

# ADVENT



# REVIEW

## And Sabbath Herald.

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

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#### THE PRESENT.

DARK lowering clouds are floating o'er the plain,  
Fifful the breeze that wildly sweeps along,  
Dark is the air, and thick with falling rain,  
Fit emblem of the tide of crime and wrong.

Weary and long the ages that have passed,  
Since sang in joyful strains the morning stars,  
Since then is borne upon the evening blast,  
The captives sighing through the prison bars.

The wail of sorrow, and the cry of pain,  
Arises from the worn earth's troubled breast.  
We seek the city's crowded mart in vain,  
Or loneliest groves in earnest search of rest.

Man bears a heavy load of care and grief,  
Mid polar snows, 'neath equatorial suns;  
He lives in sorrow, and his days are brief,  
His breath soon passes, and his race is run.

But thanks to Him, who mighty is to save;  
He pitied us, and for us he has died;  
Now we have hope that goes beyond the grave,  
Through Christ our Lord, who once was crucified.

L. D. SANTEE.

Princetonville, Ill.

### The Sermon.

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

#### I WILL COME AGAIN.

BY ELD. P. C. RODMAN.

TEXT.—"Let not your heart be troubled; ye believe in God, he believeth also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John xiv, 1-3.

There are several reasons why the hearts of the disciples were troubled, as this language implies. We will notice some of them.

1. He had introduced an ordinance that they did not fully understand, although they had taken part in it, and Jesus had explained to them its import, and said unto them, "If ye know these things, happy are ye if ye do them."

2. He had astonished them by declaring that one of them should betray him; and they began to inquire, "Is it I? is it I?" not suspecting Judas, even.

3. After he had gone out, Jesus said, "Yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. Then to Peter he had said he could not follow him then, but should follow him afterwards; and in reply to his assertion he told him he should deny him. Read John xiii, entire.

Not fully understanding all this, and especially be-

cause he was going to leave them, they were troubled. But, says Jesus, "Let not your heart be troubled; ye believe in God, believe also in me." They had confidence in God; they were only to have the same in him, and it would disperse doubt. And well may they repose confidence in him who was rich, but for their sakes had become poor, that they might be rich; for his love for the faithful will never abate.

He said to them, "I will not leave you comfortless, but will pray the Father and he will give you another Comforter that shall abide with you forever. Verses 15, 18. What is this Comforter? "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Verse 25.

Thus on the day of Pentecost they were not troubled and filled with doubt; for they were able to explain the things that were transpiring. Having done as Jesus had told them to do, they had kept his commandments and so abode in his love. But some one may ask, what especial commandment of the Saviour they had kept. "And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke xxiv, 49.

After they had patiently waited, the promise was fulfilled. Then while others were amazed and in doubt, Peter stood up and explained the wonder by quoting from the prophet Joel, saying, This is that, &c. He preached quite a discourse which resulted in the adding of three thousand souls, to the hundred and twenty, in one day. This is pretty good testimony in favor of expounding the prophecies, and showing present truth to the people.

Brethren, be of good cheer. Truth is just as clear and as easy to be understood now, as then; and Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest." He will give us rest from condemnation, by granting us pardon of all our sins; only confess and forsake. If we take his yoke and learn of him, he will enable us to live obedient to God, and to prepare for the eternal rest that remains for his people. This certainly implies labor. This would lead us to inquire,

What would Jesus have us do, that he did? We answer, Keep the Father's commandments. But some will say, We cannot do that. Not of ourselves, it is true; but we have One to help us, that is able to lead us to victory over all our sins, so that we can live soberly and righteously in this present world. Read Rom. viii, 1-4: "That the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." Is not this a comforting thought for us who wish to be servants of the living and true God, and to wait for his Son from Heaven, that we can keep his holy commandments, and thus really love him who has loved us so as to give his only begotten Son for us, that we might have eternal life?

Verse 2. "In my Father's house are many mansions: If it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." All Bible believers believe Jesus did go: but do they believe he has gone to prepare a place for us? I believe

he has gone to prepare a place for his people; but it is our privilege to go still farther than this. Our faith can take hold on those mansions as being prepared for us. Shall we not come up to this point, and so rejoice in hope of the glory of God.

What a precious promise here is: "I will come again and receive you unto myself." But where shall we be then? Where will he take us? Answer. To the place he has gone to prepare.

Said a minister some years since, "He has gone to prepare the earth, for this is to be the eternal abode of the saints, when made new."

Now it is here the righteous shall inherit the land and dwell therein forever; but they have the promise of following the Saviour to the place he has gone to prepare, and that place is in Heaven.

Proof: Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, "Whither I go, thou canst not follow me now; but thou shalt follow me afterward." John xiii, 36. It may be objected that this is virtually saying that the saints shall inherit Heaven. Not quite that, but we do say they are promised an inheritance in Heaven.

Proof: Blessed be the God and Father of our Lord Jesus Christ which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, that fadeth not away, reserved in Heaven for you. In this text we are taught that by the resurrection of Jesus Christ from the dead we are begotten to a lively hope, or hope of life, and that eternal; and then, as if anticipating the inquiry, Where shall we live when alive never more to die, he adds, to an "inheritance incorruptible and undefiled, and that fadeth not away."

Say, brother, or sister, shall we love these things that we behold all defiled more or less, and fading as they are? Or shall we use them as not abusing them, and love this unfading, incorruptible inheritance, so having our affections on things above where Christ sitteth on the right hand of God? Which occupies our mind and interests us the most? That which does, must be our treasure; and where our treasure is, there will our heart be also.

But how and when shall we come to possess this inheritance? Answer, "Thou shalt be recompensed at the resurrection of the just." Luke xiv, 14. Another testimony: "For the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv, 16-18. Now when we are resurrected and go to meet the Lord, he will take us to that incorruptible inheritance, and there the saints will abide in safety while the earth is made empty, and its inhabitants, the wicked, are swept off by the destruction of the mighty God, whose unmixed wrath shall come upon them. Isa. xxiv, 1-6. Zeph. i, 3, reads, "I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-

blocks with the wicked; and I will cut off man from off the land, saith the Lord." Read also verses 14-18. Thus is described the result of the unmixed wine of the wrath of God, as threatened by the third angel, upon all that worship the beast and his image, and receive his mark in his forehead or in his hand; but when this time comes there is seen a company of whom it is said, "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." Shall we be among the last company described? If we are, must we not bear this character before God? Certainly; for the faithful Witness has said, "Blessed are they that do his [God's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xiv, 9, 12, and xxii, 14.

Here we think we have found the incorruptible inheritance that is reserved in Heaven for us, who are kept by the power of God unto salvation, and also the character of those who will be thus kept; for the Lord will keep the way of his saints; for he is the hope of his people amid the perils of the last days. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler: Thy law is the truth. Ps. xci, 4; cxix, 142. God will protect his loyal people, and give them a home in those mansions he has gone to prepare, while the earth is desolated without an inhabitant: and there they will dwell a thousand years, amid the splendor of the eternal city, and be associated with Christ in the judgment of the world. 1 Cor. vi, 2: "Do ye not know that the saints shall judge the world?" Again, Rev. xx, 4-6: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. . . . Blessed and holy is he that hath part in the first resurrection: On such the second death hath no power: but they shall be priests of God and of Christ, and shall reign with him a thousand years." Thus the saints will make a visit of one thousand years to Heaven. What will take place after that? This we answer by calling attention to Rev. v, 9, 10: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests." This we think will take place during the thousand years, while the saints rejoice over their deliverance, in the city with its golden streets, jasper walls, and pearly gates, in the society of angels anticipating their glorious rest on the earth eternally; for thus they continue: "And we shall reign on the earth." Are they then to leave their glorious abode in Heaven? I answer, No. It is to descend and be the metropolis of the everlasting possession, and they will come to partake of the fruit of the tree of life each month, that is in the midst of the Paradise of God. Then, after the thousand years, the saints and city will be on the earth. The earth will be made new; and there will be no more curse. Dear hearer, will you be there? May you so obey God and follow the good Shepherd, that he may receive you to reign with him, when he comes again, to receive his people, and take them to the place he has now gone to prepare. Amen.

#### "HE IS FAITHFUL THAT PROMISED."

"I WILL come again, and receive you unto myself, that where I am there ye may be also." John xiv, 3.

If the meeting of a long absent friend or brother on earth be a joyous event, what, my soul, must be the joy of thy union with this Brother of brothers, this Friend of friends? "I will come again." Oh! what an errand of love, what a promised honor and dignity is this! His saints are to share, not his Heaven only, but his immediate presence. "Where I am there ye shall be also." "Father, I will"—it was his dying wish, a wondrous codicil in that testamentary prayer—"that those whom thou hast given me, be with me where I am." Happy reunion! Blessed Saviour, if

thy presence be so sweet on a sin-stricken earth, and when known only by the invisible eye of faith, what must be that presence in that sinless Heaven, unfolded in all its unutterable loveliness and glory? Happy reunion! It will be a meeting of the whole ransomed family: the Head, with all its members; the Vine with all its branches; the Shepherd with all his flock; the Elder Brother with all his kinsmen. Oh! the joy too, of mutual recognition among the death-divided; ties snapped asunder on earth indissolubly renewed; severed friendships reunited; the triumph of love complete; love binding brother with brother, and friend with friend, and all to the Elder Brother. My soul, what thinkest thou of this Heaven? Remember who it is that Jesus says shall sit with him upon his throne—"Him that overcometh."

