our influence on the side of truth, every

moment of our lives. Do we ever stop and think that the greater part of those we have to do with, will not be prepared to stand the trying day? Have our actions been right upon all points? I fear not. In view of the solemn truth, let us mend our pace; strive harder to overcome, and live consistent with our faith. I know that in our own strength we can never overcome, but if we will strive to live the truth, the Lord will help us. He will not leave us nor forsake us in time of trouble. It will not answer for us to only be aroused at our Sabbath meetings or public gatherings; but we must carry the same spirit to our homes, to our trades, and our labors of the week. Satan's deceptions are increasing in the land, and we should increase in spirituality from day to day. This standing at the same place in our spiritual life from month to month, will never answer; it will never land us in the haven of rest. Then let us awake out of our lukewarm condition. Let us humble ourselves before God, so that he may raise us up in due time. We need not expect to go through in the ease and pleasure of this world; neither will we be able to go through without trials; but if the presence of the Lord is with us, we need not fear. Praise the Lord, his promises are yea, and amen. Heaven will be cheap enough at every sacrifice. Yes, our light afflictions shall work out for us a far more exceeding and eternal weight of glory. We can live out these precious truths, and need not feel ourselves in bondage. The truth will make us free indeed. Oh! let us seek for more of the Spirit of our Saviour. He was meek and lowly. Let us not live as though we believed that there were no others going to embrace these precious truths; but let us walk out by faith and good works, and let our light shine out in this dark night of error, that when our work is done here, and our Lord returns, he may say unto us, Well done, faithful servants, enter into the joy of thy Lord. May this be our happy lot, is my prayer.

Yours in hope.

D. T. SHIREMAN.

Anamosa, Iowa, May 24, 1868.

SR. LYDIA E. MARTIN writes from Marquette Co., Wis.: Oh! how my heart yearns for the society of Advent people! It a long time since I have seen any Advent papers or books, or any one of the same faith; and it seems very lonely to me.

I ask your prayers, that whatever of sin be found in me, may all depart; and may we each and every one be striving day by day to walk in all the ordinances and commandments of the Lord blameless.

"Watched by the world's malignant eye,
Who load us with reproach and shame;
As servants of the Lord, Most High,
As zealous for his glorious name,
We ought in all his paths to move,
With holy fear and humble love."

SISTER J. STACY writes: I am trying in a feeble way to make Heaven my home. My progress toward the kingdom seems very slow. I have many trials and troubles to pass through, but I know the grace of God is sufficient for me. I love all God's people, and I want to go with them to the kingdom. I praise the Lord for the third angel's message. It will bring out a people that will stand secure in the time of trouble. The Lord said, "Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction." Jer. xv, 11.

Attending a funeral the other day, I heard the preacher say that there would be more saved than would be lost. It seemed to please the people well. I thought of Jer. xiv, 14, "Then the Lord said unto me, The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart."

May I with God's dear remnant children, get the victory over all my sins and stand on Mount Zion, and sing the song of deliverance.

They are the safest who are most in their closets, who pray not to be seen of men, but to be heard of God.

The Review and Herald.

Battle Creek, Mich., Third-day, June 9, 1868.

TRACT DISTRIBUTION.

LET us not be behind others in a just estimate of the importance of liberal tract distribution in carrying forward the work of the Lord. The Roman Catholics, proverbially shrewd and far seeing in the adoption of means to secure their ends, have adopted this system; and the following paragraph from the *Examiner and Chronicle*, March, 1868, tells what they are doing:—

"The Catholics are availing themselves of the tract system to defend their church, and extend their system. They have had printed a series of tracts, got up in elegant style, of four pages each, which are distributed with a lavish hand in the cars, omnibuses, and places of business. These tracts defend the Catholics from the charge that they prohibit the use of the Bible; that priests can pardon sins; that permission is given to commit sin; that the Virgin is put in the place of the Saviour; and that Catholics worship images. The tracts close with the declaration, 'Americans love fair play.' The new movement may teach Protestants something."

