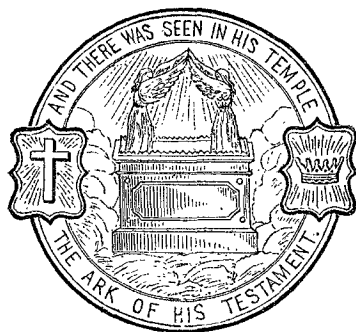


# ADVENT



# 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*.

#### I AM WEARY.

My feet are worn and weary with the march  
Over rough roads and up the steep hillside;  
Oh, City of our God! I fain would see  
Thy pastures green, where peaceful waters glide.

My hands are weary, laboring, toiling on,  
Day after day, for perishable meat;  
Oh, City of our God! I fain would rest—  
I sigh to gain thy glorious mercy-seat.

My garments, travel-worn and stained with dust,  
Off rent by briars and thorns that crowd my way,  
Would fain be made, O Lord my righteousness,  
Spotless and pure in heaven's unclouded ray.

My eyes are weary looking at the sin,  
Impiety and scorn upon the earth:  
Oh, City of our God! within thy walls  
All, all are clothed upon with the new birth.

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?

Patience, poor soul, the Saviour's feet were worn,  
The Saviour's heart and hands were weary, too,  
His garments stained and travel-worn, and old,  
His sacred eyes blinded with tears for you.

Love thou the path of sorrow that he trod;  
Toil on, and wait in patience for thy rest;  
Oh, City of our God! we soon shall see  
Thy glorious walls, home of the loved and blest.

### 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.

#### PRESENT TRUTH.

A SHORT SERMON BY ELD. M. E. CORNELL.

TEXT. "And be established in the present truth." 2 Pet. i, 12.

The expression "present truth," in the text, is peculiarly significant. It seems to imply that some truths are not eternal in their nature—that there may be past and future truths. Prophecy is truth, but it is progressive in its development. The warning given to the world by Noah of a coming flood was present truth to that age. Noah could say, "a flood is coming to drown the world," but if we should proclaim such a message, it would be false. But if we proclaim the speedy coming of the Saviour, with its kindred doctrines, we shall declare the present truth for this time,

because the signs are now in the past, and the time has fully come for such a proclamation.

Thus it appears that all truth is not eternal; for some truths are called into existence by circumstances. Still it must be admitted that truths do exist which remain always the same, because in their very nature they are unchangeable. "Thy law is the truth," saith the Psalmist. The moral law or ten commandments, applying to all men in all ages alike, are, per consequence, eternal and immutable. No time, place, nor circumstances make them liable to change. Being a summary of duties growing out of relations existing between man and his Maker and man and his fellow-man, they must continue in force as long as these relations exist. While other truths came to the world bearing more or less of the imperfection of the earthen vessel, the moral law alone came in the hand writing of its Divine Author. This law, coming directly from the hand of Jehovah, is therefore wholly and inexpressibly divine and perfect.

But, although the great object of the divine plan is that men should be holy, ("Be ye holy for I am holy," is the language of both testaments,) yet at different periods there have been new and special incentives to holiness. As there have been special dangers, so there was need of special warnings; for when judgments have been pending, God in mercy has ordered that a timely warning be given, and the approaching danger has been used as a new incentive to obedience. Such special proclamation of danger and the duty of preparation therefor, constitutes the present truth for that time. The Antediluvians had a present truth; so have we. The days of Noah were in many respects like ours. If the present truth of his day was unpopular, so will our message be despised. What could have been more unpopular than Noah's warning of a coming flood of water? Nothing could be more unlikely in the eyes of that generation. No such rain-storm had ever been known. Science was against it. The world was only in its infancy. Great men did not credit the prophecy. Why should Noah be the only man to give such a warning? Thus they decided against the truth. They heeded it not, because they believed not.

The present truth in every age has been a test upon those who heard it, and awful judgments have followed its rejection. It was so in the time of Noah, and of Lot, also in the case of Babylon, Nineveh, Tyre, Jerusalem and the Jews, and oh! how much more, when the time of trouble such as never was is immediately pending? If the evidence was clear enough to condemn the world before the flood, then surely the present generation will be left without excuse. Those things were written as our ensamples, and for our admonition on whom the ends of the world are come. We see how they were warned, and how they rejected it, and how it came out. We are admonished. God is no respecter of persons. Solemn thought. May we, like Noah, believe and live out faithfully the present truth, and so escape at last.

But we should not forget to mention that there is a sense in which truths, in their nature eternal, become under certain circumstances present truth. Truth long lost, newly found, and proclaimed in connection with a special message from Heaven, would come under this head. The Bible Sabbath, lost in the dark

ages is now being restored as a part of our specific work. The remnant are to keep all of God's commandments. The third angel's message,

"Brings the commandments which we must obey,  
Or receive of the plagues in that terrible day."

The Sabbath becomes the seal of God to the true Israel in the time of the end. And it is written of the last generation, to whom salvation is near to come, "Blessed is the man that doeth this and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. lvi, 2.

Spiritual Gifts are to be restored to the church in the last days, and because of their importance and their connection with the last work, are emphatically present truth. The latter rain will develop all the gifts among the true believers. Our danger will be to doubt when the fiery trials come; and come they will, and come they must. But what if they have already commenced? It may be that even now we are being tested. Let every soul look well to this matter. Do your steps begin to slide? Do you begin to doubt that which was always clear when you lived near the Lord, before the present trial came? Beware, lest at any time you let the truth slip, for it is only by holding fast the beginning of your confidence firm unto the end that you will get the victory. What if some things are unexplainable! What if we are called upon to take some advance steps which are not all clear? Is it not safer to go forward with the body and with the leaders so long as we can see nothing in God's word forbidding? There may be much for it which we do not at first see. Be not faithless but believing. We walk by faith.

But, thank God, the reforms required among us are backed up by both reason and the Bible. There is no occasion of stumbling here. Shall we talk of giving up all, of denying all worldly lusts, of giving all diligence to add temperance, &c., and yet be unwilling to give up tobacco, tea, coffee, pork, &c.? Why should we think it strange that such trials should be our lot? When ancient Israel were called out of Egypt to be led into the typical land of Canaan, their unwholesome animal food was cut off. They were given time to learn to love that which was best for their spiritual welfare. They were required to practice self denial and correct their bad habits. Those who would not endorse and live out the reform were cut off. But another spirit was in Caleb and Joshua, and they went clear through. They found no fault, murmured not, brought no evil report.

And this is our example, and we now have the anti-type. Called out of Babylon, tested by the law, introduced to the sanctuary, we are now being tested on the diet question. Why not? Are we better than they? There is great need of reform. The appetites and judgment of the masses are sadly perverted. Pride, lust of the eye, fashion, and lust of the flesh, have nearly ruined all. But a reform is called for. This is the day of preparation. To correct our habits is now the great business of our lives. Saith the faithful and true witness, "As many as I love, I rebuke and chasten. Be zealous therefore and repent." Dear friends, it will be best for us to buy the gold; it will cost us something, but it is the only safe invest-

ment we can make. Let the rebellious go back into Egypt and sit down there by the flesh-pots to satisfy their animal appetites if they will, but let all the faithful, loyal ones go forward with the true Israel to the promised land. Those who truly love God, will love to walk in his paths.

In the text we are admonished of the necessity of being *established* in the present truth. If we are not fully established, rooted and grounded in it, we shall be persecuted out of it. All those branches which make up the great sum of present truth being unpopular, of course each item will be hated and opposed by the latter-day scoffers, even as each point is, according to its measure, a test truth to the remnant of God's people. Those who are not established, who are only half-hearted, will be sifted out. God is proving and trying his people. Who will give up and turn back.

What a solemn, fearful time. Angels are weighing the thoughts and actions of the people of God. Our cases are being decided. Jesus will know how much we love him. "Lovest thou me, more than these?" is still the question, and it must soon be decided with us all. More prayer and more faith is needed. Perils have come. Mighty faith and prevailing prayer will open the way here. Greater humility before God will prepare the way. Elijah and Daniel were delivered by much prayer. Christ, our example, was much in prayer. Bunyan, Baxter, Fletcher, Luther, Wesley, Charlotte Elizabeth, and all who have accomplished much for the Lord, have been noted for prayer. What all need now is a soul work, a hungering and thirsting after righteousness, a crying out after the living God. Our God is still ready to bless and revive the hearts of the contrite ones. Oh! yes, he will abundantly pardon. All praise to his holy name forever. Shall we not this day go forward in word and deed, and henceforth note progress daily to the end? In the present and coming perils, may both speaker and hearer be so "established in the present truth," that by grace we shall at last inherit the promises. Amen.

#### RE-BAPTISM.

THIS means to be baptized again. That this is right in some cases, we shall undertake to prove. I do not refer to those persons who have been sprinkled or had water poured upon them; for such have never been baptized.

That one immersion is sufficient when administered to and by the proper person at the right time, we fully believe. But many reject the idea of re-baptism, some on the ground that one baptism under any circumstances is sufficient, and others reject the term on the ground that, unless all the circumstances be right, it is no baptism at all, and until they receive a baptism in all its particulars perfectly right, although they may have been dipped in water, they have not been baptized. This is simply a denial of the term, while it is the strongest position possible in favor of re-baptism. I would reject this last position, believing it utterly false.

In the first century there were two baptisms, both from Heaven. Why not two in the nineteenth century? "The baptism of John, whence was it? from Heaven, or of men?" The response from every Christian heart is, from Heaven! John was filled with the Holy Spirit. Said Christ of him, "There is not a greater prophet." The administrator was right, and came at the right time. And the candidates coming to the baptism of John, confessing their sins, were fit subjects.

Six months later only, there came another leader, whose administration called for another immersion. This was the Son of God. At a later period the question was asked, "Unto what then were ye baptized? And they said, Unto John's baptism." Then "they were baptized in the name of the Lord Jesus." Neither of those immersions were wrong. The last was re-baptism, unless it can be shown that the baptism of John was not from Heaven. They were both at the right time. Both leaders were owned from Heaven, and the candidates were in a correct and fitting position. And here I would remark that they were immersed both times for the same thing, namely, the resurrection from the dead, first of Christ, and second, of all who shall be Christ's at his coming. They stood at

their first baptism before the resurrection, at their second baptism after his resurrection. One immersion looked forward to it; the other was in the faith of a risen Jesus.

Having established the point that the same persons received two baptisms in the first century, both owned and honored of Heaven, I would inquire, may there not be circumstances which call for re-baptism in the nineteenth century? This may be answered best by comparing the circumstances connected with Seventh-day Adventists in relation to baptism with those in the first century who were twice immersed.

1. Some of us were not prepared. We were buried alive. They were prepared, John being judge of fitness.

2. Unboly hands plunged some of us into the water. Those were men of clean hands and pure hearts.

3. Some of us did not know for what we were being baptized. The minister said we must, and so we obeyed. If he had told us it was the antitype of circumcision, or commemorated the crucifixion, we would have believed. The distinct teachings of the apostles gave the true reason, and they knew why they were baptized.

4. The administrators in the case of some of us were men of intemperance and lust. They were slaves to tobacco, tea, and coffee. John's life was one of temperance. His meat (food) was locusts and wild honey. In some cases, modern Babylonish administrators have been the husbands of two wives, living in violation of the seventh precept of the moral law, holding the marriage covenant in form only, and that very lightly. John was a temperate, pure, chaste man of God. He lost his head for reproving Herod for unlawfully living with his brother Philip's wife.

5. Some modern administrators have not only been in error when they performed the solemn ordinance in the name of the Father, Son, and Holy Spirit, but were at that moment at war with such vital truths as Bible purity and the gifts of the church. Their principal message was to justify themselves in the use of tobacco, fight the gifts, and circulate lying reports concerning Seventh-day Adventists. They were then the servants of the Devil, in rebellion against the work of God, and were preparing themselves for his wrath. The baptism of such men is as valueless as if performed by Simon Magus or Jeff Davis.

John stood complete in all the truth, filled with the Spirit, and in harmony with the work of God. Was re-baptism in the first century right? Then in the cases to which I have referred it is doubly called for.

Mark this. Those stood in clear light at the time of both immersions. They only advanced from light to still greater light. In our case most of us were in darkness, wrapped about with Babylonish garments, or those still more filthy. We were pursuing in a wrong direction. The truth stopped us, turned us about, stripped us, and cleansed us. If two baptisms, while walking on the plane of truth, were required eighteen centuries ago, how much more requisite in the cases described above!

But I have reserved my strongest reason for the close. The pre-requisite for baptism is illustrated by the apostle to the Romans by death, and baptism by burial after death. Some believers in the third message met with a change before they heard it, which may be called a death; but on receiving the message, they were fully slain. They were dead. Were they in a degree dead back there? They were here a hundred fold more. Did they need a burial there? They here need it a hundred fold more.

Should one deny the dead a burial he would be regarded mad. But here are men and women who have by the power of present truth been slain. They have been, by God's great cleaver, cut completely free from every earthly dependence and hope. They are dead. And who will forbid water that they may not have a burial?

Again, some who now stand firm in the truth, have, since they were baptized, gone back and sinned worse than before. Since their apostasy, they have repented as never before, have believed as never before, and have been—no, have not been baptized. They go back beyond their apostasy, for baptism, and patch it on to repentance and faith under the third message.

Did they repent when they first yielded to the claims of the gospel? Then when they heard the third message their cup of repentance was a hundred fold more bitter. Did they back there exercise faith in the Saviour? When the faith and hope of a coming Redeemer to restore all things burst in upon them, and they saw by the light of the heavenly sanctuary and the third message the great work of preparation for that event, their faith grasped tangible things with a clearness and strength a hundred fold more than their former faith. And now what shall be done? tell them they must stop at faith? At their first conversion, the order of events was, repent, believe, and be baptized. At their second conversion the order is repentance, faith, and—

But it may be said that if baptism should follow faith and repentance twice, it may ten times. Why not? But should we be baptized as often as we sin? If we sin to that degree that we lose our faith, which apostasy calls for a thorough repentance and a complete resurrection of faith, then we need a baptism, if it be ten times. A sinner is a sinner, though he may a hundred times during his probation, if such a thing be possible, come into favor with God, and then lose that favor. And if a sinner needs faith, repentance, and baptism, at one time, he needs them at another. If all three are required of him when once a sinner, will two-thirds answer when twice or thrice a sinner? To illustrate the subject I will introduce the words of the prophet Ezekiel, which are to the point:

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should return from his ways and live?"

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die." Eze. xxiii, 20-28.

The points of interest in the above are,

1. The person that sins is exposed to death. He may stand before Heaven free from sin, then turn to the service of Satan, and have the sentence of death—the soul that sinneth it shall die—upon him. We know not why this may not be acted over a dozen times.

2. The promise of God is sure. "If the wicked will turn from all his sins, and do that which is lawful and right, he shall surely live, he shall not die." Then let no common apostate fear to return. He shall surely live. To remain in sin is sure death; but he who will return shall as surely live. If he returns, all his transgressions that he hath committed, they shall not be mentioned unto him. In his righteousness that he hath done he shall live.

3. But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned. In his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

The sinner may repent and find pardon; then if he continues a righteous life, his sins will not be mentioned against him. But if he apostatizes he will not only have to answer for the apostasy but for all his sins before pardoned. In fact his apostasy blots out his pardon and acceptance with God, and places him in a condition far worse than the first. He is now as though he had never repented, believed, and been baptized, and worse. His repentance, faith, and baptism are blotted out. He returns; he again drinks of the cup of repentance to the very dregs, and believes with all his heart. And now what shall be done? make his old baptism do? That was blotted out with his other two righteous acts at his apostasy. All his righteousness that he hath done shall not be remembered. His baptism is as though it had not been. And he is virtually an unbaptized soul. And he who forbids water in his case takes the responsibility of shutting up one-third of the pathway to the kingdom of God.

"But," says one "would you have us baptized every time we sin?" There are degrees of sin. No man living is so free from what may be regarded as sin, but he may with propriety every night pray, "Forgive me, Lord, for the sins I have this day committed." Yet by no means should he have a daily immersion. But as often as he apostatizes, and doeth according to all the abominations that the wicked man doeth, so that all his acts of righteousness are blotted out, and he return to repentance and faith, he should be baptized, if it be his sad yet privileged lot to take these three steps a score of times. If God accepts the first step, and Christ the second, the church should not forbid the third. Amen.

JAMES WHITE.

Greenville, Mich., July 25, 1867.

