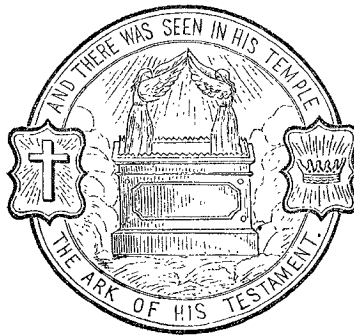


ADVENT



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.

VOL. XXXI.

BATTLE CREEK, MICH., THIRD-DAY, JUNE 16, 1868.

NO. 26.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

J. M. ALDRICH, PRESIDENT.

TERMS.—Three Dollars a Year, in Advance. For further Particulars, see Prospectus Inside.

Address, J. M. ALDRICH, Battle Creek, Michigan.

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

THE RE-ENACTMENT.

ATR.—Star-spangled Banner.

JEHOVAH came down in his chariot of light—
His fiery wheels rolling in awful commotion—
To the prophet of old, on the wild mountain height,
That rock'd in the flames, like a ship on the ocean,
Six days they were wrapped in the glory of God,
And devouring fire was the path which they trod:
His law, on the seventh, 'mid thunders he taught,
That his *Precepts* might never on earth be forgot.

As peal upon peal from the trump of God roll'd
Its thundering echoes o'er ocean and valley,
Jehovah his glorious truth did unfold
'Mid grandeur untold, and ineffable glory;
He writes not with pen, for the trace would be dim,
Nor ink, that would fade like a treacherous dream;
But with his own finger he sank in the rock
Ten *Precepts*, that must not on earth be forgot.

Mount Sinai's top was God's audience room,
His auditor, Moses, meek, fearless in duty,
Who wist not how brightly his loving face shone,
As he talked with the glorious King in his beauty.
Whose feet kiss'd the clouds, as with finger alone
He wrote out a law that was old as his throne;
His book was a leaf from the time-beaten rock,
That his *Precepts* might never by man be forgot.

VESTA N. CUDWORTH.

Springfield, Mass.

The Sermon.

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

PREACHING.

BY ELDER JOHN MATTESON.

TEXT.—"Preach the word." 2 Tim. iv, 2.

THE time has come "when they will not endure sound doctrine;" but "turn away their ears from the truth . . . unto fables." This is manifested throughout the popular churches, and many minds in the ranks of the remnant have their equilibrium disturbed, by the remains of the wine of Babylon. Where we have been once habitually given to this dreadful, intoxicating cup, it is truly a great work to be delivered therefrom. I may be enlightened upon this point, I may write and speak against it, I may realize that it is a great evil, and yet at the same I may be ignorant of the fact, that in my very thinking, praying, speaking, or acting, there may be many taints of the same. Or, I may at the same time be struggling hard against the fearful remains of depravity. Now the power of Satan is tenfold greater than in the days of the apostles. More-

over, we are members of a generation subject to much greater imbecility of body and mind; and consequently the perils and dangers of the last days are immense. Nothing but the mighty power of Jesus can save; and no one will realize this power who does not agonize to enter in through the strait gate.

What will be the end of these things, and who will come off victoriously, only the judgment day can reveal. Now, more than ever, it is needful to follow the example of Paul: "But I keep under my body, and bring it into subjection, lest that by any means when I have preached to others, I myself should be a cast-away."

Now Satan is working with all power, and signs, and lying wonders. Strong delusions are working powerfully, and evil angels are drilling their armies, and preparing for the last great battle. Oh, what a contest! What fearful darkness is pressing upon us! What clouds of unbelief, lukewarmness, stupidity, worldliness, selfishness, covetousness, depraved appetites, and fleshly lusts, all warring against the soul. What a pressure without and within! What a powerful current of corruption sweeping along its millions to the whirlpool of destruction! But we are bound to give thanks always to God that his word and truth still lives. In the midst of all this, still the pure work of God has been preserved. In the midst of this gross darkness, still the bright rays of heavenly truth find their way through to fainting hearts. And the truth, though fearfully corrupted through the long, dark ages of superstition, is shining brighter and brighter toward the setting of the gospel sun. Blessed be God for the light that shines on our pathway! "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." The words of Christ, prophets, apostles, still ring loud and clear over the mountains of centuries as the trumpet of the watchman from the tower in the silent morning. Angels hurry to and fro. A remnant must be saved. The end of all things is at hand. Mighty appeals must be sounded throughout the land. The work will be quickly finished. "For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Louder, and louder, will be the sound of the gospel trumpet, calling out volunteers to fill the ranks of God's remnant. Voices are heard through the land: "Babylon is fallen, is fallen." "Here are they that keep the commandments of God and the faith of Jesus." And many more will help to swell the cry, till the work is finished, and Jesus comes to redeem his waiting people.

The Bible furnishes many illustrious examples of preaching the word. It is indeed wonderful that Jesus, the adorable Son of God, has himself condescended to preach the word to poor, erring mortals. He is the great leader and captain in this work. Jesus was the most successful, powerful, and perfect preacher. He laid the foundation of all true preaching. All the glory and blessing that ever attended preaching before or after him, is but a reflection of his glory, and power, and wisdom. "Never man spake like this man." What heavenly dignity in his appearance. What peace in his countenance. What love and compassion shone from his eyes. What calmness, and yet

authority and zeal. And those heavenly words—not mere words—but every one filled with life and spirit and compassion. Not one vain word escapes his lips. Not a useless word. No vain repetition. No tautology. He would speak only in the proper places, only at the right time. The truth would proceed from his lips to always perform that whereunto it was sent. Yet he would not seek his own glory, but the glory of Him that sent him.

He despised no one. He would preach to the Samaritan as well as to the Jew; and though he was sent to begin the work among the lost sheep of the house of Israel, yet even the poor woman of Caanan was not sent away empty. He would preach to one as well as to a thousand,—in the desert, or a dwelling-house, or synagogue, among friends and foes. Truly he was instant in season, and out of season. And when they thronged him in the house, insomuch that there was no room to receive them, "he preached the word unto them." Mark ii, 2. Christ was the anointed of the Lord, "to preach the gospel to the poor, . . . to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke iv. "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God; and the twelve were with him." Luke viii. And these glad tidings of the kingdom are still proclaimed, assuring us that the kingdom now is near. The Judge standeth at the door. The Chief Shepherd soon will appear to bring a crown of glory. "Behold," says he, "I come quickly, and my reward is with me, to give every man according as his work shall be."

Christ sent his apostles to preach. "And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." Mark iii. "And he sent them to preach the kingdom of God, and to heal the sick." Luke ix. "After these things, the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said 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." Luke x. How eminently applicable these words are right here in these last days of peril. The harvest is about to be finished. The work is great and of the most solemn character; and the call for laborers is urgent. Oh! for more earnest appeals to the heavenly court for help, and for corresponding works of love and self-denial. Brethren, pray and work.

The commission of preaching continues till the end of the world. "Go ye, therefore, and teach all nations, . . . and, lo, I am with you always, even unto the end of the world." And the apostles were faithful to their charge. "And daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ." Acts v. "Therefore they that were scattered abroad went everywhere preaching the word." Chap. viii. Among whom we also find Philip, "preaching the things concerning the kingdom of God." And foremost among all the heroes of the

gospel stands the apostle to the Gentiles, Paul, ever zealous and active above all others, until he dies a martyr. In him, truly, Christ was honored, not only by his life and sufferings, but also by his death. "The word of God was preached of Paul." Let him testify of his labors in Ephesus. "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house. Serving the Lord with all humility of mind, and with many tears and temptations. By the space of three years I ceased not to warn every one night and day with tears. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me." He endured stripes above measure, prisons, deaths, shipwreck, perils, weariness, painfulness, hunger and thirst, cold and nakedness. But all these could not crush his faith, obscure his hope, hinder his joy, or prevent his laboring more abundantly. In the inner prison, his feet fastened in the stocks, we hear him singing praises to God. And while Silas joins in, the prisoners listen to the heavenly song. And not only did they listen, but Jesus listened, and mighty angels, who made the earth quake, opened every bolted door, and loosened every band. Then did the word of God have free course, and that same night a whole family was brought to rejoice in the Lord, starting on their way to the kingdom.

In Rome, the great city, Providence favored Paul with a golden opportunity of preaching the word. This did not present itself in the shape of a 20,000 dollar meeting-house, with a splendid, convenient parsonage, and a \$2000 salary. No, but as a prisoner was he delivered into the hands of the Romans. And though his hand was weighed down with a chain, yet he ceased not to point to the heavenly crown, and with freedom he presented the blessed hope of Israel. Two whole years did he dwell there "in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things concerning the Lord Jesus Christ, with all confidence, no man forbidding him."

Thus the servant of the Lord did labor, and endured trials, and was purified like the precious gold in the fire. And when his sun was setting, what heavenly serenity appeared, what celestial glory gilded the smiling horizon, how the blessed hope shone brighter than purple and gold. "I have fought the good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." We almost forget the little while, and see Paul arrayed in the white robe, wearing the heavenly crown, bright with stars, and hear him chanting the songs of Heaven, and shouting the loud hallelujahs with the happy company around him, who are his hope, and joy, and crown of rejoicing, in the presence of our Lord Jesus Christ. 1 Thess. ii, 19.

The charge which the apostles had received from the Lord Jesus, they did again deliver to succeeding generations, that it might thus be continued till the end of probation. How solemn the charge given to Timothy, before God and the Lord Jesus Christ. And in the remnant church we still have the most solemn charge from the Lord Jesus, through the Spirit of prophecy, to preach the word,—to be our brother's keeper, to stand shoulder to shoulder, to obtain the truth warm from glory and pour it out warm to others.

The Lord has "set his hand again the second time to recover the remnant of his people." As God sent his angels and messengers to deliver ancient Israel from Egyptian bondage; so the Lord has sent his angels—the first, the second, and third—to direct in the important work of gathering the last remnant of the house of Israel. "Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel, . . . but the children of the promise are counted for the seed." Rom. ix. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. "Peace be on them, and mercy, and upon the Israel of God." Chap. vi. "Even so, then, at this present time also there is a remnant according to the election of grace; . . . and so all Israel shall be saved." Rom. xi. "Even us, whom he

hath called, not of the Jews only, but also of the Gentiles. . . . Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. For he will finish the work, and cut it short in righteousness." Rom. ix. Thus the Lord of Sabaoth has left us a seed, and though the dragon be wroth with this seed of the woman, who keep the commandments of God, and have the Spirit prophecy, yet the Lord of hosts is with us. In him will we trust.

It is a great work to be prepared for translation. There must need be a thorough work of purification. The messenger of the covenant doth "sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver." We must endure trial. We must drink the bitter cup. Many of us did drink, once, twice, or more times. Then said we, Oh, how bitter! I will never forget. I will humble myself before the Lord. I will give God all the glory. I will live for Heaven, for Jesus, and for him alone. Then the clouds disappeared. Clear, heavenly sunlight shone on our pathway. How carefully we walked; how we watched and prayed; how interested in every advancement of the good cause; how willing to sacrifice, to leave home, and comforts, and friends, and battle with the cold, unfriendly world, and with the enemies of God. But again the zeal is diminished. The fervent prayer becomes less fervent. The gold is dimmed. Faith is too little exercised. Another bitter cup is needed. The chastening rod is laid to the back. I look up. It is Jesus who corrects in mercy. I murmur not. I deserve it. I need it. I kiss the rod. Lowly at my Saviour's feet will I lie, and thank him for every correcting stroke of mercy. It is only to bring me nearer to him. It is to wean me from this deceitful world, that I may eat the heritage of our father Jacob.

And when my brethren drink, I drink also, whether it be joy or sorrow. For this reason I desire to hear more often from our brethren, specially those who labor in word and doctrine. When they are successful, and many souls are gained, it makes me glad. Then I can praise the Lord for his goodness. Then I think, such a brother has walked carefully and prayerfully before the Lord. He has been very humble. I remember his earnest petitions. I remember how sober and solemn he was. I remember his zeal, and the love that shone from his eyes, as he waxed fervent in exhortation. Now the Lord can trust him with an abundance of his grace. Now the Lord is with him in power. It makes me feel very thankful to God. Then I search my own heart. Oh! how far below I am. Not fit to be called a servant. How wonderful that God will assign any work to me at all. And yet he doth assign a humble sphere. Oh! how condescending. If I could be as much in earnest as my brother, perhaps I could also be entrusted with a greater work; and though I never had so many talents as he has got, and consequently could not be as useful, yet I yearn that I may use my one talent more faithfully, and not at last be a castaway.

Then I see the servants of God prostrated; many of them suffering more or less from disease. Dark clouds hang over Zion. The churches are neglected. The living testimony is dying away. Pride and worldliness are eating out life and spirituality. Our enemies rejoice. Envy and slander tear asunder many a tender cord of love and sympathy. Keen anguish rends the hearts of those who would fain give their very lives for the prosperity of Jerusalem's daughter. Yet the voice of prayer has not ceased. Deep in the dust, God's servants cry and weep for the abominations in the land. From many a secret chamber the earnest supplication is heard. But evil angels press their darkness upon them, while now and then a heavenly ray of light illuminates the fainting hope. Jesus hears it all. He knows every heart. Not one true and earnest petition is forgotten. Not one tear lost. It is all recorded in Heaven. The Lord is now waiting for the most favorable opportunity to remove the bitter cup from his people. The living testimony is revived. Many humble confessions are made. Jesus is pleased to listen. Angels rejoice. More and more light breaks through the darkness. Disease is rebuked. The suffering mind is relieved. Victories are gained.

Formality and coldness die away. Hearts are warmed up with heavenly love. Wounds are probed and healed. The broken-hearted find consolation. Sinners are converted. Backsliders reclaimed. Temperance espoused. Self-denial practiced. Trifling conversation driven off. Vain amusements laid aside. Solemn soberness reigns. Hearts are made tender. Confession and sympathy awakened. God is honored, and the cause is prospering. Blessed be God! Brethren, praise the Lord! Praise his holy name! He doeth all things well. He will purify his people. He is leading out to victory. Glorious victory! Eternal victory!

Suffer a few more remarks, brethren. Let me speak freely, though I be personal. I think of my brethren in Battle Creek. They are preaching the word effectually. Here is the great center of the work. If God's blessing is there, it will be felt throughout the body. Let us pray for them daily. May the Lord bless those who are faithfully giving themselves to the wearing work at the Office. May God give them grace to rejoice in the Lord. May their conduct ever invite mighty, heavenly angels to be present in that establishment. May the Lord also bless in the Health Institute, and continue to bless his church as he is now blessing, yea more abundantly. May still greater victories be gained. May love and union, peace and joy in the Holy Spirit, still more prevail.

I think of Brn. Cottrell and Fuller; how they have suffered, and been brought nigh to the grave, and their testimonies have been silenced for a while. Oh! what poor, frail mortals we are. How dependent upon the Lord. How soon we may be laid stiff and cold in the coffin. This weighed much in my mind last night. Death is a cruel enemy. Oh! I would prefer to live to be translated. The first death is dreadful; but the second death a thousand times more so. Oh! for deliverance from the second death. Now God has raised up again these two beloved fellow-laborers. His name be praised. May their testimony also be revived. We need it. We can spare none. The laborers are few. The harvest is great.

And many other dear servants of the Lord are more and more endeared to me as I behold their patient labor in love. If you labor with much distress for souls, and yet after a long, persevering effort see but little fruit, I can sympathize with you. But often the fruit will be seen after many days. And when you have a little success, and gain a few souls, after much ardent labor, to rejoice in Jesus and prepare for his coming, I can also sympathize with you. My daily prayer is that God may give us all of the same Spirit, that we may be fully united in love, and faith, and hope, that we may be more consecrated, and that God may trust us with greater blessings and more spiritual gifts, that we may share in the refreshing from the presence of the Lord, and in the final glory.

I have followed no rule nor skeleton in these remarks, but simply talked out my feelings. I have still another burden on my heart. The harvest is great. The laborers few. Places enough to preach the word, but very few to preach it. Is not the number of the laborers to be increased? Who will come over and help us? Where is the next one that will help swell the third angel's message? There are many who have experience, learning, and strength to do so. What binds you? Do you love home comforts and convenience too much? Are you afraid to trust the Lord, and sacrifice some earthly possessions? Do you say that you have not got learning enough? When I say learning, I mean such a knowledge of the Scriptures that we can impart some of it to others for their benefit. This is the best learning. Time is short. What you do, do quickly. Are you afraid of making some blunders and being scoffed at? This will not hurt you. It is a stepping-stone to experience. If you break down, it will not kill you. Do you feel a burden of souls? Do you yearn for the salvation of your fellow-men? Are you willing to be directed and guided? Have you got a judgment enlightened by the Lord? Then go. Try. Not to debate or make a show; but to win souls to Jesus. He that winneth souls is wise. Brethren, do you pray the Lord of the harvest that he would send forth laborers into this harvest? Then be sure and let your works

sustain your prayers. For otherwise the Lord cannot hear and bless you. Let not that farm, those possessions, those relations, hinder you. Go, if you know the Lord would send you. Some will go who ought not to, and others hold back who ought to go. Thus things in this world are often turned upside down. But may the Lord direct in this all-important work, and may you be careful of the crown, that others may not step in and take it from you.

Then, finally, brethren and sisters, we must all preach the word. We must all help. We must all take shares in this enterprise. Our prayers will help open many an effectual gospel door. The effectual, fervent prayer of a righteous man availeth much. Hold up the sinking hands of God's servants. Sustain the cause liberally by your means. You certainly can not say that your gifts have been squandered. A popular minister, taking his ease all the week, receives a salary of from \$800 to \$10,000 a year. Your servants are contented laboring daily all the year round to receive \$400. The Lord loveth a cheerful giver. And above all, you must preach the word by your conversation and actions. Let your lives tell for Jesus. Ye are the light of the world, the salt of the earth. Brethren, let us all be in earnest. Soon the preaching of the word shall cease forever, and the mystery of the gospel be finished.

Now in the days of the voice of seventh angel,
Soon will be finished the mystery of God;
Whilst mighty voices in Heaven sing praises,
Christ is receiving the kingdom of God.

MOCKING FOLKS—FOLKS THAT MOCK.

The feast of the impious Belshazzar, during which he saw the fingers of a man's hand writing upon the plaster of the wall, and his knees smote one against the other. See Dan. v, 1-6

Was this wicked, idolatrous Belshazzar the only mocker, think you, reader? We tell you, Nay; the world is full of them. Ministers mock God on a thoughtless tongue—parents mock God—little children mock God.

Look at those children who mocked Elijah, saying, "Go up, thou bald-head." And what became of them? God sent "two she-bears out of the woods, and tear forty and two of them." 2 Kings ii, 24.

Ministers mock God when they confer with flesh and blood, keep back part of the price, bow to the popular ear. Parents mock God when they solicit prayers for their unconverted children, meanwhile permitting these same ungodly sons and daughters of theirs to continue in the service of Satan, to live as they "list." What is it but mockery, or playing the hypocrite, to solicit the prayers of God's people while clinging to an idol, any known sin, while we have no fixed purpose of coming out from the world and "presenting our bodies, a living sacrifice, holy, acceptable to God, which is our reasonable service." Beware, friends, lest your "bands be made strong." David says, "If I regard iniquity in my heart, the Lord will not hear me." Again he says, "I will wash my hands in innocency, so will I compass thine altar, O Lord, that I may publish with the voice of thanksgiving, and tell of all thy wondrous works." Psalm xxvi, 6, 7.