Converting the Heathen.

FROM an article in the *American Missionary*, we take the following paragraph, in answer to the question, What has arrested civilization in Africa? What a sermon on the doctrine of the world's conversion. How long will it take Christian (!) nations to convert the heathen and bring in the millennium as popularly believed, when those benighted nations with whom they have intercourse, are rendered less civilized, humane, hospitable, and truthful, by such intercourse, than they were before their contact with them. Verily they are converting the heathen in the wrong direction.

"Now, I ask the question—What is it that has arrested the civilization of Africa? One answer, I have no doubt—and Dr. Livingstone has no doubt of it either—is that if it were not for the accursed slave trade which is now going on over the whole continent of Africa, its civilization would have advanced, and would have arrived at a much further stage. (Applause.) It is a remarkable fact that of those tribes of Africa met with by Dr. Livingstone, the most civilized, the most hospitable, the most truthful and the most humane, were not those who were in contact with the Christian nations of the world, but those who were in the remotest and most inaccessible corners of Africa, to whom and near whom the slave trade had not yet come."

QUESTIONS ANSWERED.

To J. R. B.: We marvel that any should raise an objection against our views of the death of the wicked, on Mark ix, 42. What would the objector say to Matt. x, 39, where we are recommended to lose our life in order to find it? If there were but one death mentioned in the New Testament both these texts would be inexplicable. The penalty truly is death; but through the "better resurrection" we may secure eternal life, though we lose our life here; while those who reject the gospel suffer for that rejection the second death. The objector knows that we do not hold that men die now on account of their own transgression, but Adam's; also, that a righteous man would perish as soon as a wicked one if "a millstone were hanged about his neck and he were cast into the sea." Such objections are mere cavils, not arguments.

To G. A. T.: We see no difficulty in Cor. vii, 29-31, if we keep in view the two expressions contained therein: "The time is short," and, "The fashion of the world passeth away." The things that we now enjoy will be enjoyed but a little while; we shall soon turn away from that which now engages our heart. These texts contain a solemn admonition to those who believe a time of trouble is near.

To N. B.: Some brief remarks on our views of election once published in the *Review*, will be found in the appendix to the pamphlet lately published on the Atonement.

To S. B.: It is our belief that Moses and Elias were really with Christ.

To I. N.: You ask if five toes of the image of Dan. ii, were not on each foot. Very likely. But we presume your question reaches beyond that to a conclusion not stated, viz.: Did not the two feet or legs of iron represent Eastern and Western Rome? This has often been suggested, but we see no reason for it, since no such division is recognized in the prophecy. The only division spoken of in Dan. ii, is in ten parts, or kingdoms, and the "legs of iron" represent the Roman Empire in its unit state.

To N. R.: Wm. Miller said he believed the Lord would come between March 21, 1843, and March 21, 1844. A few may have looked for the Lord at the first date, but a particular date in 1843 was not received by many. J. H. W.

THE DANGER OF RICHES.

IN reading the Old-Testament account of the kings of Israel, we find, almost invariably, that great prosperity had a tendency to cause the fall and ruin of such as were the favorites of fortune, as the common expression is.

It was the prosperity of David which so intoxicated him that he had nearly brought ruin upon himself in the matter of Uriah; and his son Solomon, with all his wisdom, hardly saved his soul from ruin, and his kingdom from an usurper, in consequence of his heart being lifted up by wealth and honor.

God brought his hand to bear heavily upon the proud kings of Israel; but such as walked humbly with him, he blessed. Hezekiah was beloved of God, yet the pride of his heart led him astray, and his prosperity lifted him up, and brought him into trouble.

It is astonishing that man can be so exposed to vanity and pride. Yet in our own hearts we discern the elements of pride; and if we were greatly exalted by wealth or honor, we are little aware of the disastrous effects it might produce. We flatter ourselves that we could bear any amount of wealth, but God knows our weaknesses.

