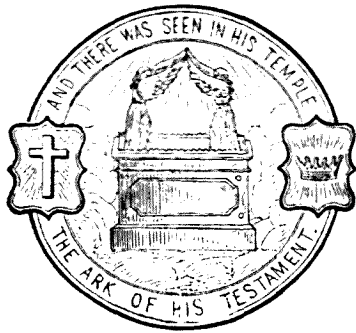


ADVENT



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 PILGRIM'S REST.

The Lord hath a rest for the weary,
And mansions of jasper and gold,
With landscapes that never look dreary,
And pleasures that never grow old;
The skies are all curtained with glory,
His love giveth light as the sun,
And the river of life harps the story
Of Death and the Victory won.

The Lord liveth there with his people,
His children redeemed by his blood;
And the bells chime in joy from each steeple
As joy rolleth on in a flood;
Resoundeth the organ of Heaven,
Untold the pearl gates of the East,
And the stars clap their hands, as the even
Spreads out her perpetual feast.

None enter therein but the lowly,
The lovers of God and of men,
And they become angels of glory,
Are active in uses again;
The Lord giveth wisdom, and spreadeth
His Universe out to the look;
And the archives of God the child readeth
As in earth-time he read in a book.

—J. R. Orton, M. D.

The Sermon.

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

THE RIGHTEOUSNESS OF GOD'S LAW.

BY W. H. BLAISDELL.

"My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. cxix, 172.

MR. WEBSTER gives the following definitions of the words, righteousness, righteous, rightness and right, respectively: "The quality of being righteous; conformed to the standard of right, or to the divine law; conformed to truth or duty; conformity to an absolute standard of truth and justice, or to the will of God."

The signification of the several words is similar, and conveys the idea of a standard of right according to the principles of intrinsic justice and truth.

This, it is evident, is the true import of the word righteousness as here used by the Psalmist. That either of the other words, substituted in its stead, would have a similar meaning, and give us a correct understanding of the idea intended to be conveyed is plainly to be seen. All thy commandments are righteousness, or, all thy commandments are right. By this we are taught that God's commandments are just, that they are not tyrannical, and, perhaps, often useless, but are always needed by the persons to whom they are given.

Many persons seem to look upon God from a very different stand-point. They regard him as a being possessed with unlimited power, and commanding only for the purpose of being obeyed, or that he may have a reason for punishing if he is not obeyed.

But God is not such a being. He does not give us commandments that we may break them and thereby give him a reason for punishing us; for, if he delighted in our sufferings, he could punish us without giving us useless commandments to transgress that he might have an excuse for so doing.

It would be neither an act of wisdom nor kindness, in a father or mother, to give their children certain rules, or commandments, only for the purpose of seeing them render obedience to such laws; and certainly, no parents who love their children, would give them commandments designing that they might break them, and receive punishment for so doing. A wise and judicious parent requires the observance of such rules only as are necessary for the peace and welfare of the family. And may we not expect that God will show as much wisdom and kindness in the government of the whole human family as earthly parents do in controlling their children?

The text is an answer to the question, inasmuch as it teaches us that all his commandments are right.

Some commandments have been binding on some men that have not been on others; and some commandments have been binding in some places that have not been in other places. The reason for this is, that God does not command anything to be done, or not to be done, unless there is some good reason for so doing. Certain facts which have existed in the history of this world have constituted a reason for certain commandments to be given to the inhabitants of the world. And as that which was a fact in the days of Noah is not a fact at the present time, so God might with propriety command him to do certain things which he does not require of us. In the days of Noah, it was a fact that a flood was coming to deluge the earth; so God commanded him to build an ark that he and his family might not be destroyed with the wicked. Gen. vi, 14; but as no such fact exists at the present time, there is no need for any such commandment to be given to God's people in this age of the world. As it was a fact that the children of Israel, in their journeyings through the wilderness, were in a warm country where they did not need any fires on the Sabbath, God could with propriety command them not to kindle fires on that day: Ex. xxxv, 3; but as no such fact exists in this part of the world at the present time, so God does not command us who live here to observe any such rules.

But if ever a fact existed which caused God to give certain commandments, and the same fact existed in all parts of the world, and among all classes of mankind, and has always existed through all generation of men, then we may expect those commandments have been binding on all men, through all generations, in all parts of the world.

Now let us see what commandments, if any, have been needed to govern all classes of mankind, in all ages, and in all parts of the world.

After our first parents, Adam and Eve, had eaten of the forbidden fruit and thereby had become sinners, was there any need of God's giving any further com-

mandments to them and their posterity? We will examine the facts that existed after the fall, and see if there was not actual need for further restraint to be placed on the people of this world. Adam and Eve, the representatives of the whole human family, had become sinners, and possessed with a disposition to sin—to do wrong. That they did possess such a nature after the fall, and that such a nature and disposition were transmitted to their posterity, are facts plainly to be seen from the course of wrong in which the human family has persisted from that time to the present.

Now, let us consider the evils in which mankind have ever been so desirous to indulge, and also the course of life in which they should have walked, and see if we can learn what commandments have been needed to restrain them in their actions.

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As God is the Author, the Creator, and Father of all, so it is reasonable and right, that we, the beings of his creation, should love and adore him above all; that neither worldly honors, friends, nor anything else, should be so much loved and so highly esteemed by us, as he by whom we have been created. Thus we see that love to God is a duty that has ever been incumbent on the inhabitants of this world. Another fact, also, we will notice, that has always existed in regard to mankind. It is this: that God is the Creator of all, that he has not created a portion of the inhabitants of this world, while the remainder have originated from some other source, but that it is through him that all persons live, move, breathe, and have their being. Therefore, when a person thinks of God, his Creator, and feels thankful that he has given him life, he should remember that others besides himself have also received life from the same source; and that as God looks upon all to whom he has given life with the same degree of respect, he should also in his dealings with, and conduct toward, his fellow-men, remember that they have the same right to life and its blessings that he himself has. In short, he should love his neighbor as himself. But we have to realize the sad fact, that the great mass have always gone in an opposite direction. They have loved other objects better than God, and themselves far better than their fellow-men.

Thus we see, that as mankind had a disposition and nature that would lead them to do wrong, it became necessary for God to give certain commandments to restrain them in their actions, and it was these two principles of right and justice, viz., love to God and love to man, that he intended to guard against violation, by giving his commandments to the people. In the keeping of those commandments they might form a charac-

ter which would render them worthy to receive immortality in the world to come.

To protect these two principles of right, it was necessary to give a law composed of several articles, or sections, called commandments. If a State or nation wishes to give protection to its subjects in regard to their persons, their property, or their rights in any respect, it becomes necessary to make a law to restrain those who would otherwise trample on such rights. Such a law is generally composed of several different articles, by which those who are disposed to transgress can more easily be made to understand the whole demands of the law, than they could if the principles of the whole law were condensed into one short article. Just so it is with regard to God's law. He designed to protect these two principles of which we have already spoken, and to do this, gave a law consisting of several commandments, a part of which would guard the one, and the remainder the other, even the ten commandments of the decalogue. Ex. xx, 3-17.

As has been already stated, it is a fact that man has ever been inclined to love and adore other objects better than God; therefore we see the necessity of the first commandment, "Thou shalt have no other Gods before me."

Men have also had a disposition and inclination to make graven images, and worship them instead of the living God; hence the necessity of the second commandment, forbidding the making and worshiping of such images.

Though strange to say, it is yet a fact, that men have had a disposition to take God's name in vain, to use the name of the Creator of heaven and earth in a most shameful and disgraceful manner; thus making a necessity for the third commandment, "Thou shalt not take the name of the Lord thy God in vain."

It is also a fact that men have had an inclination to forget the true and living God, that created the heaven and earth, the sea and all that in them is, and then rested the seventh day. They have been inclined to disbelieve the account of the creation, and to believe that the earth and mankind are the result of the workings of the laws of nature, or that they happened to come into existence by chance, or in some other way than the true and rightful one. Thus we see the necessity of the fourth commandment which points to the true and living God. By this commandment, infidels and image worshipers are reminded of the fact each week, that there is a living God, and that he is the being who created all things in the length of time specified in the commandment. So we see that the first four commandments have ever been needed to teach mankind their duty to God.

We will now examine some of the commandments which teach our duty to our fellow-men. It is a fact that children have often been inclined to dishonor their parents, and not to treat them with proper regard and respect; hence, the necessity of the fifth commandment, "Honor thy father and thy mother."

A part, also, of mankind have a disposition to kill, to steal, to commit adultery, to bear false witness, and to covet those blessings which rightfully belong to their neighbor; hence the necessity of a commandment forbidding them to do each of these things respectively, which they are so much inclined to do.

The question now arises, When were these commandments given, and on whom have they been obligatory? That they were given on Mount Sinai, in classic form, and were to be observed by the Jewish people until the first advent of our Saviour, is a fact to which all agree.

It seems reasonable to suppose that they would be given just as soon as there was a necessity for them; and that there was actual need of them as soon as men began to multiply in the earth, is evident from the fact that they then possessed a disposition to do wrong; and that these same commandments were binding in the patriarchal age is a fact which can be very easily proved from the word of God.

Let us suppose that in the history of the Revolutionary War, we read an account of the execution of a man for committing an act of treason against the government. Is that not positive evidence that there was a law against treason at that time, notwithstanding the history does not inform us just when, and under what

circumstances, such a law was enacted, and on what page of the statute books it was recorded? So in regard to God's law of ten commandments in the patriarchal age. The first sixty-nine chapters in the Bible, consisting of the book of Genesis and the first nineteen chapters of Exodus, are only a very short and condensed history of events which transpired in the world and among the people of God during the long period of twenty-five hundred years prior to the giving of the law in classic form on Mount Sinai. And notwithstanding it was written a long time after the greater part of these events had occurred, yet in this history alone, together with a few other texts of scripture, which refer to the same period of time, we find an account of men's receiving the disapprobation of God for breaking these same commandments, and that God's people were very careful not to break them, while wicked men and women did trample on them with audacity.

These facts, which may be readily seen in the following texts of scripture, furnish us with the most substantial proof that God's law of ten commandments did exist in the patriarchal age. First. Gen. xxv, 2. Second and third. Lev. xviii, 21, 26, 27, 28. Fourth. Ex. xvi, 23-30. Fifth. Gen. ix, 22. Sixth. Gen. iv, 8. Seventh. Gen. xxxix, 7-9. Eighth. Gen. xlii, 4-8. The tenth commandment was broken by breaking the eighth.

This was the law which condemned the men of Sodom; for we read that "sin is the transgression of the law." 1 John iii, 4. James teaches us, by referring to several commandments of the decalogue, what law it is that convicts men of sin. James ii, 8-12. And Paul tells us that "where there is no law, there is no transgression." Rom. iv, 15. Therefore there could not have been any sinners in Sodom unless they became so by transgressing this law; and we read that "the men of Sodom were wicked, and sinners before the Lord exceedingly." Gen. xiii, 13.

Having, therefore, seen that this law was binding during the patriarchal and Mosaic dispensations, the question arises, Has this same law been binding during the gospel age?

In answer, we first inquire if the reasons which caused God to give this law still exist? If so, then we may reasonably suppose that the same law is obligatory upon us. It seems consistent that God's commandments should bear even date with the principles of truth, and reasons for which they were given, and that they should continue just as long as they continue. But reason and consistency are not our only proof on the question. The Psalmist says, "They stand fast for ever and ever, and are done in truth and uprightness." Ps. cxi, 8.

A moment's reflection shows that mankind in the gospel age have had the same inclination naturally to transgress against God and their fellow-men, the same disposition to worship other objects besides God, to take his name in vain, to dishonor their parents, to kill, to steal, &c., that they did in the days of the Jews and patriarchs; therefore they need the same commandments to restrain them in their actions. They are as much as ever inclined to forget God, become atheists, infidels, and disbelievers in the account of the creation; therefore they need, as much as ever, the fourth commandment, to point them to the true and living God. God says he gave the Sabbath to the Jews that they might know that he was the Lord. Ezek. xx, 12. Do not we need the Sabbath for the same purpose now? We read of Jesus "that he should magnify the law and make it honorable." Isa. xlii, 21. He himself tells us that he did not come to destroy the law, but to fulfill it. This he could do in no other way but by keeping it, which he says he has done. John xiv, 10. Christ's mission to this world was not to destroy the law, but that by believing on him, mankind might be justified from their transgressions against it; and that he might change their very nature, and bestow on them a disposition to love, instead of hating, it, thereby enabling them to become transgressors no more.

That he came to justify men from their sins is evident from many texts of Scripture among which are the following: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his right-

eousness for the remission of sins that are past, through the forbearance of God." Rom. iii, 25. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts xiii, 38, 39.

The law of Moses was that law which offered beastly sacrifices, the blood of which could not take away sins. Heb. x, 4. Therefore the poor sinner can be justified from his past transgressions only through faith in the blood of Christ, which can really and in fact take away sins. 1 John i, 7. Now let us see if God did not design that by believing on Christ a person should also have his disposition and nature changed, so that he would really love the law of God. "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Heb. viii, 8-10. The new or second covenant here spoken of consists of a new order of sacrifices from those which were offered by the Jews, as may be seen by reference to Heb. x, 5-9: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering and burnt-offering and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second." Thus we see, that by means of the new covenant, which was ratified by the blood of Christ, God intended to write his law in the hearts of those who would seek pardon for their transgressions of the law, through the blood of the new covenant or testament. "For this is my blood of the new testament, which is shed for many for the remission of sins." Matt. xxvi, 28. By reference to Ps. xl, 8, we learn that to have God's law within the heart is to love to do his will. Paul tells us that God's will is revealed in his law. Rom. ii, 18. Therefore, by means of the new covenant, a sinner can receive forgiveness for sins that are past, and have his conscience purged from dead works. Heb. ix, 14. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i, 9. "If any man be in Christ he is a new creature." 2 Cor. v, 17. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. vi, 6.

There was no efficacy in the law of God to change the disposition of man. So, while the law was holy, and the commandment holy, and just, and good, the mind and nature of man was exactly to the contrary. While the law was spiritual, mankind was carnal, Rom. vii, 7-14, "and the carnal mind is not subject to the law of God, neither indeed can be." Rom. viii, 7. By the very law which man was so much inclined to transgress, he was condemned to death. Oh! in what a hopeless condition would mankind have been, had not the Saviour come to the rescue!