How many useless prayers! How much prayer, called prayer, that is not prayer!

"The lips may utter holy words,
And tremble with the form of prayer;
May charm the ear like singing birds,
And seem an angel's praise to share.

"And yet, unless a life of love,
Which fain would bless the world, be ours,
In vain we lift our hearts above,
Though worshiping in Eden bowers!

"Our life, our love, give soul to prayer,
Faith wings it to the mercy-seat,
Wins it divine acceptance there,
And pours Heaven's treasures at our feet."
D. F. NEWTON.

If half the pains were taken by some people to perform the labor allotted to them that are taken by them to avoid it, we should hear much less said about the troubles of life, and see much more actually completed.

IMMANUEL'S LAND.

SAMUEL RUTHERFORD was a Scotch divine, who suffered much during the religious persecution in Scotland, but maintained his strong integrity of character, and deep-toned piety, to the last. At death, his last words were, "Glory, glory dwelleth in Immanuel's land." The following lines are made up mostly of expressions of his own.

The sands of time are sinking,
The dawn of Heaven breaks,
The summer morn I've sighed for—
The fair, sweet morn—awakes.
Dark, dark hath been the midnight,
But dayspring is at hand;
And glory, glory dwelleth
In Immanuel's land.

Oh! well it is forever—
Oh! well forevermore;
My nest hung in no forest
Of all this death-doomed shore;
Yea, let this vain world vanish,
As from the ship the strand,
While glory, glory dwelleth
In Immanuel's land.

There the red rose of Sharon
Unfolds its heartmost bloom,
And fills the air of heaven
With ravishing perfume;
Oh! to behold it blossom,
While by its fragrance fanned,
Where glory, glory dwelleth,
In Immanuel's land!

The King there, in his beauty,
Without a veil is seen;
"It were a well-spent journey,
Though seven deaths lay between."
The Lamb with his fair army,
Doth on Mount Zion stand,
And glory, glory dwelleth
In Immanuel's land.

Oh! Christ—he is the fountain,
The deep, sweet well of love!
The streams on earth I've tasted,
More deep I'll drink above.
There to an ocean fullness,
His mercy doth expand,
And glory, glory dwelleth
In Immanuel's land.

Off in yon sea-beat prison,
My Lord and I held tryst;
For Anworth was not Heaven,
And preaching was not Christ.
And aye my murkiest storm-cloud
Was by a rainbow spanned,
Caught from the glory dwelling
In Immanuel's land.

But that he built a Heaven
Of his surpassing love—
A little New Jerusalem,
Like to the one above—
"Lord take me o'er the water,"
Had been my loud demand;
"Take me to love's own country,
Unto Immanuel's land!"

But flowers need night's cool darkness,
The moonlight and the dew;
So Christ, from one who loved it,
His shining oft withdrew.
And then for cause of absence
My troubled soul I scanned;
But glory shadeless shineth
In Immanuel's land.

The little birds of Anworth—
I used to count them blest;
Now beside happier altars
I go to build my nest.
O'er these there broods no silence;
No graves around them stand;
For glory deathless dwelleth
In Immanuel's land.

Fair Anworth by the Solway,
To me thou still art dear;
E'en from the verge of Heaven,
I drop for thee a tear.
Oh! if one soul from Anworth,
Meet me at God's right hand,
My Heaven will be two Heavens,
In Immanuel's land.

I've wrestled on toward Heaven,
'Gainst storm, and wind, and tide;
Now, like a weary traveler
That leaned upon his guide,
Amid the shades of evening,
While sinks life's lingering sands,
I hail the glory dawning
From Immanuel's land.

Deep waters crossed life's pathway,
The hedge of thorns was sharp;
Now these all lie behind me;
Oh! for a well-tuned harp!
Oh! to join Hallelujah
With yon triumphant band,
Who sing where glory dwelleth,
In Immanuel's land!

With mercy and with judgment,
My web of time he wove,
And aye the dews of sorrow
Were lustered with his love.
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth,
In Immanuel's land.

Soon shall the cup of glory
Wash down earth's bitterest woes;
Soon shall the desert brier
Break into Eden's rose;
The curse shall change to blessing,
The name on earth that's banned,
Be graven on the White Stone,
In Immanuel's land.

Oh! I am my Beloved's
And my Beloved is mine!
He brings a poor, vile sinner
Into his "house of wine."
I stand upon his merit;
I know no safer stand,
Not even where glory dwelleth,
In Immanuel's land.

I shall sleep sound in Jesus,
Filled with his likeness rise,
To love and to adore him,
To see him with these eyes;
'Tween me and resurrection,
But Paradise doth stand,
Then—then for glory, dwelling
In Immanuel's land!

The bride eyes not her garment,
But her dear Bridegroom's face.
I will not gaze at glory,
But at my King of grace;
Not at the crown he giveth,
But on his pierced hand.
The Lamb is all the glory
Of Immanuel's land.

I have borne scorn and hatred,
I have borne wrong and shame,
Earth's proud ones have reproached me
For Christ's thrice blessed name.
Where God's seal set the fairest,
They've stamped their foulest brand;
But judgment shines like noonday,
In Immanuel's land.

They've summoned me before them,
But there I may not come;
My Lord says, "Come up hither;"
My Lord says, "Welcome home:"
My kingly King, at his white throne,
My presence doth command,
Where glory, glory dwelleth,
In Immanuel's land.

Poor Material For Ministers.

In my travels I have more than once run across young men who were greatly burdened with the idea that it was their duty to preach. The greatest evidence that they have of their call is, that they are weakly, sickly, and feeble, and are not able to do any thing else! They have never succeeded in anything they have undertaken; have hardly been able to make a living in the world, much less to help any one else, or to lay up anything. The pious conclusion is, that God has been against them because they have not been in the way of duty! When they have been willing to sacrifice for the Lord, and spend their time in riding around to attend meetings, they have been wonderfully blessed, and have gained rapidly! This settles the point that it is duty for them to sacrifice all—home, property, time, talents, and all worldly prospects, and go out into a cold-hearted world and visit the churches!

Doubtless this would help them much, but the Lord pity the brethren where they go. We think that the most acceptable service which such persons can render to the cause of God is to learn how to provide for themselves and families, by industry, economy, and prudence. This will be a sacrifice very acceptable to God, or at least their brethren, and will be a very forcible way of proclaiming the gospel.—*Sal.*

The door between us and Heaven can not be opened if that between us and our fellow-men is shut.

The Commentary.

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

Paul's Advice to Timothy.

AN EXPLANATION OF 1 TIM. V, 23.

"Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities."

WHEN we undertake the task of commenting upon the sacred word, we should do so in a spirit of humility. It is with no desire to display self, or for controversy, that I offer a few thoughts. I have never been satisfied with the common interpretation of its meaning, and the use made of it. The old sot will quote it as sanctioning his course, so will the tippler, so does the drug-opathic M. D. as he prescribes his mingled poisons; and of those who have left all other drug-medication, many still cling to wine with a superstitious reverence, (some being very careful to have it home made, so as to be pure, and free from all adulterations,) and point to this text for the reason of the hope that is in them. In all ages men have paid this homage to wine. Laws have been enacted protective of its virtues. High-sounding titles have been given to it. Songs have been sung, and much said and written in its praise. The idea of its possessing wonderful virtues still holds in the minds of the mass, notwithstanding the declaration of Holy Writ, that "wine is a mocker, and strong drink is raging, and he is a fool that is deceived thereby." It is recorded by Plato that a law was enacted that when men reached their fortieth year they should begin to use wine, "that through this we might acquire a second youth, forget sorrow, and the manners of the mind be rendered softer, as iron is softened by the action of the fire." After giving the fact that some denied its being remedial, in its nature and operation, he further says: "But we have now shown that it is on the contrary medicine, and was given that the soul might acquire modesty, and the body health and vigor."—*Clarke's Com.* This view is nearly equaled by that of the old toper, who found it amply sufficient for "food, lodging, and raiment." And many, now, with a veneration almost equal to that of the ancients, look upon it as the sacred blessing to be resorted to when all else fails. Although supposed to possess such powers, yet, this sovereign energizer, this "restorer of vitality," this stomach strengthener, this balm for every ill, must not be used only in extreme cases. Why so, if it is so efficacious? Why should the slightly-indisposed be compelled to go without the healing draught until nature is almost exhausted before he may avail himself of its mighty virtues? There is something strange in this.

Just how the strength is imparted to the weak organs we are not told. This only is known, the sick are very low, wine is given, and some recover therefrom; ergo, the wine cured them. Some who take it die; ergo, the wine killed them. Oh, no! they were so sick wine could not save them! We think the claim is weak. The explanation offered of its operations is something like this: The patient is in an exhausted state, and sinking (so it is said), becoming weaker and weaker; a little wine is given to stimulate, strengthen, or rouse the weak digestive organs to action. When this is supposed to be accomplished, food is given, and the patient is expected to recover. If he does not, his is a mysterious case, or it is a dispensation of Providence. All this arises from ignorance of the laws of vital recognition; from a mistaken idea that the nervous excitement is aroused, and digestive force exerted, instead of vital resistance; from a mistaken idea as to the tendency of alcoholic stimulants.

What! says the believer in gentle stimulants, you surely do not class wine, the pure juice of the grape, with rum, gin, and brandy? You do not claim it to be an alcoholic stimulant? Most surely we do claim fermented wine to be such, and nothing more, the difference being only in the amount per cent. of alcohol contained in them. Wine owes its stimulating properties to the alcohol it contains—from 6 to 10 per cent. If it is not such a stimulant, will some one define what kind it is? Is it a narcotic stimulant? or is it a mechanical

stimulant, a sort of "thorn in the flesh?" or what is it?

What is the tendency of alcoholic stimulants, in their relations to vital structures, and organs? Do they impart strength to, or induce it in, them? Says Dr. Trall (*Hyd. Enc.* vol. i, p 310): "Ardent spirits, malt liquors, wine and cider, specially anathematized by name and nature, and deservedly excommunicated from use and fellowship by the total abstinence societies, I need not dwell upon. They are *poisonous*, in every sense inimical to the human constitution; in fact, deleterious to every organized thing in existence, and are produced *only* from the decay, destruction, and decomposition of the products of organized matters." "The tendency of all forms of alcoholized beverages, from soft wines and ales, to small beers and porters, and from hard ciders and rough brandies to harsh rums and strong gins, is to *weaken and paralyze* the nerves of the stomach."

Thus much on the nature of wine, by way of introduction. Now is it not putting in a very wrong light, the great apostle to the Gentiles, to assume him to have advised his "beloved son," Timothy, to use any one of these disorganizers, for his "stomach's sake," and his "often infirmities?" We think so. We believe him to have been a great and good man, especially inspired by the Holy Spirit, not only a wonderful reformer, but a health reformer in every sense of the word; and that the common use made of these, his words, do injustice to the man, and to the cause he represented. What, then, shall we do with this text, "Drink no longer water, but use a little wine?" &c., or, as another renders, "Be no longer a water-drinker, but use a little wine on account of thy stomach, and thy frequent weaknesses." The words, "Drink no longer water," may give us a clue to unravel the whole matter. Why "drink no longer water?" or, he no longer a water-drinker? Because, says one, water is bad for a weak stomach, and wine is better. By no means. If the water is pure and soft, such is the best thing for weak stomachs, if properly used. Nature has provided no other drink for man or animals, nor for vegetables, than pure water. No animal but man seeks any other, either as a drink or as medicine, at any time, or in any condition of health or disease. Man's drink should be water, and that only which is soft and pure. God never made impure or hard water to be drunk. "As he constitutes this fluid it is free from foreign substances, and, therefore, possesses, in the highest degree possible, the qualities of a solvent. Drunk largely by human beings and by animals, it is a means of promoting health in great degree, and is one of the most valuable in the whole list of hygienic agents known."

We should say he was admonished to be no longer a water-drinker because *the kind of water* was bad, and surely weakening Timothy's stomach. We have an idea that Timothy was trying to abstain from all artificial drinks, and use water alone, but being ignorant of the effects of bad water, was hurting himself. The water undoubtedly was bad. A word as to the effect of drinking bad water, and we will proceed to consider some of the evidence from which we infer the above. Says Dr. Trall, "The usual result of drinking very hard waters, and those strongly impregnated with the extruvis of animal and vegetable substances, are severe dysenteries, or protracted diarrheas, and chronic affections of the kidneys." Now if Timothy, in carrying out his strict temperance views, was using a bad quality of water, his stomach would be a sufferer. In that hot climate, dysentery, protracted diarrheas, with their accompanying pains, with diseased kidneys, would surely cause him "often infirmities," or frequent weaknesses. Let us then inquire as to the quality of water of those countries. That it needed cleansing in Cana of Galilee is shown by John ii, 6. The people, we understand from this text, found it necessary to employ some means of purifying the water, and this manner was adopted, to let it stand in jars or pots until it "worked itself" pure, as the sailors practice, this was also the Jewish manner, showing that they had bad water too. Also the keeping of it in leathern bottles would soon render it unfit for drinking. In Palestine the rains fall in the spring and fall, and the water is kept in cisterns to supply the wants of the inhabitants during the winter, and long, dry, hot seasons. Now

without some means of filtering, of which they may have been ignorant, or at least inattentive to, here would be causes of stomach disorders. Many parts of the East are noted for the miserable waters that prevail, and for lack of better, are drunk. And Timothy, as he traveled about, was compelled to use these, and going from place to place in his gospel labors would be subject to constant changes of water, the bad effects of which are so well observed nowadays. All these would combine to cause troubles and disorders in the system of any one who should reject all drinks but water. See accounts in Bible Dict., Relig. Enc., Commentaries, Travels, &c., art. cisterns, wells, &c. Now this we say may have been the case with Timothy, that through using hard, brackish, miasmatic, and other impure waters only as his beverage, his health was failing. Hence the wise counsel of Paul.

"Well," say the advocates for stomach bitters, gentle stimulants, made drinks, &c., "instead of showing that we should not use alcoholic drinks, we think you have shown the very best reasons why we should use them. For if these things were necessary in Timothy's case, why not in all such cases? It is just why we make and sell them, and advise their use. Paul advised the careful use of them, and we think his advice sound."

But we are not through yet. Timothy must drink something, and as pure water is not to be had at all times, he must take the next best thing to pure water that he can get. And so he is advised to use grape juice,—unfermented wine. No alcohol here. This was plentiful in those eastern countries. Would that those who now use bad water could substitute grape juice in its place; the change would be beneficial.

Now some think that whenever wine is mentioned in the Scripture the fermented liquor is intended. We do not so understand it. Two kinds are there set forth. The fermented, alcoholized article, declared by inspiration to be a "mocker," he being "a fool who is deceived thereby;" which is a poison never to be taken into the system; which, though it may sparkle in the glass, have a beautiful color in the cup, be highly praised, said to contain curative properties, will, in the end, "bite like a serpent, and sting like an adder;" and unfermented wine, declared to be created, or caused to grow by God, "that maketh glad the heart of man." Ps. civ, 15. New wine, just as expressed from the cluster, having a blessing in it, such as our Saviour drank, the fruit of the vine (not the fruit of decay and decomposition,) of which he has promised, saying, "I will not drink henceforth of this fruit of the vine, until that day when I drink it *new* with you in my Father's kingdom." Matt. xxvi, 29. Blessed promise. There will be no alcoholic controversy there, no *deadly* healing art; no drunkards, or drunkards' graves. No, no. Because there will be no decay in that blessed land.

"No death, nor decay, nor foul decomposings,
Lurk to injure the dwellers in Eden's fair groves."

where "the mountains drop down new wine, and the hills shall flow with milk." The same is also mentioned in Prov. iii, 10; Isa. lxxv, 8; Hos. iv, 11, where the two are distinguished.

Paul was a careful physician, and does not tell Timothy to drink all he desires, but use a little, just as our doctors tell some who have weak stomachs, in regard to using pure water, to use a little, be very careful not to oppress the organ, &c. The pleasant flavor might tempt Timothy to indulge to excess, and his stomach suffer. The deacon is cautioned in this respect, "Likewise, the deacons must not be given to *much* wine," "the aged women likewise." Titus ii, 3.

Timothy, then, is advised to substitute new wine in the place of bad water. This view seems plausible to me, and to free the apostle of any intention of sanctioning alcoholic medication, drunkenness, or "gentle stimulating," or the use of poisons as a beverage or as a medicine. Many have filled drunkards' graves, who, had they taken the above view of this text would not have been so easily persuaded to quaff of the deceitful cup.

And if those who think fermented wine better at times than pure water, would only consider that the source of all our weaknesses is some transgression of

law, and that no remedy is provided to do away the results of transgression of physical laws, they, too, will begin to doubt the propriety of advising a "little wine" to be taken "often" for "frequent weaknesses."

H. C. MILLER.

Scripture Notes.

SAMUEL'S MIRACLE.

1 SAM. xii, 18. So Samuel called unto the Lord; and the Lord sent thunder and rain that day; and all the people greatly feared the Lord and Samuel.

In Palestine, and in the torrid zone, the seasons are more distinctly marked than with us; and as the rainy season is a period of almost uninterrupted rain, so summer or harvest is a period of dry weather, without a shower, and almost without a cloud.—*Hewlett*. In this view, the miracle wrought by Samuel was the more striking.

HONEY DEW.

Chap. xiv, 25. And all they of the land came to a wood; and there was honey upon the ground.

(*Honey*.) This was not the honey of bees, found in the fissures of rocks; nor was it the liquid manna, called *terengabin*, although this manna was formerly comprehended under the common word for honey. It is what has been called the *honey dew*, i. e. the excrements which certain little insects, called by Linnaeus, *aphides*, emit very copiously upon the leaves of trees, so much that it flows down upon the ground.—*Jahn*.

THE EXECUTION OF AGAG.

Chap. xv, 33. And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

To Agag Samuel holds language very different [from that to Saul]. He does not speak to him of a divine commission, nor of the duty or disobedience of Saul, but of human merits or demerits—the merits and deserts of Agag—the demands of natural justice. The sacred penman is careful to inform us that it was as a notorious public murderer he was put to death, (and probably by a public executioner). Cavilers have called his being put to death, "in cold blood," "cruel;" it was just as "cruel" as the hanging of a murderer "in cold blood," and no more so.—*Carpenter*. Before the Lord.] i. e. openly. Gen. xiii, 13.—*Williams*.

GIANTS.

Chap. xvii, 4. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

When Joshua rooted the Anakims out of the land of Canaan, several of them fled to Gath. Comp. note, Num. xiii, 33.—*Dodd*. A man named John Middleton was born at Hale, near Warrington, Lancashire, in the reign of James I, whose hand, from the carpus to the end of the middle finger, was 17 inches, his palm 8½ inches broad, and his whole height 9 feet 3 inches.—*Plott*, in *Hewlett*.