Let us be submissive to God's will, and serve him regardless of circumstances; serve him with sincerity, and never cast a longing eye to wealth. It would probably overthrow the majority of those who long for it. Though poor, let us be rich in faith.

JOS. CLARKE.

The Willingly Ignorant Just as Guilty as the Willfully Wicked.

MANY persons seem to have the idea that, if they keep out of the way of hearing and learning the truth, they will not be condemned if they do not obey it. But both common sense and the Bible condemn this course. The early fathers met with this same idea. They spoke against it unsparingly and attributed it to the Devil. Here is a sample:

"And first of all he [the Devil] suggests to men's thoughts not to hear the words of truth, by which they might put to flight the ignorance of those things which are evils. And this he does, as by the presentation of another knowledge, making a show of that opinion which very many hold, to think that they shall not be held guilty if they have been in ignorance, and that they shall not be called to account for what they have not heard; and thereby he persuades them to turn aside from hearing the word. But I tell you, in opposition to this, that ignorance is in itself a most deadly poison, which is sufficient to ruin the soul without any aid from without; and therefore there is no one who is ignorant, who shall escape through his ignorance, but it is certain that he shall perish; for the power of sin naturally destroys the sinner. But since the judgment shall be according to reason, the cause and origin of ignorance will be inquired into, as well as of every sin. For he who is unwilling to know how he may attain to life, and professes to be in ignorance lest he thereby be made guilty, from this very fact is judged as if he knew and had knowledge. For he knew what it was that he was unwilling to hear; and the cunning obtained by the artifice of the serpent will avail him nothing for an excuse, for he will have to do with him to whom the heart is open."—*Clement*.

Let those who are closing their ears to the truth, read this and tremble. D. M. CANRIGHT.
Rocky Brook, R. I.

PEOPLE seldom improve when they set up no other models than themselves to copy after.

CATTARAUGUS CO., N. Y.

THIS county is almost entirely a new field of labor in the third message. I am in Randolph in this county, and have given thirteen discourses to good and attentive congregations, the school-house being well-filled every time, although the weather has been rainy and the evenings dark. I have not as yet made any public call for an expression, but have heard of some half dozen that acknowledge the Sabbath, and express their determination to keep it. I am encouraged to think the Lord has jewels here. I do not intend to leave them till they shall be developed and decided. Then there are other places in this county where the truth must be preached. I desire the prayers of all God's people, and especially of his chosen servants in the ministry, that God will help me to declare the last message in demonstration of the Spirit and of power; guiding me in judgment to use my time and labors so that they may tell to the advancement of truth and the salvation of souls. As God has seen fit, in answer to the prayer of his servants, to hold me still in life, I greatly desire that my future may tell to his glory; that I may share largely of that spirit which he is pouring upon our God-chosen leaders; that it may be with me as it has been with Bro. White, that with returning health I may partake more largely of the Spirit and blessing of God.

R. F. COTTRELL.

Randolph, Cat. Co., N. Y., June 2, 1868.

REPORT FROM BRO. STONE.

My last report ended with the meeting at Stowe, Vt., Feb. 22. From that time I was detained at home six weeks by sickness and death in my family.

On the 18th of April I left home to visit the church in Sutton, C. E., and on my arrival at the house of Bro. Currier, found that the Spring freshet had removed the means of crossing the river, so I could not reach the place of meeting. I spent the Sabbath with Bro. Currier and family, and on the 22d set out for Stowe, Vt., and on the following Sabbath the church came together and the meeting was characterized by the presence of the good Spirit and the blessing of the Lord.

From this place I was called to attend the funeral of Sr. Sarah A. Olmsted of Elmira, whose strong faith, heavenly conversation during a year's sickness, and peaceful death, afforded a good opportunity to portray before her sympathizing neighbors the excellency of a hope that could so admirably sustain one in a long and tedious conflict with the king of terrors. The occasion was improved from a text chosen by herself, as follows: "When Christ who is our life, shall appear, then shall we also appear with him in glory." Col. iii, 4.

