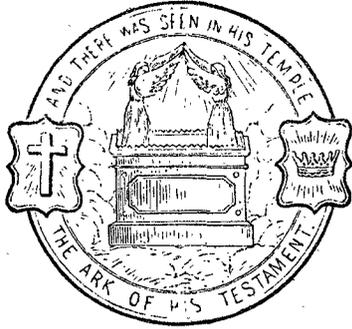


# ADVENT REVIEW



## And Sabbath Herald.

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

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

#### THY WILL BE DONE.

My God, my Father, while I stray,  
Far from my home on life's rough way,  
O teach me from my heart to say,  
Thy will, O God, be done.

If thou shouldst call me to resign  
What most I prize—it ne'er was mine,  
I only yield thee what was thine;  
Thy will, O God, be done.

E'en if again I ne'er should see  
The friend more dear than life to me,  
Ere long we both shall be with thee;  
Thy will, O God, be done.

Should pining sickness waste away  
My life in premature decay,  
My Father, still I'll strive to say,  
Thy will, O God, be done.

If but my fainting heart be blest  
With thy sweet Spirit for its guest,  
My God, to thee I'll leave the rest,  
Thy will, O God, be done.

Renew my will from day to day,  
Blend it with thine, and take away  
All that now makes it hard to say,  
Thy will, O God, be done.

And when on earth I breathe no more  
The prayer oft mixed with tears before,  
I'll sing upon a happier shore,  
Thy will, O God, be done.

### 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.

#### GLORYING IN THE CROSS OF CHRIST.\*

BY ELD. JAMES WHITE.

TEXT. "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. vi. 14.

1. This text contains the strongest form of expression found in the sacred Scriptures; namely, God forbid. The apostle uses it in another place as follows: "Shall we make void the law through faith? God forbid." Why? Because that would be a great sin. So would it also be a great sin for a Christian to glory in anything as the world does in many things, save the cross of Christ. In one thing only may he glory. This matter is of such importance as to call out the

earnestness of the great apostle's soul in the exclamation, "God forbid."

Another apostle speaks of those who glory in their shame, who mind earthly things. We also read of vain glory. Some glory in their wealth, their influence, their pride of appearance and equipage. Others glory in their strength; but there is nothing noble in it; a horse will do as much; yet how many professed Christians there are who glory in all these, who do not glory in the cross of Christ.

2 The apostle could well glory in the cross, having such an example to imitate. Christ had suffered and borne his own cross before him. It is regarded noble to imitate the worthy deeds of the good and great. Christ was the best and the greatest in the universe, save one. He might well glory in imitating him, though it cost him much.

3 Christ was the richest heir in the universe, yet he abandoned all his riches for a while, and became the poorest, that such sinners as Paul was, and you and I have been, might become rich. We climb up from extreme poverty to immensity of true wealth by the cross of our divine Lord. Then may we not glory in the means by which we ascend to the crown and throne of wealth? Men of the world glory in corruptible wealth, with all its liabilities to decay, and the certainty of their being taken from it sooner or later. At best and most a fortune here is of trifling value, and that, too, for a short time, at longest. The glory beneath the cross cannot be computed by figures, but by letters. Paul used seven which are e-t-e-r-n-a-l.

4. Many regard their cross as very heavy, and talk of their afflictions as possessing great weight. But when they compare them with the apostle's they will see cause of shame for one murmuring thought. He was a man of great learning, eloquence, and influence. Many of us have neither of these. He was whipped, imprisoned, suffered hunger and cold on account of the cross. Most of us know nothing of such sufferings. He was finally put to death for the cross. We have no fears of this. And through grace he could say in the face of all these, "For these light afflictions which are but for a moment, work out for us a far more exceeding and eternal weight of glory."

The cross is light. The crown is of eternal weight. The afflictions are but for a moment. The joy stretches along parallel with the ceaseless round of eternal ages. The shame is but for a moment. The exaltation is forever and forevermore. Then as we again quote the inspired and inspiring words of the apostle—God forbid that I should glory save in the cross of our Lord Jesus Christ—let every believing soul say, Amen.

5. In view of the reward the apostle could glory in the cross. For the joy that was set before him, Christ endured the cross and despised the shame. Christ did not thus suffer because he lacked joy or riches when by his Father's side in glory before the fall. All was fullness. Yet in order to offer happiness to a race of miserable rebels, he laid aside his glory and became a man of sorrows, and acquainted himself with grief. He endured physical agony in the shameful death of the cross. Nails were driven through his hands and feet. Then the cross was raised by strong hands and thrust in-

to the ground with terrible violence, nearly sufficient to dislocate every joint in the body. In this suffering condition the Crucified remained till the heart refused to beat. Christ died so soon that his crucifiers marvelled, yet he endured six dreadful hours of agony. Most men lived much longer. This was not because Christ was constitutionally feeble. No; he was, doubtless, as his parents were, inured to labor, one of the strongest of that time. Then why did he die so soon? It was mental agony, principally, that crushed out his life. The sins of the whole world were upon him, from Adam to our day. You are burdened. For what? The wrong of another? Think of Christ. You are a Christian, and at times feel the burden of souls, yea, you are in agony. Then think of Christ with the weight of millions upon him. My soul, said he, is exceedingly sorrowful even unto death. And he endured all this for the reward of doing good to others. In the garden, on the cross, and during his entire ministry and priesthood, as his professed friends pierce his wounds afresh, and put him to open shame, his agony is beyond description. Yet he is to see of the travail of his soul and be satisfied. The joy, then, set before the only Son of the Eternal was to see these purchased by his own agony and blood, redeemed from the embrace of sin and Satan, seated on the throne of his glory, and encircled with angelic purity.

Behold the King upon his throne. Next are the millions of his fellow heirs. And next to these are the angels. Divine satisfaction now beams from that brow once streaming with blood from the crown of thorns. In its place is the crown of glory. He smiles on all, and says, I am satisfied. Oh! what love is this! once bathed in blood that we might be bathed in glory! If the Redeemer feels thus, how must the redeemed feel? We may get a faint idea of this as we read in the Revelation of the blood-washed ascribing glory, honor, and blessing to Him that loved them, and gave himself for them. This will be part of their joyful employment. Methinks as oft as the King upon his throne presents the nail prints in his hands, their joy will burst forth anew. And along the golden streets of the city of God will roll,

"Worthy, worthy is the Lamb  
That once was slain."

Paul was a mathematician. He could count and reckon. He says, "I count all things as dross that I may win Christ." And, "I reckon that the sufferings of this time are not worthy to be compared with the glory that shall be revealed." Many who are quick in figures, when estimating this world's value in dollars and cents, in applying the same principles to the wealth of the next, would prove themselves to be dull scholars. When they have learned its true value, they will compute the present by fractions, the future in round numbers.

6. By the cross of Christ the world was crucified unto Paul. In the cross which Christ suffered was the sum total of shame, agony, and of every thing objectionable. In bearing the cross after Christ, Paul found reproach, agony, and death. A poor man does not feel the loss of riches, for he has nothing to lose. The humble man, whether humble by virtue or grown in vice from youth, does not feel the loss of character in the eyes of the world; for the one is ignorant of it,

\*A discourse delivered at Fairplains, Mich. July 13, 1867.

and the other does not want it. But Paul, possessing everything which in the eyes of the Jews was great and good, felt their loss. When the proud Jew became a humble Christian all was crucified and dead to him, but his risen Lord, and his cross. And

7. Paul was crucified to the world. Here a new field of thought opens before me. How was he crucified to the world? We have seen how the world became dead to him; but a similar suffering on the part of the world may be as profitable for our reflection, as it is new. Were the apostles perplexed in consequence of the conduct of the Jews? The perplexity of the Jews in consequence of the resurrection of Christ, and the preaching and miracles of the apostles was greater. Joyfully the apostles suffered, while the Jews were grieved that they preached Jesus and the resurrection. True, their Christian hearts were sometimes wounded, and Paul in his deep distress, wished himself even accursed from Christ for his brethren and kindred according to the flesh. But the grace of God, present joys, and the hope of future glory, healed all such wounds. But the grieved hearts of the Jews, as they saw their power overruled by the power of God, manifested in the name of Jesus of Nazareth, their church slaughtered by drawing disciples from it, (even three thousand on one occasion were pricked in the heart at the preaching of Peter) were left bleeding. Who suffered most? The happy believer, or the unhappy unbeliever?

The apostles seemed to understand this, and, although they boldly preached the truth, made it the least objectionable possible. Paul even says, "I became all things to all men, that by all means I might save some."

Come down to our own time. Who suffers most in consequence of unpopular truth? We or the world? Many make a god of their church, and are grieved when any of its members leave them. When we were filled with love to God, in the enjoyment of the faith and hope of the coming of his Son, and saw that we could not walk with those who opposed the truth, we quickly snapped the cords of sectarianism that bound us, and like birds let out of a cage, enjoyed our freedom, while the torn church grieved over, and suffered in consequence of their loss. Did you suffer? They more.

But if they really suffered, why did they treat me so badly? This was the very result of their suffering; and, being destitute of the grace it is your privilege to enjoy, they appeared to poor advantage.

Now view the contrast. Your afflictions are light, but for a moment, grace to sustain you, and the far more exceeding and eternal weight of glory to cheer you, you are happy, or may be. Their afflictions are heavy, because they have not strength to bear them. What constitutes weight is attraction of matter to the center of gravity. A man of the world beneath the weight of cast-iron orthodoxy, and a two hundred-acre farm, all crowding him to the center of the earth, carries a ponderous burden.

The true Christian's point of attraction is above. He may bear his Master's cross. He may have cares of this life upon him; but the force of heavenly attraction is continually lifting his burden. And as the worldling looks to the future, all is dark uncertainty. With you, bright hope cheers and sustains. Would you add another sorrow to the sorrowful sinner's heart? Be careful. By love and kindness you may melt his congealed soul, and thereby the light of hope and the warmth of heavenly love be let into it.

Here is a settlement of professed Christians who in harmony keep what is called the Christian Sabbath. There is harmony in that neighborhood. To the pioneers this locality is all the world, where are seen in the fair field, fences, roads, houses, barns and orchards, the fruits of the labor of their hands. But the messenger of present truth preaches in the school-house, which is cheerfully opened and filled at first. The plain word of God is preached, and one-fourth of the people embrace it. They are admirably led along step by step into the truth, and have strength to bear the cross almost before they know it. And still they rejoice. But the church is torn, the neighborhood is thrown into confusion, and the other three-fourths are terribly griev-

ed. You go out on Sunday, after enjoying the blessing of the Sabbath, singing happily as you plough, sow, mow, reap and cart, while your neighbor passes you to meeting with a heavy heart. The neighborhood is spoiled for him. He wants to sell out. He is perplexed. To form new associations at an advanced age is saddening. You are, or may be, happy at home. Who suffers most?

It was a cross for me to leave home in my school-boy days to preach unpopular truth. Parents, brothers and sisters, all professors, and two brothers, ministers, and none of them fully in the Advent faith. This was a crucifixion. But as I followed along the track of prophecy, and embraced truth still more unpopular, such as the Sabbath, Third Message, and Spiritual Gifts, my friends viewed me lost, and on occasions when sons and daughters, sons-in-law and daughters-in-law visited the parental home and saw that I and mine were absent, they spoke of me with grief, and wept together for "poor James." I and mine were happy in hope, joyfully doing the work of God. Who suffered most?

Now I do not blame myself for following truth, and sharing its blessings. In this I have done right. And I thank God that it has ever been in my heart to treat those who have not believed all that I have, with tenderness and respect.

A few days since we were invited to make a friendly visit at a brother's house. His wife's parents came to visit about the same hour. Also his wife's sister, and her husband, who was a Baptist minister, made two of the number. The aged father had been a full believer in present truth, but had been reproved and harshly and wrongly treated at his own home by some who were utterly unworthy of a place among the people of God. And he being a man of strong will and independent spirit, rose up against them, partook of the same spirit, began to find fault with this one and that, this point of truth and the other, till he finally stood out against almost every point of the faith, and against nearly all who held the truth.

But we determined to avoid a collision, if possible, lest the pleasure of the interview be marred. But soon it was evident that the old gentleman wished to draw us out on points of doctrine where we could differ. We tried our ingenuity in evading the points of difference, and in drawing him off where we could not differ. But he was not to be so put off. He grew excited. I begged to be excused from conversation on such topics. Singing was introduced; and a skillful hand played the melodeon. But this did not soothe the evil spirit in him. He would talk, and was abusive, now and then using such words as "liars," "deceivers," &c. I left the house hoping that would help his insanity; but when I came in he was making ready to leave. He ordered his son, who was at work with his son-in-law, to pick up his things and go home. He told his son-in-law to never enter his house. And to cap the climax, said in substance, "If I cannot come here without having a row, I will never come again." The whole family were in tears, and he would probably have wept, but he felt too bad to weep.

He had created all the difficulty that existed, which we all tried to prevent, but could not; then he laid the blame on us. And we doubt not but in his state of mind he was so deceived as to think himself abused. We had the satisfaction, however, of doing right, and there is not left in us the sting of wrong doing. Who suffered most in this affair? We doubt not but the aged father suffered ten fold more than any other one of the company.

This case is like hundreds of others, only with this exception: Many who suffer wrongfully, do not take it patiently, and lose the reward. Of those professing Christianity who suffer, there are four classes.

1. Those who suffer for their faults, and then abuse those who tell them the truth. This is a great sin.
2. Those who suffer for their faults and take it patiently. These will have no reward.
3. Those who are falsely reproached, and fail to be patient under false accusations. Neither will they receive a reward. And
4. Those who are reviled for righteousness' sake. Of these Christ says, "Blessed are ye, when men shall

revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in Heaven; for so persecuted they the prophets which were before you."

In this very text, rejoicing and exceeding gladness here are the portion of the abused, while the remorse and anguish of wrath and bitterness are the portion of their persecutors. Again, we inquire, Who suffers most?

May God bless these thoughts to the good of the erring, and may they see and feel the blessedness expressed by the apostle in the text, "But God forbid that I should glory in anything save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

#### VIGILANCE---ACTIVITY.

SAID the apostle Paul, writing to the Thessalonians, "Let us not sleep, as do others; but let us watch and be sober." Why? Because they were all "the children of the light, and the children of the day." Now, it seems to me that this language of the apostle is equally applicable to us of to-day, who have embraced, and profess to be living out the truths that are being brought out under the third angel's message. We claim to be "the children of the light and the children of the day." Is our claim a just one? Is it true that we have light on present truth above all others of our generation? I think that no one who has been in the message sufficiently long to obtain a correct view of the great central truth relating to the heavenly sanctuary, and have correct ideas of the law, the atonement, prophecies, and, in fact, all the general points that are encircled in the great plan of salvation, can for a moment doubt that the people called Seventh-day Adventists are blessed with a glorious light to which the rest of professed Christendom are entire strangers.

Having settled it that we have the light, a question of solemn importance comes up to my mind. Why is it that persons who have received light on the truths of the Bible, which, when compared with the theological theories of all other religionists, is as the brilliancy of the noon-day sun above the dim light of the moon,—why is it that such backslide and lose their interest in those things that pertain to their eternal well-being? It would be delightful to every lover of the truth if he could look over the field and behold a steady onward movement on the part of every one who has embraced the message. But alas, it is a painful fact that there are those on every hand who show indications of having lost their first love, and, in fact, no one can say that he has not at some time fallen short of the requirements of the gospel.

What is the cause? Where is the remedy? In all ages of the world, in all stages of the church, the history of the backslider has been the same—neglect of duty, inactivity, spiritual lethargy, and if not timely aroused, insensibility, and finally death. Every backslider knows that these are the waymarks that mark his downward path, and he is at times, when partially awakened, astonished to see what a change has come over him, and is at a loss to know why it is that he feels so differently from what he did when the glorious work of regeneration was accomplished in his heart. It is a remarkable feature in the experience of every true lover of God and the Bible, that when spiritually alive and awake there was a burning zeal to

"Tell to others all around  
What a dear Saviour they had found,"

But where was the starting point in the course of backsliding? I think it will invariably be found at that stage of the experience where the exhortation of the apostle was neglected. Failing to "watch and be sober," the attention was diverted, the zealous activity was abated, and idleness gave place to the Devil. Now it is a settled fact that when the adversary is entertained as a guest, he is by no means slack to make the most of his opportunity. He is always sure to assail the backsliding child of God at the weakest point. If we naturally have a murmuring, fault-finding disposition, the faults and short-comings of others will be magnified by the arch-deceiver the moment he finds us off our guard. If we are naturally of a skeptical turn of

mind, the wily foe will take advantage of our weakness and quote to us the words of inspiration to "prove all things," and he will see to it that we prove them by his standard, rather than by the one God has given us. And so we might go on to enumerate the multiplicity of ways in which this spiritual malady manifests itself, but the above is deemed sufficient.

But how about the remedy? In moral, as well as in physical disease, "an ounce of prevention is worth a pound of cure. Again we turn to the word and read; "Let him that thinketh he standeth take heed lest he fall." 1 Cor. x, 12. "Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief." Prov. xxviii, 14. "Pray without ceasing; in everything give thanks; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil." 1 Thess. v. 17-22. These are a few of the numerous directions given by the inspired writers which, if followed, will keep us in the straight and narrow way.

But what shall be done for those who have already backslidden, but for whom a hope is still entertained?

I know of but one course to be pursued, and that is to "cry aloud and spare not;" in other words, to exercise the same wisdom we should were we placed under circumstances where our friends were yielding to stupor from cold or any other cause. We should exert ourselves in every way we could think of to arouse them and to keep them aroused until they were sufficiently alive to their danger to put forth some exertion themselves. And it would not answer to desist because they did not realize what we were trying to do for them, nor even if they repelled our efforts. We should say with the love of commiseration, "They know not what they do," and should continue our exertions until our end was attained. Shall we not exercise the same wisdom and the same love for those with whom we have started on the journey for the New Jerusalem? Let no one say within his heart, "Am I my brother's keeper?"

"Let us not sleep, as do others, but let us watch and be sober."

I. S. MILLER.

R. I.

#### PRAY FOR YOUR PREACHERS.

"The preacher that we had last Sunday did not preach very well."

Why? did not he use good language? did not he tell the truth?

"O! yes, what he said was good enough, but it did not come with any force and power. I really do not know what was the matter with him. I have heard him at other times, and in other places, and he did first rate."

"Did you pray for him before you went to meeting? and at meeting did you lift your heart in prayer to God for his aid at that time?"

"No, I do not know that I did especially; I was watching him to see what he was going to say."