#### THE BIBLE.

THE Bible is of divine origin. Men are the channels through which this water of life has flowed to us, but God is the source of it. Mariners observe that the seas on the globe are of different colors. One is of a green color, another is of a blue cast, and a third is of a dark hue; but all are composed of water. So Moses Isaiah, John, and all the sacred writers, though differing in other respects, wrote as they were moved by the Holy Ghost. Hence it is called the Word of God, and the Book of the Lord. It is not Satan's invention; for the father of lies would not propagate such glorious truths. It is not of man's devising; for it contains loftier strains than Homer's or Milton's, and purer moral maxims than Seneca's or any of the sages of antiquity. Are you perplexed by the mysteries of the Bible? You must remember that it is the production of an infinite mind, and that it will probably be our lesson-book throughout eternity. There are problems in it for philosophers, and there are also knots which children may untie. It is the most suggestive book in the world. Myriads of sermons have been preached to explain and enforce it; thousands of books have been written to unfold and illustrate its lessons; and the press is teeming with more at the present time than ever before. It contains lumps of solid gold which may be beaten out endlessly. Every time we search it we find something new. Every time we dive into this sea we bring up fresh pearls. Every time we go down into this mine we discover rich veins. It is literally inexhaustible; and the longer we study it the more we shall understand it. Let us pray as the psalmist did, "Open thou mine eyes, that I may behold wondrous things out of thy law." Prayer is the key that unlocks the doors of the mysterious chambers of the Scriptures.

The Bible is a letter. It is indited and sent by the Father in Heaven to his children on earth. As a wise father gives counsel to his children when they are away from home, so God has ordained a way to instruct us. He has sent a love epistle to all mankind. The gospel is glad tidings of great joy for all people. It is the good news that a Saviour has been provided for the race; that pardon is offered to the chief of sinners; that happiness may be obtained by all; and that heaven is prepared for all believers in Jesus. Oh what marvels of grace and love! They are worthy to

be written in characters of living light. Does it make your heart glad when you receive a letter from home? Do you devour its contents with avidity? In like manner eat and digest the words of God, for they are sweeter than honey or the honey-comb. They are like wholesome loaves of bread, and will feed your soul.

The Bible is a lamp. It throws its bright beams across the dark and intricate path of life. It shows us the pits and precipices of sin. It is not a flickering and uncertain *ignis fatuus* leading us into the bogs of pollution; but a steady and constant light, guiding us to the Celestial City. It is the fountain of civilization, the charter of freedom, the friend of science, and it aids us in all our efforts for the benefit of men. It is the only original depository of the world-renowned maxim of the Master, "All things whatsoever ye would that men should do to you do ye even so to them: for this is the law and the prophets." Are you lost in your journey? Look at this finger-post, and it will direct you aright. The Bible is a cabinet. It contains gems, and jewels, and all manner of precious stones. Here is Christ to be found, who is the pearl of great price. He is most beautiful; he glows with a mild and regal splendor, and is more precious than ten thousand worlds. Here is the shining silver of a meek and quiet spirit displayed, and the gold of patience tried in the fire. Here is the jewel of sweet contentment, the gem of a tranquil conscience, and a crown of righteousness that fadeth not. Here is the sparkling stone with a name graven on it, which no one knows but he that receives it. Are you running a race after riches? Seek these, and you shall find them. They are enduring treasures. They will never take wings and fly away, as the eagle toward heaven. The Bible is an arsenal, and a tower built for an armory. It possesses unlimited stores of spiritual ammunition. On its walls are hung thousands of helmets, shields, and bucklers. In it are piled up all sorts of armor, breastplates and arrows, swords and spears. It has never been exploded or captured by the enemy. From it all the mighty reformers and invincible Christian warriors, of all times and nations, have obtained their effective weapons. Here are guns of large calibre and long range. No ordnance, either ancient or modern, can bear any comparison with them. Peter's gun is thundering yet; and the echoes of Paul's have not yet died away. Men's inventions are often cast aside as useless; but the Word of the Lord endureth forever. Do you want to become soldiers of the cross? Then equip yourselves. The gospel trumpet is sounding, and the hosts are gathering. To arms! to arms! Fight for the cause of God and man. Stand up for the good, the true, and the right. "Quit yourselves like men; be strong." "For the weapons of our warfare are not carnal; but mighty through God to the pulling down of strongholds."—*Independent*.

#### Beautiful Figure.

Two painters were employed to fresco the walls of a magnificent cathedral; both stood on a rude scaffolding constructed for the purpose, some eighty feet from the floor.

One of them was so intent upon his work that he became wholly absorbed, and in admiration stood off from the picture, gazing at it with delight. Forgetting where he was, he moved backward slowly, surveying critically the work of his pencil, until he had neared the very edge of the plank upon which he stood.

At this critical moment, his companion turned suddenly, and almost frozen with horror, beheld his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath; if he spoke to him it was certain death—if he held his peace, death was equally sure. Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall, splattering the beautiful picture with unsightly blotches of coloring. The painter flew forward, and turned upon his friend with fierce imprecations; but startled at his ghastly face, he listened to the recital of danger, looked suddenly over the dread space below, and with tears of gratitude blessed the hand that saved him.

So, said a preacher, we sometimes get absorbed in looking upon the pictures of this world, and in contemplating them, step backward, unconscious of our peril; when the Almighty dashes out the beautiful images, and we spring forward to lament their destruction—into the outstretched arms of mercy, and are saved!

#### BE JUST AND FEAR NOT.

SPEAK thou the truth. Let others fence,  
And trim their words for pay;  
In pleasant sunshine of pretence  
Let others bask their day.

Guard thou the fact: though clouds of night  
Down on thy watchtower stoop;  
Though thou shouldst see thine heart's delight  
Borne from thee by their swoop.

Face thou the wind. Though safer seem  
In shelter to abide,  
We were not made to sit and dream;  
The safe must first be tried.

Where God hath set his thorns about,  
Cry not, "The way is plain;"  
His path within for those without  
Is paved with toil and pain.

One fragment of His blessed Word,  
Into thy spirit burned,  
Is better than the whole, half heard,  
And by thine interest turned.

Show thou thy light. If conscience gleam,  
Set not the bushel down;  
The smallest spark may send his beam  
O'er hamlet, tower, and town.

Woe, woe to him on safety bent,  
Who creeps to age from youth,  
Failing to grasp his life's intent  
Because he fears the truth.

Be true to every inmost thought,  
And, as thy thought, thy speech;  
What thou hast not by suffering bought  
Presume thou not to teach.

Hold on, hold on—thou hast the rock;  
The foes are on the sand;  
The first world-tempest's ruthless shock  
Scatters their shifting strand;

While each wild gust the mist shall clear  
We now see darkly through,  
And justified at last appear  
The true in Him that's true.

—*Mac Millan's Magazine.*

#### Energy.

Who ever became a man of influence by sitting under the harrow of despondency? What idle man ever benefited the world, his friends or himself? There is nothing like action coupled with cheerfulness. We see it every where. Who is he, sitting on that empty barrel on the wharf? A man with no energy—a prey to grief. He does not know what to do nor how to start. Who is that man with folded arms, standing in the market place? A lazy, do-little sort of a vagabond, who hardly earns his bread and butter. Do you wish not to become such a character? Then arouse yourself! away from the arm chair! up from the gutter! out of the downy bed! Move your arms, kick your feet, and stir about; give your blood a chance to circulate through your veins, and the air of Heaven to circulate through your lungs. Seize the first job presented, and dispatch it at once; up for the pay, and get another forthwith; you will soon earn enough to purchase a wheel-barrow or hand-cart, and then you will begin to live. Who knows what you may become? Energy is half omnipotent. Small beginnings end in large gains; a penny well turned begins a fortune. Resolve, then, to do something, and you will soon bless us for preaching thus faithfully to you.

HAPPY EVERY DAY.—Sydney Smith cut the following from a newspaper and preserved it for himself.

"When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature. It is easily done; a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves light as air—will do it, at least for the twenty-four hours. And if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. By the most simple arithmetical sum, look at the result. If you send one person, only one, happily through the day, that is three hundred and sixty-five in the course of a year. And supposing you live forty years only after you commence that course of medicine, you have made 14,600 beings happy; at all events, for a time."

A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.

## The Commentary.

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

### PARAPHRASE OF PSALM IV.

God of my righteousness, to me give ear,  
And when I call, O tender Father, hear.  
Thou hast enlarged me when in sore distress,  
Have mercy on me, hear my prayer and bless.  
O sons of men, in envy at my name,  
How long will ye my glory clothe with shame?  
How long on vanity bestow your love,  
And after lies with eager footsteps move?  
For on the good the Lord hath placed his heart,  
And sets the godly for himself apart.  
So shall he listen when his servant calls;  
No prayer unheeded at his footstool falls.  
Then let your soul before him stand in awe,  
Fear ye to trample on his holy law.  
With your own heart commune at close of day,  
And put your thoughts of wickedness away.  
Let righteousness, to God your offering be,  
Trust in his name and his salvation see.  
Yet many of the Lord in blindness say,  
Where is the good of walking in his way?  
Lord, unto us let the true good be shown,  
The light of thy blest countenance alone.  
Thus hast thou made my heart with gladness shine,  
More than by large increase of oil and wine.  
In peace I lay me down, in peace I sleep;  
Thou Lord, in safety all my ways shalt keep.

Ed.

### Destroyed.

Acts iii, 23. And it shall come to pass that every soul that will not hear that prophet shall be destroyed from among the people.

THE prophet here mentioned is Christ, and the doom pronounced against those who reject him, is the doom of the finally impenitent. It is of consequence therefore to inquire into its import. The word "destroyed" [*εξολοθρευομαι*], is peculiar. It occurs in no other place in the N. T., and is defined as follows, by all authorities: "To destroy utterly, to exterminate." There is no possibility of deriving from this word the idea of continued life in suffering. Bloomfield in his Greek Testament with English Notes says on this point: "*εξολοθρευθησεται*, is a word found *only* in the Septuagint and the later writers; signifying to 'UTTERLY EXTERMINATE.'"

### Infidel Objections to the Bible Answered. No. 7.

**But one Woman came to the Sepulcher.**—The first day of the week cometh Mary Magdalene, early, when it was yet dark, unto the sepulcher. John xx, 1.

**Two Women came to the Sepulcher.** In the end of the Sabbath as it began to dawn toward the first day of the week, came Mary Magdalene, and the OTHER MARY to the sepulcher. Matt. xxviii, 1.

THE skeptic brings up these quotations as a contradiction between Matthew and John. In this, as in most other objections, he must presume upon a very superficial examination of the text on the part of the reader. For does it follow because John mentions only one, that no others could have been present? By no means. It would still be true, as John says, that Mary Magdalene came to the sepulchre, though a dozen others came with her whom he does not see fit to mention. Bagster has a note on this verse which may be entitled to consideration, as it contains a full explanation of the question before us, as well as several other points connected with it. He says:

Mary Magdalene, as well as Peter, was evidently at the sepulcher *twice* on the morning of the resurrection. The *first* time of her going was some short time before her companions, the other Mary and Salome, (Matt. xxviii, 1;) and observing that the stone had been removed, she returned to inform Peter and John. In the mean time, the other Mary and Salome came to the sepulchre, and saw the angel, as recorded by Matthew and Mark. While these women returned to the city, Peter and John went to the sepulchre, passing them at some distance, or going another way, followed by Mary Magdalene, who staid after their return. This was her *second* journey, when she saw two angels, and then Jesus himself, as here related; and immediately after, Jesus appeared to the other women, as they returned to the city. (Matt. xxviii, 9, 10.) In the meantime, Joanna and her company arrived at the sepulcher,

when two angels appeared to them, and addressed them as the one angel had done the other woman. Luke xxiv, 1-10.) They immediately returned to the city, and by some means found the apostles before the others arrived, and informed them of what they had seen; upon which, Peter went a *second* time to the sepulcher, but saw only the linen clothes lying. Luke xxiv, 12.

### THE PICTURE OF LIFE.

BEFORE me lies a picture, and  
While I attempt to write,  
I can see the moving canvas,  
With its shades of dark and light.  
The scenes engraved upon it,  
Speak of life, its toil and care,  
Of its duties, and the burdens  
We are called upon to bear.  
We see that lengthening shadows  
Are beginning to appear,  
They tell the day is passing,  
That the night is almost here,  
Wherein we cannot labor,  
Wherein can toil no man,  
Are there earnest hearts, and willing?  
Oh! then labor while you can.  
We each a mission can fulfill,  
In life's great harvest field.  
If well performed, it joy, and peace,  
And blessedness will yield.  
We see the harvest whit'ning;  
With ready hands and true,  
Let us enter 'mong the gleaners,  
There is much that we can do.  
Yes—something for us all to do,  
May we with willing heart,  
Perform our work although it seems  
To us an humble part.  
What may appear but trifles,  
Are accepted of the Lord,  
E'en a cup of water given  
Will not fail of its reward.  
Then to the "heavy laden,"  
Sad and weary ones, draw near;  
Whisper words of consolation,  
Even words of hope and cheer;  
And they'll seem like gleams of sunshine,  
In a dark and cloudy day,  
Or like fragrant roses scattered  
All along a thorny way.  
This life at best is but a sea,  
Its billows dark and deep,  
Or like a rough and rugged coast,  
Whose rocks are high and steep;  
But we're journeying toward the haven,  
And will anchor there at last,  
Forgetting every danger, when  
Its stormy reefs are passed.  
So 'mid the gloom and darkness,  
There are gleams of sunshine bright,  
Beyond the dark and threatening clouds  
Are sunny beams of light.  
Even a "lining" to each storm cloud,  
Whose "silver" may be seen.  
And in this desert land are flowers,  
And streams whose banks are green.  
'Tis well that 'mid the toil and care  
Of such a world as this,  
We sometimes seem to catch a view  
Of Heaven and its bliss.  
We see the land of Beulah,  
With its blessedness untold,  
And the many-mansioned city  
With its avenues of gold.  
Then shall we faint, and cease to toil?  
No, rather should we stay  
Amid the sheaves, and glean, glean on,  
While it remaineth day.  
And when life's weary day is past,  
And endless years begin,  
We may receive a diadem,  
With glittering stars therein.

Battle Creek, Mich.

M. A. House.

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

BY W. H. LITTLEJOHN.

(Continued.)

AGAIN: we might further strengthen our position by showing that the masses of the people were united in believing that the seventh day of the week was the Sabbath, because it was by this conviction that they were impelled to meet regularly on this day, in their

synagogues, for the purpose of hearing the Scriptures expounded. And that on such occasions it was the habit of the Saviour to meet with them. But we forego the privilege, since our space is so limited that we can indulge ourselves in but one more quotation before we pass to look at this matter from another standpoint. It will be found in Matthew xxiv, 20. "But pray ye that your flight be not in the winter, neither on the Sabbath-day." Such were the words of our Lord to his disciples who had been listening to his narration of the terrible judgment which was to be poured out upon Jerusalem. The motive which prompted them was a desire to save those whom he loved from the vengeance which the sword, the pestilence, and the famine should execute upon those his enemies, who were, in their wickedness and blindness, about to put him to death. History has shown that the events to which he was looking forward occurred about A. D. '67. So that the early Christians in obedience to this injunction must have continued for thirty-four years to offer up the prayer that their "flight might not be in the winter neither on the Sabbath-day."

The advocates of a change of day, perceiving that it would ruin their cause should they admit that the disciples were directed to pray that their flight might not be on the Sabbath because of its being holy time, have shown their dexterity in debate by furnishing another reason, of a physical rather than a moral nature, why this petition was continually offered up. It was, say they, because the Jews were so rigid in their observance of the Sabbath that the difficulties of escaping on this day would have been tenfold greater than on any other. Without stopping here to show the fallacy of their deductions from the premises, we shall admit for the present that the premise itself is correct, and then see how far this concession of theirs will go toward establishing our view of the point at issue between us. Taking it for granted that they will not repudiate the explanation they themselves have furnished, we find that the very corner-stone upon which that explanation rests, is the fact that the Jews, as a people, did set apart and observe with most scrupulous exactness, a particular day as the Sabbath, even during a time of siege as late as A. D. '67. But that the day which they then kept, was the seventh, is too well-established to require proof.

Nor was this the first instance when that people have furnished, under similar circumstances, the most undeniable evidence of their conviction that these oracles which were committed to their fathers in trust, were explicit in reference to the day to be observed. Their history affords many cases in which their enemies, aware of their conscientious scruples against even those labors which were necessary for self-defense on the Sabbath, have waited patiently for its periodic return, and then, making them an easy prey, have put them to death without mercy. And yet it never seems to have occurred to them that they had the remedy in their own hands. That is, that by a change of day altogether, or by allowing one part to observe one, and the other part to observe another, they could frequently, with the aid of a little strategy, deceive and defeat their enemies, save themselves, their wives, their children, and their property, and still answer the demands of the law. We believe that their record will bear us out in the statement, that they never ventured or even dreamed that it was possible for them to make this substitution. Also, that while, as in the cases above mentioned, by too great rigor they made the Sabbatic institution a means of death and misfortune instead of prolonged life and increased happiness, and that in others, by too much laxity they defeated it altogether, and were censured for both of these, still there is not to be found a single utterance of the Lord's which can be construed, even by implication, into a condemnation of the unyielding tenacity with which they ever insisted upon an observance of the seventh day, to the exclusion of all others. Silence under such circumstances means approval. Such an approval gives force and authority to the line of testimony under examination, because it stamps the conviction of a race with the sanction of the Infinite.