The coffin of Orestes, son of Agamemnon, is said to be 7 cubits long; and Eleazer, a Jew, called a "giant," presented by Artabanus, king of the Parthians, to Tiberius Cæsar, is said, by Josephus, to be 7 cubits high; and one Gabbarra of Arabia, in the times of Claudius Cæsar, measured 9 feet 9 inches, so Pliny, who elsewhere speaks of a people in Ethiopia, called Syrbote, 8 cubits high; the Sept. make Goliath to be 4 cubits and a span, and so Josephus, i. e. about 8 feet.—*Gill*.

SMITING WITH STAVES.

Verse 43. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

With staves.] Men of high caste [in India] will not strike a low caste with the hand, lest the touch defile, but beat them with a stick. Hence, to offer to strike one with a stick is very provoking, and one so struck will exclaim, "Am I a dog?" *Cursed David by his gods.*] So do these people [of India] curse each other by their gods. The extremes of filthiness, of sin, and hell, are put under contribution, to furnish epithets and allusions for their execrations.—*Roberts*.

POWER OF THE SLING.

Verse 49. And David put his hand in his bag, and took thence a stone, and slung it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

Diod. Sic. relates that the Believers' slingers would, even in battle, break in pieces shields, helmets, and all kinds of armor.—*Gill*.

Amos ii, 6, 7.

"Thus saith the Lord: For three transgressions of Israel, and for four, I will not turn away the punishment thereof, because they sold the righteous for silver, and the poor for a pair of shoes; that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek."

After the prophet had given a general warning to surrounding nations, he more particularly, in the name of God, addressed the Israelites, to whom he was especially sent. They also had filled up, or were about to fill up, the measure of their sins; and the Lord would not avert from them the merited punishment. Several atrocious crimes were charged upon them, some of which were sanctioned by the authority and example of their rulers. The smallest bribe, even the value of a pair of shoes, would induce the magistrate to give up a poor man to the will of his merciless oppressors, to be cast into prison, reduced to slavery, or put to death; though his cause and character were most evidently righteous, nay, perhaps for that very reason (2 Kings xvii, 7-18; Hos. iv, 1, 2; Isa. v, 23, 24; Micah iii, 1-6). The least property of a poor man, though scarcely more valuable than the dust of the earth that fell on his head, excited their covetousness, and they panted after it till they had got it from him; or, as some render the clause, "They tread down the heads of the poor, into the dust of the earth." Thus they perverted the cause of such as were too weak, timid, or gentle, to resist their oppressions. At the same time they were regardless of the divine law, and even of common decency, in their sensual indulgences. Instead of restoring, according to law, the garments of the poor, when taken as pledges, they made use of them, especially when they prostrated themselves before their idols, when they feasted, or slept, or committed abominations before their altars.—*Scott's Notes*.

When actions, which are known to be criminal, are deliberately ventured upon for worldly gain, men will by degrees proceed to perpetrate the basest villainies for the lowest recompense, and become callous to all the miseries of the poor; nay, they will take pleasure in trampling upon the righteous and the meek, out of contempt for their characters. Such nominal Christians will grudge the poor servant, laborer, and mechanic, the smallest advantage or indulgence, and eagerly pursue every iniquitous method of extorting their little from them, to increase their abundance.—*Practical Observations*.

EVIL MEN WAXING WORSE.

THE following from the *Church Union* entitled "Our Dailies," sets forth some of the alarming evils of our times, and one of the chief causes of these evils; namely: an obscene press. So long as this cause exists, will not these evils grow? And is there any prospect that this cause will cease? Woe to them who act so conspicuous a part in making these last days like those of Sodom and Gomorrah. Addressing the editors of these papers, the writer says:—

Beloved sirs, will you allow us a single word from a friend? We drop it kindly, respectfully, earnestly. Many of you we know personally; esteem highly. From some of you we have received *special favors*, *special tokens* of courtesy and friendship. Consequently we feel doubly bound to be faithful, to admonish in the spirit of love. "He that rebuketh a man, afterward shall find more favor than he that flattereth with the tongue." "Reprove one that hath understanding, and he will understand knowledge."

Friends, we are grieved, *deeply* grieved, at your course; your office is high, important, momentous! It is in your power to wield an influence *immense* for public good. The issues of *life* or of *death* are in your hands.

Were these leaves of yours, scattered broadcast over the face of the whole earth as they are, leaves for the healing of the nations, leaves of mercy and truth, the earth would soon blossom as the rose—angels would tune afresh their harps, "Glory to God in the highest; peace on earth, and good will to men." Your daily issues flood the earth—the very atmosphere swarms with them, like the flies and locusts of Egypt. Enter the workshop, the store, the tavern, the hotel, the cof-

fee-house, the grog-shop, the bakery, the bank, the clerk's office, the barber's sanctum, what do you see? A daily? heaps on heaps! Enter the dwelling-house, the shanty, the parlor, the kitchen, the outhouse, the stable. Go up-stairs, down-stairs, where you will—all about—in all the cities and villages throughout the land. What do you see?

Parents, children, and youth, of all ages and classes, male and female, have free access to these daily issues. They are the literature—the food of the day. They are seized with avidity, hot from the press, *grasped* eagerly; devoured, swallowed, masticated hastily and greedily, wholesome or unwholesome, poisonous or otherwise!

Sirs, beloved, your responsibility is *tremendously* fearful! Are you not accountable for every *particle* of influence you put forth, for weal or woe? Will not the Judgment-day reveal it? "He that is not for me," says the adorable Saviour, "is against me; and he that gathereth not with me scattereth abroad." Instead of diffusing light and life, are not many of you sowing the seeds of misery and ruin, scattering widely firebrands, arrows and death?

Now, sirs, the grave question is, What do these dailies of yours (into which our nation is moulded) contain? Some things good, valuable, things civil, commercial, political, moral, and religious, things necessary to the well-being of the body politic. What more? The theater and amphitheater, the circus and the obscene statues are advertised and puffed, in colors most glowing and sparkling! Then the rum-puffs, tobacco-puffs, the varied exhibition puffs, down, even to the Witch of Endor! The fakir of Siva, the puffs of soirees, "vanity fairs," scenes of mirth, gayety, folly, and fashion. Political strifes, debates, and party politics, are next upon the carpet; the heart-sickening, disgusting novel and love ditties—the soul-polluting and soul-destroying romance, the obscene jest, the infidel sneer! A novel, circus or theatrical puff, horse-raising or prize-fighting, is often side by side, with a religious notice or aphorism! What a curse! Why are not the hottest thunderbolts of God Almighty's wrath hurled *instantly*! This a Christian nation! Need we wonder that God's wrath begins, even *now*, to burn? "Are these thy gods, O Israel?" And can it be that the contents of these dailies is the food for our rising age, the growing, expanding intellect? Will not this seed spring up in due time, thrive and yield a plentiful harvest? Do we not see it even now? Are not our cities and villages waxing worse and worse daily, weekly, monthly, yearly? Intemperance rolls in like a flood! Blasphemies belch from lips unholy and profane. Sabbath-breaking is becoming more and more daring and frequent. Theaters, circuses, obscene paintings, statues and exhibitions, increase as the seasons roll on! Novels, romances, light, licentious and infidel readings, are taking the lead of the pure, the substantial, the holy. Our children and youth are becoming more and more rude, vain, volatile, foolish and frivolous; more and more idle, dissipated, obstinate, self-willed, impudent, vulgar, and profane; more and more hardened in sin and every species of daring and out-breaking iniquity! Whence cometh these, and yet more? need we a prophet's vision to foresee? Come they not hence, chiefly, from this daily food? Still the wheels of death and damnation roll on, *on!* Can it *possibly* be that religious editors are pushing these cars of Satan—shaking hands with Beelzebub, even the prince of devils?

Only a few weeks since we saw in a weekly paper a puff of one of those trashy, infidel dailies, by an editor who professes to minister in holy things! Is not this partaking of other men's sins, or sinning by proxy with a vengeance!

The scum of the pit bubbles up and bubbles up, overflowing. Parent, will you continue to suffer your rising charge to sip at these accursed fountains of pollution? By-and-by you rue the day—drop the scalding tear!

"God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. xii, 14.

"For their heart studieth destruction, and their lips talk of mischief." Prov. xxiv, 2.

GOD'S GUIDANCE.

"SINCE all the downward tracks of time
God's watchful eye surveys,
Oh! who so wise to choose our lot,
And regulate our ways?"

Since none can doubt his equal love,
Unmeasurably kind;
To his unerring, gracious will,
Be every wish resigned.

Good when he gives, supremely good;
Nor less, when he denies;
E'en crosses, from his sov'reign hand,
Are blessings in disguise."

SABBATH DISCUSSION.

IN REVIEW No. 23, present volume, we gave an extract from a discussion on the Sabbath question, which has for some time been in progress in the *Sabbath Recorder*, between Wm. Armstrong, and N. V. Hnll, Seventh-day Baptist. We herewith present Mr. Hnll's closing article:

REV. WM. ARMSTRONG:

Dear Sir,—The question under discussion between you and me these many weeks, and which I suppose will close with this article, is this: *Which day of the week does the Bible teach to be the Sabbath?* (As I have but small space this week, in which to say much, I ask the reader, when I refer to a passage of Scripture, not copying it, to turn to it and read it.) My position is: "The seventh day of the week is the Sabbath." Yours is: "The Scriptures do not point out a 'specific' day, but a day of rest after six days of toil; nevertheless, Divine Providence and apostolic example teach the observance of the first day of the week under the gospel." Your arguments have been: 1. The days mentioned in the first chapter of Genesis, were "vast periods," and not days of twenty-four hours. 2. The present first day of the week is the Edenic seventh day, the Jews having been put back one day in the wilderness, to separate them from the heathen, who, you say, continued to keep the true Edenic day. 3. Apostolic example shows that the New Testament church kept the first day. I reply: 1. Geologists agree that the world was many ages forming. 2. Geologists do not agree in the idea of the six periods, but many later geologists say that if there are any, there are from twenty-nine to thirty-four; but many say there are no periods, but a continuous development. This division among geologists destroys all idea of certainty concerning your theory; and as the later discoveries are against you, therefore the most that can be claimed for your theory is bare possibility! 3. The Bible teaches indisputably, that the days in Genesis i, were days of twenty-four hours, by describing them as beginning with an "evening," and ending with a "morning," and *afterward in the whole book interpreting this to be a day of twenty-four hours*. This settles the Bible meaning of the term *day* in Genesis i. Your geologic theory, then, is weak, and your exegesis false! Thus ends your first INFERENCE!

2. Your inference of a change of day in the wilderness, is without either Scriptural or historic warrant, and no man ever thought of it until Dr. Jennings, in the seventeenth century, resorted to it to support some arithmetical calculation of his; and the supposed historic fact that the early heathens kept the first day as a sacred day, turns out, upon more recent and thorough research, to be without foundation, as by first-day men themselves it has been shown, that in all probability there was never any weekly observance of Sunday for any purpose whatever, until the second century of the Christian era. Thus ends your second INFERENCE!

3. You further support your argument for keeping the first day, by quoting four passages of Scripture, and giving them such an interpretation as will make them suit your purpose. But it is pertinent to remark, that the first-day idea is not found in the passages quoted, but in the interpretation! Nor did the earlier expounders of the word offer any interpretations of this kind, this being a recent invention to stay-lath the rocking, swaying argument for the Sunday Sabbath! But to

the passages—the first being Ezekiel xliii, 27. There is not a word here about Sabbatizing, but this, that the time required for the cleansing of an altar was seven days, and then on the eighth day it should be fit for use, so that daily acceptable offering might be made for the people. It is assumed, that this eighth day was the first day of the week, but without a particle of authority. *Who knows on what day of the week the cleansing commenced?* But without this nobody can tell on what day it ended! *So expires this INFERENCE also!* Your next passage is Psalms cxviii, 19, 20, 22, 24, 26. Here again you assume that the first day is meant by the phrase, "This is the day the Lord hath made." But the Psalmist is not talking of the day of twenty-four hours, but a season, a period, and that day or period the time of Christ's appearance, and the triumph of his work. Hence the church is called upon to rejoice. THERE IS NOT ONE WORD SAID IN THE NEW TESTAMENT ABOUT REJOICING IN THE FIRST DAY OF THE WEEK! But Christ says, (John viii, 56,) "Your father Abraham rejoiced to see my day; he saw it and was glad." Luke x, 23, 24, "Blessed are the eyes which see the things that ye see; for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them." Thus this INFERENCE fails you!

4. Here you begin in an ecstasy by saying, "Bless God, that in the Sabbath we may celebrate, not the finishing of redemption, but the gospel." I think, however, you had better withhold your rejoicing until you see the exact occasion for it. Does the Bible say anything about celebrating a "finished gospel" by keeping the first day of the week? Every man acquainted with the Bible knows that it does not. The gospel idea centers in the sufferings and death of Christ. THE CROSS! THE CROSS! THIS is the world's attraction. The counterpart of the death of Christ is his resurrection. Hence, to complete the thought, and symbolize both transactions, you have baptism and the Lord's supper. These tell the whole story. * * *

5. But you proceed to say, "That the Pentecost was that year on the first day of the week, you will not deny." Reply: The feast of Pentecost came yearly, and therefore might that year fall on the first day of the week. But did it? The weight of testimony is, that it fell on the seventh day. Hackett, a recent and discriminating commentator, says: According to the best opinion," (mark that,) "our Lord celebrated his last Passover on the evening which began the fifteenth of Nisan (Numbers xxxiii, 3), and hence he was sacrificed on the next day, which was our Friday; the fiftieth day, or Pentecost (beginning, of course, with the evening of Friday, the second day of the Passover), would occur on the Jewish Sabbath." Olshansen says: "The fiftieth day fell, therefore, on Saturday." These evidences, then, are against you. But upon whatever day of the week it may have fallen, it is only mentioned as a Jewish feast, and therefore the Holy Spirit only so represented it. *So goes another of your INFERENCES!* * * * * *

7. But you introduce one more text, from which you infer something. I quote: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. i, 2.

Remarks on the text: (1.) This collection was in a large number of churches. (2.) Lay by him cannot mean lay by privately, for it was to be laid by in store, that is, in the church collection. Pardon me, brother, if I had not ceased to be surprised by anything you could say, certainly you would surprise me now. You seem to rely upon bold assumption, if not on reckless assertions. You here assume, in the face of the language of the text, that this was a public collection. The only ground upon which you can possibly be excused, is ignorance of the Greek from which this is translated. But the English is sufficiently clear to forbid the assumption. The sense of the text is fairly expressed thus: "On each first day of the week, let each one of you lay by himself in store, that there may be no gathering when I come." So clear is this, that all the early translations into English, until you come

to the authorized version in 1611, so far as I have seen, fully express it. Wickliff, 1380, says: "Eche of you kepe at himself, hepyng that that plesith to hym." Tyndale, 1524, reads: "Let every one of you put aside at home." The version made at Rheims, 1582, reads: "Let every one of you put apart with himself." That this is the true reading, there is no doubt. Hence there is nothing about keeping the first day of the week here, the duty ordered being to lay by themselves at home, as God had prospered them, that they might have their gifts in readiness when Paul came to take them to the poor saints at Jerusalem. Thus perishes your last INFERENCE! And now, brother, permit me to say, that every argument you have employed in this long and windy debate in favor of the first-day Sabbath, has been founded in assumption! ASSUMPTION!! ASSUMPTION!!! Your Sunday is found outside the Bible, not in it. If at any time it seems to be there, it is only seemingly so. What a shame this whole Sunday-Sabbath argument is!

8. But this debate nears its close; and having shown that your teachings are at variance with the Scriptures, let us now hear their testimony on this interesting question.

1. There is a cycle of seven days, known in Scripture, not as a week, but as the week—the first seven days of time described in Gen. i, with the first three verses of chapter ii, the last of which is the divine sacred day. The Bible is the most ancient of books in the world, and opens with the dawn of present time, interweaving with the narrative of the world's birth, the birth also of the week, and so incorporating them into one as to bind them in a common destiny, like husband and wife. "What therefore God hath joined together let not man put asunder!" But if the week is the divinely-appointed order of historic time, so is the Sabbath-day essential to the week, as without it you have no week. It must be a Sabbath-day, as the Sabbath idea is essential to complete the thought of a finished work. Let us, then, look into the sacred volume, and see how this matter stands there. In Gen. ii, 2, 3, you have the first account of the Sabbath-day. 1. God rested on the seventh day. 2. He blessed it—spoke good of it; *i. e.*, spoke well of it as a day of rest. 3. He then sanctified it; *i. e.*, set it apart to be a day of rest for man." See Mark ii, 2. "The Sabbath was made for man." You next hear of it directly in Ex. xvi. The Israelites here have put upon them a large experience on this subject: 1. In the bestowment of manna, as a double quantity fell on the sixth day. 2. None fell on the seventh day, because it was the Sabbath day. 3. That which was preserved for use on the Sabbath kept in good condition, although, if an attempt were made to keep it over for use on any other day, it would spoil. Of this Sabbath, Moses says it was the one of which the Lord had said, To-morrow is the rest of the holy Sabbath. This couples it with Eden. Nehemiah also bears testimony to this when he says, "And madest known unto them thy holy Sabbaths." It next appears in Ex. xx, 8-11. When God speaks from Sinai—1. He bid them solemnly to remember and keep the Sabbath-day. 2. He next tells them that the seventh day is the Sabbath-day. 3. He explains how this came to be. God was six days creating the world, and on the seventh day he rested. 4. Wherefore he blessed the Sabbath-day and sanctified it. From this time on through all the Bible history of the Jews, the Sabbath-day is often referred to as one of their most important institutions, its observance being commanded, and its violation vehemently condemned and fearfully punished. The Sabbath was evidently regarded by God as one of their most important laws, always having given it a special moral character, seeming to make it represent the whole of religion.

9. This brings us to Christ, the author of the Sabbath; and, 1. He tells us, at the outset of his ministry, that he came not to destroy the law or the prophets, but to fulfill them. He says that heaven and earth should sooner pass away than that one jot or tittle of the law should fail. This was spoken of that law of which the Sabbath commandment formed one-tenth, which surely was one tittle of the law. If, then, the Sabbath-day has passed from the commandment, has not the law in so far failed, and so Christ's words also failed? Then he is not the Son of God! But Jesus

further says, that all the law hangs on love to God and love to man. Then the Sabbath-day is a part of the law of love to God. Christ further says, that he is Lord of the Sabbath-day. But if the Sabbath-day is put away, how can Christ be Lord of it? Jesus indeed labored much to instruct the Jews into the true nature and proper use of the Sabbath-day. He also took special pains, and employed peculiar means, to free the disciples from the false constructions the Jews had put upon this day. At the time of his crucifixion, it is said that certain of his disciples kept the Sabbath according to the commandment. It is also said, that this Sabbath-day was the day before the first day of the week. Matt. xxviii, 1: "In the end of the Sabbath, as it began to dawn toward the first day of the week."