That is the trouble. When a preacher stands up before a congregation, he can and will feel the influence there is in the meeting. If his hearers' hearts (a portion of them at least) are lifted up in prayer to God, he will feel that he is carried up on their arms of faith, and it will be easy work for him to speak, and easy for you to hear; and he is enabled to bring from the store-house treasures new and old; and you will be fed, and go away and say, "What a good meeting we have had; how well he did talk." Now you see that the fault was not so much in the preacher as it was in his hearers.

Brethren and sisters, when a preacher comes among you, pray for him; and if he is tinctured with error, or has a hobby to ride, you can keep him right if you pray. Pray often for yourselves, and others around you, and do not forget to pray for the preacher.—*Ex.*

JEROME said, he never went to meals without some part of the Scriptures being read—never to sleep till some about him had read to him. Luther gave himself with great ardor to the study of the Scriptures. Bishop Ridley says:—"The wall and trees of my orchard, could they speak, would bear witness that there I learned by heart almost all the epistles; of which study, although in time a greater part was lost, yet the sweet savor thereof, I trust, I shall carry with me to heaven."

#### ONE BY ONE.

ONE by one my childhood friends  
Have passed away with childhood days,  
One by one, I've scarcely missed them,  
Wandering through life's strange dark maze,

One by one they've left the pathway  
Where we joyous children played;  
One by one, some for the bridal,  
Others for the tomb arrayed.

One by one I formed new friendships,  
Some the pastime of a day,  
Others lasting, true, abiding;  
One by one must all decay?

One by one I've learned life's lessons,  
Some were easy, quickly learned;  
Others caused me months of study,  
Those were lessons dearly earned.

One by one, yet how imperfect,  
I have learned my lessons ill;  
Daily now I con them over,  
But I read imperfect still.

One by one bright hopes have faded  
I have watched their slow decay,  
And with heartfelt, bitter anguish,  
Wept by night and prayed by day.

One by one the bright sweet flowers  
Bow their heads then fade and die;  
One by one the storm clouds gather,  
Shutting out the fair blue sky.

One by one the leaves are falling  
From the shade tree on the lawn;  
One by one the stars come twinkling,  
One by one they fade at dawn.

One by one the words are spoken,  
One by one the deeds are done  
Which will make a faithful record  
Telling how the victory's won.

One by one the steps are taken  
Toward the kingdom bright and pure;  
One by one, though slow the progress,  
Patience whispers, Still endure.

M. J. COTTRELL.

Rochester, N. Y.

#### VISIT YOUR HEART.

DEAR reader, is your heart often refreshed and bet-tered by a timely visit?

Are there stated periods when you dismiss the dis-tracting cares of life, turn your eyes within, and hold communion with the inner man?

Few things are more essential to Christian pro-gress than to frequently retire from the world without us to the world within us.

Man, know thyself, is a wise injunction which can-not be obeyed but by paying frequent visits to the heart, and becoming thoroughly acquainted with the prompter of our actions. To neglect these visits is to violate the plainest precepts of the Bible and trifle with the best interests of our being. Is there, perad-venture, a canker of sin gnawing at the vitals of our Christian enjoyment? A faithful visit to the heart with the torch of God's word to light us, will reveal the corroding evil; and we can at once call upon the great Physician to heal the destroying malady.

Have we arrived at an important crisis in our ex-perience, and are we perplexed to know what course we should pursue? A visit to the heart, lighted by the same sacred torch, will dispel our perplexity, en-able us to act with confidence, and in such a man-ner that we shall not lose our reward. Or have we just passed through some important struggle, and have we fears that we may not have maintained Christian propriety? Again we should retire within, and while we permit the sacred beams of light to illuminate our hearts, decide the question. If we should find that our conduct was wrong, we should humble ourselves in deep penitence before God and seek pardon for any error or sin we may have committed; or, should we find that our conduct was consistent and right, we shall be greatly strengthened, and in the future, under similar circumstances, will have neither doubt nor fears in deciding how to act. This is what constitutes Christian progress, growing in grace and in the knowl-edge of the truth. But if we neglect these visits, our

doubts to-day will be doubts to-morrow, and we shall go stumbling and limping, instead of running the race set before us.

Does not living in the neglect of this duty furnish a solution to the question, why so many are living in a state of such acknowledged spiritual weakness? They say they know they are not what they ought to be; they say too, that it is their own fault but should they be pressed to know just wherein the difficulty lies, they would be sorely perplexed. They know they are sick and lament it bitterly, but seem not concerned to know the disease.

They know the disease is at the heart, but act very unnaturally in not paying it a visit with the determina-tion to know what the peace-destroying evil is, that it may be remedied. The greatest misery of man is to be weak. In my opinion it loses none of its force to re-strict its meaning and say it is the greatest misery of the Christian to be weak. He may scan the sacred pages and see its precious promises spread out in lav-ish profusion like clusters of ripe grapes, inviting him to partake and enjoy them; but his moral purpose is too weak, and one by one they pass beyond his grasp, while he remains the same miserable spiritual imbec-ile; and the fact that they are for him but en-hances his misery while he is too weak, too irresolute, to grasp and appropriate them. A Christian may not innocently continue in a state of such spiritual imbec-ility when the remedy is so simple and practicable. Why neglect to visit the heart? Why close our eyes to our real condition and permit golden opportuni-ties for progress and happiness to pass by unim-proved, and find that we are weak and helpless at the very time when strength is demanded?

How humiliating that many of us should visit our hearts only when our heavenly Father permits the waves of temptation to roll over us, or the weight of afflictions to press us down; and then when our spir-its are disquieted within us, find that sin has been enervating our spiritual energies, and destroying our Christian enjoyment. This ought not so to be. The evils engendered by living in the neglect of frequent and faithful visits to the heart are infinitely destructive in their tendency, ultimately reducing their victim to a ruined wreck.

But the faithful discharge of this imperative duty will result in infinite good. It will strengthen the spiritual energies of the believer, bring him into a closer communion with Christ, open before him new and enlarged spheres of usefulness, lead him forward to greater enjoyment in Christian service, fill his mind with more ennobling views of the great I AM, warm his heart with holy zeal, enable him to glorify Christ, and ultimately usher him into the saints' rest.

Would we meet life's sterner trials with Christian fortitude? would we leave the first principles of the doctrine of Christ, and go on to perfection? would we walk in the light and wield an influence for good? we must visit the heart often, daily; and may God help us so to do.

Copied for Review by

M. J. KEEFER.

#### PARENTS AND THEIR CHILDREN.

[Bro. SMITH: The following advice I think may be read with profit by many a parent and child.

P. C. RODMAN.]

There is nothing better, nothing safer, nothing so sure of bringing forth the fruit in the end, as truth. Tell him that obedience requires unpaid sacrifices. Tell him that he need not expect that a purse of gold will drop into his hand the moment he denies himself of a coveted pleasure. Tell him that the path of duty is often terribly hard, and seldom leads to an oil well, or a seat in Congress, or to a brown-stone-front house. Tell him that virtue sometimes brings thorns, enmities, neglect. But tell him that it is virtue, nevertheless: the brightest, the noblest, and the best of gifts, and whatever comes of goodness it is the one thing desir-able, itself above all price. Make him feel that obedi-ence is pleasure, that goodness is delight, that love is altogether lovely, and he will not expect to be paid for the smallest service and be tempted to withhold a kindness when he is not sure of a reward. Parents must cease appealing to the appetites and the avarice of their children if they would have them anything but selfish and sensual.

## The Commentary.

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

### Infidel Objections to the Bible Answered. No. 6.

**6. Children are Punished for the Sins of their Parents.**—I am a jealous God, visiting the iniquities of the fathers upon the children.—Ex. xx, 5.  
**Children are NOT Punished for the Sins of their Parents.**—The son shall not bear the iniquities of the father—Ezek. xviii, 20.

WE know of no better answer to this than is given by Dr. Nelson in his "Cause and Cure of Infidelity," pp. 271-277, it being the substance of an actual conversation that occurred between a deist and a preacher of the gospel on this point.

**DEIST.** Another, and the strongest reason why I can never receive the religion you profess, is, that it speaks of visiting the iniquity of the fathers upon the children unto the third and fourth generation. I have too much respect for my Creator to believe he will ever do this in any case.

**PREACHER.** Perhaps you did not notice that the verse does not speak of visiting the *punishment* due to the father upon the children. It is the *iniquity* of the fathers which God speaks of visiting upon the children unto the third and fourth generation.

**DEIST.** I do not believe that he would visit any thing of the father's upon the child, in any way or in any shape. I have a higher esteem for my Maker than this would amount to. I do not believe it, and I will not believe it.

**PREACHER.** You do believe it, for you see it all around you every day and every hour, and you consent to it, and you approve of it.

**DEIST.** I do not understand you, sir.

**PREACHER.** You may understand, if you will, for nothing is plainer in matter of fact. I knew a man, Mr. S——, who had one son, his only child. This man would not work. He would not humble himself to honest labor. He seemed to have an invincible aversion to bodily toil. Here his iniquity began, for the God of the Bible had ordered him to work. He must have food and raiment, and he frequented horse-races, and frequently made a considerable sum by betting. He would attend card-parties, and frequently filled his pockets from the losses of those less skillful than himself. In this way I knew him to spend nearly twenty years. His little son was very lively and healthful, and promisingly intellectual. As this active little boy grew up, he did not work any more than his father did, and no one expected he would. He loved best to go with his father from place to place, and from village to village. He mingled in different kinds of company, saw new faces continually, and all childish embarrassments wore away. He became skillful in riding fleet horses and in different games. His father's character became his. No one expected it to be otherwise. It was easier to teach him a love for loose amusements than for toil. The tavern-house revel was more attractive for the youth of sixteen, than was the corn-field employment. But mark you, the father was not happy. Indolence opens the door to other vices. He lost the respect of his fellow citizens. He loved intoxicating drinks; he became otherwise abandoned, and was miserable. His iniquity was punished much here in this life. But his son was unhappy, too. His father's character descended to him. God has declared in the hearing of all parents, that it is not his plan to prevent it. He became a practiser of the same sins which his father had loved. He became unhappy in proportion to his guilt. The iniquity of the father descended to the son. He followed the same course of idleness and profligacy as closely as his features followed those of his father in expression. If this, sir, had been the only case where the character and the iniquity of the father had become the son's over again, it would overturn your attempt to be wiser or more amiable than Omnipotence. But you know of cases all around you, and they are all over the earth, where children take after their fathers in their vices, and of course suffer as their fathers suffered, in proportion to their guilt.

We will consider this case, when I have placed before you one of an opposite character. Mr. T——, whom you knew, was not poor; he possessed a valuable tract of land, and did not refuse to plough it. He earned his bread from day to day, although the sweat dropped from his brow while obtaining it. He had no time to go to the horse-race, for he would not neglect his harvest. You know how comfortable and quiet was all around him. He had the confidence of his relatives and friends. He seemed to be very happy. His sons all took after him. When not in the school-house, he had them in the field. They now work as hard as he did, and begin to be as much respected. The father's character and his peace have descended to them. You know very well that the father could have taught them idleness as easily as he taught them industry, and God would not have prevented it. There are singular cases of exception to be seen in the process of every common plan, but they prove nothing. God has promised seed-time and harvest, and we have it. A few unseasonable weeks, or a failure of harvest, does not disprove the assertion that we have harvest. Winter is a cold season, and a warm day in January does not disprove that truth. Summer is a warm season, and a cold day in June does not falsify the declaration. That father could have taught his sons habits of mirth and revelry, as easily as he taught them months of toil, and God would not have interfered. By refusing to interpose coercively, he visits the evils of the fathers upon their offspring. If that man who was punished at W——n Circuit court for stealing—his father was notoriously dishonest, and all his neighbors knew it—if that man had spoken as follows to the jury and to the judge, what would have been their reply? "Fellow-citizens, I cannot see how I am to blame for stealing, for my father did so before me. I always loved it, and I always practiced it. My father always preferred taking his neighbor's property to work, and I have only copied him. I cannot be to blame, for I was reared to dishonesty."

You know that the judge would not tell the jury to acquit because he had shown his father to be also guilty, and to be the cause of his son's unloveliness.

The murderer never is excused, even if his father practised it in his sight, so as to make him a murderer in heart from his earliest day. The iniquitous character of the father going down to the son and acting itself out there again, does not become more lovely because it was a garment worn before. Neither God nor man excuses it. God has warned parents in the hearing of heaven, earth, and hell, that this descent will take place, and the features of the soul be "visited" as certainly as the features of the body. I knew a father, who in habits of filthy debauch, had acquired disease which descended to his children, and they were born with feeble, unsound frames, incapable of meeting the hardships of life, and suffering with every morning's sun. Why do you not pretend to have too high an opinion of your Creator to believe that diseases are "visited" to the third and fourth generation? Go and tell physicians that you do not believe them, when they assert that many diseases are hereditary, because you have a more exalted view of your Maker than to suppose he would make things thus. Poor, innocent child, groaning there on account of the father's licentious and detestable indulgences. You might speak very pathetically and very zealously, and at last not be either as wise or as benevolent as the Creator, who has made things thus. But to go back again to moral disease, to that iniquity which does descend: when you know there are ten thousand cases all around you, where the son is more inclined to copy his father's vicious habits, than to follow virtue; when you know that all who fall into evil practices suffer for their character more or less; and this visiting of the iniquity upon the children God has never altered since he said he would not; why be trying to be wise, and and to look lofty, and to disbelieve that which you have seen every day of your life when you mingled with society?

The deist confessed that he had known idle fathers rear idle children, and that men disliked them for their worthlessness.

He confessed that he had known evil-tempered, jealous, or envious parents have families that felt as they

did, and were considered unlovely and hateful, in proportion to the amount of malignity which they had copied of their parents. He confessed that it did not excuse the criminal, in any court of justice on earth, to say that the murder, or the adultery, or whatever the crime might be, was copied of father or mother, who had acted it out before them. Finally, he confessed that if a father had succeeded in training a son in vice and hateful crime, so that this blackness of soul and monstrous deformity caused the suffering of its possessor for fifty years in this life, and then brought him to perish on a gibbet, perhaps it might forbid his joy in the next existence. On the same principle that if I may not take many thousand pounds unfairly, I may not take a single penny; on this principle, if a certain amount of unloveliness acquired in a given way, may detract from the happiness or cause the suffering of any one for half a century, it may do so much longer, for aught we know.

### THE LAW OF GOD AND THE SABBATH WHICH IT ORDAINS.

BY W. H. LITTLEJOHN.

(Continued.)

STILL averse to the labor and hazard incident to a thorough investigation of this matter, I think I hear from you the same response which has been repeatedly made under like circumstances—"Well, my conscience is satisfied by the observance of the first day of the week; and you will certainly admit, that this being the case, I am in no danger!" To this I reply that there is such a thing as a conscience that remains quiet even when wrong is done, because the judgment is not enlightened. In fact, we believe that there will be thousands redeemed who have erred respecting duty. We are equally confident that there will not be found among them any who would have deliberately closed their eyes to the light, or refused to investigate for fear that they should discover their mistake. It is a characteristic of the honest soul that it panteth for the truth as the "hart panteth after the water brooks." It always avoids the very appearance of evil. It is never satisfied with a merely negative position. It proves all things, holding fast that which is good; always ready to give a reason for the faith which is in it. Realizing that "light is sown for the righteous," it opens to receive it as readily as does the flower when touched by the rays of the rising sun. Knowing that error is at least disease, if not death, it turns from it as one would from the breath of the pestilence. Searching for truth as for hid treasures, it rejoices when it has found it even though it lie beneath a cross so heavy that human strength, unaided, cannot lift it. Finding but little or no satisfaction in extorting from an opponent the confession that its ignorance may prove its salvation—aware of the rectitude of its own purpose, bold in the conscious strength of right, dreading nothing so much as victory when it would perpetuate wrong, desiring nothing so much as victory when it shall contribute to the establishment of that which is true—it unhesitatingly declares its own sentiment, and fearlessly attacks those of others which it believes to be contrary to the faith once committed to the saints. Many are the men who, while loudly protesting that they are acting from conviction in keeping the first day of the week, have by the very uneasiness and irritability which they have exhibited the moment the seventh-day Sabbath was adverted to, discovered to others, if not to themselves, that their consciences were in reality tender upon this point; and that the only reason why they did not clamor loudly for a perfect obedience, was because their first premonitions were stifled, and the unpleasant subject banished from the mind.

As well might the infanticide plead in extenuation of his crime that the little innocent was weak and died easily in his cruel clutch, as for such a man to urge in defense of the charge of having disregarded the promptings of conscience, that they had been so feeble that he failed to discover their true character. It is unfortunately true, that strategy can be used in argument as well as in war. It is not a difficult mat-

ter when pressed by the logic of a friend, to shelter one's self under his tender regard for their feelings, by so shaping replies that he will either be compelled to desist from pressing the subject under consideration, or else dispute you concerning your own private sense of duty—an affair respecting which you are presumed to know more than any one else; so that your statement could not be disputed without, at least impliedly, questioning your honesty.

The time will come, however, when all these refugees will be swept away. When the Judge of all the earth, less mindful of their sensibilities, shall say unto such, "This is your condemnation, that light is come into the world, and you loved darkness rather than light." How short-sighted then is the policy which would seek to evade this question. It were far wiser, nobler, better every way, to look it fully in the face, determined to have a positive faith, to live it out, and defend it. Nor need you harbor any fears as to your ability to attain this most desirable end. James says, "God giveth wisdom to those who ask it and upbraideth not." To suppose that he has, in a matter of this importance, left the path of duty so blind that the prayerful seeker for truth cannot discover it, would be to attribute to him either a want of capacity to legislate, or a deliberate purpose to bewilder and mislead. One of the three commonly-accepted opinions respecting the day of the Sabbath, is right, and can be demonstrated to be so. When we say that it can be demonstrated, we do not mean that this can be done to the satisfaction of the unwilling mind, or so perfectly that the ingenious caviler cannot find room for a doubt or a misgiving on this point. But we mean to say that the evidence in favor of one of these views will preponderate so decidedly that we shall be compelled by every just principle of construction to pronounce this the correct one. Kidding ourselves, therefore, as far as possible of the prejudices which have resulted from education, refusing to be influenced by the opinions and practices of men until we have first found for them an express scripture warrant, forgetting for the time being that our worldly prospects and financial interests can be affected by any conclusion to which we may come, let us move forward in the confident hope that he who can fully appreciate the importance of a right understanding of his word, will lead us into the clear light of truth upon this subject.