The law could not forgive the sinner for his transgressions against it, neither could it make him love the principles of the law so as not to continue in transgression. But through Jesus Christ, both these objects can be accomplished. He did not dishonor his Father's law by setting aside its claims, altering, or abolishing it. He magnified it and made it honorable by keeping it himself, and dying, that the transgressor might be forgiven, and that the forgiven might love that law, which made it necessary for the Son of God to die.

Jesus fulfilled the law by keeping it; we are re-

quired to fulfill it in the same manner. He fulfilled not only the letter of the law, but also its righteousness, or rightness; we are required to do the same. Now let us consider the difference between the letter, and the righteousness of the law.

Suppose a man does not worship graven images, neither the sun, moon, nor any of the planets, yet he worships his horse, his money, his honor, or his friends, and loves them more than God; such a man does not fulfill the righteousness of either the first or second commandment.

Suppose a man does not take the name of God, the Creator in vain, yet he uses some other phrases as a substitute for the name of God, and often says, By Heaven, by Jerusalem, &c.; that man fulfills the letter, but not the righteousness of the third commandment.

Suppose, also, a man should refrain from his regular, daily labor on the Sabbath, yet he spends a part, or all the day in worldly conversation, and in doing certain chores which might be done the day preceding or following. He does not fulfill the righteousness of the fourth commandment, inasmuch as he does not use the Sabbath for the purpose for which it was designed.

Take the man who has it in his heart to murder, yet he dares not commit the act, for fear of being apprehended and punished by the laws of the land. It could not be said that the righteousness of the sixth commandment is fulfilled in him.

Suppose a person does not tell an absolute falsehood about his neighbor, yet he refrains from telling all the truth, and thereby the facts are misrepresented. Such a person does not fulfill the righteousness of the ninth commandment.

And thus it is with all the commandments. By examining them, we find that there is a principle of right, or righteousness, which each of them is designed to protect.

We often hear people say, "Hear Jesus," "keep his sayings," &c. With them we heartily agree; for he teaches the righteousness of the law. He says, "Swear not at all; neither by Heaven, nor by the earth, nor by any other oath," &c. Matt. v, 34-37. What did he teach in regard to the seventh commandment? Not that the letter was all they were required to observe, but that there was a principle of rightness in it, which they must fulfill also. We may fulfill the letter of the law and not fulfill its righteousness; but we cannot fulfill its righteousness without fulfilling the letter also. Jesus taught the righteousness of the law, and fulfilled it before us; we are required to obey him, and walk in his footsteps.

Now, we inquire, How can the sinner fulfill the righteousness of the law? It certainly cannot be done by him so long as he possesses the carnal mind, and has it in his heart to do wrong. How, then, can it be done? The answer is evident: it can be done only by seeking forgiveness for past transgressions through the blood of Christ, and being made a new creature in him, thus having his very mind and nature brought into harmony with those principles of truth and right which the commandments are designed to protect. Thus he will be freed from the condemnation of the law, and enabled, in the future, to fulfill the very essence of the principles which it contains. Jesus says: "Either make the tree good, and his fruit good, or else make the tree corrupt and his fruit corrupt: for the tree is known by his fruit." Matt. xii, 33. Let us hear Paul: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. viii, 1-4.

We have already alluded to the fact, that Paul calls the law spiritual. Rom. vii, 14. Therefore, if we walk in the Spirit, it will be very easy to fulfill a spiritual law.

Peter gives us some instruction in regard to the course to be pursued, in order to come into possession of the Spirit. "Repent, and be baptized every one of you

in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii, 38. How consistent is the idea, that if we are led by the Spirit of God, we shall love his law! "Oh! how love I thy law! it is my meditation all the day." Ps. cxix, 97. "For I delight in the law of God after the inward man." Rom. vii, 22. By partaking of the nature of Adam, mankind became possessed with a sinful disposition, which leads them to transgress God's law, and thereby come into condemnation; so by partaking of the nature of Jesus Christ, they may be freed from the condemnation of the law, and become possessed with a mind and disposition that will lead them to keep it.

We can now see when it is that a man can love God's law. It is when his mind and nature have been brought into harmony with those two principles of truth and right, viz.: love to God and our fellow-men, for the protection of which God's commandments were given, and on which hang all the law and the prophets. Matt. xxii, 36-40. May we be enabled to fulfill the righteousness of the law, because we walk not after the flesh, but after the Spirit.

"ABIDE WITH ME."

"Abide with me," the day is past and gone;
'Tis eventide, and night is coming on;
The darkness o'er me creeps,
And my sad spirit seeks
Thy presence, Lord, for I am faint and lone.

The way is long and dark, and often drear;
The thorns are springing up, and clouds appear;
And heavy shadows lay
Across my weary way,
And I am sinking fast, and filled with fear.

"Abide with me." The tempter's power is strong,
And I am weak; I often do the wrong
I would not, and I pray
That thou would'st from this day
"Abide with me," and bear me safe along.

"Abide with me;" I cannot let thee go
Unless thou dost a blessing, Lord, bestow;
I feel my need of thee;
Saviour, "abide with me!"—
I know thou wilt not, canst not, answer, No.

—American Messenger.

THE BIBLE.

THE Book of books, the word of God, full of truth, light, and wisdom, containing instruction for every body. Old and young, rich and poor, great and small, may alike, receive therefrom words of admonition or reproof; as it were, a brother's advice, a father's counsel. It shines as a lamp from Heaven, through the darkened corners of the earth. "Thy word is a lamp unto my feet and a light unto my path."

It contains a rule which we can apply to our character, and by which it will be tried in the final judgment. It far surpasses all other books that have ever been written. All the wisdom of the ancients, the wit and the genius of modern days combined, when compared with this, is like the dim shining of a candle beside the noonday sun.

Take the professed bibles, the Yi King, and Vedas, the Koran, and the Book of Mormon; lay them by the side of this "Book of books," and upon the one write "Tekel," and upon the other, the words of our Saviour, "Thy word is truth," and the whole is expressed.

It contains such a variety of language, that the greatest philosopher may well admire. As a history it is complete, containing in brief outline the history of this world, from the time it was first spoken into existence, to the time when the earth and the heavens flee, aye, more, even to that time when the kingdoms of this world have become the kingdom of our Lord and of his Christ, and when the New Jerusalem shall have been planted as the capitol of that kingdom, and the saints possess it forever and ever.

As a Law Book, how perfect! none are, or can be more so. The eminent of earth's law-givers, a Minos, a Pythagoras, a Solon, all combined, fall very far behind. It is even to be surmised upon pretty good evi-

dence, that their laws, rules and regulations, were in a measure taken from the Bible.

Let the lawyer study it, it will not hurt him; let the statesman peruse it, the philosopher admire it, and let every one obey it. In it is food for all. By it the greatest and the least of troubles might be adjusted. It contains rules by which to try the manslayer and the manstealer, and so on down to the settlement of difficulties caused by your neighbor's unruly ox. Even more; it goes into your domestic affairs. You can there find counsel and rules, sufficient to regulate your every-day affairs. It goes even farther; it will give you advice by which you can regulate your own conduct: it will tell you how to appear in company, how to behave toward superiors and inferiors; in short, if you have any trouble with self, go and peruse its pages and you will see yourself just as you are. It is as though you beheld your "natural face in a glass," it will point out all your deformities, your failings. Through it I once saw myself, and now daily see a guilty, condemned, sinner, my sins as mountains. But while it points out our defects, it also gives the sure remedy. It is through Jesus Christ. Thanks to the Author of this wonderful book. Without it we should be like a ship in the midst of ocean, without chart or compass, without pilot or engineer; we should float unconsciously down the stream of time, and suddenly land in the midst of destruction. What danger! Again I say, thanks to the Author of this book. Oh! sinner, feeling guilty and condemned, would you weep over your sins? There is weeping Jeremiah, lamenting over the sins of his people, and the destruction of his city, he can weep with you. Would you know something of the past and also of the future? then study the prophecies. Do you feel like rejoicing? there are the Songs, and also the Psalms of the sweet singer of Israel. Would you like a sermon? there is the greatest of sermons, by the Son of God, on the mount. Would you like some friendly advice? you can find it upon almost every page. From the epistles of a learned St. Paul as well as those of the humble fisherman, flow words of comfort to the afflicted, courage to the despairing, consolation to those persecuted for their faith, and also admonition to those who might falter. Exhortation follows upon exhortation, "precept upon precept, line upon line." Oh! what a book! who would not admire it? who would not love it? aye, more, who would not obey it? But it is scoffed at and ridiculed. Men pass it by, crying, forgery! But their course is short, their race is almost run. Reader, may you and I be found students of that book; may we love and obey it. "Blessed are they who do his commandments, that they may have right to the tree of life." H. F. PHILIPS.

HABITS.

HABITS once formed become a second nature. Our characters are little else than an expose of our habits: not what we have lately learned merely, but what we have been learning all along from the cradle up to the present date.

We may correct our lives, and change our tenets, if we find we have held erroneous opinions, and may abandon the false for the true; but to do this, to lay aside old habits, and form new ones, is the most difficult task assigned to us in this life.

But it has been done, and is now being accomplished by those who value character and principle and eternal life more than ease and present gratification.

We may console ourselves very much with the consideration that the habit of doing right, if once fully acquired, is as strong as that of doing evil; and right habits of life are a safeguard against evil habits.

One wrong act, paves the way for another, and another, until it becomes habitual; and on the other hand, one good act proceeding from an honest heart, makes it easier to perform a like action again, until it becomes pleasant and natural to do right.

How important then to form correct habits; habits of obedience to God, and love to men: habits of generosity, and kindness and truth.

JOS. CLARKE.

The Commentary.

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

Brief Exposition of Isa. xxxiv and xxxv.

This prophecy contains a description of the punishment and desolation of Idumea, and its subsequent occupation by the redeemed of God. Let us briefly consider the time of these events. Those who endeavor to prove all the prophecies of God's word fulfilled in the past, apply this one to the literal land of Idumea and its present desolated condition. This cannot be true for several reasons. It is highly improbable that such fearful consequences should accrue from the desolation of ancient Idumea, which was only a strip of mountainous region, about a hundred miles in length by fifteen or twenty in width.

Again, it takes place in "the day of the Lord's vengeance" (chapter xxxiv, 8), when his "indignation is upon all nations, and his fury upon all their armies," verse 2, and when "the Heavens shall be rolled together as a scroll," and their hosts fall down "as a falling fig from the fig-tree." Verse 4. By reference to Rev. vi, 13-17, we see that these events are located in close connection with the awful scenes of the great day of final accounts.

From these evidences, and from further proof brought to view in the prophecy, we are compelled to believe that it refers to the time when the Lord arises "to shake terribly the earth," and the great Day of Judgment dawns upon a guilty world, while Idumea signifies the earth, or some portion of it, which is to receive the judgments of God when the nations are gathered to the "battle of that great day of God Almighty." Rev. xvi, 14.

In the thirty-fifth chapter, we have a vivid picture of the awful desolation of the earth while the righteous are absent from it, reigning with Christ a thousand years, as priests of God and of Christ. Rev. xx, 4, 6.

But "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads;" verse 10; and when the people of God come into possession of the earth it will no longer remain a wilderness, but, as described by the prophet in verses 7 and 9, "the parched ground shall become a pool, and the thirsty land springs of water;" "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there."

In view of this we cannot wonder that the prophet should say: "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you." Verses 3 and 4.

May it be our happy lot to be among the redeemed when "they shall obtain joy and gladness, and sorrow and sighing shall flee away;" verse 10; which will take place when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. xxi, 4.

WM. C. GAGE.

Manchester, N. H.

Trust not in Man.

"Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of? Isa. iii, 22. Surely men of low degree are vanity, and men of high degree are a lie; to be laid in a balance, they are altogether lighter than vanity. Ps. ixii, 9.

Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh: but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. xvii, 5-8.

A DREADFUL curse is here pronounced against every one who trusteth in man. To expect safety, prosperity, or happiness, from any man, or number of men;

to rely on their power, wealth, wisdom, valor, favor, and fidelity; and thus neglect the promises, precepts, and ordinances of God, and to bestow more pains to obtain the patronage and protection of man, than the divine favor; as if a powerful prince could render that man happy, who has God for his enemy: by these things, and such as these, men make flesh their arm; and put a poor, frail, dying, sinful, creature, in the place of the almighty and everlasting Protector and Helper. In so doing the heart departeth from the Lord, and renounces its reliance on him. And as trusting in other men idolizes them; so reliance on our own capacity, knowledge, wisdom, strength, or righteousness, idolizes ourselves; and when this is habitual, it subjects a man to the curse here pronounced. A person of this character resembles the "heath," a sorry, worthless, shrub, which grows in the barren desert, and withers for want of moisture; and whilst other plants, in more fertile soils, flourish by seasonable showers, this still continues the same, as doomed to grow into its native heartless soil. Thus he, who trusts in man, can never share the prosperity of God's people. He must remain destitute of divine grace, unfruitful, unholy, and worthless, frustrated of all his expectations, liable to be deprived of all comfort, exposed to all misery, and excluded from the presence and favor of God.

But he who trusts in the Lord, and expects every blessing from his mercy, grace, and providence, according to his word is a happy man. He resembles a tree planted in a fertile soil, on the bank of a river, which is not affected by heat or drouth, but is covered with verdant leaves, and continues to bear fruit in the most unfavorable seasons. His profession and prosperity are permanent; he remains safe in every difficulty, and needs not fear any event, for he shall not cease from bringing forth the fruits of righteousness to all eternity. The clause rendered, "he shall not see when heat cometh," is in the Hebrew text and in the Septuagint, "he shall not fear, etc.," and this gives a clearer sense than the present reading from the margin of the Hebrew.—*Scott.*

Notes on Genesis.

CHAPTER II, verse 21. "And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. 22. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man."

Eve was taken from Adam, and not out of the ground; that there might be a natural foundation of moderate subordination on the woman's part, and sympathizing tenderness on the man's; as a man rules over, yet carefully defends, and tenderly takes care of, his own body. The Lord then conducted her, as his gift, to Adam, that they might be united in marriage for their mutual good; and that he might thus authorize, and give an example for the regulation of future marriages. Doubtless he made known to Adam, perhaps during his sleep, in what manner the woman had been created from a part of himself, to be his companion. The original word translated woman is the same as is rendered man, excepting the feminine termination.—*Scott.*

22. *Made.] Built.* "By the many words used of the generation of mankind, as *creating*, i, 27; *making*, i, 26; *forming* and *inspiring*, ii, 7, and here, *building*, Moses would set forth this wondrous workmanship, for which the Psalmist so laudeth God. Ps. cxxxix, 14."—*Ainsworth.*

Verse 23. "And Adam said. This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh."