But look again at this text, in another light. These are not the words of one habituated to the use of lan-



guage with a careless inaccuracy. It was not designed that they should perish with the hearing. They were to be treasured up, and during the years which should intervene between the prophecy and the fulfillment, their import was to be studied, and they were to be embodied in the petitions of every Christian who desired to escape the destruction which was coming upon that doomed city and its wicked populace. Had they fallen from the lips of one, who, owing to his imperfect knowledge of his mother tongue, would have found it difficult to express exactly the sentiment which he desired to convey, the case would be different. But as they emanated from one, who, when a child confounded the wisdom of the doctors, and in after years extorted from those whom his enemies had sent to take him the confession that "never man spake as he spake," we have a right to presume that he said what he meant and meant what he said. This being so, he used the expression Sabbath-day intelligently: and because it was the one which would exactly convey the idea which he wished to impart. It follows therefore,

1. That there was a Sabbath-day as late as A. D. 67. For if this be not so, then was the Saviour for some inexplicable cause engaged in framing for his disciples a form of prayer which pre-supposed its existence at the time of their flight, and that it was possible that this might occur on it, whereas it had in reality ceased to be, thirty odd years before it was necessary to escape.

2. That it was a particular day that he was speaking of, and not an institution which any individual could observe on such days as would best suit his convenience or interests. First: because it is preceded by the definite article *the*; whereas if there was to be more than one day which the people were to look upon as holy time, the indefinite article *a* would have been employed. Second; because if there had been a division of sentiment on this point, confusion must have followed. Since one would have been imploring that their departure might not occur on his rest-day, another, equally earnest, that it might not on his, and so on, till perhaps the whole week was covered by their prayers; and thus it would become necessary either that the prophecy should go unfulfilled, or that the Lord should be compelled to deny some of them the very thing for which his Son had instructed them to ask. For when they left the city, it was required that they should all do so at one and the same time. And that time was to be indicated by a given sign. When this should appear, all were to flee in the greatest haste, without stopping even to enter the house for any article which they might desire to carry with them, or to return from the field to take their clothes. So that no discrimination could be made whereby one could be allowed to leave at one time, and another at another.

Now that we have learned that the Lord spake of the Sabbath in a manner which shows that he looked upon it as being both a particular day, and one the time of the occurrence of which was so well understood by those to whom he was talking that it was only necessary to speak of it by the use of its proper name, and all would perceive the one to which he alluded. If we can by any means determine the application which they made of his words, we shall be possessed of a reliable explanation of their import. To obtain this you have but to turn to your Testament, part of which was written before and a part after the destruction of Jerusalem, and you will find that the Sabbath-day is everywhere spoken of as the seventh day of the week, the same as that which was kept by the Jews, and that there is not a single instance in which this term is used in reference to any other.

There is another test which may be applied to these conflicting views of interpretation. It is always allowable, when there is a division of opinion respecting the meaning which should be given to a statute, to introduce any well-authenticated fact, or act of the parties concerned in the making of the same to show what was its original design. This being done, those views which accord with the intention of the law-giver thus ascertained are admitted to be correct. The principle upon which this usage rests is so manifestly just that it requires no vindication at our hands. If it shall appear that the Lord has caused to be recorded

any words or deeds of his which clearly indicate that he intended to single out the seventh day of the week from all the others in order that by a proper observance of it we might suitably celebrate his rest after the creation of the world, we shall submit our case in the confident belief that every Christian heart will unhesitatingly pronounce those views sound which have so firm a foundation. In looking for this evidence, one would naturally go back to a time which should exactly or nearly synchronize with the giving of the commandment. Nor will he be disappointed when he approaches this period. That God, who has upon all other subjects, given us "line upon line, precept upon precept, here a little and there a little," has not been unmindful of our interests in this matter. Knowing that error is never barren, and that when she once finds lodgment in the mind, she soon becomes the prolific mother of evil, he has never allowed her to enter upon her work of destruction without first clothing her in the shades of night, and truth in the robes of light; thus making the contrast so striking that no one can be deceived as to which is the favorite of Heaven.

In fact, the commandment begins with the words "remember the Sabbath-day," which would seem to indicate that it was designed to ordain the observance of that which had been made familiar to their minds by something that had transpired before. It would not be difficult to show that the race had never altogether lost sight of the fact that the Sabbath was established in Eden, or that they had entirely neglected it. But the plan of this article will not admit of the use of as much space as this would require. We shall content ourselves with a brief examination of two or three transactions which occurred during the exode. The first of these is registered in the sixteenth chapter of Exodus, and transpired about one month previous to the giving of the law on Sinai. It will be observed that in this chapter the expressions sixth-day and seventh-day are so used as to leave no doubt that the days of the week were numbered from one to seven; and consequently that each one, when indicated by its numeral, was as unmistakably pointed out as it could be done at the present time by the use of those names which have since been applied. In fact the Jewish method was the more determinate of the two. For the names being used arbitrarily with us we must first learn them and then the exact order in which they occur, before, one being given, we can tell which of the others should follow or precede it. Whereas they, knowing that there were but seven in all, having ascertained the number of any one could easily find the balance and give to each its proper number with mathematical certainty. To illustrate; in the fifth verse of the chapter mentioned above the Lord uses these words. "And it shall come to pass that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." In the twenty-second verse is recorded the understanding which the people had of this, in the following language: "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses." So that it is evident that the term sixth-day was as fixed in its application with them as that of Friday is with us. Since the whole congregation seem, without exception, to have hit upon exactly the same as the one on which, in obedience to the injunction above given, they were to gather a double portion of manna.

Again; Moses says, in the twenty-sixth verse: "Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." But if the term seventh day was not limited in its application to a particular twenty-four hours, then this could not be true, for on every other one the manna did fall. In other words, if it was equivalent to one-seventh part of time, or if it was movable so that any individual could commence to number his days from any except the one generally admitted to be the first, and thereby bring his Sabbath upon any twenty-four hours differing from those commonly observed, then would the host have been compelled to go without food on that day. And should the number who refused to follow the examples of the majority increase to six,

each observing a different day from the other, then would starvation have been the inevitable consequence. For Moses solemnly declares that the Sabbath and the seventh day are identical. If therefore the habit of observing a particular one as a rest-day really made it the seventh in the sense in which he used those phrases, then the falling of manna on such an occasion would have broken his words, for, mark you, his declaration is unqualified. He does not say that it shall not fall for the individual thus engaged, but he says, "*there shall be none.*"

Once more; additional light will be thrown upon this subject, by noticing the fact that in this chapter the sixth day is followed in consecutive order by the seventh, thus rendering it certain that these were applications given to days of the week and not used indiscriminately in reference to any fraction of it, provided only that it comprehended one-seventh part of the whole. See verse twenty-third. Moses there says, "to-morrow is the rest of the holy Sabbath unto the Lord." Read the context and you will find that the day on which he was speaking was the sixth. But we have already quoted to show that the seventh day and the Sabbath were the same, so that the day after the sixth was the seventh, since Moses plainly said that it should be the Sabbath.

Again; as the terms sixth-day and seventh are kindred in their nature, the same rule which would make the latter signify one seventh-part of time, would also demand that the former should be taken to mean one-sixth part of the same period, and that if the latter signifies one day in seven, the former, one in six. A careful reading of verse twenty-nine will disclose the absurdity of such a view. It reads as follows: "See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day." Thus it is shown that on the sixth-day the Lord gave the bread of two days, so that on the Sabbath which followed, the wants of the people might be provided for. The sixth day was always marked, therefore, by this miracle, and no other upon which this did not occur, could claim its title. Let us grant for the sake of argument that our opponents are right in supposing that it meant one day in six or one sixth part of the time. It would then follow that on one day in every six the Lord would allow the people a double portion of bread. But as the Sabbath occurred only one day in seven, in seven weeks or forty-nine days there would have been eight days of double rations and only seven Sabbaths. Thereby, through a miscalculation, or for some unaccountable reason, Jehovah would be represented as working one miracle in every two months when the case did not demand it.

And so we might go on through the Scriptures finding in almost every chapter something to establish the definitive nature of the days of the week, when alluded to by the use of their proper numbers. The account of creation which was written by the same person who penned the book of the law and the chapter before us, and therefore related in the same language, and within a few years at most of the time at which the decalogue was given, might be appealed to in this controversy. Since in it each day is shown to have been bounded by the evening and the morning; each to have followed the other in the same order as do the figures from one to seven; and each to have been distinguished from the balance by the character of the work performed on it, or as in the case of the seventh by the fact that it was a day of rest and not of labor. Facts which are perfectly irreconcilable with any other understanding of this matter than that which we have already expressed and endeavored to defend.

(To be continued.)

When I consider that our hearts are no softer, I wonder that the times are no harder.

Our first fall was by rising against God; our best rise is by falling down before Him.

He is the most lovely professor who is the most lowly professor.

Your benevolence should seek the poor, before the poor seek your benevolence.

He that hath put off the bowels of compassion, hath put off the badge of election.

## Historical Department.

Prophecy is History in Advance.

### THE SHORTENING OF THE DAYS, And Typical Bearing of the 40 Years' Sojourn of Israel in the Wilderness.

(Concluded.)

The course pursued by the President and Congress in this year, was what removed the Roman yoke, and established the United States government upon an independent basis, free to act independent not only of the French government, but also of all other earthly governments. And thus the government of these United States was established in 1798 in the tops of the mountains, and exalted above the hills. In other words it was established and exalted above all other governments of the world, and all people have been flowing unto it. The civil and religious liberty guaranteed by the constitution of these United States has drawn a tide of emigration to this country unparalleled in the annals of history.

When the Lord set his hand again the second time to recover the remnant of his people, they were to be recovered from the land of their captivity, from the countries wherein they had been scattered; they were to be assembled and gathered together. Isa. xi, 11, 12; Jer. xxx, 10; Eze. xxxiv, 11-13; Micah iv, 1-6. The point of compass toward which they were to emigrate in the time of this recovery from the land of their captivity, was to be toward the west, in ships through or over the sea, which would bring them to this American continent; for the land of their captivity embraces all territory east of the Atlantic. Isa. xi, 11-14, lx, 9; Zech. x, 10, 11; Hosea xi, 10, 11; Isa. lix, 19. They were to be brought into a wilderness land. Eze. xx, 33-38; Micah vii, 14, 15; Hosea ii, 13-15; Isa. xxxv, 1-4, xl, 1-10.

Paul has taught us that the history of the deliverance of Israel from Egyptian bondage, what befel them during their forty years' sojourn in the wilderness, their entrance into the land of Canaan, &c., were our examples or types. 1 Cor. x, 6, 11: "Now all these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come." And to this agree the words of the prophet Micah, vii, 14, 15. "According to the days, (plural,—forty years) of thy coming out of the land of Egypt, will I show unto him marvelous things," &c. When the time of the promise drew nigh that God would deliver his people from the 400 years' Egyptian bondage, the people Israel grew and multiplied in Egypt. Acts vii, 17. So also in like manner when the time of the promise drew nigh that God would set his hand again the second time to recover the remnant of his people, the people Israel again grew and multiplied by the reformation under Luther, Melancthon and others in the Roman kingdom, spiritually or antitypically called Egypt. See Rev. xi, 8. In the fortieth year of the sojourn of Israel in the wilderness, Joshua sent the officers through the host to stir up the people to prepare to pass over Jordan in three days, and at the end of three days they removed and came to Jordan, which signifies, river of judgment. Here the officers went through the host again, commanding the people when they should see the ark of the covenant of the Lord and the priests, the Levites, bearing it, then they should remove from their place and go after it; but there was to be a space between them and the ark, that they might know the way by which they were to go, for they had not passed this way heretofore. And Joshua said unto the people, Sanctify yourselves, for to-morrow the Lord will do wonders among you. And it came to pass when they had passed through Jordan, which signifies river of judgment, and were circumcised, that then appeared the captain of the Lord's host with a drawn sword in his hand, to lead them on to take the land of Canaan. Joshua i, 10, 11; chapter iii, 2-6; chapter v.

This history being typical, we will compare with it the history of the remnant since the 1260 years' captivity ended in 1798. Though Israel left Egypt the

self-same day that the 400 years ended, yet they were pursued by the Egyptians and overtaken at the Red Sea, where their lives were in jeopardy; and it was not till they passed through the sea, and the Egyptian host was overthrown in the sea, that Israel sung the song of deliverance. It was after this that they were doomed to wander 40 years in the wilderness. So also, although the Roman yoke was broken off at the end of the 1260 years in 1798, yet the French nation who held the leading or controlling influence in the Roman government, which is spiritually or antitypically called Egypt, made an open profession of atheism, abolishing all religion and prohibiting all religious worship save of liberty and the country, swearing to extirpate Christianity from the world, &c., and the reign of terror became the most horrid and appalling, and thus the lives of Christians were in jeopardy as was Israel's at the Red Sea. Also a civil constitution was framed for the clergy, to which all were required to swear on pain of death or banishment. The great body refused, and priests and altars were overtured, and blood once esteemed sacred, flowed in torrents. From the Atlantic to the Adriatic she presented but one appalling spectacle. No tongue can tell the woes of the nation. See Marsh's Eccl. History, page 300. This was much like the overthrow of the Egyptian host in the Red Sea. Dec. 1799, Bonaparte abolished this heathen ritual, and re-opened the churches for religious worship, and the heaven-born boon of free toleration was given; and the following year, 1800, a treaty of peace was concluded between France and the United States. At this point the remnant might have united in singing a song of deliverance, as did their ancestors after the overthrow of the Egyptian host in the Red Sea, though the song of Moses and the Lamb is yet to be sung, after the great battle and treading of the wine press in the great day.

Now whether we reckon from 1798, where the Roman yoke was broken off, or from 1799, or 1800, where the heathen ritual was abolished and free toleration given, and the treaty of peace concluded between the United States and the French nation, forty years from either of these dates will bring us down to the time where the first angel's message of Rev. xiv was being given, proclaiming the hour or period of God's judgment come, based upon the termination of the 2300 days of Dan. viii, 14, which brought us to the great antitypical day of atonement for the cleansing of the sanctuary, where the judgment first began at the house of God.

From the above considerations we find a perfect and admirable harmony in the accomplishment of the indignation, the scattering of the power of the holy people, and the independent establishment of the government of these United States, all transpiring at one and the same time.

1. The days were shortened for the elect's sake by the abolition of torture, and freedom extended to Protestants, &c., in 1776, and American Independence declared the same year; and

2. The days ended in 1798, the captivity of the Papal beast is fully consummated, and the last connecting link which bound the United States under the dictation of the Roman government was broken the same year. In that year the President issued his proclamation to convene Congress on the 15th of July, the avowed object of which was to take a course which should convince the government of France 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.

This message was preparatory to the coming to the judgment, and was the antitype of Joshua's sending the officers through the host to stir up the people to prepare to pass over Jordan, which signifies, river of judgment. And now since the first angel's message of Rev. xiv closed in 1844, the temple of God is opened in Heaven, and there is seen (by faith) in his temple the ark of his testament, and the burden of the third angel's message, Rev. xiv, 9-12, now being borne before the people by the priest, the Lord's ministers, is this ark and its contents, the commandments of God and the faith of Jesus, the following or keeping of which will alone ensure the remnant a safe passage through the judgment. And thus we are now in the antitype of ancient Israel's following the ark passing through Jordan, which signifies judgment.

And when the day of atonement is finished, the judgment upon the house of God will be past, as typified by ancient Israel passing through Jordan, the

river of judgment; and then "Michael will stand up," and there will be a time of trouble such as never was since there was a nation, as typified by the trouble of the Amorites and Canaanites, Josh. v, 1; and he, Michael, will lead on the Lord's host to take and possess the kingdom. This will be the antitype of the captain of the Lord's host which appeared to Joshua with a drawn sword in his hand, to lead Israel on to take and possess the land of Canaan.

From the above considerations it is clear that the forty years' sojourn of ancient Israel in the wilderness meets its antitype in the history of the remnant between 1798 and 1844, and not this side of 1844. The yoke of Egyptian bondage was broken off at the expiration of the 400 years; but Israel had to bear the reproach of Egypt through the forty years till they were passed over Jordan. See Josh. v, 9. So also the indignation ceased, and the Papal or Roman yoke was broken off in 1798; but the remnant must still bear the reproach of spiritual or antitypical Egypt, till the day of atonement or the judgment upon the house of Israel is passed, after which the reproach of Egypt will again be rolled off.