10. This brings us to the "Acts of the Apostles." This book was written by St. Luke, and gives an account of those labors of the several apostles which resulted in the organization of what are known as the "Apostolical Churches," covering the space of some thirty years, commencing with the day of Pentecost. Besides, it is the only authentic account of these transactions in the world, and is left as a precious legacy to the church. It is maintained by first-day keepers, that the seventh-day Sabbath was abolished at the death of Christ, and the first day instituted in its stead. To this book, then, should we look for the account of this transaction. Let us notice, first, the style of the book. And here we observe this strange fact, upon the supposition that the day has been changed, that the seventh day is still called the Sabbath-day, and the first day the "first day." Why is this, if the seventh day has ceased to be the Sabbath, and the first day has been put in its place? If the seventh day had become a secular day, why not give it a secular name; and if the first day had become a sacred day, why not give it a sacred name? 2. Let us now study the habits of the apostles and early believers on this subject. That the church at Jerusalem observed the Sabbath, I believe all admit; and yet she was the "mother church." What, then, must be her example on this subject? Can it be supposed, by any reflecting mind, that if the other churches had abandoned the Sabbath, there would have been no noise made about it, and no council called to consider it? VERILY NOT! But let us look into the history of this matter a little. In chapter xiii, we have an account of the Apostles Paul and Barnabas going into the synagogue on the Sabbath-day, and teaching the people, both Jews and Gentiles. In verse 42, it says, the Gentiles requested that the same words might be preached to them the next Sabbath-day; and at the 44th verse, it says that the next Sabbath-day came almost the whole city together to hear the word. In the 16th chapter, it says, at verse 13, that at Philippi they went out on the Sabbath by the river side, and preached to the religious-minded that resorted there, and that Lydia, a merchant woman, was converted and baptized. This was the foundation of the church at Philippi. At the 3d verse of the 17th chapter, it says that Paul, according to his custom, preached on three successive Sabbaths. In the 18th chapter, it says he preached every Sabbath for a year and six months at Corinth, working at tent-making through the week, and of course working on the first day, as there is no account of meetings on that day, any more than any other secular days. Now, upon the supposition that we have traced this history correctly for twenty-five years, you have an account of the keeping of some *thirteen hundred and fifty Sabbaths*, AND NOT ONE FIRST DAY! What, then, becomes of your much-vaunted, first-day Sabbath? Where is your "Apostolic" example for keeping the first day of the week instead of the seventh?

11. In the 28th chapter, Paul, in his defense before the chief men of the Jews, at Rome, avers that he had done nothing against (or contrary to) the custom of the fathers. Now, had he abandoned, or taught the abandonment of, the seventh-day Sabbath and the keeping of the first day, would it not have been contrary to the customs of the fathers? And would not his enemies have seized upon this and raised a cry against him? I take it, then, as settled beyond controversy, that Paul, the other apostles, and these early churches, observed the seventh-day Sabbath.

12. I now say, in the presence of my Judge, that, in this debate, I have not striven for the mastery, but to defend the truth of God's holy word, and lead men to its observance. I know that numbers, and a multitude of voices, are against me; but I also feel that the Lord is on my side, and that if his word teaches anything plainly, it is that *the seventh day is the Sabbath of the Lord our God!*

13. I have not the blindness not to know, that imperfections of manner have more or less attended my work, and for this I ask forgiveness.

14. And now, dear reader, I ask you one question, and put you upon your conscience in its answer: *Is there not, deep down in your heart, a conviction that the BIBLE teaches that the SEVENTH DAY OF THE WEEK is the SABBATH, and that it is your duty to observe it?*

Ever yours,

N. V. HULL.

Alfred Center, Dec. 12, 1867.

NOT OUR HOME.

"ARISE ye, and depart; for this is not your rest." Micah xi, 10.

In the world is tribulation, broken only occasionally by glimpses of the glory to be revealed. The whole creation groans under the heavy curse, and man has more than ever become the willing vassal of the Devil, working his satanic pleasure, and fast ripening for the judgments of God.

The earth, which in the beginning was clad in Edenic beauty, whose soil was productive, and its climate salubrious, has become old and worn, waiting to be folded as a vesture, and changed by an Almighty hand.

But a small portion of the earth's surface is inhabitable, about three-fourths of it being covered with water; but in the new earth, "there shall be no more sea."

The climate of the frigid zone is inhospitable, and the heat of the torrid, hardly endurable. Of the temperate zones, only small tracts here and there are really rich in their vegetable productions.

With the most desirable locations are connected some disadvantages, to escape which, man seeks a removal, sometimes resulting in sad disappointment. Those who are disposed to abandon the flesh-pots of Egypt for hygienic food, sometimes find a removal expedient to procure fruit in abundance and variety; but the caterpillar and the locust are there, and the fairest fruits decay; our earthly habitations waste away, and every pulsation of the heart warns us of approaching dissolution.

It is often very difficult to procure a perfect title to earthly estate. Satan has, by fraud, obtained almost unlimited control of this earth, and the child of God finds himself a stranger here in an enemy's land. Sometimes, through defect of title, he is driven from his earthly home, and an enemy reaps the fruits of his weary toil. There is no hope that a better state of things will exist until wicked men are destroyed out of the earth; in the meantime, trouble will increase, and the child of God suffer the ire of the dragon until, in answer to agonizing prayer, he is delivered from this corruption by the mighty power of God.

As the mariner takes in sail, and makes everything snug before an approaching tempest, so the child of God, in view of the time of trouble just before us, ought so to arrange his business as not to be cumbered with earthly cares, when "that day shall come as a snare upon all them that dwell upon the face of the whole earth."

Dear brethren and sisters, will you heed the admonition, and make ready for the coming of our dear Saviour? Are you one of those who take right hold of the work and never draw back? Or is it necessary that the church drag you along as a cumbrous weight? Why do you delay the work of preparation? Do you expect to be surrounded with more favorable circumstances? Do you think a time will come when it will be easier to serve God than it now is? Or do you propose to live carelessly now, and trust to a chance of being warned just in time to make (if I may use the expression) a hasty moral toilet to meet the King in

his glory? Oh! fatal delusion! "What a man soweth that shall he also reap."

Although in the latter rain, every honest-hearted one will be called to take his stand with commandment keepers, I do not believe that any one who now rejects the light, or neglects a preparation, will have any lot or part in that great work. Nor has he any right to flatter himself that God will grant him or her any especial warning. Repentance may then be un-found, though as by Esau, sought earnestly and with tears.

ADOLPHUS SMITH.

Ottawa Co., Mich.

A LIFE THAT IS A LIFE.

THE HOLY LIFE, THE HIGHER LIFE—THE HIGHER LIFE, THE HOLY LIFE.

"It gives my ravish'd soul a taste,
And makes me for some moments feast
With Jesus' priests and kings."

"Be ye holy, for I am holy."

What is it to be holy? Holiness is godliness, or being like God. It is love—"God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of Judgment; for as he is, so are we in this world." It is loving God with all the heart, soul, and mind, and our neighbor as ourselves. It is purity of thought, word, and action. The holiness we advocate, or contend for, is not absolute or infinite.

"It is not the holiness that pertains to God, nor to angels, nor that possessed by Adam, before the fall, in degree. It is not absolute perfection; as that only belongs to God. It is not sinless perfection; nor even every kind of relative perfection; nor yet again, the perfection we attain to in the resurrection. It is not natural, but moral perfection; a perfection of our Christianity; a perfection not incompatible with many human infirmities; such as a dull apprehension, unsound judgment, weak intellect, fertile imagination, treacherous memory, and the like; and, of consequence, mistakes in judgment and practice. It is not a perfection that places us beyond temptation, or the possibility of falling into sin; or that does not allow of progression in holiness."

The holiness of all created intelligences is a borrowed holiness. The moon has no light in herself. The light she receives, is from the sun, the glorious king of day. The light we receive, is from the FOUNTAIN of all light. The holiness we profess, is Christian holiness, a holiness that removes all pride, covetousness, ill-temper, the fear of man, all desire of receiving or seeking honor one of another. It destroys all love of the world, extirpates all selfishness, removes all unbelief, dethrones every idol, crucifies everything that is opposed or hostile to the will of God. It is being crucified with Christ. The individual in possession of the blessing of holiness, or perfect love, can adopt the language of the apostle, "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Rom. vi, 6, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me." Gal. ii, 20. It is Bible holiness, a holiness that takes God's word for everything, for time and eternity; a state of holiness in which the heart that loves sin is taken away; a state in which we neither voluntarily sin, nor have a desire to sin; a condition in which we trust in Jesus to be kept from sin; and, being cleansed "from all filthiness," we are prepared to obey the command, "Perfecting holiness in the fear of God;" as the more perfect the development of life, the more certain and rapid is its growth.

Glance at the blessed effects of this holiness, or perfect love. God enables the happy possessor of it, through grace, to triumph over the world, the flesh, and the Devil, to fight the good fight of faith, to be strong in the Lord and in the power of his might, to be steadfast, immovable, always abounding in every good word and work.

D. F. NEWTON.

THAT which a man envies in another, he would be proud of it if he had it himself.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JUNE 16, 1868.

URIAH SMITH, EDITOR.

THE ORDINANCE OF JOHN XIII.

Is the washing of the saint's feet a church ordinance? This point must be settled by the testimony of John xiii, 1-17. We notice that quite an effort is being made of late, by papers hostile to the views of S. D. Adventists, to prove that it is not. The ground upon which they would fain show that it is not to be practiced as a church ordinance, is the one usually resorted to, namely, that it is only an act of hospitality, a household duty, a lesson of humility, and lastly, a duty well understood to be binding upon the disciples, and not a new ordinance, because Jesus uses the word "ought," in the expression, "Ye also ought to wash one another's feet."

We have not yet seen any argument in this direction which was not fully met by the words of our Lord in verse 15: "For I have given you an *example* that ye should do as I have done to you." This confines the whole significance of the act to the occasion, and the circumstances under which our Lord performed it. Whatever it can be shown that the act was, as performed by him, that will be the measure of what it was designed to teach; nothing more, nothing less.

We then inquire, Was this act as performed by the Lord to his disciples, an act of hospitality? If it was, then its object doubtless was to teach hospitality; if it was not, it was not done for the purpose of conveying any such instruction. And the proposition we lay down here is, that neither the act as performed by the Lord, nor the circumstances under which it was performed, had any connection whatever with the requirements of hospitality.

1. Those who endeavor to prove it an act of hospitality, refer to such passages as Gen. xviii, 4; xix, 2; xxiv, 32; and Jud. xix, 21. But these are against them, as they show the custom of those times to have been simply a provision of water that the guests might wash their own feet. But, says the objector, then why did Abigail propose to wash the feet of David's servants? 1 Sam. xxv, 41. We answer that no one surely will claim that she proposed to do this as an act of hospitality, but only to show her subjection to David; she was willing to become a servant of his servants. But no instance can be found where the master of the house ever, as an act of hospitality, either washed, or proposed to wash, the feet of his guests. No aid nor comfort can our opponents derive from these texts.

2. Our Lord ever took occasion to give his instruction when circumstances were such as to call it forth. Jesus had traveled with his disciples, and tarried at their homes; and if he had discovered any lack of hospitality on their part, he would have reprov'd them, as the occasion required. He did at one time teach them a lesson of humility by setting a little child in the midst, and enjoining upon them to become such as he. Matt. xviii, 3, 4. And what was the occasion of this? They had been contending about the question who should be greatest; and Christ, in an appropriate manner, rebuked the wrong as soon as it presented itself. He also on a certain occasion rebuked a Pharisee for a lack of hospitality; but it was when there was something to call it out. As he sat at meat with the Pharisee, a woman came and began to wash his feet with her tears, and to wipe them with the hair of her head. When feelings rose up in Simon's heart at this act, the Lord said to him, "Seest thou this woman? I entered into thine house; thou gavest me no water for my feet; but she hath washed my feet with tears, and wipe them with the hairs of her head." Luke vii, 36-44. The Lord did not say to him, You did not bring water and wash my feet for me; no; why? Because that was not the custom of the times, and no such action was expected; but he did reprove the lack that there was, namely, his failure to set before him water; and he did it when the occasion called

it forth. But there was no occasion for any such reproof or instruction at the time of the institution of the Lord's supper, when he gave such explicit and plain directions in regard to their washing each other's feet. It was not, therefore, designed to teach a lesson of hospitality.

3. The disciples were of course familiar with the customs of the times, and if our Lord had designed to reprove them for a failure to comply therewith, they would at once have understood it. He never gave lessons concerning the practical duties of life in such a way that those for whose benefit they were designed could not understand his design. But the disciples were at first utterly at a loss to determine what the Lord intended by washing their feet; hence he told Peter, "What I do, thou knowest not now; but thou shalt know hereafter."

4. The custom of the times was to wash before eating. Jesus performed the act after eating; after they had risen up from the paschal supper. This still further removed it from any connection with the customs of the times.

5. Peter, seeing no propriety in the Saviour's act, refused to be washed. Jesus then told him that if he washed him not he had no part with him; then Peter, with his usual impetuosity, exclaimed, "Not my feet only, but my hands and my head." Was this an act of hospitality? But the Lord proceeds to correct Peter's extreme here, and says, "He that is washed, [or as some read, He that has been bathing], needeth not save to wash his feet but is clean every whit;" that is, he that has been bathing is physically clean; it is not for this purpose that I now apply the water; hence there is no necessity for my washing your hands and your head; I only propose to wash your feet, the significance of which, you will understand hereafter; and if you refuse this, you have no part with me. What! if you refuse to receive instruction concerning hospitality, you have no part with me? Is this our Lord's position? No; he never used such language in reference to such things. But his declaration brings up the practice of feet-washing to equal importance with partaking of the bread and wine, concerning which he makes a similar expression: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John vi, 53.

In view of all this, it is utter folly for people to talk of this being a lesson of hospitality, or of household duties.

We then inquire further, Was it designed simply to teach a lesson of humility? If so, we submit that the very best way a person can show that he receives the instruction is to put in practice the directions given.

But what can be said of the use of the word, "ought?" We have this to say, that a person must be hard pushed to offer such an argument as this. Our Lord bases the whole of the requirement on the act he had just performed. "If I then your Lord and Master have washed your feet, ye ought also to wash one another's feet." *Because* I have done this to you, ye ought to do it to one another. Not because the custom of the times or the claims of hospitality require it, but because *I* have done it. This is the reason he assigns.

"If I, then, your Lord and Master have washed your feet, ye ought also to [what? be humble, be hospitable? No; but] wash one another's feet." This is what the Lord says. This is the specific act he points out, and says we ought to do it. Now ought we to do it, or ought we not? Who knows our duty best? Christ, or these modern interpreters?

But strong as this is, the Lord does not leave it here. He continues, "For I have given you an *example* that ye should do as I have done to you." What had he done to them? Performed an act of hospitality as such? Nothing of the kind. He had washed their feet, and says we should do as he had done; or, as expressed just before, wash one another's feet. Nothing could possibly be plainer. Let any one who doubts this, tell us how it should read, if the Lord did really wish to enjoin upon us to wash one another's feet. Then, shall we do as he did, and has told us to do? or shall we not? These people who get beyond the apostles and beyond the Lord, and set up a way of

their own, will excuse us if we cannot put much faith in their teaching, nor esteem them very highly, at least, for their doctrine's sake.

Oh! if this scripture only enjoined something which they would love to do, some popular performance, or something that would be agreeable to their pride, ambition, or love of ease, how easy it would be to understand it just as it is. But there is a cross here, and they think to dodge it, and yet, more fortunate than Peter, have an abundant part with Christ in his exaltation and glory.

Do you ask what the ordinance does signify? We answer, It is a memorial of the humility of our "Lord and Master," the Prince of glory, just as the bread and wine is a memorial of his death, and baptism of his resurrection.

And in view of the plain instruction given in John xiii, it is not surprising that the ordinance was practiced in the earlier and purer ages of this dispensation, as we learn that it was, until Rome laid its polluting hands on the ordinances of the church, and either abolished or perverted them in establishing its miserable mongrel of Christianity and heathenism.

Kitto's Encyclopedia says: "Feet-washing (pedilavium) became as might be expected, a part of the observances practiced in the early Christian church. The real signification, however, was soon forgotten, or overloaded by superstitious feelings and mere outward practices. Traces of the practice abound in ecclesiastical history, and remnants of the abuse are still to be found, at least in the Romish church."

But the time has come when this age is to close with as pure a gospel as that with which it begun; the perverted or neglected ordinances of the church must be restored, and this link must occupy its appropriate place in the golden chain.

THE HEALTH INSTITUTE.

MANY of the stockholders of this Institution have already so arranged the matter of their stock as to cut off all income from it forever. They hold it on the same benevolent plan as the stock of the Publishing Association is held.

This change will not in the least affect those who do not choose to make it. Those, therefore, who have more stock than they are able to hold as a matter of charity in this Institution have no grounds of complaint in consequence of the proposed change. Others arranging theirs so as to receive no income from it, makes theirs no less valuable. The proposed change is right in those who are able and willing to make it, and no one has the least grounds of complaint because these liberal Christians choose to do so.

But there are those who are not able to make this change. Several were induced to take too much stock. Some are not able to hold any stock in the Institute. These should not be sensitive over the errors of the past. They can hold their stock as they choose; and the directors are disposed to do all in their power to relieve such as soon as possible.

But it should be distinctly understood that shares, according to the statutes of the State, cannot be taken out of the Institute stock, and the money be paid back to stockholders. They may be sold to others. And as fast, and as far, as others apply for stock, the directors will see that a purchase be made of those who most need the money they have invested. The most needy will be relieved first, and as fast as purchasers can be found. Before those who are able, and willing to take stock in the Institute, on the plan of liberality, is the double motive of sharing in this good enterprise, and relieving poorer brethren, who have taken too great burdens upon themselves. "Bear ye one another's burdens, and so fulfill the law of Christ."

Brethren, not a few of you who at once favored the proposed change in the manner of holding stock in the Health Institute, more than intimated that the reason why you had taken little or no stock was your objections to the plan which made Institute stock a matter of profit instead of liberality. Why do you not now come up to the work. Bro. Rumery, and others, in taking stock in the new plan to the amount of near \$1200, have set an example worthy of imitation by many others. It is just now that help is wanted, that past er-

rors may be made right, so far as they can be, by shifting stock from those who are not able to hold it, to those who are abundantly able, and that heavy debts resting upon the Institute be paid.

The large building is given up for the present, and the material is being sold. Still a debt of several thousands will be resting upon the Institute after this is done. Efforts will be made in the future to have everything connected with the Institute managed on the most economical plan, and everything that can be done by the directors to overcome present embarrassments, will be done. And at this crisis none should excuse themselves, who are able to share in this good work.

Those who have moved rashly, and have committed errors in the past for want of experience, feel over the matter all they should, and it is not Christian-like to murmur against them. No one will better his condition, in any way, by such a course. It is no time for the professed friends of the Institute to settle back and cast an influence against it. The very worst time for a horse to balk, is when the load draws hard. And if those who have too much stock in the Institute wish to bring about a state of things to make it impossible for them to sell a portion, then let them work against the interests of the Institute. Now is the time for all to stand together like Christian men and women, and share equally the privilege of sacrificing in the cause of Christ. Mrs. W. and self have \$1000 in the Institute, as a matter of liberality, and shall expect wealthy brethren to stand with us in this matter. Send in your pledges, brethren, at once, and the money as soon as possible. It is a

SAFE INVESTMENT.

