

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.

VOL. XXX.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 3, 1867.

NO. 12.

The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association

J. M. ALDRICH, PRESIDENT.

TERMS.—Three Dollars a Year, in Advance. For further Particulars, see Prospectus Inside.

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

TRUST IN GOD.

MARINER upon the ocean,
By tempestuous billows tossed,
What can still thy heart's commotion,
When all hope of life is lost?
Let thy soul on God be stayed,
Heaven is near, be not dismayed.

Mourner by the sable bier,
Whither all thy joys are fled,
All thou'st held on earth most dear—
Laid within this narrow bed.
Cease thy grief—on Canaan's shore
Loved ones meet to part no more.

Pilgrim on life's varied road,
Worn with grief, and toil, and care,
Wouldst thou lay aside thy load,
Doubting, brooding o'er despair!
Nay, but cast thy fear away;
Trust in God, he is thy stay.

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.

(Concluded.)

THOSE prophecies that have their fulfillment through the agency of men are equally sure and reliable. No man but John the Baptist ever appeared in fulfillment of the "voice of one crying in the wilderness," or the "messenger" sent before the face of the Lord, to prepare his way before him. In like manner there will be but one fulfillment of the three messages which are to precede the second coming of the Son of man. Rev. xiv, 6-12. When the time came that the Christ was about to be manifested to Israel, John began to preach in the wilderness the baptism of repentance for the remission of sins, to prepare the people to receive the Messiah. Those who believed the preaching of the Baptist, and were baptized by him, were approved of God; while those who rejected his preaching and baptism, "rejected the counsel of God against themselves." Luke vii, 30.

Now what were the evidences of John's mission?—what were his credentials that laid the people under obligation to believe? It is expressly stated that "John did no miracle." John x, 41. There was nothing, then, to convince the people, but the signs of the times in the fulfillment of prophecy, the expiration of the prophetic period of Dan. ix, 25, and the simple

declaration of John: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaiah." John i, 23; Isa. xl, 3. Would John's preaching have been received upon such evidences in our day, had it been designed for this generation? Would he not rather have been regarded as a wild and presumptuous fanatic? We can best decide this by the way the prophetic messages designed for our own day are received.

These are recorded in Rev. xiv, and are now being fulfilled. A child can understand, from the reading and the connection, that they are warning messages to be preached to men just before the second coming of Jesus. Are they not plainer and easier to be understood than the message of John the Baptist, as recorded in Isa. xl, 3? And here is the advantage of three messages to be delivered in regular, specific order. The first is evidently based on prophetic time, and announces the commencement of a period called, "The hour of judgment." As our Saviour in the beginning of his ministry said, "The time is fulfilled," referring to the sixty-nine weeks of Dan. ix, 25, so this message, evidently with reference to the ending of the 2300 days of Dan. viii, 14, makes the solemn announcement, "Fear God, and give glory to him, for the hour of his judgment is come." The second message announces the moral state of the divided, confused, Babelized organizations of religionists, who are following in the footsteps of "Babylon the Great, the Mother of Harlots." The cry is, Babylon is fallen, is fallen, because she made ALL NATIONS drink of the wine of the wrath of her fornication. If there are any churches that do not partake of the false doctrines of her who professes to be the Mother Church, but is in reality the "mother of abominations"—the head and leader of the great apostasy—churches that have not thus partaken of the wine of her "raging fornication," they are not alluded to in this announcement. Therefore they will take no offense at the faithful proclamation of this message. The third message is a solemn warning against following in the footsteps of the papal apostasy; and, on the other hand, it characterizes those who heed it as those "that keep the commandments of God and the faith of Jesus." This is the final, reformatory message before the coming of the Lord. It is a judgment message, dividing worshipers into two classes; separating the worshipers of God from the worshipers of the beast. Wrath unmingled follows it, closing the history of the present state.

Now to the point in our argument. These messages have all been announced in the given order in our own day, by those who have preached the advent of Christ at hand. Previous to 1844 it was clearly discovered by the fulfillment of prophecies and predicted signs in heaven and on earth, that the second advent of Christ was at hand, even at the doors. It was also demonstrated that the prophetic numbers were understood, and it was clearly proved that the great prophetic period of 2300 days, at the end of which the sanctuary should be cleansed, would end at the close of 1843, or in 1844. Based upon this definite time, given in prophecy, the cry was raised, "Fear God and give glory to him, for the hour of his judgment is come." This sound was heard to the ends of the earth; and, as the beasts of the forest tremble "when a lion

roareth," so the inhabitants of the earth were moved at the sound of this solemn announcement. In the summer and fall of 1844, the announcement of the second prophetic message, Babylon is fallen, became a matter of historic record. And since that time, the third and last solemn warning has been rising; the work and worship of the beast are being made clear, and thousands, in obedience to it, are now trying to keep all the ten commandments of God, having discovered, by the light of this proclamation, that they were not doing so before. It is a matter of fact, then, that these messages have all been announced in their order, and the closing one is doing a work corresponding exactly to the prophecy.

Is this work true or false? If it is false, what is the God of prophecy, the Author and finisher of faith, doing, that he does not bring it to confusion and put a stop to it? Instead of this, it seems to be doing a good work—reforming men, making them more pious and devoted to God, and causing them to keep more of the commandments of God than before, and keep them all more zealously. If this work is not of God, he could stop it; or, rather, he could have prevented its rise. And was he not under obligation to do so? The prophecies are his word; and what confidence can be reposed in his word, if he suffer it thus to be trifled with? There is an end of faith, if the word of God is thus valuable to the enemy, being liable to derangement by a false fulfillment; and that at the very time when we should look, according to his instructions, for the true. His providence had veiled the sun and moon, in fulfillment of the prediction of his word, and caused the falling stars innumerable to trace their luminous paths adown the strangely resplendent heavens, to notify the inhabitants of earth of the glorious appearing of the Son of Man at hand; and then a false fulfillment of the promised messages of his prophetic word is permitted to go forth, to cheat the faith of those who rely upon, and trust his word! I cannot thus charge God with breaking his word and trifling with those that believe it. Then we can come to only one conclusion; and that is, that the promised messages are now being proclaimed by divine impulse; that their fulfillment, like the mission of John the Baptist, is from Heaven and not of men; and that to believe and obey their warnings is to be saved, and to disbelieve and disobey is to reject the counsel of God against ourselves and to be condemned.

It may be asked, as an offset to what I have said, Why does God permit the world to be deceived by Spiritualism? Could he not have prevented its introduction? or can he not stop its progress? I reply: Spiritualism is abundantly predicted in the word of God, as the "working of Satan with all power and signs and lying wonders"—as the last work of Satan and his angels in the earth—"the spirits of devils working miracles," who gather the wicked to the "battle of the great day of God Almighty." The fulfillment of these predictions does not destroy the faith of the Christian, but confirms it. If these things did not begin to appear, we might well begin to doubt. But the preaching of the advent messages is a *promised work of God*. To let Satan fulfill these, would be a failure of the word and promise of God.

Again, it may be objected that the preaching of the first of these messages was a failure; that the hour of

judgment did not then come, and that it ended in the disappointment of its believers, at the expiration of the set time in 1844.

To the assertion that the hour of Judgment did not then come, I reply by asking, How do you know it? It may refer to the time and work of the cleansing of the sanctuary or the blotting out of the sins of God's people, which must be done by Christ while he is a High Priest before the throne of mercy, and therefore before his second advent. But if you will have it that Christ must come to the earth, at the time when this judgment hour arrives, you will be disappointed, as we were, should the true message be proclaimed in your day; for there are two divine warnings to be given after the judgment-hour cry, before the coming of the Son of man. You will do better to learn the lesson which our disappointment taught us, than to claim that the judgment-hour message is the last, and thus ignore the messages which are to follow it. Probation does not close with this message, but men are still to choose between the commandments of God and those of the beast, before the day of the revelation of the Lord Jesus in flaming fire, in the great day of the "wrath of the Lamb."

As to the fact of our great disappointment, it proves nothing against the divinity, the heavenly origin of the message, but confirms it. As the testimony in favor of the resurrection of Christ is more convincing from the fact that his most intimate disciples evidently did not expect it; so the fact that we thought our work was done when only the first and second of the three messages had been announced, is proof that the providence of God, and not the shrewdness of men, is fulfilling these messages of his word. As it was necessary for Jesus to convince the disciples of his resurrection by "many infallible proofs," so the Adventists of 1844 ignored the last, most solemn and important message of all, till forced, as it were, by the providence, the word and the Spirit of God, to accept and proclaim it.

Does the disappointment disprove our position in the work of God? Not at all! The first disciples were disappointed also. They were sadly disappointed when the Lord was slain; and again most happily disappointed when they learned that he was risen from the dead. I love to trace the parallel between their experience and ours. They were buoyant in expectation of the reign of Christ; so were we. They shouted, and so did we. They strewed their garments in the way; we seemed to set but little value upon earthly goods. They cried, Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord! We cried, Fear God, and give glory to him, for the hour of his judgment is come. The Son of David is coming the second time. "Some of the Pharisees," were offended at their shouting and wished them rebuked; so it was in our case. They fulfilled an important prophecy; so did we. Had they not done so, the stones would have cried out; so it would have been in this case; for prophecy *must* be fulfilled. They were blind as to what should follow; so were we. Consequently they were sadly disappointed; so were we. They were sad, while the world rejoiced; so were we. But their sorrow was turned into joy when the prophecies were more fully opened to their minds; so it was with us. They could take the prophecies and explain their disappointment; so can we. They learned that their work of preaching was but just begun; we have learned the same. They had a new message to preach; so have we. Theirs was a further development of God's truth in a crucified and risen Saviour; ours is the last development of saving truth—the last merciful warning to mankind, before the return of that same Jesus. Theirs proclaimed Jesus, the crucified, exalted at the right hand of God, as a Prince and High Priest, there, beyond the reach of mortal ken, pleading before the throne of mercy in behalf of those who come to God through him; ours proclaims him within the "second veil," closing up his intercessions, and about to return to earth in glory, crowned King of kings and Lord of lords.

The former was no more true than the latter. If faith was demanded by the apostles that could penetrate beyond mortal sight, and see Jesus exalted at the right hand of God in Heaven; the like faith can now see him closing his ministration there, and about to

return to gather his elect—those who have been reconciled to God through his blood—and reward them with eternal life. Both are things out of sight, and are matters purely of revelation and of faith, the one as much as the other. There is no difference between the two, except that the latter is "the present truth," and consequently requires actual, living faith, while the former has been so long held that it is an easy matter to assent to it.

Now, dear friends, the great truth I wish you to learn is, that the prophecies are, like every other part of the word of God, infallible. That they are not only sure of fulfillment, but that they cannot be fulfilled out of their proper time; so that an exact fulfillment may always be safely relied upon. Especially I wish you to bear in mind that when God promises a message of truth, a message of warning, it never comes until he sends it; and when it does come, it must be heeded by those who would please God; for "without faith it is impossible to please him."

These principles being correct—and they cannot be disproved—the last solemn warning which is to be given before the coming of Christ, is now doing its fearful, heart-trying, sifting, separating, judgment work. It requires of you the very work of reform which you need and must have, to be saved alive by him at his coming. Will you believe God's word, obey his warning voice and be translated to Heaven at his coming? The Lord is offering you the very thing—the only thing—that can prepare you for that great event, which is as surely pending as his word is true. Will you believe? Will you obey? Will you be saved? May God grant it for Jesus' sake. Amen.

REPORT FROM IOWA.

Our last report brought us to the conclusion of our labors at Clermont. From thence we removed to Fayette, where we have remained till the present time. This village is twenty miles south of Clermont, and ten from West Union. It contains not far from eight hundred inhabitants, we should judge, and is a pleasant, enterprising town.

For several years there has been an earnest desire to have the truth preached here, on the part of one of our brethren who resides in the place; and as it was necessary during harvest to be in a place large enough to support evening meetings, and as our way seemed hedged up in other directions, after making it a subject of prayer we concluded it was duty to pitch the tent here.

But we expected from the beginning we should have a heavy influence to contend with, for the Methodists have an Institution of learning in the place which exercises a controlling influence over many minds; and their preachers are very numerous, and of course the people are more or less church-bound.

We commenced our meetings July 25th, and have given twenty-one discourses thus far, commencing on the Advent doctrine, and then taking up the Sabbath question, on which we have given some nine discourses. Our audiences have averaged from one hundred to two hundred, evenings, while Sunday evenings we have had a tent full; we have quite a number of attentive hearers who are always present, who seem much interested.

When the Sabbath question was introduced a week ago last Sunday, it created quite a stir. The next day knots of men in every part of the street, and in the shops, were seen discussing the subject, some in favor, and some against; and an unbeliever remarked yesterday that the Bible had never been read so much in this town as it has since we have been here. Some are already convinced that the Sabbath is binding, but whether they will have grace to keep it, remains to be seen.

Last Sabbath evening after the discourse and after the appointments had been given out for Sunday, the Methodist minister who preaches upon the circuit here, arose and stated that he would preach upon the Sabbath question in the chapel, Sunday morning, by request of some of his members, in which he would prove that they were keeping the true seventh-day from creation.

We told him we should be glad to have him use the

tent, as we desired our audience to hear him; but he would not consent. So we withdrew our appointment, and desired all our congregation to attend, and hear both sides. Of course we were present and took notes, and after he dismissed his meeting we informed them that the subject would be reviewed at the tent in the evening. In his discourses, for he spoke in the forenoon and afternoon upon it, he took substantially Mr. Aker's position, claiming that the fourth commandment required us to keep the seventh part of time, but that Sunday was the true seventh-day of the Adamic week. That it was necessary to know the exact number of days from creation in order to know when the true seventh-day comes. He claimed that the Septuagint version contained the only correct chronology, and called in Josephus for proof, stating that after the coming of Christ the Jews corrupted the genealogical tables of the other version. After trying to establish these points by a series of mathematical calculations with the solar cycle of twenty-eight years for a basis, claiming that in that length of time exactly the same day of the week would come on the same day of the month, and year, he tried to fix the day of the week in which the fourteenth day of the first month spoken of in Ex. xii, 18 would occur, and then with this cycle, taking the number of years to Christ, and applying it, tried to show that Christ arose from the dead on the true seventh-day of the Adamic week. That at the time the Israelites came out of Egypt they changed the commencement of their year, their month, and also their Sabbath, from the seventh to the sixth day of the week, and then at the resurrection the disciples all commenced keeping the resurrection or true seventh-day again.

In his afternoon discourse he tried to make his audience believe with quite a flourish of trumpets that should this chronology of Dr. Aker's be upset, it would destroy the reckoning of sea voyages, the calculation of eclipses, and almost the regularity of the seasons; that it was quite a job one had on hand to show the falsity of this position; for he said it would take eighteen years to go through the figures and disprove them. That this view was the one being generally adopted in the Methodist denomination; that all their young ministers were being instructed in it, &c. We could see very plainly how the large audience drank down the remarks, by the way many of them would look around at us. The professors on the platform and the people on the floor seemed to think the argument triumphant; although it was an effort almost entirely outside of the Bible, and probably not a dozen persons in the room could follow it through or comprehend it, and it was as contrary to their own position, before the meeting, as it was to ours; for this involved two changes of the Sabbath, and their former position but one. But it shows the eagerness with which people will grasp at any thing that releases them from their obligation to keep the Sabbath of the Bible. We do not know how nearly he followed Mr. Aker, not having his book; but these were his positions.

