

# 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*.

#### MORE AND LESS.

ONE day more, one day less—  
Thus along our life we press.  
One day more of life is given,  
One day less we have to live,  
One day nearer now to Heaven,  
One day less now to the grave.

One day less, and one day more—  
Farther out, and nearer shore;  
Farther from the sailing day,  
Nearer to the canvas furled;  
Gliding from our youth away,  
Closer to another world.

One day more, and one day less.  
Oh! the solemn thoughts that press!  
One day's prayers again have risen,  
One day's prayers less to arise.  
Love we less our earthly prison?  
Long we more for purer skies?

One day less, and one day more.  
Weaker, stronger than before?  
Weaker to the chains of sin?  
Farther on the upward road?  
Weaker to the fears within?  
Stronger in the love of God?

One day more, and one day less.  
Less distrust, more righteousness?  
O that ever while we live,  
Stepping on from day to day,  
God would greater favors give,  
Wash more sinfulness away!

—Prot. Churchman.

### 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.

#### FAITH IN PROPHECY.

BY ELD. R. F. COTTRELL.

TEXT. "O thoughtless men, and backward to believe things which have been all predicted by the prophets." Luko xxiv, 26.—Campbell.

THE importance of faith in the word of God will not be disputed by any who admit the truth of the Bible. Belief of the gospel is made a condition of salvation; and those who do not believe are to be condemned. We are also taught, by an apostle, that without faith it is impossible to please God. If faith is pleasing, unbelief must be displeasing to God.

Men have never been too forward, but always too backward, to believe. As it was anciently, so it is now—mankind are "slow to believe." We, who live in the very dregs of time, at a period concerning which

unbelief and iniquity are especially predicted, are no more ready to believe the testimony of God, than those whom the Lord Jesus so often reproved for their want of faith. "O ye of little faith," he would say, "where is your faith?" "O fools, and slow of heart to believe."

Those who will read carefully the eleventh and twelfth chapters of Hebrews, will see that the men of the greatest faith are most approved of God, and that unbelief is *the sin* that so easily besets us. Unbelief is the fruitful source of sin; and it besets every one of our fallen race. Hence we are especially warned of its sad effects.

The Israelites in the desert are set before us as an example of the dreadful consequences of unbelief, and we are warned most solemnly not to follow their pernicious example. Unbelief was the cause of all their sins and of the dreadful consequences. Says the apostle, "But with whom was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." And again, "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." Heb. iii, iv.

But the subject of our text is especially that of faith in prophecy. Not the faith that merely admits that the prophecies are true; but the faith that believes the fulfillment of them which we personally witness. Some will admit that every word of the prophecies of the Bible is true; but they do not profess to understand them. Consequently they derive no more benefit from those predictions which are being fulfilled before their eyes, than though these prophecies did not exist. Thus ignoring the prophecies, they are not benefited in the least by them. They lightly esteem the word of God, and slight the efforts of his Holy Spirit to enlighten them. They say the prophecies are dark, and thus contradict the testimony of an apostle, and disregard his exhortation, which is as follows: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 2 Pet. i, 19. To say that we cannot understand the prophecies that relate to our own times, and cannot know when they are fulfilled, or whether they are fulfilled or not, is simply expressing our unbelief in the word and providence of God.

The reproof contained in our text was given by our Saviour to two of his disciples, as they were on their way from Jerusalem to Emmaus, on the same day in which he had risen from the dead. As they in sadness were talking over their late experience and great disappointment, when he on whom they had believed as the promised Saviour, had been seized by wicked hands and slain, "Jesus himself drew near and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And one of them whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things?

And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

The argument of Jesus in this conversation is, that had they heeded the prophecies and believed them, they need not have been thrown into doubt and perplexity at what had happened. That all these things had been foretold of him, and that instead of causing them to doubt that Jesus was the Christ, their faith should be confirmed by them. If Christ had not suffered these things, the scriptures which predicted them would have failed of fulfillment. Therefore he expounded to them those scriptures which so clearly foretold these things. The bloody offerings of the law of Moses typified Christ and prefigured his death. The prophets also had foretold it. See Ps. xxii, 1, 7, 8, 16, 18; Isa. liii, 7-9; Dan. ix, 26. His resurrection had also been predicted. See Ps. xvi, 9-11.

Had the disciples been heeding these prophecies and observing their fulfillment, they would not have been thrown into doubt and consternation, as they evidently were, by the crucifixion of Christ; nor would they have been "astonished" at the report of his resurrection. And when the Lord Jesus called their attention to these things, it is no wonder that their hearts, before bowed in sadness, burned within them; so that they could afterward say, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" Verse 32.

A few days before the crucifixion, they were triumphantly shouting, "Hosanna to the Son of David," as Jesus rode into Jerusalem, in fulfillment of Zech. ix, 9; now their hope had been crushed, so that they mournfully said, "We trusted that it had been he which should have redeemed Israel." Poor souls! they did not understand that it was by his *death* that he was to redeem them. But they soon found that they were not utterly cast down. The work of their redemption was moving onward. Christ had died for their sins, and was risen again to plead before the throne for their justification. And they were not sorry that they shouted Hosanna, as the "King of Israel" rode into Jerusalem; for in that they had fulfilled a notable prophecy. Said the prophet, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; he is just and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. ix, 9.

The prophecy required Jerusalem to rejoice greatly; they, though unconscious of it, had aided in its fulfillment. It required the daughter of Zion to shout; they had done so. "These things understood not his disciples at the first; but when Jesus was glorified [at the right hand of God, and had sent the promised Comforter, the Holy Spirit, which was to bring all things to their remembrance,] then remembered they that these things were written of him, and that they had done these things unto him." John xii, 16.

But, alas! how suddenly were their expectations disappointed, and their hearts rent with anguish and grief, as they saw Him in whom their hopes were centered expiring in agony upon the shameful cross! As the blessed Saviour had before assured them, the world rejoiced, while they wept and lamented. Yes, they were sorrowful, but their sorrow was as suddenly turned into joy. See John xvi, 20, 21. When they found that Jesus was risen from the dead—that the "man child" was "born from the dead," they remembered no more their anguish for joy. They could then say, in the language of Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us AGAIN unto a LIVELY HOPE BY THE RESURRECTION OF JESUS CHRIST from the dead."

The lesson we wish to learn is, how to believe prophecy. How shall we know when prophecy is fulfilled? The first Christians believed a prophecy was fulfilled when the thing predicted was done. And they did not find themselves deceived. Can we do better than they by doubting, when we witness an event that has been predicted in prophecy? They were not too credulous, but too "slow to believe." Is it wisdom in us to be slower? Will that which was foolish or inconsiderate in them, prove our greatest wisdom? Some pride themselves upon their wisdom in doubting. The first disciples were more ready to believe than we, and their backwardness to believe was their foolishness.

We should remember that God is the author of prophecy; and his veracity is pledged for its fulfillment. He is pledged not only to fulfill the prophecies, but to guard them against a false fulfillment; otherwise those who wish to please him by their faith might be deceived a hundred times. We come to this conclusion: It is safe to believe that a prophecy is fulfilled when the thing predicted is done. The prophecies are infallible; they are the word of God. There is no power in the universe, but the power of God, that is able to fulfill the least of the prophecies. Hence, when a thing predicted is done, we may know without a doubt that God has caused or permitted it to be done. It will take place in a way that the unbelieving world will think it happens by chance; but an unseen hand, an unerring Providence, is guiding and controlling events to the fulfillment of God's word; or, in other words, infinite prescience has foreseen just what would take place. When the time comes for its fulfillment, should other instrumentalities fail, the very stones would cry out before the prophecy should fail of its accomplishment; but this never happens to be necessary. The chosen instrumentalities always fulfill the part assigned them. We must examine the prophecy very carefully in every particular, and when an event comes in exact harmony with the description given, it is the event intended—it is the fulfillment.

Those who have studied Daniel's prophecies of the four great kingdoms, and have compared them with the history of the eastern world since they were given, can see how exactly the word of God has been fulfilled. The second, the third, and the fourth kingdoms arose as predicted, and each fulfilled exactly the specifications given concerning it. The fourth was divided into ten parts or kingdoms, as predicted, and then a singular power arose, "diverse from the others," and three of the ten were removed to give it place, and this last power has done all that was predicted of it—has spoken words of blasphemy against God, has persecuted his saints, has attempted to change his times and laws, has reigned through the distinctly marked period of twelve hundred and sixty years, and now is in the consuming state predicted as it draws near to, and awaits, its end.

Now, all we have to do in regard to these prophecies, is to believe them—to believe that the events that have

transpired in harmony with them are their fulfillment, and to believe that as all things have taken place as predicted, except the last, the destruction of the wicked powers of earth and the establishment of the everlasting kingdom of God, so this also will assuredly follow.

Our Saviour predicted another class of signs to precede his coming in his kingdom. The sun and moon were to be darkened, and the stars were to fall as a fig-tree casteth her untimely figs when shaken of a mighty wind; and when these things are fulfilled, he requires us to know that his coming is near, even at the doors.

These signs have all taken place in the time and order predicted. Immediately after the days of the tribulation of the elect—the affliction of the church under the most cruel and long-continued persecution that ever was or ever will be—in A. D. 1780 the sun and moon were darkened without an eclipse, so that, in the language of an eye-witness, "it was midnight darkness at noon-day;" and the night following was as uncommonly dark though it was at full moon; and in 1833, the stars fell exactly in the manner described in the prophecy. What we have to do is, not to explain these things on some supposed natural principles, and try to convince ourselves that the prophecy has not been fulfilled, but to believe it. The prediction has certainly had its fulfillment; the things foretold have been done; the word of God has been verified. To believe is safe; to disbelieve is unsafe. Belief tends to salvation, unbelief to condemnation. We shall not be duped and our faith cheated, if, when prophecy is thus plainly and literally fulfilled, we believe it. The things predicted have been done. If we believe it and act accordingly, we have no further responsibility in the matter. The responsibility, then, rests with Him who gave the word. I am not afraid to trust him. Are you, my friends?

(Concluded next week.)

#### WOMAN AND RELIGION.

THE adaptation of the Christian religion to mankind is acknowledged by all those who have studied the wants of human nature. But more particularly does it seem congenial to the female character. Much has been said and written about the holy and elevating influence of woman; but it should be remembered that these expressions apply appropriately only to the influence of Christian women. Can the stream be pure if the fountain from which it flows be not so? Or can light radiate from an unilluminated body? No more can woman exert a holy and redeeming influence if her heart be not purified by communion with that which is holy and good. She may be beautiful as a poet's dream. Her mind may sparkle with the rich gems of thought. She may possess a long list of accomplishments fitting her for the easy gentility of the parlor; but if her heart be not cultivated, she is destitute of the highest charm of which her nature is susceptible. The fairest beings in creation without religion in the heart are like gathered dew-drops. The elements are there, but the sparkling is gone.

In every relation of life, woman needs the holy principles of religion, and the education which will fit her for her duties as a mother. She must feel her inability to train her children for eternity unassisted by that wisdom which is not of earth. What more beautiful sight than of a mother instilling into the youthful mind the holy truths of religion, or teaching the infant lips to lisp the name of Jesus! This may seem insignificant to those whose object and aim in life is to win for themselves a name among the gifted of earth; but not so to her who feels called to a destiny more lofty than a life of pleasure or gratified ambition. But it is the true woman's glory to do good. Her mission, to walk in the path of noble, unpretending usefulness. Her influence is more moral than intellectual, stretching out from home like the rays of a beautiful star, entering the abodes of poverty and want, and shedding abroad the sacred influence of hope and religion.

Selected for Review by ADA VAN LUYEN.

RELIEVE misfortune quickly. A man is like an egg, the longer he is kept in hot water the harder he is when taken out.—Senex Montanus.

#### THE CHAPLET OF ETERNAL LIFE.

CROWN of everlasting life! Is it not worth striving for? Shall things of a moment, vanities, baubles, allure our attention from an unyielding purpose to urge our way on, and gain the chaplet of eternal life? The way is open before us. The plan of salvation is plain. Yes, thank God for a full and free salvation! "As the Father hath loved me," says Christ "so have I loved you." What! the love that God bore to his dear Son, the measure of Christ's love to us fallen ones? Wondrous thought! Love deep and incomprehensible! "Thou art ever with me and all I have is thine." How rich is the child of God, though poor in this world's goods! Access to all of Heaven! O ye hungry, barren souls, could ye but catch one glimpse of the fullness of Christ, could ye but realize the gift he hath placed within your reach, ye would believe.

"If a man love me he will keep my words; and my Father will love him; and we will come unto him, and make our abode with him." How plain the test of our love to God—keeping his words. How great the divine condescension, "We will make our abode with him." Sweet is it to live in the divine companionship of our Creator. How easy to grieve the Holy Spirit, and become separated from Christ. God help us that we may walk with sacred awe, as did Moses before the burning bush.

Truly we have battles to fight, burdens to bear, endurance now; but palms of glory and crowns of victory just upon the other side. How slight is our suffering compared with what Jesus suffered for us! Precious Jesus! Fullness of joy! Well of salvation! Oh! for a faith to plunge into the ocean—fullness of his love, and to drink of the fountain of joy! Does it not encourage our weary hearts, to enjoy the blessed realization that God doeth all things well? Tenderly he watches each step of the way his weary, burdened children tread. He brings them by the way that leads most direct to Heaven. But it is only by faith that we are able to appreciate the highway of the soul. Hence Lord increase our faith, and give us the elastic step of those who "run and are not weary." Thank God! Sweet is it to run in the way of thy commandments. A starry crown is at the end of the race. It will be sweet to get home; and if we are saved, it will be all of Christ. Jerusalem, the city of God; and Christ its Shepherd, and we the sheep of his pasture. Our Shepherd will not live in glory, and leave us behind. No; he said he would come again and take us to himself—to himself. Sweet home of my soul how near! Ah! let us strike our harps of praise; for we are so near the crossing.

To those who persevere, the chaplet of eternal life will soon be given. Shall we be discouraged? Is there no balm in Gilead? Yes, let us rejoice and give thanks to our God and Saviour, there is hope, there is "balm in Gilead." Our dispensation is one of forbearance; and Christ its surety. There is mercy; but only to the merciful. There are blessings in store; but only for the obedient. There is forgiveness; but only to the penitent. There is an altar that sanctifies; but only those who consecrate their all upon it. There is a fountain opened for sin and uncleanness; but for those only who bathe in it. Christ lives to make intercession; but for those only who plead his merits. The time wanes fast; and the great work of preparation will soon be done. Now is the time to make sure of the reward. God commands present obedience, present holiness, and present usefulness; and promises present blessings: even "while they are speaking I will hear." The great business of the Christian, the salvation of souls, should be pursued with as much zeal as he pursues other objects. Talking and thinking about the circumstantialities of one's religion is not so important as the more direct work of saving souls. We must not have an up-town and a down-town dress, Sabbath piety and week-day formality. No; give me the religion that occupies but one ground, and *is all* staked on that. Give me a hope that is reduced to one anchor, and that struck in the Rock of Ages. How firm a basis is *this* for the trembling heart that finds no resting place in earth. Oh! how we cling to the sure Rock when everything is dashed upon the breakers of life.

All would be dark without Christ; through him we can gain the chaplet of eternal life, and live where "God shall wipe away all tears from our eyes."

B. S. BARNES.

Battle Creek, Aug. 14, 1867.

HEED THE COUNSEL OF THE WITNESS. REV. iii, 14-19.

AIR—Annie Lisle.

Down to the time of trouble  
We are hasting fast,  
When probation's hours so precious,  
Will have all been past,  
Soon Jesus will have finished  
Pleading for us all;—  
Soon the voice of mercy slighted,  
Nevermore will call.

CHORUS.—Heed the counsel of the Witness,  
And his each command,  
That when he shall cease his pleading  
You may safely stand.

How is it with us, brethren,  
Are our hearts in love,  
One as Jesus with the Father,  
In the courts above?  
Are our garments pure, unspotted  
By one stain of sin,  
Is the seal of Jesus' favor  
Stamped on all within?

CHORUS.—Heed the Witness; search you deeply;  
Prove yourselves; be true;  
And with God's whole armor girded,  
In his strength go through.

Perfect, pure—no spot or wrinkle,  
One in Jesus' love  
We must be, if we would enter  
In his courts above.  
But if not—the thought how dreadful,—  
We must filthy be!  
And in dire dismay must perish!  
Lost, eternally!

CHORUS.—O be zealous, O be faithful,  
Make your calling sure;  
And with God's whole armor girded,  
To the end endure.

Gird you for the mighty conflict.  
Still the hope is given,  
If you heed the faithful Witness,  
You may enter Heaven;  
For the true and faithful Witness  
Counsels us in love,  
And a few brief moments waiting,  
Pleads for us above.

CHORUS.—Then be zealous—heed the Witness,  
And his each command,  
That when he shall cease his pleading  
You may safely stand.

MARY E. HASKELL.

## BEHOLD! HE COMETH WITH CLOUDS.

In the first chapter of the Acts of the Apostles we are told that when Jesus had spoken his last words to his disciples, "while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward Heaven, as he went up, behold two men stood by them in white apparel, which said, Ye men of Galilee, why stand ye gazing up into Heaven? 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." "This same Jesus," then, who had arisen from the grave, who had been crucified, who had dwelt and ministered among the sons of men; who had been born of a human mother in Bethlehem;—this same Jesus shall most surely come again "in like manner" as he went. *Descending* instead of *ascending*; the clouds unfold to reveal his manhood instead of closing round about, to *hide* it from our sight.