"How happy must the married state be, where God's institution is properly regarded; where the parties are married, as the apostle expresses it, *in the Lord*; where each, by acts of the tenderest kindness, lives only to prevent the wishes, and contribute in every possible way to each other's comfort and happiness! Marriage might still be what it was in its original institution, pure and suitable; and in its first exercise affectionate and happy: but how few such marriages are there to be found! *Passion*, turbulent and irregular, not *religion*: custom founded by these irregularities, not *reason*: worldly prospects, originating and ending in selfishness

and earthly affections, not in *spiritual ends*, are the grand producing causes of the great majority of matrimonial alliances. How, then, can such turbid and bitter *fountains* send forth pure and sweet waters?"—*Dr. A. Clarke.*

COME UNTO ME.

With tearful eyes I look around;
Life seems a dark and stormy sea,
Yet midst the gloom I hear a sound,
A heavenly whisper, Come to me.

It tells me of a place of rest,
It tells me where my soul may flee,
Oh! to the weary, faint, oppress,
How sweet the bidding, Come to me.

When nature shudders, loth to part
With earth's enjoyments that I see,
When a faint chill steals o'er my heart,
How sweet that voice, Come unto me.

Come for all else must fade and die,
Earth is no resting place for thee,
Heavenward direct thy weeping eye,
I am thy portion, Come to me.

Oh! voice of mercy, voice of love,
In conflict, grief, and agony,
Support me, cheer me, from above,
And daily whisper, Come to me.

"WERE THERE NOT TEN CLEANSED? YET WHERE ARE THE NINE?"

While reading in No. 1, current Vol. of Review, a few remarks from Bro. Waggoner on the Health Reform, I was forcibly reminded of my own remissness in giving God the glory for the great benefits I have received in living out this important truth. I accordingly send an account of my own experience in this respect, hoping that it may incite others to go and do likewise.

Two years ago we were an afflicted family. We had disposed of our home in Wis. and removed to Iowa, but were not permanently located there. At the time of our leaving Wis. I had just recovered from a severe illness which left me so feeble that I could hardly get about the house. My health had been very poor for many years, and this last illness had completely prostrated my strength. My journey invigorated me somewhat, but I still remained feeble, and seemed slowly sinking to the grave. My little girl, three years of age, was also very delicate. She had always been subject to attacks of croup and ulcerated sore throat, and her last attack had left her with an exhausting diarrhea. I used simple remedies until my skill was exhausted, but all to no purpose. I watched her slowly fading away, and felt myself utterly powerless to arrest the disease. At length it assumed an alarming type. She sank rapidly. I was in great perplexity. I had long before lost all confidence in drugs, and the laws of Hygiene as applied to disease I understood but very imperfectly. One day I noticed a change had come over her. In alarm I hastened to my nearest neighbor; she advised me to send for a physician. I did so, and hastened home. As I entered, little Florence was sitting in her father's arms, her head sunk upon her breast, her eyes nearly closed, the death look already settling upon her pallid face. I spoke to her but she answered me not. I tried to arouse her but in vain. Hastily we applied water remedies and she revived, but only to sink again. Soon the physician came. He encouraged us to hope, and administered remedies, but could not come again as he was going to leave next morning for a distant city. She remained all night in a death-like slumber. The next morning we were again perplexed. The medicine did not have the desired effect. Anxiously we watched over her during the day until toward night she sank apparently into the arms of death. We dispatched a messenger for a physician who lived several miles away. He sent us word that it would be in vain for him to come as the child would probably be dead before he could arrive. Oh, the anguish

of my heart then! She was all that I had, and without her, oh, how dark the world would be. My spirits were greatly depressed by feeble health and constant care and anxiety, and at this time we were without a home and in a land of strangers. How many times during that eventful night did I pour out my burdened soul to Him who "slumbereth not nor sleepeth." How many times did I go out and look up to the tranquil sky and peacefully shining stars, while oh, what a tempest was in my soul. At length I grew calm. Sweet, holy, peace settled down into my heart. I knelt by the cradle of my child; gazed fondly upon the little wasted form, the marble face, the upturned half-closed eyes, and there I consecrated myself anew to God. I gave him my child; I gave him myself, praying that he would take me and mould me into his image. How I longed to become pure and holy. But how could I become thus? We had kept the Sabbath for more than three years, yet with regard to the other truths connected with the third angel's message, we were almost wholly in the dark. We knew but little of the S. D. Adventist people, yet we believed they were the people of God. We had heard that Bro. and sister White were at the head of this work, and we accordingly resolved that as soon as our child was laid away to rest we would go to Battle Creek and there become acquainted with the truth. But with the morning came a change. Our child revived. God gave us back our treasure from the grasp of the destroyer. How we blessed the glorious Giver! For a little time she seemed better, and then again she sank. Thus for several weeks she vibrated between life and death. We employed two physicians but all in vain. In the mean time my husband was taken ill with neuralgia in the eyes, and was almost blind for weeks. At length we resolved that we would go to the Health Institute at Dansville, N. Y., and there endeavor to regain our health. We did so, going to Battle Creek on our way. To our great disappointment Bro. and sister White were absent, but we found a home and kind friends at Bro. U. Smith's. Here we obtained books and pursued our journey to D. Arrived there the physicians gave us but little hope with regard to our child. But I was not disheartened. I trusted in God. I believed that in answer to our prayers he had directed us hither, and he had never said "seek ye me in vain." We put her on two meals a day, and those of the simplest kind. Graham biscuit, Graham pudding, fruits and vegetables, rice, a little milk and sugar, very little salt, constituted our principal food. We bathed her two or three times a week, every day at noon undressed and put her to bed for an hour and a half, and took her out daily in the open air. Under this treatment she gained rapidly, soon was able to run all about, but in proportion as she gained, I failed until I had hardly strength to stand or walk. Mrs. Dr. York encouraged me to persevere; said that changes for the better were going on in my system and I should soon grow better, and so I did.

The next spring (we went to D. in October) little Florence was taken very ill. Nature was making an effort to throw off disease and drugs with which her system was filled. She had a high fever with symptoms of convulsions, sore throat, coughed badly, her face at times unnaturally swollen, and vomited matter which was perfectly black. At this time we were living in the village three-quarters of a mile from the Cure. In great perplexity we sent to the Cure for advice. They deemed her symptoms alarming, said they could not possibly attend to her so far away, and advised us to put her under the care of a Homeopathic physician. Mrs. Y. however gave us some general directions if we preferred to trust to nature's remedies. With a deep sense of my weakness, I went to my heavenly Father, claiming the promise, If any lack wisdom let him ask of God, &c., I felt strengthened and resolved to trust to God and nature. We gave her packs to reduce the fever, frequent enemmas to cleanse the stomach and bowels and subdue inflammation, kept her head constantly wet in cold water, had her bed and room well aired every day, and when the weather was fine we wrapped her up and took her out daily in the open air. At length nature gained

the victory and she recovered to the surprise of all. To God I gave all the glory. The next summer nature again rallied for a final conflict with disease and drugs which still lurked in her system. She was taken ill with bloody dysentery which was then raging fearfully in the village. Again in the arms of faith I carried her to the great Physician. She was very ill and wasted rapidly. I relied wholly on nature's remedies, air, water, sunlight, rest. Whenever I was in doubt or perplexity I went to God, praying for guidance, and, blessed be his name, my prayers were abundantly answered. Back to my arms again she came from the power of the enemy; and now her system seemed entirely renovated. Since that time she has been almost uniformly healthy, her tendency to croup and sore throat has passed, and she is now in full health and vigor, a living witness to the triumphs of the Health Reform.

I might speak of its good effects upon myself and husband, which though less marked, were none the less real; but fear I have lengthened this article too much already.

Holly, Mich.

S. S. BARTLETT.

"THOU SHALT SURELY DIE."

God said, "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." God thus addressed himself to Adam, after placing him in the garden, soon after his creation. Did God mean what he said? The serpent contradicts this saying by telling the woman "Ye shall not surely die: For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil." Now the question arises, Which shall we believe? God or the serpent? Our orthodox, or professedly orthodox, friends say, that Adam did not die the day he ate thereof, consequently they decide that God was mistaken, and the Devil told the truth; and notwithstanding the plain teachings of the Bible, that "the soul that sinneth, it shall die," they say, "the soul can never die." It seems to me that if they really believe what they teach, to be consistent they should not profess to worship God, while they preach the doctrine of the Devil. What did God send his Son into the world for? Was it not that sinners might through him be saved from death, the penalty of sin? Paul says, Rom. vi, 22, 23, "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Shall we believe Paul? or shall we believe modern orthodoxy? Shall we believe the Bible, and that it is God's truth and will concerning men? I have no reason to disbelieve it, but would rather say, "Let God be true and every man a liar."

But men claim that if the righteous live through an endless existence in happiness, the wicked must necessarily have an endless existence in misery, or torment. To such I would ask, Is the gift of eternal life promised only to those that believe? Now if all men have eternal life in themselves, as you hold, how can it be a gift to them that believe? If we profess to take the word of God for the man of our counsel, let us be consistent with the teachings of that Word. The gospel plainly teaches that by the death and resurrection of our Saviour there is to be a final resurrection of all men, when all shall receive reward according to the deeds done here in the body, whether they are good or bad. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Many take it for granted that because the word everlasting is applied to both classes here they must necessarily exist equally as to time. I acknowledge that if there were no other terms applied to the righteous, you would have the argument, for the word everlasting in and of itself does not define any length of time in particular. This I think all Hebrew scholars will admit.

By this and similar words, doubtless many are de-

ceived, taking the word to mean endless time, while the word itself means no such thing, but derives its meaning as to time from the thing it is applied to. The Scriptures plainly teach us of a second death. Is this term applicable to the righteous? Certainly not, "for on such the second death hath no power." Well then, if the righteous receive eternal life as a gift of God through Jesus Christ, and the second death can have no power over them, and there is no other provision made for that life to come, then it is self-evident that there will be no end to their existence. But how of the wicked? Is there any provision made for their existence after the second death has passed upon them? I have searched and found it not. But we find further evidence for the endless existence of the righteous; for they shall put on immortality. Is this term ever applied to the wicked? I think it cannot be found. I wait for light rather than disbelieve God's word.

E. LANPHEAR.

Nile, N. Y.

IS IT SLANDER?

SOME who do not fully believe in the truths of the "third angel's message," Rev. xiv, 9-14, gain the impression upon reading the Review that the writers therein are very uncharitable, if not even slanderous, in their articles. My attention was lately recalled to this subject by a letter from an esteemed friend in which he stated that he liked the Review very well, but "thought they slandered too much." In meditating upon this I was led to ask myself the question, Is this really so, or does it only appear so to him?

According to Webster, to slander is to censure falsely; to defame; and we hope and believe that none of the writers for the Review do this. We know that very "strong meat" is found in its columns, but we think it is meat in due season. To such as are accustomed to hearing sins glossed over and made to appear like righteousness, and who seldom if ever hear the exceeding sinfulness of sin pointed out, it may seem harsh and uncharitable when the plain cutting truths of the Bible are declared.

Let us bear in mind that the mission of the Review is to "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." It is appointed to herald the last message of mercy to a dying world—to cry aloud, and spare not; to lift up its voice like a trumpet, and show God's people their transgressions. Like the faithful watchman, it is set as a defense for the people, to rebuke sins upon them, and to warn them of coming danger; and it is impossible to preach the "commandments of God and the faith of Jesus," without cutting across the track of many, when the people have so far departed from the holy law of God. God's people must be warned of their approaching danger, Rev. vi, 12-17, or his ministers and servants have failed to do their duty. Ezek. xxxiii, 1-20. And when we speak of God's people in this sense, we mean all the honest-hearted to whom the "last message" shall come, whether they are in the world, or in the bosom of the fable-loving churches. To be prepared to meet our blessed Saviour when he comes in the clouds of heaven, is a great work, and it is only by heeding the plain, cutting truths of the Bible that we shall be prepared.

When contrasting the mission and course of God's ministers and servants under the last warning message, with the "smooth things," which are spoken from the popular pulpits of these last days, we do not wonder that those who do not know the truth think it pretty strong meat; but our prayer is that such may have a teachable and investigating spirit, and that they may earnestly desire the sincere milk of the word that they may grow thereby, and eventually be led into all truth, and to implicit obedience to all the commandments of God. We hope that all who read it may give heed to its reproofs, be warned in season, be encouraged and strengthened by its exhortations, leave error and embrace right doctrine, and thus be enabled to grow in grace and the knowledge of the truth, and be prepared to stand amid the perils of the last days, and to meet the Saviour at his appearing.

E. G. RUST.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 2, 1867.

URIAH SMITH, EDITOR.

LOVERS OF PLEASURE.

ONE of the marvels of this age of marvels is the rage for pleasure. If a love for pleasure was to be a characteristic of the last days, who cannot see that it is most strikingly exhibited before us? But alas! the rush for carnal gratification is so insane, and so almost all-pervading, that but few minds find opportunity to note this, or any other of the numerous and startling signs of this time. And what is not a little singular is that almost all the devices framed to meet the demands of this pleasure-loving age, make ample provision for eating and drinking. Wherever men or women are, there must be immediate and unceasing provision for them to eat and drink. The demands of a vitiated, perverted and stimulated appetite are imperious, and must everywhere be met. Thus was it in the days of Noah. It was to be so according to the Saviour's words, in the days when the Son of man was about to appear at the end of the world. And it is so at the present day. Surely, no one need go amiss in drawing the conclusion.

We lately saw a notice of a new car just built for the Michigan Central R. R., to be run as an excursion car for pleasure parties, and in the description of its rooms, consisting of parlors magnificently furnished, dressing-room, washing-room, &c., prominent mention was made of the *dining-room* and *cooking* arrangements. And the enthusiastic describer dwelt in glowing terms on the convenience of having all the luxuries of the table right at hand, served up in modern style, while the parties could use the parlors for games of cards and other amusements. Thus, even upon the road, the delicate viands, the rich, costly, and unwholesome articles of food and drink must be furnished to a diseased appetite, and pampered stomach.

It is bad enough for the world to follow such a course. It is bad enough for those who make no pretensions to being followers of God, and seekers after a future and higher life, to give themselves wholly up to the flesh, to make provision to fulfill the lusts thereof. But what shall we say when the professed followers of the cross-bearing, self-denying Saviour join in such a course? And do we find them there? Yes: and not only there, but taking the lead, and directing the current in all these things.

And if church members will join in these sensual and worldly scenes, is it not bad enough for them to do it in places where secular amusements are to be expected? What shall we say, then, when they take these things into houses dedicated to the worship of God, and not only so, but build such houses with special reference to these worldly accompaniments? And are they doing this? Look at the following facts.