#### THE INVESTIGATIVE JUDGMENT.

THAT the Judgment is past before the Lord comes, that every man's case is decided either for life or death, and that no judgment in the sense of determining character, takes place at the coming of Jesus to the earth, is clearly shown by several facts:

1. *The wicked are destroyed by the brightness of Christ's coming.* "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. ii, 8. The Lord does not come and judge them, and then destroy them, but they are destroyed by the brightness of his coming. So we read again, chap. i, 7, 8: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." This leaves no place for a Judgment after his coming. In perfect harmony with this we are told that all the tribes of the earth will mourn when they see the Lord coming in the clouds of heaven, Matt. xxiv, 30; and that the wicked will call for rocks and mountains to cover them. Rev. vi, 16.

2. *But the righteous at the same time are caught up to meet the Lord in the air.* "For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. iv, 16, 17. When the trumpet sounds the dead are raised, the living changed in a moment, and all are caught up to meet the Lord in the air. Here again there is no place for a judgment after his coming. The fact that the saints are caught up to meet the Lord at his coming, and that the living wicked are consumed at the same time, shows that it has been previously ascertained and decided who are saints, and who are sinners. But this is the work of the Judgment; therefore the investigative Judgment must precede the coming of the Lord.

3. *The righteous are raised with incorruptible and spiritual bodies.* Says Paul: "Behold, I show you a mystery; We shall not all sleep, but shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv, 51, 52. Again: "So also is the resurrection of the dead. It [the body] is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body: it is raised a spiritual body." Verses 42-44. This is too plain to be misunderstood. The righteous will come out of their graves all glorious and ready for the kingdom. But how will it be with the wicked? They will never have immortal bodies; hence they will come up as they went down, with mortal bodies. Hence, before God raises either of them from the dead, every man's case has been investigated and decided either for immortality, or for death. The fact that God raises one mortal and the other immortal, shows that there has been a judgment on their cases before they were raised. Then why judge them after that? Is there danger that there has been a mistake made, and one raised immortal

who ought not to have been? The idea is absurd. 4. *There are a thousand years between the resurrection of the saints and that of the wicked.* This is distinctly stated in Rev. xx. Of the righteous it says; "They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. "Blessed and holy is he that hath part in the first resurrection." Verses 4-6. This, again, shows the same idea, viz., that the Judgment sits before any are raised from the dead, in order that it may be ascertained whom to raise in the first resurrection, and whom to leave for the second.

5. *The order of events given in Rev. xiv, shows that the Judgment sits before the coming of Christ.* Three messages are there given, verses 6-12, and then the Son of Man comes to reap the harvest of the world, verses 14-16. The first message announces the fact to all nations that the hour of God's Judgment has come, verse 7. He states a fact. He does not lie. It did come when he declared it. But after the angel thus announces the hour of Judgment come, two other angels follow him each with a warning message. These two messages are given after the hour of Judgment has actually come, and hence, of course, while the Judgment is going on. There is no avoiding this conclusion. So we find that when Christ comes, it is not to the Judgment, but to carry out the decisions of a Judgment already past. Hence, he brings his reward with him to give unto every man according to his work. Rev. xxii, 12.

6. *The typical service of the priests in the earthly sanctuary shows the same fact.* All the service of the priests had to be done in the sanctuary. There the priests ministered during the year, and there the high priest made the atonement on the last day of the year. when he came out of the sanctuary, the work for Israel was done. There was no judgment after that. Lev. xvi.

But this was a type of the work of Christ in the heavenly sanctuary. Heb. viii, 9. Just so then must all the work of Christ's ministry for the people be done in the heavenly sanctuary. It cannot part be done there, and a part be done on earth away from the sanctuary. As the high priest made the atonement, which was a type of the Judgment, in the earthly sanctuary, so Christ must make the great atonement, which is the real Judgment, in the real sanctuary in Heaven.

7. *We need an advocate when our cases come into Judgment.* If ever a man needs an advocate to plead his case it is when his case comes into court for judgment. Now Christ is our advocate with the Father, 1 John ii, 1, our High Priest in the heavenly sanctuary, Heb. viii, 1, 2. He pleads our cases at the mercy-seat with the Father. But when he leaves the sanctuary he is no longer High Priest, but comes to this earth clothed in garments of vengeance with the title of King of kings, Rev. xix, 11-16. If our cases come into judgment after that, we must stand before our Judge without an advocate. In that case no mortal man could stand. Hence, this also shows that the Judgment takes place before the second coming of Christ.

Against this position, however, it is objected that when Christ comes, all nations will be gathered before him, and he will divide the sheep from the goats, &c. Matt. xxv, 31. But I notice that there is nothing said about a Judgment at that time. He immediately proceeds to separate them, and state the reasons for it. It is simply a separation, not a judgment scene.

These facts incline me to think that the Judgment is in the past at the second coming of Christ, and that we are now living in the judgment hour.

D. M. CANRIGHT.

#### An Awful Flood of Death.

We are informed that \$200,000 were collected in Chicago during the month of October last, as revenue from the sale of whisky at fifty cents per gallon. Just think of it! Four hundred thousand gallons of whisky sold in Chicago in one month! No sane man will suppose for a moment that the thieves engaged in this unholy business, have returned the full amount of sales, and what the real returns should be, no one will ever know. But, suppose the returns to be correct, what an awful flood of destruction, desolation and

death to be poured down the throats of Chicago in a single month! The assertion that the good people of this great western city consume 13,333 gallons of liquid death and fiery damnation every day, sounds very much like a Münchhausen story; but when the scoundrels engaged in this murderous business return revenue for sales to that amount, we may safely set the consumption down at a much larger figure.—*Ex.*

### European War-Clouds.

The correspondent of the Philadelphia *Morning Post*, writes from Paris under date of February 2d, that this year must inevitably bring forth a general and fierce European war. Every country in Europe has long been dissatisfied to the utmost with its own and the general situation. The sudden and radical subversion of the economical laws, which for centuries governed the world, have dislocated the habits and interests of all classes, and led to discontent, material sufferings, and demoralization, which induces part of the people to think that a new territorial partition of the continent among the different races will result to the universal advantage. The rest of the people, the greatest number, are confident that a general revolution, whatever may be the geographical result, will give them the best opportunity for establishing the economical law henceforth, their favorite theme, the socialist dogma. So that, though divided as to the secret or avowed reasons for war and its ultimate consequences, all, high or low, rich or poor, capitalists or laborers, economists or socialists, join in a common and irresistible call for war.

France, where both people and rulers have been so deeply wounded in their pride and prestige for the last six years, is longing for the signal to advance to the Rhine; for it is very likely in the vicinity of that river that the European Gordian knot will be cut; and besides her ambition for glory and her desire to regain her natural frontiers, France, perhaps, more than any other power in Europe, is eager for war, because of the above-explained economical uneasiness. As for the Emperor, he seems certainly resolved to play the whole for the whole. If he succeeds in getting the Rhine, and assuming again the role of arbitrator of Europe, he will reach the goal that he has ever had before him; and he is bent upon gaining it, or falling gallantly and with the honors of war.

Prussia, drunk with glory since the day of Sadowa, is eager for a contest with France, not only for political purposes, but also to give the proof that the Prussian army is the first army in the world, and the Prussian generals the first generals. Behind Prussia, all Germany waits but a word from Berlin to rush toward the Rhine first, and the Danube soon after.

Russia, stronger than ever after the annihilation of Poland and the failure of the western scheme of conciliation between the Mohammedan and Christian populations of the Ottoman empire, will rise as a single man, with enthusiasm and confidence in her final success. She is ready to make all sacrifices to avenge her disasters in 1855, and to give the *coup de grace* to the "sick man," whose succession is hers, (according to a religious and political faith,) from the Pruth to the Amoor. Sustained, morally and materially, by all the Greco-slave populations of the Sultan's dominions, numbering nearly two-thirds of the whole, the traditional Moscovian policy meets now with a chance that Russia would certainly not allow her government to throw away. But the emperor and his counselors share the resolution of the people to set up the St. Andrew's cross upon the shores of the Bosphorus.

Austria—poor Austria! who is being day after day dismembered, and whose prestige was forever lost at Sadowa, has but one chance to recover part of her greatness and influence among nations, and that chance is war.—*Ex.*

CONCEIT.—There is one thing worse than ignorance, and that is conceit. Of all intractable fools, an over-wise man is the worst. You may cause idiots to philosophize; you may coax donkeys to forego thistle; but do not think of ever driving common sense into the head of a conceited person.

### PATIENCE.

"Not only so, but we glory in tribulations also; knowing that tribulation worketh patience." Rom. v, 3.