But let us follow the Almighty Saviour by the steps of his descent. "The Man Christ Jesus" quits the Throne of Intercession at the right hand of Heaven, and advances toward the earth. The glory of the Father's Majesty surrounds him. The holy angels bear him company. Thus, to an appointed place in heights above the world, he makes descent, and there a *pause ensues*. The trumpet sounds in hearing of the dead in Christ, and they arise from vaulted tomb, and earth, and stream, and sea, to meet him. It sounds, moreover, in the hearing of the living saints, that their frail mortal put on immortality, and that they ascend to be forever with the Lord. And they obey the summons.

But when the multitudes who have arisen and ascended to their Lord and are in his presence, *what shall follow?* Surely eye of man hath never seen, nor

ear heard, nor heart conceived—the joy, the bliss, the glory! O think of the re-union of those loving ones the grave has so long severed! Husbands and wives, parents and children, friends and friends, united now to live and love forever! No more to shed a tear! no more to doubt, nor sin, nor suffer! No friend to cause another pang of grief to friend! The name of enemy unknown! All perfect peace, rest, joy, praise, glory, everlastingly. And the brightness!—Oh, the brightness of the hosts of Heaven! those holy angels, close attendants on the King of kings, each one so beautiful, so good, so full of love. To have such beings for companions! To converse on the marvels of redeeming grace! To hear their words declare the praise of their Lord and ours! How wonderful! But then again—more glorious still—the vision of the Almighty King! "The King in his beauty!" "The altogether lovely!" To gaze upon his glory now, would be beyond endurance. We cannot look upon the face of God and live. But then we shall have power to look upon him, and beholding him arrayed in all the brightness of the Father's glory, shall have grace to praise him as holy angels do, and love him with a love which those alone can exercise whose once sin-ruined souls have been redeemed and saved.

But let us glance for a moment at ourselves as we shall be when thus we look upon, and love, and praise him. *Ourselves—in new array—how changed! how wholly changed!* this frail corruption having put on incorruption, and this weak mortal, immortality, no longer shall we bear the stamp of sin, or its sad consequences, but we shall be like the Lord. It is not said we shall be like the angels, but we shall be like the Lord—like Christ! washed in his blood, clothed in his righteousness, made holy by his Spirit, complete in him. Not only so, but more—we shall be glorified together with him in his own transcendent glory. "Sons, moreover, in his Sonship; Kings, in his Kingship;—Priests, in his Priesthood." Oh, what a blissful sequel to the toils and griefs of earth! *Can we now see our title clearly to this blessed state?* Would this glory be our portion if the Lord were to come now? If not,—*Oh, why not?* Not because of any want of love or grace on God's part. Far from it; for there is a full and free salvation through the faith of Jesus, offered to each sinner upon earth. Christ died for all, and God wills all men to be saved. Oh, search the Scriptures; see if such a thing can be as a believer in Christ Jesus lost. Nay, you will, but search in vain. *It cannot be;* thank God. "As Moses lifted up the serpent in the wilderness, even so is the Redeemer lifted up, that whosoever believeth in him should not perish but have everlasting life." Let us believe then, fellow travelers to eternity, believe in the Lord Jesus Christ, and we shall live, yea, life is ours, a life which cannot end, it is the present—immediate—portion of the weakest child of faith.—*J. G. Gregory, M. A.*

## AN ELEGANT EXTRACT.

AND as we look yet further, we find everything subject to law in like manner. A great part of our globe for example, is occupied by water, which comes before us in various forms. Let us think of it for a moment. The ocean, with its rolling billows, filling the soul with the sense of vastness and power—the waterfall—the majestic river—the babbling brook—the calm, smooth lake, reflecting the clear blue sky—the mountain rill, like a silver thread—the gushing fountain: behold one form it assumes. Look again and it is solid rock; clear, transparent, crystal rock: again, and that rock has changed its form, and is floating in the air as vapor, and forming clouds of every shape, and colored by the setting sun, constituting the glory of the heavens. Look again, and in the form of sparkling dew it gems every flower and every blade of grass; or it descends as a refreshing shower, and in falling presents us with the rainbow. But in all its wonderful and beautiful changes, whether you gaze on foaming billows, or listen to the music of the murmuring rill; whether you watch the regularly recurring tide, or trace the rain drops down a pane of window glass;—every particular of it is influenced, in every form it assumes, and at every instant, by inviolable law.—*Dobney on Future Punishment, p. 26.*

## CHRISTIAN HOLINESS.

CHRISTIANITY requires holiness of the most elevated kind, but connects this holiness with the deepest humility. "Be ye holy for I am holy." "Follow holiness, without which no man shall see the Lord." The Scriptures recognize not as a thing of any value, that negative kind of virtue, which consists in doing no harm. To leave undone what we ought to do, is as really sin, as to do what we ought not. Accordingly, the Christian's faith is represented, not merely as faith which preserves him from evil, but which "works by love." The Christian's love is described, not as love which evaporates in empty professions, but which constrains him to live not to himself, but to the Lord Jesus Christ. The servant who had one talent entrusted to him which he neglected to improve, is declared to be a "wicked and slothful servant;" not because he had wasted that talent, but because he had made no improvement of the trust. The blessed Saviour describes myriads as condemned to destruction with the Devil and his angels, not for crimes they had perpetrated, but for the neglect of duties they should have performed. When the different virtues that should adorn the Christian character are compared to fruit, this fruit is represented as indispensably necessary. This lesson is indicated by the Lord in various expressive ways. He taught it by the parable of the fig-tree planted in the vineyard. The ownersought fruit not leaves; and his forbearance was extended to the tree, under the hope of its producing fruit. The great Husbandman expects the fruits of piety; and the leaves of a fair profession will not be valued when the fruit is wanting. By an expressive miracle the Lord taught the same important lesson, when he said to the barren fig-tree, "Let no fruit grow on thee henceforward forever."

Many professors of religion appear satisfied if they disgrace not their profession by flagrant inconsistency; yet, let such consider that the fig-tree in the vineyard was not ordered to be cut down because it bore pernicious fruit, but because it bore no fruit. The tree which withered at Jesus' word, was not blasted because it was covered with poisonous berries, but because it had nothing but leaves. As the adorable Jesus thus declares that his followers will produce the fruits of holiness, he also declares that this will not be in a small and inconsiderable degree. When he compares himself to a vine, and his disciples to the branches, he says of those disciples, "He that abideth in me and I in him, bringeth forth much fruit. Herein is my Father glorified that ye bear much fruit."

In the parable of the sower, he describes his disciples as producing thirty, sixty, and some a hundred fold; some rising to piety much more elevated than others; yet while some yield a hundred fold, those who yield the least yield thirty fold. This is no inconsiderable increase. Conformable to these representations are the divine admonitions: "Be ye steadfast, unmovable, always abounding in the work of the Lord." "Be diligent that ye may be found of him in peace, without spot and blameless."—*Selected for Review from Pike's Guide.*

## LIVE FOR SOMETHING.

THOUSANDS of men breathe, move, and live, pass off the stage of life, and are heard of no more. Why? None were blessed by them; none could point to them as the means of their redemption: not a line they wrote, not a word they spoke could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die? O man, live for something! Do good and leave behind you a monument of virtue that the storm of time can never destroy. Write your name by kindness, love, and mercy, on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as bright on the earth as the stars of heaven.—*Dr. Chalmers.*

## The Commentary.

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

### Infidel Objections to the Bible Answered. No. 10.

**God cannot Lie.**—It is impossible for God to lie. Heb. vi, 18.

**God Lies by Proxy; He sends forth Lying Spirits to Deceive.**—For this cause God shall send them strong delusion, that they should believe a lie. 2 Thess. ii, 11. Now, therefore, behold the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee. 1 Kings xxii, 23. And if the prophet be deceived when he hath spoken a thing; I the Lord have deceived that prophet. Ezek. xiv, 9.

The principal difficulty here, is involved in the language of 1 Kings xxii, 23. An explanation of this will relieve from embarrassment all the rest. On this point, therefore, we quote the following testimonies: Horne, *Introduction*, Vol. i, p. 566, says:

"It has been asserted from 1 Kings xxii, that Jehovah kept false prophets as well as true ones. The most common attention to the context will show that this assertion is as false as it is malignant. For, in the first place, the four hundred prophets mentioned in that chapter (verse 6.) were pretended prophets whom the wicked king of Israel had in his pay, and who knew how to snit his humor and to flatter his vanity, all agreeing in the same fawning compliances and in the same treacherous counsels which pleased for the present, but ultimately proved fatal. They are emphatically termed by Micaiah (verse 23.) *Ahab's prophets*, notwithstanding they professed to be the Lord's prophets, prophesying in his name, and, secondly, the address of Micaiah to the two confederated kings in verses 19-23, is not a real representation of any thing done in the heavenly world, as if the Almighty were at a loss for expedients or had any hand in the sins of his creatures; but it is a mere parable, and only tells in figurative language what was in the womb of providence, the events which were shortly to take place, and the permission on the part of God, for these agents to act. Micaiah did not choose to tell the angry and impious Ahab, that all his prophets were liars; but he represents the whole by this parable, and says the same truths in language equally forcible but less offensive.

The Scriptures represent the Almighty as a God of truth and faithfulness; but he is charged by the opposers of divine revelation with being guilty of falsehood, by *inspiring prophets with false messages*, and by *violating his promises*. The grossness of such assertions is sufficiently disgusting, but it is the duty of a Christian advocate fully to meet them and to expose all their falsehood.

In the first place, With regard to the charge of *inspiring prophets with false messages* (which is founded on 1 Kings xxii, 22, 23, Jer. iv, 10, and Ezek. xiv, 9.) we remark that it is a known idiom of the Hebrew language, to express things in an imperative and active form, which are to be understood only permissively. So where the devils besought CHRIST that he would suffer them to enter into the herd of swine he said unto them, *Go*; (Matt. viii, 31.) he did not command, but permitted them. And so in John xiii, 27, where our Saviour says to Judas, *What thou dost, do quickly*, we are not to understand that he commanded him to betray him, though that seemed to be expressed in the form. So likewise here, where an evil spirit offered himself to be a lying spirit in the mouth of the prophet, and God says *Go forth and do so*; this only signifies a permission, and not a command. And so (Jer. iv, 10.) where the prophet complains that God had greatly deceived the people, *saying, they should have peace, when the sword reacheth to the soul*; we are to understand this no otherwise, but that God permitted the false prophets to deceive them, prophesying peace to them, as appears by the history. (Eze. xiv, 9.) *I the Lord have deceived that prophet*, that is, permitted him to be deceived, and to deceive the people, as a just judgment upon them for their infidelity with respect to his true prophets. This he threatens at the 5th verse, *I will take the house of Israel in their own heart because they are all estranged from me through their idols*; because they have chosen to themselves false gods, I will suffer them to be deceived with false prophets; and that this is the mean-

ing, appears by the threatening added, *and I will stretch out my hand upon him and I will destroy him from the midst of my people*: now God will not punish that of which he is the author.

That text (Jer. xx, 7.) *Thou hast deceived me, and I was deceived*, signifies no more, but that he had mistaken the promise of God to him, who when he gave him his commission, told him he would be with him, by which he understood that no evil should come to him, and now he was become a derision and the people mocked him; and in his passion and weakness, he breaks forth into this expression, *Thou hast deceived me, and I was deceived*; whereas it was his own mistake of the meaning of God's promise, which was not, that he should not meet with scorn, and opposition, and persecution, but that they should not prevail against him, as we may see at the latter end of the first chapter.—*Tillotson's Works*, vol. vi. p. 506. London, 1820.

Although the foregoing testimony sufficiently explains all the passages in question, the reader will be pleased to see the following from Dr. Clarke on 1 Kings xxii, 22, 23:

"Verse 22. *Go forth and do so.*] This is no more than, God has permitted the spirit of lying to influence the whole of thy prophets; and he now, by my mouth, apprises thee of this, that thou mayest not go and fall at Ramoth-gilead. Never was a man more circumstantially and fairly warned; he had counsels from the *God of truth*, and counsels from the *spirit of falsity*; he obstinately forsook the former and followed the latter. He was shown by this parable how every thing was going on, and that all was under the control and direction of God, and that still it was possible for him to make that God his friend whom by his continual transgressions he had made his enemy; but he would not: his blood was therefore upon his own head.

Verse 23. *The Lord hath put a lying spirit*] He hath permitted or suffered a lying spirit to influence thy prophets. Is it requisite again to remind the reader that the Scriptures repeatedly represent God as *doing* what, in the course of his providence, he only *permits* or *suffers* to be done? Nothing can be done in Heaven, in earth, or hell, but either by his immediate *energy* or *permission*. This is the reason why the Scripture speaks as above."

### The Word "Carriages."

Acts xxi, 15: We took up our carriages, and went up to Jerusalem.

This is one of those passages whose meaning is quite likely to be misapprehended, unless the reader is well acquainted with the changes which have taken place in the English language since the Bible was translated. Probably nine-tenths of all who read the verse suppose, and very naturally too, that Paul and his companions were provided with such conveniences as now are known by the name of carriages. Even writers of books have fallen into the same error. Thus we read in Wilson's "Travels in Egypt and the Holy Land:"

"This, I am inclined to believe, was not the track which was taken by the apostle Paul when he went up to Jerusalem from the coast, as he appears to have traveled in some conveyance moved on wheels; for it is so far from being in any degree possible to draw one along, that, on the contrary, a great exertion is necessary for travelers to get forward their mules."

The error here is a comparatively harmless and amusing one, but the same mistake has been made the foundation of serious cavil at the truth of the passage. "How is this possible," says a modern objector, "when there is nothing but a mountain track, impassable for wheels, between Cesarea and Jerusalem?" The blunder in the former case and the sneer in the latter would alike have been saved, had the writers known that when the Bible was translated, "carriage" did not mean "that which carries," but "that which was carried." "We took up our carriages" means no more and no less than "we took up our baggage," or, as one of the earlier translations familiarly expresses it, "we trussed up our fardels." Prof. Scholefield, in his "Hints for an Improved Translation of the New Testament," recommends that the passage be rendered, "we put up our baggage."

There are other passages in the Bible where the word "carriage," is evidently used as synonyms

with baggage. For example, "So they turned and deserted, and put the little ones, and the cattle, and the carriage before them." Judges xxiii, 21. "And David left his carriage in the hand of the keeper of the carriage." 1 Sam. xvii, 22. David's "carriage" consisted, as we learn from the preceding verse, of an ephah of parched corn, ten loaves of bread, and ten cheeses. Examples of a similar character may readily be cited from historians and essayists who were contemporaneous with the translators of the Bible. North, in his translations of Plutarch, says that Spartacus withdrew an opposing army, and took all their carriage; and Bacon, quoting 1 Sam. xxx, 24, speaks of those "who stood with the carriages," substituting the word "carriages" for "stuff," which appears in the ordinary version.

In fact, "carriage," "luggage," and "baggage," were not only formed in the same way, but were originally synonyms; baggage being that which is bagged, luggage that which is lugged, and carriage that which is carried.

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

BY W. H. LITTLEJOHN.

(Continued.)

We turn now to look at what is generally regarded as the strong defense for Sunday-keeping. It is found in the fact that Christ met with his apostles on the first day of the week at sundry times between his resurrection and ascension. It is not an unusual thing, for those appealing to this line of argument, to refer to these meetings in a manner which would seem to indicate that they were so numerous, and occurred with such regularity as to establish the existence of a custom. Should we lose sight of the fact that had he met with them on every first-day which occurred between the events spoken of above, it could have been but six times in all, we would naturally infer from the use which they make of the word "habit," that this practice was of much longer duration than the facts will admit of, even though it had been kept up during the whole forty days. How great then should be the surprise of every one who looks into this matter, when he learns that should we grant them all that they ask, it will be impossible for them to show that the Lord met with his apostles on such occasions more than twice after his resurrection. The question then is narrowed down to this:

Is there anything in the circumstances attending these two meetings as narrated in the gospels, which goes to show that the first day of the week was then, and therefore ought now, to be regarded as holy time?

Such an interrogatory, we unhesitatingly answer in the negative, and offer as a justification, the following reasons:

1. Because there is not a word nor syllable, which can be construed to teach, even by implication, either that the apostles so understood it, or that Christ designed that they should. An omission which can never be satisfactorily explained, by those who believe in first-day sanctity. For it is perfectly incredible that God should have set apart a new day for rest and worship, and attach to its neglect a penalty whose consequences should be eternal in duration, without leaving a line or a letter by which his friends might be instructed, or his enemies condemned. Such a thing if it were true, would not only furnish an instance of an abrupt departure from the course which he has ever pursued, even in matters of minor importance, but it would be difficult to reconcile it either with the principles of justice or mercy.