The first labor which we shall attempt will be that of dispelling the mist with which designing men have surrounded this question, by reaching that the law is possessed of two natures! the one known as the letter, and the other as the spirit; and that these are sometimes harmonious and sometimes contradictory.

The convenience of such a system of interpretation under some circumstances will be readily perceived. The advocate of an unscriptural dogma, finding the life of his favorite error endangered by the heavy blows which an adversary, using the letter of the law as a weapon, is dealing at it, covers it with his theory of spiritualization, as the seal, unable to escape by flight, shields its brain from the attack of the huntsman by drawing over it the heavy hood with which Providence has provided it.

The difference between the quality of these two acts consists in the fact that the brute, true to the instincts of its being, exhausts every resource which nature has given it to perpetuate its life, while the man prostitutes the noblest faculties which he possesses to a wicked attempt to destroy his. For God has said, "the soul that sinneth it shall die." Poison is poison, and will do its terrible work whether quaffed from a golden chalice or drank from a pewter cup. Sin, though disguised in the spotless white of a pure religion, and called by the high-sounding name of spiritualization, is still the child of lust, and as such will be condemned to the flames.

But to return to our subject. What is the spirit of a law? We answer: it is its intention; its meaning; the purpose or end which its enactment was designed to secure. What is the first and most natural method of learning the spirit of a law? A careful examination of the terms in which it is expressed. When will the letter and the spirit coincide? When the legislator possesses the qualities requisite to a proper discharge of the duties of his responsible position. In other

words, when he has a well defined purpose and a command of language sufficient to enable him to express it clearly. When will the letter and the spirit conflict? When a law is so bunglingly worded in its parts as to defeat its main object. It follows, therefore that before any person can get out from under their obligation to observe a day as the Sabbath, on the ground of a want of agreement between the letter and the spirit of the fourth commandment, they must first rob the Deity of his attribute of omniscience, and ascribe to him the errors and weaknesses of a man, by representing him as either devoid of a clear conception of the duty which he sought to impose, or as not having been sufficiently intimate with the idioms of Hebrew tongue to enable him to express himself satisfactorily.

Discarding a theory whose defense involves such absurdities, and so far distrusting the ability or integrity of those who hold it, that we cannot attach any importance to the admission of many of them, that the commandment when strictly construed, designates the seventh day as the Sabbath, let us look into this matter for ourselves and see if they be right respecting this point. If we shall find that they are, we will then make an effort to show by other testimony, as well as by inference, that the Lord did not fail of making himself understood. That we may do this in such a way that when done it shall enable us to dispose of in as brief a manner as possible the two remaining views which are generally held, it may be well to place them side by side and take each up in its order. They would be expressed as follows:

First. The seventh day is the Sabbath, which we are in duty bound to observe.

Second. We are required to observe one-seventh part of the time as holy; but we are at liberty to determine for ourselves which day of the seven we shall devote to this purpose.

Third. The first day of the week has now, by divine appointment, supplanted the seventh, and should be observed as the Sabbath.

A glance will show that those who adhere to the first two differ only in regard to a point of construction; so that the same arguments which establish the one view, overturn the other as a consequence. It will also appear that the advocates of the third position are agreed with those of the first so far as to admit that the commandments, as originally given, designated the seventh day as the one to be regarded. As they have, and we believe they do still comprise the larger portion of the body of professing Christians, both Protestant and Catholics, and as they are supported in this by the opinions of the Jews as expressed by their uniform practice, from the giving of the law to the present time, and as the Jews are, in a question which relates to the constructions which should be put on expressions made use of in an instrument originally given in their tongue, very competent judges, we are furnished at the outset with at least strong presumptive evidence that position number one is right and number two wrong.

It seems to have been left to the ingenuity of modern times to invent a theory of interpretation so accommodating in its character that it adapts itself readily to the whims, caprices, and fancied interests of all classes and conditions, under whatever circumstances they may be placed. If it shall prove to be sound, it will furnish another illustration of the truthfulness of the oft quoted maxim, "Men grow weaker and wiser." For the ancient violators of the Lord's Sabbath unlike those of the present time, either had no friends or apologists (a thing which is highly improbable), or, if they had, they seem to have been so stupid that they never perceived the excellent opportunity which the extreme latitude of the law afforded them, to distinguish themselves as the defenders of this class of criminals. Strange oversight! The first instance in history where all the bad men of a nation fail to discover that the law was susceptible of a version other than that commonly put upon it, which would increase their freedom from restraint, and allow them to do more nearly as they pleased. But this was not certainly true of the Israelites, if the one day in seven and no day in particular, theory be correct. Nor were bad men only in

the dark upon this point. Every public act which bore upon this question, from the stoning of the man in the wilderness for picking up sticks on the Sabbath, down to the Christian era, seems to have proceeded upon the hypothesis that the seventh day of the week was the only one, the keeping of which, as holy time, would answer the demands of the law.

As a single example selected from many which might be introduced to illustrate this fact, take the regulation established by Nehemiah respecting the closing of the gates of Jerusalem on this day. The righteous soul of this man, who had been so highly favored of Heaven as to be the chosen instrument in the hands of God for pushing forward the rebuilding of the great city, being vexed by the habitual intrusion into the place on the Sabbath day of a multitude of merchants, from without, who, regardless of the fact that it was holy time, continued to lead the people astray by a tempting display of their wares for sale, determined to put an end to this practice. The manner in which this was done, and the results which follow, his own pen shall narrate, lest we, in endeavoring to abbreviate, should find ourselves unable to imitate the beautiful simplicity of his story as given in Neh. xiii, commencing with verse 19. "And it came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath; and some of my servants set I at the gates, that there should be no burden brought in on the Sabbath day. So the merchants and sellers of all kind of ware, lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again I will lay hands on you. From that time forth came they no more on the Sabbath. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the Sabbath day. Remember me, O my God concerning this also, and spare me according to the greatness of thy mercy." Comment would seem to be uncalled for. The prophet has here, in a few words, by the recital of a single incident which transpired during his rule, thrown a flood of light upon the matter now before us. For by the account given he has shown,

First. That, at that time, there was a definite day observed as the Sabbath.

Second. That, on that day, the gates of the city were not only closed, but business was suspended altogether. For, if this were not so, the transactions recorded above would have furnished an unparalleled case of wanton oppression of the people in the country, in the interest of the city merchants; since it would be so far discriminating in favor of the latter as to allow them the monopoly of trade on every Sabbath-day. An act so palpably unjust, that any ruler, even though devoid of all sense of right, would be prevented from venturing upon by prudential motives. As Nehemiah cannot be suspected of having had a mercenary object in view, we may look for the reasons which influenced him in another direction. By a careful reading of the chapter you will learn that he was endeavoring to prevent a profanation of the Sabbath the same in its character as that for which the Lord had brought upon them all the calamities which they had undergone. As this good man recalled the sad events of the seventy years' captivity, and as his eye ran over the blackened ruins of what had once been a gorgeous temple and a splendid metropolis, he could form some conception of the importance which the Lord attached to a proper regard of his rest day. Since he must have known that it was the neglect to do this which made it possible for Jerusalem to be destroyed; as the Lord had declared that if the people would keep his Sabbath it should stand forever. [See Jeremias xvii. 24, 25.]

Third. That this day must have been the seventh day of the week. For Nehemiah evidently looked upon the work which he had performed as one which would recommend him to the favor of the Lord.

In order that this should be the case, it would be necessary that what he had done should accord with the spirit of the commandment. But this could not be true if he had so far abridged the rights of the people as to compel them to keep a particular day, when the commandment allowed each individual to decide for himself, which day he would keep. For if the Lord had seen fit to grant them this privilege, it must have been because infinite wisdom had determined that this was the better course to be pursued, for all concerned; so that any effort on the part of Nehemiah to defeat the design of the Lord in this matter, would have been equivalent to an act of high-handed rebellion against His authority, and a public declaration of a doubt of his sagacity; thus rendering himself a proper subject for wrath and condemnation rather than for mercy.

(To be continued.)

## Historical Department.

Prophecy is History in Advance.

### THE SHORTENING OF THE DAYS, And Typical Bearing of the Forty Years' Sojourn of Israel in the Wilderness.

THERE are some who seem inclined to think that the forty years' sojourn of ancient Israel in the wilderness, and what befel them during that sojourn, has a typical bearing on the history of the recovery of the remnant down this side of the ending of the prophetic periods in 1844, and hence think it possible for time to continue forty years this side of that point. With some, it seems that dating this generation, Matt. xxiv, 34, with the rise of the second-advent proclamation, gives full scope enough for such a view.

Now, my faith is, that the typical bearing of the history of the forty years' sojourn is back of 1844, and not this side. And as some brethren seem troubled on this point, I venture to send a few thoughts on this subject.

By reading and comparing the following scriptures, the evidences seem to be of a character more than inferential, and the view to be more than plausible or probable, that the forty years' sojourn of ancient Israel in the wilderness, and what befel them during that sojourn, has a typical bearing on the history of the recovery of the remnant in these last days. Read Isa. xi, 11-16; Eccl. i, 9, 10; Hosea ii, 14, 15. "Therefore, behold I will allure her and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt." Micah vii, 14, 15. Verse 15 reads: "According to the days (plural) of thy coming out of the land of Egypt will I shew unto him marvelous things," &c. Read also Ezekiel xx, 33-38. Paul in speaking of what befel ancient Israel in the time of their forty years' sojourn in the wilderness says in 1 Cor. x, 11: "Now all these things happened unto them for ensamples (margin, types), and they are written for our admonition upon whom the ends of the world are come." The bondage and recovery of the remnant is to be after the manner of the former recovery of Israel from Egypt. See Isa. x, 24-27; xi, 11-16; Micah vii, 15; Hosea ii, 14, 15. There was an appointed period for ancient Israel's recovery from Egyptian bondage. See Gen. xv, 13, 14; Acts vii, 6, 7; Ex. xii, 41. So also there is an appointed time or period for the indignation to cease and the yoke to be broken off and the remnant to be recovered from under the indignation. Compare Lev. xxvi, 18-28; Isa. x, 5, 6, 12, 20-27; Dan. viii, 13, 19; xii, 6, 7; Isa. xl, 1. See margin.

If the period of the indignation extended to 1844, then the view is a plausible one, to say the least of it, that time may continue forty years this side of that point. But I understand the three and a half times of papal supremacy, Dan. vii, 25; xii, 7, to be the last end of the indignation, and that the indignation was accomplished at the downfall of the papal supremacy, 1798. To sustain this fact, we have the most positive inspired testimony. Let it here be borne in mind that the "daily," or Paganism, and the transgression of desolation, or the Papacy, are the instruments to tread under foot the host, Dan. viii, 13, and accomplish the indignation. Paganism first, and Papacy last. Israel was sold, or given into the hands of their enemies to be chastised for their sins. They were sold or given into the hands of the Papacy for three and a half times, commencing 588, which expired by limitation in 1798.

If we omit all other testimony, of which there is a very great abundance, that the treading under foot was accomplished with the downfall of the Papal supremacy, this fact is clearly established by the quotation of one text only, viz., Dan. xi, 36. In verse 31 we have the account of taking away the daily (Paganism); and placing or setting up the abomination of desolation (the Papacy.) Then follows the account of the tribulation or indignation under the reign of Papacy, namely, the saints falling by sword, by flame, by spoil,

by captivity, many days. Then in verse 36 it is clearly stated that THE KING, that is, the Papal king, or king of the abomination of desolation thus set up, by whose power the saints fell by sword, by flame, by captivity and spoil many days, shall do according to his will, and he shall exalt himself and magnify himself above every god (that is to say, above every other monarch or king) and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished. This is a nail in a sure place, a clear and positive testimony. The dominion of this Papal king was taken away in 1798, to consume and to destroy it unto the end; hence, from that point he ceased to prosper in doing according to his will, in exalting and magnifying himself above every god, or earthly monarch; hence the testimony is clear and positive that the indignation was then and there accomplished. The accomplishment of the indignation is called in Dan. xii, 6, 7, the accomplishment of the scattering of the power of the holy people. In verse 6, the question is asked, "How long shall it be to the end of these wonders?" and the answer is given under a solemn oath that it shall be for a time, times, and a half, and connects the accomplishment of the scattering of the power of the holy people with the end of these wonders.

The question may here arise, How much do "these wonders" which end with the three and a half times embrace? It should be borne in mind that Gabriel is here making Daniel know what shall be in the last end of the indignation; see Dan. viii, 19; or, as in the language of chap. x, 14, "Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days." When Daniel saw Paganism and Papacy treading under foot the host, and especially the little horn, Rome, destroying WONDERFULLY the mighty and the holy people, Daniel was astonished at the vision, and was sick certain days. The Papal form of the Roman kingdom is called the abomination that astonisheth. Margin. Astonishment signifies wonder, and, vice versa, wonder signifies astonishment. When St. John saw the wonderful martyrdom of the saints by the papal church, symbolized by a woman drunken with the blood of the saints and martyrs of Jesus, he wondered with great admiration. The Papal beast is the wonder of the world. See Rev. xvii, 6; xiii, 3.

From these considerations it is clear that the wonders to be finished at the end of the three and a half times, is the wonderful martyrdom of the saints, or, in other words, the indignation was then ended, or finished. The treading under foot the host, and the indignation, and scattering the power of the holy people, are synonymous terms, expressing identically one and the same thing. Hence, when the indignation is accomplished, the scattering of the power of the holy people is finished or accomplished at the same point. "These things" in the answer, embrace no more than "these wonders" in the question. Dan. xii, 6, 7. For a more extended argument on this subject, see Review, Vol. vii, Nos. 15, 16, pp. 113-115, 121-123.

Before the pride of Israel's power was broken or scattered, so that they were no longer a people, or an independent nation, Israel, or the church, enjoyed independent nationality and power. They sat under their own vine and fig-tree; that is, under their own independent government. See 1 Kings iv, 25. Now I affirm that the indignation or scattering of the power of the holy people could not be accomplished as predicted, Dan. xi, 3, 6, and xii, 6, 7, until an independent government and nationality be established where the true Israel, or church of God, could be protected in the right of civil and religious liberty. Such a government is predicted to be established in the last days, Isa. ii and Micah iv, and must necessarily have been established in connection with, and when the scattering of the power of the holy people, or indignation, was accomplished; and there was no such government established harmonizing with that event, but the government of these United States of North America.

It is here worthy of remark, that the object of the first settlers of this American wilderness was that they might here establish a commonwealth, or government as near like that of the Jews as the difference of circumstances would admit. This fact is conspicuous

upon the pages of history. The following is from Hale's Premium History of the United States. On page 78 he says: "It is not uninteresting to observe how early in some of the Colonies were sown the seeds of the American Revolution." On pp. 11, 12, of his introduction, he says: "The religious wars which afflicted France in the sixteenth century induced that illustrious statesman, Jasper Coligni, the head of the Protestant sect, to project in 1502 a settlement in America, to which his brethren might retire from the persecution of the Catholics. Fitting out two ships, he sent them thither under command of John Rebaut, who landed at a place supposed to be within the limits of South Carolina. \* \* \* This was the first attempt to plant a colony within the limits of the United States; and it is worthy of remark that to secure an asylum from religious persecution was the object in view." On page 81 he says: "One great object of the Puritans in retiring to the unoccupied regions of New England, was the establishment of a religious commonwealth as nearly upon the model of that of the Jews as the difference of circumstances would admit. To accomplish this object they deemed it necessary, and at a general court held in 1631 they ordained, that none but those who had made a profession of religion, and had become members of some church, should be admitted members of the corporation, or enjoy the privilege of voting," &c. Please read his further remarks on this point, also pages 61 and 62 of the same history.

But perhaps the reader will here be ready to remark that the government of these United States was established before the 1260 years of Papal supremacy ended, before the last end of the indignation or scattering of the power of the holy people was accomplished, and hence that there is not a harmony in the ending of the indignation in 1798, and the establishment of our government. To this I reply, that our Saviour has testified, Matt. xxiv, that except those days should be shortened, there should no flesh be saved, but for the elect's sake those days should be shortened. Now if the three and a half times or 1260 years of Papal tribulation, which is the last end of the indignation, be shortened, it would be a shortening also of the indignation, or of the tribulation of that period. To show the correctness of our Saviour's testimony that the days should be shortened, I will here introduce a few extracts from history. The following is from a pamphlet entitled, Historical Extracts, by F. K. B. On pages 48 to 50 under the heading of "Events from 1776-1781," is the following:

"From the dictates of his own natural disposition, however, Louis effected much partial good. He made reforms in the administration, abolished various feudal exactions, and the practice of torture. He also extended freedom of worship to the Protestants." *White's History*, p. 444.

"In Austria, Maria Theresa made very important improvements for the benefit of her wide domains. In 1776 she abolished the torture in the hereditary States; and from 1774 to 1778, her attention was occupied with the establishment of a general system of popular education. Various salutary regulations were enforced touching the temporalities of the clergy, and in Italy the arbitrary power of the Inquisition was circumscribed within narrow limits." *White's History*, p. 458.

"Joseph declared the Roman Catholic the dominant religion; but, at the same time, diminished the exorbitant authority of the Pope; he forbade the Bishops to carry any bull into execution, unless confirmed by government; subjected monastic establishments to the jurisdiction of their respective dioceses, and exempted them from all obedience to their chiefs resident at Rome," &c. \* \* \* *Coxe's House of Austria*, pp. 490, 491.

"In 1781, this same emperor, to carry into effect more fully these principles of reform introduced by his mother just before her death, published the following edict of toleration: "By this edict he granted to all members of the Protestant and Greek churches, under the denomination of A Catholics or Non Catholics, the free exercise of their religion. He declared all Christians of every denomination equally citizens, and capable of holding all charges and offices in every department of State, &c. \* \* \* He ordered a new trans-

lation of the Bible to be made in the German tongue. On the Jews he also conferred many liberal privileges," &c. *Coxe's House of Austria, Vol. iii, pp. 491-498.* England had also previously broken with the Papacy.

The Pope was made head of all of the holy churches, and the effective corrector of heretics by the decree of Justinian, 538. His mode of correcting heretics was by torture and execution. From the above historical extracts we learn the fact that in 1776 the practice of torture was abolished and the exorbitant authority of the Pope diminished, and his bulls forbidden to be carried into execution, and in Italy the arbitrary power of the Inquisition was circumscribed within narrow limits, and freedom was extended to Protestants. They had the free rights of their religion, and they were declared equally citizens and capable of holding all charges and offices in every department of State. And American Independence was also declared in that memorable year 1776, declaring that all men were created free and equal, and endowed by the Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness; and the constitution framed upon this declaration guaranteed the right of civil and religious liberty. And thus the ensign was set up for the nations, and many people of all nations have been flowing unto it. Compare Isa. xviii, 3; xi, 12; ii, 2, 3; Micah iv, 1, 2, 6. The civil and religious liberty guaranteed by the constitution of these United States of America has drawn a tide of emigration to this country unparalleled in the annals of history.