The Methodists have raised the past year millions of dollars as a centenary fund, to celebrate the one hundredth anniversary of their existence as a denomination, and to provide means to build churches, and further promulgate Methodism in this country. Among other things, they have just built a large church in Chicago, called "The Centenary Methodist Episcopal Church." A writer in the Chicago Tribune, giving a description of the edifice, states some facts to which we call the reader's special attention. He says:—

"The ground floor is divided into lecture room, library room, hall leading from the vestibule to the lecture room; two parlors, one on each side of this hall, 26x28 each. These open into the lecture room by heavy, folding doors. One parlor is to be used for a Bible-class room, the other for an infant-class room. The interior appointments are complete. They equal, if not surpass, anything we have seen in the West. Beneath the vestibule and parlors is a basement, consisting of a large dining hall, furnished with table accommodations for one hundred and fifty persons; a kitchen, with cooking apparatus, sinks, closets, dressing-rooms, &c."

Speaking of the advantages of these arrangements

and appurtenances, which must strike one as somewhat singular to be provided in a church, the writer further says:

"The basement, under the vestibule and parlors, secures some desirable advantages; the social gatherings can be made agreeable and pleasant without introducing the refreshments into the lecture room or parlors."

This church may be taken as an index, not only of Methodism, but of the popular Christianity of the present day. It has come to this that "refreshments" are as essential to the church as the gospel, and provision must be made even in the house of God by means of cooking apparatus, dining hall, and all other culinary arrangements, that they may feast away the closing hours of time, eat, drink, and be merry, while destruction is coming on the wings of the wind. Reader, how does the idea strike you?

THE BATTLE CREEK CHURCH.

THIS people have nobly stood in defense of the truth and cause of God. They have set examples of benevolence and sacrifice worthy of imitation by all our churches. They have consequently grown in numbers and strength, and in favor with God and man. It has been our pleasure, whether at home or abroad, to speak of their worthy deeds.

Here at Battle Creek has also been the place of our severe trials and afflictions. Yet we have always had at least a few warm friends. In our poverty they stood by us as faithfully as in our days of prosperity. This is also as true of many brethren abroad.

Brethren coming from all parts of the field to our General Conferences, have not at such times had a good opportunity to judge as to the consecration and works of the members of this church, as their time and strength is, on such occasions, taxed to the utmost in waiting upon the crowd, giving them but little time for family and public devotions. And while it has been their privilege to care for the comfort of their numerous visiting brethren, and to watch them for their good, it has been the misfortune of some visitors to watch this church, in the hope of finding something to report against it, and thus kindle everywhere, if possible, the fire of jealousy and rebellion against the movement of things at Battle Creek.

Probably the largest meeting will be assembled in May next that ever has been held at this place; consequently the brethren will be more engaged in caring for the crowd than on former occasions. And then will be opened the new and commodious house of worship. And here, too, is the Health Institution, with all its expense. Those who come with jealousy in their hearts, will be almost sure to injure themselves and their brethren with magnified ideas of expense, popularity, &c., &c. But those who have real faith in the cause of truth, will have confidence in those whom God has placed at the head of the work. God and truth are infallible, while even the best of men may err. But when the unerring Disposer of events takes hold of men and places them at the head of human agencies below, those who are to be led, rather than to lead, should be submissive, and content with the rank and file of the army of the Lord. Bible history of the times of the Old and New Testaments is sufficient to teach this to any well-informed, humble disciple. And those who cannot learn by our history for the past fifteen years, never will learn.

During the past four months of our more active labor, it has been our privilege to speak in the strongest terms in behalf of our people, and do all in our power to correct many impressions as to this church. We do not leave this city because we have no friends here, but to go where our gifts are newer, and where we can do more good; where our brethren have less ministerial labor, and are better able to assist us. And lest a wrong impression may go out by those who love to make mischief, we choose to speak freely. And if it be said that we have in any way joined others in speaking against the Battle Creek church, let them say when we did it, and where we have done it, and report us to this church, or to the Conference to which we belong, and to whom we hold ourselves amenable. That some good-meaning brethren and sisters may

have fallen under wrong influences and have grieved us, we do not deny. But we ever have believed, and still believe, this to be the most devoted and most prudent people in the things of the Lord that there is anywhere. We have borne a pointed testimony against the love of money by the rich, and their worldly spirit. We have struck hard at this root of all evil, and those who do not receive our testimony will try to injure our influence, and we might expect that they would play over the old game that hundreds have, in trying to get in between us and our brethren in this place.

We may be allowed to suggest that those who come to Conference will expect to find this church acting in regard to diet and dress in harmony with the teachings of the Health Reformer, the Health Institution, and the Testimony to the Church. It may be said that the diet at the Institute is for the sick. Well, if that be good in making the sick well, will it not be equally good in keeping others well? We admit there are some dyspeptics who can not take all kinds of food which are good for a well man. In our own case, we do not eat vegetables, nor but three kinds of fruit. But the tables set at the Institute are for the physicians, the helpers, visitors, and for those patients whose digestive powers are strong. For our people to widely vary from these tables might injure both the Institution and the church, and stand greatly in the way of reform.

Nearly the same may be said in regard to reform in dress. Those coming to Conference will expect to see harmony between the dress at the Health Institution, and that worn by the sisters of the Battle Creek church, and also to see it accord with the Testimonies, in regard to length. Many of our sisters in this State are dressing in harmony with the Institution, and they will, of course, expect to see a good example set by those living at the center of the great work of reform. Those who put their money in here will expect to see harmony.

But it may be said that the short dress is for our very feeble female friends. To this we reply, If it be good in helping the sick to recover, it will be equally good in keeping others from getting sick.

The influence of Spiritualism has been greatly in the way of the Dress Reform, it being worn by some women of that ism who lacked purity of morals. The public generally conclude that no pure and prudent woman would be seen wearing such a dress. And shall we let the Health Institution bear this odium, and be in danger of suffering for want of patronage? No! Let all our people adopt this dress which is modest, healthful and convenient, and public opinion will be changed; for that people who conscientiously teach and keep the moral law, stand the highest in point of morals. Taking this view of the subject, the reform in dress becomes a duty of no small importance.

We were much pleased with the prudent remarks of our dear Bro. D. T. Bourdeau, in a recent Review, in regard to extremes. Some incautious, zealous ones get the idea that we are driving people into reform, and they get a driving spirit, and cut and slash and refer to Battle Creek as their authority. But we are doing no such work. Hark! "My sheep," says the Leader, not driver, of his people, "hear my voice, and they follow." Let the voice of entreaty be heard everywhere, and let those who should bear responsibilities, bear them cheerfully. And let not those who see the extremes in some excuse themselves in not moving at all. To be two years in leaving off meat and tea, and still use them when they please, is not reforming. Two hours may be long enough for a well person to leave off tea, and two months a sufficient time to leave meat, and change to a healthful diet.

May this church live to outlive the storm. And may all who have their names inscribed upon its records have them still remain written in Heaven, and may we all meet in the kingdom to sing the song of victory when the war is over.

JAMES WHITE.

CUSTOM: A reason for irrational things, and an excuse for inexcusable ones.

SATAN is well pleased to have us always reforming in the future.

REPORT OF MEETINGS.

I INTENDED before this time to say a few words more in regard to the meetings in Wright. I continued the lectures there until Sunday evening March 10th, and then considered it duty to stop, though I would have been pleased to present some more subjects there. The weather was unfavorable; it was raining, and becoming quite muddy; the labors of sugar-making were upon them; and they had so many meetings there that it was impossible for some to do any justice to their temporal matters and be profited by the meetings. Nine arose at the last meeting to request membership with the church. Monday, 11th, I preached a funeral sermon, and on Tuesday seven were baptized. On Wednesday I left for Lapeer.

I felt pleased and encouraged over the prospects of the church in Wright. The "Testimony" delivered to them in January has been of incalculable advantage, and they realized it, and rejoice in the benefit. I feel like praising God for the gift of his Spirit, which is fulfilling its work according to the Scripture, for "the perfecting of the saints;" and while scoffers mock and deride, the meek, the faithful, the waiting children of God may well plead with our heavenly Father to yet bear with us in our weakness, and not withdraw his favor from the remnant. May the Lord confirm the testimony of Jesus yet more and more among those who are waiting for his Son from Heaven. 1 Cor i, 5, 8, Rev. xix, 10.

The general interest which Bro. Cornell reported at Lapeer had subsided when I went there. A special effort had been made to counteract the influence of the meetings which led to an expectation of a discussion. Many apparently fell back on this expectation, and as I fear is often the case, let curiosity take the place of interest. But a good work has been done in Lapeer; the number of commandment keepers is increased and the church is confirmed in the faith. I have felt deeply over the condition of this church ever since my visit there last summer, and now rejoice to see them breaking away from bondage and rising into light. Long-standing difficulties are being removed, and I believe there is a bright future before this church if all will walk fully up to the Testimony of the Spirit given for them. On Sabbath and first-day, 16, 17 inst., I tried to add my testimony to that of Bro. Cornell, and we all rejoiced together in the truth. Tuesday morning Bro. C. started for Saginaw Co., and I intended to leave at the same time for Oakland, but duty seemed to direct otherwise. The meeting of that evening was a time of reviving to all, and the next evening we had a good social meeting. Thursday the 21st, I came to Oakland; found Bro. Lawrence confined to his home by sickness in his family. Of the meetings I will speak hereafter.

I expect to attend the Monthly Meeting of the Oakland church, April 6, 7.

J. H. WAGGONER.

Rochester, Mich., March 26.

FUTURE ENLARGEMENT OF THE REVIEW.

My silence on this subject has not arisen from a lack of interest in it, or in the prosperity of the Review. Since my connection with the cause of present truth, I have ever viewed the Review as a mighty and indispensable means of advancing the last message of mercy, and am highly pleased with it in its present improved and enlarged form. It now presents advantages as to space, matter and arrangement, which it could not before its enlargement. Evidently the cause would have been hindered in its progress, had the Review remained as it was. For it could not, with its limited space, meet the wants of the message, and did not correspond with the magnitude of this work.

And according to my judgment, the same reasons which were urged for the past enlargement of the Review, will soon demand an addition of four more pages to its present size. The additional expense will be but a trifle when compared with the benefits resulting from such a move, and will be readily met by those who have manifested a willingness to sanction and sustain the past enlargement, as well as by new subscribers. Money is insignificant when compared with the prosperity of the cause; and those who have the cause at

heart will cheerfully sacrifice of their means to advance it.

We should bear in mind the magnitude of this work, and what it is destined to accomplish. The numbers of believers are increasing and will doubtless greatly multiply until hundreds of thousands will embrace the message. For though there will be but 144,000 who will eventually be sealed by the message; yet I think that from the nature of the work thus far, we may safely conclude that a much greater number than this will receive the truth; but some of them will fall by the way. In this large company there will be men and women of intellect, learning and experience, who will be an ornament to the cause. As the message arises in power and holy influence, a class of minds will be reached, which require the living and burning testimony, and a mighty influence—all the benefits and advantages of the message—to wrench them from the influences that keep them away from the truth; and they will eagerly take hold of the message. This is what we may reasonably infer. It will take more power to move some than others, according to the difference in their surroundings. Then will the history of the acts of the apostles be acted over by the church; and then will many of the priests, or preachers, be obedient to the faith; and others who are filling important stations in this government will also believe the truth; though, as Paul says, "not many wise men after the flesh, not many mighty, not many noble, are called." These will be a few in number in comparison with the rest of the believers; yet they will be numerous when compared with the wise and mighty who have embraced the truth in the past. The number of ministers will multiply. And all these will deem it a privilege and duty to speak to us through the Review by sermons, reports, historical facts, facts for the times (showing the signs of the times, which will increase as we near the end), etc., as their minds and calling will lead them. We will all be happy to hear from such, especially as they search out the honest, even to the isles of the sea, and to the remotest parts of the inhabitable world. How thrilling with interest to the sacrificing people of God to hear from such; and to also grant those who come out on the truth under their labors, room to give us their rich experiences through the Review; that, though absent from each other, and, perhaps, not permitted to see one another in this life, we may be made near by the truth and the blood of Christ. But such cannot be free to carry out their convictions in this respect, and must necessarily be cramped, unless the Review is previously enlarged; for even now as the editor informs us, and as the reflective mind can easily discover, we are troubled for want of room in the Review. There is talent among us which ought to bring rich productions for its columns, and which would do this had we more room. And besides all this, truth is progressing and we need more space to bring it out in all its comprehensiveness and importance.

What shall we say, beloved brethren and sisters? Shall we have the Review enlarged, that it may have more influence and holy attraction, to help mightily in bringing about the work which I have alluded to, and to better accommodate us now? Methinks I hear you say, as with one mind and with one voice, "The Review will be enlarged."

In many respects, the Review and our works have a pre-eminence over the living preacher. They speak to more than any preacher can personally. They can be sent where we cannot send preachers, and can say more in time than one preacher would say. While all cannot hear from every one of our ministers, all can read the productions of our active preachers, in the Review, especially if we enlarge it. Some would not go and hear the living preacher, who would read the Review and our works, if they were wisely introduced to them. Some of the believers cannot hear the living preacher regularly; but all can read from our ministers every week, in the Review. How many have embraced the truth from reading it; and how many have been enabled to keep pace with the message by light received from it. A good work is started in Michigan or elsewhere; and in one or two weeks the sound of it goes with the heavenly endorsement all through the field; and glorious results are imme-

diately seen in the advancement of the churches, and of the lonely ones in the way of holiness.

I would say in conclusion, I am confident that the Review will be enlarged. All that each one should be anxious about is, having the privilege and honor of encouraging and sustaining the anticipated enlargement by their means, by their pens, or by getting new subscribers, or by all of these means. This work will surely proceed; for the Lord is in it.

D. T. BOURDEAU.

CAUSES AND EFFECTS.

It is matter of rejoicing that God's people are waking up to the necessity of reform in diet, reform in dress, and in respect to all the errors of the times. Were it otherwise, and were the world in advance of the church in matters of reform, we might well be in doubt, if indeed the Lord approved his professed people, or if it were the world he approved. What is the church established for, if not for the reform and purification of a people for God?