Sabbath, May 2, was spent with the church in Wolcott, where we gave a discourse on the duty of parents to their children, which seemed to meet with a hearty response from the brethren and sisters.

The following Sabbath, I met with the church in Johnson, and tried to speak words of comfort and encouragement.

Sabbath, the 16th, we attended the Quarterly Meeting for the churches of Stowe, Wolcott, and Johnson, at the house of Bro. H. Bingham, in Morristown. A goodly number were present from each of these churches, and a few of the neighbors also came in to hear. At this meeting, we gave two discourses on practical subjects, and nearly all the brethren and sisters present took part in the meeting.

These meetings greatly subserve the interests of the cause. By means of them the brethren stay up each other's hands, the weak and desponding are encouraged. No reasonable pains should be spared by the brethren and sisters to attend them, and all should come with consecrated hearts, intent on working for the Lord.

On first-day, we gave two discourses at Cady's Falls in Morristown, principally to outsiders; a few brethren and sisters were present from Stowe and Johnson, and assisted in singing.

Sabbath, May 23, we met with the church in West Enosburgh, gave one discourse, and in the afternoon were interested to hear Bro. A. C. Bourdeau relate some

of the doings of the late General Conference at Battle Creek, interspersed with appropriate remarks, closing the interview with a social meeting. A. STONE.
Eden, Vt.

HOMEWARD BOUND.

On the ocean of Life we are sailing,
Wild tempests are raging around;
But Christ is our good ship propelling,
To the haven of rest we are bound.
We are all almost home, we are all almost home,
To the land of the blest we are going,
And we are almost home.

Our Father is waiting in Heaven
For his wandering children to come;
And angels are sent to assist us,
And welcome us safe to our home.
We are all almost home, we are all almost home,
To the land of the blest we are going,
And we are almost home.

Soft music from harps tuned by angels
Floats back to us over the main,
And our hearts beat with rapture unbounded
As we list to the heavenly strain.
We are all almost home, we are all almost home,
To the land of the blest we are going,
And we are almost home.

Christian, ne'er faint, nor grow weary,
Soon the voyage of life will be o'er;
In that land, the bright land of glory,
We shall gather to wander no more.
We are all almost home, we are all almost home,
To the land of the blest we are going,
And we are almost home.

EMILY L. CANRIGHT.

WATCH AND PRAY.

[THE following, under the above title, which I have copied from a religious paper, has been of worth to me. I should be pleased to see it in the REVIEW, as it may benefit some one else also. We can follow this man's example, and, at the same time, be walking in the footsteps of Jesus.

Tuscola Co., Mich. LAURA V. SMITH.]

"Long ago there lived a Christian old man who was often heard in the evening complaining of great weariness and pain. A friend once asked him the cause of his complaints.

"'Alas!' answered he, 'I have so much to do every day. I have two falcons to tame, two hares to keep from running away, two hawks to manage, a serpent to confine, a lion to chain, and a sick man to tend and wait upon.'

"'Why, this is only folly,' said the friend, 'no man has all these things to do at once.'

"'Yet, indeed,' he answered, 'it is with me as I have said. The two falcons are my eyes, which I must diligently guard, lest something should please them which may be hurtful to my salvation. The two hares are my feet, which I must hold back, lest they should run after evil objects, and walk in the ways of sin. The two hawks are my hands, which I must train and keep to work, in order that I may be able to provide for myself and for my brethren who are in need. The serpent is my tongue, which I must always keep in with a bridle, lest it should speak anything unseemly. The lion is my heart, with which I have to maintain a continual fight, in order that pride and vanity may not fill it, but that the grace of God may dwell and work there. The sick man is my body, which is ever needing my watchfulness and care. All this daily wears out my strength.'

"The friend listened with wonder, and then said: 'Dear brother, if all men labored and struggled after this manner, the times would be better, and more according to the will of God.'