From the above items in history we learn the perfect and very clear fulfillment of our Lord's testimony and prediction that those days of tribulation or indignation were shortened, and also an admirable harmony existing between the shortening of those days and the declaration of our American Independence. It was also immediately after those days were thus shortened as above in 1776, that the sun and moon were darkened, May 19, 1780, as a token and sign to the inhabitants of earth that the second coming of Christ and the establishment of his kingdom was nigh, and to be fulfilled before the present generation should pass. From the above items in history it will also further be seen that the Papal beast who had led the saints into captivity was now in 1776 himself beginning to be effectually led into captivity. And the two-horned beast at the very same date began effectually to arise or to come up out of the earth. But the deadly wound of the Papal beast was not complete, or in other words, his captivity was not fully consummated till the Papal government was abolished in 1798, and the Pope was led a captive to France. Neither had the two-horned beast at this point, 1776, when its first declaration of independence was made, fully arisen or fully come up. It was not then fully established in the top of the mountains, and exalted above the hills, as predicted in Isa. ii, 2, 3, and Micah iv, 1, 2. It could not be thus fully established until the indignation, or the scattering of the power of the holy people was accomplished, and the captivity of the first or Papal beast was consummated, as was the case in 1798, when the Papal government was abolished and the Pope was led a captive to France, where he died in exile. This will appear from the following considerations:—

The French government was the first to acknowledge our American Independence; the other nations of the earth soon followed, but at the same time when France nominally acknowledged our independence, a treaty of alliance was formed between France and the United States, and neither of the contracting parties were to make war or peace without the formal consent of the other. Here, then, was a connecting link between the United States and France, so that the government of these United States could not act free and independent without the dictation or formal consent of the old Roman government. This connecting link held the United States under the formal dictation of the French government in the greatest of all national acts, viz., making war or peace, until the indignation, or scattering of the power of the holy people was accomplished, at which point this connecting link was severed.

It is also a fact here worthy of notice, that when the treaty of peace was concluded between the United States and Great Britain, it had to be effected at the court of France; and France labored secretly to secure the future dependence of her allies, the United States, upon herself; and upon another occasion she boldly contended that in the friendship of France alone could America look for safety, and money was demanded by the French government by way of tribute, in explicit terms, of the United States; and the French government finally refused to receive another minister from the United States until a redress of grievances; in other words, until their demand of tribute was complied with. But the principle and desire for freedom had become too deeply rooted in the breasts of Americans to submit. They revolted against this tributary demand, and the shout resounded from every quarter of the Union, millions for defence; not a cent for tribute. And the President issued his proclamation to convene Congress the 15th day of July, 1798; and in his speech on that occasion, having stated the indignity offered the United States by the French in refusing to receive her minister, &c., the President in the tone of a high minded and independent American, urged Congress to repel this indignity of the French government, by a course which should convince that government and the world, that we are not a degraded people, humiliated under a colonial spirit of fear, and a sense of inferiority, fitted to be the miserable instruments of foreign influence, and regardless of national honor, character, and interest. And the treaty of alliance with France, was declared by Congress to be no longer in force. Authority was then given for capturing armed French vessels, and preparations were made for war with France. Compare Hale's History, pages 216, 235, 258; Goodrich's History, pages 267-8, 370-3; Russel's History, pages 217-18. And thus the last connecting link which held the United States under the dictation of France was broken in the memorable year 1798, and from that time the United States stood out before the world a free and independent government, upon their own basis, at liberty to perform the great national act of making war or peace without the dictation or consent of any portion of the Roman or ten-horned kingdom. It is here worthy of remark that this was at a time when the French nation held the leading or controlling influence in the Roman government. In February previous they abolished the Papal government, and proclaimed the Roman Republic. It is also worthy of remark that the Franks or French are the only people of Europe who can deduce a perpetual succession from the conquerors of the Western Empire. See Milman's Gibbon, page 589. With Bonaparte at the head of the French nation, who claimed to be the inheritor of Cæsar's throne, a treaty of peace was concluded between France and the United States in the year 1800.

(Concluded next week.)

#### WAS IT CHANCE ?

I was in the habit of visiting a decent widow, as paralysis made it impossible for her to attend church. She was tended by a very dutiful daughter, who, working at a flax-mill in the neighborhood, toiled hard, and contented herself with plain dress and simple fare that she might help to maintain her mother. Before leaving the cottage for her work, she was in the habit of heaping up the refuse of the mill in the grate and kindling it. She placed her helpless mother in a chair right before the fire, and as this fuel burned slowly away, the old woman was kept comfortable till her return.

It happened one day that I left my manse, and skirting the walls of the old churchyard, and passing the corn mill, with its busy sound and flashing wheel, I took my way down the winding dell to the cottage of the old woman, which stood in its garden, embowered among trees. But, having met a parishoner with whom I had some subject of interest to talk about, I called a halt, and sitting down on a bank of thyme, we entered into conversation. Ere the subject was half exhausted, the widow rose to my recollection. I felt, somehow, that I must cut it short and hasten away on my visit. But the idea was dismissed, and the conversation went on. However, it occurred again and again, till, with a feeling that I was neglecting a call of duty, as by an uncontrollable impulse I rose to my

feet, and made haste to the cottage. Opening the door, a sight met my eye that for a moment nailed me to the spot.

The erection of mill-refuse which had been built from the hearth some feet up the open and wide chimney, having its foundation eaten away, had fallen, and precipitating itself forward, surrounded the helpless paralytic within a circle of fire. The accident took place some minutes before I entered. She had cried out; but no ear was there to hear, nor hand to help. Catching the loose refuse about her, on and on, nearer and nearer, the flames crept. It was a terrible sight for the two Wigtown women—martyrs, staked far out on the sands of Solway Frith, to mark the sea-foam crawl nearer and nearer them; it was more terrible still for this lone woman, in her lone cottage, without any great cause to die for, to sit there and see the fire creeping closer, drawing nearer and nearer to her feet. By the time I had entered, it had almost reached her, where she sat motionless, speechless, pale as death, looking down on the fire as it was about to seize her clothes and burn her to a cinder. Ere it caught, I had time, and no more, to make one bound from the door to the hearthstone, and seizing her, chair and all, in my arms, to pluck her from the jaws of a cruel, fiery death.

By what law of nature, when I lingered on the road, was I moved, without the remotest idea of her danger, to cut short, against all my inclinations, an interesting conversation, and hurry on to the house, which I reached just in the nick of time—one or two minutes later, the flames had caught her clothes, and I had found her in a blaze of fire. Be it mine to live and die in the belief of a present and presiding, as well as a personal God; in the faith which inspired my aged friend to thank him for her wonderful deliverance, and the boy to explain his calm courage on the roaring deep, in these simple but grand words: "My father is at the helm."—*Dr. Guthrie.*

#### TRUST SONG.

Just as God leads me would I go;  
I would not ask to choose my way;  
Content with what he will bestow,  
Assured he will not let me stray.  
So as he leads, my path I make,  
And step by step I gladly take,  
A child in him confiding.

Just as God leads, I am content;  
I rest me calmly in his hands;  
That which he has decreed and sent—  
That which his will for me commands,  
I would that he should all fulfill;  
That I should do his gracious will  
In living or in dying.

Just as God leads, I all resign;  
I trust me to my Father's will;  
When reason's rays deceptive shine,  
His counsel would I yet fulfill;  
That which his love ordained as right,  
Before he brought me to the light,  
My all to him resigning.

Just as God leads me, I abide  
In faith, in hope, in suffering, true;  
His strength is ever by my side—  
Can aught my hold on him undo?  
I hold me firm in patience, knowing  
That God my life is still bestowing—  
The best in kindness sending.

Just as God leads, I onward go,  
Oft amid thorns and briars keen:  
God does not yet his guidance show—  
But in the end it shall be seen  
How, by a loving Father's will,  
Faithful and true he leads me still.  
—*Lampertus, 1835.*

THE SOWING AND REAPING.—Here is a man who is sowing what appears to be black ashes. A friend accosts him saying,

"What have you got in your bag?"  
He learns that it is the hulls of buckwheat—the chaff of old wheat; and he says,  
"What are you sowing chaff for?"  
"Why," the man replies, "I have the impression that if a man is only faithful and sincere it makes no difference what he sows!"

Does it make any difference? Suppose a man should sow couch-grass, thinking that he was going to get timothy hay—would he? Suppose a man should set out crab-apple trees in his orchard, and think he was going to get fall pippins—would he? Suppose a man should sow that most detestable of all seeds the Canada thistle, and say that it was wheat, would any amount of botanical sincerity on the part of this fool secure to him a harvest of any thing better than the seed sown?

NEVER acquiesce in immoral or pernicious opinions.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD DAY, JULY 30, 1867.

URIAH SMITH, EDITOR.

### DOUBTS AND QUERIES.

It is ever a pleasure to us to examine all inquiries which are evidently proposed with a spirit of candor, and with a sincere desire to know the truth. A brother from Wisconsin states a number of points over which he is somewhat perplexed, and asks for help. We will give his letter entire in sections convenient for reply, and trust that what we shall say may be satisfactory to him, and a benefit to others. He says:—

"We have been reading the Review some for the past year, and have been much perplexed to know whether to send for it, or not. We take the Voice, Crisis, Christian, and Young Pilgrim, more than we are able to read or pay for; but as we have been trying to keep the Sabbath for a few months past, we feel attracted to a Sabbath paper; yet we find some things in that to trouble us. Some of the writers seem to us sometimes a little harsh. Some are quite severe on those who embrace part of the seventh day doctrines and cannot embrace all. How are we to know if the visions are true? Is the internal evidence sufficient? We have never seen but one person who knew anything personally of Mrs. White. Unless we know the visions to be from God, can we believe any doctrine or fact merely because they declare it? I wish to know and do the will of God, but in this age of false doctrines we do not wish to fall into error."

In regard to the Review, it is the aim of all who have to do with it to furnish a paper that will be a welcome visitor to every Sabbath-keeper. We do indeed design to expose sin and error with an unsparing hand. There is such a thing as taming down a testimony, walking, in the popular style, "with velvety tread, all around the ten commandments," so that no sin is rebuked, and no sinner reproved. We endeavor to guard against this; but this does not lead us to personalities. We think the reader will search in vain for any harshness or bitterness against individuals from the writers in the Review. We can "hate the sin, but still the sinner love."

"How are we to know," it is asked, "if the visions are true?" Some at the very outset suffer their prejudices to control them on this subject, and will not admit even the possibility of their being true on any ground whatever. Such are in no condition to judge of their truthfulness. They are not heeding the injunction of the apostle, which says, "De pise not prophesyings." They should first comply with this, and then follow out the further instruction, "Prove all things," and "hold fast that which is good." Test the visions by the word of God, and their internal evidence. These are perhaps all the tests that can well be applied to them by a person having so slight an acquaintance with them as the writer of the letter under consideration. On these grounds there is not to our mind any objection that can be found against them; but it is worthy of remark that those who oppose them most are those least acquainted with them, and the manner and circumstances under which they are given; while those most familiar with these circumstances, are strongest in their belief, and warmest in their love. They know, if they are able to judge when the Spirit of God is present and how it manifests itself, that the visions are the result of its operation.

In regard to doctrines, we would repeat that whatever theory enters into our system of belief, we prove by the Bible and the Bible alone. The visions are not given for the purpose of establishing a rule of faith, and are not designed to be quoted for that purpose.

2. The hardest thing to believe in the Seventh-day views is that the Saviour left the holy for the most holy place in 1843 [4]. The Scripture evidence on this seems very slender. I like a belief "not deduced from the Bible, or inferred from the Bible, or proved by the Bible, but written in the Bible."

If our friend endeavors to go strictly by this rule, we think it will materially reduce the points of his faith. There are many important doctrines not stated

in so many words, in the Scriptures, but resting on deductions and proofs drawn from its language. Thus, it is nowhere said that it was Satan who deceived Eve; but this can be plainly inferred. It is not directly said that the fourth beast of Daniel vii is Rome, nor that the different periods of time given in the Bible are prophetic and signify a year for a day; nor that the dragon of Rev. xii is Pagan Rome; nor that the leopard beast of chap. xiii is Papal Rome; but there is good proof for them all, and if they are not so, the whole system of prophetic interpretation is reduced to chaos. It is logical and scriptural to apply a symbol according to the characteristics affirmed of it, and the actions attributed to it.

But there is no point, not expressed in direct terms in the Bible, which can be more clearly and directly proved, than that the ministration was changed in the heavenly sanctuary in 1844. Thus we have, 1. The earthly sanctuary of the typical system, with its ministration, described in all its minutest particulars—particulars which have no meaning unless they are designed to teach us something respecting this dispensation. 2. We are told that the cleansing of that sanctuary was accomplished by the high priest's changing his position from the holy to the most holy place, and accomplishing a brief service before the mercy seat, the cover of the ark of God's testament. 3. We are expressly told that there is a sanctuary in Heaven, the true tabernacle, which the Lord pitched and not man, and that the ministration of the priests on earth was a shadow of the priestly ministration connected with the sanctuary in Heaven. 4. It is declared that at the end of the period of 2300 days the sanctuary should be cleansed. 5. From unmistakable data furnished by the Bible and history, these days are shown to extend to 1844, nearly 1800 years this side of the time when the earthly sanctuary was utterly destroyed, the heavenly having, by a change of dispensation, taken its place. 6. Therefore the sanctuary to be cleansed at the end of those days is the heavenly sanctuary, it being the only one in existence at that time. 7. Therefore our great High Priest, the minister of that sanctuary above, changed his position from the holy to the most holy place at the end of the days in 1844, to accomplish the cleansing of the sanctuary, as was prefigured by the earthly service.

All these are conclusions *absolutely necessary* from facts *expressly and explicitly stated* in the Scriptures. Then where is our risk in taking our stand upon them? There is none. They are so plain and simple that a child can understand them, while the mightiest intellects in the land cannot overthrow or shake them.

We commend to our correspondent and all others, a thorough study of the sanctuary question. It is full of light and beauty. It makes clear portions of scripture which are otherwise obscure. It produces harmony where otherwise all is confusion. The impress of divinity is upon it.

For want of time we defer the remainder of our correspondent's letter till next week.

### REPORT FROM BRO. WHITE.

SINCE my last report I have, through the blessing of God, been very active. I have worked from six to twelve hours each day, and have enjoyed blessed sleep from six to nine hours each night. Fifth and sixth days, July 18 and 19, I did more haying than for twenty years. I mowed some, helped Willie and Mrs. W. rake an acre, and pitched three small loads, in all more than a ton, and put it into a stack. My work has been haying, plowing, grading about the house, hoeing, and putting down carpets. The past week's labor, with the mercury nearly one hundred, was a little too much for me.

I left home sixth-day afternoon for Bushnell, too weary to enjoy the rough road, hence my rest was imperfect the second night. We were kindly received and treated in a hospitable manner by Bro. Stephen Alchin and family.

The brethren had fitted up a beautiful grove where about sixty Sabbath-keepers assembled from this region. I spoke to them one hour and a half on the subject of baptism. The attention was good. In the afternoon I spoke for about half an hour on the same

subject, and Mrs. W. followed for an hour. Then the brethren enjoyed a social meeting. We were all glad to see and hear from Bro. and sister Strong at this meeting.

The brethren in Bushnell had fallen into rather a low, discouraged state, and were in much need of help. The ordinances, as proposed, were not celebrated. We have appointed next Sabbath and first-day, the 27th and 28th, to meet with them. Bro. and sister Strong will join us. We are glad to say that not one who commenced to keep the Sabbath in Bushnell has left it, yet nine had become about as dead as they could be and show signs of spiritual life. Our meetings will help them. Mrs. W. read a plain and affectionate testimony to them, which was apparently received, and two dear brethren stated their resolutions publicly to abandon the "filthy weed." We expect to see such idols laid aside by this people, and they and their children buried in a watery grave, to arise and walk in newness of life.

Harvest and haying are pressing, and the brethren felt that they must return and resume their work Sunday morning. It was questioned whether we should remain and speak to the people Sunday. I submitted the matter to the friends in Bushnell, and ten out of sixteen voted for a meeting.

As we rode to the grove Sunday morning I stated that I should preach to the trees and probably twenty-five persons. But judge of my surprise to find all seated and waiting at least one hundred and twenty-five people, as attentive and intelligent as we ever addressed. This township has less than two hundred voters, and our appointments reached them by one single letter at the post-office only three days in advance of the meeting. Next first-day I expect to meet in that grove a large assembly, as the appointment will now go out by the help of hand bills.

On first-day our freedom was complete, as we spoke one hour, followed by Mrs. W. for three-fourths of an hour. The mercury stood at one hundred and ten, yet in the shade of the oak and pine, with a gentle breeze fanning us, it was comfortable. Compare such a meeting with seventy-five packed in the log school house and fifty standing outside, the minister sweltering, panting, fainting, till he is in a condition to preach his sweating, drowsy, nodding congregation into a profound slumber. Brethren, let us have a grove meeting or two in every place where you have not a good house of worship.

On the way home we were glad to find gathered, by a poor family, two gallons of the red raspberry, the most we had seen for twenty five years. We expect to find gathered for us to-morrow a bushel more, all of which are to be preserved in Mason's two quart glass cans. This fruit is delicious, and much cheaper than pork.

I retired last night at nine, slept till ten, awoke and heard the family still at work securing the raspberries and blueberries in cans. I dropped asleep in five minutes and enjoyed the unconscious state till the robins began their notes at four in the morning. Six hours' sleep without a disturbance, dream or pain! As I awoke and saw the crimson eastern horizon, my exclamation was, Thank God for sweet sleep! One year since I might obtain an hour's imperfect sleep in the night, in naps, (with long hours between them,) of ten or fifteen minutes each, broken by what is called the "nightmare." God only knows the physical and mental agony of such a condition. I take the liberty to be thus particular in my own case for the information of many friends, whose prayers and sympathy I have shared.

In hope of better days, JAMES WHITE.

ANGELIC PERFECTION—Do not confound angelic with Christian perfection. Uninterrupted transport of praise, and ceaseless raptures of joy, do not belong to Christians, but to angelic perfection. If God indulged you with ecstasies and extraordinary revelations, be thankful for them; be not exalted above measure by them, and remember that your Christian perfection does not consist so much in building a tabernacle upon Mount Tabor, and enjoying rare sights there, as in resolutely taking the cross, and following Christ to the palace of a proud Caiaphas, to the judgment hall of an unjust Pilate, and to the top of an ignominious Calvary."—Fletcher.