It is pleasant to see following this reform such good effects; the Review enlarged, and more than ever pressed with original matter, beyond its limits, so that another enlargement is called for: and we say, May God speed its enlargement, and its circulation, and its usefulness; for the people who have come down to the demands of nature in regard to diet, and habits pertaining to health, can now have time to read it, and time and mind to write for it; for a clear understanding follows good health. House-keepers are no more slaves, nor are heads of families called on to supply an expensive and ruinous appetite; though this consideration has never been a motive, yet such an effect must follow; that is a great reduction of labor and expense in living; the young will not become prematurely old; nor will the old be soon laid on the shelf, or in the grave; no, this reform, sneered at by gluttons, and despised by drunkards, is even now an inestimable blessing.

The crazy fanaticism of some professed Adventists, who represent such reforms as contrary to our faith, must soon be apparent to all, and their arguments refute themselves.

JOS. CLARKE.

A QUESTION.

BEING an anxious inquirer after truth, I am solicitous for information in regard to the following question: and perhaps by giving the desired information publicity through the Review, the effect may be to allay anxiety on the minds of others on the same subject. The circumstances causing the question are these: In 1831 I was connected with the Disciple church, and after having been a member of good standing a few years was ordained an elder. In 1853 I embraced the Advent doctrine under the teaching of Geo. Storrs. In the year 1859 I embraced the Sabbath, acting also in the capacity of elder.

Now the question arises: After having administered the ordinance of baptism to a number of persons, as a fully ordained elder, under these different organizations, is it to be considered as fulfilling the requirements of the gospel or not?

WILLIAM ROGERS.

ANSWER.

This question was once considered in General Conference, and referred to the Gen. Conf. Committee, who responded by letter to the parties inquiring, that it was their opinion that those who had labored as ordained elders, or ministers in other denominations, were not qualified, by virtue of that ordination, to officiate among us until they were ordained according to the usages of Seventh-day Adventists. As to those who have been baptized by you among the S. D. Adventists, if they are satisfied with their baptism, we see no reason for their being baptized again, as they probably went forward in all good faith, supposing there was no question as to the authority of the administrator to officiate.

J. N. LOUGHBOROUGH.

AN intimate acquaintance with the Holy Scriptures is a secure haven, and an impregnable bulwark, and an immovable tower, and imperishable glory, and impenetrable armor, and unfading joy, and perpetual delight, and whatever other excellence can be uttered. —Chrysostom.

Our Periodicals.

I SEE by my paper there is a mind among Sabbath-keepers to have the Review still further enlarged, so as to be twice its original size. I vote for its enlargement for many reasons. I consider it is twice as valuable now to me as before its present enlargement, and I believe such would be the testimony of every one of its readers situated as we are here, deprived of any chance to hold meetings, not hearing a sermon from one year's end to another. I do not think those who live in places where there are churches, fully realize the blessings of a good weekly sermon full of present truth; but the thousands scattered abroad hail its visit with delight and count it as one of the best treasures of these last days. I have sometimes felt that it gladdened the heart of the lonely one much the same as many of our hearts have been gladdened by the appearance of one of the messengers; and indeed and in truth I am inclined to call it one of God's messengers speaking weekly to his children in the solitary places to encourage them to still strive till the morning of glory dawns on them. I can hardly see how we got along without the sermons. And again those who pass the greater part of each Sabbath at meeting, Sabbath School, and conversing with their brethren, do not feel the need of a large well filled paper for the Sabbath, laden with rich gems of truth fresh from the mine. I ask of you to consider the condition of the scattered ones, and ask your own hearts how it would be with you if called upon to change places with them; and I think you would feel like saying, By all means, and by our means aiding let us have a still further enlargement of the Review. And do not let us stop at that or be weary in well doing, let us enlarge the Instructor also, and send it forth semi-monthly to the youth and children, not only of the scattered ones who have no Sabbath privileges as you have, but also your own young. We all know that children must have something to occupy their thoughts to keep them from the world, from sinful desires. Shall we not then furnish them more food for thought, and thus draw their minds toward their Maker? There is a duty to the young, to the scattered ones, to ourselves, and more than all, to God. Who will take the step forward in doing duty? How many will send pay in advance \$3.00 per year for Review, \$0.50 or \$0.75 for semi-monthly Instructor? If we would work while the day lasts, is it not time we were up and doing?

C. L. PALMER.

Three Rivers, Mich.

A Subscriber's Opinion.

BRO. J. W. BAILEY writes from Lee's Summit Mo.: The further enlargement of the paper is a joyful thought to us. Each weekly visit tells to us how far we have traveled down the river of time, and the short remaining distance to the ocean of eternity. It is the trumpet of Tekoa, and a sign of fire in Beth-haccerem to us; one of God's special instruments to help this people through these days of peril.

Therefore, I believe it becomes a duty for the present subscribers of the Review to send up an extra subscription just as soon as the trustees shall decide to give us a trial. And that will give us time to dispose of our extra paper. And by this means we are giving an impetus to double the subscription of the Review at once, making it a blessing to thousands of others who are now without it, and at the same time securing to ourselves a blessing for the discharge of duty.

J. W. BAILEY.

Lee's Summit, Mo., March 10, 1867.

A Word for the Enlargement.

REVIEW No. 13 is at hand. Since reading what the brethren have said on the subject, I say, by all means let it be enlarged. The present enlargement has proved so satisfactory in point of interest to the cause, it seems to me we are more than repaid for the additional subscription price already.

In view of the shortness of time then, let the Review not only rank with, but be, the best religious periodical in the world, because of the glorious truths it sends forth, to prepare a people for the coming of the Lord. I can truly say, thank the Lord for such a paper. Oh, how I have been benefited by it! It sends light, joy and comfort wherever it goes; light to those who are willing to receive a reasonable exposition of the Scriptures of truth and fulfillment of prophecy; joy to those who would see the truth prevail over error; and comfort to the weary, lonely, scattered ones; giving to all meat in due season.

J. H. ROGERS.

Victoria, Mo.

—Bury your troubles, but don't linger around the grave-yard conjuring up their ghosts to haunt you.

The Right Kind of a Response.

WE received Review No. 14, last evening, and read Bro. Loughborough's and Bro. Clarke's testimonies about the Health Institute. We have also had some talk with Bro. Ira Abbey. Bro. Loughborough asks the question, "Will we all take hold of this matter?" Our family all answer, We will. "Will you all try to realize that this is the Lord's work, that he is calling upon us to consider duty?" We will. "Will you all act, and act at once in the matter?" We will.

Bro. Clarke says, "Suppose that twenty rich brethren invest one thousand dollars each, and forty more invest five hundred each." Our family wants to be one of the forty. We have subscribed twenty-five dollars. We want to subscribe four hundred and seventy-five dollars more, to be credited as follows. Wm. Lawton, \$375.00. A. P. Lawton, \$75.00. J. A. Lawton, \$25.00. Total \$500.00. We all want a part in the purifying and cleansing work that is going forward among the remnant in these last days. And we all want a home in the new earth. Pray that we all may have the meek spirit; for the "Lord will guide the meek in judgment." Psa. xxv, 9.

WM. LAWTON.

GOD'S TENDER CARE.

EVEN as a nurse, whose child's imperfect pace Can hardly lead his foot from place to place, Leaves her fond kissing, sets him down to go, Nor does she uphold him for a step or two; But when she finds that he begins to fall, She holds him up and kisses him withal. So God from man sometimes withdraws his hand Awhile to teach his infant faith to stand: But when he sees his feeble strength begin To fail, He gently takes him up again.

Will the Righteous Be Translated?

NOT long since, a methodist clergyman in a funeral discourse delivered here, stated that it was not true, as some held, that the righteous would be translated, but that all must and would die.

Now we do not doubt but all are mortal, and we may, any of us, come under the hand of death while here; but we believe that Paul has said the truth, when he affirmed that at the coming of Christ, we which are alive and remain, will be caught up to meet the Lord in the air; in other words, he translated. We do not until then, defy the arrows of death; and to represent us as saying that we do not any of us expect to die previous to that time, is a mistake, to say the least.

But the preacher stated that the day of judgment would certainly come, but no one knows when. According to his own showing, as we do not know when, it may come in a year, or two, or three, or more years. Then certainly he may be alive; and if he is a man of God, he must be caught up to God, that is, translated; or left behind; for the living saints are those who are alive and remain. How will he dispose of this?

JOS. CLARKE.

Breathes Easier.

BRO. J. DORCAS at the close of a communication to this office says: I cannot close this, without saying, that I begin to feel better, and breathe easier over this Health Reform movement. Thank the Lord! not that I had any objection to health reform, but was not clear in my mind that it had taken the right shape and dimensions. I now begin to see, that on the Lord's highway of holiness there is to be the modern improvements of a railway on which all the cars must run, from the engine down to the hand cars. The Lord grant that I may be willing in this the day of his power.

WISDOM.—We ought not to judge of men's merits by their qualifications, but by the use they make of them. —Charon.

News and Miscellany.

Can ye not discern the Signs of the Times? Matt. xvi, 3.

Religious Amendments to the National Constitution.—A Convention is announced to be held in Pittsburgh on the 9th of April, to secure certain amendments to the National Constitution. The place of meeting has not yet been stated. The proposed amendment is as follows, the amendment being in brackets: "We, the people of the United States [humbly acknowledging Almighty God as the source of all authority and power

in civil government, the Lord Jesus Christ as the ruler among the nations, and his revealed will as of supreme authority, in order to constitute a Christian Government, and] in order to form a more perfect Union, etc., do ordain and establish this Constitution."

—A prominent Georgia statesman, in a letter to Governor Brownlow, received yesterday, announces that a remarkable change in public sentiment has taken place in Georgia within a few weeks, and that without doubt the Congressional policy of reconstruction will be heartily adopted by the people.

—General Sheridan yesterday issued an order, under authority of the Reconstruction act, removing from office John T. Munroe, Mayor of the city of New Orleans; Andrew J. Herron, Attorney General of Louisiana; and Judge Abell, of the First District Court of New Orleans—all arrant rebels, and especially instrumental in encouraging the massacre of the 30th July. Other persons were appointed to fill their places. The thanks of loyal men throughout the country are due to General Sheridan for this righteous act.

—The great desert of Sahara is in process of transformation into a garden. Every day new oases are produced by the multiplication of artesian wells, which supply vast quantities of water.

—Right Rev. J. M. Henni, D. D., Bishop of Milwaukee, visited Cincinnati a few days last week. He has built more than 300 churches in Wisconsin within the last 20 years. The Roman Catholic church is a marvel of growth in that State, and much of its success is attributable to the untiring zeal of Bishop Henni.

—There are in France upwards of two thousand prisons and houses of correction, and the average number of people of both sexes confined in them is fifty-five thousand. The cost of the maintenance of these establishments is fourteen million four hundred thousand francs.

—There was a severe shock of an earthquake at Snellings, in Mariposa Co., Cal. March 8.

—The parable of the prodigal son has often been used to illustrate the situation of the South. A letter from a gentleman in the Sumter district, South Carolina, shows how literal the application may be. He says of over three hundred persons from whom he has heard directly: "The most of them are now without bread, and are actually subsisting on corn husks, and whatever they can get to preserve life upon, while there are others who have one and two bushels of corn yet, but without any means to get more."

—The Famine Relief Commission of New York sent to South Carolina last week twenty-five thousand bushels of corn by the harque Purveyor, of which the free use has been granted them by the Government for that purpose.

—Fashionable crinoline in Paris now measures round the largest place only two yards or two yards and a half.

CONGRESS, on Saturday, passed the Supplementary Reconstruction bill over the President's veto—the Senate by 40 yeas to 7 nays, the House by 114 yeas to 25 nays—and it is now the law of the land. This makes the twelfth veto of President Johnson which Congress has overruled.

A WOMAN's letter from Paris in the Louisville Courier in speaking of the late fashions, says:—

Neither looped dresses nor large hoops are worn here much, indeed, the large crinoline not at all. Mine just brought in, is covered with a thick material to the waist. It is a regular skirt with four wooden hoops at the bottom, very small, halmoral, all wool, of pretty French merino, plain color. A deep plaited full piece, a quarter of a yard wide is round the skirt. This comes to the top of the hoot which is very high. The dress skirt falls a little below the knee, and the underskirt of a suitable color is bought with it. The hose are long, reaching far above the skirt. This is the walking dress. Of others, more anon.

—Advices from North Alabama state that the inhabitants living at a distance from the railroad are dying from starvation, and that unless relief reaches them, the whole range of counties in the Sand Mountain section will be depopulated. The recent floods destroyed over three thousand hushels of corn and a large amount of food sent by relief associations to the sufferers.

—A great and singular religious revival is in progress at Louisville, Ky. Scores of prominent citizens are joining the church. It is not confined to any sect, but is general, from Methodists to Catholics.

—At a meeting at Augusta, Ga., on Saturday night to nominate a candidate for the Mayoralty, a resolution was adopted that colored citizens be allowed to register their names and vote at the election in April.

—The use of horse-flesh as food is becoming more and more general, says a Paris paper. The *Observateur d'Avance* says that the horse butchery of Hautmont becomes daily of greater extension. Three horses are killed there weekly, a fact which has cheapened the price of meat. The horse-flesh for food is sold as cheap as from 2d. to 3d. English per pound, according to quality and cut.

Where Does the Day Begin?—The first beginning of the day is somewhere between America and Asia. The precise locality of that somewhere has not been determined. If the Pacific Ocean were thickly populated with men, the place of the beginning of the day would be a matter of great consequence, and would probably be settled by statute. The day would start from a meridian line extending from pole to pole, and the longitude of this day line would be so accurately fixed that a man might stand astride it and realize the paradox of having one foot in Monday and the other in Tuesday. Many of the readers of this will live long enough to hear this subject discussed in national councils.—*Springfield Republican*.

Prevalence of Crime.—Our daily papers show a fearful list of murders, robberies, thefts, and wrongs of all kinds as now occurring in our cities, and to some extent spreading throughout the rural districts. We cannot doubt that there has been a large increase in flagrant crime within a few months, and it becomes good citizens to look the sad facts in the face, and set themselves in good earnest to check the growing iniquities.

The causes of this startling increase of desperate crimes are evident. War, in its immediate results, is always a demoralizer. Human life loses its sanctity when thousands of men are put to the business of destroying as much of it as possible. And the pillage ever accompanying marching and foraging armies weakens respect for law and regard for private rights. It was to be expected, upon the disbanding of large armies North and South, that the peaceful communities would suffer. While it is cause of rejoicing that the vast body of our citizen soldiery quietly resumed their places in the ranks of civil society, it must be admitted that many dangerous characters are abroad, who at least increased their disposition and power for evil in the school of war. Nor can it be doubted that, among large bodies of peaceable and law-abiding immigrants from Europe, amounting to about one thousand per day the year through, there are not a few of the worst men the old world can produce. These criminals add to the carnival of crime among us.