In our reply at the tent we tried to show that the commandment required a definite day, the very day upon which God rested; that no other day could satisfy its demands; and that it referred back to the creation, for its institution. All the readers of the Review are familiar with the argument on this point. We tried to show that it was impossible to find the exact number of days from the creation of the world; that no chronologer but Dr. Aker pretended to give even the exact number of years, and the reason he did it, was because he had a special theory to sustain; that Usher, Hales, and others, whose fame was world-wide as chronologers, and who had given to this subject long years of patient study, only claimed to come at it approximately, and all chronologers differ more or less among themselves, and differ also from Mr. Aker. We then contrasted the language of St. Paul with that of Mr. Aker. Paul when speaking of different periods of time which enter into these very calculations of Aker says, Acts xiii, 18, 20. "And about the time of forty years," "and about the space of four hundred and fifty years," &c. Thus the inspired apostle does not even profess to give the exact number of years, in these limited periods; but Mr. Aker claims to give the precise number of years, days, and minutes,

from the creation of the world! And Mr. Anderson told us in his discourse that the loss of one day would destroy the whole theory; and any one can see that the difference of one day might bring the Jewish Sabbath from the sixth to the seventh day of the week.

Again this theory is all based upon the Septuagint version of the Holy Scriptures. What authority have we for saying that its dates are more perfect than those of the original from which it and all other versions are translated? The fact that the translators of the Bible used the dates given in the original Hebrew, shows that they regarded them as correct; and their opinion would be as good certainly as Mr. Akers' who has a pet theory to sustain. Thus we see on what an insecure basis this theory stands. It is like a mighty pyramid standing on its apex. Without the certainty of having a correct starting point, if the calculations were correct, we should not be sure to come out right.

Again if Mr. Anderson's effort to find the length of time from creation to the fourteenth day of the first month, Ex. xii, 18, could be established, it would not prove his position, for the seventh-day Sabbath is not mentioned in that chapter, and the exact number of days from that period to Christ is not known. He tried to make it appear that the Passover Sabbath mentioned there was the weekly Sabbath, and stated that the reason the Jews did not keep it weekly, was that they backslid, and so did not keep it but once a year. The absurdity of this position can be seen by thinking of keeping the 4th of July as a weekly institution. We thought he must presume much upon the ignorance of his hearers.

We took the ground that it was utterly impossible to tell upon what day of the month the seventh-day Sabbath brought to view in Ex. xvi, and in the fourth commandment, did occur at the time of the exode from Egypt.

Let us examine now his position on another point. That at the exode the children of Israel changed their Sabbath from the seventh to the sixth day of the week. This was two months before the giving of the law, and one month before the fall of the manna, recorded in Ex. xvi. Where is the evidence that any such change was made? There is none whatever; but the word of God directly contradicts it. In this chapter, verse 22, we learn that the people gathered twice as much on the sixth day as on others, and the rulers came and told Moses; and in the 23d verse we learn that Moses tells them, "To-morrow is the rest of the holy Sabbath unto the Lord," &c., and in verse 30, "So the people rested on the seventh-day." Mr. Anderson says they had commenced resting on the sixth-day a month previous.

Again, when we come to the giving of the law, one month after the event just noticed, God commands the people to keep the seventh-day, the very day of his rest at the creation of the world. The position of Mr. Anderson involves the absurdity of supposing that God would have them keep a day contrary to the one he had just commanded them to keep. According to this position, all of God's prophets who spoke by inspiration of the Holy Spirit were breaking one of his commands and keeping a day he never commanded, and did not know it.

Mr. Anderson quoted Josephus to prove his chronology correct. If he is good evidence on that point he is certainly competent to testify what day of the week the Jews were keeping as the Sabbath, being a Jew himself and fully acquainted with their history in the past. He says positively (Ant. of the Jews. Book 1, chap. 1, speaking of the creation of the world and the rest on the seventh-day), "Whence it is that we (the Jews) celebrate a rest on that day and call it a Sabbath," &c., while Mr. Anderson says it was on another day.

But Mr. Anderson tells us there was another change made at the resurrection of Christ; that the resurrection day was the true seventh-day. Having traced down the day and shown by positive proof that the Sabbath mentioned in Ex. xvi, and Ex. xx, was the true seventh-day that God blessed in the beginning, we will next try to identify the day that was kept at the resurrection of Christ. Luke xxiii, 55, 56. Here we learn that the holy women rested the Sabbath day according to the commandment, and furthermore, that this was the

day next preceding the day on which Christ arose from the dead. As the day according to the commandment, was the one God blessed and sanctified at the creation of the world, and as this was the day before the resurrection, what shall we think of Mr. Anderson's assertion?

We next proved, that if the Jews and holy women were keeping the sixth-day of the week as is claimed, Paul and the disciples went on keeping it, and continued to do so till set right by the Man of Sin; for we learn in Acts xiii, 42, 44; vi, 13; xvii, 2; xviii, 3, 4, 11, that the day Paul observed, and upon which he preached to Jews and Greeks, was the same day in which the Jews met in their synagogues, which Mr. Anderson tells us was the sixth day of the week; and those who have read the extracts from first-day writers in Bro. Andrews' History of the Sabbath, know that the early Christians continued to observe it for three hundred years, and some who did not come under the influence of the Man of Sin, even observe that old sixth-day Sabbath, as Mr. Anderson calls it, even till the present time.

We think beyond all controversy that this modern view of Mr. Aker is as much more absurd than the one so commonly received, as two absurdities are greater than one. First-day believers generally claim that the Sabbath was changed once. No good reason is ever assigned for this, and no record is ever shown in the Bible where this change was made; but this theory tells us that two such changes were made, of which the Bible gives no account. But perhaps enough has been said on this subject.

There is still an interest to hear on these subjects here. Brethren, pray for us.

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

REMARKABLE ESCAPES OF EMINENT MEN.

AN English journal enumerates some examples under this head, which illustrates the truth of an overruling Providence:

"Some years ago, a young man, holding a subordinate position in the East India Company's service, twice attempted to deprive himself of life by snapping a loaded pistol at his head. Each time the pistol missed fire. A friend entering the room shortly afterward, he requested him to fire it out of the window; it then went off without any difficulty. Satisfied thus that the weapon had been duly primed and loaded, this young man sprang up exclaiming, 'I must be reserved for something great;' and from that moment gave up the idea of suicide, which for some time previous was uppermost in his thoughts. That young man afterward became Lord Clive.

"Two brothers were on one occasion walking together, when a violent storm of thunder and lightning overtook them. One was struck dead on the spot, the other was spared; else would the name of the great reformer, Martin Luther, have been unknown to mankind.

"The holy St. Augustine having to preach at a distant town, took with him a guide, who by some unaccountable means mistook the usual road and fell into a by-path. He afterward discovered that his enemies having heard of his movements, had placed themselves in the proper road with the design of murdering him.

"Bacon, the sculptor, when a tender boy of five years old, fell into the pit of a soap-boiler, and must have perished had not a workman, just entering the yard, observed the top of his head, and immediately delivered him.

"When Oliver Cromwell was an infant, a monkey snatched him from his cradle, leaped with him through a garret-window, and ran along the leads of the house. The utmost alarm was excited among the inmates, and various were the devices used to rescue the child from the guardianship of his newly found protector. All were unavailing; his would-be rescuers had lost courage, and were in despair of ever seeing the baby alive again, when the monkey quietly retraced his steps and deposited his burden safely on the bed. On a subsequent occasion, the waters had well-nigh quenched his life. He fell into a deep pond, from

drowning in which a clergyman named Johnson was the sole instrument of his rescue.

"By the siege of Leicester, a young soldier, about seventeen years of age, was drawn out for sentry duty. One of his comrades was very anxious to take his place. No objection was made, and this man went. He was shot dead while on guard. The young man first drawn, afterward became the author of the *Pilgrim's Progress*.

"Doddridge, when born, was so weakly an infant he was believed to be dead. A nurse standing by fancied she saw some signs of vitality. Thus the feeble spark of life was saved from being extinguished, and an eminent author and consistent Christian preserved to the world.

"John Wesley, when a child, was only just preserved from fire. Almost the moment after he was rescued, the roof of the house where he had been fell in.

"Of Philip Henry a similar instance is recorded.

"John Knox, the renowned Scotch Reformer, was always wont to sit at the head of the table with his back to the window. On one particular evening, without being able to account for it, he would neither himself sit in the chair nor permit any one else to occupy his place. That very night a bullet was shot in at the window purposely to kill him; it grazed the chair in which he usually sat, and made a hole in the foot of a candlestick on the table.

"Many years have now elapsed since three subalterns might have been seen struggling in the waters of St. Helena; one of them, peculiarly helpless, was fast succumbing. He was saved to live as Arthur Wellesley, Duke of Wellington.

"The life of John Newton is but the history of a series of marvellous deliverances. As a youth, he had agreed to accompany some friends on board a man-of-war. He arrived too late to go; the boat in which his friends had gone was capsized, and all its occupants drowned. On another occasion, when tide surveyor in the port of Liverpool, some business had detained him, so that he came to his boat much later than usual, to the great surprise of those who were in the habit of observing his then undeviating punctuality. He then went out in the boat as heretofore to inspect a ship, which blew up just before he reached her. Had he left the shore a few minutes sooner, he must have perished with the rest on board."

CHURCH STATISTICS OF NEW YORK CITY.

THE American Quarterly Church Review for July, opens with a very long and interesting article called "New York City a Field for Church Work," which gives the following statistics:

"The number of churches and chapels of the Protestant Episcopal church in this city is sixty three. Supposing thirty-one of these churches and chapels to accommodate one thousand worshippers each, and thirty-two to accommodate six hundred each, and we have, provided by the church, accommodations for the worship of God for fifty thousand and eight hundred souls; leaving nine hundred and forty-two thousand and two hundred persons for whom she has made no provisions.

"According to a late report the Romanists have thirty-one churches, (of which six are for Germans,) and sixty-four ministers in the city; the Presbyterians have fifty-five, the Dutch Reformed, twenty-two; the Methodists, forty-one; the Baptists, thirty-three; the Congregationalists, four; the Unitarians and Universalists, six; the Jews, twenty-four Synagogues; and there are for miscellaneous sects, sixteen buildings or halls. Now, of these two hundred and thirty-five churches and chapels, &c., allowing one hundred of them to accommodate one thousand persons each, and the remainder half that number each, and the estimate is a large one, we have church accommodations of some sort for one hundred and seventy-seven thousand and five hundred persons; and still there are seven hundred and seventy-one thousand and seven hundred persons in this Christian city of New York for whom no provision to worship Almighty God after any form has been made. After allowing all the necessary deduction for the young, the aged, the sick and the infirm, who cannot attend upon public worship if they would, still the fact stares us in the face that there are hundreds of thousands of persons in this city to-day who could not, even if disposed, worship at Christ's altars in any form or manner whatever."

The Commentary.

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

Is all Scripture Given by Inspiration?

BRO. SMITH: Will you please explain 2 Tim. iii, 16, which reads, "All scripture is given by inspiration of God and is profitable," &c. An infidel says he believes those scriptures which are inspired; but when this text was read, he said, "Is," is an added word. He understands it thus: "All scripture given by inspiration, is profitable," &c., remarking that it is not all inspired. Please answer through the Review.

Mich.

S. J. W.

ANSWER. It will be noticed that the second "is," before the word "profitable" is a supplied word, the same as the first; but if we omit them both, the sense of the passage is entirely destroyed, as the sentence is rendered incomplete. The word "is," must therefore be supplied somewhere, to preserve the sense. The only question is, whether it should be before the expression, "given by inspiration," or the word "profitable," or both. The expression, "given by inspiration of God," is from a single Greek word, *θεόπνευστος*, and is in the same construction exactly with the word *ωφέλιμος*, profitable, both being adjectives, agreeing with the word, scripture, previously expressed. But the word "and" (*καὶ*) is expressed before the word "profitable," and is found, says Bloomfield, in every existing manuscript. This being so, it is apparent that the word "is" cannot be omitted before the expression, "given by inspiration," without also destroying the grammatical sense of the passage. Thus, "All scripture given by inspiration of God, and is profitable," &c. So rendered, the first member of the sentence is evidently incomplete; and the word "is" must be supplied to make up the deficiency. The question involved is therefore simply one of language, not of theology; hence the opinion of the forty-seven learned men who gave us our present version, and have inserted the word "is," cannot be set aside except on the most unquestionable evidence, which has never yet been presented. If it is correct to supply the word "is" before the word "profitable," it is also correct to supply it before the expression, "given by inspiration of God." If neither of them are correct, Paul failed to construct a proper sentence. Again, if the word "and" before "profitable," is genuine, the word "is" must be supplied before the words, "given by inspiration." And that the word "and" is a genuine part of the text, we have already given the authority of Bloomfield, to which we now add that of Olshansen. He says that 2 Tim. iii, 16, 17, declares the scriptures to be "all divinely inspired, and profitable for doctrine, etc. *Καὶ* [and] which is wanting only in the versions and in the Fathers, must on external and internal grounds be deemed genuine." *Ed.*

Seeing God.

In my flesh shall I see God. Job xix, 26.

Flesh and blood cannot inherit the kingdom of God. 1 Cor. xv, 50.

Please reconcile the foregoing passages.

A. S.

Ottawa Co., Mich.

Flesh and blood cannot inherit the kingdom of God; but flesh and spirit can.

Temporal or natural life is in the blood. "For the life of the flesh is in the blood. For it is the life of all flesh: the blood of it is for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof." Lev. vii, 11, 14.

Eternal life is in the Spirit. Paul in speaking of the resurrection of the dead, says, "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." 1 Cor. xv, 44.

Temporal life—Flesh, bones and blood.

Eternal life—Flesh, bones and spirit.

The Saviour after his resurrection had flesh and bones. When he appeared suddenly among his disciples they "were terrified and affrighted and supposed

they had seen a spirit." [Phantom, marg. Gr. Test.] And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself, handle me, and see; for a spirit [phantom or specter] hath not flesh and bones as ye see me have." Luke xxiv, 37-39. And Ezekiel in speaking of the resurrection of the dry bones, says, "Thus saith the Lord God unto these bones, Behold I will cause breath to enter into you and ye shall live; and I will lay sinews upon you, and cover you with skin, and put breath in you and ye shall live." Eze. xxxvii, 5, 6.

E. S. W.

Throwing Dust into the Air. Acts xxii, 23.

WHEN Paul gave to the Jews in Jerusalem an account of his conversion, they gave audience till he mentioned his commission to carry the gospel to the Gentiles. Then, it is said, "they lifted up their voices and said, Away with such a fellow from the earth; for it is not fit that he should live. And they cried out, and cast off their clothes, and threw dust into the air." This latter act, which would be taken in this country to be only the wild freak of a madman, it appears had a striking significance with that people. Dr. Hale says, that even at the present day it is an expression of contempt among the Arabians, particularly to criminals, and signifies that such "were fit only to be covered with earth." Chronol. Vol. iii, p. 538.

The Judicial Oath. Matt. xxvi, 63.

SCOTT says, "The adjuring a person to speak was equivalent to putting him on his oath and calling on him as in the presence and by the authority of God to speak all he knew." Comp. Com. on 1 Kings xxii, 16. Christ answered the high priest under these circumstances. Matt. xxvi, 63, 64.

Infidel Objections to the Bible Answered. No. 11.

God Hardened Pharaoh's Heart.—But I will harden his heart, that he shall not let the people go.—Ex. iv, 21. And the Lord hardened the heart of Pharaoh.—Ex. ix, 12.