## REPORT FROM BRO. LOUGHBOROUGH.

It is now a long time since I have made any report through the Review. My last report was made during the protracted meeting here in Battle Creek. That series of meetings, I trust, was a benefit to the church here, and resulted in bringing others to make a start in the ways of the Lord. Our excellent Conference here has been spoken of by many others. Although this was a period of labor and some sadness to me, I trust it will not soon lose its influence upon my mind, and that as a people we may fully carry out the vows there formed. It was in the midst of that Conference that forebodings of the trials that were before me seemed to press with solemn weight upon my mind.

After our Conference business here was disposed of, I attended the three Western Conferences, as already reported by others through the Review. These Conferences were all somewhat thinly attended, owing to the backwardness of the season interfering with work. In Minnesota the heavy rains had so swollen the streams and softened the sloughs that, in some sections, they were actually impassable. Many of those who did come waded streams breast deep. The Lord met with these sacrificing ones in power in the Conference, and all seemed to feel amply paid for the pains taken in assembling. In all these Conferences the word spoken had free course, and there was unity of action in the business deliberations.

The brethren and sisters in the Ill. Wis., and Iowa Conferences are especially anxious that Bro. and sister White should meet with them in their Convocation Meetings. We hope they will comply with the request. It would doubtless be a matter of encouragement all around.

I returned home June 20, much exhausted, hoping to get some rest. On the 24th I was suddenly plunged into deep affliction by the death of my companion, as before noticed in the Review. I have the abiding witness in this time of trial that God is good, and believe he doeth all things well. The afflictions he permits to come upon us are designed for our good, and to bring us nearer to him, where we can consecrate our energies more and more to his service.

Since the loss of my companion I have been detained at home most of the time with my children, but have tried to make good improvement of the time in writing on the work on Physiology. This work, I expect, will be all ready for the printer in about three weeks.

Friends have been very kind to me during my affliction, and have my sincere thanks for their words of sympathy and acts of kindness. My brother has consented to come, with his family, and occupy my house and care for my children, which will, I trust, open up the way for me to go out again into the field. I hope by the blessing of God to be enabled so to spend my time that some good will result from the efforts made.

J. N. LOUGHBOROUGH.

Battle Creek, July, 1867.

## THE CAUSE IN VERMONT.

BESIDES holding meetings in Northern Vermont and Canada East, agreeably to appointments in Review, in the months of March and April I spent six weeks among the churches and scattered brethren in the Southern part of this State. More than two months have elapsed since I closed this tour, and doubtless several have many a time ere this looked for a report from me. But my long delay in writing has not been owing to a lack of interest in me relative to the cause of truth; but existing circumstances in my affairs at home, and the great need that I had of rest, have prevented. Yet it may not be amiss for me to say a word, though at a late hour, about the state of the cause in Southern Vermont.

That part of the State had not been visited by any of our ministers for nearly three years; and the brethren deeply appreciated the labors we bestowed among them. All our meetings were interesting, and we had good success in every place.

From Stowe, where we held two meetings and were favored with the presence of Bro. and sister Hutchins, myself and wife went to Braintree, where we held in

all five meetings. The Sabbath keepers in this place had formerly belonged to the Roxbury church; but two years ago ten or more of the leading members of this church moved to the west, and the remaining ones were left in a disorganized and scattered condition. Yet they tried to keep up their meetings, and to carry out the plan of Systematic Benevolence. During our meetings eleven set down their figures on s. b. amounting to nearly \$103.00, and we appointed a leader, clerk, and s. b. treasurer; took in pledges for three shares in the Health Institute, and some means for the Publishing Association.

From Braintree we spent three days in traveling ninety-one miles, and had to take our meals and lodge at hotels, till we reached Andover, where we found a pilgrim's home at the residence of Bro. Rodney Pierce. Here we found seven Sabbath keepers; held five meetings; organized s. b. amounting to \$71.76; attended to the ordinances of the Lord's house, and received one into the church.

We then went to Jamaica, where we held six meetings. In examining the standing of the brethren and sisters here we found a church of eight members, and six or seven Sabbath-keepers that have moved into the place from Vernon. We were glad to see them quite active in the good work, and deeply interested in the spiritual welfare of the young among them. At a business meeting their figures on s. b. were increased to more than twice their former amount, and fourteen united with the church, eight of whom were young Sabbath-keepers and children. We also dwelt largely upon the idea of their building them a house of worship. Such a move would have a beneficial effect upon the church and their children, and also a gathering influence upon those without.

An outsider who attended our meetings, said that if I held a series of meetings in Jamaica he would board me five weeks and endeavor to attend all the meetings. I would gladly spend several weeks in Jamaica, in holding meetings, and assisting the brethren to build a new and commodious house of worship. Hope the way may open for me to do so after the next session of our State Conference next September.

On our way home we attended a Quarterly Meeting with the church at Wolcott, spoke three times, held a business meeting at which we arranged Systematic Benevolence for the present year, took three more shares for the Institute, and two united with the church.

On Sabbath and first-day, April 20 and 21, attended a Quarterly Meeting with the church at home which was truly interesting and profitable to all that were present.

Subsequent to that time I have spent eight weeks in laboring with my hands on account of not being able to get the help that I wanted to do my work. Although I have been led to grieve many a time on account of these things, yet I trust that my time while at home was not entirely lost to the cause of precious truth. Large churches like that at Enosburgh need more ministerial labor than smaller churches. I spoke to the church every Sabbath and met with them twice each week besides; arranged s. b. amounting to nearly \$400.00; and took in from this church forty-two more shares for the Institute, besides raising nearly \$50.00 to help Bro. A. S. Hutchins at the Health Institute. And on Sabbath, June 22, in the forenoon I preached on baptism to a large and attentive congregation, and at 2 p. m., we repaired to the side of a stream of water in our grass field, where I immersed our aged Bro. Eastman who has been in the truth only a short time; four young men and women, and our two little daughters, Sarah A. and Mary L. Bourdeau, one aged eleven years and the other nine.

At present we are out again in the field. Brethren pray for us.

A. C. BOURDEAU.

Wolcott, Vt., July 16, 1867.

HEART RELIGION—Religion is, in an eminent degree, the science of the heart, and he who does not receive it in his heart, studies it to very little purpose. Every Christian ought, therefore, to study with the heart as well as with the head; letting light and heat increase with an equal progression, and mutually assist each other.—*Schummelpenninck.*

## REPORT FROM BRO. ANDREWS.

SINCE our Conference, I have been engaged at home most of the time. I have been trying to build up the cause, and advance the truth what I could; and I think I can say that the cause of truth is onward, and that the brethren and sisters are trying to move with the body, and keep pace with the work of God.

At our weekly prayer meeting, July 2d, we concluded to set apart the 4th of July as a day of fasting and prayer. We notified our brethren and sisters that were not present, next day, and notwithstanding the shortness of the notice, we were glad to find the brethren and sisters willing to lay their work aside, and to meet together for the worship of God, and while some were feasting and carousing, and others performing their daily labor, we felt that it was our duty to humble ourselves and make an effort to draw near to the Lord. The Lord met with us, and our hearts were encouraged to strive on for the reward to be given to the faithful at the end of the race. None of the brethren and sisters regret the way that day was spent.

The previous Sabbath I spent with the church at Elkhorn Grove, Ill. The brethren there mean to be faithful, and endure to the end. God grant that they may.

I left home for Rockton, Ill., July the 9th, to join with Bro. Blanchard in laboring for the upbuilding of the cause within the limits of our Conference. I trust we shall have the prayers of the brethren, that we may have wisdom to walk in and out before the people of God, and to feed the flock so that they may grow up into Christ, their living head.

R. F. ANDREWS.\*

## MEETINGS IN WISCONSIN.

JULY 13, I met the little company of Sabbath keepers in Albany, Green Co., and continued labor among them for ten days; preached ten sermons, and baptized seven, and organized a church of fifteen, s. b. amounting to \$115.00 per year. Bro. Haliday, formerly of Michigan, was ordained elder, and Bro. George Francis, deacon. This little company mostly embraced the Sabbath under Bro. William S. Ingraham's labors two years ago. We had good liberty in presenting to them and their neighbors the practical truths of this time, as they are shining upon us through the third angel's message. We had the privilege of using the meeting-house for most of our meetings, which was kindly opened to us by the trustees, as it is a house built by the public, in which we met on first-day afternoon at five o'clock to celebrate the death of our divine Lord. There, before a goodly number of the citizens, I had much freedom in showing how clear and plain the commandment and example of our Lord is that his disciples should wash one another's feet. John xiii, 1-18. After this, the brethren on one side of the house, and the sisters on the other, we put into practice the instruction given. While this ordinance was being performed the Lord gave me great liberty in describing the sufferings of our Saviour in the judgment hall, and on the cross, his resurrection, and his glorious ascension and triumphant entry into Heaven, and the fact that he was soon coming again to gather his faithful people who love to obey him and keep his Father's commandments, with all his dear saints who now sleep in the grave, to the mansions above.

While we spoke of these delightful themes tears in many eyes of the congregation declared, too plainly to be mistaken, their determination to be ready to meet the dear Saviour at his coming. Several that we talked with are almost persuaded to obey the truth. The church are now expecting that Bro. Andrews and Blanchard will visit them before long. I trust they will.

ISAAC SANBORN.

I LOOKED to the world for enjoyment; it failed me. I looked to a prosperous business for wealth, balanced loss and profit, and I had nothing. I looked to my sons for support; they died. I looked to Jesus, and found comfort, support, enjoyment, riches, redemption, every thing. "Looking to Jesus," I expect to reach Heaven for my last home, where I shall see him in his glory.—*An Old Man's Experience.*

## THE WORLD TO COME.

ATR.—“*They say the world is beautiful.*”

THEY say there is a world to come,  
More fair and bright than this,  
Where storms and night are never known,  
And all have perfect bliss:  
That hill and plain, to either shore,  
Are spread with changeless green,  
And never, 'mid its lovely bowers,  
A fading flower is seen.

They say that world is beautiful—  
Too fair for mortal eyes—  
That one eternal, glorious day,  
Is on its soft blue skies.  
And they are like the angels made,  
Who gain that peaceful shore,  
And never sigh or weep again,  
And they shall die no more.

And through the long bright summer year,  
Gay birds of silvery wing,  
Are flitting through the balmy air,  
And always sweetly sing;  
And living streams, as crystal clear,  
In tuneful murmurs flow,  
And trees, whose leaves the nations heal,  
Beside these waters grow.

And all the goodly things it bears,  
They say for all are free—  
That every ear its music hears,  
And all its beauty see.  
There none in loneliness shall pine,  
Or strangers weary roam;  
One family they gather there,  
Within one happy home.

A glorious city, too, is there—  
It hath not even's pale lights,  
Nor yet the sun's bright golden ray  
Gleams o'er its dazzling heights.  
But One is there whose smile is light,  
And glory gilds his brow;  
And willing nations 'round his throne,  
In love's sweet homage bow.

But oh! they say that none shall be  
In that bright “world to come”  
But they, the pure and lowly ones,  
Who here as pilgrims roam;  
That only those who now endure  
In meekness, grief, and shame,  
Shall enter, through the gates of pearl,  
“The New Jerusalem.”

## WATCH.

ALL are more or less acquainted with the duties of a soldier. He not only must equip himself for the war, face the enemy on the battle field, endure hunger and cold, and be deprived of home and its associations, but he is called upon to *watch*, a duty which calls forth as much courage as any other, and when well performed, elicits praise and honor from his commanding officers; and very often he is rewarded by promotion and placed in higher positions of trust and responsibility; but when neglected, he brings upon himself shame and punishment.

The army camps for the night, the enemy is near, and watches are required. A soldier is detailed as sentinel and stationed in front. His orders are very strict. If the enemy advances, he must give the alarm. If a straggler approaches, he is arrested, and no one is permitted to pass by him without giving the countersign. He is thus left to pass the dreary hours of the night. If he is a good soldier, he is up and active; his eyes are always open to discover anything that may come near him, and his ear is quick to catch the sound of an approaching footstep; while with his voice he fearlessly calls, “Halt! who goes there?” He realizes that the safety of the camp is in his hands, the lives of his comrades are at stake, and that his own life is in jeopardy. He is never found sleeping upon his post.

On the other hand, the soldier who is careless, negligent concerning his orders, thoughtless about his own safety or that of his comrades, lazy, and indifferent about his character and the reputation he bears, is not left alone long upon his post until he becomes stupid; he sits down and folds his arms around his gun, and perhaps is soon asleep. The enemy comes and finds him thus, and takes him captive. He is a prisoner,

and perhaps death is his portion. If not, the officer when he comes to relieve him finds him asleep, seizes him, strips him of his arms and equipments, and imprisons him. He is tried by court-martial, and is sentenced to be shot for sleeping upon his post.

Such is the law of any well-organized army, and its safety depends upon its enforcement, especially during times of war.

This well illustrates the warfare which the people of God are called upon to fight, so often brought to view in God's word. We are enlisted to fight the battles of the Lord, and the time, till Christ comes, or we are taken prisoner by the enemy of souls, either to fight for him, or, enclosed within the walls of his prison-house, the grave. Christ is our captain, and the commandments of God are the regulations which govern us. The organization of this army has been long and well established. No changes have been made by general or special orders; its rules are the same, and our Commander has never been superseded. We are often called upon to endure hardships as good soldiers. We are in the land of the enemy. We are compelled to meet the foe. But the weapons of our warfare are not carnal, they are spiritual, and mighty, through God, to the pulling down of strong holds. “Wherefore,” says the apostle Paul, “take unto you the whole armor of God, that ye may be able to stand against the wiles of the Devil.” The armor of God consists in having upon our loins the girdle of truth, upon our breast the breastplate of righteousness, our “feet shod with the preparation of the gospel of peace;” for a shield, faith; for a helmet, the hope of salvation; and for a sword, the word of God.

What a complete armor! How fully equipped is the soldier of the Lord! Who can but have faith in such a Commander who has thus provided so bountifully for those who will enlist under his banner.

What are we fighting against? Where is the enemy? With whom do we contend? In Eph. vi, 11, 12, Paul answers: “Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”

Our foe is strong. He has long been skilled in this warfare, and with what power he comes upon us in these last days; for he knows that his time is short. The battle is begun, the war raging. How necessary it is that we should keep our armor bright. Each soldier is called upon to act, to fight, and to stand guard. His Captain has gone to prepare other habitations. But he did not go without leaving orders to his subjects concerning their duty in his absence.

He promised them he would come again and receive them unto himself, that where he is, they might be also. He gave them commandment to watch for his return, to keep an eye on the prophecies, and see their fulfillment in the signs of the sun, moon and stars, the “distress of nations,” and “the sea and waves roaring.” Watch the signs of the times which tell that summer is nigh. “Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping, and what I say unto you, I say unto all, watch.” Mark xiii, 33-37.

The faithful soldier will heed his instructions; he will be at his post, alive, active and vigilant; ready to hail with joy the signs of his approaching Lord, whose reward is with him. To him he gives eternal life and an immortal crown, and a promotion to a seat at his right hand to reign with him. Another, when his Lord comes, is found careless and unconcerned, deriding, and saying, “Where is the promise of his coming?” and doubtless asleep upon his post. Others have heard the commandment, but are then found “smiting their fellow-servants,” “eating and drinking with the drunken.” They have violated the oath of their former allegiance, and are found fighting in the ranks of the enemy. They heed not the instructions of their former commander, and without doubt will be found sleeping upon their post.

They are arraigned, tried, and found guilty. The verdict is given, “Depart,” and the sentence of death rests upon them.

There are foes within we have to meet, against which we must keep watch: “The lust of the flesh,” “the pride of life,” and the love of this world. If we would escape these, we must be on the alert, awake, and vigilant. If we would be successful, we must station our strongest guard at our weakest point, for that is where the enemy will assault us. We must call loudly for a re-inforcement, for we are too weak of ourselves, if we would gain the victory. We have no time to sleep while such foes are so near us. We must be clothed upon with our armor, keep up a daily practice of

prayer, that we may have strength to endure; and when the contest has ended, that we may come off victorious through Jesus Christ our Lord. “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of this world.” 1 John ii, 15, 16.

If we would escape the things that are coming upon the earth, we must watch. If we would avoid the snares of the enemy, and not be taken captive at his will, we must watch. Is it not high time we should awake out of sleep? “Therefore let us not sleep as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us who are of the day be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him.” 1 Thess. v, 6-10.

What great and precious promises have those faithful, waiting ones, who are obedient, and watching with longing desire for their Lord's return. Those who have “fought the good fight,” who have “kept the faith,” and “have finished their course,” and are watchful and ready, a rich reward awaits them on the return of their Lord and Master. Though they pass through trials, afflictions, and great tribulations, these “which are but for a moment work for them a far more exceeding and eternal weight of glory.”

When he comes, “every eye shall see him,” though they were asleep; they will awake when it is too late to watch. They will then know that their doom is sealed, and will cry to the mountains and rocks, “Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.” It is a life and death question. Solemn thought! to be found sleeping upon our post. It is wise for us that we heed the warning, be obedient and faithful, that we walk in the light, be sober and vigilant, and watch unto prayer.

“And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” Luke xxi, 34-36. “And what I say unto you, I say unto all, watch.” Mark xiii, 37.

R. M. KILGORE.

Clermont, Iowa, July 15, 1867.

## Conference Department.

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

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

From Sister Wescott.

BRO. SMITH: For the encouragement of those who are interested in the Review and the Health Reform I would say there are two more who have commenced reading the paper of late, who take great interest in it. They say it teaches the truth as it is in Jesus. They were first led to read it by seeing a piece in one number that spoke of the Health Reform. It is encouraging to find now and then a neighbor or friend that is honest in heart and can be turned from error to truth, from darkness into God's marvelous light. I hope we shall soon see another appointment from some of our preachers for this place. I believe much good might be done here by the help of the Lord. We feel to sympathize with Bro. Loughborough in his late bereavement. I trust it is for some wise purpose. God's ways are not our ways. He knows what is for our good and does not afflict willingly. We are glad to hear that Bro. White's health is improving and hope he will soon be well. We are very much pleased with our beloved paper in its new form and enlargement. The sermons will more than pay the extra dollar, say nothing about the other departments it contains since it has been enlarged.