What can be done to stay the desolating scourge? Law must be executed surely, swiftly, sternly. Where moral principle is wanting, the severities of righteous and inexorable law are the only safeguard. Intemperance, the prolific parent of nearly all violent and reckless crime, must be resisted with a new and intensified earnestness. Such vicious and demoralizing amusements as gambling, horse-racing, and theater-going, must be contended against, and every good citizen should set his face as a flint against lawlessness and vice in every form.

Nor is this enough. Our safety for the future depends much upon the rising generation. These must be cared for in advance. The right kind of moral and religious education must prevent them from becoming criminals. The spread of the blessed Bible, the diffusion of evangelical literature, the increase of gospel churches, the gathering of all the youth into Sabbath-schools, the prevalence of mighty and wide-spread revivals of pure religion all over the land, these will save us, and these alone. The gospel of Christ, in its purity and power, is the only sure defence against the prevalence of crime. He is the best citizen, as well as the best Christian, who most faithfully labors for the diffusion of pure, elevating, saving truth.—*Am. Messenger*.

Bills Vetoed by the President.

The following is a complete list of the bills vetoed by the President during the Thirty-ninth Congress, and of the bills which were passed over the veto, and those which became laws without the Presidential signature:

First Session.—To enlarge the powers of the Freedmen's Bureau; vetoed February 19, 1866.

To protect all persons in the United States in their civil rights, and furnish the means of their vindication; vetoed and passed April 9, 1866, over veto.

For the admission of the State of Colorado into the Union; vetoed May, 1866.

To enable the New York and Montana Iron Mining and Manufacturing Company to purchase a certain amount of the public lands not now in market; vetoed June, 1866.

To continue in force and to amend an act entitled "An act to establish a bureau for the relief of freedmen and refugees, and for other purposes;" vetoed; passed

July 16, 1866, over veto.

For the admission of the State of Nebraska into the Union; not signed; failed through the adjournment of Congress.

Second Session.—To regulate the elective franchise in the District of Columbia; vetoed; passed January 8, 1867, over veto.

To admit the State of Colorado into the Union; vetoed January 18, 1867.

For the admission of the State of Nebraska into the Union; vetoed; passed February 9, 1867, over veto.

To provide for the more efficient government of the insurrectionary States; vetoed; passed, March 2, 1867, over veto.

To regulate the tenure of office; vetoed; passed, March 2, 1867, over veto.

Bills which became laws without the President's signature, the constitutional limit of ten days having expired without their return.

To repeal section 13 of "An act to suppress insurrection, to punish treason and rebellion, to seize and confiscate the property of rebels, and for other purposes," approved July 17th, 1862; became a law January 22d, 1867.

To regulate the franchise in the Territories of the United States; became a law January 31st, 1867.

To regulate the duties of the Clerk of the House of Representatives in preparing for the organization of the House and for other purposes; became a law February 20, 1867.

To declare the sense of an act entitled "An act to restrict the jurisdiction of the Court of Claims, and to provide for the payment of certain demands for quartermaster's stores and subsistence supplies furnished to the army of the United States;" became a law February 22, 1867.

Recapitulation.—Vetoed, 10; pocket vetoes, 1; laws passed over veto, 6; vetoes sustained, 4; became laws without signature, 4.

Ghosts to be Made Visible.

SPIRITUALISM IN THE PATENT OFFICE.

ANDREW JACKSON DAVIS and other spiritualistic philosophers have repeatedly declared their belief that inventive ingenuity would in time devise some mode of making spirits visible. Behold the achievement!

Says a Washington correspondent:

"A curious application for a patent has been made by a New Yorker for a process to determine the falsity or truth of spiritualism. It consists of a room closed perfectly, so that all light and air is effectually excluded, except air for breathing, which is admitted from a stop-cock, opened from time to time. Light is only admitted by being passed through a dark blue, violet or black liquid; so that the room is perfectly dark to the unaccustomed eye, but becomes slightly illuminated when remaining long in it, the inventor asserting that the particles of common light are much too heavy and solid compared with the much finer constituents of the bodies of spirits; therefore common light passes through them and is not reflected from their surface; to see spirits at all the light must be filtered. The room is to be painted with spirits of turpentine or any other spirits mixed with substances akin to carbon. The inventor asserts that with these precautions it may become possible for the inmates of the room to see spirits, forms or ghosts. He claims the use of filtered light in a closed room for the purpose of divination. The patent was refused on the ground that when a company of persons were for some time enclosed in such a room, without sufficient air to breathe, they will not only see ghosts, but also give up their own."

Trichinosis—A New Discovery Concerning a Curious Disease.

A committee appointed by the Medical Society of Vienna, and composed of professors Klob, Muller and Wedl, has just published a long report on trichinosis, in which the startling fact is asserted that the real source of infection lies entirely in the rat, in which the malady is spontaneously developed, and which communicates to the pig. In Moravia, eighteen out of forty-nine rats examined were trichinized, a proportion of nearly thirty-seven per cent. In Lower Austria the proportion was not more than four per cent., and in the environs of Vienna about ten per cent.

The report confirms the fact that trichinosis may be transmitted by food from the rat to the rabbit, from the rabbit to the fox and hedgehog, from the rat to the pig, and from the pig to the rat. Even the calf may be infected by being fed with the flesh of trichinized rabbit. What is worse still, the larvæ of flies feeding on infected meat will transmit trichinosis to rabbits, provided the larvæ come fresh from the infected substance; for if a certain time be allowed to pass, the

trichinosis soon die in the digestive tube of the larvæ. It is important to notice that the report distinctly confirms the innocuousness of trichinized meat when thoroughly salted, smoked or boiled, the latter process being by far the most efficacious. Meat roasted for three-quarters of an hour is safe food; boiling requires a whole hour. And yet the report mentions cases of infection recently observed in Austria, so that means should be taken there to protect the public from this disastrous malady.

The first measure proposed is the extermination of all rats and mice, but not without previously examining them, in order to ascertain the existence of trichinosis among them. If this examination should lead to affirmative results, then particular care should be taken in the locality to keep pigs away from all sewers, heaps of manure, and other such places frequented by rats. The flesh of the pig should be examined either after death, or even during life, by means of incisions. The infected pig should be separated from the others, marked, and its sale prevented. Special slaughter-houses should be organized for pigs, and the flesh examined by veterinary practitioners; and the public themselves are warned never to eat raw pork under any form, but strictly to consume it only well salted or smoked, boiled or roasted.

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. Shireman.

BRO. SMITH: I wish to say to the brethren and sisters that the third angel's message looks good to me, and I believe that it is present truth. I want to be found living it out, and not bring a reproach upon the cause I love so well. A theory of the truth will not save; it must have a sanctifying influence on heart and life. Now while the shaking is going on it stands us in hand to look within and know and see our own faults that we may confess and forsake them. We want to see ourselves as the Lord and our brethren see us. Many times our brethren see faults in us and have fears of offending if they should tell us, but it will be better for us to see our faults now than to wait till after our High Priest leaves the heavenly sanctuary. It will not do for us to trifle with God. He wants the whole heart, and he will not accept of a lame sacrifice. Can we not give up this old earth, and lay aside the vain allurements and dreadful pleasures of this short life for life eternal? Yes, we can leave all for a home in the kingdom of God.

D. T. SHIREMAN.

Marion, Iowa, March 22, 1867.

From Bro. Miller.

DEAR BRETHREN AND SISTERS: Since we are directed to "exhort one another daily," "that we be not hardened through the deceitfulness of sin," and "so much the more as we see the day approaching," I would contribute my mite to this branch of the service. I think the Conference Department is as important as any department of the paper, and should be used by the scattered ones of Christ's flock.

For one, I desire to be found walking humbly before God, and "pressing toward the mark for the prize of the high calling of God in Christ Jesus." Now is the time for Christians to be up and doing. Satan is abroad with all his cunning devices. He succeeded in deceiving our first parents by making them believe they were immortal, and that they should become as gods. He is succeeding with the very same deception here in these last days. Spiritualism in its most subtle forms, is deceiving the masses. Satan then approached mother Eve by tempting her appetite. Just so to-day. People who think they have immortal souls are not particular what becomes of their mortal bodies, and so, "as in the days that were before the flood, they are eating and drinking, marrying and giving in marriage." Let us "watch and pray, that we enter not into temptation."

Brethren and sisters, are we living out the Health Reform as we should? Are we eating to live, or living to eat? It is but a few months since my attention was called to this important subject, but through the grace of God I have been enabled to break away from some of my evil habits. First, I let go the tobacco; then the pork; then the tea; and I have not got through reforming yet. My desire is to dispense with every habit that tends to stupefy the brain and defile the body. Can we pray, "Lead us not into temptation," and still cling to our evil habits? Let us remember that "God cannot be tempted with evil, neither tempteth he any man; but every man is tempted

when he is drawn away of his own lust, and enticed. Then when lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death." God's people will be a tried people, a pure people. My desire is to "glorify God in my body and spirit which are his," and at last stand on Mount Zion with the rest of those that overcome. J. S. MILLER.

Ashaway, R. I., March 14.

From Bro. Cottrell.

BRO. SMITH: I am always delighted to receive the Review, as it is the only preaching that we have. The good sermons it contains, appear to be meat in due season. It cheers my heart to read them. The other departments of the paper all come in their proper order, and are read with interest. By and by we reach the Conference Department, where those that fear the Lord speak often to each other. How cheering to hear from the brethren and sisters in this way. It is the only way that we, in this place are privileged to hear from those that love the appearing of the Saviour.

But I fear that we do not appreciate the truth as we should. The Laodicean state, how fearful! I am led to exclaim, How long shall it be till we arise? It seems to me that if I could have the society of Sabbath-keepers, and those that love the truths of this message, I should make better progress. But we are seeking and striving to some extent at least to overcome our sins, and reform our habits of living so that we may have pure hearts and healthy bodies, and be prepared for translation when Jesus comes.

When I read the words of Jesus, "Ye are my friends if ye do whatsoever I command you," it comforts my heart. Should we not be very careful to do all that he has required of us? There are no non-essentials in his teachings. My prayer is, Lord help us to do our whole duty. One sweet thought connected with these words is, that as we are his friends, so he is our friend. Yes, Jesus is a friend indeed. He has not left us without comfort, but has even promised that himself and his Father would take up their abode with his friends. Oh! what can equal this! May it be our happy lot to stand finally with the redeemed when Jesus comes. WM. COTTRELL.

Bowersville, Ohio.

SISTER S. HAVIRLAND writes from Menomonie, Wis.: I delight in the doctrine of the soon coming of Christ, and want my daily walk and conversation to correspond with my belief. I feel thankful for the Testimonies given to God's remnant people. Oh how good is the Lord for restoring the gifts to his remnant church. I firmly believe in the Health Reform movement as being just what is needed to help us to prepare for the coming of our blessed Lord and Master.

SISTER E. J. PAINE writes from Johnson's Creek, N. Y.: It is written, "In your patience possess (or keep) ye your souls." Luke xxi, 19. Must I then indeed lose my soul if I lose my patience? How very necessary it appears that we keep patience in this time of trial, see Rev. iii, 10, and that all our words are seasoned with grace. A precious promise is recorded in Psa. l, 23, to those who order their conversation aright. Brethren and sisters, do we not all want to see the salvation of God? Is not this promise sufficient to stimulate us to greater carefulness in this respect? Oh, the depth and magnitude of the work before us! When I consider that for once speaking unadvisably with his lips, Moses was shut out of the promised land, the earthly Canaan, the question comes to me with force, Shall I then, who have so often offended in this respect, be permitted to enter the heavenly Canaan? The grace of God alone is sufficient for us. With his help we can overcome.

SISTER D. A. SMITH writes from Geneva, Wis.: I am alone in this place in the observance of the Sabbath. Have met with considerable opposition, but friends and foes seeing my steadfastness for four years have thought best to leave me alone. When friends come in, not thinking of the day, and find me reading, they invariably say, Oh! this is your Sabbath. I tell them, No, but the Sabbath of the Lord; and point them to the chart of the law of God, which always hangs in my sitting-room, and if possible get them to read it. Once, and sometimes twice in a year I meet with the brethren and sisters at Johnstown Center, where I am a member. By the help of God, I mean to go through with the remnant to mount Zion.

SISTER E. EATON writes from Fond du Lac, Wis.: I am in a strange place and among strangers, and find the enemy of all righteousness here also. Yet I find

blameless. I am trying to live out the Health Reform as far as I can, that I may be cleansed from all filthiness of the flesh, and God be glorified in my body. I have been benefited in conforming myself so far to its principles. Since coming to this place I feel my weakness and see how frail I am. My only strength is in the Lord. I realize somewhat the responsibility that rests upon me to live out the truth. I am numbered with the lonely ones, but Jesus is always near.

BRO. J. L. MILLER writes from Tuscola, Mich. As I have noticed nothing in the Review from this place in some time, I thought perhaps Brn. Canright and Van Horn would like to hear from us once more. They faithfully sowed the seed and it has taken root in some of our hearts. We are pleading with God daily that it may be showered with his blessings and continually increase, spreading from heart to heart until our little church shall be filled with Sabbath-keepers.

Copied for the Review by M. A. G.
THE MOTE AND BEAM.

TRUTH reflects upon our senses,
Gospel light reveals to some,
If there still should be offences,
Woe to them by whom they come.

Judge not, that ye be not judged,
Was the counsel Christ did give;
Measure given large or grudging,
Just the same ye must receive.

Jesus says, Be meek and lowly;
For 'tis high to be a judge.
If I would be pure and holy
I must love without a grudge.

It requires a constant labor,
All his precepts to obey,
If I truly love my neighbor,
I am in the narrow way.

Once I said unto another,
In thine eye there is a mote.
If thou art a friend and brother,
Hold, and let me pull it out.

But I could not see it clearly;
For my sight was very dim.
When I came to search more closely,
In mine own there was a beam.

If I love my brother dearer,
And his mote I would erase,
Then the light should shine the clearer,
For the eye's a tender place.

Others I have oft reproved,
For an object like a mote;
Now I wish this beam removed;
Oh! that tears would wash it out.

Charity and love are healing;
These will give the clearest sight.
When I saw my brother's failing,
I was not exactly right.

Now I'll take no further trouble;
Jesus' love is all my theme.
Little motes are but a bubble,
When I think upon the beam.

TEMPTATION.