Pharaoh Hardened his Own Heart.—But when Pharaoh saw that there was respite, he hardened his heart, and harkened not unto them.—Ex. viii, 15.

On this point Bishop Horne remarks:—

"The hardening of Pharaoh's heart (Ex. iv, 21; ix, 16;) has been a fruitful source of malignant cavil with the adversaries of the Bible; some of whom have not hesitated to affirm that this single chapter is sufficient to destroy the authenticity of the entire Scriptures, while others, more decently and speciously, assert that a just God could not punish the Egyptian monarch for a hardness of heart of which he himself was evidently the cause. This is the objection in all its force. Let us now see how little foundation there is for it.

"When we meet with an assertion apparently contrary to all the truth and equity in the world, it is but common justice to any writer, human or divine, to suppose that we mistake his meaning, and that the expression employed to convey it is capable of an interpretation different from that which may at first present itself. We cannot, for a moment, imagine, that God secretly influences a man's will, or suggests any wicked, stubborn resolution to his mind, and then punishes him for it. We are therefore to consider, by what other means, not incompatible with his nature and attributes, he may be said, in a certain sense, and without impropriety, to harden a man's heart.

"There are many ways by which we may conceive this effect to be wrought, without running into the absurdity and impiety above-mentioned. The heart may be hardened by those very respites, miracles, and mercies, intended to soften it; for if they do not soften it they will harden it.—God is sometimes said to do that which he permits to be done by others, in the way of judgment and punishment: as when his people rejected his own righteous laws, he is said to have 'given them' the idolatrous ones of their beathen neighbors, 'statutes that were not good.'—The heart may be hardened by his withdrawing that grace it has long resisted; men may be given up to a reprobate mind; as they would not see when they possessed the faculty of sight, the use of that faculty may be taken from them,

and they may be abandoned to blindness. But all this is judicial, and supposes previous voluntary wickedness, which it is designed to punish."—*Bishop Horne's Letters on Infidelity*, Vol. vi, p. 481.

"Further, no person who candidly peruses the history of the transactions with Pharaoh, can deny that what the Almighty did to Pharaoh and the Egyptians, had a tendency to soften rather than to harden his heart; especially as it was not until after he had seen the miracles, and after the plagues had ceased, that he hardened himself, and would not suffer the Israelites to depart. The threatened plagues were suspended on a condition with which he refused to comply, and then only were they inflicted. It is, moreover, well known that Hebrew verbs in the Hiphil conjugation signify to permit or to suffer to be done, as well as to cause to be done: hence nothing more is meant, than to leave a man to the bent and tendency of his own disposition. Thus Pharaoh was left, and he is said to have made his own heart stubborn against God. He *sinned yet more and hardened his heart*. The proper rendering therefore of Ex. iv, 21, is—I will permit his heart to be so hardened that he will not let the people go. So in Ex. ix, 12, it ought to be translated, *Yet the Lord suffered the heart of Pharaoh to be so hardened that he harkened not to them*. And a more literal rendering of Ex. ix, 15, 16, would remove the discrepancy which seems at present to exist in our common version which runs thus:—'For now I will stretch out my hand and smite thee with pestilence; and thou shalt be cut off from the earth. And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth.' In the original Hebrew, the verbs are in the past tense, and not in the future, as our authorized version improperly expresses them, by which means an apparent contradiction is produced; for neither Pharaoh nor his people were smitten with pestilence, nor was he by any kind of mortality cut off from the earth. The first-born, it is true, were slain by a destroying angel, and Pharaoh himself was drowned in the Red Sea: but there is no reference whatever to these judgments in the two verses in question. If the words be translated as they ought, in the subjunctive mood, or in the past instead of the future, this seeming contradiction to facts, as well as all ambiguity, will be avoided. For if now I HAD STRETCHED OUT (*Hebrew had sent forth*,) my hand, and had smitten thee and thy people with the pestilence, thou SHOULDST HAVE BEEN cut off from the earth. But truly on this very account have I caused thee to subsist, that I might cause thee to see my power: and that my NAME might be declared throughout all the earth, or, in all this land.

"Thus God gave this impious king to know that it was in consequence of his especial Providence, that both he and his people had not been already destroyed by means of the past plagues; but that God had preserved him for this very purpose, that he might have a further opportunity of showing Pharaoh his power in the remaining plagues, and of manifesting that he, Jehovah, was the only true God, for the full conviction of the Hebrews and Egyptians.

"Lastly, our authorized translation of Ex. vii, 13, (*and he [that is, God] hardened Pharaoh's heart*) is incorrect. It ought to have been, AND THE HEART OF PHARAOH WAS HARDENED, as the original is rendered by all the ancient versions, without exception, and by the most judicious modern translations. The same phrase is correctly translated in our authorized version, in Ex. vii, 22, viii, 19, and ix, 7.

"The objections, therefore, which the opponents of the Bible have raised against it from the passages we have been considering, are thus proved to be utterly destitute of foundation."—*Introduction*, Vol. i, p. 558.

—A landress who was employed in the family of a distinguished United States Senator, said to him with a sigh: "Only think, sir, how little money would make me happy." "How little, madam?" said the old gentleman. "O! dear sir, \$100 would make me perfectly happy." "If that is all, you shall have it," and he immediately gave it to her. She looked at it with joy and thankfulness, and before the old gentleman went out of hearing, exclaimed, "I wish I had said two hundred."

THE LAW OF GOD AND THE SABBATH WHICH IT ORDAINS.

BY W. H. LITTLEJOHN.

(Continued.)

Those with whom we differ, as if conscious that this was at least measurably true, have evidently felt unsafe in resting so important a change upon a basis so inadequate, both as to size and solidity. With a zeal which, in a better cause would have been commendable, they have ransacked the Scriptures in the vain hope of finding something which would make their evidence look as though it were cumulative. For this purpose they have labored with desperate energy to establish a Sunday-keeping practice among the churches which the apostles raised up during their ministry. Two texts are usually quoted for this purpose. The first is as follows:

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi, 2.

The line of argument usually resorted to in order to make the above furnish the proof which they desire, runs somewhat as follows: 1. The object which Paul had in view, was that of marking out for the Corinthians, a systematic mode of raising money for the poor saints at Jerusalem, whereby the necessity of any delay might be obviated when he should call upon them on his way to the latter place. 2. To attain this end he gave directions that money should be laid aside for that purpose, on each first-day. 3. This was to be done at the church, each individual placing in the contribution box an amount commensurate with his ability to give. 4. Before this could be carried out, it would be necessary that they should be assembled at their place of meeting on each Sunday which intervened between his epistle and his coming.

The foregoing, as it accords perfectly with the wishes and practices of modern orthodoxy, has been almost universally accepted as sound. But let us examine the successive steps by which the conclusion has been reached, and see if nothing has been taken for granted which was not demonstrable. The first and second points present no apparent defect. The fourth derives its strength from the third, and must stand or fall with it. The third is, therefore, the pivot upon which the whole argument turns. If it is really a legitimate deduction from the language of 1 Cor. xvi, 2, then we shall be compelled to admit that there is at least a shadow of authority for supposing that the Corinthians and Galatians were for the time being united in the practice of assembling on the first-day of the week. But read this third point again. Now turn to the text and tell me what there is in it which justifies the statement that this was to be done at the church, or by a collection in the use of the contribution box. The words church, collection, contribution box, are not so much as mentioned. So far from this, the phraseology is such that it at once excludes the idea that they were in the mind of the apostle when he penned it. Reference is not only not made to a church edifice, but it does not even address the body of believers in their collective capacity. He begins; "Upon the first day of the week let every one of you lay by him." The injunction was to each individual, and it could only be fully carried out, when treated as such. That this is so, and that a church collection did not furnish the method which the apostle had in mind, will be evident from the following:

1. If the place and manner had been essential, they would have been mentioned as was the time. 2. As this was not done, and as there were many modes in which, and places where, one could lay by him money in store, each person must have felt at liberty to consult his own convenience in this regard. 3. As collections during church service are not objectionable from a moral point of view—as the delay which they would have occasioned would not have been sufficient to demand a place in so grave a paper as that of an epistle from an apostle to a church, since the time which they would have required could not have exceeded a few moments—it must be that the gatherings which were sought to be avoided, were something entirely differ-

ent from the ordinary circulation of the contribution box. 4. As the appeal was a personal one, the gatherings referred to were, doubtless, of the same character; i. e. the end to be attained by having them lay by weekly such amounts as they were respectively able to give, was that of obviating the necessity of collecting the desired sum from outstanding matters after Paul reached their city. Because, should it be postponed till this, they would not only be liable to be disappointed in getting what they wished, but the effort required, and the perplexity attendant thereupon, would render it difficult if not impossible for many to so far exclude these affairs from their thoughts as to be able to preserve that frame of mind which would have been so necessary in order that they should receive all of the benefits which were to be derived from the apostle's preaching and conversation while present with them. 5. No man can be said to have laid by him in store that which he has voluntarily deposited in the contribution box, either for a general or specific purpose; for the very moment that he did this, he parted with all personal title to, and right of control over, the amount thus donated. By his own free act and deed, he had placed it at the disposal of the church corporate, and it could be applied to the purpose for which it was given, even though he should object, and resort to every means to thwart their plans. Whereas, any one who has property laid by him in store, must of necessity be the rightful owner thereof, and as such, have it laid away in some secure and accessible place where he can reach and appropriate it at will. So that, before you can infer from the text quoted, that the Corinthians habitually came together on the first days mentioned above for the purpose of taking up a collection in church for the saints at Jerusalem, you must think them capable of disobeying the explicit directions of Paul, and substituting for that which he had devised, a plan of their own which was diametrically opposed to it. For on the very first time that they were guilty of doing this, they would have been chargeable with setting the wisdom of Paul at naught, by parting forever with the means which he had requested each one to keep safely in possession till he should come.

Webster, in a note, defines the term "in store," as equivalent to the expressions "in a state of accumulation, hence in a state of readiness." If now you have no cherished practice which must be sustained from this passage at all hazards, substitute for the words "in store" those which according to the above, are of like import. It will then need no further explication, as its true meaning will be so obvious it cannot be mistaken.

The object which it was designed to secure, was the institution of a systematic benevolence by which, on a stated day, every one was to set apart for the benefit of his suffering brethren, an amount, large or small, according as the Lord had prospered him, much, or little, in his worldly matters. The reason why a particular day was designated was that method should characterize the work; and as the exact time when the apostle would reach them was necessarily somewhat uncertain, that they should not be found altogether unprepared let him come when he would. The necessity of such a provision will be evident when we recollect that those were not the days of steamboats and rail roads, but that the journey from Ephesus to Corinth was necessarily performed in small sail vessels, and that the passage was either long or short according as the winds were favorable or adverse. The selection of the first day for this purpose, instead of attesting its sanctity, should rather suggest that it was possessed of a secular nature. For the amount to be laid aside at each time, being gauged by the actual prosperity of the individual, and not by the funds on hand, it would be required that each man should inquire into the state of his finances and measure his gift thereby. This, in many instances, would be no small task, and would involve such a revision of business matters as would be incompatible with that freedom from care, and that exemption from the effect produced by the consideration of affairs of a pecuniary nature, which should ever characterize the devotions of a sincere worshiper on a day which the Lord had claimed as his own.

(Concluded next week.)

"SHUN THE GAY, THE LIGHT AND TRIFLING."

SHUN the gay, the light and trifling!
Oft a still voice soft and low,
Whispers to my heart this caution,
And I try to heed it too.

Yes I try to heed the warning,
For I know the light and gay,
Do not love the path I follow—
'Tis the rough and narrow way.

And I know that if I mingle,
With the thoughtless and the gay;
I shall soon with them be treading,
In the broad and flowery way.

-Flowery? Yes, 'tis strewn with flowers,
Which are beautiful and fair,
But there's pitfalls hid beneath them,
Thorns, and many a deadly snare.

Help me, O my heavenly Father,
Guide thy frail, weak child I pray,
Lest I yield to earth's enchantments
And 'mid bowers of danger stray.

Help me evermore to listen
To that voice which whispers low,
Shun the gay, the light and trifling,—
Strengthen me, to heed it too.

M. J. COTTRELL.

Jeddo, N. Y.

THE SCRIPTURES OF THE NEW TESTAMENT.

THIS collection of various and occasional writings presents to us a gradually progressive scheme, fully wrought out in its several stages, and advancing in a natural order of succession.

First a person is manifested and facts are set forth, in the simplest external aspect, and under the clearest light, and with the concurrence of a fourfold witness. This witness also is itself progressive, and in the last Gospel the glory of the person has grown more bright, and the meaning of the facts more clear.

Then in the book of Acts, Christ is preached as perfected, and as the refuge and life of the world. The results of his appearing are summed up and settled: and men are called to believe and be saved. Those who do so find themselves in new relations to each other: they become one body, and grow into the form and life of a Catholic Church.

The state which has thus been entered needs to be expounded, and the life thus begun needs to be educated. The apostolic letters perform the work. The questions which universally follow the first submission of the mind receive their answers, and so the faith which was general grows definite. The rising exigencies of the new life are met, both for the man and for the church; and we learn what is the happy consciousness, and what the holy conversation, which belongs to those who are "in Christ Jesus."

Lastly, as members of the body of Christ we find ourselves partakers in the corporate life and a history larger than our own. We feel that we are taken up into a scheme of things, which is in conflict with the present and which cannot realize itself here. Therefore our final teaching is by prophecy, which shows us, not how we are personally saved and victorious, but how the battle goes upon the whole; and which issues in the appearance of a holy city, in which redemption reaches its end, and the Redeemer finds his joy; in which human tendencies are realized, and divine promises fulfilled; in which the ideal has become the actual, and man is perfected in the presence and glory of God.

Only the written word of God, confidently followed in the progressive steps of its advance, can lead the weakest or the wisest into the deep blessedness of the life that is in Christ, and into the final glory of the city of God.—T. D. BERNARD. M. A.

—At a party on Fifth Avenue, New York, the other evening, a beautiful young lady was complimented by a gentleman on the simplicity and good taste of her dress. "I am so glad you like it," the lady replied; "I made it all myself, and it cost just seven dollars." When our belles pride themselves upon the cheapness of their attire, instead of its expensiveness, we shall hear of fewer failures among our business men.

Historical Department.

Prophecy is History in Advance.

THE JERUSALEM OF TO-DAY.

(Concluded.)