And now a word to those who are making an effort toward Health Reform. May God's especial blessing rest on those who are leading out in this part of the message. We believe it is of great importance to all who wish to enjoy the blessing of health. May God prepare the hearts of his children everywhere to en-

gauge in reform. That is what we need, not only in dress, food, and drink, but in everything. We want to reform in all our ways, and conform to the ways of our beloved Lord and Master. The Lord is soon coming. Are we ready? Can we stand the trials that are just before us and be as a lamb dumb before his shearers? Remember Israel of old. I fear many would yearn for the flesh-pots of Egypt or the leeks and onions. Says our Saviour, Deny self. How much is contained in those two little words. Deny self! Oh! what a work we have before us! I shrink at the prospect; but then the thought comes to my aid, what a Helper! even Jesus, who says, I have overcome the world. Let us rally around the banner of truth, and may it wave over our heads in triumph. We can do all things if we have help from Him who says, I will never leave nor forsake those who put their trust in me.

Sauk Co., Wis.

From Sister Penniman.

BRO. SMITH: We are among the lonely ones; and yet how beyond comparison are we privileged above those around us who have relationship in the nominal churches. We have this strong consolation, we know we have the truth. We are striving to keep all God's commands. When the Sabbath comes we hail it with delight, spend it in "searching the Scriptures," learning a lesson in History of the Sabbath, reading the Sermon in the Review, and the reports and testimonies from the brethren and sisters scattered abroad; and while we see darkness closing in upon the world we feel that there is light ahead for God's people; and we are cheered even here, and feel that we never spent our Sabbaths more profitably.

At times we earnestly long for communion with those of like precious faith; but we joyfully look forward to that glorious time when the saints will all be gathered together, to be separated no more forever. With this event in view, we are striving to live; meanwhile purifying ourselves by obedience to the truth. We want to advance with the remnant people, be fully prepared for the outpouring of the Spirit, in the latter rain. At the same time we remember the wants of the cause, and pray the Lord to raise up more laborers. Truly the field is ripe unto the harvest. We are striving to live out the truth and find some favorable inquirers, and think if a preacher could come here good might be done. But we hope to be living epistles. Dear brethren and sisters, let us take hold of this matter more earnestly, and the Lord will hear and raise up laborers to proclaim the last warning to a perishing world. And while we pray, let us not forget the brethren at the Review Office. The paper comes to us each week richly laden with Bible truths, which are so necessary to nourish our souls in this time of moral darkness and corruption. It seems to me that they, more than all the rest, are heavily laden with the responsibilities of the cause. Let us stay up their hands with our prayers, that they may have divine direction in sending forth a paper which shall contain meat in due season, both to the scattered flock, and those unacquainted with the truth. Let us on the first-day of every week, especially, remember them at the mercy seat. I have been prompted to this by the constant good which I receive from the Review each week, and which is like a cup of cold water to a thirsty soul.

As I said before, we are among the lonely ones, and know not if there are any near us, of like precious faith. We would like to say through the Review that we would be glad to know if there are any in this vicinity; or, if any are passing this way we would be glad to receive a call.

Our P. O. address is Woodburn, Macoupin Co., Ill., three miles from Bunker Hill, on T. H. and St. L. R. R., and six miles from Shipman, on Chicago and Alton R. R.

Yours striving to gain eternal life.

A. M. PENNIMAN.

Macoupin Co., Ill.

From Sister Sturges.

DEAR BRN. AND SISTERS: Four years ago I felt the witness of the Spirit that I was a child of God. A short time after that, I had an opportunity of reading

the Review, besides several books which led me to seriously consider the subject of the third angel's message. I praise God to-day I am a firm believer in present truth. And by the grace of God, will keep the commandments of God and the faith of Jesus, that I may be raised to life immortal and stand among the redeemed on Mount Zion. Oh! the glory to be revealed at the second coming of Christ! Let us strive, dear brethren and sisters, to be among the remnant that will be prepared to meet him when he comes, and say, "This is our God; we have waited for him, he will save us."

I have never heard the truth proclaimed only through the Review. Indeed I have never had an opportunity of conversing with but one Adventist; but with her I have taken sweet counsel. I feel very lonely and desire the prayers of the brethren and sisters of like precious faith. I look through the paper every week as soon as it reaches me to see if there is not some appointment in Connecticut. I am very anxious to be baptized. I hope an opportunity will present itself soon.

There are some here that have become deeply interested in my papers. There is here a wide field for usefulness, but the brethren are laboring so arduously in their different fields, I hardly dare ask any to come this way. As fast as the Scriptures are opened to my understanding I embrace them and love the truth as it is in Christ Jesus, and will strive with renewed zeal to bring some to a knowledge of the truth. Remember me as one of the lonely ones striving for the crown promised to the finally faithful.

E. E. STURGES.

Fairfield Co., Conn., July 14, 1867.

From Sister Wilson.

DEAR BRN. AND SISTERS: As I was meditating on divine things this morning, my mind ran back to the many brethren and sisters with whom I was acquainted in Ill. and Wis., and I thought I would like to know how they were being prospered and what advance they were making in their heavenly journey; when the thought occurred to me that they might also wish to hear from us. I would therefore say that we are still striving to overcome our besetments, that we may joyfully meet you at Christ's appearing, and dwell where there will be no more parting, trials, or death. We are trying to live out the Health Reform, to some extent, using no flesh meats, and principally graham flour, thinking it far superior to fine flour for health. I intend to adopt the reform dress, believing it to be beneficial. On the day set apart for fasting and prayer, the little company of Sabbath-keepers in this place assembled at our house, and we were blest in humbling ourselves before the Lord.

I love to read the cheering testimonies from the dear saints, and especially the lonely ones, who are left, as it were, to fight life's battles alone. Let us be faithful a little longer, that we may meet where the ills of this life are all past, and we can praise our great Deliverer forevermore.

SYLVIA M. WILSON.

Fairbault, Minn.

From Bro. Barrows.

BRO. SMITH: Of late I have been encouraged to press my way toward the heavenly city. I feel truly thankful to the Lord that he has been so merciful as to give me his Spirit, to guide my erring feet in the narrow way. I feel as though I was one of the weakest of his children; but still I am determined to live out this truth, that I may one day meet the finally faithful in the city of our God, where we can sing sweet songs of praise to him who has redeemed us from sin, and has made us clean through his blood. Let us be faithful a little while longer and struggle on through toil and strife; for it is those who endure to the end, that gain the crown. In hope of eternal life when the life giver shall appear.

H. BARROWS.

Liberty, July 6, 1867.

From Sister Townsend.

BRO. SMITH: For the first time I bear my testimony in favor of present truth through the Review. I have

often read the testimonies of the dear saints, which has been a source of comfort to me in my loneliness. I embraced present truth under the first angel's message, and I have ever since been trying, though in weakness, to live it out. I love this glorious truth; and the thoughts of soon seeing Jesus if faithful, and of being made like him, is truly a blessed hope to me. I am trying to rise with the third angel's message. I truly feel that we are living in a very solemn period of time.

My peace at times of late has been like a river. We have our meetings the first Sabbath in every month, and the good Spirit of the Lord is with us. I feel very thankful for the Review. It is a source of much comfort and consolation to me in my loneliness. I am trying to live out the Health Reform, and have received some benefit. It is my earnest prayer that God will prosper his cause and speed on the third angel's message until God's remnant people shine forth, "fair as the moon, clear as the sun, and terrible as with an army with banners." I often feel a longing desire for the glorious time to arrive when if faithful we shall have bodies that will be fashioned like unto Christ's most glorious body, and inherit those mansions of rest where the inhabitants will no more say that they are sick. I long to walk the golden streets of the New Jerusalem and to eat of the tree of life and drink of those streams that make glad the city of our God. In hope of eternal life at the appearing of Jesus.

PHEBE TOWNSEND.

BRO. AND SISTER W. HOFF writes from Marion, Iowa: We are still striving to live out the truth of the third angel's message. Although the enemy has pressed us hard, we are still striving to overcome that we may be prepared to meet Jesus in peace when he comes in his kingdom. We love the Review, and hail its weekly visits with joy. We love to read the cheering testimonies from the brethren and sisters in different parts of the field. It cheers our hearts to see such interest manifested by the brethren and sisters. We mean to overcome and at last stand on Mount Zion with God's remnant people.

SISTER L. J. WATERS writes from Muskegon Co., Mich.: Surely we are living in solemn times, in the sifting time of God's people, in a time when the Lord is fitting up a people for his coming; and it behooves us to search our hearts daily for lurking sins and cherished idols. I believe the Health Reform is just what is needed in our ranks that the Lord may purify unto himself a peculiar people, zealous of good works. I feel the need of a deeper work of grace in my heart that I may be fitted to stand when the wrath of God shall be poured out without mixture of mercy. Myself and husband are the only ones in this vicinity that keep the Sabbath of the Lord. We circulate the Review among our neighbors, praying that God's spirit may search out all the honest in heart and show them the necessity of keeping the commandments of God and the faith of Jesus.

SISTER L. A. BOWEN writes from Vernon Co., Wis.: I am living in a lonely place, lonely because there are none here of the Advent faith. I hope and trust that the Lord will send some one here who will proclaim the truth to the people. There are some lonely ones scattered through here; and if some of the preachers could come and preach to them awhile I think there might be a little church raised up at Pine Grade or Reeds Town, Wis. It has always been my lot to be alone. I never have had the privilege of hearing any one of the messengers preach. The sermons in the Review are all the sermons that I ever hear on present truth. I read them with great pleasure and feel comforted with the blessed promises of the Lord to poor sinners. I am striving to gain an interest in the kingdom of Heaven.

I WILL answer for it, the longer you read the Bible, the more you will like it; and the more you get into the spirit of it, the more you get into the spirit of Christ.

## The Review and Herald.

Battle Creek, Mich., Third-day, July 30, 1867.

The brethren abroad will appreciate the logical defense of the Sabbath truth in this paper from the pen of Bro. Littlejohn. May the Lord of the harvest look graciously on his people, and raise up many just such earnest defenders of the faith.

The Editor of the Review, and President of the Association, are both absent on a visit while this Number of the paper goes to press, which may account for any lack of congruity in the "make up"—that being left to more inexperienced hands.

Sabbath, July 27, the church in Battle Creek listened to an animating discourse from Eld. John White, Methodist, of Newark, Ohio, brother of Eld. James White, of Greenville, Mich. Text: "Go thy way; thy faith hath made thee whole." Mark x, 52

The Historical Department is more than usually interesting this week. We think Bro. Edson has clearly refuted the disheartening view that the 40 years sojourn of Israel in the wilderness is to have its anti-type *this side* of 1844. Certainly it would be quite a damper on our faith if we thought seventeen long years must yet roll by before the Master would come. We are sorry also that the reader cannot have the entire article in one paper.

A worthy article appears in this Number under the heading of, "On the choice of companions." It is taken from "Pike's Guide," a most excellent work for the disciple of Christ. Let all read it—carefully.

### REPORT FROM BRO. BLANCHARD.

I ARRIVED at home from the General Conference, May 22, and remained until the 29th. During this time I spoke once to the church at Princeville, on the subject of "Vows," from Ps. cxvi, 18. I think some good will be the result. Dear brethren, let us "pay our vows now in the presence of all his people." The 29th and 30th, went to Clyde, Ills., to attend the Ills. and Wis. State Conference. The 31st to June 3d, engaged in Conference matters pertaining to the cause of present truth. The 4th and 5th, traveling home. This meeting will long be remembered by me, having there received ordination to preach the "everlasting Gospel." Oh, may I ever be faithful to the charge there committed to "preach the word." Dear Saviour, let me have thy grace, so that I may be a humble minister of thy cause.

Remained at home until the 27th; during this time I had the measles, but had them very light. This is to be attributed to the Health Reform. What a blessing it will be to us if we will only live it out.

June 27th, started by railroad to attend the Quarterly Meeting at Johnstown Center; here I met with Brn. Sanborn and Matteson. We all tried to bear our humble part in the preaching of the word to the believers. The most of this church we think are trying to get the victory over their sins, and to keep pace with the message. Though we fear some are looking back and lusting after the fleshpots of Egypt. To such we say, "Remember Lot's wife." See also the following Scriptures: Luke ix, 62, Heb. vi, 4-6, x, 26, 39; 2 Pet. ii, 22.

July 1, started for Mackford, to attend their Quarterly Meeting the 6th and 7th. Stopped on my way two days with the church at Oakland, visited some with them and held one meeting. May the Lord bless his people here, is my prayer.

Stopped one day at Beaver Dam, and visited sister Shepherd; also visited some brethren at Tentent Center. Think there is some work here for Bro. Steward to finish. The friends there want him to come back and preach more, so they can either be for us or against us. Held five meetings with the church at Mackford, and baptized three, two of whom joined the Marquette church.

From the 8th to the 12th, I spent visiting from house to house and praying with the friends, and exhorting them to continue in the faith. 13th and 14th,

with the church at Marquette; held four meetings with them. The meetings in these two places will be green spots in the history of my pilgrimage here. We enjoyed freedom in preaching. These churches are trying to humble themselves and go forward with the remnant to Mt. Zion. The Health Reform is being adopted by them. I think they are beginning to reap some of the blessings accruing therefrom, though there is some confusion on the dress-reform. There is such a difference in the style worn by the sisters, that it makes us appear to poor advantage in the eyes of the community. Our sisters want information. I do think there should be uniformity in the pattern of the dress. Why don't some of the experienced brethren or sisters speak through the Reformer or Review, and let the sisters know just what the reform dress is, how it is cut, &c. Where are the patterns that were to be advertised?

May the blessing of the Lord be with these churches is my prayer.

July 15, took the cars for Rockton, Ill., where I joined Bro. Andrews, to labor jointly for the churches in the Ill. and Wis. State Conference.

Dear brethren and sisters, aid us by your prayers.  
H. C. BLANCHARD.

Rockton, July 16, 1867.

### TO THE BRETHREN AND SISTERS OF THE ILL. AND WIS. STATE CONFERENCE.

DEAR BRETHREN:—You are doubtless aware of the fact that at our meeting held at Clyde, Ill., June 3d, to take into consideration the distribution of labor, it was there decided that we labor among the churches. Now, what we desire is your spiritual advancement. Of course, we are interested in your prosperity in a worldly point of view; we love to see our brethren live so that God can prosper them. But we have not the interest in this direction that we have in your growth in grace and in the knowledge of the truth; hence, when we come into your midst, it is not for the purpose of consuming time, and learning all about your worldly matters, being put off into your best rooms while your wives and daughters are engaged in preparing a sumptuous feast to satisfy a pampered appetite. Then, instead of entertaining us with how your sheep, calves, and colts are growing, tell us what progress you are making in overcoming your faults, and getting ready for Jesus' coming. We would assure you that this will be a great deal more entertaining to us. We would also prefer spending at least a part of the time in prayer and conversation with your families, rather than to be left alone in your best rooms. Feasting is not our object. Then do not consider that you have not had a visit from us if we do not stay and eat a meal at your table. We ask your sympathy, prayers, and hearty co-operation in trying to build up the Lord's cause in your midst.

We would also call your attention to the fact that the time of our Convocation Meeting, to be held at Johnstown Centre, Rock Co., Wis., is drawing near. We hope you are all making calculations to attend that meeting. Make your calculations to come beforehand, and then see that no trivial excuse will thwart you from your purpose. It is important that every brother and sister come that can. We should be glad to see forty tents on the ground. Brethren living near each other can join and get a tent, and in some places the whole church can club together and get a good large one, to be kept for such occasions. We say again, see to it, that the enemy does not cheat you out of attending this gathering of the saints. If you are discouraged and on the back-ground, come, and be encouraged and revived. If your love for the Lord and his truth is waning away, come, and consecrate yourself anew to his service. If you feel strong in the Lord, come, and grow stronger, and help impart spiritual life and vitality to those that need. And if you think you cannot spare the time, you are the very one that needs to come.

Come, then, praying that the Lord may meet with us, and that we may have a refreshing from his presence.  
R. F. ANDREWS.  
H. C. BLANCHARD.

Monroe, July 25, 1867.

### An Expensive Luxury.

We see it stated in the papers that a pew in King's Chapel, Boston, was sold recently for \$5,400. One must have an ample income to be able to worship God in that church! If the gospel is preached there, it certainly cannot be preached to the poor, for they are without the means to purchase the right to admission. If Christ would have those "who labor and are heavy laden" come unto him, he certainly cannot be found in

a church where these are practically excluded. Shut the poor out and you shut Jesus out. These magnificent churches, with their costly seats, may afford an inviting place for the display of pride and fashion once a week: but for the promotion of the plain self-denying religion of the Bible, they are worse than useless. They corrupt more than they convert. They build up pride and religious aristocracy more than they edify the body of Christ. They send the masses away to spend their Sabbaths in the haunts of pleasure and vice, and predispose them to lend a favoring ear to the teachings of the subtle infidelity of the age. The gospel demands that the churches should be free. To sell or rent the pews is an abrogation of the right of the poor to hear the gospel preached. We could no more help sustain a pewed church than we could a lottery, or a gambling saloon. The traffic in pews is a plant that God never planted. It has no countenance in the word of God. It is based upon pride and covetousness. It is utterly repudiated by the gospel of Christ. Let us help root up the Antichristian system.

Selected for the Review.

### ON THE CHOICE OF COMPANIONS.

OF all the snares to which the Christian is exposed, perhaps the most fatal, the most ruinous, are those which spring from *improper companions*. These are often Satan's grand and most successful instruments for entangling and finally destroying some who bid fair for Heaven. To have no intercourse with those who are strangers to religion, is in the present state of things impossible; "for then must we needs go out of the world." And to seclude ourselves from the world so as to neglect opportunities for doing good to the bodies or souls of those who are perishing around us, would be conduct opposed, both to the precepts and example of the holy Jesus. Yet with equal plainness and solemn authority, the God of the Bible forbids his children selecting their intimate companions and friends from among those who are strangers to his saving grace. The word of God expressly forbids associating with evil companions. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away." "If sinners entice thee, consent thou not. My son, walk not thou in the way with them; refrain thy foot from their path." "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

As the Most High thus forbids intimate friendship between his children and the followers of the world, so his word abounds with weighty motives for obedience to these commands. It describes those as blessed who avoid irreligious associates "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Separation from the evil is also described as necessary, if we wish to walk in the ways of piety. The Psalmist said, "Depart from me ye wicked men; for I will keep the commandments of my God." As if he had said, I cannot keep those commandments and associate with you; but I will keep them, therefore we must part. On the other hand to cherish intimate acquaintance with those who are strangers to vital religion is represented as the way to destruction. "A companion of fools shall be destroyed." The history of Lot affords one of the most striking examples possible of the effects of evil society. When Abraham departed from his country at God's command, Lot went with him, and probably then was influenced by a similar spirit of devoted piety; but when attracted by the fertility and beauty of the plain of Jordan, he went to dwell there, how dire was the result. Part of his family perished at the burning of Sodom, his daughters infected with the depravity of that guilty city, debased their father by rendering him drunk, and committing with him the most atrocious incest. They became the parents of a guilty and idolatrous race, and he stands upon record a monument of the bitter fruits of plunging into the society of the evil, for the sake of worldly advantage.