It is evident from Ex. xvi, and Nehemiah ix, 14, that Israel in the time of their sojourn and bondage in Egypt, were drawn away, and lost sight of the true Sabbath of the Lord; hence when he had brought them out of the land of Egypt into the wilderness, it became necessary for him to make known unto them his true Sabbath. Compare Ex. xvi with Nehemiah ix, 14. They were restored to the true worship of the true God by keeping all of the ten commandments. This was the condition upon which they were to enter into and possess the land of Canaan. Deut. iv, 1, 2; viii, 1, 6-11, 19, 20; Lev. xxvi. So also has the church in the present dispensation, in the time of their bondage in antitypical Egypt, been drawn away and forsaken the holy covenant—the Father's law of ten commandments, and lost sight of his true holy Sabbath. Ps. lxxxix, 27-32; Dan. xi, 30-32; 2 Thess. ii, 1-3; Eze. xxii, 26; xiii, 4, 5; Isa. lviii, 1, 12, 13. Hence the true holy Sabbath is again to be made known, and the true remnant church restored by the third angel's message to the keeping of the true Sabbath and all the ten commandments and the faith of Jesus, as a condition upon which they are to enter into and possess the antitypical or heavenly Canaan. Rev. xiv, 9-12; Isa. lviii, 1, 12-14; lvi; Rev. xxii, 14.

HIRAM EDSON.

Palermo, N. Y.

### The Measureless Love.

I CAN measure parental love—how broad, how long and strong, and how deep it is; it is a sea—a deep sea that mothers can only fathom. But the love displayed on yonder hill and bloody cross, where God's own son is perishing for us, no man nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the planets—these have been determined; but the height, depth, breadth and the length of the love of God passeth knowledge. Such is the Father against whom all of us have sinned a thousand times! Walk the shore where the ocean sleeps in the summer calm, or, lashed into fury by the winter's tempest, is thundering on her sands; and when you have numbered the drops of her waves, the sand on her sounding beach, you have numbered God's mercies and your sins. Well, therefore, may we go to him with the contrition of the prodigal in our ears and this confession on our lips—"Father, I have sinned against Heaven and in thy sight." The Spirit of God helping us thus to go to God, be assured that the father, who seeing his son afar off, ran to meet him, fell on his neck and kissed him, was but an image of Him who, not sparing his own Son, but giving him up to death that we might live, invites and now awaits your coming.—Dr. Guthrie.

### The Right Side.

"We trust the Lord is on our side, Mr. Lincoln," said the speaker of a delegation of Christian men to that good man, during one of the darkest days of the rebellion.

"I do not regard that as essential as something else," replied Mr. Lincoln.

The pious visitors looked horror-struck until the President added,

"I am most concerned to know that we are on the Lord's side."

Mr. Lincoln was right. The right side is not your side or my side. Mark that, my children. The Lord's side is the place to rally. His banner has right, truth, love, and holiness written on it. Be sure that you stand up for God's banner, even if you stand alone.

THE great comfort of a believer, on his death bed, is, faith in Christ, hope in the promises, and an interest in the covenant.

## I KNOW THAT MY REDEEMER LIVES.

I KNOW that my Redeemer lives;  
What comfort this sweet sentence gives!  
He lives, he lives, who once was dead,  
He lives, my ever living head.

He lives to bless me with his love,  
He lives to plead for me above,  
He lives my hungry soul to feed,  
He lives to bless in time of need.

He lives to grant me rich supply,  
He lives to guide me with his eye,  
He lives to comfort me when faint,  
He lives to hear my soul's complaint.

He lives to silence all my fears,  
He lives to wipe my flowing tears,  
He lives to calm my troubled heart,  
He lives all blessings to impart.

He lives, my kind, wise, heavenly friend,  
He lives and loves me to the end,  
He lives, and while he lives, I'll sing,  
My Teacher, Prophet, Priest, and King.

He lives and grants me daily breath,  
He lives, and I shall conquer death;  
He lives my mansion to prepare,  
He lives to bring me safely there.

He lives! all glory to his name!  
He lives, my Jesus, still the same.  
Oh! the sweet joy this sentence gives,  
I know that my Redeemer lives!

Selected for the Review by A. MOORHOUSE.

Walla Walla, W. T.

## A DRAUGHT FROM THE FOUNTAIN.

"But whosoever drinketh of the water that I shall give him shall never thirst. But the water that I shall give him shall be in him a well of water springing up into everlasting life." John iv, 14.

Not long since I was picking berries in the woods. It was a sultry afternoon, the sun was low, and I applied myself diligently to the work. At length my pail was filled, my task complete. Being somewhat exhausted I said to myself, Could I but slake my thirst at some cool fountain of water, I should feel much refreshed. But as no such opportunity was afforded, my mind rested on those comforting words of Jesus, above quoted. What! thought I drink and never thirst? Precious promise! cheering indeed to fainting mortals on this dreary waste! And may I, unworthy I, be permitted this exalted privilege? If so, then I must partake.

Alone within the shady wood  
I knelt I drank, and, oh, how good!  
Content not with a scanty store,  
My soul, though blessed, still longed for more.

Surely, thought I, no earthly fountain can afford such comfort. I arose to my feet. Heaven seemed near. Everything around looked lovely and I almost fancied myself in the better land. My thirst was gone. My soul felt refreshed and happy, and involuntarily I cried,

Why should I thirst, why should I sigh,  
With such a fountain ever nigh!

I wended my way homeward with a light step and a glad heart, ever and anon comforting myself with the hope of another draught from that blessed fountain.

S. W. HICKOK.

Dodge Co. Minn., July 10, 1867.

## THE CHRISTIAN'S BALANCE-SHEET.

"For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us." Rom. viii, 18.

Dr.

"THE SUFFERINGS OF THE PRESENT TIME."

In labors more abundant.  
In stripes above measure.  
In prisons more frequent.  
In deaths oft.  
Five times received I forty stripes, save one.  
Thrice was I beaten with rods.  
Once I was stoned.  
Thrice I suffered shipwreck.  
A night and day I have been in the deep.  
In journeys often.  
In perils of robbers.  
In perils by my own countrymen.  
In perils by the heathen.

In perils in the city.  
In perils in the wilderness.  
In perils in the sea.  
In perils among false brethren.  
In weariness and painfulness.  
In watching often.  
In hunger and thirst.  
In fastings often.  
In cold and nakedness.  
Besides those things which are without, that which cometh upon me daily, the care of all the churches.

Total, - - - - - "Light afflictions, but for a moment."

Cr.

"THE GLORY TO BE REVEALED IN US."

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens. Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love him. That he might make known the riches of his glory on the vessels of mercy which he hath before prepared unto glory. Henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not me only, but unto all them also that love his appearing. When Christ who is our life shall appear, then shall ye also appear with him in glory. And so shall we ever be with the Lord.

Total, - - - - - "An eternal weight of glory."

The apostle Paul having carefully examined the foregoing account, deliberately makes the following declaration: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—*The Christian Helper*.

## DUTY TOWARD MINISTERS.

MUCH has been said and written relative to the duty of ministers toward the church, but little has been said directly pertaining to the duties of the church toward the ministry. Perhaps common sense in many cases is sufficient to inform the conscientious mind, on this point; but there may be occasional instances where it may be profitable to give this subject a little attention.

The writer of this feels free to speak out on this side of the question, as he is aware that a minister would feel free to take the other side. It would be a delicate matter for a minister to suggest to the church, or any member of it, that there might be any improvement in their deportment toward himself. He would feel free to speak of the duties due from the minister to the church, but those little courtesies which befit a layman toward the minister, he would leave for themselves to infer. So the writer of this, as a layman, feels free to speak out as to the claims the minister owes to his flock, he leaves for the minister to delineate.

As a people we have great cause for gratitude to God for the gift of prophecy, which has accompanied the third message from its rise; and that by this means the church has been freed, in a great degree, from false teachers, who have been detected and brought to light from time to time, and cut off from the church.

Also, it is a great relief to the church that even the faithful shepherds are themselves under the watchcare of the Great Shepherd, and that from time to time they are called to hear his voice, especially to them, showing them where they have need of increased watchfulness; and so faithfully is this done, that one would suppose that the most officious, most critical lay member, would cease to censure them.

In a school, how careful is the good scholar to sustain his teacher in that which is good; and will he weaken

his teacher by talking out among his schoolmates, the weaker points in the character of his instructor?

In the family, how careful is the dutiful child to sustain the dignity of the parent; will such a child endeavor to impress his brother or sister with the idea that his parent fails in this or that?

But if a minister errs, and is set right by such a gift as is now in the church of S. D. Adventists, is it not cruel for the layman to come in with a whip and scourge, for him whom the Lord has sufficiently chastised already? We should not despise the chastening of the Lord, neither does he ask help in matters of this nature. Certainly we may not flatter our ministers, nor need we adopt the opposite extreme.

There is a fitness and a propriety in right-doing, and our deportment toward our superiors is a pretty clear indication of general deportment toward all; and good sense will quickly distinguish between the sycophant who fawns upon his superiors and despises his equals, and the man who is just and kind to all.

JOS. CLARKE.

## ALL IS VANITY.

As I look back o'er the transitory scenes of life, I can but exclaim, What an empty bubble! Truly, "How vain are all things here below." In thus looking over the past, I can see that I have had true happiness only in God. All my solid comfort has come from Heaven where the compassionate Saviour dwells. Often I've sought for earthly joys. I seemingly found them; but how soon they faded, and left a sting behind. Yes, I have found that my dearest friends, those I thought I could confide in, have sometimes proved untrue. But, happy thought! I learned that God was true. And again, how often I've taken the parting hand with those I loved most dearly. Fond recollection often wanders in search of them, but returns more lonely, having learned another lesson of the frailty of all earthly treasures. And I would speak of loved ones, from the honored parents to the little rose bud that we have laid beneath the silent clouds of the valley. But ah! amid the storms of earth there is a calm, a heavenly serenity of mind that tells me I may have peace, though friends forsake, or dear ones be far away. Though all be vanity around, I know where I can safely place my fondest affection, and have it constantly and kindly returned. Oh! yes, how comforting the thought! Jesus loves me, even me, and bids me love him with all my heart. Oh! may I love him. Then I shall ever find it a pleasure to keep his holy commandments. The language of my heart is, Praise the Lord, O my soul. O praise his holy name.

"Oh! I have come to this late hour,  
Have seen my fondest hopes decay,  
There's nothing real but heavenly power,  
Here's bliss that ne'er can fade away.

"By faith I see enduring joys,  
Spring up on earth from light above,  
Away life's gilded forms and toys;  
I'll rest in God; for God is love."

MARY M. COOK.

Kansas.

TREATMENT OF THE AGED.—A little thoughtful attention, how happy it makes the old! They have outlived most of the friends of their early youth. How lonely their hours! Often their partners in life have long filled silent graves; often their children they have followed to the tomb.—They stand solitary, bending on their staff, waiting till the same call shall reach them. How often they must think of absent lamented faces; of the love which cherished them, and the tears of sympathy that fell with theirs, now all gone! Why should not the young cling around and comfort them, cheering their gloom with songs and happy smiles?

"Fortune may favor, Farcy may beguile,  
Hope wave her golden wings, and sweetly smile;  
But sad experience, with a brow o'ercast,  
Sighing with grief, and pointing to the past,  
Whispers, the fair illusions to destroy,  
That joy unclouded is not earthly joy."

WHAT though God deny thee the earthly jewel, if he give thee the heavenly crown? If thou hast no portion here, thou shalt have a kingdom hereafter; and if God is thy portion here, so long thou shalt not want any good thing.



# The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 6, 1867.

URIAH SMITH, EDITOR.

## DOUBTS AND QUERIES.

WE resume in this number the subject interrupted last week for want of time. Our correspondent further says:—

3. "I have read part of the visions. I find nothing to object to, if they are inspired. But they do not sound to me like the Bible. They do not seem to possess anything of that elevation of style, so peculiar to the Bible. She often says, 'I saw' such and such things, when the things seem to be of such a nature that it would require to be told to her, instead of shown. I read the examination of the visions in the Voice, and some of the replies in the Review. The replies were not all satisfactory to me."

To those who are investigating this question, we would recommend a careful perusal of all the volumes of *Spiritual Gifts*. Look at the import of their teaching, consider their tendency, and especially endeavor to practice what they inculcate in reference to morality and holy living. The objections will then disappear of themselves. In regard to their style, it is not claimed that they are written in the same way that the Bible was written. In that, holy men wrote as they were moved by the Holy Ghost, that is, by the direct impulse of the Spirit, without the intervention of vision. This of course is very different from a person's seeing a thing in vision, and then expressing it in his or her own language. Much of the information imparted to Sr. W. in vision, is done through scenic representation. This explains the frequent use of the expression, "I saw." For instance she may say, I saw that such a person was overreaching and covetous. This, it would naturally be supposed, is something that must be told her, instead of seen by her. But the propriety of the expression is seen when it is remembered that the fact was in all probability brought to her knowledge by some scene in that individual's life being presented before her, in which these traits were unmistakably manifested.

The replies to objections against the visions to which our correspondent refers, were not replies to what has appeared in the Voice. This was principally a fiery and shallow tirade against the Sabbath, which we have not deemed of sufficient account to notice. The Answers to Objections we purpose to have ready for circulation in pamphlet form soon, when our correspondent will have the opportunity of seeing them all. The letter continues:—

4. "Mrs. White says, 'I saw the tables of stone folded together. When they were opened I saw the commandments.' The Bible says they were written on both sides. If there is one mistake or contradiction in the visions, does not that invalidate their claim to be of God?"

The writer proceeds upon the ground that here is a contradiction between the visions and the Bible. Is he sure of it? Is he sure that his view of the passage is correct, that each table was written on both of its sides? The expression in the Bible, it will be noticed, does not directly affirm this; and the visions are not the only authority we have for the view that the tables were not both of them written on both their sides, but that the writing was confined to one side of both. On Ex. xxxii, 15, Dr. Clarke says:—

"The tables were written on both their sides." If we take this literally, it was certainly a very unusual thing; for in ancient times, the two sides of the same substance were never written over. However some rabbins suppose that by the writing on both sides is meant the letters were cut through the tables, so that they might be read on both sides, though on one side they would appear reversed."

Not a very plausible supposition, we think. Scott on the same passage remarks:—

"On both their sides." This is differently interpreted. Some think that the ten commandments were written on only one side of each table, part on the one, and

part on the other; so that they might close together as a book when laid in the ark; but others are of opinion that each table was written on both sides."

Prof. Bush, who stands at the head of his profession as a Hebrew scholar, and who is therefore well qualified to judge of the meaning of the original, is still more definite and says:—

"The two tables were probably designed to close together like the lids of a book, and by their being written on both sides is meant that their right and left hand leaf or side, were each of them to be occupied with letters.—*Note on Exodus xxxii, 15.*

On these authorities we see that there is perfect harmony between the visions and the Bible on this point.

5. "If the Seventh-day people are the people of God, we earnestly desire to be with them. If the visions are of God, we desire to believe them. But must we believe without evidence? If the gifts are still in the church, how is it that but one seems to enjoy them? I cannot understand about there being two phases to the third angel's message; that it should be so long preparing to go forth with a loud cry when the loud cry is all that is mentioned in the Bible. There was an article in the Voice of June 11, which says, 'The climax of this message has been reached, and it is now on the decline.' I think this rather a bold statement, and should like to see that article reviewed by the Review."

In regard to the limited extent of the visions, it is certainly nothing against their authenticity that they are as yet confined to one individual. It is a great advance over years preceding the proclamation of the Advent doctrine that we have them at all. And if, in addition to this, we find that the people of God have been in exactly the same circumstances before, then certainly we ought not to regard this state of things as involving any difficulty over which there is occasion to stumble. We refer then to Deborah, the prophetess, Judg. iv, 4, the only one through whom God at that time communicated instruction to his people; for they inquired of her; and that one a woman. See also a parallel case in the time of Huldah the prophetess. 2 Kings xxii, 14.

Neither do we "understand about there being two phases to the third angel's message." There is no such thing. It is an invidious distinction invented by one of our opponents, who seems especially to delight in trying to throw ridicule upon this movement. The prophecy indeed says that it shall go with a loud voice, but it does not say that it was to be so from the very beginning; neither did it say so of the first angel's message, which also went with a loud voice. That message may be said to have commenced as far back as 1831; yet the loud cry of that message was confined chiefly to the years 1843 and 4. So with the third message. It is to close in power; but, like all new truths, time must be given for its promulgation, and for the development of an earnest body of advocates and defenders. This work has been going forward from the commencement, and the message has been steadily gaining in strength till the present time. The work, however, is peculiar, and unlike that connected with the former messages. How many came up to the tenth day of the seventh month, 1844, apparently holding a good place with the people of God, who showed themselves almost immediately after the passing of the time, to have been unprepared for the coming of the Lord. But all such surface work must be tested by this message; for this is the last work to be done for the people of God before the coming of Christ, and must result in not merely an apparent, but a real, preparation for that event. Hence the time that is given under this message for the development of character; hence the new crosses we have to take up; hence the closer and closer tests that are one after another brought to bear upon us. "Here," says the prophecy, "is the patience of the saints." We read nothing about patience in connection with the former messages; which is at least an intimation that this would occupy a longer period, and bring more peculiar trials than those. And from the heart we feel to say, Let the true work of reformation and preparation still go forward. We do not want the message to move any faster than it moves right.