The Institute property can be sold for every dollar that it cost. All the buildings connected with it are excellent dwelling houses, in the most thriving part of the rapidly-growing city. Not so, if a mammoth building should be erected, as was contemplated. In case that the property should be sold, such a building would be a serious loss. Caution and consistency warn against such a building in the present condition of things; hence it is abandoned. But a two-story building is needed sufficiently large for a lecture room above, and parlor, dining-room, and kitchen, below. This would cost about \$7000. There are also two new cottages in connection with the Institute buildings, which can be bought for \$6000. With these, there would be, in all, six cottages, besides the buildings used for lecture-room, bath-room, dining-room, parlor, and kitchen. These would accommodate nearly one-hundred patients, a sufficient number for either the prosperity of the Institute or the good of patients. This would be a safe investment. Such property is destined to rise rapidly in Battle Creek, and could be sold at any time at an advance of cost.

There can be no such thing as a loss of stock taken in the Institute. This will be laid out in real estate, and such personal property as will be kept good. The expenses of the Institute for the treatment and board of patients will be met by the current prices of board and treatment. And, although we look for no such thing, yet, in the event the enterprise should be abandoned, love and justice to all, which are leading principles with those who keep the commands of God, would refund to stockholders every dollar invested.

Upon the present basis of operation there is every inducement for those who are able, and wish to do good with their means, to take stock in the Health-Institute. I speak as a director, with the full approval, as to what I say, of the other members of the board.

JAMES WHITE.

MONTEREY AND BATTLE CREEK.

We have just returned to this place from a second visit to Monterey. Our meetings held Sabbath and first day, June 6 and 7.

On our way to the General Conference we spent two weeks with this people, and a great work was done. The church was in a low state, destitute of the spirit of labor for those around them who had backslidden from the Lord, yet observed the Sabbath. For want of disposition to labor, the church was sinking in fee-

bleness and discouragement. This was their condition when we visited them just before the Conference. The Lord gave us a testimony for this people which seemed to reach all hearts. The church felt reproved for their want of a spirit of labor for the erring. The wandering felt deeply their lost condition, and conviction rested upon the young people. There was a general movement in the large audience, composed mostly of those who observed the Sabbath, and before we left, fourteen were immersed.

While attending Conference and following up the good work at Battle Creek, which occupied three weeks' arduous labor, the work at Monterey was moving steadily forward, so that at our second visit we found sixteen more ready to be baptized, making thirty we have baptized in this place since we left our home in Montcalm Co., the last of April. Bro. Geo. T. Lay and wife were, by unanimous vote, received as members of the church, and Bro. Rumery was, by unanimous vote, invited to take his place with the church. These men have taken a noble stand.

There never has been a better interest at Monterey than at the present time. The public mind is stirred. Our congregations were large, and deeply interested. General conviction rests upon the minds of the people that we have the truth. If that church stands in the counsel of God—if its recent accessions live in accordance with the high stand taken—their influence will be salutary on their convicted neighbors. There is wealth in this church, a portion of which should be used in the cause of truth, and must be thus used, in order for the holders to enjoy the favor of God.

The spirit of the world and the love of money that is upon our wealthy brethren is terrible. If it was not so, you would see each of them doing as much as to follow the example of poor ministers in giving \$25, or \$10 for the California Mission, and enterprises of the like.

On coming to this place one of our faithful horses, that I have driven the past six years as far as half way round the globe, failed us in consequence of that common disease called the heaves. We left this old friend, however, in the merciful care of Bro. Leighton, bought another to fill his place, and journeyed on to Battle Creek.

Our meetings in this place have been deeply interesting. Sabbath evening a large congregation assembled. Mrs. W. spoke freely and very solemnly till near ten. She spoke to the young generally, and addressed several personally. And while speaking from the platform in front of the pulpit, in the most solemn and impressive manner, the power of God came upon her, and in an instant she fell upon the carpet in vision. Many witnessed this manifestation for the first time, with astonishment and perfect satisfaction that it was the work of God. The vision lasted twenty minutes. No one was expecting it. Mrs. W. has said more than twenty times since the Rochester vision, December, 1865, upon which she has written several thousands of pages, that in view of the responsibilities of her work, if she could have her choice, to go into the grave or have another vision, she should choose the grave. And since Sabbath evening it has been with difficulty that she has been able to control her feelings of disappointment and sadness in view of her new responsibilities. I make the above statements to show that this recent vision was unexpected to all, and against the wishes of Mrs. W.

The meeting, Sabbath morning, commenced at nine, and lasted till noon. Mrs. W. occupied nearly the entire three hours. The afternoon meeting commenced at two and lasted till sunset with only forty minutes intermission. Several in the congregation decided to give themselves unreservedly to the service of God, and many confessed their backslidden state.

First-day morning the brethren assembled at nine o'clock to consider the subject of baptism, and at twelve I buried, with their Lord, twenty-five believers. Since the first of April I have baptized at Greenville, Wright, Monterey, and Battle Creek, seventy-one persons.

Second-day, the 15th, we design to leave for Greenville, accompanied by the editor of the REVIEW, who will spend a few weeks with us, and assist in completing Life Incidents, when we may return and make a

trip to Ohio. At present address us at Greenville, Montcalm Co., Mich.

JAMES WHITE.

Battle Creek, Mich., June 14, 1868.

AN EXPRESSION OF GRATITUDE.

BRO. SMITH: After an absence of more than thirteen months, we are at home again. As we reflect upon the goodness and mercy of our heavenly Father toward us in this time, we feel that a humble expression of our heartfelt gratitude to him is due for his manifest love and parental care for us. May we appreciate his divine favor, and use all the blessings we are partakers of to his glory.

I hope we shall not be ungrateful to our dear brethren and sisters for their kindness and liberality to us. In view of their generosity, we certainly have reason for unfeigned gratitude, and to cherish their memory with hearts of tenderness and Christian affection.

While at the Institute, we formed many happy acquaintances. We feel a deep interest for the advancement of the cause of God in this department, and for the welfare of those who go there for the restoration of health, and for all connected with the Institution. Especially do we feel to pray for the sustaining and guiding hand of the Lord to rest in love and mercy upon our beloved Bro. Lay, upon whom rests the burden of the work here. He needs the prayers and sympathies of God's people, as do all who act a part with him in the important work of laboring in this direction for suffering humanity.

To the church in Battle Creek I want to say, I call to mind with lively satisfaction the precious privileges enjoyed with you in the house of worship, and at your homes. The interest and sympathy you manifested for us, was more than we could have expected. Your last act of unexpected generosity to us, in the gift of \$50, melts my heart in thankfulness, and causes tears of gratitude to freely flow as I write. To say, I thank you, seems a very small word to use here, yet I wish to utter it with emphasis. May the Lord bless you all, dear brethren, and may each one of you so live as to receive your reward at the resurrection of the just. We hope to meet you then. Twenty dollars of the above sum we esteemed it a privilege to give to the Seventh-day Adventist Benevolent Association.

I also wish to gratefully acknowledge the reception of \$32.50 from brethren and sisters and friends, from Newton, Parma and vicinity, and other places. Also a liberal donation from Bro. Dr. J. F. Byington, in the line of dentistry.

I would say that the means here acknowledged with that previously acknowledged in the REVIEW, enabled us to meet our expenses, make a few presents and donations, and leaves a balance of a few dollars.

We endured our long journey home quite well, and have as good, or better health, than when we left the Institute. To the Lord be all praise.

A. S. HURCHINS.

Wolcott, Vt., June 5, 1868.

An Ancient Prophecy about Spiritualism.

In a writing which has come down to us from the early ages, I find the following passage: Speaking of the power of the Devil to work miracles, the writer says:—

“Those signs, therefore, which make for the benefit of men, and confer some good upon them, the wicked one cannot do, *excepting only at the end of the world*. For then it shall be permitted him to mix up with his signs some good ones, as the expelling of demons, or the *healing of diseases*; by this means going beyond his bounds, and being divided against himself, and fighting against himself, he shall be destroyed. And therefore the Lord has foretold that in the last times there shall be such temptations, that, if it were possible, the very elect should be deceived; that is to say, that by the marks, or signs, being confused, even those must be disturbed who seem to be expert in discovering spirits and distinguishing miracles.”—*Recognitions of Clement, Book III, Ch. 60, in Anticene Christian Library, Vol. III, p. 271.*

This prophecy is certainly fulfilled before our eyes in the miracles of Spiritualism. They do heal the sick on some occasions, and do a few other good things, to blind the people, and lead them to ruin. But the end draws nigh.

D. M. CANRIGHT.

BEYOND THE RIVER.

No mortal eye that land hath seen
Beyond, beyond the river;
Its valleys and its hills so green,
Beyond, beyond the river.
Its shores are getting nearer,
The skies are growing clearer,
Each day it seemeth dearer,
Beyond, beyond the river.

CHO.—We'll stand the storm, we'll stand the storm,
Its rage is almost over;
We'll anchor in the harbor soon,
In the land beyond the river.

No cankering care, no mortal strife,
Beyond, beyond the river;
But happy, never-ending life,
Beyond, beyond the river.
Through the eternal hours,
God's love in heavenly showers
Shall water faith's fair flowers,
Beyond, beyond the river.

That glorious day will ne'er be done,
Beyond, beyond the river,
When we've a crown and kingdom won,
Beyond, beyond the river.
There is eternal pleasure,
And joys that none can measure,
For those who have their treasure
Beyond, beyond the river.

When shall we stand on Zion's hill,
Beyond, beyond the river?
With endless bliss our hearts shall thrill,
Beyond, beyond the river.
There angels bright are singing,
There golden harps are ringing;
We ne'er shall cease our singing
Beyond, beyond the river.

DIALOGUE ON ORDER.

Bro. A. Good morning, Bro. C., I hope all is well with your family this morning.

Bro. C. We are all well, Bro. A., but I feel somewhat bad.

A. Why, Bro. C., what is the matter?

C. Well, the last cow I've got is about to die. She got into the barn last night, to the wheat bin, and ate so much wheat I think she will die.

A. I am sorry for that, Bro. C., how did it happen?

C. Well, the door has been broken down some time, in fact she has been in several times, but she never got to the wheat before. I trusted to the boys to fix up the door last night. I was careless in doing so, I should have done it myself.

A. Well, Bro. C., I am glad you have confessed that it was carelessness on your part; for I came over this morning on purpose to talk to you a little on the subject of carelessness, and your lack in not doing and keeping things in order. And, Bro. C., while I talk to you this morning, I want you to feel that I am your friend, and brother, and that I love you. If I did not I would have never taken it upon me to come and see you. I felt it was a great cross to approach you on this subject—but I am here, and I want you to feel that I have come to try to do you good.

C. Speak on, Bro. A., I will listen.

A. Well, Bro. C., I have been acquainted with you for a long time. We have been brethren and neighbors together. I have taken notice that you have been very careless and disorderly, letting things go at loose ends; and by so doing I have noticed many times that you were the loser, as in the case of your cow this morning. If she dies it will be a loss to you. And it all came from not keeping things in order. And, besides, you are setting a bad example before your children, training them up to be just as you are.

C. Well, Bro. A., I know that I am somewhat careless, and there is not very much order about me, but I never realized that there was any harm in being so, or that it was any sin; for we read somewhere in the New Testament, not to be overcharged with the cares of life.

A. Yes, we read in Luke xxi, 34: "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life." But, Bro. C., as long as we live in this world, we have to do with the things of this world; therefore we should try to do all things decently and in order. But right here, Bro. C., I would like to ask,

Who has the most trouble and trials to bear, and his mind taken up and weighed down with the cares of this life the most, you or I?

C. Oh! I presume that I have; for I do not see who could have more trouble than I have. Why, Bro. A., every thing that I have, and every thing that is about me seems to be against me. Even my stock has got so unruly it is almost impossible for me to keep them in subjection any more. I have often thought my lot was a hard one, but it seems to grow worse instead of better. In fact, I have no patience any more to bear up under my trials, and it seems that I have no peace of mind day nor night, I am so weighed down with trouble and care.

A. I feel sorry for you, Bro. C., but I do not think there is any need of all this trouble and care you speak about. In regard to your stock being so unruly, it has come from your past carelessness in leaving your bars down, your gates open, and your fences unrepaired until your stock has become breechy, and now, as you say, there is no keeping them in subjection. These, with other things, bring about all this trouble.

C. All you have said is all true enough, Bro. A., but I do not see any use of being so particular and careful to keep every thing so neat and orderly. We read about Martha being "careful and troubled about many things, but Mary hath chosen that good part," &c. I want to be profited by these things.

A. This is wherein you have failed, Bro. C., in not seeing any need of keeping things neat and in order. You have set a poor example before your brethren, and also before the world. Your life in this one particular has spoken more against than for the truth.

C. Bro. A., I fail to see that my example has been a bad one to set before the world. I believe we ought to show to them that we are looking for the Lord to come soon, and that we do not care much for the things of this world.

A. That is true enough, Bro. C., we are looking for the Lord to come soon, and that is why we should take the more heed that we live an exemplary life, one of neatness, economy, and order. But to prove more fully to your mind that your example has not been a good one before the world, I will relate a little circumstance that happened the other day. Two men passed by your house; they were strangers to me; I happened to be close by, and overheard them. Their conversation was like this: (Stranger.) Mr. Brown, who lives here? (Mr. Brown.) I am not able to tell you, but from the looks of things, I should judge some widow, who had some careless boys to do and manage things for her. (Stranger.) I should think so from the holes in the bars, the door broken down, and I see a cow inside; and look at the logs, rails, and loose lumber lying around over the barn-yard, and the fences too out of repair. Ah! this lack of order is a bad thing. After this they passed out of my hearing, and I heard no more. After they were gone I felt very glad that they did not know that a S. D. Adventist lived here. Now, Bro. C., I hope you can begin to realize your wrong course, and will try to make amends.

C. Yes, Bro. A., I begin to see that my course has been a bad one in a worldly point of view; but I always looked at things about this way—that when a person was so particular, so careful, and so nice to have everything in order, there was danger of their becoming careless and indifferent in the worship of God, and the things that should most interest them.

A. You are mistaken, Bro. C. The scale will turn, I think, the other way. When you see a person that keeps his house neat and clean, that arranges his yards and gardens with taste, not forgetting to keep his barns and farm in order, and also his person neat and clean, such are the very persons you will find coming before the Lord with reverence, and worshipping him in the beauty of holiness. He that is careless and disorderly about his person, and the things of this world, will more or less be careless and disrespectful, and not have that order in the worship of God he should have. But, Bro. C., to make this point still plainer, I will relate a little circumstance that happened not long since. I was at your house, if you remember, not long ago, and as I was passing from

the gate into the house, I noticed your two little boys in the yard at play. I passed on into the house, and found you and the rest of your family seated around, and you had your Bible and were reading, and, as I supposed, were talking to your family; for I never once thought you were reading for prayer, or that it was the hour of worship, from the fact of seeing the boys out at play as I came in; but after you got through reading, you spoke to the oldest girl to bring in the boys. After all were seated, to my astonishment you called on me to lead in prayer. Now, Bro. C., can you not see that this kind of order in worship cannot be well-pleasing in the sight of the Lord? His Spirit is grieved, and good angels are driven from the dwelling.

C. I acknowledge that all you have said is the truth, and that you came to talk to me this morning for my good. I thank you for showing me my faults. I mean to be a better man. I mean to reform, and live an exemplary life, one worthy of imitation. And in the future, if I should fail on those points to make that reform that I should, I would thank you for your advice, counsel, and reproof, if necessary, for I want to overcome.

A. I am glad, Bro. C., you see your faults, and have resolved to reform. I am now ready to assist you all I can, to help you to overcome. But remember the help of man is small, but the Lord is mighty, able to save, a present help in time of trouble. Trust in the Lord, he will help and assist you to overcome. I hope Bro. C., that you will prove faithful, and that you and I may at last be overcomers, and be permitted to enter through the gates into the city, and there enjoy the society of the good and the blest of all ages.

E. H. ADAMS.

Pilot Grove, Iowa.

TO THE WEARY.

Do we ever get weary of the service of God? weary of seeking pardon, and favor? weary of asking that we may receive of Him who only can supply all our necessities? How can we?

Shall we ever get weary of his praise in the blessed kingdom of God? Can we ever, as we everywhere behold the new, the beautiful, the glorious, and the wonderful? Eternity will be too short in which to explore and admire the wonderful works of God. As we shall, if permitted to enter the realms of bliss, visit the untold numbers of other planets, to behold their wonders and glories, we can but feel overwhelmed with a sense of such a prospect; and the love, wisdom, and goodness of the Creator.

Jesus, our Redeemer, will be there—the one who died to save, and glorify us. He shall be our King and Lord. And as the marks of the nails and spear will ever be visible, as a memorial of what he suffered for us, themes of everlasting praise will be inspired in all the redeemed saints. Without Jesus we could never be satisfied. At his feet we'll sing what grace has done; the song of redemption shall ever be sung; and we shall be satisfied.

In view of such a prospect before us, how can we ever get weary of preparing to enter that state of existence by confession of sins; by asking pardon; by communion with God; by holy living?

"Let us not be weary in well-doing; for in due season we shall reap, if we faint not." Gal. vi, 9.

W. B. CASTLE.

Hillsdale, Mich.

How to be Miserable.

SIT by the window and look over the way to your neighbor's excellent mansion, which he has recently built and paid for, and fitted out.

"Oh, that I were a rich man!"

Get angry with your neighbor, and think you have not a friend in the world. Shed a tear or two, and take a walk in the burial ground, continually saying to yourself—

"When shall I be buried here?"

Sign a note for a friend, and never forget your kindness, and every hour in the day whisper to yourself—"I wonder if he'll ever pay that note?"

Think everybody means to cheat you. Closely examine every bill you take, and doubt its being genuine until you have put your neighbor to a great deal of trouble. Put confidence in nobody, and believe every man you trade with to be a rogue.

Never accommodate if you can possibly help it.

Never visit the sick or afflicted, and never give a farthing to assist the poor.

Buy as cheap as you can, and screw down to the lowest mill. Grind the faces and hearts of the unfortunate.

Brood over your misfortunes, your lack of talents, and believe that at no distant day you will come to want. Let the work-house be ever in your mind, with all the horrors of distress and poverty.

Follow these receipts strictly, and you will be miserable to your heart's content—if we may so speak—sick at heart and at variance with the world. Nothing will cheer or encourage you—nothing will throw a gleam of sunshine or a ray of warmth into your heart.

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 Sr. Thompson.

BRO. SMITH: I still prize the REVIEW and the doctrine that it advocates. I have to-day read Bro. White's sermon with deep interest, and have felt condemned that I have had no more care for the widow and orphan. Bro. Whitney placed Spiritual Gifts in my hands last winter. I have read them with interest, and have also lent them to an aged friend, who told me yesterday that they were the best books that she had ever read, and that she should be an Adventist if she did not have so much to confess. Here is the great trouble in these last days: we are not willing to confess and forsake our sins, that we may find mercy.