A WORD TO THE FLOCK.—If God indulge you with ecstasies, and extraordinary revelations, be thankful for them, but be "not exalted above measure" by them; take care lest enthusiastic delusions mix themselves with them; and remember that your Christian perfection does not so much consist in "building a tabernacle" upon Mount Tabor, to rest and enjoy rare sights there, as in taking up the cross, and following Christ to the palace of a proud Caiaphas, to the judgment hall of an unjust Pilate, and to the top of an ignominious Calvary. Ye never read in your Bibles,

"Let that glory be upon you which was upon Stephen when he said, I see heaven open, and the Son of man standing on the right hand of God." But ye have frequently read there, "Let this mind be in you, which was in Christ Jesus, who made himself of no reputation, took upon him the form of a servant, and being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross."
—Fletcher.

MICHIGAN CENTRAL RAILROAD.

On and after Friday, May 1, 1868, Passenger Trains will run on this road as follows:

GOING WEST.				
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,.....	7:05 A.M.	10:00 A.M.	5:45 P.M.	9:30 P.M.
Battle Creek,	1:10 P.M.	2:48 P.M.	11:30 P.M.	2:42 A.M.
Chicago, Arive,	8:15 P.M.	9:00 P.M.	6:30 A.M.	9:30 A.M.

GOING EAST.				
LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Chicago,.....	4:20 A.M.	7:00 A.M.	5:15 P.M.	9:30 P.M.
Battle Creek,	11:35 A.M.	1:10 P.M.	11:30 P.M.	3:40 A.M.
Detroit, Arrive,	5:30 P.M.	6:00 P.M.	3:40 A.M.	8:30 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.

Impeachment.—Impeachment, at last, is ended. To use an expressive slang phrase, it is "played out." We shall hear no more of it in connection with Andrew Johnson. I know that some sanguine people still entertain the idea that at a later day, when six or eight new senators shall have been admitted to the Senate, if the President shall proceed according to the law of his nature to fresh outrages, he will be impeached and finally removed; but it is a mistaken view. The present House will not again impeach the President. The conduct of Messrs. Ross, Fowler, Van Winkle, and Henderson, has destroyed all hope of a righteous verdict in the Senate on impeachment, no matter what the conduct of the President may be, and let the articles read as they may. It is possible that injustice is done the senators named; but the conviction in the House is that they were determined to acquit the President, and that it was the result they were constantly considering, and not the facts and the law. I single out these men, and do not reckon among them the names of Fessenden, Trumbull, and Grimes, because there is a manifest distinction.

It is not probable that the world will ever know the secret causes that operated upon the minds of these senators. The Managers may investigate, and the Senate's Select Committee may sift all the facts it can gather; but it will still remain a mystery. If there was fraud, it will be concealed; if it was merely the result of personal resentments, still the public will never get at the real facts. Perhaps it is as well that something is left to the imagination, for the people will have no difficulty in coming to the conclusion that the President was not honestly acquitted.—*Independent.*

The Situation of Europe.

THERE has been for the last ten months a comparative quiet in European political affairs. Garibaldi's repulse in Italy serves to delay the hostile complications which then threatened. But the lull of battle has not been unimproved in preparations for new and more terrific outbreaks.

From an article in the April number of *Lippincott's Magazine*, written by Louis Blanc, one of the most observant, thoughtful, and impressive writers in Europe, we have a statement of the present status of public affairs on the eastern side of the Atlantic, which shows an oppressive condition of the political atmosphere there, presaging an unprecedented and sweeping hurricane from one quarter or another.