BUT now we come to further questions connected with the sacrifices and sacrificial arrangements connected with the altar. The prodigious number of sacrifices required by the Jewish ritual rendered a corresponding amplitude of drainage absolutely necessary, and also an abundant water supply for washing the victims and cleansing the ground from blood. Let us take these separately. Is there any arrangement for drainage connected with this sacred rock? Here we come upon ground peculiar to M. Pierotti, whose special qualification it is that he has enjoyed opportunities of subterranean exploration such as no Frank before him has obtained. There are two connected caverns below this particular rock, and the point which strikes us as most interesting in M. Pierotti's view is, that these caverns serve equally in identifying the rock with Araunah's threshing-floor, and with Solomon's altar. On the northeast side of the rocky prominence, and at the upper part of it, there is an opening into a cistern or cavern, and beneath this cavern a second cistern is also found. What can this have to do with the threshing-floor of Araunah? The answer is, that an eastern "threshing-floor" is something very different from any thing which our western notions would lead us to expect. It is usually a rocky plot of ground, leveled so as to allow of the crops being spread out to the air and the sun, ready for the laborers. Within the inclosure, or very near it, are cisterns hewn in the rock, some for water, some for storing the grain. The cisterns for water are usually single; those for grain are usually double, having two chambers, one below the other, communicating "by a hole (about four feet wide) in the middle of the floor of the upper, which (that is, the upper chamber) itself opens to the threshing-floor by a sloping passage (about three and a half feet wide). The lower cavern is deeper and larger than the upper. I have met with very many of these cisterns during my frequent journeys in Palestine, where they are still applied to their ancient uses; they are especially common in those Arab villages which stand upon sites mentioned in the Bible, as at Beth-She-mesh; Ramah, the home of Samuel; at Gibeon, and Beth-Horon, and many other places." The two connected cisterns of the rock in question are sufficient, in M. Pierotti's judgment, to prove the existence of a threshing-floor at this spot in ancient times. What is there to mark it as the actual altar of Solomon's Temple? The Levites flayed the victims on the north side of the altar. Hence there must have been a provision for drainage on the north side; and what more natural than that these ancient caverns should have been used for the receptacle of the blood? From these and other corroborative circumstances, such as the connection of these and other cisterns with the complicated system of vaults and cisterns, by which the whole Temple area seems to be honeycombed, M. Pierotti concludes that we have here the unaltered site of Solomon's altar, and the actual rock on which David made his great sacrifice on "the threshing-floor of Araunah, the Jebusite."

We cannot follow M. Pierotti through all the details of his long and often-interrupted subterranean explorations. It must suffice to say in general that his researches beneath the surface of the Temple area bring to light a series of arrangements for the supply of water, for carrying off the blood of sacrifices, and for disposing of the ashes of the victims, which corroborate in most striking manner all that we learn from Scripture and Jewish records of the extraordinary number of sacrifices prescribed in the Jewish law. If any one has felt bewildered by Dr. Colenso's arithmetical puzzles about the sacrifices in the wilderness, we would advise him to study M. Pierotti's account of the cisterns and conduits of Mount Moriah. It requires no small patience, text and plans in hand, to read and

master the details which his long researches have doubtless made familiar to himself; but we have felt ourselves amply rewarded for the otherwise tedious pains, by the unexpected confirmation of the Scripture account of the Temple sacrifices, which thus comes to light out of these clefts of the rocks. It seems to us a not altogether fortuitous coincidence that such a confirmation should have been brought prominently before the public at a moment like the present; and, however in some particulars we may be disposed to think that M. Pierotti's conclusions may have to be modified, whenever the investigations can be resumed at the point where he has left them, we can not but regard his actual tracing of the subterranean constructions of the Temple area, so far as he has carried it, as a priceless contribution to our realization of the sacred history.

The detailed account of these two cisterns is as follows: "On entering the northern one (twenty-nine and a half feet deep), I found the floor covered with wet mud to a depth of about one and a half feet. At the first glance, I saw an opening on the south side, three feet wide, and four and a half feet high, half built up with Arab masonry, and after clearing away some of the stones, earth, and mud that blocked it up, I peeped through it into another cistern in the same direction, thirty-two feet deep. These are both very ancient, and are wholly excavated in the rock; and I have no doubt that they belonged to the threshing-floor of Araunah, the Jebusite." Thus, then, Araunah's cisterns would receive the altar-drainage, but how would the cisterns themselves be cleared of accumulation? M. Pierotti finds also the passages or conduits by which the builders of the Temple carried away the drainage eastward to the boundary of the Temple rock. Not that he could trace them the whole way, but partially, and in the eastward direction, and then following that direction, he finds outside the eastern wall the openings of conduits which he infers to be the eastern outfalls of those he traced within. And what is also very much to the point, he finds subterranean conduits from known fountains, conveying water into this drainage system, so as to "flush the sewer," and carry off the accumulations from the sacrificial altar. "The reader may imagine my joy at this result of my labors, so long denied, and so anxiously sought, and the gratitude I felt to God for granting me this boon of ascertaining the position of the altar of burnt-offerings, and the cisterns and conduits for blood belonging to the ancient Temple—an ample recompense for all my toil."

Closely connected with this subject of Solomon's enlargement of the city of David by the addition and fortification of Mount Moriah, is the subject of the aqueducts. The nature of the sites, equally of Zion and of Moriah, makes it evident that their water supply must necessarily have been artificial; and the immense demand for water, both for the numerous dwellers on Mount Moriah and for the purposes of the sanctuary, is equally manifest. Moreover, as a place of defense, in a land of little rain, an adequate water supply within the control of the inhabitants was a prime requisite. Accordingly, next to the Temple itself, the most astonishing works of antiquity connected with Jerusalem are its aqueducts, its reservoirs, and its conduits. It is not a little surprising that, while the works themselves are of so great size and importance, we are almost altogether destitute of historical notices of their construction and formation, and are left in a great measure to circumstantial and internal evidence with respect to their date and history. We are compelled to ascribe to them an antiquity at least equal to that of the Temple, because without them the Temple itself would have been useless. But whether Solomon was the original designer and builder of the whole system, or whether he did but extend, and perfect, and complete another series of aqueducts, is a question which, at present, we have no data to determine.

Jerusalem was, in the main, dependent for its water supply upon the pools at Etham, a place two hours and a half distant, in a southerly direction, with a slight inclination to the west, sixty stadia, or about seven miles off. Here again we come upon the traces of the magnificent Solomon. At Etham, not far from

Bethlehem, was his summer palace, and we can not help feeling that to him is due the magnificent works which connect this distant valley with his mountain-temple on Moriah. Here, then, in this Etham valley, which slopes rapidly from west to east, are yet three connected reservoirs, fed partly by the rain-water which drains into them from the mountain-sides, and partly by a very copious spring. This fountain M. Pierotti carefully examined. It is now called the "Fons Signatus" by the Christians, because of its proximity to Solomon's summer residence, and in allusion to his expression in the Canticles (iv, 2): "A garden inclosed is my sister, my spouse, a spring shut up, a fountain sealed," which may possibly be connected with this very fountain. On descending into the cistern which it contains, M. Pierotti found "the lower part of the walls formed of the great blocks characteristic of the era of Solomon." Visiting this fountain "at various seasons of the year," he "found the fountain flowing most copiously in winter, but there is no deficiency in summer; so that if the reservoir and conduits were properly kept up, Jerusalem would never be in want of spring water, and the health and comfort of its inhabitants would be improved by the decrease of fevers and the increase of cleanliness." In the walls of the three large reservoirs above mentioned, "and especially in their lower parts, very ancient Jewish work is seen, which may be assigned to the reign of Solomon; not the slightest trace of mortar is visible, and where the wall has been wantonly injured, pieces of iron appear with the holes in the stones for clamps." Besides this fountain, two others, one in the neighborhood of Hebron, contribute their waters to this great conduit, which conveys the water a distance of seven miles and a half from the valley of Etham to Jerusalem, arriving there on the western side opposite to Zion. Here it divides into two portions, the one for the supply of the city of David, the other a magnificent work which doubles round the southern projection of Zion, ascends the valley between Zion and Moriah, and finally entering the Temple area supplies the prodigious number of cisterns which are excavated beneath its surface. "The whole course of this aqueduct still remains, and we can observe that a large portion of it is hewn in the rock, and covered up with large slabs; while in other parts it is formed of earthen pipes, eight inches in diameter, which are skillfully laid with strong cement between stones cut in a proper shape, and protected above with solid masonry." All this M. Pierotti ascribes to Solomon, and he quotes the Talmud as stating that the aqueduct which supplied Moriah delivered its waters at the "Brazen Sea," and started from a spring twenty-three cubits above the level of the Temple pavement. This altitude he observes to agree exactly with the elevation of the springs at Etham. Besides this, there was an aqueduct supplying Mount Zion with water from a pool called the "Upper Pool," in the hills on the western side of the city. This pool is so frequently mentioned by this title in the Old Testament, that we must not omit to mention it. It was a pool or reservoir just opposite to Mount Zion, and the aqueduct in question was most probably the work of Hezekiah about the time of the siege of Sennacherib. It was constructed with the view of draining away the waters of the pool, so as both to add to the supply of the city and reduce the supply of the besiegers. (See 2 Chron. xxxii, 3-5, 30.) All this serves to explain the otherwise remarkable fact that while in every siege of Jerusalem the besiegers suffered extremely from the want of water, the defenders were always amply supplied from the distant springs of Etham and Hebron and their neighborhood. From the ancient city of Solomon we must now pass on to the Jerusalem of the days of Herod, of Pontius Pilate, and of the crucifixion of our Lord. In spite of all its vicissitudes, the changes in its general outline are soon stated. The chief alterations, since the old days of Solomon and of Hezekiah, consist in the occupation of the hill (Bezetha) north of Moriah, as a part of the city; and in the second wall, originally constructed by Hezekiah before the siege of Sennacherib, from the northwest of Zion to the northwest of Moriah. At the time of our Lord, then, according to M. Pierotti, the city, roughly speaking, occupied three parts of the total oblong area

which we have endeavored to describe—that is, Mount Zion and Mount Moriah on the south, and Bezetha, or the “new city,” on the northeast. The northwestern corner, that north of Zion and outside the second wall, (that, namely, of Hezekiah’s building,) was still uninclosed by walls in the days of our Lord. Here, according to M. Pierotti, were gardens; here was Calvary; here the tomb of Joseph of Arimathea; and here consequently the scene of the crucifixion and the resurrection of Christ. It is to be observed that here is the traditional site of the Holy Sepulchre, and here the church which was built by the Empress Helena, to commemorate the event of the resurrection. M. Pierotti defends at great length and with much care the ancient opinion as to the scene of the resurrection. The traditional Via Dolorosa he utterly rejects, but as he argues the genuineness of the traditional site of the Holy Sepulchre with all his might, we think it only fair to give his opinions and their grounds at some length.

The arrest of our Lord of course took place in the garden of Gethsemane, on the eastern side of the city. The several trials before the Sanhedrim, the Roman governor, and before Herod, would all be held in the immediate vicinity of the sanctuary. That before the Sanhedrim in a building probably on the site of the present court of justice close to the Temple; that before Pilate in the Castle of Antonia at the northeast angle of Mount Moriah, and within the Temple area; that before Herod at his palace hard by, in the new town on Bezetha, just to the north of Antonia. Now, to bear out M. Pierotti’s view of the position of Calvary and the tomb, it must be remembered (as stated above) that the northwestern portion of the plateau, which the Jerusalem of later times has occupied, was still uninclosed. Two walls only defended it on this side as yet. The third was built by Herod Agrippa, and as his accession does not date before A. D. 42, this portion of the city was as yet open. From the northwest corner of Moriah, where, in the Castle of Antonia, the final sentence was given, it would be but a moderate distance to the present site of the church of the resurrection; and if M. Pierotti has traced the second wall correctly, as we think in the main he has, the distance of the traditional sepulchre is sufficient to comply with the legal requirement that all tombs should be at least fifty cubits from the outside of the wall. Now, the place of our Saviour’s passion, though outside of the city, is distinctly recorded to have been near to it. “This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city.” (St. John xix, 20.) Moreover, it is probable that it would not be much beyond the required “distance, as the enraged populace would be likely to place the cross where those in the city could glut their eyes with the spectacle.” Now, the traditional position of the sepulchre agrees with all this, and M. Pierotti is at a loss to understand how the tradition itself should be regarded as untrustworthy unless it obviously disagrees with manifest probability. First. The true sepulchre could not be forgotten during the interval between the resurrection and the destruction of the city by Titus. Next. The sepulchre was not like a building which would be destroyed, but was an excavation in the living rock, and therefore would be most probably unaltered by the general destruction of the edifices of Jerusalem which accompanied and followed the Roman capture. Thirdly. The Christian residents in Jerusalem did not perish in the siege. Had it been so, there might have been some doubt as to the correctness of the original source of the testimony to the site. But the Christians escaped the general wreck. They retired to Pella before the siege began, carrying with them their knowledge of the sites connected with their religion; and since there was an unbroken succession of bishops of the Holy City from the days of James to those of Constantine, it is difficult to understand how or when a wrong site should have come to be accepted in lieu of the true one. It may be said that Titus forbade the rebuilding of Jerusalem, or the inhabiting of its area. But though this was carried out so far as regarded the reconstruction of a “city” and defenses, it was not carried out so as to exclude all dwellers from its site. This is certain, for when it was rebuilt by Hadrian, there were many inhabitants whom he

drove away to make room for his Roman colony. Thus then, coupling these facts with the unbroken succession of bishops to the time of Hadrian, we can hardly understand how there should not have been a continuous succession of Christian residents, the descendants of the Pella refugees, who would preserve the memory of a spot so sacred as that of the tomb of Christ. In a word, it is far easier to believe than to reject the ancient tradition. It is altogether different with the street of the Via Dolorosa, for why should a Roman emperor rebuild a street exactly on the course of one destroyed seventy years before?

For these reasons M. Pierotti considers it antecedently probable that the tradition of the Holy Sepulchre would be faithfully preserved, and he regards it as encumbered by no inherent improbability. Moreover, the very form and structure of the tomb agree with the customary arrangements of tombs of that age and date. It has “two chambers; the eastern is called the Chapel of the Angel, the western is the actual tomb in which our Lord’s body was laid. . . . The upper part of the walls of the tomb is masonry, but the lower is formed by the native rock. I have been able to ascertain this for myself at two points, one at the small entrance-door, which is entirely hewn in the rock, and the other . . . where I was able to see the rock at a height of four feet above the ground. . . . It seems, then, impossible to deny that the tomb of Christ still exists upon its traditional site, and that in all respects it resembles one of those sepulchral chambers, hewn in the rock, which can be seen at the present day in the neighborhood of Jerusalem; in which the corpse is extended upon a shelf, under an arched niche, excavated in one of the side-walls of the tomb, some little distance above the ground. . . . A strong proof . . . is afforded by the shape of the entrance, which has every appearance of the doorway of a sepulchral chamber, and closely corresponds with that leading to the tombs of the kings, which was closed with a large elliptical stone, still to be seen on the spot.”

As may be supposed, M. Pierotti has not much to say on behalf of the traditional site of Calvary itself, but we must congratulate him on what we conceive to be the very complete way in which he has handled the two great questions of the Holy Sepulchre and the Altar of Burnt-offering; and, although we can hardly think his observations completely conclusive, we are disposed to concur, in general, with his tracing of the wall of Hezekiah, and of his limitation of the third or Herodian wall to something very nearly coincident with the present northern wall, and with his complete rejection of the more extended line of other Jerusalem explorers.

THE ALARM WATCH.—A lady who found it difficult to awake as early as she wished in the morning, purchased an alarm watch. The watches are so contrived as to strike with a loud whirring noise, at any hour the owner pleases to set them.

The lady placed her watch at the head of the bed, and, at the appointed time, she found herself effectually roused by the long, rattling sound. She immediately obeyed the summons, and felt better all the day for her early rising. This continued for several weeks. The alarm watch faithfully performed its office, and was distinctly heard, so long as it was promptly obeyed. But after a time the lady grew tired of early rising, and when she was awakened by the noisy monitor, she merely turned herself and slept again. In a few days the watch ceased to arouse her from her slumber. It spoke just as loudly as ever, but she did not hear it, because she had acquired the habit of disobeying it.—Finding that she might just as well be without an alarm watch, she formed the wise resolution, that if she ever heard the sound again, she never more would allow herself to disobey the friendly warning.

Just so it is with conscience. If we disobey its dictates, even in the most trifling particulars, or allow ourselves to do what we have some fears may not be quite right, we shall grow more and more sleepy until the voice of conscience has no longer any power to awaken us.—*The Child’s Gem.*

PERSEVERE against discouragements.