6. "Elder T. M. Steward held a series of meetings with us last winter. His course we think ought to have commended him to the love and confidence of all

who love our Lord Jesus Christ; yet he encountered the most bitter hatred and misrepresentation of any one I ever saw. However, he made, we hope, some warm, true friends. I do not like the name Seventh-day Adventists. I cannot bear any name but Christian, as assumed by the church of Christ."

The experience of Bro. Steward, to which our correspondent refers, should go far to show on which side the truth lies. He showed a commendable spirit, entitling him to love and confidence. Instead, he received from his opponents bitter hatred and misrepresentation. Now a person who manifests a Christian spirit, though he may for the time being hold erroneous views, will not be met with hatred and misrepresentation by those who hold the truth. Those means are never resorted to by those whose sole object is to know the truth that they may obey it. The spirit by which the opponents of Bro. S. were actuated was clearly not the Spirit of Christ; hence, we must suppose, till it is shown to be otherwise, that they have an unscriptural theory to defend, and resort to such means as the enemy of truth suggests.

In regard to the name, the Bible evidently does not designate the title by which the people of God are to be called during this dispensation, inasmuch as it gave them a variety of names, as friends, disciples, Christians, church of God, church of Christ, and church of the first-born. The object of a name is to distinguish a body who hold a peculiar truth, or make a particular profession, from those around them. When the gospel dispensation was opened, either of these titles would sufficiently distinguish the followers of Christ from the Jews and heathen around them. They are not sufficiently distinctive at the present time; for there are various sects whom we regard as being in error, and with whom we do not wish to be confounded, who assume these very names. For us to assume any one of them would therefore only add to the confusion, and defeat the very object of a name. The names mentioned in connection with the early disciples were such as at that time set forth the characteristics which distinguished them from others around them. We have felt called out from the sects of the present day. Our distinguishing views are emphatically the observance of the Sabbath of the Lord, and the belief of the soon coming of his Son from Heaven; and what name could set these principles forth in so concise and distinct a manner as the simple and comprehensive term, Seventh-day Adventists?

## RE-ORDINATION.

By this I mean the New Testament modes of setting men, who are called of God to preach, apart to the work of the ministry by the laying on of hands and prayer.

As I said of baptism, when this is done to and by the proper persons, once is sufficient, if the candidate does not apostatize. But when one or all of these particulars is not true, the ordination in my opinion is not valid.

Let us now compare some of the circumstances that surround Seventh-day Adventists with those connected with Christ's first ministers. The Jewish priesthood was ordained of God. The priests were anointed to their holy office by the authority of Heaven. Had one of them become a convert to Christianity as did Paul, and had been called to suffer for Christ as was he, they would have received ordination to their new work as directed in the New Testament. The change from the Jewish to the Christian commission would have been truly great. But it would have been only an advance step from truth to greater truth, from light to greater light.

But in the case of some Seventh-day Adventist ministers they were ordained in error, by errorists, and continued to preach error. They had to change from error to truth, from darkness to light. If passing on the plane of truth from light to greater light, from truth to greater truth, would have called for a new ordination, how much more necessary in the cases of ministers who, after their first ordination, had to cast away their errors before they could come to the true light. In the true light, let them be set apart anew to the sacred work of the closing message.

Greenville, Mich.

JAMES WHITE.



## A REVERIE.

I SEEM to see one of the twelve gates of the Holy City—those gates that are to be opened to the “righteous nation that keepeth the truth.” Over the gate I see this motto: “Blessed are they that do His commandments, that they may have right to the tree of life, and enter in through the gates into the city.” A person approaches to enter the gate. The shining one, who acts as porter, points to the motto, and asks, Have you kept the commandments? “I have tried to keep some of them,” is the reply, “but then you know I lived in Sodom, where it was fashionable to break some of them, and there was great opposition against those that would venture to try to keep them. Therefore it was utterly impossible for me to keep them. Had my circumstances been different, had I lived in some place where all my neighbors kept the commandments, I should have kept them. But there I was; and Sodom was the best place for my business too; but had I attempted to take a course so different from the rest, I do not know what they would have done with me. If it did not cost me my life, it would have cut me off from the society of those who moved in the highest circles in the place. Besides this, I had a family of children, and they would have been cut off from society and every privilege. I did not want them to grow up worse heathen than the Sodomites themselves. It would have excluded them from the privilege of Sunday School; for they had a very good Sunday School in Sodom, where a part of the commandments were taught, those that would not conflict with the popular sins of the place. And a decent respect for the traditions of men were inculcated—those traditions by which they made void the commandments of God—and these teachings were brought to bear upon the minds and consciences of the young by promises of pleasure excursions and picnics, candies, confectioneries and sweet-meats; and thus the grosser appetites and lusts were pampered, while, at the same time, they were rendered subservient to the popular cause.

“Taking all these things into account, you can plainly see that it was entirely out of the question for me to keep all the commandments of God. To be sure, I had read of some in time past who laid down their lives rather than displease God by breaking his commandments; but the time of the martyrdom of the saints was past when I lived upon the earth; and it is not very probable that I should have attained to a martyr’s crown, had I kept all the commandments of God.”

Reader, when you are disposed to excuse yourself from a known duty, think of presenting your excuses to the Judge of all the earth—think whether they will be accepted as valid in the Judgment.

R. F. COTTRELL.

## REPORT FROM OHIO.

ACCORDING to previous arrangement, I met Bro. Van Horn in the Toledo depot the morning of July 4th, having left home a little after midnight. We spent Sabbath and first-day at Lovett’s Grove. Here we learned that it would be necessary for us to go to Orwell, and we decided to go immediately, so as to return and spend as much time as possible in this county before the Conference.

We arrived in Bloomfield, Trumbull Co., the residence of several families of the Orwell church, on Thursday, the 12th. I felt sad as I went there; not sad to go and meet with them, which is ever a pleasure, for the friends there are dear to me; but to think any thing should exist to make it necessary for the ministers to go there for special labor. But such work must sometimes be done, unpleasant as it is. In this case, it was not a hard matter to ascertain where the difficulty was, as the spirit which troubled the church, and was likely to injure the cause, plainly manifested itself; and, fortunately, the church were united in opinion as to the nature of the cause. This was a great relief to our minds, as it is a great grief to any minister to find a church lacking discernment, and divided over evils existing in their midst.

The nature of the difficulty may be known by those who remember Bro. Clarke’s recent brief article, enti-

tled, “Is it of God?” We found fanaticism of a dark type existing with two members, one of whom had withdrawn from the church, and both withdrawn from the meetings because the brethren and sisters would not accept certain “manifestations” as from the Spirit of God. We found it to be a very jealous spirit, harsh in its denunciations of all who would not instantly coincide with all of its manifestations, which were by no means calculated to perfect and unite the saints in faith and love, nor edify the body of Christ. Where God’s Spirit abounds, its graces will also be shown: and there we have always found a mild, loving, humble, teachable spirit, bearing the marks described by Paul in 1 Cor. xiii. In all our labors in the churches, we have never been able to “gather grapes from thorns,” nor “figs from thistles;” and we pity those, yes, we greatly fear for their standing, who sympathize with a jealous, fault-finding spirit. We firmly believe in the gifts of God’s Spirit, and pray that they may be largely increased among us, but we are admonished to “believe not every spirit, but try the spirits, whether they are of God,” and to “prove all things.” This becomes very necessary at this time, while Satan is working in so many ways; and a lack of discernment is a serious lack, as nothing will more certainly insure the downfall of impulsive believers, especially if they are inclined to give way to be led by their “impressions.” May the Lord give the spirit of a sound mind to all the waiting remnant.

We visited and held meetings with them over the 15th. Tuesday, the 16th, went to Wayne and had meeting that evening. Returned to Orwell the 17th, in time to meet with the church for prayer, and on the 18th had a business meeting. As the parties disaffected would listen to no counsel nor warning, but persisted in their refusal to walk with or fellowship the church unless said “manifestations” were accepted, no alternative seemed to be left but to withdraw from them. Final action, however, was deferred till Sunday, the 21st, at which time a vote was taken to that effect.

The last Sabbath we were there, the 20th, we were pleased to meet with others coming from Chardon, Geneva, Huntsburg and Wayne, and I enjoyed a highly-prized privilege of setting before them the claims of the Health Reform. This testimony was well received, as most of them are earnest reformers. The Dress Reform is being carried out conscientiously by a number. This is, no doubt, the severest trial that many of the sisters have been subjected to, especially where the reasons for our course are little known. Yet there seems to be an increasing willingness to move out in it. I do not doubt that it will be soon generally adopted by our people if a careful, judicious course be pursued. I am inclined to believe that most of the churches are moving toward it as fast as they are instructed up to it. With many, the question as to what the Dress Reform consists in is not yet settled, and it is consistent with prudence to move cautiously until sufficiently instructed to move safely.

Before the close of our meetings there, the following resolutions, unexpectedly to us, were presented and unanimously adopted. We insert them for publication, as it is not always that the cares and labors of committees are appreciated.

*Resolved*, That we as a church appreciate the sympathy and watchcare of the State Conference Committee, and that we hereby express our heartfelt thanks to them for sending us help in our time of trial.

*Resolved*, That we appreciate the faithful labors of our beloved brethren Waggoner and Van Horn in trying to restore union in our midst, and that we will strive with them to live out the principles of the truth which we profess, that we may at last stand a redeemed company on Mount Zion.

And I would express a hope that the past trial may be an admonition to all of them to walk before God in humility and strict obedience. It is dangerous to neglect any point of duty. Probably the cause of the darkness and trial in their midst was a jealous feeling toward the plan of Systematic Benevolence. The path of every duty is the path of safety.

We left Bloomfield in time to hold a meeting in Chardon Sunday evening, the Disciple meeting-house being opened for our use; meeting there, also, Monday even-

ing. We found the few remaining in Chardon firm in the faith, and were pleased to hear encouraging words from Bro. Warner, who has removed to Minnesota.

Learning that Sr. Bane had been suffering a long sickness, we went to visit them on Tuesday, 23d, and had meeting in the school-house in their neighborhood. We missed Sr. Hutchinson in the little company, and hope soon to see Sr. Bane an inmate of the Health Institute, which seems to be the only hope of such enfeebled ones. We always enjoy a visit there, and would have been glad to be able to call on all the friends, but circumstances prevented. We hope they will keep near the Saviour in humility and love of the present truth, and avoid, as far as possible, the spirit of strife and contention which seems to pervade their opposers. The will of God is that by well-doing we put to silence the ignorance of foolish men.

Another privilege we enjoyed on this trip was a visit with Bro. and Sr. Sweet, in Cleveland. Though we esteem it a privilege to claim the blessing promised to those who believe without seeing, we always prize the society of those who have passed through the previous messages and still hold on, walking up to the advancing light of God’s truth, as revealed in prophecy. May the Lord safely keep them to the appearing of the beloved Saviour, for whom they have long waited.

Yesterday we returned to Wood Co., feeling some better than when we left; better in health, and gratified at the good state in which we were able to leave the cause where we have labored.

J. H. WAGGONER.

Portage, O., July 26, 1867.

## REPORT FROM BRO. BATES.

THE last report of my labors was from Lapeer, July 1st. From thence we came to Holly, Oak Co., where on the 4th of July, the church and Sabbath-school children and friends retired from the noise of the village into a pleasant, shady grove near by, conveniently fitted up for the occasion, where, after an address to parents and children respecting their duty to God and to each other, we all united and partook of a rich repast of the bounties of Heaven furnished from the herb-bearing seed, and the fruit of the tree.

Sabbath and first-day following, we held six profitable meetings. On first-day we enjoyed a pleasant baptismal season in the village. Five were buried with Christ by baptism into death, and united with the church in the celebration of the ordinances of the Lord’s house, and all were cheered and comforted.

July 9 and 10, disappointed about filling my appointment at Milford, took the cars for Linden some twelve miles distant and spent the time in visiting a few families of Sabbath-keepers. I felt that my time was not misspent. Returned to Holly and enjoyed a good social meeting with the church.

July 11–16, held eight meetings with the church in Tuscola village, Tus. Co., and celebrated the ordinances. This church is but recently organized. They are trying to urge their way onward with the remnant of God’s people. To them the present truth is precious.

July 16–21, held seven interesting meetings with the church in Vassar. This church is some six miles from Tuscola, and eight miles the other way from Watrousville, so that many from these two towns often meet at Vassar and have very interesting meetings. Our meetings on the Sabbath were well attended. The celebration of the ordinances was a refreshing from the presence of the Lord. The health and dress reforms as a general thing are moving forward as in other churches. They say we want to know the will of the Lord and we will do. Lord help us to walk in the straight and narrow way, and preserve and manifest the Spirit of the heavenly ones, and we will praise thee in Jesus’ name.

I am at present laboring with the church in this place.

JOSEPH BATES.

Centerville, Tus. Co., July 24, 1867.

MAINTAIN dignity without the appearance of pride: manner is something with everybody, and everything with some.

BE not forward to assign reasons to those who have no right to ask.

## NO HOME BUT HEAVEN.

We have no home but Heaven;—a pilgrim's garb we wear;  
Our path is marked by changes, and strewn with many a care;  
Surrounded with temptation; by varied ills oppress'd;  
Each day's experience warns us that this is not our rest.

We have no home but Heaven;—then wherefore seek one here?  
Why murmur at privation, or grieve when trouble's near?  
It is but for a season that we as strangers roam,  
And strangers must not look for the comforts of a home.

We have no home but Heaven;—we want no home beside;  
O God, our Friend and Father, our footsteps thither guide;  
Unfold to us its glory, prepare us for its joy,  
Its pure and perfect friendship, its angel-like employ.

We have a home in Heaven;—how cheering is the thought!  
How bright the expectations which God's own word has taught:  
With eager hearts we hasten the promised bliss to share;  
We have no home but Heaven;—oh would that we were there!

## THE DRESS REFORM.

News from the late General Conference came to me through a letter from a dear sister in Christ, in which, among other interesting items, she says, "And there I found a cross, and one, too, which I did not expect," referring to the dress reform. After reading her letter, my mind was greatly troubled; for, I confess, I shrunk from the cross. But conscience said that if it was duty for my sister to reform in her dress, it certainly was for me, as I was in the same error with her. Then it was suggested to me, You stand alone in this place, a representative of S. D. Adventists, and if you adopt that dress, people will become prejudiced against the truth; everybody will gaze at you, and you will be a laughing stock; and besides, what will your fashionable neighbors and relatives think of you? On the other hand, these facts presented themselves: The dress is modest, becoming, neat, very convenient, and I know much more for my health than the trailing one. I am not to seek for popularity, but to please God. Sensible people will not laugh at me, and those who are not I should not care for. I have seen those who did advocate the costume, and respected and admired their independence. Can I not, with a higher motive, adopt it? My Saviour said, "He that taketh not his cross and followeth me is not worthy of me." Matt. x, 38. So here let the matter end. The Son of God bore the rebukes and sneers of the blasphemous crowd for long years, then groaned and died on Calvary's cross to redeem thee. Then, O, my soul, if there is anything thou canst do to put away sin and make thyself pure, a living sacrifice, holy and acceptable in his sight, haste thee to do it. It is thy reasonable service.

So here, again, I commence the work of reformation, hoping by the assisting grace of God to carry it through; if it is like the reform in diet, it will pay even in this life.

A. R. PENNIMAN.

Macoupin Co., Ill.

## THE MEETING AT TROAS. Acts xx, 1-14.

## SLOTHFULNESS.

This chapter is remarkable as containing the only instance of a religious meeting for divine worship upon the first-day of the week that is found recorded in the New Testament. It also gives the only account of slumber in divine worship that is found in the entire Bible.

An examination of the first point shows that it is of no value whatever as a Scriptural example of first-day sacredness; for, as the sun rules the day, when this great luminary sinks beneath the horizon the day closes, and at this point a new day commences. Thus inspiration declares, "The evening and the morning were the first-day," &c., and "from evening to evening shall ye celebrate your Sabbath." Then as this

assembly was a night meeting upon the first-day of the week, the sunlight portion of this first-day came in after the interesting conference had closed. We may now understand how that part of the day which God ordained for work, was employed by Paul and his fellow laborers; and here apostolic example does not show that the first-day of the week is holy time. After the restoration of Eutychus and the breaking of bread, Paul "talked a long while, even till break of day, so he departed, and we," continues Luke, "went before to ship and sailed unto Assos, there intending to take in Paul, for so had he appointed, minding himself to go afoot."

Perhaps upon examination of the second case, we may also find but sorry consolation for sleepy worshippers. As the record passes no condemnation upon this young man, we could not in justice reflect upon his conduct in this case with severity; but his example cannot be followed with safety to life and limb in similar cases, for if no Paul had been here to plead with God for his restoration to life, where would Eutychus have been?