2. Because these meetings were too few in number to establish an exemplary usage, in the absence of any precept.

3. Because there is nothing in the mere fact that the Saviour showed himself to his apostles after he rose from the dead, which is in itself calculated to inspire the conviction that in so doing he changed the character of the day on which it occurred, from profane to sacred. For if there is, then are there two days, instead of one, which have been thus transformed, and which consistency would demand should be treated

with equal honor. Since John informs us that the third occasion on which the Lord appeared to his apostles, was that of a day upon which they were fishing in the sea of Tiberias. As this was after the time when it is claimed by our opponents that the sacredness of the first day was established, they will either be compelled to admit that this third appearance was on some other day than this, or else they will overturn their whole theory by claiming that the apostles were devoting it to secular pursuits. Nor is this all. The Saviour himself, as if for the express purpose of removing from their minds any apprehension that his presence in his resurrected body in any way affected the nature of the day on which he had presented himself to them, deliberately instructs them to proceed in their labors by casting in their net on the other side of the ship. This done, their efforts were rewarded in such a manner that nothing but miraculous power enabled them to get safely to land the multitude of fishes which they had taken at this draught. Afterward, at his bidding, they unite in making a meal from fish which they themselves had seen in process of cooking upon the embers. But as the Lord never erred in judgment, and never by word, or deed, either directly or indirectly authorized any man to do a wrong, and as the apostles under his direction were engaged in employment which would have been wholly inadmissible on holy time, it follows that the day on which these transactions occurred, was not such an one. We have, therefore, one well-authenticated instance in which the Saviour in person, between the time of his death and ascension, met with, ate with, and reasoned with his followers, without in any way altering the character of the day on which these things were done. As it was true in this case, it would be in every other. And though our antagonists could point to a hundred meetings of like nature, instead of but two, the time on which they occurred, would in no wise lose its secular properties on their account. For if the transformation in question be predicated upon the quality of the events, then the number is immaterial. And if, the conditions being all complied with, they have failed once, to produce the results claimed, they would continue to do so though repeated indefinitely; simply because the effect looked for never was, and never can be, the legitimate sequence of the cause assigned.

4. Because, if it had been the intention of Christ to signify to his disciples by these meetings that the day on which they occurred was to be looked upon as holy, then the second and not the first, was the one which they must have understood him as dignifying in this manner. For it will be remembered that by the Jewish system of marking time, the day began and ended with the setting of the sun, instead of midnight, as with us, who have adopted the Roman method. A good illustration of this fact is afforded by one of the Evangelists in the statement which he makes that the women kept the Sabbath (*i. e.* the seventh day,) which followed the crucifixion, according to the commandment. The context showing that they commenced it with the setting of the sun on the day which we denominate Friday. It terminated therefore at the same time on the day which we now call Saturday. For they kept the Sabbath from evening to evening. At its close commenced the first day, which continued till sundown on what we would now designate Sunday. Then began the second day. Bearing in mind now, that the first sunset which followed the resurrection marked the beginning of the second day, let us attempt to trace the events which immediately preceded it. Read for this purpose the twenty-fourth chapter of Luke, wherein is given a detailed account of the wonderful journey of Cleopas and his comrade, from Jerusalem to Emmaus. Having reached their destination, they invite a third party, who has joined them on the way, and whose words have caused their hearts to burn, to tarry with them. Assigning as a reason, "that it was toward evening, and the day was far spent." He complies. The delay incident upon the preparation of a meal follows. They then sit down together to meat. The stranger reveals himself as their risen Lord, and vanishes. With hearts overjoyed at what they have beheld, their first impulse is to bear the good news to those who had been their partners in distress, and who

might be still ignorant that Jesus, whose death had occasioned their grief, was again alive. But this resolution was more easily formed than executed. For at least seven weary miles were to be retraced by feet already weakened by protracted effort. Ordinarily two full hours would have been consumed before they would have again found themselves within the walls of the great city. But as they were the bearers of tidings more grave than any which were ever before committed to mortals, they doubtless traversed this distance in less time than this. Yet there are limits, beyond which the powers of endurance will not pass, let the pressure be never so great. The body cannot keep pace with the thoughts. It bounds forward like the deer, it rushes on for a time with almost superhuman energy, but the heaving lung, the palpitating heart, the aching side, and the rushing blood, soon compels the conviction, that though birds may cleave the air with apparently tireless wing and incalculable velocity, man is chained to the earth by an inexorable law which renders it necessary that his transit from point to point, should be comparatively slow and tedious, be the emergency what it may. Since, then, the disciples were but men, it is to be presumed that while they were making ready for, and partaking in full or in part of a meal, deciding upon a course to be pursued, traversing seven miles, finding their friends, listening to an account of the circumstances under which Simon had seen the Lord, and proceeding with a narration of what had befallen them, that day would have expired which was so nearly ended to begin with, that the shortness of time for which it could last could be legitimately used as a valid reason why a fellow traveler should put up with them for the night. If we are right in this, then the first had unquestionably terminated and they had fairly entered upon the second before Christ became one of the number which constituted that assembly, which it is claimed were met together, and by such meeting dedicated the day on which it occurred to the purposes of religion.

So much for the first. The second can be disposed of with greater brevity. In fact, it has been disposed of already. For as all are agreed that the phrase "after eight days," means either one week or more, it is manifest that, take whichever horn of the dilemma they please, those with whom we contend will find their theory untenable. Inasmuch as by adopting the view that the time which elapsed between these two gatherings was just equal to one week, they would thereby bring the latter exactly this length of time later than the former; *i. e.* on the commencement of that day known among the Hebrews as the second, and commencing at sundown on our Sunday.

On the other hand, should they proceed on the hypothesis that the period measured by the expression quoted above was greater than one week, they would be carried beyond one first day, and landed short of another. Thereby overturning with their own hands the mighty structure which they themselves had reared upon the dogma that these meetings occurred upon consecutive first days.

There is left them, therefore, but the alternative either of abandoning altogether as incorrect the idea that these assemblies sanctified the day on which they occurred, or else they must observe the only hours which under any circumstances could with any show of reason claim to have been thus hallowed; *viz.*, those which begin with the setting of the sun on Sunday, and end at the same time on Monday.

5. Because the disciples themselves, in the presence of the Lord, did things, without being rebuked, which would have constituted them the first offenders against the newly-appointed rest day. Take for instance the journey to Emmaus, referred to above. It was unquestionably begun under the impression that the day on which it was made was but a common one. It is fairly inferable from the account given, that the village of their destination was also that of their home. And that it was a desire to reach this, that they are endeavoring to gratify. This wish, however laudable in itself, was we think, such an one as, owing to the distance which it would be necessary to travel before it could be accomplished, every Israelite would have considered impracticable on the Sabbath. Are you ready to say that they would have been wrong in this?

Are you prepared to admit that what you call the Christian Sabbath, is of a nature that would grant you larger liberty in this respect? Think you that individuals at the present time, actuated by no higher motive than that of reaching their homesteads, would be justified in making a distance of seven miles on Sunday? If not, please explain how it was that Cleopas and his friend thus desecrated the first Sunday under the new order of things, before Jesus, without being made aware of their sin, or being condemned therefor.

But, say you, how do you know that Christ did not announce to them that they were trespassing upon holy time, and upbraid them for so doing?

We answer: The last act which he performed was that of revealing himself in his true character. Up to this point, he had been regarded by them as a wayfarer, whom fortuitous circumstances had thrown in their society. It is true that, beginning with Moses and the prophets, he expounded unto them in all the Scriptures, the things concerning Christ, showing therefrom that he ought to suffer these things, and to enter into his glory. But he did this, not as the person to which the Scriptures he had cited referred, but simply as one who had faith enough to believe, and wisdom to understand and correctly apply the language he had quoted. How then, without bringing himself under condemnation with those whom he was seeking to admonish, could he, while looked upon by them as but a man like themselves, censure them for violating the sanctity of that day upon which Christ had risen, while he, himself, was a partner in their crime. Had he ventured on such a course, the same hearts which had burned with admiration for that wisdom which qualified him to instruct, would have been filled with indignation at that impiety which had rendered him capable of deliberately committing the very sin against which, while standing in the clear light of duty, he had so solemnly warned others. Especially would this have been true when, upon reaching the destination of the two, he expressed his determination to go still further. Instead of extending to him the hospitalities of a quiet home, the dictates of an ordinary prudence would have suggested that it were safer to rid themselves of the presence of one who had shown himself incapable of moral restraint, in at least one marked case, which had come under their own observation.

Again, we think they would have deliberated long, before retracing their steps from the city, after their guest had revealed himself as the risen Son of God, if he had previously, though unrecognized by them, at the time, indicated, that in taking them they were desecrating through ignorance, hours which had been hallowed by the events of that morning.

Thus much for a class of testimony which, though it constitutes the larger portion of that foundation upon which rests the mightiest innovation upon God's law which man ever attempted, not only refuses to furnish the desired authority, but when tested, is found to yield the most satisfactory reasons for believing that both Christ and his apostles acted in a manner which at once forbids the idea that they looked upon the first day of the week in the light in which it is now regarded.

(To be continued.)

INFIDEL WRITERS.—We have had writers of that description who made some noise in their day. At present they repose in lasting oblivion. Who born within the last forty years, has read one word of Collins, and Toland, and Chubb, and Morgan, and that whole race who called themselves Freethinkers? Who now reads Bolingbroke? Who ever read him through? Ask the booksellers of London what has become of all these lights of the world. In a few years their few successors will go to the family vault of "all the capulets." Because half a dozen grasshoppers under a fern make the field ring with their importunate chink, while thousands of great cattle, reposing beneath the shadow of the British oak, chew the cud and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field; that, of course, they are many in number; or that, after all, they are other than the little, shriveled, meager, hopping, though loud and troublesome, insects of the hour.—*Edmund Burke, "Reflections on the Revolution in France."*

## Historical Department.

Prophecy is History in Advance.

### THE JERUSALEM OF TO-DAY.\*

A CORRESPONDENT sends us the following article, taken from the "English Churchman's Magazine." Whatever serves to give us a better idea of Jerusalem, that ancient, illustrious, and typical city, as the following article most emphatically does, will be of interest to our readers, as it must be to every student of the Bible.

The city of Jerusalem fills a place in the history of the world which is perfectly unique and unparalleled. We do not mean this merely with regard to the sanctity of her associations with the facts of our redemption, and the supernatural events of our Lord's resurrection and ascension. Apart from this she attracts the attention of the historian and the archæologist by the extraordinary length of time over which her authentic and unbroken history extends. Jerusalem was a city in the days of Abraham, and it is now nearly four thousand years since the memorable meeting between her king Melchizedek and the patriarch victorious over the Canaanitish kings. The mountain of Moriah was the scene of the offering of Isaac, and there is not wanting a certain probability to the opinion of those who hold that there also was the true scene of the mystic vision of angels which cheered the flight of the patriarch Jacob.

Then comes the only gap in this marvelous history. Pass over the interval between the days of the patriarchs and the conquest of Canaan, and from thence forward we never lose sight of Jerusalem and of her vicissitudes. Her next appearance is in the story of Joshua's campaigns in Palestine. Adonizedek (Josh. x, 1-21,) is now her king—a name whose affinity to that of Melchizedek agrees with the opinion that the Salem of the days of Abraham is one with the Jerusalem of the days of Joshua. From the distant days of Adonizedek to our own the annals of Jerusalem are absolutely continuous, and the history of the world may almost be said to be written in the massive remains of her walls, her fortifications, and her conduits. There we may yet discern the enormous stones laid by Jebusite masons in the old foundations of the defenses of Zion. There we may yet see the works of David, of Solomon, of Hezekiah, of Manasseh, of Nehemiah, of Herod, of the Romans, of the Crusaders, and of the Saracens. The cities of ancient Egypt have an antiquity perhaps even more towering, but the current of their history was intercepted in the far-off ages, and they speak to us only of a mysterious past which holds no communion with the intervening life of the world. Rome yet remains laden with the associations of her long career, but by the side of Jerusalem she is only a modern creation. The historic age of Jerusalem was already old ere the fabled Romulus and Numa came upon the scene. Even as her sacred Scriptures are interwoven with the religious life of almost every nation under heaven, so also her long annals are crossed by those of nearly every historic people of the world.

Not less remarkable have been the vicissitudes of this strange city. Regarded by the light of her actual fortunes, her name Jerusalem would seem to have been given in a sad and sarcastic irony. Jerusalem, "Inheritance of Peace," of all cities in the known world she has least answered to her title, if by peace we are to understand a peace outward, and secular, and historic. "The City of the Sieges," is the name which her actual history would rather have suggested had the name been given with any prophetic forecast of her material history. It is the one distinctive mark of Jerusalem—the number and the severity of her sieges. No city in the known world has endured so many or so destructive captures. Her continuous history opens with a siege, when we read in Judges i, 8, how the children of "Judah had fought against Je-

rusalem and had taken it, and smitten it with the edge of the sword, and set the city on fire." And even then we find the evidence of its peculiar strength as a place of defense; for though the "children of Judah" had thus reduced the portion of it which lay within the borders of their own tribe, that is, the "Lower City," we read further on in the same chapter (verse 21,) that "the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem"—that is, who inhabited the fastness of the "Upper City," or Mount Zion. And not only so, but these Jebusites still retained their ancient stronghold until the eighth year of the reign of king David, and even he did not attempt its reduction until all the rest of the country was subdued, so that its capture marked his completed conquest of the whole territory of Palestine (2 Sam. v, 6-9). From the first siege mentioned in the book of Judges to the great siege under Titus,—a space of fifteen centuries—the city was seventeen times besieged; it was razed to the ground twice, and twice its walls were destroyed. In A. D. 614, it was taken by Chosroes II., King of Persia; in A. D. 629 it was recovered by the Emperor Heraclius; the Khalif Omar took in A. D. 636; and, to pass over other occasions, it was taken by the crusading army under Godfrey of Bouillon, in the year 1099.

It is not to be wondered at, therefore, that the memorials of ancient Jerusalem, and the determination of the ancient localities, have to be sought painfully beneath the surface of the actually existing city and far below the level of the ground on which most of her modern buildings stand.\* It is no wonder that her minor eminences have been levelled, her valleys and her hollows filled up; that the spade and the pickaxe are the true instruments of antiquarian discovery, and that the identification even of her ancient physical outlines should, in many particulars, have become matter of vehement discussion and debate. The last thirty years have been peculiarly fruitful in writers upon the topography of Jerusalem. Scholars and antiquarians and artists have not been wanting, until the present condition of the Holy City, the chief questions as to its historic sites, and the physical peculiarities of its position have become familiar to every educated man. But M. Pierotti comes before us with claims and qualifications distinct from all who have preceded him, inasmuch as he has enjoyed opportunities such as have never before fallen to the lot of any Frank explorer. He was eight years resident in the Holy City, as architect-engineer to the Pasha of Jerusalem. During this period a large amount of building was in progress, so that his opportunities of actual excavation have been greater than those, not merely of any living man, but perhaps of any individual whatever during modern times. His own description of the sumptuous volumes now before us announces them as "the fruits of eight years of continual labor . . . in which I have been constantly occupied in excavating and removing the rubbish accumulated over the place during so many centuries, in retracing the walls, in examining the monuments and ancient remains, and in penetrating and traversing the conduits and vaults; so that I trust I am in a position to throw some fresh light upon the subject of Jewish archæology. In arranging the plan of my work, I have rested chiefly upon the Bible, the traditions of the Rabbis, and the works of Josephus, and have made but little use of any other authorities upon the ancient topography of the city; but to compensate for this I have made excavations, and watched those made by others, have formed intimacies with the inhabitants of the country, have sought for information on the spot; regardless of personal risk, have worked with my own hands under the ground, and so have obtained much knowledge of that which lies below the surface of the soil in Jerusalem; and have pursued my purpose, at one time with bribes, at another with force, and always with patience, perseverance, and courage."

It is clear, therefore, that M. Pierotti has enjoyed opportunities of investigation altogether unprecedented, and yet with all these he scarcely seems to set at

rest many of the points in debate respecting the topography of Jerusalem. There are indeed some conclusions which we can hardly think will ever be again questioned. The site of the Holy Sepulchre and the identity of the Rock under the Mosque of Omar with Solomon's Altar of Burnt Sacrifice, are surely settled for ever. So also is the fact of the former existence of a deep valley, extending the whole way from the present Damascus gate to the valley on the south of the city. Yet with all the evidence of laborious research which it contains, there is nothing in the whole book which strikes us so forcibly as the extraordinary obstacles which were continually interfering with the desired thoroughness of exploration. Armed as M. Pierotti was with official authority, even he was compelled to content himself with brief and stolen visits to the places of interest, to disguise his objects, and to lie in wait months or even years for favorable opportunities. On some points, as, *e. g.*, the exact course of the outer northern walls and of the valley which anciently bounded the northern side of Mount Zion, time and further observation are clearly needed to test or to confirm his views. In the meanwhile, we will endeavor to give our readers some idea of the very vivid picture of Jerusalem and its general features, which the careful perusal of M. Pierotti's book has brought once more before our mind.

For the purposes of a general explanation, we may describe the position of Jerusalem as follows: There is a high, mountainous ridge stretching from north to south through Palestine. Its valleys are deep, sudden, and irregular. On the western side lies the maritime plain which fringes the Mediterranean; on the eastern side is the deep valley through which, in a most winding and irregular course, and with a most remarkably rapid descent, the Jordan rushes. This ridge reaches its greatest height, about 3,000 feet, at the situation of Jerusalem, and the individual hill, or mountain, on which Jerusalem stands, resembles a kind of promontory of table land, surrounded on three sides by some of those deep, sudden valleys already mentioned as frequent in the region. On the fourth or northwest side it is united by land of a high level with the general mountain system of which it forms a part. Thus Jerusalem stands on a kind of tongue-shaped mountain amid mountains. On the east, and south, and west, deep valleys cut it off from the neighboring heights, so that the plan of the high ground thus described is a kind of irregular oblong from north to south, connected by an elevated plateau on the northwest with the general table-land of the country.