LOSING ALL.

A GODLY merchant one day reached his home, With anxious heart, by trouble overcome; Failures in trade his earthly hopes had crossed, And bitterly he cried, “My all is lost!” His loving family around him stood, To give him consolation if they could:— “All lost?” his good wife said, in tones of cheer, “I still am left; your children, too, are here.

“And then, my husband, you possess your health, A greater boon than mines of golden wealth.” “And father dear,” the children also cried, Pressing more closely to their parent’s side— “You have your hands to work, your eyes to see, And we will try how useful we can be.” Then tenderly their loving mother strove To raise her husband’s thoughts to things above.

“You have your God,” she said, “your Helper nigh, Your every need he surely will supply; You have his promises, so sweet and sure, And Heaven to go to when this life is o’er.” “May God forgive me!” then the merchant said— “I have not lost my all, though wealth has fled: What is the gold of which I am bereft, Compared with all these blessings that are left?”

Though in their place earth’s riches useful are, Yet there are other things more precious far. A child of God can never lose his all, For though a thousand evils may befall, And all his worldly wealth may pass away, His heavenly treasures never can decay. But if the soul is lost, ’tis very sure We lose our all, and that forevermore.

—Bapt. Messenger.

ENCOURAGEMENT IN GOD.

Not only have we exceeding great and precious promises to cheer us in our lonely pilgrimage, but such examples of patience and endurance, such faith and unshaken confidence as was manifested, should stimulate us to greater diligence and inspire us with the same childlike trust while called to suffer in a world of disappointment, sickness and death.

There is one example recorded in 1 Sam. xxx, 6, with which I was forcibly struck while reading it. It is the case of David. After being hunted like a wild beast by the cruel king of Israel he flees into an enemy’s land where we see the Lord made even his enemy to be at peace with him. On one occasion as he returned to his city, behold it was burned with fire, also his two wives were carried away captive. Then David and the people that were with him lifted up their voice and wept, till they had no more power to weep. In addition to this, as if to fill his cup to overflowing, the people just at the time when he needed their sympathy the most, talked of stoning him, they were so grieved on account of their wives and children being taken captive. What did David then do? He was greatly distressed, but did he murmur, and get discouraged, thinking he might as well give up? Ah! no. Now comes the sublime sentence, the words of which are like apples of gold in pictures of silver, words which should encourage the afflicted child of God: “But David encouraged himself in the Lord his God.” Blessed trust! This was the secret of his success. Nor was it the first time he had proved the promises and strength of his heavenly Father. He goes forth, strong in the Lord. No doubt an angel went before him, and so we read he recovered all.

Thus it was when preparing to go against the proud champion of Gath. So firm was his faith in a higher power, he could say, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.

Dear brethren and sisters, are we at times almost buried in the deep waters of affliction, ready to cry as did David, I sink in deep waters where there is no standing? Let us take his example and trust Him who can bring light out of darkness and good out of evil. Only let us live in such a way that we can claim the promises as ours, and by and by we shall see of the salvation of God.

SUSAN ELMER.

Mass.

“Not by any hand but Christ’s was forged one single link of the golden chain that binds believers to the skies.”—*Guthrie.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 3, 1867.

URIAH SMITH, EDITOR.

"A CHANGE OF THE SABBATH

From the Seventh to the First Day of the Week,
Directly Predicted in the Old Testament."

THE following article, with this heading, is sent us by a brother in behalf of opposers of the Sabbath, in his neighborhood. He wishes it noticed in the Review, as they consider it a strong argument in favor of the first day of the week:—

"Seven days shall they purge the altar and purify it, and they shall consecrate themselves. And when these days are expired, it shall be that upon the eighth day, and so forward, the priests shall make your burnt offerings upon the altar, and your peace offerings; and I will accept you saith the Lord your God." Ezek. xliii, 26, 27.

The following paragraph, from Sawyer's Moral Philosophy, pertaining to the passage above cited, deserves special attention. The prophet, under the figure of a mystical temple is shadowing forth the glories of the new dispensation. The offering of sacrifices constituted one of the main features of the worship under the old dispensation. When, therefore, the prophet affirms, that from the time of the purification of the altar, and so forward, sacrifices should be offered on the eighth instead of the seventh-day of the week, he designates the former instead of the latter, as the day for public worship under the present dispensation. We can conceive of no other meaning which can legitimately be attached to the prophecy under consideration. In confirmation of these remarks, let the reader now attentively peruse the following paragraphs, containing Mr. Sawyer's remarks upon the passage above cited.

"This passage relates to the service of the mystical temple seen by Ezekiel. The purging of the altar denotes the expiation made for the sins of men by the death of Christ. Christian worship is described by imagery taken from the worship of the former dispensation. Its description as consisting in the offering of sacrifices and peace offerings is figurative, and these terms are applied to denote Christian worship, because the services to which they refer were the principal parts of Divine worship in the times when the prophecy was written. The performance of Christian worship on the eighth day, and so on, clearly implies that a change was to take place in respect to the Sabbath, by which it would be transferred to the next day, and so on; and that under the Christian dispensation the Sabbath would be observed on the first-day of the week, the first Christian Sabbath being considered as the eighth day of the week, to which it was subjoined.

"This prediction of the change of the Sabbath to the first-day of the week is expressed in figurative terms, but is in the highest degree explicit. It admits clearly of the interpretation which has now been given it, and does not admit of any other."

With some difficulty we repress our astonishment at such an exposition of scripture as the foregoing, sufficiently to say,

1. That the language of Eze. xliii, 26, 27, has no reference whatever to the Christian worship of the gospel dispensation. That portion of the book of Ezekiel included between the 40th chapter and the close of his prophecy is simply a conditional promise to Israel which was to be fulfilled to them literally in their own land, previous to the close of that dispensation, provided they should humble themselves before the Lord, repent of their sins, and become ashamed of their past misdoings. But they failed to comply with the conditions upon which this promise of the restoration of their sanctuary and worship was based; for as the prophet says, they were not ashamed; and hence the promise was never fulfilled.

2. But even if it had reference to this dispensation; it could not be made to mean what is here claimed for it. It is directed that the altar should be purged and purified seven days, and then, when it was ready for offerings to be presented upon it, upon the eighth day, and so forward, offerings should be made upon it. So forward, how? Upon every eighth day? No, but upon every day; for the offering of burnt offerings was a daily, not a weekly, service.

3. But allowing it to mean a regularly-recurring

period, and not every day, what evidence is there that this period occurs every seventh day? None whatever. For "the eighth day and so forward," if it means a regularly-recurring period, would mean every eighth day, and not every seventh. It is a complete begging of the question to say it means every seventh-day. And this eighth day would come, one week upon Sunday, the next week upon Monday, the next, upon Tuesday, and so on; hence it would be impossible to confine it to the first-day of the week, coming once in every seven days, or after every interval of six days of labor.

4. Again, how does it happen that Mr. Sawyer while making all the rest of the language so figurative, meaning the Christian worship of the gospel dispensation, takes the "days" to be literal? There is no reason for this except a law of convenience. Here again his theory is out of joint.

5. But if the language is mystical, referring to the worship of this dispensation, what will the objector do with the frequent recurrence of the word Sabbath therein, (see chap. xvi), by which we know, and all will agree, that Ezekiel, and other Old-Testament writers meant the seventh-day of the week, and no other?

On what ground, then, can the language be claimed to be a prophecy of the change of the Sabbath? On none at all. We have looked at it from every point of view, and so far from its being a fact that the interpretation given it by Mr. Sawyer is the only one it will bear, we find that that interpretation is the sheerest assumption.

"THE SEVENTH-DAY SABBATH—IS ITS OBSERVANCE BINDING?"

(Continued.)

THE next point in Mr. B.'s argument which we deem worthy of notice is his attempt to disprove our position on the perpetuity of the Sabbath, based on Isa. lxvi, 23. On this point he says:

"The Sabbath being among the things that are seen, is temporal, as Paul says in 2 Cor. iv, 18. Is the Sabbath in the new earth? It is said to be, and Isa. lxvi, 23, is claimed in proof of that point, and that the events brought to view take place in the new earth, spoken of in the previous verse. But if we will read carefully we shall see that it is a promise to God's people of perpetuity of their seed and name, like as the new earth shall abide forever. That is all.

The first sentence of the above is a mere quibble, and hardly worthy of notice. "The Sabbath being among the things that are seen, is temporal." Seen by whom? Does he see it, and is he trying to throw dust in his own eyes, that they may behold it no longer? So it would seem. But let us ask Mr. B. how a thing can be seen if it was abolished at the cross? Paul says, "the things that are seen," referring evidently to this temporal state of things, with its surroundings, and contrasting them with the glories of eternity. Would that the Sabbath might be among the things that are seen by the spiritual vision of those who now have "hid their eyes" from it. See Eze. xxii, 26.

But Mr. B. asserts that Isa. lxvi, 23, is a promise of the perpetuity of the seed and name of God's people, and "that is all." Let us see if we cannot find something more. The 22nd verse contains the promise. As the new earth shall remain, so shall your seed and name remain. How can they remain as the new earth remains? By remaining on the new earth and as long as it exists, and in no other way. Now what takes place after this new earth state is ushered in? "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Verse 23. Now as Mr. B. does not believe in a temporal millennium, of course he can locate this nowhere else but in the new earth.

To evade the force of this argument, he endeavors to prove that there will be no succession of days and nights, nor of months, and consequently no Sabbaths nor new moons. In proof of this he quotes Isa. lx, 19, 20. "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down: neither shall thy moon withdraw itself: for

the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

He then adds:

"It does not say there shall be no moon, but it shall not withdraw itself. The withdrawal of the moon once a month is the cause of the new moon. Question—If there is no withdrawal then, will there be any new moons there?"

If his reasoning is correct, we must come to the inevitable conclusion that the earth is to be rolled out flat into one vast plain, with the sun and moon perpetually shining overhead. In short, that the laws which govern the solar system are all to be dispensed with, the earth to cease its revolution on its axis, and be suspended motionless, with the sun and moon standing still, and, of course, both shining together. Those who choose can accept such reasoning, but in the light of reason and scripture, we respectfully decline to endorse it.

But what then shall be done with the text? We think it must be taken in a figurative sense. Those terms are frequently used in scripture to denote prosperity and glory, while the figure of the sun going down denotes adversity and calamity, as in Amos viii, 9, "I will cause the sun to go down at noon;" Jer. xv, 9, "Her sun is gone down while it was yet day;" and Mic. iii, 6, "The sun shall go down over the prophets," &c. In paradise restored there will be no more calamity, nor desolation, nor adversity; hence, "thy sun shall no more go down." &c.

But in case this argument fails him, he has another, which at first sight may seem conclusive. We give his argument on this point entire:

"We read of the world to come that there is no night there. But we are told that is in the city only: and there may be night outside. But hold: What is the reason there is no night there in the city? John tells us in Revelation xxii, 5—"And there shall be no night there [in the city]; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." Again, in Revelation xxi, 23—"And the city had no need of the sun, neither the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." That will be endless day, will it not? We are further told that "the nations of them that are saved shall walk in the light of it:" will they walk in endless day? The reason given why there was no night, was, that God's glory did lighten it. Will the glory of God dispel the night wherever it is? In Numbers xiv, 21 it reads: "But as truly as I live, all the earth shall be filled with the glory of the Lord." Will there be any night in 'all the earth' then?"

We understand that the term "glory of God" is used in two different senses. Thus in Rom. iii, 23, we read that all have sinned and come short of the glory of God; that is, have failed to glorify him by righteousness in their lives. Again, in 1 Cor. x, 31, we are commanded, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." We sometimes speak of precious seasons of enjoyment, when all present were filled with "the glory of God." Now in none of these cases do we understand that physical darkness is dispelled, or that being filled with the glory of God does away with the necessity of using means of illumination in the absence of God's appointed luminaries.

In this sense also, do we understand the text in Num. xiv, 21: "The earth shall be filled with the glory of the Lord." That is, all will be righteous, and will glorify God in all they do.

The other sense in which the term is used denotes the glory proceeding from His immediate personal presence, with the shining, dazzling beauty of his surroundings. When the Lord reigns in Mount Zion in glory and majesty, even the darkness of night will be dispelled, and the city, the metropolis of the kingdom, will be illuminated by his divine presence.

That the earth made new will continue to revolve on its axis, and retain its proper relation to the solar system, we are compelled to believe, and if this be the case there will be measurements of time as now, and as there was in Eden before the fall; but this does not necessitate the conclusion that the nights will be gloomy or unpleasant as in the existing, sin-cursed state of the earth.

W. C. G.

(To be continued.)

REPORT FROM BRO. WHITE.

Our meeting at Greenbush, fourth-day, Aug. 21, was excellent. About eighty came out to hear in the midst of harvest. A worthy man, a Baptist, who heard me on the subject of temperance about fifteen days before, had thrown away his tobacco. This is the way. Cleanse the vessel, then receive into it pure truth.

Dr. E., who once kept the Sabbath in Illinois, was present. He had given up the Sabbath, and in despair had gone back to habits of intemperance. He was again aroused by hearing lectures in this place by Bro. Strong; was tender, often would weep; but was in despair. My position on the unpardonable sin helped him. He said to us as we held fast each other's hands at that meeting, "I am helped. I will make another effort to obey the truth." He also attended the meeting at Ithaca, and gave a good testimony.

As our appointment for Ithaca did not appear in the Review, probably because it was received too late, if at all, we feared a failure of a general attendance, therefore hastened to Greenbush from Orange on the next day after that laborious meeting, to have Bro. Strong immediately go to the several places in Gratiot Co., to spread the appointment. But when we reached Greenbush we learned that Bro. O. Sevy had gone. And when he returned, he reported that in each place where he went, he found that the appointment had gone ahead of him by letter from some earnest friend of the cause in other places. In short, the brethren seemed all awake.

Fifth-day, we passed over a rough road to Ithaca, twenty miles, and were very tired. We were welcomed by sister Jeffrey, a mother in Israel, and found rest. Sixth-day, we spent in writing letters, Mrs. W. writing for Testimony No. 12, which will probably be ready to take West with us.

Sabbath morning we were surprised to find ourselves in the large, neat house of prayer, built by our people, the only one of any kind in the county, and filled with an intelligent class of commandment-keepers, waiting for the word of the Lord. Brn. Strong and Amadon were with us, but looked to us to fill the time. And now came the trial to select subjects and condense so as not to overwork. This is difficult in places where we have not labored. In the morning I spoke on temperance, &c., and in the afternoon, nearly one hour on the same, pointing out the way of holiness. Mrs. W. spoke more than an hour.

First-day morning at nine, the brethren assembled for prayer and conference meeting. At half-past ten, I spoke on the great Advent movement. In the afternoon Mrs. W. spoke an hour, and I occupied more than an hour upon the law and gospel. The interest was excellent.

This meeting was timely and will do good. In Brn. Squires and Nelson, the brethren in that county have two noble leaders. They are elders of the two largest churches. One was a minister, the other a judge, before they embraced the message. Some have climbed too high. They lack humility. What is more disgusting to reason, modesty, and common sense, than to see a brother get up, when thirty want to each say a few words in fifteen minutes, and occupy half this time in a sort of harangue, exhorting others, when a few words of experience from all these are wanted? They crowd fifteen worthy ones out, sink the meeting, and the worst of all is, they do not know the wrong they have committed. To such we would say, as our Lord did to one of old, Zaccheus, come down.