Patience is an admirable trait of character. All admire it. Meekness, which much resembles it, is said to be in the sight of God of great price. 1 Pet. iii, 4. In Christian experience patience is a very essential thing. The apostle in Romans v, places it at the head of the Christian graces. Then how important that we have a proper amount of that which will work for us patience; namely, tribulation. The apostle viewed it of so much importance as to exclaim, "We glory in tribulations," for he knew it worked patience. Yet that tribulation in every one does not work patience is evident.

Tribulation comes from different causes, and works differently on different individuals. We may suffer tribulation which is brought upon ourselves by our wrongs. "For what glory is it if when ye be buffeted for your faults, ye shall take it patiently, but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God." 1 Pet. ii, 20. With one it works fretfulness, wrath, and all manner of hateful feelings; with the other it works patience, meekness, gentleness, kindness, and every good feeling.

Now we want tribulation from the right source, and we want it to affect us in a right manner, if we would be benefited by it.

The receiving of the word of God led the disciples to occupy a position so different from the world, that the world hated them, and thus caused the tribulation. John xvi, 33; xvii, 8-11, 14. In James i, we read, "Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass." The 25th verse gives us a clue to what this word is: "But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Verses 21-25.

Now I would suggest, if any would have tribulation from a source that God can approve, that the commandments of God be strictly kept by them; and if they would be properly affected by it, keep also the faith of Jesus. Study his character and pattern after him. Then you will be of the number referred to in Rev. xiv, 12: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." And the promise of Rev. iii, 10, will be yours: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth." May the Lord pity and help us. S. N. HASKELL.

### PARENTAL RESPONSIBILITY.

PARENTS and guardians, I address myself especially to you. Occupying the same responsible position, and having the same tender and anxious feeling of solicitude for the little ones intrusted to my care, I may, perhaps, be pardoned for offering a few thoughts for our mutual consideration. Not that I feel myself competent to give advice, far from it, but I feel a deep interest in the topic before us, and would like to call the attention of others to the subject, whose judgment and experience would be valuable.

It is my solemn conviction, that parents in general among us, are remiss in their duty to their children. And here I would plead guilty with the rest. As infants, we treat them more like playthings, formed for our diversion, than human beings intrusted to our care, to be trained for life or death, to be saved or lost. We seem to forget many times that evil grows spontaneously, while the good needs constant care and cultivation to make it flourish. We should not aim merely at outward propriety of conduct; we should restrain and guide, but not crush the warm outgoings of the young heart. God forbid that

home should be a prison to our children, that we should consider it beneath our dignity to interest ourselves in their little joys and sorrows, and thus bind them to our hearts. Home should be the dearest and most desirable place in the world to them, and the father and mother the dearest earthly friends. Parents should so accommodate themselves to the limited capacities of their children, that they can be happy in their society. How often is the thirst for knowledge manifested by the inquisitive child, discouraged by fretful, impatient chidings! I have seen parents provoked by the lack of judgment and discrimination manifested by their children whose minds were unformed. How much easier to hush them with a few impatient words than to stop and patiently explain the perplexing subject, and encourage them to use more wisdom another time. If our temporal affairs suffer a little neglect, I think it would be better than to altogether ignore the spiritual and intellectual wants of our children.

Mothers, the care of the house, and providing for physical necessities is not of more importance than the cultivation of our children's higher natures. We call parents or guardians cruel who carelessly neglect the physical wants of their young charges, but are not we equally guilty when we starve the minds and souls of ours? Even upon the Sabbath we are many times too weary or too indolent to make the day both pleasant and profitable to the little ones.

If we were as anxious about the eternal welfare of our children, as we are careful and troubled about our earthly cares, what we shall eat and drink, and wherewithal we shall be clothed, I believe we would exert a more saving influence over them. May God awaken us to a sense of our responsibility, and while we restrain all evil habits and improprieties, may we impress their tender minds with a love of the true, the good, the pure, and their obligations to love and serve their Creator. May none of us feel that this is a matter of secondary importance. We cannot shift this responsibility upon ministers and teachers without imperiling our own souls, as well as the souls of our children. The practice of many mothers of sending their innocent children, at a very tender age, to school, to "get them out of the way," and exposing them to that vast under-current of corruption which has deluged the land, before they have strength of mind to know good from evil, I consider most dangerous and culpable.

The mere theory of the truth will do us no good. It must be exemplified in our daily lives; and what holier, nobler work can we engage in than in laboring for the salvation of our offspring? Will not God hold us accountable if we neglect the precious trust? For one, I desire to double my diligence in this direction, and be more faithful and exemplary. As far as my experience goes, I can say, that when I enjoy most of the melting, subduing influence of the Spirit of God in my own heart, then I exert the strongest influence over my children.

I am convinced that religion or good sense cannot be scolded or thumped into children. Not that I am opposed to salutary correction when necessary, but let us see to it that we rule our own spirits. If we cannot govern ourselves, we are poorly qualified to govern others. I do not think chastisement should be administered for every trifling error. As God has been merciful and long-suffering to our many backslidings, our stubbornness and rebellion, so let us be merciful and compassionate, while we help them to overcome. Oh! that the lovely mind and character of Jesus might be so reflected in us, that our children might be constrained to love and choose the ways of virtue and truth. R. C. BAKER.

Mackford, Wis.

THE MIND.—The mind has a certain vegetative power, which cannot be wholly idle. If it is not laid out and cultivated into a beautiful garden, it will of itself shoot up in weeds or flowers of a wild growth.

"MAN should know the bright side of his neighbor, but the dark side of himself.



## The Review and Herald.

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

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URIAH SMITH, EDITOR.

### THOUGHTS ON THE BOOK OF DANIEL.

#### CHAPTER VI.

VERSE 1. It pleased Darius to set over the kingdom a hundred and twenty princes, which should be over the whole kingdom; 2. and over these three presidents; of whom Daniel was first; that the princes might give accounts unto them, and the king should have no damage. 3. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm. 4. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. 5. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Daniel was a chief actor in the kingdom of Babylon in the height of its glory, and from that time on to the time that the Medes and Persians took the throne of universal empire; yet he gives us no connected account of events that occurred during his long connection with these kingdoms. He only touches upon an event here and there such as is calculated to lead the people of God in all ages to faithfulness, and inspire faith and hope and courage in their hearts.

The event narrated in this chapter is alluded to by the apostle Paul in Heb. xi, where he speaks of some who through faith have "stopped the mouths of lions." Darius set over the kingdom a hundred and twenty princes, there being, as is supposed, at that time a hundred and twenty provinces in the empire, each one having its prince or governor. By the victories of Cambyses and Darius Hystaspes it was afterward enlarged to a hundred and twenty-seven provinces. Esth. i, 1. Over these one hundred and twenty were set three, and of these Daniel was chief. Preference was given to Daniel because of his excellent spirit. Daniel, who for being a great man in the empire of Babylon, might have been esteemed an enemy by Darius and so have been banished or otherwise put out of the way; or, being a captive from a nation then in ruins, might have been despised and set at naught, was not treated in either of these ways; but, to the credit of Darius be it said, he was preferred over all because the discerning king saw in him an excellent spirit. And the king thought to set him over the whole realm. Then was the envy of the other rulers raised against him, and they set about to destroy him. But Daniel's conduct was perfect so far as related to the kingdom. He was faithful and true. They could find no occasion against him on that score. Then they said they could find no occasion against him except as concerning the law of his God. So let it be with us. A person can have no better recommendation.

VERSE 6. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live forever. 7. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. 8. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. 9. Wherefore king Darius signed the writing and the decree. 10. Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Mark the course these persons took to accomplish their nefarious purposes. They came together to the king; came tumultuously, says the margin. They came as though some urgent matter had suddenly come up, and they had come unanimously to present it before him. They claimed that all were agreed.

This was false; for Daniel, the chief of them all, was not of course consulted in the matter. The decree they fixed upon was one which would flatter the king's vanity, and thus the more readily gain his assent. It would be a position before unheard of, for a man to be the only dispenser of favors and granter of petitions for thirty days. Hence the king, not fathoming their evil designs, signed the decree, and it took its place on the statute book, as one of the unalterable laws of the Medes and Persians.

Mark the length to which people will go to accomplish the ruin of the good. If they had made the decree read that no petition should be asked of the God of the Hebrews, which was the real design of the matter, the king would at once have divined their object, and the decree would not have been signed. So they gave it a general application, and were willing to ignore and heap insult upon their whole system of religion, and all the multitude of their gods, for the sake of ruining the object of their hatred.

Daniel foresaw the conspiracy going on against him; but took no means to thwart it. He simply committed himself to God, and left the issue to his providence. He did not leave the empire on pretended business, or perform his devotions with more than ordinary secrecy; but, when he knew the writing was signed, just as aforetime, with his face turned toward his beloved Jerusalem, he kneeled down in his chamber three times a day and poured out his prayers and supplications to God.