This tongue or oblong is itself divided by a smaller depression or valley severing it in two also from north to south, and each portion terminates in a sharp, precipitous, rocky, pointed end, so that the tongue-form we have spoken of becomes really a double tongue, or one which is divided by the central valley above named, so as to end in two points. Of these two divisions, the western is higher than the eastern; this western portion is the Mount Zion of David, and is the site of the old Jebusite fortress which held out against the Israelites all through the times of the Judges, through all the days of Saul, and until David's capture of it in the eighth year of his reign. The slopes of this hill to the eastward, toward the minor valley which divides it from the eastern hill, were occupied by the town which the children of Judah captured in the early days of their invasion. So much for the present for the western mountain. Eastward from the dividing valley, and exactly opposite to Zion, that is, at the southern end of the tongue of land in question, we have the not less famous mountain of Moriah. Here was the scene of Abraham's sacrifice, here was the threshing-floor of Araunah, and here subsequently was the Temple of Solomon. Here also, in later times at the northwest angle of the Temple inclosure, was the fortress Antonia, the "Castle" mentioned in the Acts (xxi, 34, etc.), and in which was the Roman governor's residence, and the pretorium or hall mentioned in St. Mark xv, 16. Both these famous mountains, Zion and Moriah, are at the southern extremity of the ground-plan of Jerusalem, and they look down upon the deepest portions of the surrounding valleys. Northward from each stretches the remainder of the plateau, and this remainder was in later times built

\*Jerusalem Explored. By Ermete Pierotti. Two vols., folio. Bell & Daldy. London, 1864.

\*As an example we may refer to the well-known fact that a depth of fifty feet of rubbish was passed through before meeting with the rock, when the foundation of the Protestant church on Mount Zion was laid.

over and included within the city walls, but the Jerusalem of David included only Zion and its eastward slope, and the Jerusalem of Solomon included only Zion and Moriah. These two distinct elevations were, moreover, cut off from the rest of the plateau by an irregular cross valley running east and west, so that, to recur to our former figure, the double tongue is crossed half way by a valley running east and west. The city of David and Solomon lies to the south of this valley, while to the north of it lie the subsequent additions which grew up before its final destruction by Titus.

M. Pierotti's experience as an architect enables him to speak with confidence regarding the date and character of the workmanship of successive ages and periods. He considers that the old Jebusite fortress "covered the platform of Zion which reaches from its southern extremity to the castle still existing on the north, and is bounded on the east by the tomb of David, the Armenian convent, and the English church. This opinion is confirmed by the remains of an old wall, which the Armenians found on building a seminary and rooms for pilgrims, and by the discovery of an ancient pool. Both these appear to be the work of a very early age, and anterior to the introduction of Phœnician art into Jerusalem."

At a subsequent period M. Pierotti made a series of excavations with the view of tracing the line of David's fortifications on the south and east of Zion, and "found the rock hewn vertical, or cut into steps, or else steep and broken; on its fragments of ancient masonry still remained, built of large, irregular blocks fitted together without mortar; in some places other rows of stones, joined with greater skill, were laid upon these, which in turn supported others rudely rusticated in high relief, with the surface rough. I am inclined to think that the lower rows belong to the period of the Jebusites, the next to that of David, and the upper to a later date. Near the Pool of Siloam the vertical hewn rock is again plainly seen, and also inside the city, on the west side of the Tyropean valley. . . . I believe, therefore, that the wall of David can be traced on the south and west. A careful examination of the western brow of Zion, and the configuration of the ground, show that this wall must have followed its present course."

The Tyropean valley, or Valley of the Cheese-mongers, mentioned in the above quotation, is the north and south valley which separates the two mountains of Moriah and Zion. The western side was, of course, the slope of the mountain of Zion and of David's city, which occupied this mountain only; it was fortified by him on the side facing Moriah, as well as on the other sides. The Pool of Siloam was outside the town at the end of this valley, and underneath the precipices of Zion and Moriah. Such, in as few words as we can describe it, was the city of David.

In the days of Solomon Mount Moriah was added. "David bought the threshing-floor of Araunah, a rich Jebusite, at which time it was evidently outside Jerusalem; but when Solomon built upon it, he joined it to the city of David." (See 1 Kings ix, 15, xi, 27.) Solomon's wall began on the north side of David's, and was traced so as to include all Mount Moriah, which it encompassed on the north, east, and south, and then returning a little way up the valley so often spoken of, crossed it, and made a junction with David's fortification of Mount Zion. The magnitude of the works executed by Solomon in this building of the Temple, and still more in preparing, leveling, and even extending the mountain-top to receive the Temple, is indeed astonishing. The summit of Moriah was hardly of sufficient area for the required purpose. The valley on the east was upward of six hundred feet below the level of the mountain platform. A vast wall was therefore built to the eastward, and the interval between it and the mountain-side was filled in with earth so as to give the requisite extension to the platform above. The details of the Temple buildings are familiar to our readers and need not detain us here; but there is one point on which M. Pierotti spends much care and space, and which ought not to be unnoticed in any account of his researches and opinions. Beneath the dome of the Mosque of Omar,

and occupying nearly the whole space below it, there is a rough, unhewn prominence of native rock, which all Mohammedans treat with peculiar veneration. The Mohammedans regard the Mosque of Omar as the legitimate successor of the Temple of Solomon, and M. Pierotti considers their sites to correspond exactly. In this sacred rock—too sacred to be touched or fashioned by any workmanship of man—M. Pierotti considers that we have the actual threshing-floor of Araunah, and the unaltered actual altar of burnt-offering in Solomon's Temple.

The steps of his argument are these: 1. He assumes that Solomon was extremely unlikely to have chosen any other spot for his altar than that originally indicated by the prophet Gad. Thus, then, if this prominence of rock be the threshing-floor of Araunah it must also be the site of the altar of burnt-offering, and *vice versa*. The highest portion is about six feet above the pavement. 2. Next, we know that the altar was to be of unhewn stone; so that the bronze altar of Solomon must only have been an ornamental casing for the rock, which must have remained unchanged, so as to form the actual altar. Again, the altar was to be reached by a slope, and not by steps. The shape of the present projection of rock coincides with this condition also, for it has a regular slope on the south side, leading up to the higher portion; and this agrees with the Rabbinical tradition, that the worshipers used to approach the altar from the south. On the remaining sides the rock is vertical, so that it is clear that when the remaining space was leveled for building purposes, there was some object in view in leaving this portion of the rock projecting, and with an approach on one side only. 3. The altar was a square of twenty cubits, which agrees with the size of the present projection of rock, exclusive of the space left for the inclined ascent. So far, well.

(To be continued.)

#### SUNDAY IN BUFFALO.

BUFFALO, N. Y., August 5th, 1867.

I send you the resolutions of a Sabbath (or, rather, a Sunday) meeting, held in St. James Hall, last evening. Rev. Dr. Schaff, of New York city, gave us a talk in German and in English. Rev. Mr. Calkins read the State Law for keeping Sunday, but omitted to read the law of God. Do you think he forgot it? The following resolutions were adopted, without any remarks:

That citizenship in a free State involves responsibilities commensurate with its privileges.

That in a Republic the laws which are a charter of the citizens' rights are also the standard of his duties.

That the safety of a free government depends upon two indispensable conditions—the careful conservation of liberty, and the effectual enforcement of law.

That as citizens of this commonwealth, whether of foreign or native birth, we have a common interest in its liberties and laws, and taking on ourselves the joint task of protecting the one and enforcing the other, will do what is in our power to transmit to our posterity a government in which freedom shall be the servant of law, and law the bulwark of freedom.

That underneath all the institutions, usages, and virtues that adorn our free State, lies the Christian Sabbath, which we recognize as the source of all competent culture; the safeguard of all true liberty; the pilot of the future, as it has been the pioneer of the past.

That, like liberty herself, the Sabbath should be made secure to every citizen, and as no employment, indulgence or custom may be tolerated in a Republic, which infringes upon the common birth-right of freedom, so none should be allowed which obstructs the universal observance of that day of holy quietness and rest.

Some claim that the primary object of this move is to shut up the many beer saloons in the city on Sunday. I think it would improve the city very much, if these saloons were shut up every day. If these agitators are not more careful, they will dig through the thin covering of the man-wrought institution, and let the people see the true light.—H. P. BURDICK, *in Sabbath Recorder*.

THE SABBATH—If keeping holy the seventh-day were only a human institution, it would be the best method that could have been thought of for polishing and civilizing mankind.—Addison.

#### RESIGNATION.

"If it be possible let this cup pass from me."

Let this cup pass, my Father; I am sinking  
In the deep waters which surround my soul.  
And bitter grows the draught which I am drinking,  
And higher rise the waves that round me roll.

Forsake me not in this my need extremest;  
Let not thy strengthening hand elude my grasp;  
I know thy love even when thou harshest seemest;  
Father most merciful! let this cup pass!

Life hath not lain her hand upon me lightly,  
I have known sorrow, disappointment, pain;  
Have seen hopes clouded when they beamed most brightly,  
And false love fade, and falser friendship wane.

But now fresh chains about my heart are linking,  
And to my lips is pressed a fuller cup.  
And from the draught my shuddering soul is shrinking,  
Father! I cannot, cannot drink it up!

What have I said? Will not thy grace sustain me?  
Is thine arm shortened that it cannot save?  
Powerless indeed if thou, my God, disdain me.  
I can do all things with the help I crave.

Haste thee to help me; that on thee depending  
I may have strength to say, "Thy will be done."  
If this cup may not pass, thine angel sending,  
Aid me, as thou of oldst did aid thy Son.

Copied for the Review by E. E. STURGES.

Tuscola County, Mich.

#### GUARD WELL THY WORDS.

How often in an unguarded moment are we led to say a word which often causes many a sorrowful hour, the memory of which may perhaps follow us with bitter regrets to our dying day. How many fond hearts are thus made to bleed by some hasty, thoughtless word we may utter; and thereby inflict a wound which perhaps we nor time can never heal.

Perhaps this may be the greatest failing some of us have to contend against; at least it has caused me many a severe struggle, and, being often overcome, many a sorrowful hour.

How easy and natural, when things go a little crossing to us, to speak fretful and impatient words. And then again, when in society, how apt to let our conversation get down very low upon the earth, and indulge in vain, light, and trifling words, which are idle; and for which we must give an account in the day of Judgment.

If we hear or see a fault or failing in others, how natural to repeat it, perhaps much to the injury of the erring ones, which instead of winning may drive them farther from the right.

Had we the love of God in our hearts, and did we carry out the true principles of that law which is love to God and love to our neighbor, we should go to them in pity, love and kindness, and tell them their faults, which would be far better than retailing them to others.

While thinking of these things some time since I noted down some rules, which, when I have tried to live up to them, have been a great help to me. They are as follows:

When about to speak of others' faults or failings, let me stop and inquire, Would I be willing others should speak thus of me?

When in society let me ever reflect, What influence will my words have upon others? Will what I am about to say wound or grieve the hearts of any, and more particularly the tender Spirit of God?

When about to speak in a light and trifling manner, let me inquire, Will such conversation instruct and administer grace to the hearer? Will it exemplify the religion of Jesus, and show to those around that I believe what I profess?

"So let our lips and lives express,  
The holy gospel we profess;  
So let our works and virtues shine,  
To prove the doctrine all divine."

V. O. CROSS.

Vermont.

WHEN sin is hell, Christ is Heaven.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, AUGUST 27, 1867.

URIAH SMITH, EDITOR.

### HOW BLIND!

THE old adage which declares that "there are none so blind as those who will not see," is most forcibly illustrated in the case of Eld. T. M. Preble, with respect to the Sabbath question. How can his exceeding blindness on this question be accounted for in any other way, than in the fact that he will not see? for the truth, however plain it may be, he seems determined to avoid. The readers of the Review are not ignorant of his optical derangement on this question.

Recently I had occasion to notice through the Review an article in the "Voice of the West," in which it was claimed that the Russian territory lately purchased by the United States has "two Sabbaths" each week, occasioned by a derangement in the days of the week, in traveling from one hemisphere to another. Eld. P. thought proper to reply.

While he holds that the "Seventh-day Sabbath" was given to the Jews in Palestine and peculiar only to that people and locality, he still insists that it would be "nonsense" to claim any such thing in regard to the "Sabbath;" for says he, the "Sabbath was made for man—all mankind—in every place and confined to no definite locality." From such premise he immediately draws a conclusion as follows: "And of course the first-day Sabbath does not get out of place [in going around the world] as well as the seventh-day Sabbath, as J. M. A. asserts." Logical, isn't it! "Seventh-day Sabbath" given to the Jews,—"Sabbath" made for all men,—hence the first-day Sabbath never gets out of place like the seventh-day Sabbath! But he reasons further on this point: He says, "Seventh-day advocates have claimed that God sanctified the definite seventh day of the week in which God rested in Palestine for the Sabbath, and of necessity such a peculiar definite-space-of-time-Sabbath, confined to a certain definite locality as Palestine, gets out of place in different latitudes and longitudes." This surely sounds quite logical, for if the seventh-day Sabbath is an institution "confined to Palestine," it would be very likely to "get out of place" in going around the world, or even in coming over to America! But, Eld. P., you assume too much in your premise, therefore your conclusion is not correct.

It is true that Seventh-day Adventists have claimed, and do claim, that "God sanctified the definite seventh day of the week." This is a Bible truth so definitely stated that a child cannot fail to discern it. But it does not therefore follow that the seventh-day Sabbath would be "confined" to any "definite locality." Such conclusion and Eld. P.'s assumption that "God rested in Palestine," might appropriately originate in the same brain.

"But not so," he says, "with the first-day Sabbath." And his reason is this: "The word Sabbath signifies rest; not the seventh, or any other day of the week, but rest. Therefore Christ could say: 'The Sabbath was made for man.' Mark it. He does not say that the seventh day of the week was made for man. But the Sabbath, as an institution, was made for man—all mankind—in every place. The seventh day of the week was observed for this 'rest,' or Sabbath, under the Jewish dispensation; and the first day of the week is now observed as this 'rest' or Sabbath in the Christian dispensation. Hence J. M. A. is wide of the truth when he says 'the first-day Sabbath sometimes gets out of place as well as the seventh-day Sabbath,' as we travel east or west, or by a variation of latitude [?] or longitude. The true Sabbath or septenary 'rest' never 'gets out of place' as the definite seventh-day-of-the-week theory does."

How conclusive! With all his blindness, I presume Eld. P. thinks he sees clearly. He gives us the authority of Christ that the Sabbath "was made for man—all mankind in every place." Very good so far.

And Eld. P. will also admit that the command, "Remember the Sabbath day to keep it holy," applies to "all mankind in every place." But "the seventh day is the Sabbath (or 'rest') of the Lord thy God." The Lord wrought six days, "and rested the seventh day," and therefore "blessed the Sabbath day, (or rest day) and hallowed it." Now if this seventh day on which God rested, and which he blessed and hallowed, was not the seventh day of the week, will Eld. P. be good enough to name the period of which it was the seventh day? If he fail in this, or if he be forced to admit that it was the seventh day of the week, then he must also admit that the command to keep the Sabbath day holy, applies to the seventh day of the week; and all his great cry on this week question, is, to say the least, weak, in a different sense.

But this "rest, or Sabbath," he says was observed on the "seventh day of the week" under the Jewish dispensation, but in the Christian dispensation on the "first day of the week;" and yet insists that the seventh-day Sabbath "will get out of place in different latitudes and longitudes," while the first-day Sabbath is entirely free from any such liability! If Eld. P. can reconcile such inconsistencies he will do exceedingly well. Again, if the Sabbath was made for "all mankind," and "never gets out of place," as he so emphatically admits, how was it "confined to a certain definite locality as Palestine" when observed as he admits on the seventh day of the week under the Jewish dispensation! If it could be observed then in "different latitudes and longitudes" without suffering derangement, who, but Eld. P., can deny that it may now be observed with the same freedom from the difficulty in question?

Really Eld. P.'s discrimination between the seventh-day Sabbath and first-day Sabbath, is an exhibition of blindness, pitiable to behold, and in fact the whole of his great noise on this question is simply thunder without the lightning. J. M. A.

### "THE SEVENTH-DAY SABBATH—IS ITS OBSERVANCE BINDING."

(Continued.)

WE promised last week to give what we considered the true meaning of Rom. vii, 1-6, quoted by Mr. Bailey to prove the abolition of the ten commandments. For this purpose we can do no better than to quote from the review of Eld. Preble, on pp. 55-7 of *Both Sides on the Sabbath Law*.

"Scarcely ever do we read an exposition of this portion of scripture by an opposer of the law, without being pained at the amount of unnatural effort expended to wrest and pervert this language of the apostle. Somehow it must be made to teach, according to their programme, that the law is abolished, though the apostle designed no such thing, as a few words will suffice to show. Under the figure of marriage, Paul represents the condition of a person before and after conversion. In the illustration are four things, the woman, the law, the first husband, and the second husband, to whom she is at liberty to be married after the first husband is dead. In the case illustrated there are also four things: the sinner represented by the woman, the moral law represented by the law of marriage, something to which the sinner is bound, represented by the first husband, and Christ, represented by the second husband. In the illustration, the husband dies, and then the woman is free to marry another. In the case of the sinner, that also which is represented by the first husband dies, and that alone. Now, it will be seen, the whole question is, What constitutes the first husband? Do you say it is the law? Then you violate Paul's illustration; for in that he makes the husband distinct from the law, and it is the husband, not the law, that dies. And again, if you say it is the law that has died, then you make the law the first husband, and represent Paul as teaching the following pitiful absurdity: The sinner is bound by the law to the law as long as the law lives; but when the law is dead, and there is nothing to show or condemn his sin, then he is ready, all reeking with moral pollution, to be received to the bosom of his Saviour!