In reading the history of our first parents, we find that when Eve had disobeyed God, and yielded to the temptation of the devil; she partook of his evil spirit, and herself became a tempter. She was then prepared to entice her husband, and he in turn, seduced by the woman, ate of the forbidden fruit, and also fell. From that fatal day to this, fallen men have prosecuted the work of tempting their fellow men to disobey the commands of their Creator. Whenever any of our race use means to draw men into rebellion against the law of God, they are not only tempted, but in the sight of God, they are tempters. Husbands and wives, parents and children, friends and neighbors, often tempt each other. The man who puts the bottle to his neighbor's lips, and induces him to take strong drink is a tempter; and God has pronounced a woe upon that man. The person who violates the seventh command of the decalogue, is justly denominated a seducer or tempter. Ministers and teachers tempt the people, when they employ arguments, or persuasions to lead them into error. According to the extent of their influence and power, is the increase of their guilt. When magistrates

has recorded such an instance, in the history of Jeroboam the son of Nebat. It is said of him, that he "druve Israel from following the Lord, and made them sin a great sin." See 2 Kings xvii, 21. He required them to forsake the altar of the Lord, and worship before the images which he had set up. Though his requiring disobedience of the second command of the decalogue, became sanctioned by the usage of many years, it was nothing better than a legalized temptation to sin. For his iniquitous commandment, a foul blot is forever fixed upon his character.

Now many centuries have elapsed, since the Man of Sin, the son of perdition "made a law" substituting the first day of the week, in place of the Sabbath of the fourth commandment. But its long continuance, and great prevalence does not make it any the more innocent. The statute enacted by the Supreme government enforcing the observance of the seventh-day as the Sabbath of the Lord, for man to remember and keep holy, is still in force, and lays its obligation upon the whole human race, as much to-day as it did when Jehovah proclaimed it upon mount Sinai, and wrote it with his own finger upon the table of stone. Though by the authority of man, we may be legally enticed to profane the Sabbath, let us not like Israel in the days of Jeroboam, consent to sin. As the perils of the last days are thickening around us, evil men and seducers are waxing worse and worse. We must be vigilant to escape their evil devices. Let us make it a decided rule, never to engage in any act, or yield obedience to any authority, that is not in exact accordance with the teachings of God's word. If we do this, we shall not only work out our own salvation, but by the blessing of God, our influence may aid in the salvation of others. Jesus will keep us from the hour of temptation which is coming to try them that dwell upon the earth, and we shall not fall. Then while we thank God for present deliverances, with trembling we can rejoice in hope, looking forward to the day of the Lord, when seducing spirits, and evil doers, shall be cutoff. Then our victory will be final and complete. Jesus will be King over all the earth. All nations will serve and obey him, and peace shall be upon Israel forevermore. THIRZA M. FOSTER.

Vienna, Wis.

To a Professed Christian.

My friend, what are you living for? You must have something to live for, to work for; you surely have some object in your mind's eye. Is it to make yourself felt, in this strange world of ours? Is it to gain the love and admiration of all you meet? Are you seeking to write your name in such grand characters that none shall pass it by unheeded? Look closely into your heart, and read there the answer. You have professed to turn your back upon the world, and are you still courting its hollow-hearted applause? Remember that Jesus in whose footsteps you profess to be treading, "was despised and rejected of men," and instead of a wreath of honor, he wore a crown of thorns.

Turn not carelessly from this subject, put the question to your heart, *What am I living for?* and study well the answer. Weigh well the words,

"Let the world despise and leave me,
They have left my Saviour too,"

and see if in truth you can adopt them. Are you willing to be despised, to have fellow beings turn from you in disdain? Can you endure to have the finger of scorn point you out as a subject of ridicule? to have one you love, a dear friend, think less of you because of your singularity of dress? What is the answer of your heart. Does it tremblingly pause, and shrink back trying to avoid the question? or does it answer, I am willing, I can endure all. If you cannot say thus, then be assured that you are living for self and the world, however great may be your profession. M. J. COTTRELL.

Rochester, N. Y.

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.
Rev. xiv, 13.

DIED, in Maxville, Buffalo Co., Wis., Feb. 25, 1867, of consumption, sister Sarah Wandall, aged 67 years. Sermon by Bro. C. H. Rogers, from Job xiv, 14. E. W. CARPENTER.

DIED, at Cedar Rapids, Iowa, March 16, 1867, of consumption, Bro. James W. Hough, aged 40 years. He bore his sickness with patience, and died in hope of rising in the first resurrection. Although not be-

Publication Department.

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

The Publishing Association.

The Seventh-day Adventist Publishing Association was incorporated in Battle Creek, Mich., May 3, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

The Advent Review and Sabbath Herald

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

Regular price, \$2.50 per year, or \$1.25 for a volume of 26 numbers. On trial for six months \$1.00. No subscriptions taken for less than six months. To the worthy poor, free, by their reporting themselves and requesting its continuance, once in six months. The friends of the Review are invited to earnest and unceasing efforts to extend its circulation.

The Youth's Instructor

Is a monthly sheet, published as above, and designed to be to the youth and children what the Review and Herald is to those of riper years. You who wish to see your children instructed in the great truths which so interest you, will here find a sheet in which these things are set forth in a plain and interesting manner, free from the popular fables and errors of the age. It should not only visit regularly every youth and child who professes to be a follower of Jesus, but should be taken and read in every Sabbath-keeping family. Don't forget the children. See that they have the Instructor. Terms, 25 cts. per year in advance.

The Health Reformer.

This is the title of a monthly health journal, "devoted to an exposition of the laws of our being, and the application of those laws in the preservation of health and the treatment of disease." It is an earnest advocate of the true philosophy of life, the only rational method of treating disease, and the best means of preserving health. Practical instructions will be given from month to month relative to water, air, light, food, sleep, rest, recreation, &c. Health, its recovery and preservation, is a subject of world-wide interest, whatever may be a person's tenets in other respects; and to this the Reformer will be exclusively devoted. Edited by H. S. Lay, M. D., Managing Physician of the Western Health-Reform Institute. Terms \$1.00 in advance for a volume of twelve numbers. Address Dr. H. S. Lay, Battle Creek, Mich.

The Sabbath Question

Is becoming a theme of wide-spread and absorbing interest. To those who wish to give the subject a thorough investigation, we recommend the History of the Sabbath. As a work setting forth a connected Bible view of the Sabbath question, its history since the Christian era, and the different steps by which the human institution of the first day of the week has usurped the place of the Bible institution of the seventh day, it is unsurpassed by any publication extant. Between two and three hundred quotations from history are given, to each of which is appended a full reference to the authority from which it is taken. It is replete with facts and arguments which challenge denial or refutation. Other works on this subject, from the penny tract to the largest size pamphlet, will be found noticed in our book list. There is no other Bible subject upon which a more extensive misunderstanding exists, than upon the Sabbath question. Circulate the books, and spread abroad the light on this subject.

The Second Advent.

The works upon this important subject to which we would call especial attention, are, The Prophecy of Daniel, The Sanctuary and 2300 Days, and The Three Messages of Rev. xiv. The first gives an exposition of the plain and thrilling prophecies of Daniel ii, vii, and viii, showing from the course of empire that the God of Heaven is about to set up his kingdom. The Sanctuary question is the great central subject of the plan of salvation, and yet there are but few, comparatively, who have any acquaintance with it. It gives a new interest to a great part of the Bible, leads to an intelligent view of the position and work of Christ as our great High Priest in Heaven, completely explains the past Advent movement, and shows clearly our position in prophecy and the world's history. The three messages bring to view present duty, and future peril. All should read these books, and ponder well their teaching.

Our Book List.

1. THE HISTORY OF THE SABBATH, and First Day of the Week, showing the Bible Record of the Sabbath, and the manner in which it has been supplanted by the Heathen Festival of the Sun. pp. 342. Cloth, 80c., weight, 12 oz.
2. FUTURE PUNISHMENT, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by J. In Milton. Cloth, 75c., 16 oz.
3. SPIRITUAL GIFTS, VOL. I; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.
4. SPIRITUAL GIFTS, VOL. II; or the Experience and Views of E. G. White with incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book, \$1.00, 12 oz.
5. SPIRITUAL GIFTS, VOL. III; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.
6. SPIRITUAL GIFTS, VOL. IV; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.
7. SABBATH READINGS; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume, cloth, 60c., 8 oz. In five pamphlets, 50c., 8 oz. In twenty-five tracts, 40c., 8 oz.
8. HOW TO LIVE, treating on Disease and its Causes, and all subjects connected with healthful living. An important work. pp. 400. Cloth \$1.00, 12 oz. In pamphlet form, 75c., 10 oz.
9. APPEAL TO THE YOUTH: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 2c., 2 oz. Without likeness, 10c., 2 oz.
10. THE BIBLE FROM HEAVEN; or, a Dissertation on the Evidences of Christianity. 30c., 5 oz.
11. BOTH SIDES: A series of articles from T. M. Preble, on the Sabbath and Law, *Reviewed*. 20c., 4 oz.
12. SANCTIFICATION, or Living Holiness. Many common mistakes on this important subject, corrected. One of the best works ever published on this subject. 15c., 4 oz.
13. THE THREE MESSAGES of Rev. xiv, especially the Third Angel's Message, and Two-horned Beast. 15c., 4 oz.
14. THE HOPE OF THE GOSPEL; or, Immortality the Gift of God, and the State of Man in Death. 15c., 4 oz.
15. WHICH? MORTAL, OR IMMORTAL? or, An Inquiry into the Present Constitution and Future Condition of Man. Third Edition. 15c., 4 oz.
16. MODERN SPIRITUALISM: Its Nature and Tendency. The Heresy condemned from the mouths of its own advocates. Third edition, revised and enlarged. 20c., 5 oz.
17. THE KINGDOM OF GOD: The Time and Manner of its Establishment. A Refutation of the doctrine called, Age to Come. 15c., 4 oz.
18. MIRACULOUS POWERS. The Scripture testimony on the Perpetuity of Spiritual Gifts, illustrated by Narratives of incidents that have transpired all through the Gospel Dispensation. 15c., 4 oz.
19. APPEAL TO MOTHERS, on the Great Cause of the physical, mental, and moral, ruin of many of the Children of our time. 10c., 2 oz.
20. REVIEW OF SEYMOUR. His fifty "Unanswerable Questions" on the Sabbath Question, *Answered*. 1c., 3 oz.
21. THE PROPHECY OF DANIEL. An Exposition of the Prophecy of the Four Kingdoms, the Sanctuary and the 2300 Days, Dan. ii, vii, & viii. 10c., 3 oz.
22. THE SAINTS' INHERITANCE, shown to be the kingdom under the whole heaven, in the Earth made New. 10c., 3 oz.
23. SIGNS OF THE TIMES, in the Moral, Physical, and Political Worlds, showing that the Coming of Christ is at the Door. 10c., 3 oz.
24. THE LAW OF GOD, its Observance from Creation, its Immutability and Perpetuity, proved from the testimony of the Old and New Testaments. 10c., 3 oz.
25. VINDICATION OF THE TRUE SABBATH, by J. W. Morton, late Missionary of the Reformed Presbyterian Church to Hayti; with a Narrative of the Author's Personal Experience, of thrilling interest. 10c., 3 oz.
26. REVIEW OF SPRINGER, on the Sabbath and Law. 10c., 3 oz.
27. BAPTISM, Its Nature, Subjects, & Design. 10c., 3 oz.
28. THE COMMANDMENT to Restore and Build Jerusalem. A conclusive argument that it is to be dated from the 7th year of Artaxerxes B. C. 457. Just the book for these days of wild conjecture on the prophetic periods. 10c., 2 oz.
29. THE SEVEN TRUMPETS: An Exposition of Revelation viii and ix. A New Edition, thoroughly revised and enlarged. 10c., 2 oz.
30. KEY TO THE CHART. An Explanation of all the symbols illustrated upon the Prophetic Chart. 10c., 2 oz.
31. THE SANCTUARY, and 2300 Days of Daniel viii, 14; its Cleansing and the time of its accomplishment. 10c., 2 oz.
32. THE CELESTIAL RAILROAD, a most happy

exposure of the inconsistencies of popular religion. A new edition revised, and adapted to the present time. 4c., 1 oz.

33. THE SABBATH OF THE LORD: A Discourse by J. M. Aldrich. 7c., 2 oz.
34. THE END OF THE WICKED. 5c., 1 oz.
35. MATTHEW XXIV: A Brief Exposition of the Chapter, showing that Christ is at the Door. 5c., 2 oz.
36. MARK OF THE BEAST, and Seal of the Living God; showing how we may avoid the one, and secure the other. 5c., 1 oz.
37. THE SABBATIC INSTITUTION, and Two Laws; showing when the Sabbath was instituted, and the plain distinction between the Moral and Ceremonial Laws. 5c., 1 oz.
38. BIBLE STUDENT'S ASSISTANT: A compend of Scripture References on Important Subjects. 5c., 1 oz.
39. AN APPEAL for the Restoration of the Sabbath: An Address from the Seventh-day to the First-day Baptists. 5c., 1 oz.
40. REVIEW OF FILIO, on the Sabbath Question. 5c., 1 oz.
41. MILTON on the State of the Dead. 5c., 1 oz.
42. EXPERIENCE of F. G. Brown on Second Advent. 5c., 1 oz.
43. SYSTEMATIC BENEVOLENCE, An Address, &c. 7c., 1 oz.
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Tracts in Other Languages.

45. THE SABBATH, Its Nature and Obligation, in German. 10c., 2 oz. The Sabbath, in Holland. 5c., 1 oz. In French. 5c., 1 oz. In Danish 10c., 1 oz.
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One-Cent Tracts.

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49. PERSONALITY OF GOD. A popular error disproved.
50. THE LAW of God, the Ten Commandments by John Wesley.
51. APPEAL to Men of Reason on Immortality.
52. THOUGHTS for the Candid on the Nature of Man.
53. STATE OF THE DEAD, Brief Thoughts. Author unknown.
54. TIME LOST; or Old and New Style Explained.

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57. THE SABBATH: A stirring Argument by Elihu.
58. INFIDELITY and Spiritualism, shown to be of like character.
59. WAR and the Sealing, an Exposition of Rev. vii.
60. WHO CHANGED the Sabbath? Roman Catholic Testimony.
61. PREACH THE WORD: An Argument for the Sabbath.
62. DEATH AND BURIAL; or, Scriptural Baptism.
63. MUCH IN LITTLE: A Collection of Choice Excerpts.
64. TRUTH.
65. POSITIVE INSTITUTIONS; their Nature and Claims.

Three-Cent Tracts.