Many said to us on parting, When are you coming again? Great interest is taken in Mrs. W.'s testimony. We find ourselves in the midst of a wide field of usefulness. In the winter it is but eight hours' ride from our place to Ithaca. We came through, however, in a little more than one day. I spoke about three hours first-day, and rode twenty miles after five o'clock, and the next day at five, just twenty-four hours, reached home, seventy miles. Last night, slept sweetly, and this morning, third-day, have written this brief report and seven brief letters. The clock in Bro. Merrill's shop where I am writing, this moment strikes twelve, and I must close and return home.

JAMES WHITE.

Greenville, Aug. 28, 1867.

REPORT FROM BRO. COTTRELL.

SINCE my last report I have been laboring under the disadvantageous circumstances of the hurrying season of haying and harvesting, with its long, laborious days, excessively warm weather and short evenings; in consequence of which it has been difficult to get the ears of the people. Still, something I trust has been accomplished in the spread of the knowledge of the truth. In Tuscola (near St. Addison, Steuben Co.), four or five have embraced the Sabbath, not previously reported, and there is reason to hope that the work will yet progress, and a company be raised up to help Bro. and sister Marsh in holding up the light in the place.

After trying at Wood's Corners, in the same town, and failing to obtain a hearing from the religious part of the community, I went and labored for two weeks in Woodhull, an adjoining town, where there are quite a number that have embraced the Advent faith in the course of a little more than a year past, but knew nothing of the third message, only to have their minds prejudiced against it. Still, under every discouragement, a hearing was gained from a few, and an interest was awakened that I hope will not be lost. But their leading men had no disposition to hear, but came out in public opposition, taking ground that was new to most of the friends there, that the ten commandments had been abolished. The minds of some who had been convicted of duty became embittered; and "having no more a place in these parts," I departed. But I mean to see them again, if the Lord will.

R. F. COTTRELL.

THE CAUSE IN VERMONT.

JULY 5th, we went to Johnson, and Sabbath, the 6th, held an interesting meeting at the residence of Bro. R. Loveland. Five teams of brethren and sisters from Enosburgh accompanied us to this place, having in view, not to find a larger assembly, or to enjoy a better time than if they had met with the church at home; but to encourage and strengthen the scattered few in Johnson and vicinity, by their presence and with words of good cheer. In this our object was fully met.

At the close of the afternoon meeting, four arose and expressed their desire to identify themselves more fully with God's people, of whom were Bro. and sister Loveland's granddaughter, and their son, the only one who remains alive of their dear children. It is expected that they will soon go forward in baptism, and unite with the church.

July 12 and 13, we met with the church at Wolcott. Sabbath I preached twice from Phil. i, 9-11, and Isa. i, 16-20. Then several cheering testimonies were given in quick succession; and at half past 5 p. m., we enjoyed an excellent season with the church in washing the saints' feet, and in partaking of the bread and wine in memory of the suffering and death of our Lord.

Sunday, at half past ten a. m., quite a large number of the most candid and intelligent class in the community, besides the brethren and sisters, came to hear a sermon on Baptism, agreeably to the announcement which had been made the day before. I enjoyed freedom in preaching, after which we repaired to the water-side a short distance from the house of worship, where I immersed a young brother who during the meetings had been received as a member in the Wolcott church.

Thursday, the 18th, as we left the residence of Bro. Fife in Elmore, we noticed a tent at a short distance from the road which was being erected for meetings of several days to be held by Eld. Josiah Litch and son. Here we were led to think of the prominent position that Eld. L. occupied in the great Advent movement just prior to and at the close of the twenty three hundred days of Dan. viii, 14, in A. D. 1844. And while we felt to respect him and others who were pioneers in the Advent movement at that time, we also felt to desire that they might now entertain as correct views on the leading prophetic periods as they did then, and thus hold fast the profession of their faith, and be as zealously engaged in proclaiming the third angel's message of Rev. xiv, and the truths connected with it,

as they were then in proclaiming the first and second angel's messages.

July 20 and 21, we held four meetings at the residence of Bro. E. Colby. The brethren and sisters from Irasburgh and the towns adjoining spared no pains in attending these meetings. Some remarked that there had not been so large a gathering of Sabbath-keepers in that place before for more than eight years.

These meetings were truly interesting, and profitable, and the dear saints were encouraged.

On the first-day I spoke on the subject of health. Some of the neighbors were present. A brother remarked that he did not know that one half so much could be said on health. An outsider stated candidly that he had never heard such a sermon in his life. This he said on account of the consistency of the views that were presented relative to the laws of our being.

On Wednesday, the 24th, met with the few at Sutton. We were really pleased in seeing the interest that the brethren and sisters manifested in coming to the meeting. Though a heavy shower was just upon us and the brethren had considerable hay out ready to draw into the barns; yet they cheerfully left their work to attend the meeting.

A Freewill Baptist friend who was present afterward presented my wife some means as a token of gratitude for the practical instruction that she received at this meeting.

A. C. BOURDEAU.

West Enosburgh, Vt.

THE TENT AT ATHENS, ME.

THIS has been a good week for us in the tent. The interest has increased to the end. The rain has hindered us some, but notwithstanding, the interest and attendance has been good. Sabbath-day, our brethren and sisters from the surrounding churches assembled here for Monthly Meeting. We enjoyed several sweet and interesting seasons of worship together. All was harmony, love, and union. On Sunday, there was a very large attendance, being some seven or eight hundred. A hundred and seventy teams were counted. Many came on foot for several miles. This is back in the country, away from any city or village; hence it will be seen that this was a very large congregation for such a place. Many teams came from ten to fifteen miles. The interest is spreading all through this section of the country for miles around. The people are not only interested but are deeply stirred about these things. They are investigating to see if these things are so. Several are convinced that we have the truth, especially in regard to the Sabbath. Some have already decided to keep it. At the close of the meeting on Sunday afternoon, Eld. Bemis, a first-day Advent preacher, arose and told us his experience on this question. Said that he had investigated until he was thoroughly satisfied that the seventh day was the Sabbath. He said that he should keep it from this time, henceforth and forever, and that he was not afraid to let the world know where he stood with regard to it. We regard Bro. Bemis as an excellent man, and hope that God will make him useful in this cause.

How long we shall remain here, we do not know, but we confidently expect to see a good work done here in the name of the Lord before we leave. We hear good reports from other churches in the State, so that we are feeling very much encouraged with regard to the cause here. Brethren, pray for us.

D. M. CANRIGHT.

Athens, Me.

THE THEATRE.

Dr. RUSH told a friend that he was once in company with a lady, a professor of religion, who was speaking of the pleasure she anticipated at the theatre in the evening.

"What, madam!" said he, "do you go to the theatre?"

"Yes," was the reply; "and don't you go, doctor?"

"No, madam," said he; "I never go to such places."

"Why, sir, do you not go? Do you think it sinful?" said she.

He replied, "I will never publish to the world that I think Jesus Christ a bad master, and religion an unsatisfying portion, which I should do, if I went on the Devil's ground in quest of happiness."

This argument was short, but conclusive. The lady determined not to go.

THE WAY TO GET RIGHT.

Oh! has thy brother deeply sinned, and turns again,
repenting,
Forgive, as thou wouldst be forgiven.—Be never unrelenting.
Let not the slowly healing wound e'er needlessly be
riven,
And mention not a second time the folly once forgiven.
Hunt not with restless, jealous eye for sin upon thy
brother,
Perhaps within thine heart, unknown, there lurketh
such another.
Nor let the mote within his eye e'er be thy much loved
theme,
Unconscious harboring in thine own the ever-blinding
beam.
Go to the Lord and get the gold; his raiment truly
prize.
Ask him, and he will give to thee, the ointment for
thine eyes.
Clear-visioned, then, thou canst remove, or mote, or
blinding beam—
A nobler song thy heart shall raise, and love shall be
the theme.
Oh fear not, then, severe reproof, unkindly though the
showing,
But meekly turn within thyself, and scan thine own
misdoing.
Perhaps e'en now thy neighbor sees the cancer deeply
seated,
Perhaps with scent of foul gangrene his senses now
are greeted.
Oh, ask not at a brother's hand a kind and mollient
plaster,
To cover the putrescent sore, which yet shall eat the
faster.
Let not upon the poisoned air, the leprosy be spread,
And other's blood be found at last upon thine hands
and head.
No, let the surgeon's probe go deep, the festering wound
be seen,
And let the keen but kindly knife excise the foul gan-
grene.
And when thou thus shalt meekly bear the great phy-
sician's dealing,
Thou'lt own his smiting made thee whole, his wounds
have been thy healing.

L. C. HUTCHINS.

Allegan Co., Mich.

"QUENCH NOT THE SPIRIT."

In Gen. i, God surveys the earth and all created
beings and pronounces them "good." In the 6th
chapter of the same book, about 2,000 years after, his
eye sweeps over the earth and the sons of men are in
his own word and judgment pronounced "exceeding
wicked;" and thus he speaks: "My Spirit shall not
always strive with man."

From this language which was used before the deluge
it may be seen that there is in the human heart an
opposition to the motions of the Spirit; and that, as
the scripture imports, the dealings of the Spirit with
the heart are very earnest and vehement, so as to create
strife. And where there is strife, conquest is the
object. It is also shown by this declaration of God's
word, that there is a set time after which the convinc-
ing operations of his Spirit upon the hearts of men
will be withdrawn.

There are a multitude of ways by which we may
grieve the Spirit. It may be resisted externally by
opposing the word of God, either written or preached,
or by a careless and negligent hearing of the word, or
the same negligent attendance to our known duties.

We may resist the strivings of the Spirit by our
actions if they are contrary to the teachings of the
word. Action is the very perfection and consummation
of sin, and argues the overflowing of a sinful heart.

The strivings of the Spirit may also be resisted in
its immediate internal workings upon the heart, and
in rejecting the light of truth which would otherwise
illuminate the understanding.

There are various kinds of light which tend to illum-
inate the understanding, and enable us to judge of the
things of God. One is that universal light termed the
light of nature. There is another which is a rational
light of scripture, or a knowledge of, and an assent to,
its truths. There is also a light of a higher degree,
a special and convincing light. Yet this light may be
resisted and totally extinguished. Those who resist
this light do most assuredly bereave themselves of
the Comforter.

How often does the Spirit ask us if we are individ-
ually striving with "zeal according to knowledge" to
step forward in the various reforms taught us under
the truths of the third angel's message. Let every
one be as careful and tender of grieving the Spirit as
he would be of grieving his only and best friend.

There is a set time after which the Spirit will cease
to strive, and depart. Believe it, it is this Spirit alone
that is able to stand by and comfort you in all the
disconsolate and dark passages of your lives. When he
is gone, who shall resolve and clear up all the doubts
and misgivings of our trembling consciences? Who
shall subdue all our corruptions? Who shall bear up
our desponding souls in the midst of affliction? With
the flesh, the world, and the Devil against us, we shall
have nothing to oppose them; and all the powers of
sin let loose upon us, and we shall have none to assist
us. Be ready therefore to entertain the Spirit in all
its motions; to cherish all its suggestions, whensoever
it knocks at the door of your hearts, stand prepared
to open it, and receive it with joy. When it enables
you to resist, relinquish, and forsake, some sins, never
rest until you have forsaken them all.

When it raises you to the performance of some good
duties, still press forward to perfection. Let every
holy motion and desire, be improved into a holy ac-
tion.

But if we should at any time chance to grieve or
oppose, yet be sure we do not persist in it, but recover
ourselves by a speedy and serious humiliation, mourn
over our disobedience, and pray fervently for an obe-
dient heart; and thereafter you will most assuredly
find it is better to strive with God in prayer, than
against his Spirit in its workings. May God add
grace sufficient that we may all take hold on the var-
ious reforms brought to light in present truth, and may
we do so in a thorough manner that we grieve not
the Spirit.

GEO. W. PARKER.

Chicago, Ill.

THE WORD OF GOD.

MISERABLE indeed would be the condition of man,
depraved, and fallen as he is, had he not knowledge
of the precious Bible. Those nations most in igno-
rance of that book which brings life and immortality
to light, are the most degraded, and sunk to the lowest
depths of barbarism.

Every one should love the word of God; for by it
we learn of the greatness, power, and glory of the
Most High, the creator of the heavens and the earth,
his boundless love and tender mercy toward the cre-
atures of his hand, the gracious blessings and reward
of those who do his will, and the awfulness of his
fierce anger, with which the wicked shall be destroyed.

From this book we learn of the law of God, and of
the awful majesty and glory attendant upon the giving
of it, when the Lord of hosts descended in sublimest
grandeur upon the trembling mountain; and we may
judge therefrom of the importance of that law which
is holy, just and good, and endureth forever. Ps.
cxix, 160.

In the same word is brought into prophetic view, the
Man of Sin, who should think to change times and
laws, and who has done it so far as to cause nearly
all the inhabitants of the earth to yield observance to
a Sabbath of his institution instead of that given in
the law of God.

It tells us too of the Saviour, who came, a man of
sorrows, and acquainted with grief, rejected of men,
pressed by poverty, not having where to lay his head,
but full of loving compassion, bestowing the rich gifts
of forgiveness of sins and healing all manner of dis-
eases, doing good to all, yet mocked and scourged,
hated for his very goodness, crowned with cruel
thorns, reviled, spit upon, yet offering not a word of
rebuke, led away fainting beneath the heavy burden,
to suffer the dreadful death of the cross. They pierce
his side and there flows forth a crimson tide. Oh! the
agony of that hour! Yet all this for man's trans-
gression, guilty, rebellious man, not for friends, but
enemies; and with his dying breath he prayed,
"Father, forgive them; for they know not what they
do."

What heart is proof against appeals of love such as

this? And he has given us the Bible, that we may,
through it, learn of his wondrous condescension and
love, and by looking in it behold our sinful state, and
come to the Father, pleading the merits of his spilled
blood, that we may have our sins forgiven.

Nor is this all. The same word tells us a few
things which are to come in the last time. Wicked
men and seducers shall wax worse and worse, until
their cup of iniquity shall be full, and also there shall
be a remnant left who shall exalt the standard, having
truth inscribed upon their banners, and who keep the
law of God and have the testimony of Jesus. This
little company pass along amid fiery trials and the
bitter rage of their enemies. They are not of the
world, therefore the world hates them, even as it did
their dear Lord before them. But soon will their sor-
row be changed into joy. Their Saviour will come to
deliver them and punish their enemies. They will
meet their glorious reward, even life eternal, while
those who so lately were their oppressors will be cry-
ing for rocks and mountains to hide them from the
fierce wrath of the coming One.

Then let us love the word, for the blessed promises
it contains, and take new courage.

"Soon shall end our earthly mission,
Soon shall pass our pilgrim days;
Hope shall change to glad fruition,
Faith to sight, and prayer to praise."

SARAH J. WAKELING.

Memphis, Mich.

COME TO ME.

How cheering to the weary and heart-burdened soul,
to hear the kind and loving invitation of Jesus, Come
unto me all ye that are weary and heavy laden, and I
will give you rest! Oh! blessed thought, there is
rest, sweet rest in Jesus. Yes, even here in this world
of sorrow and affliction, we may find comfort and rest
in the loving arms of Jesus, our precious Saviour. O
ye weary, tempted, tossed souls, bowed down with sor-
row and anguish, with no one to comfort and console
you, hear his voice in tender love and compassion treat-
ing you to come to him and find rest. O listen to his melt-
ing tones. In all our afflictions he is afflicted with us.
Yes, weary one, he has tasted of sorrow's bitter cup,
and he knows how to succor the distressed. He can give
beauty for ashes, the oil of gladness for mourning, and
the garment of praise for a spirit of heaviness. He
has a balm for every wound, a cordial for every fear.
He is a refuge from the stormy wind and tempest, a
blessed hiding place in every time of trouble.