"Again we recur to the question on which the whole controversy of Rom. vii turns, namely, What constitutes the first husband? We have seen what unpar-

donable confusion it introduces into Paul's figures to call it the law. What then shall we call it? Answer: That which dies when the sinner is converted. And what is that? It is what St. Paul so often speaks of as the 'old man,' the 'body of sin,' the 'carnal mind.' And this is always represented as being 'crucified,' 'destroyed,' and 'put off,' when the new man is put on. The sixth of Romans is introductory to the seventh. The reader is requested to examine it in this connection. Paul there gives us a discourse on conversion and baptism. He represents the sinner as slain by the law, or dead to sin, the old man crucified, and the body of sin destroyed: then he is ready to be buried with Christ by baptism, and rise to walk in newness of life. See the following scriptures, where the putting off of the old man, and the putting on of the new, or the release from the first husband and the union with the second is described. Eph. iv, 22-24; Col. iii, 9, 10; Rom. vi, 6. Then to illustrate his subject, Paul introduces the figure used in chapter vii, a woman bound by the law to her husband, and not being allowed to marry another till her first husband was dead. Now, mark the conclusion to which he comes through this illustration: Is it that the law is dead? No; but 'wherefore, my brethren, ye, also, are become dead to the law by the body of Christ.' Verse 4.

"But," says the objector, "do we not read in verse 6, 'But now we are delivered from the law, that being dead wherein we were held?' and does not the word that, refer to the law, and show that the law is dead?" By no means. The expression, that being dead, does not refer to the law. Turning to the Greek Testament, we find the word from which that expression comes, to be ἀποθανόντες. Did this word refer to the law, it should be in the genitive singular, the word law, just before it, being in that case and number; but it is in the nominative plural, and therefore refers to the word we: we are delivered from the law, we being dead to that, &c. The margin of our English version has the same reading, which is a literal rendering of the Greek. But even if we take it as it stands in the text, our opponents cannot make out of it what they claim; for the expression is qualified by the words, 'wherein we were held.' Wherein were we held while in sin? Not in the law, surely; but in a state of condemnation, or inseparably united to our old man of sin. This must die before we can be free from it. And the expressions, that being dead, or we being dead to that, are synonymous expressions; but the Greek forever settles the question that it cannot refer to the law. Therefore, look at it in whatever light we will, Rom. vii contains no intimation whatever that the law is in any degree relaxed, or we in any wise released from its claims. Rightly understood, there is a beautiful harmony in the illustration that Paul here uses, and the seventh of Romans becomes a strong citadel, not for those who would have the law abolished, but for those who 'delight in the law of God after the inward man,' and who esteem the 'commandment holy, and just, and good.' w. c. g.

(To be continued.)

### \$15,000 WANTED IMMEDIATELY.

WE are now in want of means to complete the new building for the Health Reform Institute. And we have that faith in our people to believe that, if we lay the matter fairly before them, and present the wants of the cause, the necessary amount, as it always has been, will be forthcoming. Up to this time there has been no lack of means. The brethren generally have responded nobly, and supplied means sufficient to carry on the business; and the Institute thus far has prospered beyond the most sanguine expectations of its friends.

During the first eight months of its existence it paid a dividend of ten per cent. per annum on the amount invested; and it is still in the same prosperous condition. We have been for some time laboring under disadvantages for want of room, being compelled to rent rooms in the vicinity, at high rates, to accommodate our patients. The Directors, after mature and prayerful deliberation, have resolved to put up a suitable brick building, with apartments adapted for cook-

ing, dining and lecture rooms, and other conveniences which we could not have in the buildings now occupied, which were built for private dwellings. Acting on this resolution, we have purchased and had delivered on the ground about all the timber and finishing lumber necessary for the building, to the amount of about \$6,000.00, and have completed the lower story of stone, all of which is paid for. We are now ready for the brick, and have expended all our ready means. The question now is, Must we stop here for this season, and continue under the disadvantages spoken of for another winter, and incur the extra expense in hiring rooms outside; or shall we have the necessary means to purchase the brick and immediately complete the erection of the building, and finish off the first floor for kitchen, cellar, store room, and dining room; and the second floor for parlor, lecture room, and Physicians' and Treasurer's offices? This much is needed, and the wants of the cause certainly demand it. This would enable us to vacate rooms that we are now using, and give us ample room for forty or fifty more patients. The remainder of the building could be finished as means came in and the wants of the cause demanded.

Now brethren, the matter is before you. What shall be done? What will you do who have unpaid pledges? What will you do who have means and have not yet pledged any? What will you do who have pledged and paid to sustain the enterprise thus far, and who still have spare means at your command? Let the receipts in the Review answer.

We have no doubt that you all know your duty, but we are all so liable to forget that we think a few short quotations from Testimony No. 11, would not be amiss to stir up our minds by way of remembrance.

"I was shown that the Health Reform is a part of the third angel's message, and is just as closely connected with this message, as the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work. One cannot do this work for another. \* \* \* \* \* Sabbath-keepers who are looking for the soon appearing of their Saviour should be the last to manifest a lack of interest in this great work of reform. Men and women must be instructed. Ministers and people should feel that the burden of the work rests upon them to agitate the subject, and urge it home upon the people.

"I was shown that we should provide a home for the afflicted, and those who wish to learn how to take care of their bodies that they may prevent sickness. \* \*

"I was shown that there is no lack of means among Sabbath-keeping Adventists. At present their greatest danger is through their accumulations of property. Some are continually increasing their cares and labors. They are overcharged; and the result is, God and the wants of his cause are nearly forgotten by them; and they are spiritually dead. They are required to sacrifice to God an offering. A sacrifice does not increase, but decreases and consumes.

Here, I was shown, was a worthy object for God's people to engage in; and where they can invest means which will advance the glory of God. I was shown that there was an abundance of means among our people which was only proving an injury to those who were holding on to it. \* \* \* \* \*

"There is a liberal supply of means among our people to carry forward this great enterprise without any embarrassment, if all will feel the importance of the work. All should feel a special interest in sustaining this enterprise; and especially those who have means, should invest in it. A suitable home should be fitted up for the reception of invalids, that they may, through the use of proper means and the blessing of God, be relieved of their infirmities, and learn how to take care of themselves, and thus prevent sickness.

"Many who profess the truth are growing close and covetous. They need to be alarmed for themselves. They have so much of their treasure upon the earth, that their hearts are on their treasure. They have

much the largest share of their treasure in this world, and but little in Heaven; therefore their hearts and affections are placed on earthly possessions instead of on the heavenly inheritance. There is now a good object before them where they can use their means for the benefit of suffering humanity, and also for the advancement of the truth. This enterprise should never be left to struggle in poverty. These stewards to whom God has entrusted means, should now come up to the work and use their means to the glory of God. Those who through covetousness withhold their means will find it will prove to them a curse rather than a blessing."

E. S. WALKER,  
Sec'y Health Reform Institute.

#### SERVING GOD EVERY DAY.

Among the sophisms by which the opposers of the "holy, just and good" law of God deceive themselves and others, is the very pious one that proposes to serve God every day. They tell us every day should be devoted to God—every day should be a Sabbath, &c. As though the Sabbath institution was subversive of this pious end—as though the setting apart of one day of the week to the exclusive service and worship of God would tend to cause men to serve the Devil all the rest of the week. If this is so, it is a powerful argument against the arrangement of the great God, the maker of the heavens and the earth. It shows that he made a great mistake when he instituted in Eden the weekly Sabbath. There, before man had served the Devil at all, the Creator blessed and sanctified the day on which he had rested, and thus instituted the Sabbath which the Lord Jesus said was made for man. What a sad mistake!

But to lay irony aside, this every-day Sabbath doctrine when fully understood amounts to no Sabbath. And instead of devoting every day to the service of God, it arises from an unwillingness to serve him one day, giving it exclusively to God, as required in his law. And when such people will cease to profane the day that God has reserved to himself, I shall be more ready to believe that they are willing to spend the rest of the week in his service, doing all to the glory of God.

Is it possible that men can deceive themselves with such sophistry as the above? R. F. COTRELL.

#### QUARTERLY MEETINGS IN MICH.

Our last report was from Centerville, Tuscola Co., July 24. We spent two days with the church here, and held four meetings. This church, though but recently organized (two years ago), manifest a desire to go forward in keeping the commandments of God. They are in advance of many of the churches in the dress reform. Bro. Morse came seven miles for me at Watrousville, and kindly took me back again when our meetings closed.

At Watrousville we labored with the church from July 25 to 29, holding seven meetings and celebrating the ordinances. Since the labors of Brn. Waggoner and Van Horn with them in June, they are encouraged to press forward. Our prayer for them is, that God will strengthen them through obedience to his will, to check the inroads of the enemy and become valiant in the cause of truth.

Passing from Watrousville to Vassar, on the 29th at the going down of the sun, we baptized six believers engaged in the work of the third message. One of them was a young man recently returned from the ranks of the Union army, and now volunteered his services under the banner of the third angel.

From Vassar we passed through Saginaw and thence to St. Charles in the steamer. Here we remained from Aug. 1 to 5, visiting from house to house. On Sabbath and first-day we held six interesting meetings and enjoyed much freedom in the celebration of the ordinances. A way is now opening by railroad in which it will be easier getting to St. C. than it has been heretofore.

August 6 and 7, we held three meetings with the church in Chesaning. Sister McCormick, who died here last December, left one daughter who has mani-

festated a strong desire to fill her dear mother's place in the church. On the morning of the 7th inst. she was buried with Christ by baptism into his death, and united with the church. The Lord help her to walk in newness of life. An effort on the part of the citizens is being made in this place to draw away Sabbath-keepers into the lodges of the Good Templars, Knight's Templar, Sisters of Rebecca, &c.; but we trust they will succeed no further. We hope our brethren will see that it is a snare to draw them away from the sacred work of the third message. Sabbath-keepers should be on the side of abstinence from all intoxicating liquors, indeed they should be foremost in this matter; but to enter into lodges (and as some tell us they are secret lodges), is advancing toward the Masonic order. In the language of the apostle we say, "From such turn away."

We came to Owasso, Aug. 8. On Sabbath and first-day we held four meetings, and celebrated the ordinances. Removals, deaths and other causes have reduced the members of this church during the past two years. On first-day some of the families in the neighborhood came in to hear an explanation of our position and a discourse on the Bible Sabbath. After meeting they acknowledged that it looked clear, and they seemed well pleased to receive and read some of our tracts published on the Sabbath question.

August 12, Bro. R. Griggs brought me in his carriage to this place. Our meeting last evening was thinly attended, but free. Two sisters walked five miles to the meeting, saying that they came to hear about the Health and dress reforms. Said they were Sabbath-keepers and felt that they were well paid for coming, and left here after nine in the evening to walk home through the woods alone. JOSEPH BATES.

Woodhull, Aug. 14, 1867.

#### REPORT OF MEETINGS.

By request of Bro. Byington I filled his appointments at Hillsdale and Ransom Center the 3d and 10th inst. I was very glad of the opportunity of visiting the brethren in these places, as it had been a long time since I had seen them.

Eight years had passed since I had been at Hillsdale, and I was glad to find that after many trials by the way, most of the old hands were holding on, and several new ones had come out decided on the truth. The church there seem to be trying to walk in the truth, and attend to the interests of the cause in their midst.

At Ransom Center the word had free course. We heard of two deciding to keep the Sabbath and go with us. There was a general attendance and an ear to hear. I should judge that with a proper effort a goodly number more would embrace the truth. The brethren there are very anxious for their friends and neighbors to hear, and they appear to be as anxious to hear. I hope the way will open soon for a full course of lectures in that place. The social meeting there was very good. In about one hour there were thirty-eight testimonies and all seemed to speak to the point, and the Spirit of the Lord was there.

Though we labored in much weakness we felt that it was good to be there.

On our return we had one meeting at Burlington, and were glad that some felt benefited by the meeting.

I am now preparing to start for my field of labor in Saginaw county. My health has improved much during the period of rest I have taken, and I hope to go out with new courage to labor in this best of all causes.

May the Lord's blessing still attend our feeble labors. M. E. CORNELL.

Battle Creek, Mich.

A COTEMPORARY says that death has new terrors in these days, on account of the liability to be caught by some spiritual medium and made to talk nonsense post-mortem.

THE FIRE—The preachers have preserved order and discipline; but the fire has been kept up principally by others of less official importance.—Bishop Asbury.

## THIRD MESSAGE.

AIR.—Eden Above.

Do you heed the sweet voice of the third angel's message?

'Tis the last note of warning to mortals below;  
'Twill save you from wrath—'twill secure you a passage

To that bright, happy land where the saints will soon go.

They will go, they will go, they will go, they will go,  
To that bright, happy land, all the saints will soon go.

The commandments of God, and the pure faith of Jesus—  
It is this perfect rule we are bound to obey.

From tradition and error the message soon frees us,  
And prepares us to live in an eternal day.  
We shall live, we shall live, we shall live, we shall live,  
We shall joyfully live in an eternal day.

If any man worship the beast or his image,  
Receiving his mark in his forehead or hand,  
The same shall partake of the wine of God's anger,  
Poured out without mixture—oh, who then can stand?

Who can stand, who can stand, who can stand, who can stand?

God's wrath, without mixture! Oh! who then can stand?

Lo, Babylon the great is fallen, is fallen;  
It is thus she's fulfilling the prophetic word;  
She's a dwelling of demons, a hold of foul spirits,  
A fit cage of every unclean, hateful bird.  
Come away, come away, come away, come away,  
Partake not her sins, and receive not her plagues.

The saints shall come forth out of great tribulation;  
It is thus they will enter the kingdom of God;

For all who would travel the way of salvation,  
Must thus learn submission, 'neath his chast'ning rod.

They must learn, they must learn, they must learn,  
they must learn,

They must thus learn submission 'neath his chast'ning rod.

J. S. MILLER.

R. I.

## CAN WE KEEP THE COMMANDMENTS?

As strange as it may appear, I have often heard those who profess to be serving God, and even ministers, say that no one can keep the commandments. They say that it is impossible; that no one ever has done or ever can do it. They say this to evade the force of the fourth commandment. But is this true? I think not; for the Bible plainly teaches the contrary. "Fear God and keep his commandments, for this is the whole duty of man." "He that saith, I know him and keepeth not his commandments is a liar and the truth is not in him." 1 John ii, 4. Here John pronounces every man a liar who professes to love God, and keeps not his commandments. "For this is the love of God that we keep his commandments, and his commandments are not grievous." 1 John v, 3. "Blessed are they that do his commandments that they may have right to the tree of life." Rev. xxii, 14. Many other declarations might be quoted, saying most definitely that the commandments must be kept.

Now has any one ever kept the commandments? Of Zacharias and Elizabeth we read thus, "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke i, 6. Then they must have kept all the commandments perfectly. Of another good man God testifies thus: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. xxvi, 5. God testifies of Job that he was "perfect and upright." Other examples might be given to prove that both men and women have perfectly kept all the commandments of God. Then how does this correspond with this declaration, "For there is not a just man upon earth that doeth good and sinneth not?" Eccl. vii, 20. This is the strongest language that can be found in the Bible on that subject. I understand it to mean, that there is no man that has ever lived but what has at some time sinned against God. It does not mean that he always sins during his whole life. If it did, there would be a plain contradiction between this and many of the above testimonies. Men may have lived and been

great sinners for many years. Then they may repent and turn to God, and live perfect lives without any sin, John exhorts Christians thus, "My little children, these things write I unto you that ye sin not, and if any man sin we have an advocate with the Father, Jesus Christ the righteous." 1 John ii, 1. He first says that we must sin not; but if any are beguiled into sin, and do repent of that sin, we have an advocate to intercede with the Father for us. Thus it is plainly taught that men can, and must, keep all the commandments. But it at the same time shows that there is hope of mercy and pardon, when a man sins, if he will repent of that sin and forsake it.

Canaan, Me.

D. M. CANRIGHT.

## NO TIME TO WASTE.

We read in John ix, 4, that "the night cometh when no man can work;" and as we glance at the fulfillment of prophecy, we readily perceive that that time is swiftly approaching. Not much longer will the blessed Saviour stand pleading in the heavenly sanctuary for fallen, sinful, man. His work will soon be finished there, the door of mercy be forever closed, and sinful mortals left without an intercessor.

Yes, the time allotted us here in which to prepare for the kingdom of God is swiftly speeding away. Each twenty-four hours shortens the span of this mortal life, and brings us one day nearer the shores of eternity. Oh! how important, then, that we improve these precious moments in eradicating from our hearts everything which is evil and offensive in the sight of God. And this is no small matter. No, it requires earnest, assiduous, and constant labor. As we look upon ourselves we are led to exclaim, What are we? Invariably comes the answer, Poor, weak, unworthy worms of the dust, covered all over with sins, our bodies filled with disease and pollution, our carnal minds at variance with the will of God.

Then have we not a great work to do? Have we any time to spend in frivolous amusements, or in vain, trifling, empty conversation? In the book of divine inspiration we read that none but the pure in heart shall see God. Oh! then if we desire to share with saints in the exalted privilege of dwelling with God and holy angels, and basking forever in the smiles of our gracious Redeemer, does it not behoove us to closely examine our hearts, and eradicate therefrom every unholy thought, and impure motive, and labor earnestly to overcome every evil trait in our characters, and bring ourselves into perfect subjection to the divine will?

We also read in the same blessed book, that our bodies are the temples of the Holy Spirit; and that he that defileth the temple of God shall be destroyed. Then as the light of this testimony gleams upon our long-darkened minds, we find another very important task devolving upon us. We must cleanse ourselves from all filthiness of the flesh, as well as of the spirit, and thus perfect ourselves in holiness in the fear of God.

Dear readers, are we diligently striving to thus perfect ourselves? Have we no misspent time to account for? Are there no days of idle dreaminess, no hours of trifling conversation, nor moments spent in adorning our persons, that we may appear pleasing in the eyes of the world? Are there no hours of incessant toil spent in preparing "dainty dishes" of unwholesome food to gratify a perverted taste, the direct influence of which will be to undermine the constitutions of the partakers, and render them depraved and sensual?