France is saddled with an army bill confessedly intended to make the French army an irresistible engine of destruction. The term of service has been increased from seven to nine years—five years to be spent under the colors, and four in the reserve. 800,000 men will be called upon to enable France to "hold her head up in Europe." In addition to this, a movable National Guard is created, with a view to garrison all the country in war-time, and strengthen, by 400,000 men, the fighting resources of the empire. Thus the army bill places 1,200,000 drilled soldiers at the disposal, not of the people, mark you, but of one man. And this is not meant only to provide for remote contingencies; no; it is well understood that the provisions of the bill are to come into operation at once. The young men hitherto exempted from military service, and now doomed to form part of the movable National Guard, which Marshal Niel significantly declared to be "des-

tinued to have a great future," are all available. They can be drilled within a few months—can be summoned to their respective battalions immediately. Fortresses have been repaired. The artillery is in a perfect state. Twenty thousand cavalry horses, purchased in Hungary, have been forwarded to Trieste, and thence to Marseilles. Gun-makers are busy manufacturing those Chassepot rifles which did, at Mentana, such fearful execution, and are expected to meet with advantage the Prussian needle guns.

But a few days ago a placard was posted on the walls of the Ministry of Finance, in Paris, announcing that, in a few weeks' time, the government will be prepared to receive tenders for the supply of 2,588,800 powder-boxes.

Nor are warlike preparations confined to the land forces. The greatest activity prevails in the French maritime arsenals. Thirty-nine ships of different sizes are at present in course of construction. When they are built, the fleet ready for sea—which already comprises three hundred and forty-eight men-of-war steamers, and one hundred and sixteen sailing ships—will amount to five hundred and three vessels. It is asserted by the *Kronstadt Wiesnik*—the official organ of the Russian admiralty—that every arrangement has been made at Toulon to embark forty thousand men. So much for the naval forces. As to the land forces, France before long will be armed to the teeth, and Napoleon III will have at his command a more formidable army than that which, under his great uncle, invaded Russia.

Now, what are they doing on the other side of the Rhine? Baron von Beust is said to have sent to foreign governments a circular informing them that "Prussia was effecting considerable and threatening increase in her armament." It is also given out that she is sending needle-guns and officers of instruction to St. Petersburg. At all events, one may safely infer, from the eagerness with which Count Bismarck strives to tighten the bonds of German unity—as shown by his sharp remonstrance to the Government of Hesse Darmstadt on its separate acceptance of a European conference—that the German Premier clearly foresees a stout contest, and that he intends to make ready for it.

Russia could not remain behind her neighbors in preparing for battle. She also found it necessary to improve her guns, and the *Invalid Russe* took care to acquaint the world with the fact that the Russian Government had decided on adopting the Karl breech-loader—a weapon the accuracy of which, we are told, is not impaired by thirty thousand shots.

The truth is, that the love of aggrandizement—a passion certainly not unknown to our forefathers, but at no period so deep-seated, so wide-spread as it appears now—has become the common malady of all the nations of Europe. And for this the establishment of the second empire must be held responsible. The attempt of Napoleon to lord it over the continent, the better to keep under the French people, awakened that feeling of indignant anxiety, and wounded pride which make all Germany sing once more, "No wave shall turn a Frenchman's mill, no drop of our own river," and supplied Bismarck with the lever he wanted. The prodigious aggrandizement of Prussia, besides disquieting the French people, and provoking their anger, could not fail to spur on the ambition of Russia; a new impulse given to the Pan-Slavonic agitation. But then it would have been the height of imprudence for any minor state to act upon the principle of a quiet, hopeful, unsuspecting policy. Every government had to prepare for the worst—to strain its resources. And so, through a concatenation of causes traceable to the establishment of a Second Empire in France, Europe happens to have been transformed into a vast barrack, and bristles with bayonets.

Surely it is bad enough that the inevitable consequences of such a state of things should be waste of human energies, depression of trade, contraction of credit, scarcity of employment, smouldering hatred, looming bankruptcy, and general impoverishment; but that is not all. Caesarism, no longer content with feeding on the flesh of France, is now hovering, like a bird of prey, over the whole continent of Europe. Germans need to beware. Nothing is better calculated to favor the soaring of Caesarism than the new-fangled doctrine of the fusion of races, when put forth to cloak a spirit of encroachment.