I have felt of late that I could love my enemies, and do them good. I feel that I want to be a perfect overcomer. I want to confess that I have not lived out the reform as I should. I have been sensible for years that it was not right for Christians to eat, drink, and dress, so much like the world, and have condemned it in others, while I was not willing to come out and deny self. I am pleased with the dress reform; but it has been such a cross that I have wished that there was no such thing. I have a proud heart, and have much to overcome. My health is poor, and I feel the lack of patience; but I love to meet with God's children, though I cannot, through feebleness, well bear the excitement of a meeting. I need the prayers of the dear saints. If I were able, I would go to the Institute. I am glad for what God is doing for his people.

Yours hoping for eternal life when Jesus comes.

A. O. THOMPSON.

St. Lawrence Co., N. Y.

From Bro. Kynett.

BRO. SMITH: I can say but little for myself. My knowledge of God's word is very limited; but what little I do know is worth to me all the world besides. It stimulates me to action, encourages me to do good, to renounce the world, take up my cross and follow Christ, "keep the commandments of God, and the faith of Jesus," press my way through to the kingdom, and finally make this earth made new my eternal abode.

My companion and myself are the only ones in this vicinity who keep the Sabbath of the Lord; and we can truly say it is a delight. We meet some opposition, and much prejudice, all because it is unpopular, and nothing else. It is a great deal easier for them to deny that the seventh-day Sabbath is binding upon us, than it is for them to take the Bible and prove it. So far but one has undertaken to do it; and he fell very far short of it, inasmuch as he failed to get a "thus saith the Lord" to sanction it. He claimed that it was more appropriate to keep Sunday than Saturday, because redemption was completed when Christ arose from the dead. Redemption completed when Christ rose from

the dead! Oh! how far from truth this idea is, when, in fact, his work of redemption was then, as it were, but just begun. How can a sane man claim that redemption is completed while a subject of redemption remains to be redeemed? He then claimed that Christ always met with his disciples on Sunday. I showed him that after eight days, John xx, 26, which was his second meeting, would at least be on the second day if not on the third. After referring him to Christ's third meeting, John xxi, 4, which was at the sea of Tiberias, verse 1, on a fishing occasion, verse 3, he came to the conclusion that he made a mistake, "but then," said he, "Christ ascended on the first day." This he found to be a mistake by counting for himself. He finally said that he did not think it made any difference what day was kept, just so that we keep one day in seven. This is strong argument for a minister of the gospel. One says to me, "As a friend, I tell you that you are lowering yourself in the estimation of the people, and that you are losing a great deal by working on Sunday."

May God help me to press on. Conformity to the world is enmity with God. Persecution only serves to drive us nearer to God. Our Master was perfect, and yet suffered persecution. Can we who are so far from perfection expect to escape it? No, indeed.

It is a little more than three months since we commenced to keep the Sabbath, and our love for it is growing stronger as we become enlightened. I never heard an Advent minister preach. All the preaching we have is in the Review, which some kind friend has been sending to us since No. 13. We feel very thankful for it. I intend to take it hereafter. We cannot well do without it. It makes our hearts glad as we receive it from week to week, and read the many precious truths it contains. I love to read the many spirited letters from the scattered flock. I know how to sympathize with those who are surrounded by scoffers at present truth. I wish a messenger would come this way; I think some good might be done. I believe we are now living under the last message to fallen man, and soon our probation will be closed up. Christ will have finished his work in the sanctuary, and then every case will be decided; and by the assisting grace of God I am determined to present myself before the Lord unspotted from the world. Instinctively I feel that a trying time awaits us. May God help us to prepare for it. Yours hoping for immortality through Christ.

WM. H. KYNETT.

Clinton Co., Mich.

From Bro. Bliven.

DEAR BRETHREN AND SISTERS: I still feel encouraged to press my way onward toward that heavenly city. I feel truly thankful that the Lord opened my eyes to see the truth and to embrace it. It is more to me than earthly treasures. We are living in perilous times, when God's people will have their faith tried. I feel thankful for the REVIEW. I gain strength by reading it. The sermons are a feast to the hungry soul. I want to press my way onward toward the mark for the prize of the high calling of God in Christ Jesus. Our afflictions here will work for us a far more exceeding and eternal weight of glory. Be patient therefore brethren, unto the coming of the Lord. The time draweth nigh when we shall reap the reward of patience and well-doing. I am trying to live out the health reform, which has been a benefit to me.

Yours striving to overcome.

EDWARD W. BLIVEN.

Westerly, R. I.

BRO. O. F. TRIPP writes from Ohio: I wish to tell you what God and his people have done for me. On the 25th of last January, I visited an Advent meeting held at South Lancaster, Mass. There were present some twenty members, perhaps more, and among the leading ones were Elders Howard and Rodman. I was with them three days, and God be praised for what they did for me, a sinner. They pointed the way to me. I want the light and the truth, and I seek in the word of God for it. A blessed book! Once I thought otherwise (may God forgive me for it); but now I love it. It is my safeguard, but I need help to

understand it better, and I believe you can give me succor in those truths which you preach and publish.

At the meeting in South Lancaster I bought the Three Messages of Revelation, Preach the Word, The Sabbath by Elihu, and Scripture References. I embraced the Seventh-day Advent faith, but have not been baptized, as a member; and I now wish to become one of that brotherhood. On my change of heart and principles, and from keeping of the Sunday Sabbath, many of my old friends became opposed to my new views, and I finally left them and came to this place in search of my brothers, of whom I have two living here. But I have met with great opposition from them, and some of the people of this place; for I showed the little books which I brought with me. One day, some two weeks ago, I was feeling very bad and very lonely, for the hard things that had been said to me, but judge of my joy on coming home at night to find four Seventh-day Adventist papers called the REVIEW AND HERALD, waiting for me, which had been sent from Worcester, Mass. They are the first ones I have ever heard read, and I found much comfort in them. I have shown them, and some of the people are interested in them, and in the Advent movements, so much so that one man who is reading the Three Messages of Revelation, which I have given him, sends with me for a copy of it, and one of The Prophecy of Daniel. I want more of your books, and would like your paper very much, but I send you all the money I have, and it is hard for me to earn it, as I have not my eyesight like others. I can only see to read through a microscope, or a large magnifying glass, but I want the books and the truth. Is there not something I can do for the cause of Christ and for you, by which I can earn them? I want to do all I can for Jesus, he has done so much for me. Once I could see to read and work like others, but now I cannot, and to be thus afflicted, even in the morn of life, seemed hard to me, till I came to Jesus, and in him I now find light and happiness. Truly he is the way.

I sometimes long for some of like precious faith to keep the Sabbath with me. I would that there were more laborers in the field, so that some one could come to this place and wake up the people to the truth. But God's will be done, and praise and glory be to him forever, through our Lord and Saviour Jesus Christ.

THE week is past; its latest ray
Is vanished with the closing day;
And 'tis as far beyond our grasp
Its now departed hours to clasp,
As to recall the moment bright
When first creation sprung to light.
The week is past! if it has brought
Some beams of sweet and soothing thought,
If it has left some memory dear
Of heavenly raptures tasted here,
It has not winged its flight in vain,
Although it ne'er return again.

—Bowring.

Comfort for the Poor.

We can breathe the pure air of heaven just as freely as the rich, or quaff the water from the cool spring; our food is just as wholesome, and as well relished, as if it were served upon the costly tables of luxury.

We can improve our minds, and be as intelligent and just as refined, as if we were in the receipt of ten thousand per year.

God is just as ready to hear our prayers, as if we were ennobled by millions of golden crowns. We can read our Bibles, can be sanctified by the truth therein contained, and can live it out just as well, with only enough to satisfy our wants, as if we had the mines of California at our disposal.

Parent, you can set just as holy an example before your child, and you can instruct him for Heaven; just as well in your poverty as in any other condition.

Do you think your lot is very hard? Then you have a greater and more striking opportunity for letting your light shine; for greater attainments only constitute fitness for martyrdom. The man who frets and worries, loses his claim to that honor.

Though one may be poor, he may be as patient, as lovely, as honorable, as Christlike, as happy, as fit for translation, as if he possessed his millions.

JOSEPH CLARKE.

The Review and Herald.

Battle Creek, Mich., Third-day, June 16, 1868.

WE come, this week, to the close of another volume, making in all thirty-one volumes of the Review that have been published. The rapid lapse of time reminds us that its last volume will soon be published, and its testimony finished forever. We labor on with an ever-deepening conviction that time is closing, and the great consummation is drawing near.

R. F. COTTELL. We have the article you mention, on file for insertion at some future time.

FOR the following complimentary notice we are indebted to the *Banner of Light*, Spiritualist paper of Boston, Mass. Just think of Spiritualists charging any class of religionists whatever with "strange freaks," "going it blind!" or "ridiculous folly!"

"THE ADVENT HERALD AND SABBATH REVIEW, the religious character of which may be known by its name, is printed at Battle Creek, Mich., and is still waiting for the Advent of its Saviour, and its editor is hoping if not looking for the coming of the Lord 'in the clouds of heaven,' which the poor deluded mortal is destined never to witness. It is to us a mystery how intelligent persons can be found in this country to get out and to support so large and mechanically well executed a paper as the *Advent Herald*; but religion does cut up the strangest freaks with the human intellect of any subject or influence in our world. Men and women who on all other subjects are rational and intelligent, seem to lose all power and use of reason on religious questions, and 'go it blind'; and this is the only explanation we can find to excuse our Advent friends, many of whom seem rational on all other subjects, and yet 'stick' to this "ridiculous folly."

A TOKEN FOR GOOD.

THE church in Battle Creek have again been graciously favored with the presence of the Lord. Bro. and Sr. White returned from Monterey June 10, according to previous arrangement, to spend another Sabbath with this church. At the evening meeting commencing the Sabbath, a large congregation assembled at the house of worship. After some timely and close remarks by Bro. White, Sr. White arose to free her mind from a great burden resting upon it for this people. Wrongs were faithfully pointed out and reproved. Two personal testimonies for persons in the congregation were read, followed by most stirring appeals and exhortations. And while Sr. W. was thus speaking, reaching a point in her remarks of most intense solemnity, instantly, and unexpectedly to all present, she was taken off in vision, and fell to the floor. Judging from her appearance and occasional expressions, while in vision, scenes of a different character, some terrible to behold, and others of surpassing glory, passed before her. The scene was most impressive. Many were present who had never before had the privilege of witnessing a manifestation of this kind; and to these the privilege was given of coming forward and beholding for themselves the various phenomena attending it. Their testimony is that though they had before no occasion to doubt the visions, now they can look upon them as a reality. They see not how any one, witnessing the manner in which they are given, can for a moment doubt them to be the work of the Holy Spirit. People may talk of mesmerism, clairvoyants, and spirit mediums; but this has nothing in common with them. It is something else entirely, as different from any thing of that kind, as the heavens are higher than the earth; and those who attribute the visions to any of those sources, are only suffering the Devil to deceive them.

The power of the Holy Spirit was present too manifestly to be mistaken. We doubt if there were many in the house, who did not feel that the Lord had drawn near for the especial instruction of his people. It was good to be there. What a privilege as well as necessity it is to be instructed from on high; for we are engaged in a work, not of building ourselves up in self-righteousness, but in trying to discover and put away

our wrongs, and secure a moral preparation to enter, in a little from this, into the presence of the King of glory.

What has been shown will be made known to those whom it may concern as soon as possible. Meanwhile let us remember what a vast amount of labor is entailed upon Sr. White on account of the position she is called to occupy; and let us all endeavor to stay up her hands. All can do something in this respect, if in no other way, at least by holy living. Let the church, let all far and near, come up to a position of acceptance with God, and it will lift from her one of the heaviest burdens she now has to bear.

Sabbath was a profitable day. Besides the good words spoken by Bro. and Sr. White, over a hundred bore testimony to their determination to live a more consecrated life. And though there was not all the promptness to take hold of the work, that the occasion demanded, yet there was evident progress through the day. The turning point in the religious experience of the Laodicean church must soon come; the point from which they will rise to that glowing zeal and fervor which the True Witness requires, or be spued out of his mouth; and it seems as though even now enough had been said, and done, to leave all of us who shall fail of everlasting life, without excuse.

We shall look for good fruit from this meeting. Today, the 14th, Bro. White baptized twenty-five, most of whom have but recently commenced to live the Christian life.

REPORT OF MEETINGS.

We left Battle Creek, Thursday, May 28, for our appointments in Allegan Co. We arrived at Allegan village about 8, p. m., and were kindly received by Bro. and Sr. Burnham. Next day we went on to Monterey, where four discourses were given; beginning the evening of the Sabbath, and ending with the evening after it. These meetings were of a solemn, heart-searching character, and we trust that they left a lasting impression for good.

On first-day we returned to Allegan village, and spoke in the afternoon and evening, to a good congregation. A spiritualist lecturer was present, who challenged for a discussion. As we must leave in the morning, in order to fulfill our appointments, we deemed it entirely improper, and unwise to enter into the discussion of so extensive a subject, with only a single evening to spend upon it.

In the morning we took the steamboat at Allegan, and had a very pleasant ride, of about 50 miles, down the narrow, crooked Kalamazoo, to Lake Michigan. Here we took a lake steamer, at sunset, for Chicago, and arrived at C. about seven next morning.

We devoted several hours to attendance upon the closing session of the Methodist General Conference. Bishops Morris, Janes, Ames, Simpson, Kingsley, Thompson, and Clark, were upon the platform. Nearly all the speakers were D. D's. Bishop Clark presided. He is entitled to much credit for his capacity to transact business with rapidity, in the midst of the direst confusion that we ever witnessed in a religious assembly. Their business was of much importance to the denomination; a large portion of it consisting of revision of the discipline. Many speakers claimed the floor at the same time, and the most contradictory motions and propositions were showered upon the chairman. Many of the votes were disputed, and the rival parties stood up to be counted by the secretary. Frequently eight or ten votes turned the scale on important matters. At last the business was all disposed of, and the time of adjournment came. The closing religious exercises were conducted by Bishop Janes. He made very appropriate and impressive remarks to the conference, and closed with prayer. The conference had been in session about one month, but it did not seem that they had come to the unity of the faith.

The remainder of the day was devoted to necessary business in Chicago. The following morning we resumed our journey, and stopped for the afternoon and night with the hospitable family of Bro. Williams, at Clinton Junction, Wisconsin. Our time, while there, was spent in necessary writing, and in other duties.

Thursday, June 4, we reached Little Prairie, the place for the meeting of the Wisconsin Conference. Our brethren here are not numerous, but they did what lay in their power to care for and entertain the conference. They have a moderate-sized house of worship, which does credit to this church for its neatness and modesty.

The preaching brethren, Sanborn, Matteson, Steward, Blanchard, and R. F. Andrews, were all present, also a good representation of the brethren and sisters. But the attendance of our people was not so large from a considerable distance as it would have been had the notice of the meeting been a little longer, and had the weather been less rainy.

The business meetings were hindered by a lack of order and promptness on the part of the churches and ministers during the past year in making report to the conference secretary, so that it was very difficult to get at the financial standing of the conference. The secretary should have stirred up these brethren to the performance of their duty, so that he could show the exact standing of the conference, and of the different church treasuries. The subject was so fully set forth in the business meetings that it is hoped the evil will be remedied. The religious meetings were all of a solemn, and we hope profitable, character. Many of our brethren renewed their vows of consecration to God, and his cause. We believe they mean to fulfill them. We were glad to meet quite a number of our Danish brethren, and to hear their testimonies for the truth. Some of these were given in the Danish language, Bro. Matteson acting as interpreter.

The brethren showed themselves ready to respond to the wants of the cause. About \$625 were pledged for the California Mission, and the Benevolent Association, and the Book and Tract Fund.

We trust that real and lasting good has been accomplished by the meetings during this conference. They will be reported, perhaps, more fully, by the secretary.

The business of the conference being closed yesterday (Monday,) forenoon, we took the cars at 1, p. m. and came by way of Milton Junction, Clinton Junction, Beloit, Freeport, and Port Byron, to Rock Island, where we arrived last night about midnight. Today we came by way of Davenport, Wilton Junction, and Muscatine, to this place, reaching here about noon. We spend the few hours in this place in necessary writing, and go from here, if the Lord will, to the meeting at Pilot Grove. The blessing of God has rested upon us in this journey, and we pray that it may be granted to us in much larger measure.

J. N. ANDREWS,
M. E. CORNELL.

Washington, Iowa, June 9, 1868.

REPORT FROM BRO. VAN HORN.

THURSDAY, May 28, I left Battle Creek, to attend my appointed meeting at Tompkins. On the Sabbath, most of the brethren and sisters composing the Jackson church, came together at the house of Bro. Weed, and we enjoyed a free time in the worship of God. The Lord helped us to speak to them the word of truth in its clearness, and as we touched upon the subject of disinterested benevolence, the hearts of all were touched with the force of the truth, and the most manifested their feelings in tears. It was a good meeting. I here feel to acknowledge the goodness of God to me in giving me a new interest in the cause, as the result of the privilege I enjoyed with the ministering brethren and others, the week after Conference. I believe I now see the cause of truth in a different light than ever before.

At the close of our Sabbath meeting, we ascertained that five had come prepared to go forward in baptism. After taking some refreshments, we went about two miles to Sandstone Creek, where, with a clear sky overhead, and the blessing of God resting upon us, we buried these candidates with their Lord, and we trust they all arose to walk in newness of life. One of these was my own brother, who had been keeping the Sabbath for nearly a year, and now concluded to move on further with the people of God. It was thus these five united with the church, and may the Lord help

them to be a strength to it, and be successful to go through with the remnant to Mount Zion.

On first-day, we held two meetings in the school-house, which were well attended, and we trust some good was accomplished by the way of removing prejudice. I had one evening meeting through the week, and on the Sabbath following, it being the regular time for Monthly Meeting, we all gathered at Bro. Palmer's, in Jackson, where, in our meeting, we tasted some of the rich blessing of Heaven. The Lord gave me freedom in speaking of the remnant, Rev. xii, 17, in regard to the responsibilities that rested upon them, and some of the trials they must pass through. Oh! that we all might feel that it is our work to gather with Christ, and not scatter abroad. The loving Spirit of Jesus was in our social meeting that followed. With weeping and confession we tried to draw near the Lord, and he gave us his blessing. Truly the Lord is good to us, and we will praise his holy name forever.

On first-day, I gave two discourses in two different school-districts, to large and attentive congregations. I enjoyed good freedom, and, from the close attention paid by the hearers, it seemed the truth had a good effect. To the Lord be all the praise.

I. D. VAN HORN.

Cedar Springs, Mich., June 9, 1868.

P. S. My Post Office address, and also that of Bro. S. W. Rhodes, till further notice, will be Croton, New-yago Co., Mich.

I. D. V. H.

TO THE CHURCHES IN MINNESOTA.