66. THE LAW of God, By H. H. DOBNEY, England.
67. JUDSON'S LETTER ON DRESS: An appeal to the female members of the Christian churches of the United States.
68. SCRIPTURE REFERENCES. Same as B. S. Assistant without cover.
69. MARK of the Beast, and Seal of the Living God.
70. SPIRITUAL GIFTS: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.
71. THE WICKED DEAD: A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

Charts.

72. THE LAW OF GOD on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.
73. THE PROPHECIES of Daniel and John, illustrated upon a Chart, to be used by Preachers varnished and mounted, \$2.00. The two Charts with Key, \$1.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.
74. SMALL CHART. A Pictorial Illustration of the Visions of Daniel and John, on paper 20 by 25 inches. Price 15c. by mail, postpaid.

Postage.

The law requires the prepayment of postage on books as follows: Bound Books, four cents for each four ounces or fractional part thereof; Pamphlets and Tracts, two cents for each four ounces or fractional part thereof. In the foregoing list, the weight of each book is given in connection with the price; and all who order books can estimate the amount of postage required, which should invariably be sent with the order, in addition to the price of the books. Thus, two 2 oz. books can be sent for the same postage as one; or four 1 oz. books for the same postage as one, two or three of the same kind; and so on.

Address.

All communications in reference to the Publishing Association, the Review, Instructor, and any of the foregoing books, should be addressed to Eld. James White, Battle Creek, Mich. All business pertaining to the Western Health Reform Institute, or Health Reformer, should be addressed to Dr. H. S. Lay, Battle Creek, Mich.

The Review and Herald.

Battle Creek, Mich., Third-day, April 2, 1867.

The copies of the Voice of the West for which we called in No. 15, have been sent in by several parties so that we are now abundantly supplied.

A. S. HUTCHINS. Manuscript received. You were right in regard to postage. Manuscript can be sent at newspaper postage by leaving one end of the wrapper open.

We wish to say to the brethren at Windsor and Orange, that we shall fill our appointments on our way north, if the traveling will possibly admit. But should the roads break up, and the mud become very deep, we may not be able to meet with them.

JAMES WHITE.

The Question of Enlargement.

SINCE the appearance of the inquiry in No. 9, "What shall be done?" in reference to a further enlargement of the Review, the brethren have spoken promptly and quite generally on the subject. And while the project is under consideration, we shall be excused for devoting so much space to it in the paper. It is the uniform testimony that the paper has about doubled in value and interest since its present enlargement. This is easily accounted for. When the enlargement was first suggested in No. 13, Vol. xxviii, it was stated that an enlarged paper would probably "have an encouraging influence upon the cause; that it would stimulate all who are capable of writing for its columns, to greater exertions; and that the paper would come forth greatly improved, and filled with no less choice matter than at present." The event has abundantly justified this prediction. The brethren and sisters have taken up their pens to second heartily this advance step on the part of the message. The Review has been furnished as never before with original matter, and new life and interest has been given to the paper. And now, since we are still crowded for room, we believe we should see still further improvement in this respect, by another enlargement of the paper, bringing it up to the size it should be.

When we look at the shortness of time, the great work to be done, and the wants of the cause, it appears to be a foregone conclusion that the paper must be still further enlarged. The question of expense recurs. But this would hardly seem to be a ground of hesitation, when we look at the call for the enlargement on the part of the brethren, and their spontaneous pledges to do whatever is required to sustain it. There are many fold more calls for a further enlargement, than there were for the first; and what we publish is but an index of the whole; for no one has yet spoken against it. We, ourselves, abundantly feel that it is no time now to hesitate in any enterprise that cannot result otherwise than in the advancement of the message, and the upbuilding of the cause of present truth.

If fifty cents were added to the price, bringing it up to \$3.00 per year, and all our subscribers should pay it, the expense would be met. And who would not be willing to pay an amount a little less than one cent a week for four extra pages of reading matter weekly? But all cannot raise \$3.00 per year; and none must be deprived of the paper because they cannot pay for it. And we believe the liberal friends of truth will be willing to see that all deficiency accruing from this source shall be met by donations.

As for the truth, we know we have it. The Sabbath, sweet day of rest, glorious memorial of the Creator, attacked only with folly, down-trodden, despised, abused, will stand; and it must be heralded in trumpet tones through all the land. The message must go. And let us have a paper corresponding to the cause—the best cause in the world—in which we are engaged, and the magnitude of the work that devolves upon us.

Bound Reviews.

WE have on hand a limited number of bound Reviews,—Vols. 2 to 28 inclusive,—worth at least \$1.50 per volume. These ought not to remain as dead property in the office; but should be taken to replenish the libraries of such of our able brethren, as may desire to possess themselves of such a rare treasure.

We therefore offer these Reviews in sets complete at the very moderate price of \$1.00 per volume.

It is no particular detriment to the set, that Vol. 1 is lacking, for that volume was of a smaller size, and was

composed chiefly of articles on the Sabbath and other themes, which have all been republished in subsequent volumes. These back volumes, any and all of them, are really valuable books. They present, as it were, a panorama of this cause, and contain a vast amount of the best thoughts of writers on present truth, which have never been published in pamphlet form, and can be found only in these volumes.

The full set will form a complete Advent library, such as but few can have the privilege of obtaining. The number is limited. Those will be served first, who order first. We will send by Express as may be ordered.

J. M. A.

Note From Bro. Fuller.

Our last Quarterly Meeting has just closed. The church at Catlin Center have been greatly blest, strengthened and encouraged. One was added to their number; others are almost ready to step in. By request we are giving a few lectures in this place, after which I must part with Bro. Cottrell, with whom I have enjoyed many precious seasons during the last quarter. The Lord has given Bro. C. good liberty, especially for the last two months, and his labors have been blest to the good of the church.

Yours in hope.
Big Flats, N. Y.

N. FULLER.

Fifty-cent Package of Tracts.

Sabbath Tracts, 1, 3, & 4,	\$0.10.
End of the Wicked,	05.
Mark of the Beast,	05.
Sin of Witchcraft,	04.
Answers to Objections vs. Second Advent,	04.
Death and Burial,	02.
Positive Institutions,	02.
Much in Little,	02.
Truth,	02.
Preach the Word,	02.
Law by Wesley,	01.
Brief Thoughts,	01.
Miscellany,	10.

\$0.50.

The above list of tracts will be sent, post paid, for 50 cents by the Seventh-day Adventist Publishing Association, Battle Creek, Mich.

One Dollar Package of Tracts.

Three Messages,	\$0.15.
Which? Mortal or Immortal?	15.
Prophecy of Daniel,	10.
Saints Inheritance,	10.
Signs of the Times,	10.
Seven Trumpets,	10.
Celestial R. R.,	04.
Perpetuity of Spiritual Gifts,	03.
Scripture References,	03.
Wicked Dead,	03.
Sabbath by Elihu,	02.
Infidelity and Spiritualism,	02.
War and the Sealing,	02.
Who Changed the Sabbath?	02.
Seven Reasons for Sunday-keeping Examined,	02.
Institution of the Sabbath,	02.
Thoughts for the Cautious,	01.
Appeal on Immortality,	01.
Personality of God,	01.
Seven Seals,	01.
Time Lost—Old and New Style,	01.

\$1.00.

The above package of tracts will be sent, post paid, for \$1.00, by the Seventh-day Adventist Publishing Association, Battle Creek, Mich.

Appointments.

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

PROVIDENCE permitting, we will meet with the brethren in Orange, Sabbath and first-day, April 13 and 14.

JAMES WHITE.

PROVIDENCE permitting, I will meet with the church in St. Charles, Mich., Sabbath, April 13, 1867.

JOHN BYINGTON.

Quarterly Meetings in Iowa.

THE next Quarterly Meeting of the churches of Sandyville and Knoxville will be held at Sandyville, Sabbath and first-day, April 20 and 21.

D. T. BOURDEAU.

ELD. S. B. WHITNEY will attend Quarterly Meetings as follows:

Clarkson,	N. Y.,	April	13, 14,
Olcott,	"	"	27, 28,
Lancaster,	"	May	11, 12,
Nile,	"	"	25, 26,
Roulette,	Pa.,	June	1, 2,
Farmington,	"	"	8, 9,
Genoa,	N. Y.,	"	22, 23.

Eld. N. Fuller as follows:

Adam's Center,	N. Y.,	April	13, 14,
Roosevelt,	"	"	27, 28,

after which he will join Eld. Whitney on Western District.

Eld. R. F. Cottrell as follows:

Buck's Bridge,	N. Y.,	April	20, 21,
Perry's Mills,	"	May	4, 5,
Midle Grove,	"	"	11, 12,
Brookfield,	"	"	18, 19,
Verona,	"	"	25, 26.

J. N. ANDREWS, } N. Y. & Pa.
R. F. COTTRELL, } Conference
S. B. WHITNEY, } Committee.

Business Department.

Not Slothful in Business. Rom. xii 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

ELD. D. M. CANRIGHT: Should the \$3.00 accompanying the name of S. P. Ward, of Larone, Me., be credited on Julia A. Ward's Review, of the same place? C. Barker is not on our South Norridgewock list. Is C. B. Barker, of North Berwick, the same? If so, should his Review be sent to South Norridgewock?

Mrs. A. A. Foss: Your money letters have, doubtless, all been intercepted. First, Your letter with 35c was not received; but, on receiving your subsequent letter of inquiry, we gave the credit and sent the Instructor. Secondly, Your letter with \$1.00 was not received; but, on receipt of your next, we gave credit and sent the Review. Thirdly, The letter with \$1.75 has not been received; but now, on receipt of your last letter, we give credit for the amount, and make this statement. There has been foul play somewhere. We did not place the credits in our list of receipts, from the fact that we did not receive the money.

W. E. CAVINESS: Money received. You will find it receipted in this number.

A. A. HAMMOND: We have the bound Vols. of the Instructor, which we send, postpaid, at 25c per Vol.

C. L. PALMER: The money was received and credited.

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 receipted pays. If money for the paper is not due time acknowledged, immediate notice of the omission should then be given.

\$1.00 each. J Lowell 30-1, C H Kilgore 30-16, A Knowles 30-16, Mrs A F Emery 30-16, B Burrill 30-16, Wm Pond 30-17, Levi Pond 30-17, L Bullock 29-14, T Wilber 30-14, H Clark 30-17, I Z Lamb 29-15.
\$1.25 each. Jane Peck 30-14, C H Miles 31-1, A Moch 30-18.
\$2.00 each. Mrs L Eggleston 30-8, J P Ulrich 30-8, Jennie King 31-1, C S Parsons 31-16, E Hubbard 31-16, N J Hall 31-16, O Chandler 31-16, J Cryderman 31-1, D Overton 30-20, J Barrows 29-1, Mrs T D Varney 31-17, Sarah Lockwood 31-16, L M Whitney 31-16, A K Hall 31-16, L A Sargent 31-1, Irad Mitchell 31-17.
\$2.50 each. Mrs C H Morrill 31-1, N Hall 31-2, D E Gibson 31-1, Sarah E Elder 31-7, E Hamilton 32-1, A Friend for S G Spracklen 31-16, F Burnham 31-14, J Lunt 31-14, Eliza Bliss 31-15, J M Palmer 31-15, L Orlider 31-14, H L Wilcox 30-18, Phoebe L Cornell 31-1, B Farnham 31-1, J King 31-13, A Friend for R Hayden 31-17, Mrs J Avery 31-1.
Miscellaneous. Wm Merrifield \$3.00, 32-1, W W Wilson 5.00, 32-1, M B McReynolds 2.75, 31-1, D W Crandall 88c, 29-15, W Haviland 4.13, 31-8, Elizabeth Gibson 5.00, 32-1, J Thomas 1.50, 31-0, Mrs E Hall 3.00, 33-10, E Inman 63c, 30-1, S A Bartlett 3.00, 32-1, S H Gardner 5.00, 31-20, J B Merritt for Z Leonard 1.50, 30-1, R Rundall 50c, 31-1, S W Page 50c, 28-13.

Subscriptions at the Rate of \$3.00 per year.

Mrs L H Robinson \$3.00, 31-15, J A Davis 3.00, 32-1, I C Choate 3.00, 31-8, S McFlanders 3.00, 33-1, A Strickland 3.00, 31-16, J S Vickery 3.00, 31-14, S P Ward 3.00, 31-17, D Myers 1.50, 30-1, John L Miller 3.00, 31-16, H W Dodge 2.00, 30-8.

To Make up \$2.50 a Year on Advance Credits at the Time of Enlargement.

R Godsmark 25c, W T Hinton \$1.00, H I Westcott 50c.

Donations for further Enlargement of the Review.

H G Jones 50c, A Friend \$5.00, A T Gifford 2.00, G W Barker 5.00, J A Ward 1.00, D Chase 1.00, J Boynton 50c, H Boynton 50c, A Friend 50c, A Friend 3.00.

Cash Received on Account.

J M Foster 5.30, Isaac Sanborn 1.15, J W Andrews 1.20, C L Palmer 5.15.

Books Sent By Mail.

S R Twist 10c, W T Hinton \$1.00, H E Wittse 25c, J W Blake 25c, S P Loop 30c, A B Rust 10c, John Y Wilcox 13c, J H Rice 10c, D C Crandall 12c, W Haviland 2c, M Van Dorn 25c, W P Merrifield 4.00, Lydia M Locke 50c, Wm Lawton 50c, M M Stringer 6c, R Holland 1.32, D E Gibson 25c, Albert Erway 3.50, E Inman 80c, M R Bates 10c, Mrs G W Pierce 1.13, Mrs O Brewster 1.00, J Fenney 25c, T Brown 12c, L Day 1.00, C Johnson 12c, Wallace Pool 35c, W J Hardy 30c, Almon Bisbee 1.41, Peter Alcott 25c, A Amburn 20c, Mrs L Grover 5c, D D Haines 1.25, John Logan 85c, J Parmalee 25c, Mary E Ramsey 15c, A Green 37c, Mattie Evans 12c.

Michigan Conference Fund.

Ch. at Vergennes \$25.00. Ch. at Carvis \$30.00.

For the Western Health-Reform Institute.

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

Darius Myers \$50.00, N Hodges 75.00, Josiah Wilbur 100.00, A J Stover 25.00, S C Conry 25.00, J B Sweet 25.00, W F Hoel 25.00, A J Nelson 25.00, A L Burwell 50.00.

On Shares in the W. H. R. Institute.

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

Darius Myers \$50.00, W E Caviness 15.00, H P Gould 25.00, C L Gould 25.00, P E Ferrin 25.00, M Wilcox 10.00, M E Ramsey 15.00, A J Nelson 25.00, A L Burwell 50.00, Joseph Clarke 25.00.