Art thou weary with the way? Does the night seem
dark and dreary? Does the morning long delay? Patience,
weary one, the glad morning will soon dawn
in beauty and glory. Then farewell to sighs and tears
and groans.

"Every trace of sin's sad story,
All the curse hath passed away."

O, then hush each murmuring thought, and dry
your falling tears, Jesus is soon coming. He will
bring joy and gladness, and sorrow and mourning
will flee away. No tears in those bright mansions;
no night of sorrow there, but one long unending eter-
nity of bliss. Who will be there? Who will listen to
the blessed invitation of Jesus, Come to me. Contem-
plate for a little while the beauty and attractions of
that heavenly land, then will you say the sufferings of
this present time are not worthy to be compared with
the glory which shall soon be revealed.

"In the furnace God will prove thee,
Thence to bring thee forth more bright,
But can never cease to love thee,
Thou art precious in his sight."

Oh! is not the prospect of life, an eternal life
of blessedness and glory with our adorable Red-
eemer, enrapturing? Does it not cause you to re-
joice in the midst of affliction? Can you not count all
things but loss for the excellency of the knowledge of
Christ Jesus our Lord?

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

L. E. MILLNE.

Owasso, Mich.

RELIEF FOR THE PENITENT.

"Take my yoke upon you, and ye shall find rest unto your souls," says Jesus. "Strange Paradox!" said one, while commenting upon this verse, "that a man already weary and overladed, must take a new weight upon him in order to be eased and find rest!" and so one would naturally think if he had not proved the faithfulness of Him who invites us so tenderly, and learned by experience how worthy his yoke is to be taken, borne, and loved. But what is this yoke which we are to take upon us? It is nothing more nor less than an invitation to become Christ's disciples. All who have come to years of accountability and have been enlightened by the word of God have learned the sad fact, that they are fallen. The works of the flesh are made manifest, and so commanding is their evil nature that they are led to commit all kinds of crime. When such ones become enlightened by the direct teachings of the Spirit of God that they are sinners, the weight of their guilt presses heavily upon them. They become weary under this great load. At last they feel it crushing them without any power of their own to extricate themselves. They would do good but evil is present with them; they find that their observance of the most solemn rites and ceremonies gives them no power to conquer their evil propensities; and provides no pardon for the guilt and condemnation produced by them. To such the Gospel proclaims liberty. You have a free invitation from God to receive the privileges of the gospel.

The helps here offered Christ calls "my yoke;" take it upon you, that is, receive him as the Messiah, believe his doctrine, and try to conform to his word and his Spirit in all things, and you will find rest. Your burden of guilt, the prime cause of all your misery, will be removed. Under the guidance of God's Spirit you will yield the fruits of the Spirit, a sensible part of which is peace.

But you may ask, "How can one so vile come and expect pardon?" The only necessary preparation on your part, is to have a consciousness of your present infirmities and frailties, and a just sense of your dependence upon the Saviour, then act voluntarily. "Who-soever will come after me" Christ says; and it is for you to accept the invitation so graciously given. We should renounce self, that is, separate ourselves from every influence that would lead us to set a greater value on earthly than on heavenly things; in short, whatever increases the strength and authority of the body over the mind is sinful, and should be abandoned; for it will only add weight to our hindrances and impede our progress, so that we cannot so effectually come to him and be set at liberty. When we thus have the glory of Christ in view he will accept us and we shall enjoy his presence and his blessing.

Learning of him who is meek and lowly in heart, you will feel the pride and selfishness of a natural heart, which has caused you so much mental anxiety, give way, and it will be supplanted by his love. "Love to God brings strength from God," and instead of his commandments being burdensome they are made easy and light. You will love to do them and this cheerful obedience to his requirements will bring rest; for "the work of righteousness is peace, and the effects of righteousness, quietness and assurance forever."

Come, then, penitent one, weary and heavily laden with the burdensome rites of a sinful nature, embrace fully the condition which God has appointed, and receive your liberty.

E. M. PRENTISS.

North Parma, N. Y.

FREQUENT and fierce is the Devil in his attacks on all sides besieging our salvation. We therefore must watch and be sober, and everywhere fortify ourselves against his assaults; for if he gain some slight advantage, he goes on to make for himself a broad passage, and by degrees introduces all his forces.—*Chrysostom.*

Too many persons seem to use their religion as a diver does his bell, to venture down into the depths of worldliness with safety, and there grope for pearls with just so much of heaven's air as will keep them from suffocating and no more; and some, alas! as at times is the case with divers, are suffocated in the experiment.

Conference Department.

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

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

From Sister Saunders.

IN order to bear fruit to the glory of God we must advance in the work to which we have set our hands. No man putting his hand to the plough (or work) and looking back, is fit for the kingdom of God. We can not stand still nor be idlers in the vineyard of the Lord. We are exhorted by the apostle Paul to leave the first principles of the doctrine of Christ (that is the first rudiments of religion), and go on to perfection. As we know that without holiness no man can see the Lord, we are to seek for and obtain it by a well-ordered life and a godly conversation. How many are like the barren fig-tree, with nothing but leaves, and as the poet says, The Spirit grieves to see us so; the question arises, Shall we meet the Master thus, with our withered leaves? He looks for perfect fruit, and shall we not see to it that we are bearing the fruits of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," that we may become perfect men and women in Christ Jesus? In due time we shall surely reap the rich reward of eternal life. Though we are called to lead a self-denying life, are we not willing to do so, seeing it is for our good? In the reforms to which we as a people are called, we are required only to give up those things that tend to our injury. Should we then be vacillating? We answer, No. If it is right for us only to eat two meals a day, let us adhere to that rule of action, and so also in regard to all branches of the great work of reform. Do we not linger around the shore too much, afraid to venture out into the deep water, not trusting in that mighty arm that is ready to help in every time of need? Let us not be faithless, but believing. The Lord has not called us to a work that he will not give us ability to perform. May we walk in the light and see the importance of living out the truth as fast as it is made known to us, lest in neglecting to do so, our light become darkness. Should we not hail with joy every advance step which the Lord calls his people to take, to prepare them for the coming kingdom? Then let our motto ever be, Upward and onward; up from these low grounds of lukewarmness and onward to certain victory. We have a captain who never lost a battle, and as long as we abide in him and his words abide in us, we may have no doubts of gaining victory. As we see sin and every species of crime increasing in the land, should we not labor more faithfully that the knowledge of the glorious truths of the third angel's message be disseminated among the people, that all who will may have the words of life and be persuaded to keep the commandments of God? The further we progress in the divine life, the narrower is the path. We find that our pride, selfishness, and love of the world, has all to be given up; for we are seeking a city wherein dwelleth righteousness, and all who enter there must be wholly sanctified through obeying the truth. Christ is purifying unto himself a peculiar people, zealous of good works. When he comes again, he is to present to himself a glorious church, not having spot, or wrinkle, or any such thing. Hence those that have entered upon the good work must progress in order to be saved; for the promise is only to the finally faithful. It will not do to stumble at this or that, nor halt in the preparation work, lest we linger too long and the day of mercy close, and we are not saved.

Our only safety is in going forward with our eye fixed on the prize. We are to be ready, waiting, and watching for the return of our Lord. The humble child of God says, Let trials and persecutions come, only let me know I am in the way of duty. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

R. O. SAUNDERS.

Jeff. Co., N. Y.

SISTER P. A. CORNELL, Kent Co., Mich., writes: I have read "Thoughts on the Revelation." I found in it my wish for a "Synopsis of Present Truth" gratified. It is truly worthy the careful perusal of every candid reader of the Bible; and were it possible, I would gladly put it into the hands of many of my friends. I would that every lover of truth possessed one.

SISTER H. L. DREW writes from Steuben Co., N. Y.: Many are the excuses and opinions offered by those who wish to climb up to Heaven some other way, instead of walking in the straight and narrow path pointed out in God's word. Opinions without foundation in the Scriptures of divine truth, will soon be like the house built upon the sand, or the chaff of the summer threshing floor. God has declared by one of old, that he would sweep away the refuge of lies; therefore man-made views and theories will do us no good in the burning day of the Lord. Truth is truth, and it is our business to search for it as we would for hid treasures, yea, it is more precious than fine gold. The world will soon pass away, together with the things that are therein, but the word of God abideth forever. There are many yet in the highways and hedges, who, when they hear, will receive and obey the truth, and will identify themselves with the remnant spoken of in Rev. xii. If faithful a little while longer we shall receive a glorious and triumphant victory over the beast and his image, the mark and the number of his name. We shall stand on the sea of glass with harps in our hands. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xii, 14. A glorious end is this. Dear reader, will you be one of that number?

SISTER S. SISLEY writes from Convis, Mich.; Having no earthly friend near me, I have been indulging in reminiscences of the past, thinking of the dear ones from whom I am separated by the changes of time, and of the beloved precious ones the ruthless hand of death has torn from me. It used to afford me unspeakable consolation to believe them to be even now enjoying all the untold bliss and glory of the heavenly world; and it was not without some severe struggles that my mind has become divested of this erroneous belief; but bless the Lord I can think of them as sweetly sleeping in a "sure and certain hope of a glorious resurrection."

Oh! it makes me long after Heaven; for there I hope to be joyfully re-united with them all again. I long for Heaven too for God is present there in unvalued glory, God, my Father, my Saviour, my everlasting comfort. I long after Heaven, there is no unkindness there.

"Those holy gates forever bar
Pollution sin and shame,
None can obtain admittance there
But followers of the Lamb."

All its inhabitants are pure and holy. It is "the rest that remaineth for the people of God" and it shall remain to them a rest forever. There pain, trouble and weariness are never felt. There peace and prosperity continually abide. Here we know but in part, and there are many things we cannot comprehend; but oh! I long for Heaven, for there we shall be fully satisfied, there we shall reach the maturity of our being and "know as we are known." There we shall see Jesus and feel the tenderness of his amazing love and the plentitude of his everlasting friendship. I long after Heaven, it is the house of the Lord, a glorious home of many mansions which Jesus is gone to prepare for those that love him.

"Do I not love thee, dearest Lord?
Behold my heart and see,
And turn each worthless idol out,
That dares to rival thee."

I tremble when I think how sinful and unfit I am to enter those holy gates; but God is faithful and able to perform that he has promised. I will not doubt but look to him for grace and strength to overcome, and finally through the merits of my Saviour hope to arrive there safe at last, and receive an abundant entrance into his everlasting kingdom.

SPEAK in commendation of every one who is true to truth, even though he be an adversary and hate thee.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 3, 1867.

A good comment on the fact that in the closing up of the last message of mercy, the Lord will perform a speedy work and cut it short in righteousness, is found in the following which we clip from an exchange:

In the world's great eras, the Divine procedure is marked by slow preparation, and rapid execution. An eternity preceded the first act of creation, but when creation began, six days sufficed for the work. Centuries of seemingly religious inaction went before the appearance of Christ, but from the day of Pentecost the Christian church grew with creative rapidity. The Dark Ages wasted, in seeming uselessness, their wearisome night before the Reformation, but when the dawn began, the glow and warmth spread swiftly over Europe. Our American struggle against slavery seemed only to lengthen her cords and strengthen her stakes, but how swift this movement when God began to lead forth his oppressed people. Day before yesterday, as it were, they were slaves, yesterday they were freedmen, to-day they are voters!

BISMARCK AND THE DOCTORS. Count Bismark, the Prussian minister, is not only a great statesman, but seems to entertain sound ideas in other respects. The views which he entertains of the medical profession, are not calculated to unduly flatter the members of that profession, as indicated in the following:—

The wife of Hon. Joseph A. Wright, Minister to Berlin, writes concerning the illness of her husband: "Last week, Count Bismark called and spent an hour or two, and tried to persuade him to change his physicians for the homeopathic school, saying that since he (the Count) had changed his, his health had vastly improved—though he thinks the less one has to do, generally, with the doctors the better.—*Chicago Journal*.

BE MERCIFUL.

"Be ye therefore merciful, as your Father also is merciful." Luke vi, 36. These words of the compassionate Redeemer, spoke to his disciples, while instructing them what course to pursue toward their enemies, should awaken in all of our hearts the inquiry, "Am I showing mercy to my fellow-men, as I would have the God of all mercies, show to me? Do I warn the erring, as I would be warned? Do I pity, and forgive those who trespass against me, as I would be forgiven of our Father in Heaven? Do I cherish a kind, tender, and affectionate spirit toward all, as I would have cherished toward me?"

Says the apostle, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long suffering: forbearing one another, and forgiving one another, if any man have a quarrel [margin, complaint] against any: even as Christ forgave you, so also do ye." Col. iii, 12, 13.

Let each one of us dear brethren, examine our hearts closely, and try our lives by this scripture, and learn ere it is too late, whether or not, we are living agreeably thereunto. If we are, we may expect to obtain mercy; for says Jesus, "Blessed are the merciful: for they shall obtain mercy." Matt. v, 6.

But let no one imagine himself possessed of this gracious-characteristic of the child of God, however compassionate or clement he may be to man, if he possesses not a spirit of kindness and tenderness to his beasts. To be merciful is to be "unwilling to give pain; to be compassionate; tender; not cruel."—*Webster*.

Now as I pen these few lines, more for the consideration of those who may read them than for those who never will see them, I ask you in love, dear reader, Does the daily treatment which your dumb beasts receive at your hand, show you to be a merciful man? Look at your noble ox or your patient horse; think of

the care you give him; think how you drive and use him; and settle the question impartially. Are you unwilling to give him pain? Or do you in a manner most cruel, whip that poor, half-fed, and over-worked horse, simply because he gives back before the heavy load for want of strength, or because his pace grows tardy from hunger and fatigue?

Look at that kind and faithful beast to which God has not given power to speak for himself. See his bony frame. Count the marks of the cruel lash which your strong hand has made while trying to whip life into him day after day. Think of the sad and pitiful tale that beast would tell, of the reproofs he would utter, could he speak for himself, as did Balaam's, but once. He needs good care; a proper amount of good food, and tender treatment to give him strength, courage, and life, a thousand times more than he needs to be whipped all the way through life. Says Solomon, "A righteous man regardeth the life of his beast." Prov. xii, 10. Taking this text, as a measurement of our righteousness, how does this matter stand with you, my dear friend and brother? You and I must soon appear before the Judge of all the earth, to give an account to him how we have improved our privileges here, and how used the blessings of this life. Shall we be prepared to hear it said of us, Well done, good and faithful servant? Hoping we may, and that our lives may ever give evidence of a subdued, sanctified, tender, Christian spirit, I leave this subject with you by adding the following lines from another who has thought and spoken on the same point:

"A man of kindness to his beast is kind,
But brutal actions show a brutal mind;
Remember He who made thee, made the brute,
Who gave thee speech and reason, formed him mute,
He can't complain; but God's all-seeing eye
Beholds thy cruelty; he hears his cry.
He was designed thy servant and thy drudge;
But know that his Creator is thy Judge."

A. S. HUTCHINS.

Health Institute, B. C., Mich.

THE REFORM DRESS.

This is just the dress, at least in my judgment, in length not too long, in shortness not too short. Long enough to be modest, short enough for comfort and convenience. It cannot be said of it as the man did about his new coat, "It is too big and too little, too long and too short; it don't suit any way; here, John (speaking to the hired man), take it."