But you may inquire, what company is evil? Not that only of the profligate and profane, of the dissolute and abandoned; but that of all those who are strangers to vital piety. The vain, giddy, thoughtless multitude, who disregard the interests of eternity, and live

without God in the world, although moral in their conduct, and amiable in their manners, are associates that would be ruinous to your best interests. There is no snare by which young professors of religion are more likely to be undone than by this. To urge you therefore to shun this snare, consider its numerous evils. Should you make those who are strangers to religion your bosom friends, you will most probably become like them. If they are lewd and debauched, they will gradually lead you to the same guilty excesses. Though at first you may tremble at their abominations, you will by and by join in their revelry, and partake of their crimes. If they are scoffers and infidels, though you may think your faith too firm to be shaken, you will soon find your confidence weaken, your hopes decline, your value of the gospel and religion lessen, and you will go on step by step, till Jesus and salvation forsaken, you sit in the seat of the scorner. But if your companions are of a less openly wicked kind, yet their influence and example will be immensely mischievous to you. Religion will languish and decline. When you see your favorite friends neglecting that one thing needful, and perhaps representing devout attention to eternal things as enthusiasm, you will most probably imbibe their spirit. At first perhaps be silent, then laugh with them at what they deem preciseness, then venture on the sinful follies they call harmless pleasures. Your soul will grow cold and dead to the Saviour and his love. With such companions you will learn to profane your Sabbaths. Devotion will become burdensome, and then perhaps be altogether neglected. Your mind will be alienated from its sacred exercises, and have no longer any relish for its pleasures. Can you imagine that when you have spent your evenings with those whose chief concern seems levity, laughter, and mirth, you can retire to meditate and pray? Ah, no! the duties of devotion will become a burdensome task; its most important exercises dull and tedious; your heart will be estranged from God and fixed upon your beloved but vain and destructive companions. With them, too, you will incur the heavy guilt of wasting many precious hours—hours given you by God to secure a glorious eternal life—hours which are worth more to you than worlds. When you have lost the power of religion, you will probably go on from sin to sin. Perhaps, as thousands have been, you may be drawn into crimes, which may ruin your reputation, blast your prospects, destroy your comforts, or even shorten your days.

If this should not be the case when drawn aside from religion, there will be little hope of your ever enjoying its blessings again. Few backsliders are restored. You may live forsaken of God, with a heart hardened in impenitence; by your example you may be a curse to your children; and at last meet death without hope. Then the hours of sinful pleasure you have spent with your companions will be past; their delights will have reached an eternal close; their laughter at religion and their cheerful songs will be terminated, and all that rendered their intercourse delightful will have come to an eternal end. Then will be fulfilled the dreadful declaration, "The companion of fools shall be destroyed." Were you sure that you should not be drawn altogether from religion by worldly companions, yet there would be many reasons to forbid such intimacies. All that are strangers to converting grace have the carnal mind, which is enmity against God; and "should you love them that hate the Lord?" Should you take chief pleasure in those, in whose ways God takes no pleasure? Should you find your chief delight in them who have no delight in your Saviour, and in whom he has no satisfaction? Is it right that they should have your heart, while the world has theirs? What though their friendship should not be ruinous to your best interests, yet what pleasure should you find in those who are hastening to eternal death? Shortly there must be a separation between the children of this world and the children of light. It is best for the Christian to begin this separation now. It is best for the Christian to form those friendships now which may be renewed in Heaven, and perpetuated forever.

Choose those, therefore, for your friends, who are the friends of God—friends that will be friends for-

ever. They can sympathize with you in your sorrow—the worldly can only do this in part; they can obtain blessings for you by their prayers—the gay and thoughtless would gain you none, but deprive you of the blessings your own prayers might obtain. They would do you good in your pilgrimage, and you might indulge the comfortable hope of meeting them in Heaven, and of joining them there in all the noble employments and exalted pleasures of that happy, holy place. How much better, how much happier, to travel to Heaven with beloved companions, heirs with you of the grace of life, than to have associates that are without hope, without God, and without Christ! Besides all these motives for shunning evil company, the blessed God has graciously furnished a motive, wonderfully endearing and encouraging. He promises you his own friendship, if you renounce the friendship of the world. When he says, "Come out from among them and be separate," he graciously adds, "and I will receive you, and be a father unto you, and ye shall be my sons and daughters." With such a promise proclaimed to you, can you hesitate whether to choose the friendship of God, or the attachment of some, perhaps amiable, but ungodly, companions? His friendship for eternity, or theirs for an inch of time? His that would bless you with eternal life, or theirs that would rob you of that prize, and sink you in destruction? His favor, that would fill your soul with present peace, and enrich you with blessings that will be enjoyed without intermission through an eternal day of glory; or theirs, which, when it does its utmost, can but please a few short hours with vain mirth that is like a transient blaze, followed by eternal darkness?

*Selected for the Review by C. A. O. from Pike's Guide.*

## News and Miscellany.

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

Some foul disease has taken possession of the chicken tribe in some parts of Kendall county, Ill., and chickens are dying by the dozens.

More pork disease has been developed in Springfield, Mass., from eating ham, but no deaths as yet.

It is said of Senator Wade that he has not eaten dinner for twenty years, believing that two meals a day are enough for any one to eat, and that he always feels better when he only eats twice.

At the royal palace in Berlin forty thousand wax-candles are instantaneously lighted by a single match. The wicks are previously connected by a thread spun from gun cotton, on lighting one end of which all the candles are lighted simultaneously, and thus the whole of the seven hundred apartments are illuminated at once.

There are in the Paris Exposition between 42,000 and 43,000 exhibitors. Pocket-compasses are sold in great numbers to assist the wanderers through the vast labyrinth. These compasses have their dials inscribed with a plan of the national divisions of the building, and thus the visitor perceives by his compass the exact direction from his position of any part he may wish to reach.

Since the 1st of January last 144,336 emigrants from Europe have landed in New York.

The lower branch of the Connecticut State Legislature has passed a resolution submitting to the people an amendment to the state constitution striking out the word "white."

The report that the Osage Indians are on the war-path is confirmed. Col. Leavenworth, Indian agent, has received orders from Washington not to distribute annuity goods until Indian affairs assume a more definite and peaceful shape. A train was recently captured by the Indians, near Fort Larnard. Bishop Lamy, ten priests, and six sisters of charity were of the party. The men were killed, scalped, and horribly mutilated, and the women were carried off as captives by the savages.

The work of recovering the great desert of Sahara, in Africa, is steadily going on in Algeria under the patronage of Napoleon III., and is accomplished by boring artesian wells. About one hundred wells are now flowing, reclaiming the desert wherever they are, and making the barren wastes blossom into fertile gardens. In the district of Ouled Rir, stretching far

southward into the desert, there are now thirty-five wells, around which two thousand gardens have been formed and one hundred and fifty thousand date-trees planted. The conquest of the desert is steadily pushed, and with almost universal success, by four military boring brigades, thoroughly equipped and provided with necessary implements.

**Impeachment.**—In the House, a resolution was adopted instructing the Judiciary Committee to report forthwith all the testimony which has been taken with reference to impeaching the President, and that the same be printed; but before the yeas and nays could be called on an amendment instructing the committee to have printed with the testimony the reports of the majority and minority, the Speaker's gavel fell, indicating the close of the session.

At half-past four o'clock p. m. on Saturday, both houses of Congress adjourned to the 21st day of November next, at noon.

**The Supplemental Reconstruction Bill.**—The President having vetoed the Supplemental Reconstruction bill passed last week, the bill was passed over the veto by a two-thirds vote in both houses, and is now a law.

**The Reconstruction Appropriation Bill.**—The Senate amended the Reconstruction Appropriation bill, reducing the amount from \$1,675,000 to \$1,000,000; which amendment was concurred in by the House. The bill was vetoed by the President, whereupon both houses passed it over the veto by the constitutional majority.

**War Between France and Prussia Again Imminent.**—London, July 26—Evening. Much caution is shown by capitalists and business men here, the feeling having become general that the war between France and Prussia is imminent. A private dispatch from Berlin received this evening makes mention of a general opinion there that the war is certain, and adds that Prussia is actively urging forward her preparations for such an event.

**Paris, July 20—Evening.**—Late Russian journals received here evince the utmost dissatisfaction at the verdict in the case of Berezowski, and the leniency of the sentence imposed upon the attempted assassin of the Czar.

Napoleon still continues to buy large numbers of horses for the use of the French army, and the military workmen in the shops in France are overtaken with work.

**Frankfort, July 20—Evening.**—The remarkable degree of activity noticed in French military workshops, and the continued purchase of horses for the use of the French army have created a great deal of distrust in financial circles here, and fears that war is approaching are openly expressed.

**London, July 21.** Advices from the Island of Candia, via Athens, report that the Cretans are preparing a squadron of five fire ships with which they intend to attempt the destruction of the Turkish fleet which is supporting the army of Omer Pacha.

**Immense Thoroughfares.**—The reports of the twelve street railroads in the city of New York show that, during 1866, there were carried upon their roads the immense number of 93,907,682 passengers; being an increase of 11,635,659 over the previous year, and over four times as many as were carried by the four roads in operation in 1857. The average annual increase of the past three years is about 18,000,000. These returns are calculated from the cash receipts; but as it is estimated that from two to five per cent. of the money paid by passengers is absorbed by the employes, over one hundred millions of passengers must have been carried on the street cars last year.

**Returning Good for Evil.**—In 1792, George Washington, President of the United States, wrote a private letter to Francis II., Emperor of Austria, earnestly pleading for the release of General Lafayette, who had been confined for several years in a loathsome dungeon in the citadel of Olmutz, and entreating that he might be permitted to come to this country. This request of the President was not even replied to, but was treated with contemptuous indifference. Recently the present emperor of Austria appealed to our government to interpose its good offices in favor of his brother Maximilian, emperor of Mexico, whose life was in imminent peril, which appeal was promptly and courteously responded to.

A lady applied to Reynolds, the philanthropist, in behalf of an orphan. After he had given very liberally, she said: "When he is old enough, I will teach him to name and thank his benefactor." "Stop," said the good man, "thou art mistaken; we do not thank the clouds for rain. Teach him to look higher, and thank Him who giveth the clouds and the rain."

The best thing to be done when evil comes upon us, is not lamentation, but action; not to sit and suffer, but to rise and seek the remedy.

**An Unanswerable Question.**—The credulous infidels who, unwilling to receive the inspired account of the creation of man, attempt to believe that the human race is developed from the monkey, will have hard work to answer a pertinent question of Professor Agassiz. This distinguished naturalist, in his interesting account of his recent scientific expedition to South America, in noticing the fact that there is no end, not only of monkeys, but of kinds of monkeys, asks, "Why, if as some will have it, man is descended from the monkey, have we not as many races of men as we have of monkeys?"

**America at the Paris Exposition.**—Notwithstanding the unattractive and meagre display which the United States made at the Paris Industrial Exposition, it appears that in proportion to the number of articles exhibited she has drawn a larger number of first prizes than any other nation; and the greater proportion of the prizes awarded have been on articles of universal utility and importance. A Kentuckian received the reward for the best "harness for the lightning;" a New Jersey firm for "the most complete, rapid, and durable iron-horse;" one Yankee was rewarded for inventing the "best mower;" and another for building the "best reaper." America furnished not only the best sewing-machine, but the most complete ambulance for practical use on the actual field of battle, and carried off from a thoroughly musical people two prizes for pianos.

**Steam Transportation in War.**—The wonderful part which railroads play in modern warfare was first manifested in the Crimean campaign, though it was the subsequent Italian war which brought out the fact in its astonishing significance. The Danish hostilities re-iterated the lesson for Europe, and the Prussian war of 1866 crowned the commentary. Yet it is in America, after all, that steam transportation, both by land and sea, has won its greatest triumphs. The recently published report of Gen. Parsons, the chief of rail and river transportation, exposes a marvel of achievement in his department during the war. Take, for example, the transfer of the 23d Army Corps, in January, 1865, from Eastport, Mississippi, to Washington. Twenty thousand men, with all the corps' artillery and over 1,000 animals, were carried by rail and river from the Tennessee to the Potomac, a distance of nearly 1,400 miles in the dead of winter, over rivers and mountains blocked with snow and ice, in an average time of 11 days—less than 17 days being occupied both by advance and rear guard—and all without the loss of life or property. Such a feat is probably unexampled in history, and it illustrates the enormous influence hereafter to be exerted by the question of transportation in war. This is but one of a numerous series of triumphs recorded in the document just quoted.

### The Dominion of Canada.

On July 1st, the Dominion of Canada became an established nationality. It is formed of four provinces: Ontario, formerly known as Upper Canada, with an area of 121,260 square miles; Quebec, heretofore Lower Canada, embracing within its limits 210,020 square miles; New Brunswick, with an area of 27,105 square miles, and Nova Scotia, whose area, including Cape Breton, is 18,660 square miles.

From these estimates, we find that the aggregate area of the four provinces constituting the Dominion of Canada is 377,045 square miles, and it is probable that at no distant day the remaining portions of British America will become incorporated with the Dominion, which will give it, Prince Edward's Island, 2,100 square miles; Newfoundland, 40,200 square miles; British Columbia, 200,000 square miles; Hudson's Bay and Northwest Territories, 2,750,000—making the entire area 3,389,845 square miles.

The population of the Dominion, by the census of 1861, was 3,090,561, of which Ontario contained 1,396,091, Quebec 1,111,566, New Brunswick 252,047, and Nova Scotia 330,857. Of these, 1,372,913 were connected with the Church of Rome, 471,946 were Presbyterians, 465,572 Episcopalians, 431,924 Methodists, 189,080 Baptists, 23,651 Lutherans, 17,757 Congregationalists, and all others 111,718.

In the several provinces we find the denominational relations of the population varying greatly. The Church of Rome had 85 per cent. of the entire population in Quebec, 84 per cent. in New Brunswick, 26 per cent. in Nova Scotia, and 18 per cent. in Ontario.

The Presbyterians formed about 27 per cent. of the population in Nova Scotia, 22 per cent. in Ontario, 14 per cent. in New Brunswick, and 4 per cent. in Quebec.

The Episcopalians were about 22 per cent. in Ontario, 17 per cent. in New Brunswick, 14 per cent. in Nova Scotia, and 6 per cent. in Quebec.

The various branches of Methodists constituted about 25 per cent. of the whole population in Ontario, 10 per cent. in Nova Scotia, 10 per cent. in New Brunswick, and 3 per cent. in Quebec. It is probable that these proportions have somewhat changed since 1861.

The adult male population was estimated at 745,630, who were classified, according to occupation, as follows: farmers, 320,952; laborers, including lumbermen, 209,909; mechanics, 115,272; trade and commerce, 32,619; marines and fishermen, 25,009; professional men, 10,119; miners, 1207; miscellaneous, 30,543.

The nationality of the population of the Dominion of Canada is estimated as follows: About one third of French, one third of Irish, one sixth of Scottish, and one sixth of English descent.

The Government is composed of a Governor-General, a Lieutenant-Governor, and a Parliament composed of Upper and Lower houses. The members of the Upper house, 72 in number, with the Governor-General and the Lieutenant-Governor, are appointed by the British Crown. The members of the Lower House alone, 181 in number, are elected by the people. Lord Monck is appointed Governor-General at a salary of \$50,000. Each Province is to have its own Legislature. It will thus be seen that the government of Canada really approximates somewhat that of the United States.

### The Rothschilds and the Pope.

FOR fifteen centuries the Jews have been cursed by the Pope, and persecuted by the Roman Church. There is no more revolting chapter of horrors in history than that of the treatment of the Jews at the hands of the Pontiffs. In all lands where the Roman religion is dominant the children of Israel have been treated with barbaric rigor—allowed few privileges, denied all rights, looked upon as a people accursed of God, and set apart by divine ordination to be trampled upon by the Church. In Rome, at the present day, the Jews are confined to the Ghetto; they are not allowed to set up a shop in any other part of the city without a permit; they can engage only in certain trades; they are compelled to pay enormous taxes into the Papal treasury; they are subject to a stringent code of laws established by the Pope for their especial government; they are imprisoned and fined for the most trivial offenses. They cannot own any real estate in the city; cannot build, tear down or remodel any dwelling or change their place of business without Papal permission. They are in abject slavery, with no rights whatever, and entitled to no privileges, and receive none, except upon the gracious condescension of the Pope. In former times they were unmercifully whipped and compelled to listen once a week to the *Christian* doctrine of the priests. But time is bringing changes. The Pope is in want of money, and the house of the red shield has money to lend on good security. The house is always ready to accommodate Governments. Italy wants money, so she sells her fine system of railroads to the Rothschilds. The Pope wants money, so he sends his Nuncio to the wealthy house of the despised race, offers them security on the property of the Church, the Compagna, and receives ten million dollars to maintain his army and Imperial State. That was in 1865. A year passes, and the Pontifical expenditures are five million more than the income, and the deficit is made up by the Rothschilds, who take a second security at a higher rate of interest. Another year is passed and there is a third annual vacuum in the Papal treasury of six millions, which will quite likely be filled by the same house. The firm can do it with as much ease as your readers can pay their yearly subscription to your weekly *Journal*. When will the Pope redeem his loan at the rate he is going? Never? Manifestly the day is not far distant when these representatives of a persecuted race will have all the available property of the Church in their possession. Surely time works wonders.—*Chicago Ev. Jour.*

### Obituary Notices.

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

DIED, at Racine, Minn., of scrofulous consumption, Charles L., only son of Joseph and Mary Edwards, aged 11 years, 9 months, and 23 days. During his last sickness, and before, his voice was sometimes heard in secret prayer. He also manifested a spirit of patience and resignation. Blessed are they which die in the Lord. STEPHEN PIERCE.

DIED, at Poy Sippi, Wis., of inflammation of the lungs, youngest son of brother H. Mikkelson, Uriah Willy, aged two months. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." JOHN MATTESON.

DIED, in Hillsdale Co., Mich., June 27, of a swelling on the breast, which caused heart disease, Eva Maria, daughter of Stephen D. and E. E. Salisbury, aged 24 days. E. E. S.