VERSE 11. Then these men assembled, and found Daniel praying and making supplication before his God. 12. Then they came near, and spake before the king concerning the king's decree: Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. 13. Then answered they and said before the king, That Daniel which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. 14. Then the king, when he heard these words was sore displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him. 15. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed. 16. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. 17. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet; and with the signet of his lords; that the purpose might not be changed concerning Daniel.

It only remained for these men, having set the trap, to watch their victim that they might ensnare him therein. So they again came tumultuously together, this time at the residence of Daniel, as though some important business had called them suddenly together, to consult the chief of the presidents; and lo; they found him just as they intended and hoped, praying to his God. So far all has worked well. They were not long in going to the king with the matter, and to render it more sure, got an acknowledgment from the king that such a decree was in force. Then they were ready to inform against Daniel; and mark their mean resort to excite the prejudices of the king: "That Daniel, which is of the children of the captivity of Judah." Yes, that poor captive, who is entirely dependent on you for all that he enjoys, so far from being grateful and appreciating your favors, regards not you, nor pays any attention to your decree. Then the king saw the trap that had been prepared for him as well as for Daniel, and he labored till the going down of the sun to deliver him, probably by personal efforts with the conspirators, to cause them to relent, or by arguments and endeavors to procure the repeal of the law. But they were inexorable. The law was sustained; and Daniel, the venerable, the grave, the upright and faultless servant of the kingdom, is thrown, as if he had been one of the vilest of malefactors, into the den of lions, to be devoured by them.

VERSE 18. Then the king went to his palace, and passed the night fasting; neither were instruments of

music brought before him; and his sleep went from him. 19. Then the king arose very early in the morning, and went in haste unto the den of lions. 20. And when he came to the den, he cried with a lamentable voice unto Daniel. And the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? 21. Then said Daniel unto the king, O king, live forever. 22. My God has sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. 23. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. 24. And the king commanded, and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and break all their bones in pieces or ever they came at the bottom of the den.

The course of the king, after Daniel had been cast into the den of lions, attests his genuine interest in his behalf, and the severe condemnation he felt for his own course in the matter. At earliest dawn he repaired to the den where his prime minister had passed the night in company with hungry and ravenous beasts. Daniel's response to his first salutation, was no word of reproach for the king's course in yielding to his persecutors, but a term of respect and honor, "O king live forever." He afterward, however, reminds the king in a manner which he must have keenly felt, but to which he could take no exception, that before him he had done no hurt. And on account of his innocency, God, whom he served continually, not at intervals nor by fits and starts, had sent his angel and shut the lions' mouths. Here, then, stood Daniel preserved by a power higher than any of earth. His cause was vindicated, his innocency declared. No hurt was found on him, because he believed in his God. Faith did it. A miracle had been wrought. Why then were Daniel's accusers brought and cast in? It is said that they attributed the preservation of Daniel, not to any miracle in his behalf, but to the fact that the lions chanced at that time not to be hungry. Then said the king, they will no more attack you than him, so we will test the matter by putting you in. The lions were hungry enough when they could get hold of the guilty; and these men were torn to pieces ere they reached the bottom of the den. Thus was Daniel's case doubly vindicated; and thus strikingly were the words of Solomon fulfilled, "The righteous is delivered out of trouble, and the wicked cometh in his stead." Prov. xi, 8.

VERSE 25. Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. 26. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. 27. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. 28. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

The result of this experience of Daniel is that another proclamation goes out through the empire in favor of the true God, the God of Israel. All men were to fear and tremble before him. What Daniel's enemies designed to prove his ruin resulted only in his advancement. In this case, and in case of the three Hebrews in the fiery furnace, the seal of God is set in favor of two great lines of duty, 1. As in the case of the three in the fiery furnace to not yield to any known sin; and 2. As in the present case, not to omit any known duty. And from these instances, the people of God are to take encouragement, in all ages.

Thus closes the historical part of the book of Daniel. We come now to the prophetic portion, which like a shining beacon light has thrown its rays over all the course of time from that point onward to the eternal kingdom.

SINCE I began to beg God's blessing on my studies, I have done more in one week than I have done the whole year before.

## PAUL'S VISION OF THE THIRD HEAVEN.

PAUL, in 2 Cor. xi, enumerates some of the labors and sufferings incident to his ministry. He speaks with modesty, but yet with distinctness, that himself was the man who endured this heavy burden of labor and suffering. But when he passes to his visions and revelations of the Lord, observe how guardedly he speaks. "I knew a man in Christ," "such an one caught up to the third Heaven." "I knew such a man," "how that he was caught up into Paradise." Of course, this was himself. Indeed he could not know it of some other man. Besides, the connection plainly implies that he was speaking of revelations made to himself. See 2 Cor. xii, 1-7. Why then should he speak in this somewhat ambiguous manner, as to who the individual was that was thus caught up? Evidently for the reason, that in this very thing Satan had his chief power of attack. Paul's danger of exaltation, as he here tells us, lay in the matter of these wonderful revelations from the Lord. And so observe how modestly he speaks concerning this dangerous topic. It was a matter of necessity that he should speak of these visions and revelations of the Lord. Yet he might have made this an occasion of sin. His senses were exercised by reason of use to discern the approach of danger. Heb. v, 14. There was no affectation in all this. It was a sense of danger that led him to hide himself when speaking of this matter that Satan had made the special ground of powerful temptation. But why were these revelations granted to Paul? And in particular, why was this wonderful view of the third Heavens and of the Paradise of God opened to him? It does not seem very difficult to answer.

When Paul says that he could not tell whether this man were in the body or out of it, he does not mean to say that he knew not whether he was dead or alive. No, by no means was this the point of doubt. He knew not whether this was a vision or a revelation of the Lord, in the highest sense. Whether the third Heaven was shown him in vision, or whether he was actually transported thither. Ezekiel speaks of himself very much in this manner, Eze. iii, 12, 14; viii, 3; xi, 1, 24; xl, 1, 2, 3; and in the book of Acts, we do learn that Philip was caught away bodily from the eunuch, and found at a considerable distance from that place. Acts viii, 39, 40. So wonderful was Paul's view that he was not certain that he had not been transported to the third Heaven bodily. He could not, in God's purpose, be translated as was Elijah. He could not then be made immortal, and like him taken thither to abide. But he could have its infinite glory displayed to him, and this was what it pleased God to grant in his case. Now the Lord never does anything without a reason. There was need of these manifestations of the Spirit of God to guide Paul in his most weighty and awfully solemn responsibilities. Paul was but a man, though greatly the superior of almost all the children of men. But he needed, in the highest sense, divine guidance. He was sensible of it, and sought it. He walked before God with such fear and trembling that even this wonderful, guiding hand of God could be revealed to him. His own judgment, indeed, had to be exercised; but even far more than sanctified judgment was often needed by him in that great work given him to do, and was, therefore, granted him in direct revelations of the Lord.

But this one in particular, of which he here speaks, was evidently granted for his own personal benefit; for he was not permitted to tell what he saw. But there was a wise reason for all this. Paul's own case demanded this great encouragement and support. Probably no other person, with the single exception of "Moses, the man of God," ever bore such burdens, or performed such labors, as did this noble servant of Christ. At the very outset of his ministry the Lord said to Ananias, "I will show him how great things he must suffer for my name's sake." Acts ix, 16. And the Holy Spirit witnessed to him in every city that bonds and afflictions did abide him. Acts xx, 23. And surely he met them. Read some of them in 2 Cor. xi. No doubt the sustaining grace of God was wonderfully granted to this servant of Christ,

yet there was the utmost danger that so great and constant a pressure upon his spirits should destroy their elasticity, and bring deep gloom and discouragement upon his mind. He was but a mortal man. He had a terrible foe with which to contend. He needed help from God. Undoubtedly his lot must at times have seemed hard to him. And there was even danger that he should feel some measure of unreconciliation, or some feeling akin to it, in view of his hard lot. Poor Paul! pressed out of measure above strength, so that he despaired of life. 2 Cor. i, 9, 10.

But how faithful to his servants is their great Master. Paul sought God in prayer. And as he prayed, seeking only submission and reconciliation to the will of God, asking not to have his labors and sufferings abated, but only to have strength to bear his burden, how wonderfully was his prayer answered. The Heaven was opened to him. He was transported to Paradise. He saw what is in reserve for the overcomers. He heard the unspeakable words. He must not tell to others, only in general terms, what he saw and heard. But when he wrote to the Corinthians, in this same epistle, concerning the far more exceeding and eternal weight of glory, he knew whereof he wrote. Now he could speak of the sufferings of this present time, as our light affliction that is but for a moment. 2 Cor. iv, 17. He was poor Paul no longer. Now he could say, "None of these things move me, neither count I my life dear unto myself." Acts xx, 24. He no longer held on to the promises of God by a hand almost paralyzed with anguish. He was raised as on the pinions of an angel, above this sharp anguish. He was exceeding joyful in all his tribulations. He was comforted in afflictions, that he might know how to comfort others. 2 Cor. i, 4.