Struggles for independence, and struggles for empire are, of course, two very different things. It is quite right that oppressed nationalities should shake off the yoke, as Greece did, and Poland attempted to do. But the theory of the fusion of races, if understood in the sense of the formation of the gigantic States, rendered as formidable as possible by the concentration of their forces in the hands of a military despot, is a snare which crafty statesmen lay for the people they are determined to enslave. And this system politicians and thinkers will do well to study in connection with the present distracted situation of Europe, not forgetting that it is the system of modern Caesarism inaugurated by the Napoleons, and with which there may still be a different destiny for Napoleon III, than that which some predict for him in the present overclouded condition of his prestige.—*Prophetic Times.*

The English Crisis.

THE remarkable notice by an Irish Member of Parliament of a motion to inquire why the Ministry had not advised the Queen to abdicate, if her health did not permit her to remain in the capital, is really a blow at Mr. Gladstone. For many of the members will suddenly ask themselves—and we mistake Mr. Disraeli if he does not ask them—why that is not the logical conclusion of the Liberal policy. Separate Church and State in Ireland, and you have smoothed the way for a separation in England. But when the mind of the people is once fixed upon the essential reason of such relations, and upon the philosophy of government, a point always carefully avoided in English political discussion—should the people not ask, why have an hereditary executive?

Indeed, when the glamour of royalty is gone, and the king has become merely "an hereditary executive," the crown is in great peril, not of being knocked off, but of falling off. The reason of the thing has expired. It has become an economical and other computation. The only question remaining is, how do we secure the most order most cheaply? No one who watches the course of English politics can escape seeing that such a question is becoming yearly more imminent. In every way the prestige of the crown disappears, and if the Queen were to die to-morrow there would be delay and a decided want of enthusiasm in the cry *Vive le Roi!*

The truth is, that while the Queen by her mild, maternal, and amiable character shields the crown from incisive criticism, her son, the Prince of Wales, invites and compels it. A youth without parts and of no promise, devoted to theatres, clubs, and much more questionable resorts, he offers nothing that can for a moment divert the searching question, what is the use of him? To the general intelligence of the British people it must be more and more impossible to answer the question, as they see the Prince lounging at White's, or roving out the cider-cellar lyrics, or dancing at the *Jardin Mabille*, while the Princess Alexandra sits silent and sad at home, why do we pay such enormous sums to maintain this young gentleman and the system of which he is a part? Do we need this pageant of royalty any longer?

Indeed, if what is currently reported and generally believed, both of the Prince of Wales and of his younger brother, the Duke of Edinburgh, be true, the regard of the English people for the regal system will be very much relaxed when they are its conspicuous representatives. A young man like the late Archduke Maximilian, who had an interest in affairs of state, and intelligence sufficient to guide him to conduct that should endear him personally to the people and thereby protect the monarchy, would have made a very different use of the opportunities offered to an English Crown Prince. Such a man would not have found it impossible to create an immense and resistless loyalty in Ireland by identifying himself with fundamental Irish reforms, and residing long and familiarly in the country. The late visit of the Prince and Princess of Wales to "the brightest gem of the sea" shows how readily touched the heart of the race is, and how flexible it would be under skillful treatment.

The British heir-apparent seems to reproduce the tastes and general conduct of the late lamented Prince Regent, without his opportunities and companions. Prince Albert Edward, indeed, lives only forty years later than his grand-uncle, Prince George, but there is a century of progressive intelligence between their epochs. George IV had all the advantage of the immense reaction toward royal privilege of his father's reign, and of that which followed the French Revolution. Albert Edward lives when the great Republic has revealed the power of popular government, and when the principle of that government carries fundamental reforms in England. The real tenacity of the system upon the hearts of the people will be tested by the Prince, who can have no other hold of them.