DEAR BRETHREN: I have for some time in the past been thinking over matters in regard to the cause of God here in Minnesota. While I write and you read, I hope we may all be directed by the Spirit of God, without which we can do nothing acceptable to him. We all know that the cause of present truth is, or in years gone by has been, advancing but very slowly. You have had sore trials to encounter. The enemy has ever been on the alert, and as yet we have the same enemy to contend with. Still we can feel that, in the midst of adversity God has been with us. We can say of a truth, God has not forsaken us. And our blessings have not all been spiritual blessings merely. God has blessed many in temporal affairs. How many in looking over the past five or ten years, can count an increase in their goods of twenty, thirty, and, in some cases, even a hundred fold. Some during this time have given nobly for the cause, and have marveled that they were greatly blessed in store; while others have been toiling almost night and day, and clinging to the things of this world as though they were their all, and their only hope lay in this life. As I have witnessed these things, the words of the apostle James, concerning riches, have come to my mind with wonderful distinctness. I would ask those who put down their property on s. b. account at the one half, and even less than one half, of what they would take for it in cash, and not even pay, from one year to another, what they do put down, and those who put down liberally, but who also do not pay;—I would ask them to look for one moment at our preachers in the wide harvest field, whom you have believed God called to the work of reaping in the harvest. See their labors, their tears, their privations; how they go out and labor with you and others night and day, till worn by toil, fatigue of body and mind, they return to their homes to—rest? No; to labor still harder. They, perhaps, find their families destitute of even the necessaries of life, and they, with little or no means with which to provide for their wants, are compelled to go to work; not that they are above work, no, but what man is there but what needs rest? Release them from the duty of preaching the gospel, and they would soon soar above want. Look at these things, and ask yourselves if they ought so to be.

Minnesota has been considered missionary ground; but why consider it so longer? We have preachers in our midst and means to keep them at work, if it were brought in. But, say some, those who now preach, do but little. They work on their farms most of the time, and young men who wish to preach, they hinder. Why

are they on their farms? I answer, Because they see no other way to do. Do you wish to see laborers raised up to preach the truth? Then support those already in the field. Do you wish to see them in the field all the time? Then raise your own s. b. to their honest amount. "Bring in the tithes," and prove God, and see if he will not pour you out a blessing. This Conference has been much in debt. Last year we were over \$300 in debt, and I doubt not but the coming Conference meeting will find us still in debt. We say we believe we love the cause of God; and that it lies near our hearts. Then let us prove it. "By their fruits ye shall know them." "Actions speak louder than words." Let us lay up bags in Heaven. Oh! what treasures are there. Transfer your gold and silver to the bank of Heaven, by using them in God's cause. Now, they are needed; soon, they will not be. You can now secure a treasure that will not corrupt.

A word to the officers of the different churches. According to our constitution, it is the duty of all treasurers to report to the State Secretary, every three months. Who have reported? Who have not? The Greenwood and Oronoco churches have reported each quarter; Deerfield once; and the remainder have been silent. Where is the fault? Perhaps nothing has been paid in, so there has been nothing to report. But I would say, Report every time, even if you have to report a cypher; then the State Secretary can make his report properly. It is too late to mend the matter this year, but whoever may be Secretary next year, report to him promptly.

H. F. PHELPS, Sec'y.

Pine Island, Minn.

Reduced Prices.

THE Publishing Association will furnish its tracts to ministers, and all who wish them for gratuitous distribution, at the following rates:

One-cent tracts, 50 cents per 100.

Two-cent tracts, \$1.00 per 100.

Three-cent tracts, \$2.00 per hundred.

TRUSTEES.

—The Impeachment Managers persevere in their investigation, with a determination inspired by the great results already obtained. Their mouths are sealed for the time being as to the progress of the examination, and the paid gossips of the lobby have it all their own way. Enough, however, is learned from authoritative sources to make it certain that, despite the contumacy of most of the witnesses, the Committee's report will make such revelations as have never been paralleled in the annals of legislative corruption.

TURKEY.—A letter from Athens, just received, says: "The Greek Government has received Cretan deputies, thus virtually recognizing Crete as a part of the Greek nation." The writer says: "This event is almost certain to lead to war between Turkey and Greece, to be followed by a general European war, with France, Austria, and Great Britain on the side of Turkey."

FRANCE.—The American fleet, Admiral Farragut, is still riding at anchor in the harbor of Brest. The Americans are the objects of much attention. It is said that Admiral Farragut will visit Paris before his fleet leaves Europe. . . . *Le Nord* (newspaper) asserts that the opinion widely prevails in Paris that war will break out in Europe before the close of next autumn.

Appointments.

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

Grove Meeting.

PROVIDENCE permitting, we will hold a Grove Meeting at Bushnell, Montcalm Co., Mich, Sabbath and first-day, June 27, 28. Brethren from Greenville, Orleans, and in the region round about, are invited to attend. The editor of the REVIEW designs to be present.

JAMES WHITE,
ELLEN G. WHITE.

PROVIDENCE permitting, I will meet with the churches thus:

Washington, N. H., June 20, 21. Amherst, N. H., 27, 28. South Lancaster, Mass., July 4, 5. Peterborough N. H., July 11, 12.

The meeting at the last place will be a monthly meeting. We want to see as many from the surrounding places as can come. The scattered ones are especially requested to attend. Bring your unconverted and unbelieving friends with you. Come to work for God and his cause. Bro. Haskell will be at this meeting.

D. M. CANRIGHT.

BUSINESS AND PERSONAL.

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

To all wishing Hygienic treatment, the subscriber offers his services. Terms, one half usual rates.

Address by letter, or telegraph,

J. H. GINLEY, M. D.,
St. Charles, Saginaw Co., Mich.

HAVING taken a partner into business with me, those corresponding with me on business matters, will please address Kinne & Hoag, Kirkville, Onondaga Co., N. Y.

P. Z. KINNE.

Business Department.

Not Slothful in Business. Rom. xii, 11.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. J. M. Adams 30-1, Wm Wayne 33-1, J. Warren 33-10, A Babcock 32-26, K. Covert 33-1, O. Rogers 33-1, W. D. Williams 35-1, E. A. Sturdevant 33-1, P. W. Baker 33-1.

\$1.50 each. A. Robinson 33-1, Jas. Hackett 33-1, E. Inglisby 34-1, E. P. Sandborn 32-11, H. W. Marden 33-1, W. Garbut 32-1, A. B. Brant 33-1, Geo. W. Frank 33-1, A. Hayes 33-1, W. E. Caviness 33-1, Mrs. L. C. Wordell 33-1.

\$2.00 each. S. E. Edwards 33-1, A. Tubbs 32-9, M. H. McGilvray 33-1, A. Horr 32-10, E. O. Nelson 32-14, D. W. Clay 33-9.

\$3.00 each. E. W. Bivven 33-14, Mrs. J. Avery 33-1, J. L. Baker 33-13, W. P. Morrifield 34-1, M. Beach 33-1, L. C. Williams 34-19, J. Green 33-14, M. Fields 34-1, C. Lawton 34-21, N. Clarke 34-1, J. M. Ferguson 33-12, A. A. Farnsworth 33-1, J. Berridge 33-12, P. Scarborough 34-1, J. L. Locke 34-1, E. Macomber 33-18, E. L. Bliss 34-1, B. F. Bradbury 34-1, E. Johnson 34-1, L. A. Kellogg 33-1, F. J. Goodrich 32-1.

Miscellaneous. R. Greenman \$5.13 35-1, J. L. Miller 310 33-18, M. C. Butler 5.75 34-1, A. M. Cornwell 4.00 32-17, F. A. Russ 5.00 33-9, W. Haviland 5.00 34-17, W. Dawson 2.60 33-7, S. Dana 2.75 32-1, S. J. Tving for E. M. Beckley 1.54 34-1, E. O. Hammond 3.25 33-5.

Shares in Publishing Association.

A. C. Raymond \$10.00.

Cash Received on Account.

D. M. Canright 92c, John Matteson \$18.00, J. McMillan for T. M. Steward 20.00.

Books Sent by Mail.

G. W. Mitchell \$2.00, L. H. Winslow 25c, F. Greenman 30c, O. F. Tripp 27c, M. P. Stiles 15c, C. W. Bisbee 50c, Geo. Smith 15c, J. Hoffer 25c, A. Pardee 25c, J. Buttolph 3.10, J. L. Miller 15c, E. Styles 15c, H. G. Washburn 15c, M. M. Stowell 35c, J. M. Adams 35c, J. Hackett 5.00, L. Mann 15c, N. Grant 15c, E. Mayhood 15c, G. L. Holiday 15c, L. Hayes 45c, W. Wheeler 15c, E. A. Seal 15c, F. A. Russ 15c, S. A. Bartlett 25c, W. S. Lane 15c, S. Patten 45c, W. Dawson 40c, Mrs. S. M. Holly 20c, L. G. King 15c, S. Vincent 30c, J. DuBois 1.00, A. P. Van Horn 2.00, D. W. Johnson 1.00, J. H. Bedford 25c, Mrs. A. Seger 15c, G. W. Strickland 15c, J. M. Wilkinson 30c, L. H. Robinson 30c, E. Lobdell 15c, H. Smiley 20c, D. Main 50c, J. L. Baker 50c, M. A. McGilvray 30c, C. Van Dorn 2.44, O. E. Merrifield 4.25, L. Babcock 25c, G. W. Mansie 15c, M. P. Maxton 75c, T. Bryant 35c, D. Newcomb 65c, S. D. Salisbury 1.00, B. J. Connett 1.00, Dr. A. Robinson 90c, G. G. Green 50c, J. Green 28c, D. M. Canright 1.83, W. A. Robinson 1.45, B. Castle 30c, J. Youll 30c, N. A. Lord 35c, A. W. Smith 15c, R. Griggs 50c, L. M. Locke 2.00, S. Dana 25c, A. W. Smith 1.50, J. Nelson 50c, M. Sanderson 1.12, T. H. Babcock 50c, M. E. Terry 50c, S. W. Francis 7c, M. Van Dorn 35c, J. McMillan 30c, A. Patten 75c, D. M. Canright 1.83, W. E. Caviness 15c, S. J. Tving 2.34, S. B. Whitney 1.00, G. W. Newman 15c, J. King 20c, H. A. Fanner 90c, Hattie Parsons 3.20c, A. G. Carter 15c, H. B. Hayward 17c, S. A. Merrill 15c, P. Robinson 15c, H. White 15c, E. Hutchins 25c, C. S. Mott 30c, E. M. Kimball 15c, S. W. Wiley 15c, Mrs. M. J. Swartwood 44c, H. Barrows 44c, J. Gullick 2.45, P. A. Foster 50c.

Received on Book and Tract Fund.

A. Graham \$10.00, E. Booth 2.00, L. C. Williams 1.00, J. M. Ferguson 5.00, R. Ferguson 5.00, O. Eddy 4.00, D. Webster 50c, O. Webster 25c, H. Webster 25c, L. Apley 50c, A. Woodward 50c, M. K. Bates 50c, O. Brooks 50c, C. W. Stanley 1.00, H. Stanley 1.00, J. F. Ballenger 1.00.

General Conference Missionary Fund.

Wisconsin Conference \$50.00.

For Eld. N. Fuller.

Nicholas Smith 2.00.

Receipts for Benevolent Fund.

M. E. Steward \$10.00, M. A. Steward 10.00, S. W. Harris 5.00, L. C. Williams 1.00, A. C. Raymond 10.00, Truman Nichols 5.00, J. W. Raymond 5.00, Mary L. Priest 1.00, Emma E. Sturges 1.00, Anna H. Hale 1.00, L. H. Priest 1.00, Lucy R. Holden 75c, Jennie Nelson 2.00, Fannie Glascock 4.25, Emily Lawton 20.00, O. H. Pratt 10.00, A. Olson 10.00, A. D. Smith 5.00, S. C. Bartholf 2.00, T. Loomis 10.00, J. M. R. 1.00, C. W. Stanley 1.00, McConnell's Grove Church 5.00, A. A. Foss 1.00, C. Manley 5.00, E. Bolser 1.00, B. F. Bradbury 4.00, J. Bolser 2.00, Isaac Sanborn 5.00, H. B. Hayward 1.83, T. Brown 10.00, Susannah Brown 10.00, Geo. L. Brown 10.00, T. L. Brown 10.00, J. F. Ballenger 5.00, M. J. Bartholf 10.00.

For California Mission.

Mrs. S. Vincent 2.00, S. M. Booth 5.00, J. W. Barker 1.00, I. Babcock 5.00, D. M. Canright 10.00, E. F. Reynolds 5.00, J. Youll 2.00, Mary L. Priest 1.00, Emma E. Sturges 1.00, A. H. Hale 1.00, H. G. Buxton 1.00, S. N. Haskell 4.00, L. H. Priest 1.00, Lucy R. Holden 75c, Mary E. Haskell 1.00, O. A. Brooks 75c, Lizzie Buxton 1.00, Church at Buck's Bridge, N. Y., 19.00, I. Sanborn 5.00, O. H. Pratt 5.00, A. D. Smith 5.00, S. C. Bartholf 5.00, A. King 5.00, T. Lewis 10.00, C. W. Stanley 1.00, H. Stanley 1.00, M. J. Bartholf 10.00, H. Hull 5.00, J. Loudon 2.00, McConnell's Grove Church 5.00, C. Manley 5.00, E. Lawton 5.00, A. Hayes 2.00, G. M. Bowen 5.00, G. W. Colcord \$3, B. F. Bradbury \$3, E. Bolser \$1, J. Bolser \$1, A. Patten \$5, T. Brown \$20, A. W. Smith \$25.

On Shares in the H. R. Institute.

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

J. M. Ferguson \$25.

Charitable Fund of the Institute.

E. R. Whitcomb \$10.

THE LOUD CRY.

As we long for the glory that will be revealed
At the time when the saints of all nations are sealed,
We must seek preparation, and watch unto prayer,
That we may be ready the refreshing to share.

How bright is the vision, not long to delay,
'Ere the beams of that morning will light up the day,
The work is progressing, the near latter rain,
Will fall in soft showers to ripen the grain.

Then the hills and the valleys will echo with praise,
As thousands their voices in harmony raise,
While all are united in heart and in hand,
And pressing together, a pure, social band.

The watchmen will lift up their voices and sing,
And each a pure offering in righteousness bring,
Nor schisms nor factions shall longer divide
Those who in the love of their Saviour abide.

Then the cry will be heard through the breadth of the
land,

Come out, O my people, her plagues are at hand,
And each of the honest respond to the call,
The seven last plagues upon Babylon fall.

Oh! come let us gird on the armor anew,
And the way to the kingdom with ardor pursue,
For if we are faithful it cannot be long,
Ere we shall join in the conqueror's song.

SUSAN ELMER.

INFLUENCE OF NEWSPAPERS.

A SCHOOL-TEACHER who has enjoyed the benefit of a long practice in his profession, and watched closely the influence of newspapers upon a family of children, states, as the result of his observation, that, without exception, those scholars of both sexes who have access to newspapers at home, when compared to those who have not, are,

1. Better readers, excellent in pronunciation, and consequently read more understandingly.
2. They are better spellers, and define words with ease and accuracy.
3. They obtain a partial knowledge of geography in almost half the time it requires others, as the newspaper has made them familiar with the location of most important places and nations, governments, etc.
4. They are better grammarians; for the newspaper has made them familiar with every variety of style, from the commonplace advertisement to the finished and classical oratory of the statesman; they more readily apprehend the text, and consequently analyze its construction with more alacrity.
5. They write better compositions, using better language, containing more thought, and more clearly expressed.

From these important facts three important things can be deducted:

1. The responsibility of the press in providing literature which is both healthful in tone and understandingly expressed.
2. The absolute necessity of personal supervision of the child's reading by the parents.
3. Having once got a good, able paper, no matter what the price, don't begrudge it a hearty support.

THE EARNEST CHRISTIAN.

SAID a weary pilgrim in Chicago the other day,
"I long to be rid of this world, and to depart where
I may sing the praises of God forever and ever.
Would to God that I were in Heaven!"

Said a brother who had been intently listening to his rapturous description of Heaven—

"Better stay here, brother. You are wanted more
in Chicago than in Heaven just yet."

The former seemed the earnest Christian, the latter was one. The first requisite of an earnest man is faith. Men who need five hundred dollars a year, and the American Board to back them, don't make very earnest missionaries. These are the kind that make out that yearly report of one convert from heathenism, and two deaths, three lapses from the faith and general declension. Think of Paul not starting out until he had drawn on five hundred dollars, to keep body and soul together. Paul had faith—so has the latter. One in God, the other in his salary.

To be really in earnest, a man must believe impossibilities. He must cut loose from his base entirely, and trust God to help him forage on the country. First of all it must be faith, not in himself, not in means, not in man, not in his word even exclusively, but what includes them all, faith in Christ. It must be an unreasoning, not an unreasonable faith.

Christian! you must ask no questions when you see a line of duty. Does God, or conscience, for that is his voice, say, "Do this?"—Do it, if the heavens fall. "Danger here!" is the Devil's device to kill faith. No man ever went to ruin loving truth too much.

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, Arrive, | 8:15 P.M. | 9:00 P.M. | 6:30 A.M. | 9:30 A.M. |

GOING EAST.

| | | | | |
|------------------|------------|-----------|------------|-----------|
| 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.

THERE is a difference between happiness and wisdom—he that thinks himself the happiest man, really is so; but he that thinks himself the wisest man is most generally found to be the biggest fool.

WHEN Professor Webster was awaiting his trial for murder, he is said to have complained of his fellow-prisoners for insulting him through the walls of his cell, and screaming to him: "You are a bloody man." On examination, the charge was found wholly groundless. The accusing voices were imaginary—merely the echoes of a guilty conscience. But it is a fearful thought that the soul can be made to ring with such echoes. Surely it is "fearfully and wonderfully made." It is so constituted as to register its own crimes, conduct its own trial, and pronounce condemnation against itself.

—Twenty-one divorces were granted by the Supreme Court of Vermont, at its February term in Windsor County. In delivering the judgment of the Court in one case, Judge Barrett remarked: "My associates think from the evidence, a divorce ought to be granted, and I think so too, from what I know of the parties. I do not think those parties ought to be yoked up together any longer, any more than any other cattle."

—The agricultural press of America is equal in ability, circulation, and capital, to what the newspaper press in the whole world was at the commencement of the century.

—East Saginaw has 11,000 inhabitants, and church accommodations for only 2,400 people. There is a bar for every 100 persons, and a minister for every 1,100. The amount paid for church expenses last year was \$16,500, for amusements \$28,000, and for liquor \$125,000. Of 2,600 children, only 1,000 are members of Sabbath Schools, and of the 11,000 inhabitants, only 785 are church members. Of lager beer, 3,900 barrels are consumed yearly, or 175 glasses for every man, woman and child in the city.

The Steel King of Prussia.—We are accustomed to think that we are a great manufacturing people; but our large establishments, particularly in the working of metals, are entirely overshadowed by some of the huge English workshops. And even the English are left behind now, and little Prussia, which has lately grown to be great Prussia, boasts an establishment for the working of steel alone which surpasses any general manufactory in the world. Krupp, the steel king of Essen, has, within the past forty years, built what is in effect a town by itself as his workshop. He employs 10,000 workmen; add to them their wives and children, and there is already a respectable population. Last year he turned out 62,500 tons of cast steel, valued at \$7,500,000, and involving a daily consumption of 1,000 tons of coal. Of guns alone he has delivered 3,500 altogether, valued at \$5,250,000. Such facts as these should make us ashamed of the restricted use we are able to make of the vast resources confided to our hands.