Though we may not be allowed at present, as was Paul, to look into Paradise; we do know that it is now only a step between us and that place of infinite felicity. Courage, brethren in the Lord. A brief moment of cross-bearing and anguish, and we shall be there. Hold out, faith and patience. There is a reward to the overcomer, and that reward is now, thank God, at hand to be given.

J. N. ANDREWS.

## THE FOUND BOOK.

If men would study human character as developed in the history of the past, and consider the evidences of human depravity in the light of the backslidings and apostasies of the church in both the Jewish and Christian dispensations, and then consider that human nature remains the same as it ever has been since sin entered into the world, they would cease to wonder why a great and radical work of reform should be called for in these days. And when their sins and errors were pointed out by the word of God, they would not be so slow to admit that that word is right and they are wrong. We hear them ask, If these things are so, namely, the things which we plainly read in the Bible, why have not the Christian world and our great and learned ministers found it out? They do not stop to think how slow they are to receive the truth when they see that it is clearly revealed in the book of God. If they would do this, they would get the clue to the reason why the proud Christian world in general are so slow to see and adopt any real reform from error to truth, and from the doctrines of men to the commandments of God. Why, my friends, this has been the cry for ages past, If the Bible is right and we are wrong, why have not our learned and pious fathers found it out long ago? The great difficulty is the want of a willingness to obey the truth when it is discovered. So it has been, so it is now.

Look at the kingdom of Israel. See them forsake the true God and go into idolatry, worshiping Baal and all the abominations of the heathen whom God drove out from before them. And when some good king arises who heeds the voice of the prophets and commences a work of reform in turning to God and breaking down the altars and burning the groves and defiling the high places of false and idolatrous worship, see how soon there comes a relapse. Another king arises that builds again these abominations. The pious

reader of our times wonders when he reads, thinking if we had been in their place, we would not have turned away from God, as they did. But remember, friend, fallen human nature is the same now that it was then. But very few persons in our times would do as well in the work of reform as some of the good kings of Judah and Israel.

For example look at the good Josiah, who came into power after the reign of the wicked Manasseh, when for more than half a century abominable idolatry had prevailed. The book of the law was found in the house of the Lord. It is brought to the king. What did the king do? Did he say the book must be wrong, or, at least out of date? Did he ask, If these things are so, why did not my father Amon and grandfather Manasseh find it out? No! "When the king heard the words of the book of the law, he rent his clothes." He sends men to Huldah the prophetess saying, "Go, ye, inquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found; for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us." 2 Kings xxii.

Now, dear friends, the book has been found. That book that has been burned in past ages by Papists, and kept from the people in their own language, has been discovered. And it testifies against the wicked idolatry of its enemies, and reveals to us the lamentable fact that we have been following the traditions of apostasy instead of the truth—keeping the commandments of men instead of the commandments of God—and consequently that "the wrath of the Lord," even "wrath without mixture," is coming upon us, "because our fathers" and we "have not hearkened unto the words of this book." Do not stop to inquire why the truth has not been discovered before. The book is found. Will you obey it? Will you rend your heart and not your garment for the sins and errors of the past, and go and inquire of the Lord immediately, if peradventure you may turn away the wrath of God from you, and be hid in the day of his fierce anger? The book is found! Will you have it?

R. F. COTTELL.

## GILFILLAN ON THE SABBATH.

"Thoughts suggested by the Perusal of Gilfillan and other Authors on the Sabbath. By Rev. Thomas B. Brown, Pastor of the Seventh-day Baptist Church at Little Genesee, N. Y. Alfred Center N. Y.: Published by the American Sabbath Tract Society. A. H. Lewis, Agent. 1869."

Such is the title page of a new work in behalf of the Bible Sabbath. Its author is one of the ablest ministers of the Seventh-day Baptist denomination. He is a man of original mind, having something to offer upon the subject, worthy of the reader's attention. He has the wisdom to select from the vast pile of incongruous matter in Gilfillan's work, the few points of vital consequence on which the decision of the whole question turns. He states these points with fairness, and answers them in a manner that commends the truth to every man's conscience. The writer uses great brevity, yet makes a very complete and satisfactory statement of the argument against those who corrupt the words of the fourth commandment. He is courteous in manner, and candid in the statement of the argument to which he replies. His defense of the truth may be characterized by a single sentence from the book of Job: "How forcible are right words!"

The reader will be interested in the following quotations which are presented as samples of his style of argument. Having stated at some length the favorite fallacy of first-day writers, that the Sabbath institution is distinct from the day of the Sabbath, and therefore capable of being moved from one day to another, the writer thus answers on pages 13, 14:

"But the notion that the Sabbath institution was ordained before the day of rest was designated, is a sheer fallacy: there is nothing in the Bible to support it. The inspired account is simply this: that the Creator, having rested on a certain day, from all his work, blessed and sanctified that day. Gen. ii, 2, 3. The fourth commandment is simply an injunction to remember that day, and to keep it holy. Ex. xx, 8-11. Careful examination of these two passages shows that every thing predicated concerning the Sabbath has reference

to the *day*, and not to the institution apart from the day. The Creator's rest is represented as taking effect on a certain *day*; that day he blessed and sanctified; that *day* we are required to remember and keep holy; in that *day* we are forbidden to do any work. There is no account of an institution previous to a day. On the contrary, the Creator sanctified the *day* on which he rested, and the Sabbath institution is the result growing out of it."

The argument so largely dwelt upon by Sunday advocates that the observance of that day is of pecuniary advantage to men, he thus notices on page 25:

"What would be thought of the Christian minister, who should urge men to embrace the gospel, chiefly on the ground that 'godliness has promise of the life that now is'? Would he not be justly chargeable with losing sight of the great end for which Christ commanded the gospel to be preached? Would he not lessen the dignity of his subject? Would he succeed in winning souls? Would the Holy Spirit honor such preaching? Yet it were about as wise thus to commend the gospel to the unconverted,—for they could feel the force of such arguments,—as to urge Sabbath observance on the ground of its temporal advantages."

He further treats this part of the subject on pages 30-32:

"We believe that all the physical, intellectual, and temporal advantages, which are claimed as resulting from the keeping of Sunday, would be as surely secured by the observance of the day of the commandment. But though these additional advantages would be reasons for greater thankfulness on the part of those who have already come into possession of the holy rest, it is not on such grounds that we urge men to observe it. We urge them to keep the Sabbath, even though they should be *impoverished* by doing so. We plead for it as the memorial of God's rest at the close of creation. We urge it as the divinely appointed observance, through which the creature man is to make a solemn expression of his obligation to, and dependence on, the Author of his being.

"Is it because the Sunday observance has no such ground to stand upon, that its advocates are unwilling to rest the argument here? Do they see that the first day of the week is not a suitable time for commemorating a rest which occurred on the seventh? Do they see that an observance, held on the weekly return of the day when God *began* his work, is not suited for the commemoration of a rest entered upon after his work was *finished*. Do they thus see and feel, that their Sunday celebration is no suitable memorial of creation completed, beautified, gloriously furnished, and all 'very good'? And is it for this reason, that they drop all allusion to the creation, after barely stating it, and begin to talk of the redemption work of Christ as the foundation of their festival; and then, as if this were too much above the appreciation of carnal men, turn to the consideration of the temporal benefits of the institution? These are questions for themselves to ponder, but we certainly think they are pertinent to the subject."

The book of Gilfillan, like the well known Sabbath Manual of Justin Edwards, deals largely in statements respecting the calamities which have in many cases fallen upon those who have neglected the proper observance of Sunday. On pages 42-44, Mr. Brown thus answers:

"Now, these facts, for aught we know, may have occurred just as related; but to the interpretation put upon them we demur. If a calamity following an act determines the act to have been one of rebellion against God, what shall we say of those who had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; who were stoned, sawn asunder, slain with the sword, wandered about in sheepskins and goatskins, destitute, afflicted, tormented? If worldly prosperity is a sign of God's approbation, then what shall we say of those who are not in trouble as other men, neither are they plagued like other men; whose eyes stand out with fatness and they have more than heart could wish? Do calamities never overtake the righteous? Does prosperity never come upon the wicked? In the final summing up of all things at the great Judgment day, no doubt, it will be well with the righteous and ill with the wicked; but the veriest tyro in the school of Christ knows, or ought to know, that a person's earthly condition is no certain index of his standing in the sight of God.

"We do not mean to intimate that calamities such as are here referred to come without cause, or that they are not ordered and directed by God. But God has his own reasons for sending them, and he has not made it our province to say what those reasons are. Whenever we undertake to determine matters so intricately wrapped in mystery, we are certain to show how little is our knowledge of the counsels of Heaven. The facts referred to are facts to be studied; their meaning carefully and solemnly pondered. But it could be wished that the attempts to interpret them in the interest of a day, the divine authority of which is yet far

from undisputed, were made with a little more modesty. To the authors of such attempts we commend a passage in the life of the apostle Paul. See Acts xxviii, 3-6."