## Publication Department.

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

### The Publishing Association.

The Seventh-day Adventist Publishing Association was incorporated in Battle Creek, Mich., May 3, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. The Association has now a large and well-furnished Office of publication, established in Battle Creek, Mich., and employs two steam power presses in carrying on its business. A meeting of the stockholders is held each year, at which a board of trustees is elected to manage its business, and editors chosen to conduct its periodicals, till the ensuing meeting. All persons employed in the publishing department, are engaged at stipulated wages, and all profits accruing from the business, are strictly applied by the Association to the carrying out of the object of its formation, and to its charitable uses and purposes. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

### The Advent Review and Sabbath Herald

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

Regular price, \$3.00 per year, or \$1.50 for a volume of 26 numbers. On trial for six months \$1.00. No subscriptions taken for less than six months. To the *worthy* poor—free, by their reporting themselves and requesting its continuance, once in six months. The friends of the Review are invited to earnest and unceasing efforts to extend its circulation.

### The Youth's Instructor

Is a monthly sheet, published as above, and designed to be to the youth and children what the Review and Herald is to those of riper years. You who wish to see your children instructed in the great truths which so interest you, will here find a sheet in which these things are set forth in a plain and interesting manner, free from the popular fables and errors of the age. It should not only visit regularly every youth and child who professes to be a follower of Jesus, but should be taken and read in every Sabbath-keeping family. Don't forget the children. See that they have the Instructor. Terms, 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 Health-Reform Institute. Terms \$1.00 in advance for a volume of twelve numbers. Address Dr. H. S. Lay, Battle Creek, Mich.

### The Sabbath Question

Is becoming a theme of wide-spread and absorbing interest. To those who wish to give the subject a thorough investigation, we recommend the History of the Sabbath. As a work setting forth a connected Bible view of the Sabbath question, its history since the

Christian era, and the different steps by which the human institution of the first day of the week has usurped the place of the Bible institution of the seventh day, it is unsurpassed by any publication extant. Between two and three hundred quotations from history are given, to each of which is appended a full reference to the authority from which it is taken. It is replete with facts and arguments which challenge denial or refutation. Other works on this subject, from the penny tract to the largest size pamphlet, will be found noticed in our book list. There is no other Bible subject upon which a more extensive misunderstanding exists, than upon the Sabbath question. Circulate the books, and spread abroad the light on this subject.

### The Second Advent.

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

### Immortality through Christ Alone.

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

### Packages of Tracts.

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

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

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

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

### Our Book List.

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

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

—**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 John Milton. Cloth, 75c., 16 oz.

—**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.

—**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.

—**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.

—**SPIRITUAL GIFTS, VOL. IV;** or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.

—**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.

—**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.

—**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, 20c., 2 oz. Without likeness, 10c., 2 oz.

—**THE BIBLE FROM HEAVEN;** or, a Dissertation on the Evidences of Christianity. 30c., 5 oz.

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

—**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.

—**THE THREE MESSAGES** of Rev. xiv, especially the Third Angel's Message, and Two-horned Beast. 15c., 4 oz.

—**THE HOPE OF THE GOSPEL;** or, Immortality the Gift of God, and the State of Man in Death. 15c., 4 oz.

—**WHICH? MORTAL, OR IMMORTAL?** or, An Inquiry into the Present Constitution and Future Condition of Man. Third Edition. 15c., 4 oz.

—**MODERN SPIRITUALISM:** Its Nature and Tendency. The Heresy condemned from the mouths of its own advocates. Third edition, revised and enlarged. 20c., 5 oz.

—**THE KINGDOM OF GOD:** The Time and Manner of its Establishment. A Refutation of the doctrine called, Age to Come. 15c., 4 oz.

—**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.

—**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.

—**REVIEW OF SEYMOUR.** His fifty "Unanswerable Questions" on the Sabbath Question, *Answered.* 10c., 3 oz.

—**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.

—**THE SAINTS' INHERITANCE,** shown to be the kingdom under the whole heaven, in the Earth made New. 10c., 3 oz.

—**SIGNS OF THE TIMES,** in the Moral, Physical, and Political Worlds, showing that the Coming of Christ is at the Door. 10c., 3 oz.

—**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.

—**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.

—**REVIEW OF SPRINGER,** on the Sabbath and Law. 10c., 3 oz.

—**BAPTISM,** Its Nature, Subjects, & Design. 10c., 3 oz.

—**THE COMMANDMENT to Restore and Build Jerusalem.** A conclusive argument that it is to be dated from the 7th year of Artaxerxes, n. c. 457. Just the book for these days of wild conjecture on the prophetic periods. 10c., 2 oz.

—**THE SEVEN TRUMPETS:** An Exposition of Revelation vii and ix. A New Edition, thoroughly revised and enlarged. 10c., 2 oz.

—**KEY TO THE CHART.** An Explanation of all the symbols illustrated upon the Prophetic Chart. 10c., 2 oz.

—**THE SANCTUARY,** and 2300 Days of Daniel viii, 14; its Cleansing and the time of its accomplishment. 10c., 2 oz.

—**THE CELESTIAL RAILROAD,** a most happy exposure of the inconsistencies of popular religion. A new edition revised, and adapted to the present time. 4c., 10z.

—**THE SABBATH OF THE LORD:** A Discourse by J. M. Aldrich. 5c., 2 oz.

—**THE END OF THE WICKED.** 5c., 1 oz.

—**MATTHEW XXIV:** A Brief Exposition of the Chapter, showing that Christ is at the Door. 5c., 2 oz.

—**MARK OF THE BEAST,** and Seal of the Living God; showing how we may avoid the one, and secure the other. 5c., 1 oz.

—**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.

—**BIBLE STUDENT'S ASSISTANT:** A compend of Scripture References on Important Subjects. 5c., 1 oz.

—**AN APPEAL for the Restoration of the Sabbath:** An Address from the Seventh-day to the First-day Baptists. 5c., 1 oz.

—**REVIEW OF FILLIO,** on the Sabbath Question. 5c., 1 oz.

—**MILTON on the State of the Dead.** 5c., 1 oz.

—**EXPERIENCE** of F. G. Brown on Second Advent. 5c., 1 oz.

—**SYSTEMATIC BENEVOLENCE,** An Address, &c. 5c., 1 oz.

—**THE SECOND ADVENT:** Sixteen Short Answers to Sixteen Common Objections. 4c., 1 oz.

—**SAMUEL AND THE WITCH OF ENDOR;** an exposition of this remarkable portion of Scripture, showing the state of the dead, and the sin of witchcraft. 4c., 1 oz.

### Tracts in Other Languages.

—**LIV OG DÖD:** "Life and Death;" a work in Danish, on the Nature of Man, the Saints' Inheritance, and the Destiny of the Wicked. 280 pp., paper cover, 40c., weight 12 oz.

—**THE BIBLE STUDENT'S ASSISTANT,** in Danish. A work on the plan of the Assistant in English, containing scripture references on a variety of subjects, adapted to the Danish Bible. 5c., 1 oz.

—**FORTY QUESTIONS ON IMMORTALITY,** in Danish. 2c., 1 oz.

—**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.

—**AN EXPOSITION** of Dan. ii and vii, in French. 5c., 1 oz.

### One-Cent Tracts.

—**THE SEVEN SEALS:** An Exposition of Rev. vi.

—**THE TWO LAWS.** The Distinction shown between them.

—**PERSONALITY OF GOD.** A popular error disproved.

—**THE LAW** of God, the Ten Commandments by John Wesley.

—**APPEAL** to Men of Reason on Immortality.

—**THOUGHTS** for the Candid on the Nature of Man.

—**STATE OF THE DEAD,** Brief Thoughts. Author unknown.

—**TIME LOST;** or Old and New Style Explained.

—**THE HEAVENLY MEETING;** a thrilling rhapsody on the joy of the saint as he first meets his Saviour and the heavenly host.

### Two-Cent Tracts.

—**GEOLOGY AND THE BIBLE;** or a Pre-Adamic age of our world doubtful; showing that no true claims of Geology are against Bible facts.

—**SUNDAY-KEEPING.** The reasons for it examined and refuted.

—**THE SABBATH:** The time of its Institution.

—**THE SABBATH:** A stirring Argument by Elishu.

—**INFIDELITY** and Spiritualism, shown to be of like character.

—**WAR** and the Sealing, an Exposition of Rev. vii.

—**WHO CHANGED** the Sabbath? Roman Catholic Testimony.

—**PREACH THE WORD:** An Argument for the Sabbath.

—**DEATH AND BURIAL;** or, Scriptural Baptism.

—**MUCH IN LITTLE:** A Collection of Choice Extracts on eternal misery.

—**TRUTH.**

—**POSITIVE INSTITUTIONS;** their Nature and Claims.

### Three-Cent Tracts.

—**THE RESURRECTION OF THE BODY,** popular objections to this scriptural doctrine briefly considered. This thorough little treatise removes in a masterly manner the difficulties supposed to lie in the way of the resurrection of the identical matter that goes into the grave.

—**THE LAW** of God, By H. H. DOBNEY, England.

—**JUDSON'S LETTER ON DRESS:** An appeal to the female members of the Christian churches of the United States.

—**SCRIPTURE REFERENCES.** Same as B. S. Assistant without cover.

—**MARK** of the Beast, and Seal of the Living God.

—**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.

—**THE WICKED DEAD:** A thorough and Scriptural Exposition of the Parable of the Rich Man and Lazarus.

### Charts.

—**THE LAW OF GOD** on a Chart of a size to be used by Preachers, varnished and mounted, \$2.00.

—**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, \$4.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.

—**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 J. M. Aldrich, 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.

### Form of Bequest.

Important bequests are frequently lost to the Association through informality. Those who wish to will property to the Association to be devoted to the spread of the truth, should adopt the following form of bequest:

"I bequeath to my executor (or executors) the sum of \_\_\_\_\_ dollars in trust, to pay the same in \_\_\_\_\_ days after my decease, to the Seventh-day Adventist Publishing Association, located in the city of Battle Creek, Michigan, to be applied by the Trustees of that Corporation, to its charitable uses and purposes."

Three witnesses should state that the testator declared this to be his last will and testament, and that they signed it at his request, and in his presence and in the presence of each other.

# The Review and Herald.

Battle Creek, Mich., Third-day, July 30, 1867.

THE brethren and sisters of Michigan will please note the appointment of Bro. White for a "General Convocation" meeting up in Fairplains, Montcalm County, Aug. 10 and 11. Let all within reasonable distance make the necessary sacrifice of time, and attend this "feast of ingathering." Doubtless such a meeting would be accompanied with the special outpouring of God's Spirit. Need we repeat it.—Let all who consistently can, attend this gathering of the saints of God.

A DEAR sister, feeble in health and poor in this world's goods, though we trust rich in faith, in a letter to the Office subjoins the following lines as "a true expression of her feelings:

"My heart is weary of its own deep sin—  
Sinning, repenting, sinning still away;  
When shall my soul thy glorious presence feel,  
And find its guilt, dear Saviour washed away?"

### Decidedly Faulty.

AFTER all that has been said on the subject of carelessness about writing letters of business to the Office, it is astonishing that we still have sent to us such letters as the following:—

"State Center, July 16, 1867.

"BRO. ALDRICH: Inclosed I send two dollars, one for Thoughts on the Revelation, and the other for two 50ct packages of tracts."

This letter hails from State Center, but what State Center we are not informed. As we find no Post Office by that name on our Directory, and as there is supposed to be a center to every State in the Union, we should hardly know where to direct the books, even if the letter were not faulty in other respects.

The next mistake worthy of note is the fact that the letter contained only \$1.85, whereas the writer gave us to understand that \$2.00 were enclosed.

Last of all, the letter did not contain the name of the writer.

Our correspondent will therefore excuse us for laying his letter aside till we are better informed.

But after all that may be said of the serious faults of this letter, I would commend it to all of our correspondents as a sample, for brevity and business-like style. Business letters should always be as brief as possible and right to the point. In this respect the foregoing letter is truly praiseworthy.

Should quite a large number of our correspondents note the foregoing points and make the necessary improvement in their business letters we shall be greatly obliged.

J. M. A.

### CONVOCAION.

THE Meeting at Fairplains, Aug. 10 and 11, is designed for a General Convocation from the State, but more especially of the brethren from Northern Michigan. After an abundant harvest, a sort of feast of ingathering for even seven days would be in good time. Ample provisions will be made for all who will come. The brethren have large farms, and large houses and barns, and open hands and willing minds.

A special invitation is extended to the brethren at Battle Creek and vicinity. Teams will meet those coming by railroad at Ionia, if those coming will send notice in season, stating when they will be at the station. But we would recommend the direct route by private carriage. Come by the way of Vermontville to Orange, and stop with Bro. Franklin Howe, who will direct the rest of the way.

JAMES WHITE.

Greenville, July, 25, 1867.

### MONTHLY MEETING IN BURLINGTON, MICH.

By request I send a report of the Monthly Meeting at Burlington, Sabbath, July 13. There was a good attendance. Brethren and sisters were present from Battle Creek, Newton, and Colon. And while listening to the remarks of Bro. Cornell in the forenoon, which were meat in due season, we felt encouraged to press

on, and honor the Lord for his goodness to his people. In the afternoon we had a social meeting, and while listening to the encouraging testimonies of Bro. Byington, Bro. Cornell and many others, the Lord blessed, and gave us a sweet interview together. I feel thankful for the Monthly Meetings that we have appointed among us. They are a great source of strength and encouragement.

My prayer is that our interest may increase in these meetings, that God may be glorified, and we be encouraged to press on, that at last we may gain the prize that will be given to the faithful at the end of the race.

The next Monthly Meeting of Calhoun county will be held at Newton, the second Sabbath in August.

HICKMAN MILLER.

Burlington, Mich.

### THE SABBATH.

As a blessing to man, God appointed to him a day of rest, a Sabbath. This, hallowed and blessed by his own keeping after the ending of his creative works, he set apart to man. This, above all others, was to be devoted to the service of the Lord, commemorative of the work of creation. This to man was to be a day of rest from the labors, which, through sin, were imposed upon him, as, leaving the garden, God said to him, "By the sweat of thy face shalt thou eat bread." From the time these words were uttered, man went forth to labor. He must toil, suffer, and die. Thus to him a day was given wherein he might regain his wasted energies.—cease his work; and not only for this purpose alone, but that he might on this day think of God, of Heaven, and angels; think, study, reflect. As Jesus has said, so it will ever be, "The Sabbath was made for man, and not man for the Sabbath."

While it is a day to be kept holy unto the Lord, to refrain from seeking our own pleasure and interest, it is one in which we are commanded to do good. With some, the Sabbath, how lightly esteemed! Reversing God's order, they turn it into a day of pleasure, of feasting, and reveling. Upon such the frown of God rests, as living in violation of the command, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh-day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid-servant," &c., a sacred command, given by the Maker and Ruler of the universe.

LUCRETIA C. CANRIGHT.

S. Norridgewock, Me.

### Notice.

In talking with some of our most experienced farmers, and with what knowledge I have of the business, spring-what harvest will not commence here before the fifth of August; and therefore the 4th of Sept. will be almost two or three weeks too early for our Convocation Meeting, if we expect to make it a meeting of general interest to this Conference. I would therefore suggest the 18th or 25th of Sept. to commence the meeting. I further suggest that Bro. Andrews and Blanchard confer with Bro. Loughborough about it, and that they make the appointment in due time if they please.

I. SANBORN.

P. S. Will not Bro. Andrews and Blanchard keep me posted as to their whereabouts, if they can.

I. S.

## Appointments.

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

PROVIDENCE permitting, we will hold meetings as follows:

- Greenbush, a Grove meeting, Aug. 3 and 4.
- Fairplains, General meeting, Aug. 10 and 11.
- Orange, Grove meeting, Aug. 17 and 18.
- Wright, General meeting, Sept. 7 and 8.
- At Orange, we hope to see brethren from Windsor, Charlotte, Oneida, Portland, &c.

JAMES WHITE.

ELEN G. WHITE.

### N. Y. and Pa. Conference.

THE annual meeting of this Conference is to be held at Adams' Center, Jefferson Co., N. Y., a station on the Rome and Watertown R. R., commencing on Friday morning, Sept. 27, at 9 o'clock, and continuing, if necessary, till Monday, Sept. 30. This timely notice is given that the several churches may have their delegates chosen and business matters all arranged in season. It will be necessary for all the delegates to arrive at the place of meeting on Thursday, Sept. 26, so

as to commence the session in the morning. And let them all come prepared to remain throughout the day on Monday, if business demand, as probably it will.

N. FULLER,  
J. N. ANDREWS, } Conf. Com.  
R. F. COTTRELL,

PROVIDENCE permitting, I will meet with the church in Burlington, Mich., Sabbath, Aug. 17th, at 10 1/2 A. M. Business meeting, Sunday, at 10 A. M. At Convis, Sabbath, Aug. 24th. At Monterey, Sabbath, Aug. 31st, and spend several weeks in Allegan county.

J. N. LOUGHBOROUGH.

THE next Quarterly Meeting of the church at Avon, Rock Co., Wis., will be held at Avon, August 17 and 18. We hope to meet all the scattered brethren of this church, also those from sister churches, who would esteem it a privilege to meet with us. Let us come together, dear brethren, with a prayerful preparation to work for the glory of God.

Done by order of the church.

JOSEPH G. WOOD.

I would like to have any of the S. D. Adventists who may be passing through this city call on me. I live on Bear street, No. 76, next door to the Methodist Church, Salina, N. Y.

MRS. H. M. GRANT.

### BUSINESS AND PERSONAL.

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

#### Graham Flour.

BEING a practical miller, and located on the N. Y. Central R. R. in a good wheat country, I have been induced, through the influence of friends in the truth, to offer to the brethren through the Review the above article. Those desiring to supply themselves, or others, with a reliable grade of Graham Flour, would do well to correspond with P. Z. KINNE, Kirkville, Onondaga Co., N. Y.

Reference: Eld. J. N. Andrews.

## Business Department.

Not faithful in Business. Rom. xii 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

### Business Notes.

W. J. HARDY: We have no small Hymn Books for Sabbath schools. Hope to be able to publish one soon.

SARAH McCLELLAN: We will send you the Review if you give us your Post Office address.

In the 1st of pledges for the Institute in last week's Review, Mrs. Wm. B. Prentiss' pledge was made on read \$25.00. It should have been \$75.00. We acknowledge the remaining \$50.00 this week.

J. M. A.

### RECEIPTS. For Review and Herald

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

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