But those inveterate slumberers who doze away the hours of worship, at all times, both in season and out of season, hazard losses of infinitely greater consequence than broken bones or deprivation of life. The God of assemblies has promised to meet with his people when they gather for his worship. The place of assembly is then a Bethel; "none other but the house of God," and the very gate of heaven, and is dreadful by reason of the presence of the mighty King of eternity. How nearly verging to blasphemy is sleepy indolence in such a place! When men solicit the favor and presence of an earthly monarch, they do not think of sleeping when brought before the kingly majesty. It would argue an entire destitution of reverence, should a delegation of petitioners wait upon the Czar of Russia, and upon coming into the royal audience-chamber, straightway lop down in stupid slumber. Could any one imagine for a moment that their requests would be met with favor? No! The wrath of the emperor would be kindled against them.

Yes, those church-going devotees of Morpheus risk the penalty of a plain manifestation of abuse and irreverence toward God and his sacred worship. The third precept of his perfect law forbids profanity, which is irreverence of things sacred. Again, "Ye shall keep my Sabbaths and reverence my sanctuary," Lev. xxvi, 2. These precepts are co-extensive in their bearing, and are put forth by him who holds the transgression of his law as sin. The offered worship of one anciently was rejected because sin laid at the door. The gate of heaven's light then was closed against all his petitions, and even his prayer was sin. Sin is a reproach to any people. How debasing the reproach of somnolent worshippers!

Slothfulness in the service of God is the leading cause of this sleepy devotion,—if it may be called devotion. The wise man assures us by authority of inspiration that slothfulness casteth into a deep sleep. Prov. xix, 15. He that is slothful is very nearly related to the worthless spendthrift, for "He also that is slothful in his work is brother to him that is a great waster;" and whilst the righteous journey heavenward upon a firm causeway raised high above the bogs of infidelity and corruption, "the way of the slothful man is as an hedge of thorns." Prov. xv, 19. An highway of desolation indeed! "That which beareth thorns and briars is rejected, is nigh unto cursing, whose end is to be burned." F. W. MORSE.

Deerfield, Minn.

## A SUGGESTION.

THE twelve apostles whom Jesus chose for the establishing of his church, came to a point, as we read in the book of Acts, when it became necessary to enlarge their operations, and hence there arose a call for another class of laborers. "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve

tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts. vi, 1-3.

Now the question arises in my mind, whether the Seventh-day Advent body have not arrived at a point where a similar move is called for. The work is rapidly growing on the hands of those to whom it has been committed. The cry from every quarter is, "Send the messengers this way," showing that "the harvest truly is plenteous, but the laborers are few." Now, while it is all right and proper to pray the Lord of the harvest to send forth more laborers to the harvest, may we not turn the labors of the messengers already in the field to greater account? The testimony of the apostles was that it was not reason that they should leave the word of God to serve tables; is it reason that our ministers should leave the word of God to peddle books? The testimony has been given that it is not. What shall be done? Would it not be well to follow apostolic example and choose out men to attend to this business?

Would it not be well for each church or company of S. D. Adventists to choose out the man who is the best qualified among them for the business, and appoint him agent for all the publications of the Publishing Association for that locality? The messengers might obtain the books in quantities and see that a supply was kept on hand at each of the depositories, and dismiss all further care about them from their minds. Then let every member of these little companies consider himself bound to spread the present truth to the utmost of his ability, and whenever it was discovered that a person was seeking light in any direction, let the right book be placed in his hands, and so prepare the minds of communities to understand truth when it is presented by the messengers. Thus, it seems to me, the light on the message might be spread with double the rapidity with which it is now going. J. S. MILLER.

Ashaway, R. I.

## SLEEPY PRAYERS.

I THINK all will agree with me that God would be more honored, and we receive a richer blessing, by assembling ourselves for family worship as soon as convenient after the day's labor is ended, than to wait until so late an hour that the children get sleepy, or, perhaps lie down and go to sleep, while the older ones hardly seem to realize that they are bowed before the Maker of the heavens and the earth, who requireth those who worship him to worship in spirit and in truth. If we live out the Health Reform we shall not be so weary when evening comes as to need rest long before attending to this duty.

Perhaps some may think it would make no difference about the children, for they would not understand anything that might be read or spoken. But if they are instructed in such portions of truth as their young minds are capable of understanding, many of them will become more or less interested and so their minds will be filling up with that which is good and useful, leaving less room for evil to creep in. I have seen a child but three and a half years old that could often tell something of what was read in the previous family lesson. Let us not neglect the children. SYLVIA M. WILSON.

Faribault, Minn.

## SHADOWS, TEMPTATIONS AND SORROWS.

SHADOWS come into the heart and steal into the life; shadows of doubt, of despair, and forgetfulness of the dear omnipotent Father's goodness, that obscure the vision, and we cannot pray; shadows that tempt the spirit to rebel, and that hide from us the beauty of truth, and the charm of humility; shadows are they all from the dark angel's wing.

Temptations come, drawing the heart into the magic of unholy aspirations. But he who is omnipotent, and who will hear the prayer of faith, will send bright angels to scatter the shadows, and break the tempter's charm.

Sorrows come all along our pathway, blighting the life, and stealing its dearest treasures; sorrows that

crush the heart with the keen agonies of woe; sorrows that wither and blight all the sweet hopes and bright visions of this life; sorrows that rend the soul in its deepest strength; agonies that break out in the wailings of grief and despair. But listen. The sweet voice of the Comforter whispers. The tempest is hushed, the troubled waters sink back into their caverns motionless and patient as the submissive heart waiting under the command of omnipotent power. The dear privilege of trust soothes the poor voyager upon the trackless path.

The bright star of faith breaks over the darkness. Upon the midnight of sorrow dawns the bright sun of truth. The heart breathes its submission and the soul reposes in its trust. Fearlessly our feet go out upon the treacherous wave. Willingly they walk with the lowly one that bore the cross.

Reach thy hand to me, Heavenly Father. As the storm raged, I trusted in thy love; but I cannot walk the waves; I cannot bear the cross except thou art with me. Give me the lamp that will guide unerringly. Give me the trust that will not waver. Give me the faith that is not dimmed. Give me the assurance that knows no fear. Teach me that I may teach. Love me that I may love all thy children. Direct me that I may direct. If I ask not humbly, give me only this thy love. Of it I cannot be denied.

J. DEWEY.

Health Institute, July 24th, 1867.

### "IS YOUR BIBLE LIKE MINE?"

THIS question was asked a few evenings since, by a friend who had just been hearing a discourse on the resurrection. It was asked in good faith by its author; and to convince him that it was genuine, we handed him our Bible and told him to take it home with him, examine and compare it with his. The next day it was returned, the investigation having satisfied his mind.

From this we can infer, 1. That, in his mind, we were impostors, and were palming off upon the people a spurious Bible and a false religion, or 2. That he was not well acquainted with the contents of his own Bible. The latter we think rather the most probable. How many there are in our land, who by their actions, if not by their words, virtually ask the same question. You may quote a passage of scripture in confirmation of a Bible doctrine, and their reply is "my Bible does not read so;" and they are really surprised when it is shown them.

How many do we hear giving thanks to the Lord, that their lots are cast in a land of gospel light and Bible privileges, where they can "worship God according to the dictates of their own consciences;" where they are not bowing to stocks and stones, and worshipping the work of men's hands. But when they are shown the Bible view of the "living and true God," "who made the heavens and the earth" they are confounded, because they have not a correct view of the God they worship.

Why is it that men are lulled into a state of self security, and reliance upon their present attainments, and are not striving for knowledge, righteousness and true holiness. It is because they are wilfully ignorant of Bible truth, and God's requirements, his statutes and judgments. They have the Bible, but it is laid upon the shelf covered with dust, and its contents do not afford them the attractions which other books do. The pleasures of this world engage their whole attention, and precious time is spent which should be employed in searching the Scriptures, and digging after truth as diligently as they search for gold. When it is read they do not understand it as they do other books, but attach to it some mystical meaning, saying, "It is a dark book," "It was not given us to understand just as it reads;" and they will look to see how the church has interpreted it. Thus they follow the Pharisees of old, in worshipping, and teaching the commandments of men, making void the commandments of God by their traditions.

It is truly a time when men love darkness rather than light. That which is the only true source of truth and light is disregarded, while error and darkness are loved and cherished. The truth of God is

turned into a lie, and instead of turning their ears to the truth, they seek for fables.

They do not enjoy the privileges and light which their land of light and Bibles affords them. They cannot endure sound doctrine and have not that "great peace" possessed by those who love God's law.

They are not laying up in store, in this time of plenty, against the day of famine; "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos viii, 11, 12.

Oh! may we be prepared for this time of famine. Truth abounds, and can be obtained, without money and without price; but we must "seek for it as for hid treasures." The word of God is truth, and "one gem from that ocean is worth all the pebbles of earthly streams." Then while we may, let us lay by a good store of truth, be established in it and sanctified through it, that when the "famine" comes we may not "faint for thirst" but be saved from it, and with that "righteous nation," which have kept the truth, "enter in through the gates into the city."

R. M. KILGORE.

Fayette, Iowa, July 29, 1867.

### THE PURE IN HEART SHALL SEE GOD.

THE pure in heart hate sin because the law of God is engraven upon their hearts. They dread sin, because it brings sorrow. The pure in heart will seek to have good surroundings. They will be as a city set upon a hill, and will let their light shine, that their friends, and the honest-hearted in the society by which they are surrounded, may be led to come up and receive light, and cease their transgressions by keeping the commandments of the Lord.

Purity of heart is attainable. Let us seek it by ceasing to harbor impure thoughts and desires. Let us seek God in earnest, living prayer for strength to do his will. When the heart is separated from the body it becomes a dead body; and the heart separated from the prayer, makes it a dead prayer. Before we enter upon prayer, we should endeavor to prepare our hearts by thorough examination. Sift ourselves by examining, as Satan does by tempting. Let us cease to conspire against our King; at least, let us not present petitions for mercy and weapons of rebellion at the same time, for no prayers can find an answer from Heaven but such as first come from thence.

Every sincere prayer is a beam of light from the Sun of Righteousness, shining forth from the heavenly sanctuary and darting in upon our hearts, and from thence reflected back again. How important to those who "delight in the law of the Lord" that they keep it untarnished upon pure hearts, that the work of God may shine and glisten there, and reflect the sunbeams from the sanctuary back in gentle rays to the source of all light. Yes, let us keep our hearts pure, for the promise is that we shall see God. The sense of seeing, of all our senses the most difficult to satiate, will then be fully gratified. Our joy will be full "when we see the glory of the Lord." The brightness of his glory will fill our vision, which will be as the open vessel which is cast into the sea; the waters first fill it and then swallow it. Soon Jesus is coming. Let us be pure in heart to meet our Saviour, that we may stand upon the sea of glass, and be filled with the glory of the Lord.

GEO. W. PARKER.

Chicago, Ill.

Patrick Henry left in his will the following important passage: "I have now disposed of all my property to my family. There is one thing more I wish I could leave them, and that is the Christian religion. If they had that, and I had not given them one shilling, they would be rich; and if they had not that, and I had given them all the world, they would be poor."

CHRISTIANITY has given to truth a dignity independent of time and numbers. It has required that truth should be believed and respected for itself.—*Vinet.*

## 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.

BRO. G. W. PARKER writes from Chicago, Ill., I give God all praise for the light of his gospel under the third angel's message, as it is through it that my mind has been led to meditate upon these great subjects of the last days. I am trying to progress in the warfare.

It is now but one year since I first heard of the message. In looking back for the last year, what changes have taken place. Death has entered my family and taken the only one who, at that time, sought to keep the Sabbath with me. Although but ten years old, he realized his situation; and he was laid away till Jesus comes. Now my wife has taken hold in earnest to go to the beloved city. My temporal affairs have met with a complete overturn, and I thank God for having thus led. The Lord is good.

I often look around to ask myself, What does the Lord require me to do? Will prosperity have a tendency to draw me away from meditating upon these truths? The Lord in mercy forbid.

I pray that the Lord will preserve me through the perils of these last days. My natural inclinations are to allow my whole energies to go into any work which I have before me. Knowing this, I often feel as if I were in much danger.

SISTER E. J. CONNET writes from Richland Co., Ill.: I have still a thirst for more knowledge of the truth. The books I have and the Review are a great feast to me; and I want some to give to my friends and neighbors when I can get them to read. The opposition here is so great that I have but little chance to speak in behalf of the truth; but when I can, I refer to my books.

One week ago I was called to follow my mother to the silent tomb. It was a sore affliction. I had the care of her in her last illness, and often read to her from my books. She said they were the truth. She went down to the grave like a shock of corn fully ripe for the harvest, aged 86 years. My aged father yet lives. Pray for me that I may be enabled to discharge my duty as a child, and keep all the commandments of God. The responsibility is very great. My daily prayer is for patience and meekness to bear the opposition that I meet. How sweet to the Christian to know that Jesus will soon come and take his ransomed people home! Glorious thought! a little longer and we shall all be home.

BRO. A. O. BURRILL writes from Kendall's Mills, Me.: There are a few Sabbath-keepers here that are striving for the kingdom. For a long time it looked as if the cause would go down here for want of order; but I am happy to say that better times are with us now. I hope and expect that ere long we shall be in gospel order. We have encouraging meetings every Sabbath, and also a good Bible Class connected with the meetings. And the best of all of it is that the wanderers are returning to their Father's house. Some are also coming out on the Sabbath. More are interested on the question, and I trust that there will be a people here yet, sanctified through the truth when Jesus comes. There are ten Sabbath-keepers here now. One made a start last Sabbath which of course made our hearts rejoice.

I. D. CRAMER writes from Fulton Co., N. Y.: It rejoices our hearts to see the steady onward course of the third angel's message. Our prayer is, Lord, speed the message through the length and breadth of the land, and bring in the number that shall be made up and sealed, that deliverance may come to God's waiting Israel.

THE anger of God is no furious agitation, but the judgment which awards punishment to sin.

## The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 6, 1867.

We conclude this week the article from Bro. Edson on the shortening of the days. It was written, he informs us, some twelve years since; but as the error which it is designed to refute, is still indulged in to some extent, he has given it to the readers of the Review. It is worthy of consideration, by those who are in any degree inclined to the erroneous view above mentioned; while its historical extracts are of a very striking and interesting character.

### DOUBTS.

These are bad things. Many are in doubt as to their baptism. A hydropathic physician in this State has for ten years expressed regrets, (if not doubts,) as to the validity of his baptism because he was immersed by a man who afterwards proved himself to be a miserable, fanatical, dishonest, lustful hypocrite. Now two minutes at the water with a proper administrator is sufficient time to wash all such doubts away. And, certainly, such men should not hesitate to go into the water. This illustrates the case of hundreds I have seen who were troubled with doubts of this kind. But I have never seen a person who had been baptised under wrong circumstances doubt their second, if performed under favorable circumstances.

It is not sanctified caution that keeps persons from being fully relieved on this subject. It is pride and fear. True caution would lead them to make the matter sure.

Men of the world are truly cautious to get a good deed of real estate or to protect themselves against loss by fire. How much more important to secure a title to heavenly values, and guard with a double care against loss of heavenly treasures. This may all be said of ordination.

JAMES WHITE.

Greenville, Mich.

### ITEMS ON DIET.

A HOTEL in the city that did not furnish beef-steak would not be largely patronized, yet few know or care to consider the nature of the food they are eating. Some have appeared surprised when we stated that we dare not eat it; and they consider our statements in regard to the animals killed for food as exaggerations. We commend to their notice the following from the Toledo Blade:

"A gentleman connected with the police department of Chicago has testified before the Board of Health that most of the cattle reserved for consumption in the city are so weak that they have to be conveyed to the slaughter house on drays, and that as to the others, it is sheer cruelty to make them walk. Many of them are covered with sores; some are gored by the horns of others, while some have had their own horns knocked off by overcrowding. Many are so far gone when they reach the yards that they must needs have their throats cut in the cars to prevent them from dying of exhaustion. Those which are too weak to stand are of course trampled on by the stronger. When they reach the yards they are dragged out with ropes, put on drays, and sent to the slaughter house. Occasionally a marketable animal is sent up—to cover a long series of transgressions, but nearly all the animals that can survive the journey are taken to eastern cities."

And by the time the remainder get to the eastern cities they are just as unfit for food as those left behind at Chicago, and other places.

The following contains a remedy; valuable, no doubt, to those who need it. I have seen it in several papers under the head of drinking at meals:—

"When fat meats, or sauces composed partly of butter, are taken, and cold drink directly after, the butter and fat are rendered concrete, and separated from the rest of the aliment. This congealed oily matter being then specifically lighter than the remaining contents of the stomach, swims on the top of the food, often causing heavy, uneasy, painful sensations about the cardia and breast, and sometimes a feeling of anxiety; at other times, when the stomach regains its heat, the fatty matter is rejected, by little and little, from weak stomachs, in oily regurgitations, which are very disagreeable. In such cases, a little compound

spirits of hartshorn, with a glass of warm water and sugar, will convert the fat into soap, and will give instant relief."