The real ground of Sabbath observance is thus stated on page 47:

"We urge the observance of the Sabbath, therefore, not because, like the other duties of the moral law, it is obviously founded in nature; not because of its conduciveness to health, long life, prosperity in business, worldly comfort; nor principally because of its conduciveness to good morals. But we urge it as a grand *celebration*, pointing to the great First Cause of all things, rebuking the atheism and idolatry of those who know not God, testifying against the impiety, profaneness, and vice, which are the fruits of such ignorance, and declaratory of the gladness which the works of God are fitted to inspire. Ps. cxli, 4."

On pages 54-56, Mr. Brown presents the following forcible illustration of the nature of the work wrought in the alleged change of the Sabbath, and who it was that did this work:

"Now, the Sabbath is a monument which has been set up as a memorial of creation, and upon it is this inscription, which God wrote with his own finger: that having created heaven, earth, and sea, and all that in them is, in six days, he rested the seventh day, and therefore blessed the seventh day, and sanctified it, constituting it the day of rest for man.

"Who then shall undertake to destroy, alter, or change this inscription? Yet our Sunday brethren (we grieve to say it) have undertaken this sacrilegious act. They have sought to alter the inscription so as to make it testify to another and different fact. What is worse, they pretend that Christ and his apostles took the lead in this matter. No, brethren, Christ never undertook to mutilate a monument which his Father had built. He did not go about to erase from its tablet the testimony which it bore against atheism and idolatry, that he might put in its place a testimony to his own proper work. He never thought of having redemption commemorated at such an expense. Not Christ, but *Anti-Christ* was the originator of this movement, even that Wicked One concerning whom it is said, 'He shall think to change times and laws.' Dan. vii, 25. The Sabbath-day, which from the beginning was a sacred day, this *Anti-Christ* has changed into a working day, so that it has become the busiest day of the week; and Sunday, which had always before been a working day, Eze. xlvi, 1, he has changed into a sacred day." J. N. A.

#### THY WILL BE DONE.

ONE of the hardest things that Christians ever find to do, is to be entirely willing that God should order their lives according to his own pleasure, that his will, not theirs, should be done. Oh! what solemn depths of peace lie in those words, when he or she who utters them does so with a full sense of their import, and a perfect acquiescence in their spirit,—peace which indeed "passeth all understanding,"—peace which must inevitably have come after conflict, after suffering, sometimes after the intensest anguish that a soul is capable of. That peace comes. God is good to grant it; but he does, after contest with God himself, after the baffled, beaten soul has given up, acknowledging humbly that he knows best, and feeling willing to trust its all to him.

For those Christians who have so struggled and rebelled, and cried out in distracted questioning against him, these words are written. When you set forth with your spiritual life, while you remember it was to be a warfare, you believed you should war only against "principalities and powers, against the rulers of the darkness of this world," against "the world, the flesh, and the Devil;" and you knew what armor lay ready to gird yourself with, and what weapons were before you; and you said boldly with your new zeal and enthusiasm, "Send me foes to conquer," believing yourself certain to prevail, the way looked so easy, the road so free from special danger. You did not reckon on another more arduous, more unequal, more appalling conflict, wherein your will which you blindly thought had become conformed to his, your poor will should set itself daringly against the will of the omnipotent Jehovah himself. Your will against his! What an unlikely, what a desperate thing it would then have seemed to you! You thought when he renewed your heart, and for Christ's sake forgave your sins, that you could do anything for him; that you had made an unconditional surrender of your all to him to do with as he saw fit. After that renunciation you

could not have dreamed you would ever again be found fighting against him: That was for rebels, not for his spiritual, his forgiven, his covenant children. You would not have thought the time would ever come when you could not honestly say, "Thy will be done;" and you took those very words upon your lips, asking, you know not what, hardly pondering the sorrowful signification they might have for you if God heard and answered more earnestly than you meant, or you would have cowered and trembled in apprehension and dismay. But in your desire to become conformed to his requirements, you did so pray, and he heard you. In unnumbered ways, varied as each individual needs, comes, sooner or later, the reply to their petition. And the answer comes with chastening and scourging; to some, few stripes, to others, many, with maiming and wounding, with anguish of sacrifice always.—A. Harris.

#### The Audacity of New York Ruffians.

In the Court of General Sessions on Thursday, Recorder Hackett directed attention to the escape of the three burglars, Smith, Jones and Moore, on the previous day. Assistant District Attorney Hutchings remarked that he had no doubt if the Recorder and his associate, Judge Bedford, requested the Board of Supervisors to furnish vans to convey prisoners to and from the City Prison, they would do so.

The Recorder then directed the person in charge of the court officers to see that hereafter only two prisoners shall be placed in charge of one officer in bringing them to and from the Tombs.

The stairways, halls and stoop of the building in which the Court of General Sessions is held were thronged Thursday with armed thieves, who had assembled, it is thought, for the purpose of intimidating witnesses and jurors, and if possible, to rescue their associates in the event of their receiving heavy sentences. At one time, by actual count, there were more than two hundred of these ruffians present in and about the building. Captain Jourdan, seeing this state of affairs, sent a squad of police to the place, who quickly dispersed the villainous mob.

It is rumored that several secret meetings of citizens were held in various parts of the city last Thursday. It is positively known that vigilance committees have been formed in the Fifth and Fifteenth wards.—N. Y. Evening Post.

#### HELP ONE ANOTHER.

A TRAVELER who was passing over the Alps was overtaken by a snow storm at the top of a high mountain. The cold became intense. The air was thick with sleet, and the piercing wind seemed to penetrate into his bones.

Still the traveler, for a time, struggled on. But at last his limbs were quite benumbed; a heavy drowsiness began to creep over him; his feet almost refused to move; and he lay down on the snow to give way to that fatal sleep which is the last stage of extreme cold, and from which he would certainly never have waked up again in this world.

Just at that moment he saw another poor traveler coming up along the road. The unhappy man seemed to be, if possible, even in a worse condition than himself; for he, too, could scarcely move, and he appeared to be at the point of death. When he saw this poor man, the traveler, who was just going to lie down to sleep, made a great effort. He roused himself up, and he crawled, for he was scarcely able to walk, to his fellow sufferer. He took his hands into his own, and tried to warm them. He rubbed his temples, his feet, his whole body; and all the time he spoke cheering words in his ear, and tried to comfort him.

As he did this, the dying man began to revive; his powers were restored, and he felt able to go forward. But this was not all; for his kind benefactor, too, was recovered by the efforts he had made to save his friend. The exertion of rubbing made the blood circulate again in his own body. He grew warm by trying to warm the other.

Soon the snow-storm passed away: the mountain was crossed, and they reached their homes in safety.

If you feel your heart grow cold toward others, and your soul almost perishing, try to do something which may help another soul to life, and make his heart glad; and you will often find it the best way to warm and restore and gladden your own.



## Conference Department.

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

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

From Bro. Wood.

DEAR REVIEW: Though far off, and a stranger, perhaps a few lines will be of interest. I have been troubled on the Sabbath question for the past five years, and have not been satisfied with the commonly-received orthodox opinions on many other questions. I had heard of Seventh-day Adventists, but knew very little about them.

I came to this State from Washington Territory, in July last, and did not expect to be troubled any more about the Sabbath. I traveled about three months in search of a place to settle, but could find none but this. About the time I was fairly settled Elds. Loughborough and Bourdeau commenced meetings. I was prejudiced some, and did not go to hear them till Sunday came around, when I attended, and the Sabbath question was taken up. I supposed it made no difference what day we observed, but was open to conviction, and listened carefully. I discovered that for every position taken, a thus saith the Lord was read from the Bible to sustain it. I concluded to adopt that rule, and lay aside all preconceived opinions, and commence studying for truth. I soon found it, and also found the Bible to be a perfectly harmonious, and entirely different book from what I had ever supposed it to be. I soon after commenced observing the Sabbath of the Lord, and all doubts have fled, I trust forever.

The work has steadily progressed, notwithstanding it has been opposed on every side, by many professed ministers and people of Christ, till last sixth-day the tent was erected, nearly all the Sabbath-keepers in the State came together, more than sixty in number, and all but three or four, have come out since August. Services commenced Sabbath evening and continued till first-day evening. A better meeting I never attended. All united in sentiment, perfect harmony of feeling, satisfied to accept the whole Bible just as it is, and by the grace of God, determined to live up to its truths. The Lord was with, and blessed us. It was a precious season. On first-day hundreds filled the tent. Previous to the morning service fifteen went down into the water and were baptized, several of them old, and gray haired. It was a beautiful, yet a solemn, scene.

Many are convicted, and are studying these things. In the evening we had a melting time. We talked, and prayed. Several rose up, confessed their sins with tears, and resolved to live for Jesus. Others will be baptized soon. In the afternoon we organized into a State meeting in order that the work might move forward more effectually, and without hindrance.

Many grateful hearts there are here now, who send their love, their gratitude, their thanks, to the kind friends East, for the efforts made to send the present truth to this coast; and we will do all we can to spread it. The field is large, calls are coming for help from many places. May God bless you and us, and speedily send the truth to all willing hearts, and then take us home to the New Jerusalem, is our prayer.

Respectfully yours,  
Sonoma Co., Cal. J. F. WOOD.

From Sr. Miner.