The British system has not been strengthened by the late extraordinary course of Mr. Disraeli in endeavoring to put the Queen forward as an active agent in politics. It is too much to expect that a man who has been struggling for sixty years to reach a lofty station will consent to be driven from it forever in a fortnight. And the antecedents of the Prime Minister should have assured everybody that he would hardly hesitate to strain the system to save himself. The British crisis is most remarkable, and not even the excitement of our own can destroy the interest with which events in England must now be contemplated.—*Harper.*

A Union not Desirable.—A Presbyterian church in the upper part of the city secured an eligible mission station, gathered a Sunday School, and had preaching a part of Sunday. Much success attended the movement. An Episcopal society, in search of a location, could find no one so well adapted to their work as

that occupied by the Presbyterians. The Episcopalians asked, as a favor, to have the use of the room on Sunday, when it was not used by others; and as the work was considered the same, the request was granted. Things went smoothly for a time. When the original workers went to renew the lease, they found that their new friends had got the start of them, and had leased the room in their own name, and refused to allow the Presbyterians to share it, but coolly told them that they needed the room all Sunday for their own work—thus leaving the original occupants out in the cold. This is what lawyers call "sharp practice." With such union as this it will take some time to bring about the Millennium.

Opposition to Secret Societies.

In accordance with a resolution adopted at a convention held in Aurora, Ill., in the fall of 1867, by persons opposed to secret societies, a call was issued for a "National Convention of Christians opposed to Secret Societies," and Lafayette Hall, Pittsburg, named as the place for meeting. The Convention assembled in Pittsburg, on Tuesday, May 5th, and the Rev. Dr. G. S. Brown, Pastor of the Third Presbyterian Church of Pittsburg, was chosen President.

Nearly an hour was spent in devotional exercises, after which the Convention was permanently organized, and adjourned till next day. In its second day's session, after half an hour spent in devotional exercises, the following resolution was adopted:

Resolved, That, whatever apprehension we may entertain of the influence of secret temperance organizations, and especially in giving countenance to the principle of secret societies, and in furnishing recruits for Masonic lodges, we are, as a Convention, decidedly and emphatically in favor of the temperance reformation, and utterly opposed to legalizing the traffic in strong drinks as a beverage; and we cordially invite all those engaged in promoting the cause of temperance to take away the veil of secrecy and come into the light, that all temperance men may unite with them in earnest effort to destroy one of the greatest scourges of the land."

The Rev. Mr. Baird, a Free-Mason of the seventeenth degree, then asserted that the Masonic order was unchristian in its character and teachings, and, upon the conclusion of his remarks, the Convention adjourned until the afternoon.

The afternoon session was, after the usual religious exercises, occupied with drafting the constitution and rules of the association. These were embodied in six articles, the first of which states the objects of the association to be the exposure of the evils of secret societies, and especially of Free-Masonry, in order to save the church of Jesus Christ, and redeem justice and the Republican government from corruption. The fourth article provides for an annual meeting of the association, the fifth for local associations of similar character and purpose, and the sixth, for such changes in the constitution as may be found advisable.

Charles G. Finney, of Oberlin, Ohio, is now publishing through the *N. Y. Independent*, a series of very interesting articles on Free-Masonry. Mr. F. was a Master Mason, but retired from the lodge on becoming a Christian, which was previous to the exposure by Morgan.

THE London Telegraph has the largest circulation of any daily newspaper in the world—155,000.

A MAN who is thoroughly in earnest is honest, and having a moderate share of talent, can hardly fail of success.

—Nearly all the young women employed in the different shops throughout Cork, wear in their hair a rosette of crape with a small green ribbon attached, in mourning for Allen, Larkin and Gould.

Obituary Notices.

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

DIED, in Ithaca, Gratiot, Co., Mich., May 20, 1868, our much-esteemed and beloved Sr. Finette Jeffrey, in the 54th year of her age. She embraced the present truth in 1864, when the tent was in this place, and since that time has lived a consistent Christian life, ever willing to bear her testimony, and to contribute to the necessities of the cause. We, as a church, deeply feel her loss, yet we sorrow not even as others which have no hope; for we believe she sleeps in Jesus, and will come forth at his appearing. Remarks were made by the writer, to an attentive congregation, from James iv, 8, being a text of her choice.

S. E. SUTHERLAND.

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