Good so far as it goes! but I think it may be improved. Thus, if people will put such compounds into their stomach, they may avoid the necessity of setting up a soap factory in them, and be free from all these horrible feelings, too, by eating their soap ready made! We charge nothing for this "R." as the Dr's. write it, yet for ourselves we have "a more excellent way." But grease-eating epicures will not appreciate it, if we declare it unto them. So we must leave them to the rare enjoyments of "oily regurgitations," or soap eating.

J. H. WAGGONER.

### TENT MEETINGS AT CLERMONT, IOWA.

Our labors in this place commenced the 27th ult., and closed last Sunday. We remained over four Sundays, and gave twenty-eight discourses. Our congregations were small for the following reasons: 1. The citizens of Clermont, generally, according to their own admission, were noted for their lack of aptitude to attend religious meetings; though we were told, and saw for ourselves, that we had more to hear us than the other Protestant denominations, there being only about seventeen in attendance at the principal church in town on a Sunday that we were in the place. 2. We were cut off from the citizens of Elgin for the first two weeks by the rise of Turkey river, which made it unfordable. 3. On account of previous and almost incessant rains, farmers generally were very busy in hoeing their corn, which doubtless kept some away who would have attended.

But a great amount of prejudice was removed, a few took their stand on the Sabbath, and a good impression was left on those who came to hear us. We enjoyed the blessing of the Lord in presenting the truth, and obtained a good experience in laboring together; were we to go over the same ground again, we could not do differently from what we have done as an introductory effort in this section.

Last Sabbath we had quite a large gathering of the brethren and sisters from Waukon, West Union, and Elgin, which answered as a Quarterly Meeting for the church in this section. The Lord helped in preaching, and in the afternoon we had an excellent social meeting, in which about all the brethren and sisters took part.

We intend to remain several weeks, and perhaps months, in this part of the State.

D. T. BOURDEAU,  
GEO. I. BUTLER.

West Union, July 24, 1867.

### REPORT FROM CANAAN, ME.

We closed our labors here yesterday, July 21. It was the most hurrying time in the year, and all were busily engaged in gathering in their hay, hence we could only have meetings Sabbath-day and Sunday. We stayed two Sabbaths. The brethren and sisters came out well, and manifested a good interest in the cause. Most of them have come into the truth within a very few months, and therefore are inexperienced in many things; yet they appear willing to learn, and obey as fast as they learn. They had previously organized s. b. Others who had not joined did at this time, making about \$100. This was doing very well for a beginning. Some considerable prejudice had existed in their minds against organization; but when they came to hear and understand what it really was, they heartily entered into it. A church of fifteen members was organized. Bro. Holt was chosen and ordained elder of the church and Bro. Salisbury deacon. Perfect harmony and union seems to exist among them. We feel well satisfied with our visit here and with what was accomplished. We formed a better acquaintance with them than we ever had before, and learned to love them much. Others are keeping the Sabbath who will soon unite with them, we think. Still others are interested, and convicted on the Sabbath, so that there seems to be a good prospect for the future. They have a meeting house of their own.

Bro. Goodrich was with me here. Nearly all of these have embraced the truth as the result of his labors.

Some of them are taking a few steps toward the Health Reform, and others are thinking more favorably of it than they have. We hope that they will soon take hold of this matter in earnest. The Health Reform is a part of this message, and it is the will of God that we should take hold of it heartily in order to be prepared for what is coming.

D. M. CANRIGHT.

### MEETINGS IN WISCONSIN.

PURSUANT to appointment by Bro. Jordan, I met with the Hundred Mile Grove church in Quarterly Meeting, Sabbath and first-day, July 27 and 28, and enjoyed freedom in preaching the words of life to them, and in attending to the ordinances of the house of God. We had more than common freedom in speaking to them in our last meeting from the following text: "And the dragon was wroth the woman, and went to make war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ." Rev. xii, 17.

The brethren and sisters were made glad in the Lord as they saw clearly the remnant church pointed out. We all felt like praising the Lord for the light of present truth. At this meeting I met a young man that told me that he had formerly been much prejudiced against the Seventh-day Adventists, but last summer when Bro. Matteson and I had the tent at Utter's Corners, he came to the meeting thinking we were Seventh-day Baptists. But there he got light on the Sabbath, and he is now a candidate for baptism, and will be baptized next Sabbath by Elder Jordan, the Lord willing. The Lord says, Cast thy bread upon the waters for thou shalt find it after many days. How true! Then, brethren in the ministry, do not be discouraged, but keep casting out the bread of life upon the waters, and some precious souls will receive it. May God bless this young man, and enable him to be faithful unto the end, and receive eternal life in the kingdom of God.

I also made a happy acquaintance with Bro. Hiestand in Madison, a young man of moral worth and courage, who is keeping the Sabbath all alone in that wicked city, without preaching, except the Review, which he esteems highly. May the Lord bless these young men, and all others who are deciding to obey God and keep his commandments.

ISAAC SANBORN.

July 30, 1867.

### REPORT FROM BRO. TAYLOR.

I was with the West Monroe church, June 20th and 21st, visiting from house to house, having meetings in the evening. Spoke twice on the Sabbath. Made some calls first-day morning, to help the minds of some with regard to their duty. Spoke once; quite a number in, not of our faith; attention good, text Isa. xxiv, 1. Baptized seven; attended a business meeting, during which fifteen were received into fellowship; two by letter and thirteen by vote, about eight of them gave their hearts to the Lord some over a year ago.

June 26th and 27th, attended a ministerial conference in Rochester. We find these meetings, during which we talk over the wants of the cause and exchange thoughts, very profitable.

June 29th and 30th, filled an appointment in Oswego, and while I did not do the work I had on my mind in coming to this church, I am satisfied that the Lord guides us to as important a work for the future good of this people. We found Bro. Goodwin a little better than when I saw him two months before. This dear brother and family have been in deep affliction since last fall. His strength of body and mind is returning slowly. Sister Rhodes still lives. She is a great sufferer, yet bears her suffering as a Christian. Bro. Rhodes is putting forth effort in the right direction to rise with the message, and go through with this people, and the Lord is helping him. Sickness and the power of the enemy has brought a heavy load on this church; all depends on their obeying the voice of the faithful and true one, in each and every point.

July 13th and 14th, I attended the Quarterly Meeting for this county. It was remarked by some that it was the best we ever had at Mannsville.

July 20th and 21st, I was at the Oswego county



Quarterly Meeting. Spoke twice on the Sabbath, attended ordinances in the evening. I never attended with this church when the number was so large. All moved forward in good order. There is a gathering influence in this church. It would be more so, if each and all would seek meekness and righteousness. Attended prayer and conference meeting at 9 A. M., first-day. Some present from Roosevelt. I was well satisfied with the promptness on the part of the brethren, and with the tone of the prayers and exhortations. They expressed earnestness and decision which were the promptings of the Holy Spirit. I spoke at 11; quite a number of candid, attentive listeners aside from the church.

At 2 P. M., met an appointment at Smith's Mills, a new field for present truth. The attendance was large for the place, and the attention very good, while we tried to show by the fulfillment of prophecy, that the Bible was the word of God, or that holy men spake as they were moved by the Holy Ghost.

Went to Roosevelt Monday morning. Baptized one, which reminded me as we parted, of Acts viii, 39, last clause.

Reached home last evening, after a ride of nearly fifty miles in the dust and heat, to learn that my aged mother was sinking down to her dusty bed.

C. O. TAYLOR.

July 24.

#### REPORT FROM BRO. LAWRENCE.

I LEFT home June 11th for Saginaw and Midland. Met Bro. Cornell at Pontiao, and we in company arrived at Jay, ten miles north of Saginaw, about two o'clock on the 12th. Found the friends doing well, holding on to the truth, and just ready to commence work on their meeting-house. In about two hours Bro. Cornell received a dispatch to return to Tyrone and preach a funeral sermon, which he did, leaving me alone for one week, during which time I preached six times and visited several families. On the 19th, Bro. C. returned, and we continued meetings until Sunday, giving six discourses more, to good effect.

June 24th and 25th, visiting some and working on the meeting-house. On the evening of the 26th, Eld. Levington preached against our positions, as reported by Bro. Cornell. As we could not have the Court House for regular meetings, we improved the time in visiting. Bro. Cornell was taken sick, and started for home Thursday, July 4, while I went on to Jerome, twenty-two miles north of Midland. Found some twelve keeping the Sabbath. Stayed here twelve days, and preached twelve times, held one social meeting, and one business meeting, and took some steps toward organization.

Sunday afternoon, July 14th, went four miles east into a Baptist neighborhood, and gave one discourse, much to their satisfaction; they want to hear more. Tuesday I started for home, where I arrived Wednesday night.

I have preached twice in Oakland. There is a very deadening influence exercised here by disaffected individuals. I should have returned this week but for the death of my mother-in-law, and the Monthly Meeting next first-day. I shall go next week, Providence permitting.

R. J. LAWRENCE.

Rochester, July, 31, 1867.

#### REPORT FROM BRO. STEWARD.

After our excellent Conference at Clyde, I arranged my business as soon as I could, and started for my field of labor, July 3. I left my desolated home in Rockton, after enjoying a two weeks' stay with the brethren there, I trust profitably, and took the cars for Dell Prairie. My heart was cheered by meeting with these kind friends at Dell Prairie, after an absence of two years from them, and to find them considerably advanced from where I left them. They seem to be strong in the truth, and to enjoy much of the spirit of the gospel. Here my heart was cheered by finding the young people so earnestly engaged in the service of God. May the Lord bless them, that they may never get weary in well doing. I spent the 4th with them. We had a meeting in the afternoon at 3 o'clock.

It was truly a refreshing season. After meeting they took me to Kilborn City, where I took the cars for Mauston, my old home. Met Bro. Russel at the depot, waiting to take me to his quiet home in the country. At this place I met many old friends, and I did not get much time to rest. We had a meeting on Sabbath, and there was a very good attendance. Not many from a distance. We had a good meeting. Also on first-day we held a meeting, and quite a goodly number of my old neighbors came out to hear. I was cheered to see them. May the Lord help them to obey, as well as hear. James i, 22.

From Mauston I took the cars to Lacross, and there I found a boat waiting to receive passengers up the river. I took passage to Lake City, where we arrived in about ten hours. Here I found a small boat ready to cross over Lake Pepin to Maiden Rock, where we arrived at 4 P. M. Found the friends here very anxious to see me and to have meetings. I visited and read and wrote until Sabbath, when we had a meeting. But very few out. High water keeps many from attending. On first-day we had a fair congregation and good attention. On second-day I visited a neighborhood some three miles away and had a meeting at 3 P. M. I think the way is still open to do good here. May the Lord give me wisdom to do it.

On Tuesday, July 16th, Bro. Brewer took a team, and brought me to Trimbell, where I learned that Wm. Sheldon was holding a tent meeting some eight miles farther on, and the people were looking for me to discuss the Sabbath Question with him. This was according to an arrangement we made last winter. So the next day I hastened to the tent to see what was going on. We had some talk and soon arranged to commence the next morning at 9 A. M. and occupy 6 hours per day for two days. Our preliminaries being settled, I made up my mind I must meet the issue for the sake of the cause. Knowing that the truth suffers nothing by investigation, I felt as if I could lean on the God of truth, and he would take care of the result. So with full confidence in the righteousness of my cause, I engaged in the discussion, and enjoyed good freedom in defending God's holy law; and my opponent was not able even to jar one of the pillars of truth, by which God's law is shown to be immutable. He lifted and pulled, he trembled and shook, and got confounded, yet the law in all its precepts stood immovable on the authority of Jehovah, as it must stand till heaven and earth pass, in defiance of the Man of Sin, and all his worshippers. Thus God's truth triumphed; and the community could see that they are not yet released from their obligation to obey God's law. To God be all the praise. I see more and more how invincible is God's law. I wish all felt loyal to the king of Heaven. How those who are looking for the Lord next year, can fight and show so much hatred to the law that Paul says is holy, just, and good, I cannot conceive. I pity them, while Jesus says, the remnant will be found keeping the commandments of God and the testimony of Jesus. Those who are breaking; and teaching others to break them, are on the enemy's side. While those who do and teach them, are the remnant, not hard to distinguish. When the blind lead the blind, both fall into the ditch. The cause has lost nothing in this vicinity by this effort against God's commandments. In hope.

T. M. STEWARD.

### News and Miscellany.

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

Florence, July 16. Reports from Rome represent the Papal Government much alarmed by the menacing attitude of the party acting under the leadership of Garibaldi. Many batteries around Rome are being restored and put into effective condition, and it is stated that the Pope has made an appeal to the Emperor of France for the protection of the Holy See.

Paris, July 16—Evening. In response to an appeal from the Pope for assistance in repelling an anticipated attack on Rome, the Emperor Napoleon has warned the king of Italy of the threatened movements of Garibaldi. The batteries formerly erected by the

French around Rome, and not the old Roman defences, are to be rebuilt and strengthened for defensive operations.

#### Garibaldi at Rome.

THE apparition of Garibaldi on the frontier of the Papal States is the answer of European republicanism to the apotheosis of St. Peter—the canonization of the martyrs of the Romish faith. It is an Italian translation of the celebrated line,

"Let the dead past bury its dead;"

and a really spirited rendering of the accompanying injunction,

"Act, act in the living present."

It is due to the sagacity of the Holy Father to add that he has not been slow to follow this advice. He has acted promptly; and his appeal to Napoleon, while it can hardly fail to promote the growth of the grace of lowliness of spirit in the Papal heart, will also, in all probability, at once provoke a powerful intervention in defence of the territory of the Holy See. Whether Garibaldi succeeds or suffers defeat, his attempt to free Rome and add to the Kingdom of Italy can hardly fail to attract the attention of Christendom to the present condition of the Papal States.

Both the form and spirit of the government are despotic there. It has no liberal feature. Freedom of speech, freedom of the press, free schools, free pulpits, liberty of worship, liberty of action, liberty of trade, are utterly unknown in the territorial domains of the Pope. The power of the priesthood is unlimited. The people have no rights which the Church is bound to respect. Popular elections have not been introduced, nor any of the safeguards of personal freedom. Laws are made and taxes imposed without the consent or advice of the people. The rule of the English in India and Ireland is the widest and wildest license as compared with the civil or personal liberty that is tolerated by the Government of the Church. There is not a more absolute autocracy on earth.

It follows, inevitably, that the Papal rule is obnoxious to the people. Nothing short of immediate and perpetual inspiration from Heaven could render such a form of government either popular or just. Rulers who are not obliged to consult the people can never hope to satisfy their expectations; nor do they continue long to seek to justify their policy by its practical results. The people of the Papal States—692,000 in number—are taxed to support an army—chiefly composed of mercenaries—ten thousand strong, and a vast leigon of ecclesiastics of all grades and of different orders. The Pope alone receives, as sovereign, an annual income of £121,000, or about \$600,000 in gold—and this, it will be seen, for governing about thrice the number of people (without their own consent) who to-day inhabit the city of Boston. In addition to this income, the Pope receives from other countries contributions that swell his annual receipts to nearly five millions of dollars in gold! The Papal territory now embraces only 4,891 square miles—a little larger than Connecticut; while its population is slightly greater than that of Maryland. The city of Rome is not quite so populous as Boston. It has 201,000 souls, including an ecclesiastical force 6,500 strong.

Rome is the natural capital of Italy, and until it is the seat of its government the new kingdom is insecure. The existence of a power within a power in Italy—the continuance of the temporal dominion of the Pope in the heart of its territory—is an intolerable inconvenience and a badge of national dishonor. It is a sign of the practical vassalage of Victor Emmanuel to "the Man of December." For, without the aid of France, Pius IX, as sovereign—we are not dealing with him as pontiff—would have been hurled from power a long time ago. As pontiff he is the accredited and revered head of the Catholic church; but as sovereign he is the rapacious and despotic usurper of the Italian domain. The Italians would willingly yield to him religious homage in return for political freedom. But, withholding freedom from his state, he daily perils the safety of his church. Using Rome as the headquarters of an anti-national sentiment, and his priests as the propagators of unpatriotic ideas, the obstinacy of Pius IX is preparing the way for a great religious reaction in Southern Europe.

Napoleon, we are told, has notified Victor Emmanuel of the condition of affairs on the frontier, as they have been represented to him by the Papal minister of state. This is doubtless a warning to enforce the terms of the treaty of September, 1864, by which Napoleon agreed to withdraw his troops from Rome; while Italy undertook "not to attack the present territory of the Pope, and even to prevent by force any attack proceeding from the exterior."—*Independent*.

HYPOCRISY.—Many who would not for the world utter a falsehood are yet eternally scheming to procure false impressions on the minds of others respecting facts, characters, and opinions.