DEAR BRETHREN AND SISTERS: How often are we pained to hear the wicked by whom we are surrounded on every hand, and even many, very many of the professed followers of the "meek and lowly Jesus," scoff and sneer and heap contumely upon some of the plainest doctrines of the Bible, such as the holy law of God, Bible baptism, &c., merely because those Bible truths do not suit the depraved minds of this "wicked and adulterous generation." They claim to have grown so much "weaker and wiser" since the Bible was given to man that they assume the right to discard any portion of it they please, and substitute in its place some man-made traditions.

Sometimes it does seem too hard for the true disciple of Christ to stand and hear the truths that are nearest and dearest to his heart ridiculed in such a manner. But how cheering to his heart to look within that old and widely-controverted book, and read the cheering promises left on record. It does seem sometimes as though there were passages spoken directly to us who live in this eventful era, when the

great drama of time is drawing to a close, and God's people are "repairing the breach," and "restoring paths to dwell in." Take for instance the following: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings; for the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation."

Yes, dear brethren and sisters, the sinner's day is coming. Now they may chant their siren songs, and utter the peace-and-safety cry, and scoff at God's law, and his coming to judge the world in righteousness, and dream not that their characters are passing the grand review in the court of Heaven, and their feet stand upon the brink of destruction. And if you caution them to repent and get ready to meet the Lord, they will ridicule the louder, and cry, "On with the dance, let joy be unconfined." And so they sail along to the vortex of destruction, unmindful of their danger, until, alas, they will wake to the full sense of the dread reality of their awful condition. But then, not till then will their scoffing and laughter cease. But then, in its place, will arise, amid the tumult and confusion of that day of anger and wrath, prayers mingled with tears and cries and wailings and groanings; but all in vain; the golden hour of mercy is past, forever past, and God's ear is no longer open to their cries, and in dread, unutterable despair, they flee to rocks and mountains to hide them from the face of him who sitteth upon the throne. I pray that when that "day of days" dawns upon us, the writer and the reader of this may be found "without spot or wrinkle or any such thing," and may share in the immortal glories of Heaven, and reign with Christ forever. PHEBE A. MINER.

From Sister Lawton.

BRO. SMITH: While reading Bro. Cottrell's remarks on the fall of Babylon, and Bro. Bourdeau's report, I felt my heart stirred anew to the great work just before us. When I look back and see how gently God has led his people in a way they knew not, and how plainly their way in the future is marked out, even so that we can see clear through to the haven of eternal rest, the thought that that rest is so near, sends a thrill of joy to my heart, while I feel to exclaim with David, "Oh! that men would praise the Lord for his goodness, and for his wonderful works to the children of men." But while I rejoice in the clear light which is shining over present truth, I rejoice with trembling; for it seems to me that the present time is fraught with the greatest dangers to the church ever known. The state the church would be in just before the loud cry, we find clearly pointed out in Spiritual Gifts, Vol. 1, the time of shaking; and who can doubt we are living in this very time? Our salvation depends on the work we have to do. No doubt if we see ourselves in the light as we should, we shall look on the work as a great work, which will take some time to accomplish; therefore the importance of not delaying the work. And then if we are not thorough, but rest satisfied with a surface work, what will it avail us? Why, nothing, only condemnation. Oh! then how dangerous to neglect this little space of time left for the church to prepare for the latter rain. We shall be without excuse if found wanting. Satan knows very well the great work which is to be done to fit God's people for the loud cry. He knows, also, that his time is short, therefore his great vigilance in exerting his power to hinder this work as long as he can, that he may win souls. He is an arch deceiver. It requires a deep experience in spiritual things to understand his devices, and strong faith in God to resist his influence. Many will lose eternal life for the want of this experience, which must be obtained through consecration to God, dying to the world and self, maintaining watchfulness and much secret prayer. Satan knows that as long as he can keep the mind absorbed in world and self, his object is gained. He has no warfare with such. It is with those who are struggling for the victory that he contends. Oh! the power of the enemy, how strong. All are in great danger, but more especially the youth. The world holds out attractions for them, which it does not for those more mature in life and experience.

Remember, dear youth, you are on enchanted ground. The enemy will lead you captive. He will draw the veil of deception over your eyes. He will bring over you a spirit of lethargy and lukewarmness, so you cannot sense your danger; wrap you all up in the cloak of self-security, and you will go on self-deceived, until aroused by the wrath of God, which will be poured out without mixture of mercy, in the seven last plagues. But this need not be your case, if you will arouse yourselves, and struggle mightily for the victory, by overcoming the world, the flesh, and Satan, and give yourselves wholly to God in a covenant never to be broken. Angels will come to your help. Oh! do not sell eter-

nal life so cheap, but get so filled with the love of Christ, that there will be no room for any intruder. Get your eye fixed by faith, on the eternal inheritance, that your heart may become ravished with the glories of the upper world, and this will lose its attraction. Lord, help the youth, is my prayer, and hasten on the work of preparation for the latter rain, that we may receive of the refreshing, and finally with the redeemed enter through the gates into the city. C. LAWTON.

Adams Center, N. Y.

SR. M. E. S. writes from Brighton, Iowa: I am thankful that I ever heard the third angel's message and had a heart to receive it. I love the truth. The Sabbath of the Lord is a delight to me. I feel determined to keep all of God's commandments and the faith of the Saviour. By the grace of God I mean to follow on to know the Lord. We have had much light. We surely have had much given us and there will be much required of us. The servants of God have labored long and hard in this place. We have had some plain, cutting testimony, by which I hope to profit. I mean to try to treasure up the truth that I have heard, and live it out in my everyday life. I have many things to overcome, but the Lord is just as willing to help as he ever was. He has helped me to overcome some of my sins. I will trust in his promises. I feel a great desire to watch and pray, and strive to get near the Lord. I want to love him more and serve him better. Let us take new courage. Though the journey is rough it cannot be long.

### HOW MERCHANTS ARE DEMORALIZED.

THESE merchants, these men that sell goods—how many pretenses they weave! What poor articles, with what a good face, do they palm off on their customers! How they suppress the truth! How they indulge in over praising or under valuing, as the case may be! How much there is of systematic commercial deceit, and wrong-doing through it.

But do not slander the merchant. I think it is the front part of the counter that corrupts the back part. Now and then, in the mercantile business, just as in any other relation, there are men who incline to fraud, to guile; but, ordinarily, men that sell are perverted by the men that buy. You go forth hunting for a merchant out of whom you can get a "bargain." What is a bargain? A true bargain is that transacted in which you render an equivalent for what you get—in which you give that which is worth as much as that which you receive. But what you call a bargain, is going out and finding some one with whom you can trade so that you can come home conscious that you have got five times as much as you have given. And strange as it may seem, men take pride in this thing! It is part purpose and part excitement.

For instance, you go into the store of a man who keeps musical instruments for sale. He has an old violin. It is cracked, and has been mended. You take it and go to the light, and looking down through the opening, you see "Amiti, 1695." You say to the man, "How much is this?" He says, "Twenty dollars." You buy it. Only twenty dollars. You go home with your "Amiti," and say, "This violin is worth five hundred dollars, and I would not take two hundred in gold for it!" "How much did it cost you?" "Guess." And you sit expectant, like one waiting for his crown! At last you say, "I only gave twenty dollars for it." "No, you don't mean that?" "It is a fact; that is all it cost me." And how happy you are! And you show the violin all the rest of your life, congratulating yourself that it is worth four or five hundred dollars, and that you got it for twenty. That is to say, you stole all the difference between what you gave for it and what it is worth; and God will judge you so!—Henry Ward Beecher.

S. C. HALL related the following anecdote at the dinner-table of a distinguished poet in London: 'A worldling was once visited, in his illness, by a well-meaning but dolorous clergyman, who disfigured his countenance and wore a face of perpetual mourning. As his sad visage appeared in the doorway, the sick man started up and exclaimed: 'Why! what's the matter? You look as if your religion didn't agree with you!''

## The Review and Herald.

Battle Creek, Mich., Third-day, May 18, 1869.

The book entitled, "Thoughts suggested by the perusal of Gilfillan, and other authors on the Sabbath," from which Bro. Andrews presents some extracts in this week's paper, can be had at this Office. Price, postpaid, 75c.

### New Edition.

THE readers of the REVIEW will recollect the excellent tracts, "The Truth Found," and "Nature and Obligation of the Sabbath," by Bro. Waggoner, which for some time have been out of print. The two have now been revised and improved and published together in a 64-page pamphlet. This is among the best of reading matter that can be found on the Sabbath question. Let your neighbors and friends see it. Price 10c, postage 2c.