Oh! if we are thus trifling away the golden hours of probation, let us not think to escape the just retribution of an all-wise God, whose laws we violate, and whose authority we thus defy.

Let us now, my Christian friends, earnestly consider what manner of persons we ought to be, professing godliness. And oh! let us be entreated to look well to our ways, and wherein we find ourselves trespassing upon the authority of the great Creator of the universe, let us hasten to make that reparation in our power, by turning to the Lord with full purpose of heart, and making amends for our former indifference

and misspent time, by a well-ordered life, godly conversation, and perfect conformity to the divine will. And be assured, kind reader, there is no time to waste. Let not these precious moments pass unimproved. God forbid that we should undervalue the great ransom that has been paid for us.

Behold the bleeding Lamb of Calvary! His precious blood was shed for you and me. And shall we slight the proffered salvation, that we may enjoy the pleasures of sin for a little season? Ah! let us bear in mind that the wages of sin is death—eternal death. But oh! there is a rich reward awaiting the earnest, obedient, working Christian. Let us then be found continually seeking for glory, honor, and immortality. The promise will never fail us. We shall reap the rich reward of well doing. Ah! shall we be idle while all Heaven is interested in our salvation? Holy angels go forth on their missions of love and mercy, beating back the powers of darkness, encouraging the feeble, cheering the lonely, consoling the afflicted, guiding, sustaining, and ever upholding the true, humble child of God. With such helps as these none need be afraid. God will aid us when we once put our shoulders to the wheel. But we must watch. We must labor earnestly, and see to it, that we overcome every inordinate lust, and crucify our unworthy pride, lest the angels receive their charge concerning us, "They are joined to their idols, let them alone."

And have we not dear friends whom we are anxious to see keeping the commandments of God and the testimony of Jesus, that they may have right to the tree of life, and may enter in through the gates into the city? Then let this desire stimulate us to action, and lead us to put forth every effort in our power to rescue them from the snares of the wily adversary. Let us not think because we are weak we can do nothing. If we put forth an effort the Lord will aid us, and we may become humble instruments in his hands to accomplish much good. Let us then consecrate ourselves to the service of God, and devote our time, talents, and means, to the advancement of his glorious truth. Satan is busy sowing broadcast the seeds of distraction and error. He knows that his time is short, and he is working with all power of deceivableness and lying wonders; and he will, if possible, deceive the very elect. Then let us arouse and shake off this dull lethargy from our souls, and gird on the whole armor of God, be firmly established in the truth, that we may be able to withstand the wiles of this artful, designing foe. Delay not, for the time draweth near which will sound forth these solemn words, "He that is unjust let him be unjust still; and he that is filthy let him be filthy still."

May we so improve the time, dear readers, that we shall daily advance in holiness, become bright ornaments of our profession, be shining lights to those around us, and lead many to a saving knowledge of the truth. And may we remember that there is no time to waste; for the day shortens; and "the night cometh when no man can work." Let us then work while the day lasts, and neither faint nor grow weary under our burdens, but rejoice that the "morning also cometh," which shall bring us a rich reward.

M. E. GUILFORD.

Castalia, Ohio.

## DISCERNMENT.

THE light of the body is the eye. The mind is the great light-bearer of the human system. How important that we keep it well balanced; under the most complete discipline attainable to mortal existence. We then "see through a glass darkly," as compared to the broad daylight of heavenly wisdom; but how many there are whose minds are so dimmed and eclipsed with sensuality, that all their ways are Egyptian darkness! It is vain to suppose that such are able to discern between good and evil. They drift about hither and thither, with no well defined and distinctly illuminated plan before them. They run into darkness in the day time, and grope in the noon-day as in the night, the aimless vagabonds of evil purposes, the makeshifts of humanity. "If thine eye be single, thy whole body shall be full of light, but if thine eye be evil, thy whole body shall be full of darkness."

F. W. MORSE.

## SONS OF GOD.

God scourges every son; and if we are without chastisement then are we not sons. We are spurious Christians.

The privilege of being a son of God is as great a favor now as in patriarchal times. We often wish we had lived in those ancient times when worthy ones were called "the sons of God;" but in coveting the good of other days, it is possible that we may neglect and mis-improve the favored advantages of our own. "My son, despise not thou the chastening of the Lord, nor faint when rebuked of him," is a gospel admonition, and belongs to us. Let us not forget it.

F. W. MORSE.

## Conference Department.

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

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

From Bro. Johnston.

BRO. SMITH: Since I last wrote to you, I have delivered two of the four lectures I compiled on the prophetic chart, to the entire satisfaction of nearly all that attended at the Bethel to hear them. I should ere this have given them all, if I had not attended the Ohio State Conference at Lovett's Grove. The delivery of the lectures has caused quite a stir. Some of them think (or say they do) that "the old doctor is getting crazy." Hence, they do not call on brother Johnston to "lead us in prayer" as they used to do. Nevertheless, the truth is steadily gaining ground; and one young man of good parts, and sterling integrity, has laid hold of the subject with a determination to make himself thoroughly acquainted with all the points of truth embraced in the third angel's message. There are also several aged men, of high standing in society, who stand aloof from all denominational organizations, that are very anxious to hear a course of lectures by some of the approved ministers of the S. D. A. brethren. I hope their desires may soon be gratified.

As stated above, I attended the Conference at Lovett's Grove, where I got well paid for my time and expenses, in gospel measure, "pressed down, shaken together, and running over." There I found our divine Advocate more precious than gold, yea, more precious than the golden wedge of Ophir. There were several lone ones present, who with me could say,

"My willing soul would stay,  
In such a frame as this;  
And sit and sing herself away,  
To everlasting bliss."

Oh! "it was good to be there," to hear the jewels of my Master tell the kind dealing of the Lord with them, and what great things he had done for them.

The preaching, too, was plain, practical, pointed. Bro. Waggoner delivered a discourse on the law, such as I never heard before. Oh! "that it was written in a book!" Bro. Loughborough gave us a physiological discourse on Temperance, appropriate and timely. I hope to receive the substance of it shortly when his work on that subject is ready for delivery. And Bro. Van Horn proved himself "a workman, that needeth not to be ashamed, rightly dividing the word of truth, and giving to each a portion in due season." May the Lord bless these dear brethren, and send them down into these dark regions. Oh! that they may come, in the fullness of the blessing of the gospel of peace. Then the testimonies of the brethren and sisters were soul-cheering, encouraging, and refreshing. Oh! if we can enjoy such happiness while worshipping together in this vale of tears, what will it be when we meet in God's everlasting Kingdom on the earth made new, where we shall see the King in his beauty, where sickness, sorrow, pain and death, shall be feared and felt no more! The thought of such amazing bliss, should constant joys create. Oh, that we may ever remember the Saviour's promise, "He

that overcometh shall sit down with me on my throne' as I have overcome and am set down with my Father on his throne." May the Lord enable us to be overcomers, and commandment-keepers, so that we may have a right through Jesus to the tree of life, and may enter in through the gates into the city that hath foundations, whose builder and maker is God.

Yours in hope of everlasting life.

WM. JOHNSTON.

Wayne Co., Ohio.

From Sister Carter.

DEAR BRETHREN AND SISTERS: I feel it my duty to speak of the goodness of God to me, as manifested in the light of the third angel's message. When I study this blessed truth, I feel to praise God and press on in the way that leads to the kingdom of eternal rest. Although myself and husband are alone in the truth in this place, yet we are not weary in trying to follow in the path of our dear Saviour. Although it may be rough, it cannot be long, before we shall all be gathered home if faithful. When I read in the paper of the good meetings others are enjoying, I cannot refrain from weeping to think that I am deprived of all these privileges and means of grace; but I can meet with my Saviour. He is all in all to me. I am trying so to live day by day, that I can feel his approbation.

It is about ten years since I commenced to keep the Sabbath. The third angel's message found me in the M. E. Church. It was a heavy cross for me to leave them; but when I saw where I was, how gladly did I turn to the Lord with all my heart, and try by his grace assisting to keep all his commandments. Surely he has led me in a way that I knew not of. As fast as I receive light, I am willing to walk therein, though it should separate me from all that I hold dear in this world. I realize that it is a straight path that leads to the kingdom; but the blessed promise is, "My grace is sufficient." That is all I want. It encourages me to hold on to the promise, to be ever on my guard, and strive so to live that I shall not reproach the cause. Strengthen us by your prayers that we may be overcomers and inherit eternal life when Jesus comes.

MARY J. CARTER.

Vernon Co., Wis.

BRO. J. CARTER, writes from Vernon Co., Wis.: About fourteen years I have been trying to live up to the light of the third angel's message, by keeping the Lord's Sabbath. The Review comes to us every Thursday evening. We are glad to have it to read. The paper is much improved by the enlargement. The sermons are worth what the paper costs a year. If we could have a preacher come this way and give us a few lectures on the coming of the Saviour, there are a few who I think would keep the commandments of God, and the testimony of Jesus Christ. We are trying to live out the Health-Reform. We want to stand with the remnant people when the Lord Jesus comes.

SISTER MARY BEACH writes from Cayuga Co., N. Y.: I desire to write a few lines in favor of these all-important truths which we as a people believe. I am much comforted and encouraged by the excellent sermons the Review contains each week. I thank the Lord for the light of present truth. I am trying to spread the light as God gives me ability and opportunity. Two of our neighbors read my papers. They seem much interested in them. I am trying to live out the Health Reform in every sense of the word. Over a year ago last March I left off the use of swine's flesh, and now have renounced flesh-meat of every kind. Tea and coffee are useless articles, for which I have no desire. I am striving to watch and pray without ceasing, that I may be prepared for the times of refreshing, pass safely through the perils of the last days, and meet Jesus in peace.

BRO. O. DAVIS writes from Fairhaven, Mass.: The church here and in Dartmouth have of late been making an effort to come up to duty and get into a better place spiritually than they have been for some time past. Meetings are now well sustained. May the Lord help us to be where he can abundantly bless us.

SISTER E. L. WHITE writes from Saginaw Co., Mich.: I have been reading the Review awhile, and now wish to become a subscriber. I believe that it teaches us the plain and blessed truths of the Bible. I rejoice today that God in his mercy sent his servants here to proclaim the truth to us, that we might be awakened out of our coldness and stupor, and be brought to see our condition as it was, and what it must be if we are ready when Jesus comes. Each one of us has a work to do, in order to hail the coming of our Saviour with joy, and not with grief. May the Lord help me to be one of his meek and humble followers. I want to keep all of God's commandments, and love him with my whole heart. I can say I love my Bible more and more; for it seems so plain to me now. I would that others might believe the present truth.

SISTER A. R. KELSEY writes from Steel Co., Minn.: As I read from time to time the reports from the tried and tempted ones, I ask myself the question, Can I pen a word that will benefit any one? I have been thinking upon the Christian warfare, and I am led to ask,

"When will love freely flow,  
Pure as life's river,  
When will sweet friendship glow,  
Changeless forever?"

It seems that we are a long time bringing our wills into subjection, and getting rid of all that is offensive in the sight of God. I realize in some degree God's goodness to us in not cutting us off in our sins years ago. Truly he is longsuffering, desiring to save us from the wrath to come. Oh! our unbelief, and stubborn hearts! When shall we get rid of them? We are called upon to cleanse ourselves from all filthiness of the flesh, and live in peace, not contentious for the honors of this world, but contending for the faith once delivered to the saints. But let us not be discouraged because we make slow progress. That we are weak; that we inherit unevenly balanced minds, is true. Hence, if we are going through to the kingdom, there must be the more effort on our part. May we all with the help of God, which he has promised, go forward, and be prepared for our last and great change.

SISTER B. A. SMITH writes from Newton, Wis.: As we are among the lonely ones and know not whether there are any near us of like faith, we would like to inquire through the Review if there are any in this vicinity. If so, we would be glad to form an acquaintance with them. Our P. O. address is Harrisville, Marquette Co., Wis. We live three miles north and east of Harrisville.

We would say to those we formerly associated with in Michigan, that we are still striving to live out the truth. At times we earnestly long for communion with those of like faith, and look forward with pleasure to the time when the dear people of God will be gathered home to part no more. We earnestly desire your prayers that we may be able to meet you there. Through the blessing of God and the Health Reform, I enjoy better health than I have for years past. Truly in mercy and wisdom the Lord is leading his people.

SISTER J. MERRY writes from Minnesota: I am thankful for the light that shines daily on our path. It comes as it is needed. Now light on the Health Reform has come in due season and will help on the work of the Lord among his people. Step by step he leads us on, and I want to follow as he leads. May we all who love the Lord live in such a manner that others will be compelled to believe that we are walking with Jesus.

If none were to reprove the vicious excepting those who sincerely hate vice, there would be much less censoriousness in the world. Our Master could love the criminal while he hated the crime, but we his disciples, too often love the crime but hate the criminal. A perfect knowledge of the depravity of the human heart, with perfect pity for the infirmities of it, never co-existed but in one breast, and never will.

## The Review and Herald.

Battle Creek, Mich., Third-day, Aug. 27, 1867.

**THE DRESS REFORM.** Fashion seems just now to be paving the way for this reform, and bidding fair to make it, so far as length of skirts is concerned, of easy adoption. The editor of Harper's Weekly says that long dresses are "happily" seldom seen at the present time in the streets of N. Y. city; and Prof. O. W. Holmes, of Cambridge, a name with which most of our readers are probably familiar, thus speaks of this encumbrance:

"Why, there isn't a beast or bird that would drag its tail through the dirt in the way these creatures do their dresses. Because a queen or duchess wears long robes on great occasions, a maid-of-all-work or a factory girl thinks she must make herself a nuisance by trailing through the streets, picking up and carrying about with her—bah! that's what I call getting vulgarity into your bones and marrow.

"Show over dirt is the attribute of vulgar people. If any man can walk behind one of these women, and see what she rakes up as she goes, and not feel squeamish, he has got a tough stomach. I would not let one of them into my room without serving them as David did Saul at the cave in the wilderness—cut off his skirts!

"Don't tell me that a true lady ever sacrifices the duty of keeping all about her sweet and clean, to the wish of making a vulgar show. I don't believe it of a lady. There are some things that no fashion has any right to touch, and cleanliness is one of them."

### REPORT FROM BRO. WHITE.

THE General Gathering convened at Greenville, August 10 and 11, was a large and exceedingly interesting meeting. Brethren were present from Wright, Orleans, Vergennes, Orange, Greenbush and Bushnell. Bro. Strong was also with us.

We were all exceedingly gratified to see Bro. Amadon from Battle Creek, at this meeting, a part of which he enjoyed much. On arriving at this place Bro. A. became suddenly very sick. By remaining so long at the Office he had become bilious, and the change from shade to the sun, from soft to hard water, from the printer's life to that of a traveler, from mental to physical labor, caused a complete rebellion in his system, and during the night he was in much distress. Soon, however, his stomach cast off the undigested food he had the day before eaten, and through the pores of the skin and other channels, matter nearly as yellow as saffron, was cast off. The application of baths helped nature do her work well. He became exceedingly weak, yet ate no food for nearly two days, and then but a taste of the simplest. Soon his appetite came. He took food, and was strengthened. And this morning, only the fifth day from his sickness, he left us at 4 o'clock as well as ever, on his way to meet his wife at the depot to join us at the Orange grove meeting.

Sabbath morning I spoke to the people one hour and a half. In the afternoon spoke an hour, Mrs. W. spoke an hour, then we continued in conference meeting two hours more, in which most present took part. Bro. Strong spoke the following evening, much to the edification of the audience.

We all felt greatly disappointed in not hearing Bro. Amadon's testimony on the Sabbath. Bro. Strong, Root and McPherson were with him through most of the hours of the entire Sabbath, and to their intelligent hygienic nursing, he owes his speedy recovery.

First-day morning we assembled at the house of prayer for social meeting, Bro. Amadon with us. The season was refreshing. At half past ten I spoke to the people till twelve, upon the second advent. Mrs. W. spoke half an hour. In the afternoon spoke upon the resurrection and saints' inheritance, for one hour. Then Mrs. W. spoke for one hour. This was the freest day we have both seen for months. Speaking of Mrs. W.'s testimony, Bro. Amadon said, "It seemed to have the good old ring in it of former days." Many of our good neighbors were in, and showed by their tears, and kind expressions that they were deeply affected.

One feature only in the meeting seemed saddening, and that was the lightness of some of the young people who

took this occasion to enjoy each other's society in a rude way. And these were church members. Parents, keep all such children at home unless they come to seek the company of the good, and grow better. We protest against all such conduct, however near its actors may be to our own family. And when it comes to this that we cannot have a general meeting without the young people taking the advantage of it to have a holiday, we shall hold no more. It is proper here to state that most of those in the wrong were merely drawn in and were comparatively innocent.

Singing is an important part of worship. And when the young can pray in the Spirit and the understanding also, talk in the Spirit, and sing with the Spirit of God, then let them sing. But it is not proper to submit hymns to be sung by careless, rebellious, rude young men and women, though they may be members of the church. I have no objections to the tones of the organ, or of the softer notes of the melodeon, when employed to make sacred melody. But when rude professors choose popular songs, and become crazed with the spirit of such music, gather around the instrument, filling up the intervals with the careless joke or flattering compliment, and shallow laugh, they please the Devil and grieve the Spirit of God. Such music grates upon my ear, my nerves and my very soul. Through one channel, innocent if kept within proper bounds, has instrumental music been brought to our doors, brethren, and now bids fair, unless restricted properly, to prove the greatest evil that ever visited us. Oh! how we long to see the return of former days, when at our General Conferences the brethren assembled at Battle Creek to worship God in singing as well as other exercises. Everybody said the preaching was good, that the social meetings were better; but such singing they never heard before. But God no longer owns our songs of praise as then. He is grieved that in young circles the Devil takes the lead. Our songs are powerless. Let ministers speak out upon this subject, and let us return to that spiritual singing enjoyed by us when there was not an instrument in any of our houses. I do not say we should put these instruments from our houses; but let them rest for awhile till we can recognize the spirit of worship in our singing, and our young people give evidence of returning sanity.