### Magnificent Present to the Pope.

THERE are at present assembled in Rome upwards of 250 bishops and 20,000 priests. The gifts made by them to the Pope are very costly. America sent a model of the yacht Henrietta filled with gold coin. The donations in money alone amount to 1,500,000 crowns, or 7,500,000 francs, and their other gifts are of great value. Cardinal Mathieu, Archbishop of Besançon, has presented him with an ostensorio several feet high, and having its massive gold disc enriched with diamonds and rubies of rare brilliancy. The bishops of Canada have brought a work of art in the shape of a silver ship, with every detail beautifully executed. The ballast of this costly toy is composed of gold nuggets, and each of the cabins contains a heap of gold money from a different country. The masts and cordage are gaily dressed with bank notes of every color, and from every country in the world. A very old bishop sought an audience with the Holy Father, leaning on a large thick staff. Monsignor Pacca, master of the ceremonies, told him that he must first lay his staff aside, as the etiquette of the court did not permit of his carrying it into the Pope's presence. The bishop claimed exemption from the rule, and the Pope, hearing what was going on, ordered him to be admitted. Accordingly he appeared before the Holy Father, and, rendering his homage, stated that his diocese was so poor that he had nothing to bring him but his stick. This the Pope took in his hand and found very heavy, on which he looked at it more closely and perceived that it was formed of solid gold. The Archbishop of Mexico has sent the Holy Father 80,000 crowns, and an English bishop has presented him with the large sum of £100,000 sterling. —*Boston Journal.*

—The report that negotiations are in progress for the acquisition of British Columbia is discredited by those Washington reporters who did not get the first chance at the item. It is a way they have. The probability is that the subject has been broached in some shape. The inhabitants of Vancouver's Island, which is the most important part of the British Pacific possessions, express themselves strongly in favor of annexation to the United States, since our purchase of Russian America, and especially since the consolidation of the other British provinces in the kingdom of Canada has left them "out in the cold." They complain of neglect from the home government, and what little attachment they have had to it has mostly disappeared. So far as the people of British Columbia are concerned we can take possession at any time, and it is believed that the government of Great Britain can be readily persuaded to part with a domain now less than ever of any material or political value.

A SAD TRUTH.—The *Macon Telegraph* is informed that the statistics at Milledgeville show the alarming aggregate of seventy thousand paupers in the State of Georgia.

Be guarded in discourse, attentive and slow to speak.

### HENRY WARD BEECHER ON THE ADVENT.

In his Christmas sermon for 1866, Henry Ward Beecher made the following remarks,—some expressions in which I have italicized:—

"I know not whether the second advent of Christ is at hand or not. I know not even what the meaning of it is. That there is to be a *literal* visit of Christ to the earth again they may believe who are wedded to *physical* interpretations of the Scriptures. I do not so read the word of God. But that there is to be a *power* of Christ upon the earth that may be fitly called his second coming; that the world is to be so filled with his glory that no man shall have occasion to say to his fellow-men 'Know the Lord,' because all shall know him from the greatest to the least; and that there is to be a new heaven and a new earth, in which dwelleth righteousness, I do profoundly believe. I believe in a glorious period of development, that is to make the world's history as bright as noon-day. What it may be I know not; and how near we may be to it, I know not. The signs of the times are auspicious, and they all point in one way."

Is the above "meat in due season" to the "household" of faith? Is it not giving the trumpet an "uncertain sound," so that none by it will be led to prepare themselves "to the battle?" What is the cause of this ignorance as to the nearness of the "day of the Lord?" Has not our Saviour bidden his church to know when he is near, yea, "even at the doors," by the occurrence of specified signs, with the same certainty they know that summer is nigh when the trees begin to send out their buds and leaves? And

were not the signs to be as *unmistakable* in one case as in the other? Is not ignorance of the nearness of that day unjustifiable, therefore, and a plain violation of a positive command? Is not the cause of this ignorance, not a lack of evidence, but of warm affection for Christ, which cares not to see him, and has no especial regard for the Saviour's *own interest and glory*? Does he not desire to enter into the "joy set before him when he endured the cross," and "see of the travail of his soul and be satisfied?" and will not the heart beating in sympathy with Him, long for the arrival of that day, particularly on the Saviour's own account, saying with Cowper,

"Come, then, and added to thy many crowns,  
Receive yet one, the crown of all the earth,  
Thou who alone art worthy?"

And has it come to this, that Christ's professed servants, who are commanded to watch for his coming, "know not even what the meaning" of that coming may be?

"If I go away, I will come again." "This same Jesus which is taken up from you into Heaven, shall so come in like manner, as ye have seen him go into Heaven." "The Lord himself (not his Spirit) shall descend from Heaven." "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." "Behold, he cometh with clouds; and every eye shall see him."

In the face of these plain declarations, to profess ignorance as to their significance, does not speak very highly for one's scholarship, or candor. If H. W. B. should send word to any place that he would come there to lecture on a given evening, what would he think, if those receiving the message should declare ignorance as to the meaning of it, saying that all might believe he intended a "literal visit" to the place who were "wedded to physical interpretations" of language; but as for them they did not "so read" the letter of H. W. B.?

If a certain "power of Christ upon the earth," will fulfill the prophecies of his second coming, why were not the prophecies of his first advent fulfilled in the same way? Can men thus trifle with the word of the Eternal with impunity? Is a "glorious period of development" all that is intended by the grand exhibition of the second advent of Jesus Christ to judgment, the resurrection and translation of his people, the conflagration of the earth, and its restoration to Edenistic beauty, and the reign of the Son of God conjointly with his saints forever and ever? No wonder H. W. B. does not know what this development may be, or how near we may be to it, as he is unable to understand what the Saviour means, when he says, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be."

We agree with him in the closing statement that the "signs of the times are auspicious, and they all point one way." The blindness, ignorance, and indifference manifested by the ministry and laity relative to Christ's second glorious appearing and kingdom, are one of the prominent "signs of the times," which are indeed "auspicious," and "point one way," as with one clear and united voice they proclaim "The great day of the Lord is near, and hasteth greatly;" for when they shall say "peace and safety, then sudden destruction cometh upon them." Nevertheless when the Son of man cometh will he find *this belief* in the land?

May God have mercy upon the masses who are being led astray by the "blind guides" of this day, and rescue some to be the everlasting trophies of his grace in his coming, hastening kingdom.—C. CUNNINGHAM, in *Advent Herald*.

### Obituary Notices.

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

DIED, in Walton N. S., March, 1867, Clara Jennison, aged four years. For a child, she was much beloved and deeply lamented.

Think not of her but with the hope,  
That she to endless life will wake,  
And from her slumbers in the tomb,  
Will rise to Heaven's immortal bloom.

R. O'BRIEN.

### 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 Elihu*, *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.

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—**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.

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—**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.

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

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

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

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

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—**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.

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

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

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—**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.

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—**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, Aug 6, 1867.

**THE REFORMER.** Those of our readers who fail to get their Reformer this month, will understand that it is because they have not renewed their subscription. They should renew immediately if they wish to secure the second volume complete, as it is uncertain how long back numbers can be supplied.

**M. H. IRISH:** You will find the poetry, "The Mote and Beam," or "Love thy Neighbor," in Review last volume, p. 202.

### BOOK NOTICE.

THE long-announced work of T. M. Preble on the Sabbath question, it appears, is finally to be issued, about the middle of the present month. We received from the office of the Voice of the West, advance proof of the following notice of the work, with a request that it be inserted in the Review:

#### A New Work on the Sabbath Question.

THE following is the title of a new and important work to be issued about the middle of August:

**THE FIRST-DAY SABBATH:** clearly proved by showing that the old covenant, or ten commandments, have been changed, or made complete, in the Christian dispensation. In two parts. By T. M. Preble, author of "Two Hundred Stories for Children," "Three Kingdoms," "Two Adams," &c. "The Sabbath was made for man." (Jesus.) Buchanan, Michigan: Published by the W. A. C. P. Association.

The author of this work has adopted a plan in treating upon this long-controverted question so different from other writers who have heretofore written upon it as to make it a valuable book for all classes of readers.

1. It is shown conclusively, by a plain Scriptural argument, that the old Jewish law, or covenant, has been "done away:" not in the sense of annihilation, but in the sense of being made "perfect," or "complete," under the "new covenant."

2. It is also clearly proved, that in the gospel dispensation there has been a change of *days* for the observance of the Sabbath. But the *Sabbath*, as an institution, is not changed. Neither can it be; for it "was made for man"—for all mankind. This is a point of much importance in settling the Sabbath question. The Sabbath as an institution for septennial rest, is one thing; but the particular day of the week on which this rest is to be observed, is quite another thing.

3. In confirmation of a change of days, from the seventh to the first day of the week, full and complete extracts are given from the early Christian fathers, from eminent historians, and the earliest and most able writers upon the Sabbath question, proving that the early Christians did observe the first-day of the week for the Sabbath. This forms a chapter of great value to all persons who desire correct historical information upon this long-controverted subject.

4. It is also proved by copious extracts from Ecclesiastical history, that the Waldenses, or true church of Christ, observed the first-day of the week, or Lord's day, all the way through the "dark ages," from the days of Constantine the Great, and Pope Sylvester, until the Reformation.

5. A review of U. Smith, a recent writer in favor of the seventh-day Sabbath, [in which it is shown that he has perverted the truth.]

6. Also a review of J. N. Andrews' [pretended] History of the Sabbath, [in which it is proved that he has unwisely deceived his readers.]

Orders for the above work are solicited, and will be promptly filled as soon as the book is published.

To ministers we make the following offer: Any minister sending us the names of six subscribers for the book, with the money, shall receive a copy post-paid.

The book will contain nearly 500 pages. The retail price will be \$2.00. Sent by mail, post-paid, on the receipt of the price.

Address all orders to Joshua V. Himes, Buchanan, Mich.

Over the words inclosed in brackets in paragraphs 5 and 6, a pencil mark was drawn, in the copy we received for insertion in the Review. It was no doubt very kind in the Voice to be so considerate of our feelings as thus to intimate that we need not lay those expressions before our readers; or else it was a tacit

acknowledgment on its part, that it was ashamed of them. But as we notice that the Voice gives them in full to its readers we do not see why ours should be deprived of them.

The readers of the Review are already acquainted with the style in which Eld. P. has heretofore treated this question; and from the tenor of the foregoing notice, we have reason to suppose that he has not improved upon his former effort. Take the title: "The First-day Sabbath: clearly proved by showing that the old covenant, or ten commandments, have been changed or made complete in the Christian dispensation." Passing by the unscriptural assumption that the ten commandments constituted the first or old covenant, we simply inquire what change has taken place in them, according to Eld. P. Why, simply the first day of the week has been put in place of the seventh, as the Sabbath. This is all the change that any Protestant will claim. But by this change, says Eld. P., the commandments were perfected or completed. Then before this change they were imperfect and incomplete. That is, so long as the original day on which God rested, and which he blessed and sanctified, remained in the commandments, they were imperfect. But when that was torn away, and the first day of the week, the heathen festival of the sun, never rested upon by any divine being, never blessed, never sanctified, never commanded to be kept holy, never even taken into the lips of the Lord of the Sabbath,—when this day was put in place of the seventh, then the commandments were perfected! Perfection with a vengeance!

But further, we are told that the institution is one thing, the particular day of the week another. This is the old seventh-part-of-time theory, which is to all practical intents, a no-Sabbath theory; since all Sabbath and no-Sabbath are virtually the same thing. But if the commandment only requires a seventh part of time, and one day answers its demand as well as another, how is it changed by putting the first-day in place of the seventh? and how, after this day is put in, is it any more perfect than it was before? We shall look with some interest to see how these points are explained.

Adventists have heretofore been, on this question, too much like Spiritualists, in utter confusion among themselves, and acknowledging no standard or authority; and if this book is simply to be an expression of the views of T. M. Preble, it will be of no consequence whatever. But if any considerable body of Adventists endorse it as an exposition of their views, and rest their cause upon its arguments, it may be of consequence to examine it. We shall wait to learn in what light they regard it; and our readers may then hear from us further on the subject.

Our printed envelopes, which were advertised in No. 6 as "Something Nice," are going off rapidly. We have plenty of them. Let the orders come.

J. M. A.

### THE NEW ENGLAND MISSION.

I HAVE spent the third and fourth Sabbaths in July in Washington, N. H. The first Sabbath was a day of much rain and few of the brethren from other towns attended. But our second Sabbath in this place brought together quite a goodly number of those who love the law of God. Tuesday before this meeting I was happy to welcome Bro. Howard, with whom I hope to spend a considerable season in labor. I think the meetings in this place have already accomplished some good. Our friends here have labored under very great discouragements, but we think that there is a prospect of better days.

Next Sabbath we design to spend in Amherst where Bro. Gage labored for some time preceding his removal to Battle Creek. In two weeks from last Sabbath one or both of us will return to this place again. We wish to assure the brethren in N. H. that we will meet all the calls made on us as fast as in the order of God's providence we can. Duty plainly demanded that our labors should begin at this place. Others who have long-standing promises of labor in their places shall not be forgotten. Pray for us. Address us at this place till further notice.

J. N. ANDREWS.

Washington, N. H.

### "Thoughts on the Revelation."

I HAVE just been reading "Thoughts on Revelation," and am much pleased with the book. I think every S. D. Adventist should possess one. It is an excellent work for reference, and also well adapted for those to read who are not Adventists. I hope our brethren will do all they can to scatter it among the people.

L. L. HOWARD.

Washington, N. H., July 29, 1867.

## Appointments.

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

PROVIDENCE permitting, I will meet with the brethren at South Bend, Indiana, August 21st, evening. North Liberty, 24, 25. JOHN BYINGTON.

OUR next Monthly Meeting in the Southern District in Maine, will be held in Portland, commencing Sabbath Eve, Aug. 16, and holding over Sabbath and first-day. Hope to meet the Brn. and sisters from Topsham, Brunswick, Woodstock and Falmouth, with warm hearts and ready minds to labor in this great work. Pray that God's blessing may attend this meeting. CHAS. STRATTON.

PROVIDENCE permitting, there will be a three day's meeting held in Bro. Hartson Hammond's barn in China, Maine, commencing Thursday Eve, at 7 o'clock, Aug. 22. I expect Bro. Barnes to be there to assist in preaching the word. Pray for us Brn. that the blessing of the Lord may be ours in this meeting.

CHAS. STRATTON.

THE next Monthly Meeting in Holly, Oak Co., will be held the first Sabbath in August.

JOSEPH BATES.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

### Business Notes.

W. E. CHEESBRO: We are in receipt of your note with \$1.00. You did not state what papers you wished to have sent to your subscribers, nor where you would have them sent. Please try again.

### RECEIPTS.

#### For Review and Herald.

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

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\$1.50 each. J F Carman 31-14, T Hulet 31-1, P Dickinson 31-1, F N Bartholomew 31-1, R F Phippeny 30-7, J M Deen 30-5, Mrs L Deen 31-1, A Lawrence 31-1, H Satterlee 31-1, H Stewart 30-1.

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### To make up Advance Credits.

D Blanchard 75c, A Lawrence 50c, G W Mitchell 25c, D E Gibson 25c, H Olmstead 50c, M Jamison 50c, Mrs O Oaks 50c.

### Donations to Publishing Association.

G W Mitchell \$10.00.

### Cash Received on Account.

D T Bourdeau for H Nicola \$5.00, I Sanborn 3.50, W W Lockwood 15.65, W W Lockwood for J H Waggoner 2.00.

### Books Sent By Mail.

Geo C. Russ 25c, W V Field \$2.99, J L Hitchcock 1.00, E Metcalf 10c, E R Haft 25c, J E French 1.12, A P Burwell 50c, S M Abbott 1.12, A Lawrence 60c, G W Mitchell 2.75, J P Sanders 3.00, Miss T A Rathbun 25c, Mrs Ira Gardner 25c, D Ferren 1.12, Mrs R B Hart 1.15, N Keezer 3.00, A W Cumings 25c, W H Colcord 25c, Wm Merry 1.00, R H Johnson 64c, O S Wright 30c, R F Cottrell 2.10, J W Blake 1.00, J W Raymond 1.00, M F Dibble 25c, H Gilman 25c, C B Rideout 1.50, D W Johnson 2.50, A M Cornwall 25c, C Sturgis 25c, R T Payne 3.00, H F Phelps 25c, S C Perry 1.00, John Youngs 12c, J Johnson 12c, A Gilberts 12c, D E Gibson 12c, W W Lockwood 10c, L V Smith 68c, J Messersmith 20c, O A Penoyer 1.00.

### Books Sent By Express.

J N Andrews, Amherst, N. H., \$49.88.

### Michigan Conference Fund.

Church at Windsor \$14.50, Newton 17.00, Convis 30.00.

### For the Health-Reform Institute.

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

O H & E S Pratt \$175.00, A Paton 25.00, Jennie Messersmith 250.00.

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

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

O H & E S Pratt \$50.00, A Paton 25.00, Eld J N Andrews 75.00, M F Dibble 10.00, D R Palmer 175.00, W E Cheesbro 25.00, Jennie Messersmith 250.00.

### Charitable Fund of the Institute.

Mrs C Manly \$7.08, A J Nelson 21c, S P Clark 95c, Mrs S E Clark 95c, J Berry 1.49, M A Berry 1.74.