A New Torpedo.—Letters from Brest mention the extraordinary effects produced by a new kind of torpedo tried in the river of Landernean, which flows into the bay. The vessel selected for destruction was an old ship, the Wagram, of 100 guns, the first tier of which had been cut down. The new torpedo, it is stated, is far superior to either the English or American and Russian one. The former is only efficacious when the vessel is passing over it; the latter are so contrived as to stick to a vessel and cause a shock. But the new French torpedo produced its effect at a distance of 12 metres from the hull, and six metres

below water. There were four torpedoes thus placed around the vessel, and connected by wires with an electric battery on shore. On the signals being given, three immense sheaves of water were seen rising to the height of a sixth story; the wire of the fourth torpedo being broken, it did not go off. Nevertheless, the effect was astounding; the ribs and planks of the vessel were shivered, and there was barely time, owing moreover to the precautions taken, to run the vessel on shore. Such torpedoes will henceforth prove excellent safeguards to ports in time of war.

Anti-Secret-Society Convention.

THIS Convention met at Pittsburg, May 5, and was composed of 175 members, representing thirteen different denominations of Christians. The Convention was presided over by Bishop Edwards, of the United Brethren church. Two strong Essays were read—one by President Fairchild, on "The Operation of Secret Societies upon Social Life." His object was to show that they were disorganizing in their tendency, and at war with Christian civilization. The other by President Blanchard, on "Secret Societies as Religion." This is certainly the most vulnerable point of Secret Societies, for by this claim they array themselves in direct antagonism to the Church of Christ. The following resolution was passed unanimously by the Convention:

"In view of the fact that secret organizations are on the increase, and from a conviction that these organizations are exerting an influence most prejudicial to the interests of religion; therefore,

"Resolved, That this Convention does most earnestly recommend to all churches of Christ, to unite in vigorous effort to arrest the progress of these organizations, and to adopt the most effectual means to exclude from the fellowship of the church all persons who persist in adhering to these secret orders."

The Cathedral at Moscow.

A RECENT number of *Macmillan's Magazine* contains an interesting paper by Edward Dicey, from which we extract the following vivid description. The Kremlin is the great temple of religious worship in Moscow, and as long as you keep within it, the glitter of enchantment hangs over you:

"The very ground you tread on is holy ground. About you, you may see peasants turning, time after time, toward the East, crossing themselves with an infinity of signs, kneeling before pictures of the Saviour or the Virgin, lying at times prostrate upon the cold, hard stones which surround the sacred shrine. And here it is not as in Catholic lands, where the way worshippers are chiefly women and children, where grown-up men kneel but seldom in public, and where the prayers recited are gabbled over like a lesson learned by rote. Here, as elsewhere in Moscow—and to a great, though a less extent, in St. Petersburg—the major part of the population, no matter what their sex, or age, or rank, seem to share in this open-air worship, and pray aloud with a fervor whose accents are unmistakable. Entering the Kremlin shrine, the sense of glamour, of which I have spoken, increases on you. The building you look upon is the kind of edifice you see in dreams, and do not expect to meet in real life. Critics say it is of depraved style, false to every true principle of art, unsightly in construction, barbarous in ornamentation. It may be so. I do not dispute the verdict of experts; I can only say that I do not envy persons who are not carried away at first by its overwhelming gorgeousness.

"From the pavement to the summit of its lofty domes, supported on its vast porphyry pillars, it is one mass of gold and color. You can hardly put your hand upon a place not decorated with stones and jewels. Amethyst and onyx, jasper and opals, and all the stones whose names are recorded in the adornment of Solomon's Temple, seem to have been employed to make the shrine more splendid still. Upon the dusky portraits of the Virgin Mother and her child, with which the walls are covered, you see hanging necklaces of diamonds, strings of jewels, each one of which must be worth a fortune. It is a common saying that all the wealth of all the Russians could not suffice to buy the treasures in this cathedral church of Moscow; and I suppose that, if purchasers could be found to buy all the articles contained there, at their nominal price, the amount realized by the sale would be something fabulous. The very walls are wrought of silver; the roof is of solid gold. The odd thing is, that all this gorgeous splendor harmonizes with itself. There is nothing tawdry or gew-gawish about it at all. The dim twilight in which the church is always sunk, subdues the glare of its colors; and when at times, as I chanced to see it, a ray of the setting sun shines through the windows of the lofty cupola, golden beams shoot through the gloom, and are reflected back again by the burnished walls."

| | | | | | | | |
|--|--------------|--------------------------------------|----------|---|----------|-------------------------------------|----------|
| Fretting, | 6 | Liars, an Age of, or a Lying Age, | 231 | Promises Examined, | 67 | Sunshine, | 205 |
| Faith, Strong in | 17 | Lord Loves us, the | 250 | Pope as King, | 77 | Saved, Few there Are That Be | 215 |
| For Jesus' Sake, | 21 | Luther on Preaching, | 252 | Packages, Five-dollar | 80 | Sugar Parties, | 233 |
| Faith, Importance of | 40 | Let those Whom God has chosen | | Personal, | 90 | Sister Mead, Letter from, | 236 |
| Freeze, too Busy to | 69 | Bear the Ark, | 266 | Porto Rico, Earthquake at | 94 | Sabbath, Good, a | 248 |
| Friends of Truth, an Appeal to | 72 | Latter Rain, the | 280 | Prayers vs. Sermons, | 107 | Salvation, Joy of the | 248 |
| Faith, | 106 | Landmarks, Deserting the | 285 | Prayer, Public | 152 | Saturday, the True Sabbath is | 264 |
| Features of our Times, | 136 | Lectures by Dr. Trall, | 360 | People, Distress among | 157 | Souls, Blood of | 284 |
| Feather beds, Meeting-houses, &c., | 144 | Lord's Return, our | 371 | Prayers, in Answer to our | 166 | Self-indulgence, | 286 |
| Fish, Little the | 151 | Law, Excellency of the | 387 | People, God's Care for His | 167 | Sabbath made for Man, When was | |
| Friends of Truth, Appeal to | 152 | Look Up, | 389 | Post Office, N. Y. | 174 | the | 296 |
| " " Present Truth in Ohio, | 153 | Maine, Labors in | 24 | Physiology and Hygiene, | 176 | Sleep they in Jesus, | 297 |
| France, Crisis in | 158 | Mt. Vesuvius, Eruption of | 29 | Principle vs. Feeling, | 183 | Skeptic, a few Thoughts for the | 309 |
| Fretters, Lesson for | 168 | Man the Life-boat, | 45 | President, Impeachment of the | 188 | Straining out Gnats, and Swal- | |
| France, Conscriptio in | 174 | Man Proposes, God Disposes, | 45 | Paul Slain, | 213 | lowing Camels, | 314 |
| Failure to Meet, | 253 | Maine, Bro. and Sr. White's Visit to | 53 | Parents, Mistake of | 216 | Sincerity, Test of | 318 |
| Fallen Asleep, | 266 | Ministers' Salary, | 58 | Printing, all about | 222 | Sunday Authority, | 330 |
| Facts and Figures, | 270 | Miser's Death, | 86 | Phenomena of Nature, Singular | 248 | Sabbath Discussion, | 355 |
| False Sympathy, | 297 | Moses, | 131 | Parents, Responsibility of | 252 | Steadfast, Be ye | 358 |
| Faith, Childlike | 298 | Mariner, the Heavenly | 163 | Perished, Abel has | 252 | Steal, Thou Shalt not, Ex. xx, 15, | 362 |
| France, | 302 | Marriage, Conspiracy against | 190 | Power, We Need the | 262 | Sabbath, Seventh-day | 371 |
| Facts Worth Considering, | 329 | Months, two behind | 192 | Promises, | 266 | Suggestion, | 377 |
| Floods of Fire, Water and Earth, | | Masters, the two | 218 | Prepared unto Glory, afore | 276 | Satan in the Camp, | 381 |
| Appalling | 366 | Mary Maxson Fish, Tribute to | 252 | Pilgrim, Anticipations of an Aged | 336 | Societies, Secret, Opposition to | 398 |
| Frederic, Elector of Saxony, dream | 373 | Minnesota, Apparition at | 322 | Practice New vs. Old Theory, | 343 | | |
| of | 373 | Musings, Sabbath Evening | 323 | Precipice? how near to the | 359 | Time in Dan. ix, 25, | 6 |
| Hellen, Babylon is | 392 | Members of Bible Classes, a few | | Prayer, | 378 | Thoughts on the Revelation, | 9 |
| known by Their | 400 | Thoughts on Duties of | 330 | Present Truth vs. New Times, | 392 | Terrific Storm at St. Thomas, | 13 |
| | | Mind, Independence of | 345 | Prophecy, Sure Word of | 392 | Tracts, Scatter | 44 |
| Gambling Hell, | 80 | Mine of Wealth, | 355 | Pardon for Omissions, | 394 | Temperance, Christian | 69 |
| Giving, | 67 | Mauna Loa, | 365 | Promise, Sustaining | 394 | The 144,000, | 86 |
| God's Promises Are Sure, | 238 | Matters, Various | 380 | Question, a | 316 | Times, Signs of the | 102, 374 |
| God's Covenant People, | 312 | Meetings in Wisconsin, | 9 | Questions Answered, | 377, 396 | Thoughts, Sabbath Evening | 103 |
| Graham Flour, | 332 | " " Central District, Mich., | 25 | Revelation, Need of | 16 | Terrors, Year of | 125 |
| Georgia, Condition of | 333 | " " Minnesota, 41, 48, 288 | 288 | Reading the Bible for 1868, | 24 | Tracts, | 128 |
| General Conference, | 356 | " " Central District, | 60 | Reading, | 25 | Tree of Life, Leaves of | 144 |
| Greenville, | 384 | " " Hartland and Norridge- | | Review Free, | 28 | Tract Fund, | 160 |
| | | wook, | 76 | Repentance, Fruits Meet for | 34 | Tradition, Power of | 167 |
| He Girdeth me with Strength, | 322 | " " Battle Creek, | 80 | Roman Conference, Failure of | 46 | Trichina, | 182 |
| Half Brothers, to the | 266 | " " Iowa, | 92 | Robbing God, | 76 | Testimony Nearer Home, | 204 |
| Health Reform, Experience in | 26 | " " West Enosburgh, Vt., | 89 | Railroad, Central Pacific | 77 | Talk, Dragon-like, the | 211 |
| How Did He Do It? | 28 | " " Burlington, | | Right, Dare to be | 82 | Temperance, | 215 |
| Holy Opera, | 28 | " " Wright, | 121 | Remains, Antediluvian | 117 | Tittabawassee, Mich., from | 221 |
| Home Again, | 28, 216, 345 | " " Mauston, Wis., | 121 | Receive my Spirit, | 208 | Thoughts, Our | 221 |
| Heaven, Home in | 154 | " " New Portland, Maine, | 128 | Religious Employment, Time for | 218 | Temperance and Longevity, | 227 |
| Hebrew Scriptures, Translation | | " " Newton, Mich., | 140 | Religion of the Age, | 233 | Tea and Coffee, | 237 |
| of into Greek | 214 | " " Allegan, | 140 | Rome in the Field, | 259 | Thurman, Review of | 252 |
| Humility, Childlike | 218 | " " Vermont, | 157, 169 | Rest, the Coming, | 314 | Tradition Preferred to Truth, | 268 |
| Hannah More, Death of | 236 | " " Iowa City, | 181 | Robes, Ascension | 316 | Trine Immersion, | 268 |
| Heart and Home, Sunshine in | 291 | " " Rhode Island, | 189 | Religious Press, the | 282 | Tale Bearers, | 269 |
| Hume's Infidelity, | 359 | " " Clarkson, N. Y., | 189 | Recipes, Valuable and Indispensable | 300 | Truth, Rejoicing in the | 285 |
| Health Reform, to the Friends of | 364 | " " Wisconsin, | 201, 313 | Religious Life, Joys of | 309 | Thoughts Suspended, | 288 |
| House of God, Reverence in the | 373 | " " New Vineyard, | 224 | Rest, the Coming, | 314 | Temper, Government of the | 291 |
| Health Institute, | 384 | " " Ashaway, R. I., | 269 | Robes, Ascension | 316 | Tribulation, Comfort in | 311 |
| Health in Answer to Prayer, | 394 | " " Athens, Me., | 272 | Right, Dare to do | 324 | Truth, What is It? | 314 |
| Humility, | 395 | " " Tompkins, | 304 | Religion, an Apostle's | 325 | Thoughts, Solemn | 324 |
| Health Reformer, | 400 | " " Canaan, Me., | 313 | Reward, the Overcomer's | 341 | Tradition, Blindness of | 329 |
| | | " " Burlington, | 316 | Request for Those Who Write for | | Talents, Our | 333 |
| Into Their Mind I Will Put My | | " " Rochester, N. Y., | 317 | the Advent Review, | 348 | Tea-drinkers, Interesting to | 381 |
| Laws, | 42 | " " Green Hill, R. I., | 329 | Read them again, | 355 | Tobacco, experience on | 387 |
| It Is Finished, | 66 | " " Topsham, Me., | 336 | Reform Needed, a | 359 | Tract Distribution, | 396 |
| Important Subjects, Conversations | | " " Parma, Mich., | 345 | Riches, Danger of | 396 | | |
| on 84, 98, 114, 167, 212, 229, 244, | 306 | " " Brunswick, Me., | 348 | REPORTS FROM MINISTERS.—Bro. Lough- | | United States, Growth of the | 45 |
| Iniquity abounding, | 88 | " " Curtis' Corners, R. I., | 364 | borough, 9, 108, 217, 249, 328. Bro. | | Union Meetings and the Week of | |
| Instruction, God's Faithfulness in, | 137 | " " Olcott, N. Y., | 365 | Matteson, 12, 41, 76, 112, 172, 237, 361. | | Prayer, | 103 |
| Indecent Newspapers, | 205 | " " Amherst, N. H., | 393 | Bro. Rodman, 12, 73, 149, 236, 304. | | Union, | 157 |
| Invitation, an | 218 | Neighbors Warned? Are Your | 8 | Bro. Van Horn, 24. Bro. Strong, 25, | | Unprofitable, Sin is | 204 |
| Ispahan Silent Academy, | 254 | Note from Bro. Byington, | 25 | 140. Cornville and Athens, Me., 41. | | | |
| It Takes All, | 264 | Nothing to Write about, | 44 | Bro. Lawrence, 41. Bro. Cornell, 48, | | Virtue, Knowledge to | 120 |
| Infants, Feeding of | 284 | New Years, | 83 | 137, 240, 313. Iowa, 56, 101, 150, 265, | | View Suggested, another | 276 |
| Ideas, Strange | 318 | Norridgewock, Me., Youth of | 89 | 328. Bro. Fuller 60, 204. Bro. Stone, | | Vanity and Vexation of Spirit, | 302 |
| Influence, Our | 330 | Nineteenth Century, the Gomo- | | 89, 269, 396. Ohio, 121, 137, 172, 181, | | | |
| Irreverence and Blasphemy against | | rah of the | 93 | 252. Bro. White, 153, 185, 201, 312, | | West Indies, St. Thomas, | 13 |
| God, | 400 | Now, | 170 | 328, 344. L. L. Howard, 173, 272. A. C. | | World, without God in the | 21 |
| Jesus is coming, | 23 | New York, Worship in | 189 | Bourdeau, 181, 268. C. O. Taylor, 183, | | What Israel ought to do, | 25 |
| Jesus, if I Had Thought It Was | 39 | Negligence, | 250 | 361, 393. Bro. Hutchins, 188. Bro. | | Word to the Young, | 28 |
| Judgments of God, | 70 | New Earth, Sabbaths and New | | Byington, 189, 237. G. L. Butler, 205. | | Wine, Rhubarb | 57 |
| Jesus, Keep Near | 131 | Moons in the | 280 | Wisconsin, 205. Bro. D. T. Bourdeau, | | War Prospects, | 62 |
| Jesus Knocks, | 155 | No Heaven, no Hell, | 332 | 216, 345, 393. Bro. Ingraham, 217. | | Week, Days of the | 88 |
| Judgments, God's | 165 | Nations, General Expectation of all | 377 | Bro. Canright, 317. | | Weary, a Word to the | 99 |
| Justice, Mercy, and Humility, | 258 | Northern Michigan, Incidents in | 389 | | | Well Done, | 109 |
| | | Old Year and the New, | 88 | Sunday Question in Pa., | 7 | Was Adam a Type? | 120 |
| Knowledge, Increase of | 136 | One Year Since, | 41 | Slave to this, Slave to that, | 23 | While, a little | 154 |
| Keep Awake, | 166 | Our Land and Its Religion, | 50 | Sinner's case fully met, | 39 | Write? why don't you | 154 |
| | | Order, | 76 | Self-denial, | 44 | Wicked Turned into Hell, | 168 |
| Labor, Thanks for | 16 | Omen, a Favorable | 144 | Soliloquy, | 60 | Wrath, in great | 184 |
| Lost, | 51 | Offenses must Come, | 216 | Sermon, an apt | 87 | Words, | 237 |
| Labors in Michigan, | 73 | Obedience? Does the Law of God | | Sword, Two-edged | 87 | William Miller, 228, 244, 275, 301, | 307 |
| Labors, Brief Summary of | 80 | Demand | 221 | Spiritual Gifts, | 112 | Warning, a | 247 |
| Labors in Illinois and Wisconsin, | 85 | Objection Considered, a Supposed | 296 | Sabbath changed, Why was the | 117 | World, Love of the | 264 |
| Labors in Vermont, Bro. and Sr. | | Our Father, Doubtless He Is | 330 | Sketches, Historical, showing the | | Will be done, Thy | 264 |
| White and Bro. Andrews | 88 | Oath of Fealty, Lord's Regard for an | 365 | fulfillment of Prophecy 118, 134, 214 | | Why is it? | 261 |
| Labors of Bro. and Sr. White and | | Obligation Relative to God and Man | 372 | Sophistry, | 122 | Wicked Word, a | 232 |
| Bro. Andrews, | 89 | Psalms, Book of | 7 | Schemes, Patent Right | 122 | Write, I must | 295 |
| Light, Thankful for | 92 | Post Office, the | 14 | Spiritualism, | 135 | Worship, Propriety in | 368 |
| Law and the Testimony, | 99 | Prize the Bible, | 35 | Scripture, Perversion of | 136 | Work Begun, a Good | 330 |
| Lord, Coming of the | 120 | Personal Religion, | 184 | Sabbath, Time to commence the | 168 | World upside down, | 388 |
| Life, Tree of | 124 | Persecution, | 54 | Sabbath, Good Testimony for the | 169 | Willingly Ignorant just as Guilty | |
| Like Incidents, 120, 146, 164, 172, 178, | | Private Prayer, | 58 | Sister Fish, | 170 | as the Willfully Wicked, the | 396 |
| 196, 230, 246, 250, 284, 294, 310, 326 | | | | Spiritualists, design of | 172 | | |
| Labors of Bro. and Sr. White, | 184 | | | Sabbath, Prof. Bush on the | 183 | Young, a few Words to the | 90 |
| Lord's Mercy of the | 197 | | | State Conferences, | 192 | Youth's Instructor, | 32 |
| Lord, Only in the | 210 | | | Sabbatism of Heb. iv, | | Young Men, Economy for | 167 |