The meeting had a most cheering, refreshing influence upon me, and decided the matter of visiting the West. Bro. Amadon is to go with us to Orange, Greenbush, Ithaca, Wright, Monterey and Battle Creek. This we prize exceedingly. Last evening I went to Greenville for my teeth, and was glad to find that I could immediately speak with nearly my former distinctness.

And now we wish to say to our brethren, we are both worn, and must labor under the most favorable circumstances. We cannot ride in a springless open wagon. We cannot be up to late evening meetings. We cannot sleep on hard beds, or sit on hard seats. We cannot when weary from preaching, converse upon different subjects of little or no interest all the time we are out of meeting. Most of the brethren know how it is with me. Some do not know that I am but a shadow of what I once was.

The preachers in Wis. and Iowa know how I am. I must have a well-ventilated sleeping room, and air when I speak. I say these things that brethren may know what to expect. I do not go to see the country or to please the people, but to declare the truth faithfully. Pray for us. If the Lord be with us, I can be a fraction of a laborer, and Mrs. W. one and the remaining fraction. Will brethren write to us at Battle Creek, stating the best connections of through trains. Again we say, Pray for us. JAMES WHITE.

Since the foregoing was put in type, we have received another report from Bro. White, from which we give the following particulars concerning the meeting in Orange.

Sabbath, Aug. 17, according to appointment, we met in a beautiful grove at Orange, with brethren from Windsor, Oneida, Portland, Matherton, Orleans and Greenville. Bro. and sister Amadon from Battle Creek were with us, heart and hand, ready to work. A good social meeting was held in the morning.

At half past ten I spoke to the young, from Ps.

cxix, 9: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." The discourse was considered timely for those present of all ages, especially to the dear youth, nine of whom rose for prayers, and one spoke for the first time. Parents and children wept together, and some who were far upon the back ground were much aroused. In the afternoon I continued the same subject for nearly an hour, and Mrs. W. spoke for an hour or more. Her testimony was most pointed, especially to some who were still addicted to the use of tobacco, and who by the influence of this meeting, and the faithful exhortations of their brethren, were enabled to resolve in the strength of the Lord never again to indulge in the injurious habit.

Bro. and sister Howe, who have been almost discouraged about the cause in that place, felt that they had something still to live for in Orange. May they never be disappointed on this point. Two united with the church. Our congregation on first-day was about two hundred, the largest Advent meeting ever held in the town.

In view of Mrs. W.'s poor health, I decided that we could not go West unless we had company on the journey. This we stated to faithful brethren around us, and we now expect to have the company of several brethren and sisters from this State, at our western meetings.

Second-day, in company with Bro. Amadon, we came to this place. To-morrow we hold meeting here, then go to Ithaca to hold meetings Sabbath and first-day. We then return home, where Bro. and sister Amadon will join us for Wright, Monterey, and Battle Creek. May the Lord go with us.

JAMES WHITE.

Greenbush, August 21, 1867.

### REPORT FROM BRO. BYINGTON.

SINCE Conference I have met with the churches of Jackson, Convis, Greenbush, Ithaca, Seville, Alma, Burlington, Otsego, and Windsor. Bro. Cornell filled my appointments at Hillsdale and Ransom Center. In meeting with the above-named churches, I have felt blessed while talking to them the precious truth that so much concerns us in this day of peril. At most of the above appointments I have requested brethren to give notice or report the interest of the meetings. In every place I have found good and tried ones who are practical reformers. Health reform and dress reform are becoming matters of deep interest. Some are slow to move, but I trust with a little patience, all will be united.

I am now at Burr Oak. We had meeting here yesterday, Aug. 17, and the Lord's supper and washing the saints' feet. We felt it good to be here. I leave to-morrow for South Bend. The first quarter of the Conference year is now past. May the Lord direct as to future labor. My strength has held out far beyond my expectations. A brother said to me a few days since he did not expect to see me alive now. My lungs are weak and my cough somewhat troublesome. Will the Lord be pleased to raise up strong men in Israel to do the work. J. BYINGTON.

Burr Oak, Mich.

### MONTHLY MEETING IN MICH.

By request of Bro. E. P. Giles, I send the following report of our last Monthly Meeting, which was held at Bro. C. Weed's, in Tompkins, Jackson Co., Mich., Aug. 3d.

There was no ministering brother with us; but some of the brethren and sisters from Jackson, Parma, Leslie and Onondaga were present. In the morning the meeting was not as spirited as it is sometimes, which I think might be attributed more to the fact that several rode quite a distance through the heat to get there, than that they had lost their interest in present truth.

In the afternoon the blessing of God seemed to descend in answer to prayer, and our meeting was very interesting. All present who professed the truth gave in their testimony, many speaking the second time. Our next Monthly Meeting will be held at Bro. A. L. Burwell's, Parma, Sept. 7. Let us all try to so live that we may have a good meeting then.

H. H. BRAMHALL, Ch. Clerk.

Parma, Mich.

## MEETINGS IN WISCONSIN.

We labored with the church at Rockton, Ill., till the 22d of July, visiting from house to house, and preaching the word of God among them. The brethren and sisters here mean to be faithful; but we think all are not as earnest in the work as they ought to be; our prayer is that God may arouse them to a more thorough consecration in his service. Two were added to the church by baptism. We would here gratefully acknowledge the privilege of preaching twice in the Methodist church while we remained in the place.

July 23d, left for Monroe. Staid there till the 30th. We think the cause is still onward here. During our stay we held eight meetings and visited sixteen families. Two were added to the church. Some are almost persuaded to cast in their lot with God's people, who, we trust, will soon fully decide so to do. We enjoyed some of the blessing of the Lord, while we tarried with these dear brethren and sisters, and look back upon this meeting with a degree of satisfaction.

July 30th, left for Sand Prairie. Staid at Bro. Stowell's, at Darlington, all night, and resumed our journey next morning, to Mifflin, where we found a brother from Coles Co., Ill., who kindly entertained us for the night. This dear brother has become discouraged on account of the trials and discouragements he has had to meet with by the way. We tried to encourage him all we could, and left him considerably comforted. Right here we would say, that we are more convinced than ever, that it is unwise for brethren to move away from a place where they have any help, to where they can have none, and would here admonish our brethren to be careful on this point. Traveled from Mifflin to Port Andrew Aug. 1st, over the most broken country we ever saw, part of the time without any road, with hills and rocks on either side of us from two to three hundred feet high. Arrived at Bro. Demmon's a little before dark, hungry and tired, where we met a hearty reception and kind treatment. The little church here is rising above the trials they have had to bear. The cause of truth has been shamefully reproached in this place, but God has graciously commenced to wipe away the reproach from his people here. Though in rather close circumstances, the brethren have succeeded in erecting a neat and comfortable house of worship, 22 by 34, which they design completing this fall. They have manifested a spirit of sacrifice truly commendable. We held twenty meetings and visited from house to house among the brethren and those interested in the truth. The Lord gave us a spirit of labor for the people. Through his goodness five were rescued out of the enemy's ranks, and are now rejoicing in the truth. On first-day, Aug. 11, the largest concourse of people (declared to be so by the oldest settlers) ever assembled on Sand Prairie, met together at the house of worship. By request we took up the subject of the Sabbath, and presented some of the evidences in favor of it, in the forenoon. In the afternoon, we examined the arguments offered to sustain Sunday-keeping, and contrasted them with the example of the apostles on this question.

After this we repaired to the water where six willing souls were buried with their Lord by baptism. "Oh! that they may be faithful to the end, and at last receive a crown of life.

In the evening we examined some of the many objections or rather cavils, urged against God's holy Sabbath. We had freedom trying to stand in defence of God's down-trodden law and Sabbath. What the further result of these meetings may be, we cannot tell. There are quite a number that have acknowledged the truth; but we fear that the "cares of this world, the deceitfulness of riches, and the love of pleasure, will choke the word and cause it to become unfruitful." God grant that this may not be the case.

As we go from place to place, we become more convinced, that a great responsibility rests upon the brethren, to live out the truth before their neighbors. One unguarded act, or the manifestation of a covetous spirit, will give the enemies of the truth a chance to reproach. One may injure the cause more in a few minutes, by a selfish, covetous course, than can be remedied by weeks or even months of faithful labor to

build up the cause; and besides all this, unless we have the pure principles upon which the law of God is founded, deeply implanted in our hearts, and exemplified in our lives, we can have no place in the "Kingdom of Christ and of God."

Then suffer a word of exhortation, dear brethren. Let us try harder than ever to carry out these holy principles, and show to the world that we are in earnest, in seeking a place in the Kingdom of God; and this we can only do, by doing to "others as we would they should do unto us," and loving God with all our hearts. Oh! that the Lord may help us thus to do. Then when the truth is presented it will take effect. God will be honored, his cause will be advanced, and precious souls saved from the pains of the second death. Brethren pray for us.

H. C. BLANCHARD.

R. F. ANDREWS.

P. S. Since writing the above, we held what we calculated would be our last meeting. Spoke to the people from Num. xi, 29. The Lord owned his truth, and worked powerfully upon many hearts. Nine more came forward and gave us their hand in token of their acceptance of the invitation given, to go with God's people to mount Zion. We but seldom see such a manifestation of God's power, such weeping and confessing among sinners, and rejoicing among the saints. To God be all the praise. After considering the matter, we concluded that duty demands that we stay here another week. Consequently could not fill our appointment for Mauston.

H. C. B.

E. F. A.

Sand Prairie, Aug. 14, 1867.

## News and Miscellany.

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

**Indian War.**—From reports constantly being received from the far West, it would seem that a war with the Indians is unavoidable. They are engaged in plundering and burning railroad trains, killing and scalping the employes of the road, and committing such outrages as their cruel and blood thirsty ingenuity suggests. If the government does not at once interfere, the people will organize, and wage a war which cannot come short of a war of extermination.

**Political.**—Affairs at Washington still remain in an unsettled condition. The President seems bent on making a thorough renovation of his Cabinet, desiring for his advisers, men who will not oppose his policy, nor prevent the accomplishment of his designs. It is believed that Sheridan will be immediately removed, together with other officers who are in sympathy with his plan of reconstruction.

**Contempt for Traitors.**—MR. JEFFERSON DAVIS with as little good taste as sound judgment, has left the home in Canada in which he decided to pass his self-inflicted exile, and paid a visit to the loyal region of Northern Vermont. With some show of discretion, he entered the State at a point as remote as possible from the line of march taken by the Saint Albans raiders a few years ago. His experience in the village of Newport was hardly of a character to tempt him to call again; the incidents which transpired did not give his ride through the streets, in the best turn-out which a few obsequious sympathizers could afford, the semblance of a triumphal march. Boys and men hooted at him as he passed; crowds on the corners sang the refrain made familiar in war times, beginning with "We'll hang Jeff Davis on a sour-apple tree;" loyal gentlemen residing in the suburbs of the village declined in gentlemanly but emphatic terms to permit him to drive through their parks or to enter their houses; and one, a woman, bitter with the recollections of a boy lost at Andersonville, hurled a stone at him as he dashed through the streets.—*Harper's Weekly.*

**Cabinet Meeting.**—New York, August 23. A special from Washington says: A meeting of the Cabinet was held to-day, but no further action was taken in relation to the removal of district commanders. The President, however, expresses his determination to remove Gen. Sickles.

The Intelligencer, to-day, calls upon Secretary Seward to resign.

—The Pope has sent some valuable presents to the Sultan and the Viceroy of Egypt for protection accorded to Catholics in their dominions.

## The Trial of Surratt.

THE Surratt trial is closed, the jury have been unable to agree upon a verdict. It has been one of the most remarkable criminal trials of this country or age; remarkable alike in the magnitude of the crime and the dramatic development of the very singular testimony.

It is impossible to lay before our readers all the details of the testimony which form the very singular chain of evidence against Surratt so ably developed by Mr. Pierpont. His connection with the other conspirators was clearly proved; that he was in Washington at the time of the murder, as charged in the indictment, appears to have been doubted by the majority of the jury, and hence the disagreement. That Surratt's part in the conspiracy was as important as that of the other murderers is made equally clear. It was shown, by statements carelessly made by Surratt long before the assassination as well as afterward, that the abduction or murder of Lincoln occupied his thoughts. It is true that Booth intimates in his diary that the idea of murder had not been entertained before the 14th of April. But facts are more significant than the statement of a flying murderer, who would naturally desire to make it appear that his act was the result of sudden impulse rather than of a premeditated plan. It is clear that Harold was brought into the conspiracy because he was clerk in a drug-store, and in connection with an attempt to poison the President. That such an attempt was made and failed is shown by the following words found inscribed in Booth's handwriting on a window-pane in the M'Henry House, in Meadville, Pennsylvania: "Abe Lincoln departed this life August 13, 1864, by the effects of poison." The abduction scheme was plainly given up at an early period of the conspiracy. It is an unquestioned fact that Mrs. Surratt's house in Washington was the principal rendezvous of the conspirators. This woman also owned a tavern at Surrattville. In 1862 the husband died, leaving his family in poor circumstances, and in 1864 the removal to Washington took place. Some time before the assassination Harold deposited some carbines in the house at Surrattville, then kept by a Mr. Lloyd. Afterward John H. Surratt came to the house and concealed these weapons. And on the day of the assassination Mrs. Surratt undertook a special journey to inform Lloyd that these weapons would be called for that night. It was proved moreover, that Surratt was in Washington on the 14th of April. He was seen by Cleaver fitting the bar behind the door of the President's box. Cleaver knew Surratt, and, though a reluctant witness, testified that he certainly saw him. Others who knew Surratt saw him on that day in Washington, and some of them talked with him. A servant of the family testifies that she saw him at home on that day. Sergeant Dye saw him from the steps in front of Ford's Theatre just before the murder, calling out the time for Booth. Surratt's face made so vivid an impression upon his mind that it appeared to him afterward in his dreams. In the evidence, as presented, his route to Washington was clearly traced from Elmira by the testimony of several witnesses. Immediately after the murder, Surratt flies. His name is registered in Montreal on the 18th of April, but he did not venture to stop there. Then we find him concealed with Boucher, a Romish priest, while his mother and fellow conspirators were on trial in Washington. Here he remains until September, when he again resumes his flight. He embarks upon a steamer under an assumed name. After relieving his natural anxiety by finding that there is no American detective on board, he grows bolder and tells his secret. He lands at length in Ireland, and is thence traced to Liverpool. Then he flies to Rome and enlists in the Papal Zouaves under the name of Watson. But even Papal Rome will not shelter him, and his flight is continued to Malta, and thence to Egypt, where he is captured and brought back to the city of his crime.

The testimony for the defense was not so voluminous nor so positive; the lawyers of the prisoner appear to have based all their hopes on proving an *alibi*, and little of their evidence went to clear the prisoner of the alleged connection with the conspiracy.

A new trial will doubtless follow at the next term of the court; which will doubtless result as all new trials do—in nothing.—*Harper's Weekly.*

☞ The Pope's Concordat with Austria, which became a law on the 5th of November, 1855, has been abrogated by the Austrian Diet, by a vote of 130 to 24. By the terms of the Concordat, every person, institution, and thing in Austria, were submitted to the Church, education was confided to her, worship was confined to her, every grand transaction of life—birth, marriage, burial—could be legalized only by her assent. Every hospital was surrendered to nuns, every school to the fathers, every charity to an affiliated order. All the German Representatives in the Diet voted for the abrogation except one, and this one refused to vote with the majority because the act was not radical enough.

**The Prospect.**—Under the heading, "The Republic Safe," a heading taken, we presume, or the principle of whistling to keep the courage up, the Springfield Republican says:—

The general aspect of public affairs is not altogether pleasant to contemplate. During the war the patriotic devotion of the people elevated the tone of politics, and led to the hope that they had been lifted permanently out of the slough of small partisanship and personal self-seeking. But disappointment has fallen upon these hopes, and at this moment we seem to be in danger of sinking back into worse degradation than that from which the war lifted us. The contest between president and Congress is not wholly wanting in earnest convictions as to principle and policy, on either side, but the means and the spirit in which the controversy is waged shame the moral sense of the country. What more monstrous could be conceived than public charges against the president of the United States by members of Congress that he procured the assassination of his predecessor; or the hurling back by the president of counter charges that these men have been trying to suborn false witnesses to fix the terrible crime upon him. And all this for party ends and against the peace and honor of the government and the country. The disgraceful violence connected with the close of the Surratt trial, and the spirit of partisanship so often seen cropping out in the trial itself, are smaller exhibitions of the same degeneracy, which seems to mark everything at the national capital.

Yet the Republican is disposed to take a hopeful view of events, as every one is bound to do who has committed himself to the doctrine of a good time coming. Ingenuously admitting that there are troublous times which raise the scum, and stir up the sediment of evil, it continues:—

Yet we must not despair of the Republic. In spite of all perversions and hindrances, the restoration of the national unity is assured, and with it eventually the freedom and equality of all citizens. The scum that always comes to the surface in troublous times will be thrown off and leave the body politic sounder and purer. The people are quiet, but they are not indifferent spectators of events; when their forbearance reaches its limit they will move with irresistible force and sweep away at once the whole swarm of plotters, of whatever party, who would keep the country in perpetual turmoil in order to promote their petty ambitions or gratify their personal revenges. These are dog-days in Washington politics—and the dirtiest dogs must have their day—but the cool breezes of autumn will drive away the fog and fetor, and bring clean and invigorating air once more. Deep in the heart of the people there is a sound basis of honor and patriotism, and while that lives the republic cannot die.