### Rev. T. K. Beecher on Dancing.

I wish some Christian families would club together this winter, regardless of church lines and denominational fences, and carry through a series of select assemblies, at which the cost will be small, the hours reasonable, the fare plain, the company select, the dance decent, the floor-masters deacons, the musicians choir members, the managers clergymen, and the net results health, happiness, society, unity, intelligence, charity, plenty and peace.—*Charlotte Repub.*

We had supposed that happiness society, unity, intelligence, charity, &c., were to be secured through the exercise of legitimate Christian privileges, not by a resort to private dances. But it seems that the reverend gentleman, having, in his unconsecrated use of the Lord's weapons, failed to secure these blessings, now advocates a resort to the Devil's implements, with an expectation of gaining them through these. This is exactly like Saul's seeking for light to the witch of Endor, after the Lord had left him, and answered him not, neither by dreams, nor by Urim, nor by prophets.

### The Tithing System.

No one disputes that the payment of a tithe of the increase of everything, year by year, was demanded under the Levitical priesthood. But because that priesthood is no longer in existence, it is generally believed that the system of paying to the cause of God a tithe of the increase, is no longer obligatory. That we are not under the Levitical priesthood, but under that of Melchisedek, I own indeed. But the Melchisedek priesthood is older than that of Aaron. Melchisedek, the first priest of this order, lived in the days of Abraham. Abraham paid him tithes of all. Gen. xiv. Jacob vowed to pay a tenth of all to God. Gen. xxviii, 22.

So it appears that the tithing system did not originate with the Levitical priesthood, but with that of Melchisedek, under which we now are. We are therefore under obligation to do as much as this, as Christians; and if any wish to give as much as the poor widow, they will not lose their reward.

J. N. A.

### Deny Self.

THE following is the substance of a conversation between a Methodist class-leader, and an Adventist brother who formerly belonged to that church.

*Methodist.* Why do you not come to our meetings and enjoy religion with us? We enjoy the love of God to overflowing.

*Adventist.* I am trying to keep the commandments of God, that I may have right to the tree of life, and may obtain immortality when Jesus appears.

*M.* Then you have got to give up your tobacco. That must be very hard for an old man like you, who has used it for a child.

*A.* Yes, it is hard to overcome evil habits after our nature has become so perverted. But true religion

will cleanse us from all filthiness of the flesh and spirit. And by the grace of God I mean to perfect holiness in the fear of the Lord.

*M.* Pshaw! that is all nonsense. I can smoke and chew my tobacco, and serve God just as well. And now if you will come back to our church, I will promise to furnish you with tobacco as long as you live, and warrant you a place in Heaven as soon as you die.

*A.* Thank you, brother, for your kindness, but I can not accept of your offer. My Saviour has taught me, "If any man will come after me, let him deny himself and take up his cross, and follow me." Matt. xvi, 24. I prefer to follow Jesus.

Did Christ ever gratify any useless or hurtful indulgences? Never!

Can his followers indulge in any kind of useless or hurtful desire and follow Christ? Certainly not. Just so far as they do, so far they depart from the way of life.

Who will deny himself and follow Christ?

JOHN MATTESON.

### Every Man Shall be Rewarded According to his Works.

THIS declaration is many times made by the sacred writers. Our conduct, therefore, is all noticed by the God of Heaven. Our acts are none of them hidden from his searching gaze. The character of our acts is never misunderstood by him. Whether we do good or do evil, it is all observed by him, and noted in his book. Out of that book we shall be judged. When this Judgment is passed on us, then we shall be rewarded for all our acts. Not one will be forgotten. Not one will be overlooked. Not one will be misunderstood. Then it will be seen that those who have borne the cross of Christ have not borne it in vain. It will then appear that the recording angel noted every act of self-denial and humble devotion to the work of God. Those who have borne heavy burdens in the cause, which others have shunned, shall find that they have not labored in vain. And those who have sought their own convenience, and studied how to escape the burdens that rest on the people of God, will find that they have made a serious and perhaps fatal mistake. Oh! if we could remember that every act is weighed, estimated and recorded by the angel of God, and that we must meet it all again, how careful should we be to do right every time. How anxious to know that our acts are all right in the sight of God. How careful to know that we are never seeking to shun any thing required at our hands.

The Judgment lies before us. Every act of our lives is then to be examined, and whether good or evil, is to meet its own reward. Let us never for a moment forget these things.

J. N. A.

### Watchfulness and Prayer.

"How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?" Deut. xxxii, 30. One could chase a thousand, but what a vast amount more could two do when together! One could chase a thousand, but let him have the help of one more and they could put ten times as many to flight!

Just so with prayer and watchfulness. Prayer is good, watchfulness is good, but one without the other would not be of much avail. But let both go together and what victories, what conquests, the Christian can gain! With them both, he can vanquish all his foes. Watchfulness would be of some avail alone, perhaps; but let it be accompanied with prayer and the Christian will stand ten times as good a chance to overcome. They must go together. "But the end of all things is at hand; be ye therefore sober, and watch unto prayer." 1 Pet. iv, 7. "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. vi, 18.

Harrison Co., Iowa.

### Meetings in Falmouth and Westbrook, Me.

By the advice of Bro. J. H. Waggoner, I left home March 19, to join him in Monthly Meeting with the church in Falmouth, Me. The weather was unfavorable and the gathering was small, but we had a very

good meeting. Bro. W. gave us three excellent discourses at this meeting, which made a good impression on the minds of the people, and I felt very thankful for the privilege of listening to the good instruction of this tried servant of God. Tuesday, 23, I parted with Bro. W. in Portland. He left for Boston, and by his advice I returned to Falmouth to continue meetings there. The snow was going off and the roads were very bad, so but few could get out to meeting at first. I held the most of the meetings at Allen's Corner, Westbrook, and as the roads began to grow better, the congregation began to increase, and I continued meetings until April 25. I hope to see some of those that are convinced that we have the truth come out and obey it; for it will do no good to say that we believe the truth, unless we obey it. The law of God demands obedience; "for not the hearers of the law are just before God, but the doers of the law shall be justified." I hope the Lord will bless those that say they believe they heard the truth, to receive the love of it in their hearts and be found keeping all the commandments of God and the faith of Jesus, and a have shield in the day of wrath. Administered baptism, April 25, and three united with the church. I was glad to find those that came out last fall, holding on to the truth. May the Lord bless them all, is my prayer. May 1 and 2, met with the church, at Canaan Me., in company with Bro. Stratton and Barnes.

J. B. GOODRICH.

Hartland, May 4, 1869.

TRUE HUMILITY.—To hope boldly in God, is the only true humility: to be afraid and distrustful, flows from the pride of self-righteousness.

## Appointments.

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

THE next Monthly Meeting, for Western N. Y., will be holden with the church at Parma, the second Sabbath and first-day, in June. HARMON LINDSAY.

THE next Monthly Meetings of the Greenwood and Pine Island churches, will be held at Greenwood, Minn., June 5, Pine Island, July 3. H. F. PHELPS.

THE next Monthly Meeting for Allegany Co., N. Y. will be held at Wellsville, the first Sabbath and first-day, in June. Opportunity for baptism on that occasion. N. FULLER.

## 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 & HERALD to which the money received pays—which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged immediate notice of the omission should then be given.

\$1.00 each. H Waggoner 34-21, D C Frothingham 34-1, I N Russell 34-1, V B Tiffany 36-2, D J Tiffany 35-19, P Conklin 34-14, M E Rathbun 35-21, M A Higley 35-10, H Lombard 35-1, L Hall 34-1, J Peterson 33-14, H Barrett, 34-14, Mrs Geo Berry 34-1, Wm Martin 34-17.

\$2.00 each. Mrs A M Rathbun 35-19, B Vandenburg 33-21, Ira Tubbs 36-21, A Adams 34-1, H Becker 35-18, E H Tefft 35-18, W S Higley 34-16, S Armstrong 36-1, S Smith 35-19, W Penniman 35-1, J Kemp 36-1, A B Stowel 36-1, G P Cushman 34-17, A H Ennes 33-15, S Martin 34-8, H Casler 36-19, F S Dean 34-1, C Phelps 34-1.

\$3.00 each. E D Armstrong 34-1.

Miscellaneous. J Adams 50c 34-19, T K Henry \$2.50 35-23.

For Review to the Poor.

A friend \$5.00.

Books Sent by Mail.

T Alverson 20c, J W Powers \$2.00, I N Russell 50c, A K Whitney 30c, M Gauson 50c, B Tefft 13c, R W Freer 5.00, A R Penniman 2.50, J Claxton 25c, J Kemp 3.00, E Van Deusen 50c, S N Mead 20c, C K Farnsworth 1.75, E R Webb 1.12, L A Kellogg 10c, M J Shattuck 35c, L Butler 25c, J B Graham 25c, A H Ennes 1.12, M E Greenwood 40c, S O Winslow 80c.

Cash Received on Account.

D W Mills \$1.00, H I Farnum 1.00, T K Henry 1.50.

Books Sent by Express.

G L Halliday, Albany, Greene Co., Wis., \$8.71, Mrs E Temple, 41, Shawmut Avenue, Boston, Mass., 9.00.

General Conference Missionary Fund.

B Graham (s n) \$5.00, M B Cyphers 5.00.

Michigan Conference Fund.

Church at Tuscola village \$50.00, J A Demill (s n) 6.00, M Demill (s n) 5.00.

Receipts for Benevolent Fund.

Abigail James \$5.00.