**Increase of Insanity.**—The English papers are commenting earnestly on the alarming increase of insanity within a few years. The number of insane in England has increased twenty-one per cent. in five years, and in France the case is still worse, the number of the insane having increased there forty per cent. in the same period, while the population only increased two per cent. The statistics show that insanity is also on the increase in the United States, and doubtless from the same cause as in the old world, the intense strain upon the mental organization required by our modern ways of doing business, and answering the demands of society. The superintendent of one of our lunatic asylums testified before the Legislature last winter, that the advance of insanity was largely due to the increasing use of intoxicating liquors. But is not the use of stimulants merely one of the preliminary steps to insanity, instead of the cause of it, which lies far back, in the constant tension on the brain of man demanded by our high-pressure civilization? If our reformers would look a little deeper, their conclusions would be more valuable, and their efforts more successful.

—What must be the state of religion in Russia? or what kind of a Heaven are the priests of the Greek church expecting, seeing the plain declaration stands upon the sacred record, that no drunkard shall inherit the kingdom of God? An exchange says:—

"There is a wide field for teetotal missionaries in Russia, and the first converts should be the priests of the Greek church. They drink fearfully and continually. On the patron's day the priest is bound after mass to take saint's *icon*, and bear it from one end of the village to the other, entering into each cottage, blessing the inmates with the *icon*, and drinking one, sometimes even two glasses of brandy to their health. The consequence is, that by the time the procession is over, the priest, his deacon, and choristers, all of them dead drunk, are put upon a cart together with the *icon*, and taken back to the parsonage by the soberest among the peasants, or still more frequently by some of their wives."

**Anti-Sunday Movements in Chicago.**—The Germans of Chicago, opposed to Sunday laws, held a meeting in the Opera House, Aug. 17, at 8 p. m., to give expression to their sentiments on this question. After a number of harangues from different ones, the following resolutions were passed:

*Resolved*, That the Sunday and Temperance questions are not simply questions of personal like or dislike, but stern questions of principle, concerning civil and religious liberty.

*Resolved*, That the Constitution of the United States entirely ignores the idea of a State Church, and no State is privileged to pass a law which will compel the individual citizen to recognize any one day as sanctified because certain religious organizations see fit to do so.

*Resolved*, That the Declaration of Independence guarantees to us the pursuit of happiness, so long as we do not thereby injure our fellow-citizens, and that no legislative body can deprive us of the privilege of selecting our own day to enjoy therein certain things which are lawful.

*Resolved*, That our experience in our old Fatherland in the matter of intermeddling of Church and State, has been such that we will not quietly tolerate their introduction into this, our adopted country.

*Resolved*, That we, who gave good proof of our loyalty to this Union during the recent war, also possess a positive right to make known our wishes at the ballot-box.

*Resolved*, That we most positively object to the self-assumed conclusion that because we are not inclined to become willing slaves in the yoke of the Puritanical notion of Sunday, we are therefore ungrateful children of our adopted land.

*Resolved*, That we also positively reject the idea that an adopted citizen has only the privilege of devoting his knowledge, muscle and life to his adopted country, and has no right also to exert his influence upon its customs, and endeavor to shape an influence that may soon govern the entire world.

*Resolved*, That, for these many reasons, we intend to enjoy the Sunday with our families in our usual way, and that we intend to partake of that which a God, more kind than the fanatic, has vouchsafed to us.

*Resolved*, That we will not deny others who differ from us the privilege of enjoying the Sabbath as they may see fit, and furthermore, we will do all in our power to see them protected, so long as their customs do not infringe upon the fundamental principles of universal freedom.

*Resolved*, That we firmly stand as one man by these declarations, and that no party considerations shall lead us to endorse a platform or vote for a man whose course will be in the least doubtful on these cardinal points; and we hope and believe, that in case such old fogysm should be inscribed upon the banner of either of the present political parties, that a new party of freedom will arise, to which we will join ourselves, and which will take up the question of personal liberty, so nobly vindicated by the abolition of slavery, and that will not set us back into a darkness and thralldrom of soul more abject than the slavery of the body.

The resolutions were adopted amid uproarious and prolonged applause, after which the meeting adjourned.

—A circular issued by Messrs. D. Appleton & Co., states that since the first appearance of Webster's Elementary Speller, some thirty-five years ago, not less than 40,000,000 copies have been printed. Its actual sales during the past year were over 1,596,000 copies—equal to 5,131 copies per day for the 311 working days in the year, or 513 per hour, allowing ten hours per day—making an average production of eight and a half complete books per minute, or one every seven seconds.

## Obituary Notices.

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

EDWARD HENRY, son of Jerome and Abby Benson, of Rochester, Minn., aged 9 years, departed this life the fifth day of last June. Having received permission to go in bathing, he with three other boys went into the water; but Edward ventured too far into the deep and rapid current, and was carried down stream. His companions dressed themselves, and taking the clothes of the lost boy carried them to his mother, thus breaking to her the heart-rending news of the sudden death of her sprightly boy. The body was found about noon the next day.

He was generally a good boy, and obedient to his parents, regretting any wrong action. The parents mourn for their child; but not without hope.

MARY PATCH.

## 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.
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- SPIRITUAL GIFTS, VOL. II; or the Experience and Views of E. G. White, with Incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book, \$1.00, 12 oz.
- SPIRITUAL GIFTS, VOL. III; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.
- SPIRITUAL GIFTS, VOL. IV; or Facts of Faith continued, and Testimonies for the Church. pp. 220. Cloth, 60c., 8 oz.

—SABBATH READINGS; or, Moral and Religious Stories for the Young, from which the popular errors of the age are carefully excluded. pp. 400. In one volume, cloth, 60c., 8 oz. In five pamphlets, 50c., 8 oz. In twenty-five tracts, 40c., 8 oz.

—HOW TO LIVE, treating on Disease and its Causes, and all subjects connected with healthful living. An important work. pp. 400. Cloth \$1.00, 12 oz. In pamphlet form, 75c., 10 oz.

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

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

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

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

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

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

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

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### One-Cent Tracts.

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

—THE TWO LAWS. The Distinction shown between them.

—PERSONALITY OF GOD. A popular error disproved.

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

—APPEAL to Men of Reason on Immortality.

—THOUGHTS for the Candid on the Nature of Man.

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

—TIME LOST; or Old and New Style Explained.

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

### Two-Cent Tracts.

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

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

—THE SABBATH: The time of its Institution.

—THE SABBATH: A stirring Argument by Elihu.

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

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—WHO CHANGED the Sabbath? Roman Catholic Testimony.

—PREACH THE WORD: An Argument for the Sabbath.

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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.

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

—SPIRITUAL GIFTS: An Argument to show that the Gifts set in the Church, 1 Cor. xii, Eph. iv, &c., were to continue to the end of time.

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

### Charts.

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

—THE PROPHECIES of Daniel and John, illustrated upon a Chart, to be used by Preachers, varnished and mounted, \$2.00. The two Charts with Key, \$1.00. 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. 27, 1867.

WE hope our brethren will give particular attention to Bro. Walker's appeal in another column for means to prosecute the work on the new building at the Health Institute.

We have arrived at a point where funds must be furnished immediately, or the work must stop. We believe our brethren have that interest in this work that they will not suffer it to be hindered for want of means.

We have already made a good beginning on the building; the greater share of the materials are bought and paid for; competent builders are on the ground and have the work in charge; and now shall we, for the want of a few thousand dollars to erect the building and finish off a part immediately, as Bro. W. proposes, be obliged to abandon the enterprise? We cannot afford to do this. Time, in this cause, is worth too much. The Institute is now full of patients, and plenty more are ready to come, just as soon as we shall be ready to receive them.

We therefore earnestly hope and pray that a prompt and hearty response will be given to our call for means, that the immediate wants of the cause may be supplied. J. M. A.

"If it [the Sabbath] yet exists, let us observe it according to law. And if it does not exist, let us abandon the mock observance of another day for it. 'But,' say some, 'it was changed from the seventh to the first day.' Where? when? and by whom? No man can tell. No, it never was changed, nor could it be, unless creation were to be gone through again: for the reason assigned must be changed before the observance, or respect to the reason, can be changed!! It is all old wives' fables to talk of the change of the Sabbath from the seventh to the first day. If it be changed, it was that august personage changed it who changes times and laws *ex officio*—I think his name is DOCTOR ANTICHRIST."—A. Campbell.

The above reasoning is good. But yet the author held that the Sabbath is abolished. Why could he not have seen the fallacy of this, by the same sort of reasoning? Thus: Where, when, and by whom was the Sabbath abolished? No man can tell. It could not be abolished, unless creation should be abolished; for the reason assigned for its institution must be abolished—the creation must fail, and the creative work be no longer worthy of commemoration—before the observance of its memorial can cease.

Would it not have been much better, in discarding the change made by Dr. Antichrist, to have returned to the original institution, than to renounce the institution of the Creator of the universe, with no more authority than the Man of Sin had for the change? R. F. COTTRELL.

### A SHORT SEASON AWAY FROM THE INSTITUTE.

HAVING taken treatment at the Health Institute about eleven weeks, I obtained permission from Dr. Lay on the 9th inst. to be absent a few days, thinking perhaps a change of this kind and a chance to ride more might prove no disadvantage in my effort for health.

This time, I spent with the brethren and friends in Newton and Burlington, in this county. I was very happy to renew my acquaintance with Christian friends here, and also to form new acquaintances.

The Monthly Meeting on Sabbath the 10th, at Newton was a good one. Bro. Byington spoke on the importance of order in the service of God. He dwelt on the duty and benefits of attending regularly to secret prayer. The instruction on this point the brethren and sisters from different churches seemed to prize highly.

I spoke a while, as I had strength, on suffering with Christ and the reward of the overcomer, to be given when Jesus comes. My heart was cheered by the

sweet testimonies of the brethren and sisters, and I feel to thank our heavenly Father for this good privilege with those who are striving for victory in the Christian warfare. I also feel grateful for the meetings which I enjoyed with the church at Burlington.

I returned yesterday in as good health as when I left. It is a pleasure to be again with the dear afflicted friends, who have come here to make use of the means to which God in mercy has directed our attention for the recovery of health. This is a school which I highly prize, and one in which I hope to receive much benefit.

A. S. HUTCHINS.

Health Institute, Battle Creek, Aug. 20, 1867.

### THE TENT IN MAINE.

ANOTHER week has passed, and the interest has steadily increased. It has been raining almost every day, yet we have had full congregations. On Sunday we put up more seats, but they were soon more than filled. They came from miles around. This is a new country and a good opening for the truth. Calls are coming in from all around for meetings. We feel much encouraged. Pray for us.

D. M. CANRIGHT.

Athens, Me.

### THE GAME OF LIFE,

Or Christian and Satan Contending for the Mastery.

IN the Boston Museum, there is a representation, in wax figures, of "The Game of Life." A chess board rests upon a tomb stone. On the right side of this sits Christian in deep study, with his head resting on his hand, looking on the chess board. On the left stands Satan watching Christian with a sharp, piercing look. They are playing at a game of chess. In the background stands Christian's angel looking on with mournful countenance. On the board are small figures in different shapes representing different passions and virtues. On Satan's side the figures are, first, the king, representing Satan himself, second, is the queen, voluptuous pleasure. His officers are six vices, as follows: Indolence, anger, pride, falsehood, avarice, unbelief. On man's side of the board is, first, the king, representing himself, second, his queen, religion. Man's officers are six virtues, namely: hope, truth, peace, humility, innocence, love. Satan has just removed peace of mind from the board and places himself there. Man has removed anger and one doubt and placed his soul on the board.

And thus the game proceeds,—Satan endeavoring to remove Christian from the board. He tries to get truth off and introduce falsehood. If he can get pride on the board he is then at liberty to remove humility. He tries hard to introduce unbelief and thus remove hope from the board. Christian is trying equally hard to keep love, peace of mind, &c., on the board, and to remove doubt, anger, pride, and falsehood. The contest appears to be a close one, and it is doubtful which will gain the victory. If Satan is shrewd enough to get all his figures on the board, and Christian's off, then Christian will lose his soul. But if Christian can get his figures on the board and Satan's off, Christian will save his soul, and Satan will lose his game. The guardian angel watches the game with intense interest and anxiety.

Now this to my mind is a very forcible illustration of the Christian warfare. The Christian must conquer and eradicate from his heart all anger, pride, avarice, unbelief, love of pleasure, &c. In their stead he must cultivate truth, humility, love, prayer, innocence, hope, and such like. Satan opposes this work and seeks every opportunity to lead man into pride, avarice, love of the world, falsehood, deception, &c., and thus the warfare goes on in man's soul, while angels anxiously watch the result. Every time that the Christian neglects prayer, indulges in doubt, yields to covetousness, pride, love of the world, anger, or anything that is evil, he is defeated and Satan gains the victory. If he does not succeed in overcoming these things, Satan gains a final victory, and man loses his soul. I hope that I shall not soon forget the impression made on my mind by beholding this illustration. Reader, how is the game between you and Satan progressing? D. M. CANRIGHT.

Boston, Mass.

LIFE'S BALM.—God over all! How the tired heart falls back upon this, like a babe on its mother's breast. No rebuff there! Ah! were we not so childishly impatient, were we willing to wait *His* time, instead of demanding our own imperative now! Could we sleep sweetly, and trust Him for the waking. Be the sky bright or cloudy, could we only trust! Ah! many a hard lesson must we learn, many a rebellious tear choke down, many a despairing "why hast thou forsaken me?" stifled, ere we can learn that sweet, tranquil lesson, "God over all!"

## Appointments.

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

The Lord willing, we shall hold meetings in Iowa as follows:

Laporte City, Tuesday and Wednesday evenings, Sept. 3 and 4; Marion, Sabbath, Sept. 7; Knoxville, Sept. 14 and 15, Sandyville, Sept. 21 and 22.

D. T. BOURDEAU,  
GEO. I. BUTLEE.

THE next Quarterly Meeting of the S. D. Adventist church at Gridley, McLean Co., Ill., will be held Sept. 7 and 8. Meeting to commence with the Sabbath.

JAMES M. SANTEE, Ch. Clerk.

No providence preventing, I will meet with the brethren in Kensington, Conn., Aug. 31st and Sept 1st. Pleasantville, N. Y., Sept. 2nd, and over following first-day. Abington, Conn., Sept. 14th and 15th.

P. C. RODMAN.

### BUSINESS AND PERSONAL.

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

#### Wanted.

A SABBATH-KEEPER to take a farm of one hundred acres, improved, in a healthy location. Address, GEO. HENDRY, Orland, Steuben Co., Ind.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

#### Business Notes.

THE P. O. Address of I. Colcord is New Genesee, Whiteside Co., Ill.

J. H. MALLORY: The address you inquire for is A. W. Smith, Manchester, N. H.

#### RECEIPTS.

##### For Review and Herald.

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

\$1.50 each. D M Stites 31-14, I D Cramer 31-1, D Beal 31-13 M S Nowell 31-1, R W Gerald 31-1, A Smith 31-1.  
\$3.00 each. T Wellman 31-20, Sarah Blyven 33-1, O Davis 32-1, J B Lamson 32-14, Mrs M Slayton 32-1, J Spangler 31-1, B Wright 32-16, J Phillips 32-13, Sarah McFarren 32-1, M Holton 32-1, J B Mock 32-1, B Dickey 32-14, R Colby 31-14, C Carpenter 31-1, L Darling 32-12.

Miscellaneous. Geo Stone \$3.50 30-17, J Welton 2.00 31-5, J Saunders 4.00 32-1, R Curtis 2.00 32-1, W H Way 1.00 31-1, M Albins 1.00 31-1, J T Orton 3.25 32-1, H Wheeler 2.50 31-15, Mrs E L White 1.00 31-1, S J Twigg 3.69 33-13, Mrs S A Jessip 5.00 30-14, J Gearhart 2.00 32-12, P Post 1.00 31-1, S Downs 5.00 32-9, E C Boaz 1.00 30-1, W P Rathbun 1.00 31-7, C Osborne 2.00 29-12.

##### To make up Advance Credits.

A J Emans 1.00, J B Sweet 50c, H D Corey 50c.

##### Donations to Publishing Association.

Charlotte McNeal \$1.00, Mary E Harris 55c.

##### Cash Received on Account.

J Hiestand \$30.00, I D Van Horn 48.95, A Fairfield 1.00.

##### Books Sent By Express.

W W Lockwood, Holly, Mich., \$10.00.

##### Books Sent By Mail.

S J Twigg \$2.24, J W Raymond 20c, H T Moore 1.27, J W Bailey 1.00, S LaRety 30c, D Beal 90c, Geo W Humes 90c, Mrs E Port 35c, L Haynes 1.25, R M Pierce 1.50, J F Troxel 1.00, J H Mallory 1.00, Lucinda Johnson 30c, A Smith 50c, R O Saunders 25c.

##### Michigan Conference Fund,

RECEIVED FROM CHURCHES. Church at Hillsdale \$25.00, Ransom Center 25.00, Burlington 48.35, Newton 12.00, Bunkerhill 10.00, Orange 38.00.

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

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

L Lowrey \$25.00, J M Lowrey 25.00, Jane Seaman 15.00, A Gleason 1.25.

##### Charitable Fund of the Institute.

John Foy \$1.77, Ira Abbey 15.37, Henry Gardner 1.21.