I repeat, it is just the dress. I have seen no female dress that I like better. Mrs. T. is wearing it in this section for the first time. I have heard of no one speaking ill of it. A number have spoken well. Some that would not think of wearing the American costume say they must have one of this style. A very influential minister of the Episcopal order, was asked by one of his members how he liked it. He remarked, "Well." "Would you like to have your members wear it?" "I would," was his prompt reply. "But," remarked the member, "What gazing and looking there would be, as we came into church." "Oh! that would soon pass away, the novelty would soon be gone."

I would say to all that put it on, Get it up in good taste. Don't think that any thing nine inches from the floor is the reform dress. Other things are to be considered. Let there be neatness and good taste in the waist and in the hanging. Don't get on a shawl. Pay good attention to these and many other things, and you will save much prejudice. Get one up in good shape. Wear it. Be independent in what is right and just. Hold up your head. Walk erect. Don't think everybody is looking at and thinking about you.

C. O. TAYLOR.

Rouse's Point, N. Y., Aug. 20, 1867.

THE CAUSE IN R. I.

The state of the cause here is encouraging. On Block Island there is an advance in holiness with the most of the church. I think they are in the best condition I ever knew them.

Curtis' Corner church is growing in grace and numbers. Two have been baptized during the last quarter.

Exeter church is steadily growing in present truth. The Health Reform is deeply interesting them.

The company at Green Hill are holding on and ready to advance, and do make some progress.

At Ashaway they have been rather slow to move, but I perceive a disposition to come up in the good work.

At Abington, Ct., the church have passed through much trial and is still subject to the same. Some of its members have shown indeed the martyr spirit, and I perceive a growth that to me is promising for a harvest.

Kensington church was moving on when I was last there. I expect to visit them again soon. This church is composed of tried friends of truth. I have reason to hope they will all go through to Mount Zion.

God is in this work, and it cannot fail. I hope to be in my place, humbly led of the Lord, that my labor may not be in vain.

P. C. RODMAN.

Ashaway, R. I.

QUARTERLY MEETINGS IN MINNESOTA.

A GOODLY number of the Oronoco church, went to Greenwood to unite with the little church there in the worship of God. We were all very greatly disappointed in not meeting with Bro. Pierce, as we had heard that he intended to come. Yet we tried to do the best we could, exhorting one another, praying with, and for, each other; and we are sure the time was not spent in vain; for says Jesus, "Where two or three are met in my name there am I in the midst of them." Blessed promise! and it never yet failed.

Aug. 24, 25, at Oronoco, Bro. Ingraham was present to give the word of life as meat in due season. The church was well represented. The Brn. from Greenwood favored us with their presence. This was a good meeting; immediately after the forenoon discourse we repaired to the water, where three were buried by baptism, and we hope, rose to walk in newness of life; one, a brother who has lately embraced the truth, who, to use his own expression, has been a hardened sinner all the days of his life. Oh! may his life be consistent, never looking back, but pressing forward, shedding a good influence over his former associates, and at last be reign with the redeemed. The other two a brother and sister who had been dissatisfied with their former baptism, came forward and took up the cross, thus removing what had seemed to them to be a hindrance to their advancement in the divine life, feeling that they were free in Christ. Oh! that all this dear people may continue to work over against their own house removing every hindrance of whatever nature, and grow up into Christ their living head.

We then went to the school house where we all united in the ordinances of the Lord's house. The cementing Spirit of God was there. Union prevailed. Four were admitted into the church. That we may all continue to press together, and be at last an unbroken company upon Mount Zion, is my prayer. It being in the midst of harvest, it was thought best not to have any meeting upon first-day. The Sabbath being passed when the last meeting closed, we attended to s. s., when we all went home feeling refreshed and encouraged.

Thus closed the first Quarterly Meeting at Oronoco for this Conference year. Owing to the bad weather, deep snow through the winter, and the extremely heavy rains and high water through the fore part of the season, our Monthly Meetings have been entirely broken off. It is thought best to commence again. The next will be held at Oronoco, Sept. 21, 22, Sabbath and first-day. We hope to see all our brethren and sisters who have the cause of God at heart, present at this meeting. Come prepared to stay through the entire meeting, as there is some important business pertaining to the interests of the cause, to be attended to.

HENRY F. PHELPS.

Pine Island, Minn.

MISREPRESENTATION.—An old elder once said to a young preacher, "I am afraid you do not perform your whole duty, for everybody speaks well of you." It startled the preacher; he was afraid the text, "Woe unto you when all men speak well of you," would apply to him. Suffice it to say, it was only a few months until the dogs of Satan were barking at his heels.

MONTHLY MEETING IN RHODE ISLAND.

AFTER an interval of nearly a year since the last Monthly Meeting in this part of New England, it is again our privilege to send the report of our Monthly Meeting at New Shoreham, which commenced on Sabbath evening, Aug. 16, and held over first-day. The churches of Ashaway, Curtis' Corners, and Exeter, R. I., and South Lancaster, Mass., were fairly represented.

Our social meeting on Sabbath evening was both interesting and profitable, and indicated that our coming together was not to be in vain.

Sabbath morning we met again at 9 o'clock for social exercises. At half past 10, we were favored with a discourse by Bro. Rodman, from 1 Pet. iv, 17. All were deeply interested as he dwelt on the duties of God's people in the judgment hour, prominent among which he placed the Health Reform. At the close of his discourse, Bro. S. N. Haskell followed with appropriate remarks.

In the afternoon, Bro. H. spoke from Rev. iii, 21. After giving some general ideas on the testimonies to the church, Bro. H. entered into the subject of the Ladocean testimony, and among other things gave us some valuable information relative to health and how to regain and preserve it. I cannot help thinking that the Spirit of the Lord directed his mind, for nothing was more needed by us all, and especially by those on the Island, than the information he imparted.

In the evening, Bro. H. spoke again from Rom. viii, 28, and gave us some much-needed encouragement and instruction, which was followed by a few short testimonies, the tenor of which showed that these meetings were having the desired effect, to increase the interest in the good cause, and to nerve us up to more united efforts for its advancement.

First day, at 10 o'clock, we met at the Town House, near the center of the Island, where Bro. R. spoke to a large congregation, from 2 Pet. i, 19.

The people were attentive, and it is hoped that the truths presented on the prophecies were not all lost, even on those who were not fully with us in the truth. Our object in removing to the Town House was to allow the Freewill Baptists the use of the school house, which we used on Sabbath. This changing the locality of the meeting some two miles affected somewhat the interest of our meeting, as is always the case, which led us to sensibly feel that our brethren on the Island should have a house of their own; and if each brother will take hold and do what he can, I see no reason why they may not soon have a convenient house.

In the interval between preaching, we had a social meeting in which a good number participated. At 3 o'clock Bro. H. spoke from 1 Thess. v, 23. The testimony on this occasion was meat in due season, for the church especially.

On the morning of second-day, Bro. H. and his company, and the brethren from Exeter and Curtis' Corners left for home on the Newport boat. After bidding our brethren and sisters an affectionate farewell, we that remained went to perform a still more sad and chastening duty in attending the funeral of Bro. Abraham Mott, who died evening after the Sabbath. Bro. M. was the first to embrace the third message on the Island, and his loss will be severely felt. The funeral was largely attended, and Bro. R. gave a short, but deeply-interesting address from 1 Thess. iv, 17. On second-day evening we that remained had a farewell meeting at Bro. C. Champlin's, in which nearly all took part, and while all felt sad at the thought that we were so soon to part, we rejoiced in the thought that it is our privilege to be overcomers.

On third-day morning we bade farewell to this island of the sea, feeling that the islanders had been much refreshed by our visit, while all, both islanders and visitors, had expressed resolutions to start anew in the warfare. May the Lord help us all to keep the resolutions thus formed, and may this Monthly Meeting be the beginning of better days, and a more rapid rise of the third message in this part of New England.

J. S. MILLER.

Ashaway, R. I., Aug. 25.

NEVER PUT OFF.

When'er a duty waits for thee,
With sober judgment view it,
And never idly wish it done;
Begin at once and do it.

For sloth says falsely, "By and by
Is just as well to do it;"
But present strength is surest strength;
Begin at once and do it.

QUARTERLY MEETING AT PILOT GROVE, IOWA.

ACCORDING to appointment, a few of us met in the evening of the commencement of the Sabbath and enjoyed a good season of prayer. Sabbath morning our hearts were encouraged to see nearly all the brethren and sisters from Washington and a few from the Iowa city church assemble, at the place of worship at an early hour. As we had no minister present, the time was all taken up in prayer, and social meeting. But we had just passed through a very busy season of the year, and the most of those present had been very actively engaged in taking care of the bountiful harvest of hay and grain of this rich prairie country.

During this busy time many of us left off to some degree the study of God's word, and neglected secret prayer, and devotion, and perhaps other duties necessary to give life to the Christian. Consequently we found that our minds were somewhat engrossed by worldly things, our sensibilities more or less blunted to spiritual things, and our hearts in rather a poor frame to enter heartily into the worship of God. But as we tried to exercise the same zeal in the worship of God that we have in our worldly pursuits, we felt that God heard our prayer and accepted of our worship.

As we had been so active in attending to the perishable things of this world, and thereby neglected to some degree the wants of the soul, we thought that it would be consistent, and might be to the glory of God, and good of our own souls, for us to spend two days in the worship of God, even if we had no preaching. So the time was well occupied both days with earnest prayers and exhortation. The testimony of all that engaged earnestly in this meeting was that they had gained new strength, and felt like starting with new zeal to be overcomers, and reap the overcomers' reward.

Our meeting closed first-day in the afternoon, by celebrating the ordinances of the Lord's house while we tried to bring afresh to our minds the great sacrifice that has been made for poor fallen man. As we had not had a meeting of this kind for the past six months, this was truly a solemn and important meeting.

The only discouraging features in these meetings was to find when we came to the last and most important meeting, that our numbers had decreased nearly one half, nearly all the brethren and sisters from Washington, and some of this church, having their business in such a shape that they could attend meeting only on the Sabbath. Is this as it should be? Would it not be well for all as far as possible to so arrange their worldly business, that they may go to meeting as free from worldly care and anxiety as possible, to stay until the meeting is out; for the best of the wine is generally reserved until the last of the feast; and those who leave too soon are the losers.

Dear brethren and sisters, let me entreat you, Be not so taken up with things of this world that you will neglect the wants of the soul. Remember the words of our Saviour. "And take heed to yourselves lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth."

What a solemn thought to be believers in the present truth, and yet be so taken up with the things of this life that the Lord will come, and find some of us unprepared. There is danger here. May the Lord help us all to take heed.

HENRY NICOLA.

News and Miscellany.

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

—It is stated at the capital by persons well versed in the condition of affairs in Maryland, and who have spent considerable time in counties near Washington, that the opinion is very prevalent there that the President intends to resist the impeachment by force, and that nearly all rebel militiamen confidently expect to be called upon. As a significant coincidence, these opinions seem to have sprung up immediately after Montgomery Blair's late visits to Annapolis. The name of Jerry Black is also very generally used as one committed to this line of Presidential defense.

Insurrection in Spain.—MADRID, August 28. A state seige is declared in all the provinces in consequence of anticipated insurrectionary movements.

Spain.—Paris, Aug. 28—Evening. Reports continue from rebel sources of the success of the insurrection in Spain, and especially in the province of Arragon. Latest advices report that the insurgents have captured and hold the city of Saragossa.

Anxiety in Europe.—LONDON, August 28. The increasing bitterness apparent in the editorials of the Prussian journals on the Salzburg conference, causes much anxiety throughout Europe.

The Cretan Insurrection.

TURKEY has refused to enter into any consultation with the other Powers relative to Crete. The obsequiousness which greeted the Sultan in the Christian capitals of Europe seems to have been thrown away. He is no more disposed to act like a Christian than before he learned that Christians saw nothing out of the way in his inhuman treatment of their brethren. This is entirely natural. As he expects to subdue in time the revolt in Crete, there is no use in his deferring to feelings that are not strong enough to resent his brutality by even so much as a refusal of hospitalities and a refraining from the most fulsome adulation of his goodness as a ruler and a man. In some respects the means taken by Omer Pasha are well adapted to the end he has in view. He is determined to subjugate the Island, even if he "makes it a solitude and calls it peace." He has blockaded it from within and without. He will not permit the women and children to leave the Island because they consume the scanty provisions and help bring the whole population to the point of starvation and surrender. But, on the other hand, the natural ferocity of the Turks is counterbalancing this policy by their wholesale massacre of women and children in the interior of the Island. Even the foreign consuls in Canea not favorable to the insurgents have been forced by the atrocities committed, to protest against further slaughter. A joint telegram from them says: "The massacres of women and children are going on in the interior of the Island. The government can neither suppress the insurrection nor prevent the occurrence of these atrocities. Humanity demands imperatively the immediate suspension of hostilities, or the transportation of the women and children to Greece." The American Consul writes that "the Turks are preparing similar massacres for the submitted villages, in the neighborhood of Rhetymo and Canea. We are all wearied and sick at heart at the alarm and distress, and the uncertainty of the position. I do not, nor do any of the consuls, regard the insurrection as any nearer an end than before Omer Pasha attacked Sphakia."

There are indications of a revolt of the Christians in Thessaly and Epirus. If this takes place it may require a part of Omer Pasha's army to put it down.

The correspondent of the Boston Advertiser says the blockade-runner Arkadi is cursed by the Turks and denounced by the diplomats for breaking through a paper blockade. He adds:

"She doubtless does naughty things, and deserves to be condemned for 'irregularity,' but the All-seeing Eye reads upon her log many such entries as these; Nineteenth voyage, July 11, brought away two hundred women and children; July —, 20th voyage, brought off seven hundred women and children; and these entries will go far to effect charges on the other side of the ledger. Verily this modern Argo brings home cargoes to Greece more precious than the golden fleece! But where is the great leader in this struggle between Moslems and Christians for what was Christian soil, and what still is the fairest of all European islands? He is the honored guest of Christian kings, queens and princes who all rise up to do him honor. Verily the days of chivalry are fled, but the days of reckoning are to come!"

The sailors of the Christian navies that cruise around the Island are very anxious to take off the starving women and children, but diplomacy forbids, and they are compelled to see them dying, as it were, before their very eyes, and are unable to save them.

Church Property in Italy.

THE Church Property Bill, which has passed the Lower House of the Italian Parliament, and is now pending in the Senate, in which body there is probably no doubt of its success, is a very sweeping measure, and not at all calculated to increase the confidence of the Pope in the Italian Government, to whose "protection" he has been turned over by the wily Emperor of France. The ministry made the passage of this measure a question of life or death, and the all but unanimous vote in its favor in the popular branch of the National Legislature, reveals the great religious revolution that has taken place in Italy, and the indifference of even the professed friends of the church to its temporal welfare. The great majority by which the bill was passed seems to have been the result of some kind of a compromise between Ratazzi, the minister, and the leader of the opposition, by which, probably, the latter is to secure some political loaves and fishes for himself and his friends. This shows that the opposition to the bill was not founded on any reverence for or attachment to the church, but was merely held as political capital in the struggle for the "ins and outs." The bill insures the suppression of all religious corporations, and provides for the administration of their property by the State—that is, by the local commissions, "composed of the Prefect, Syndir, Fiscal Advocate, agent of the crown land and two upright citizens." These local commissions are to be superintended by a central commission, consisting of the chief Director of crown lands, the Treasurer of the Religious Worship Fund, two Deputies and two Senators. All the personal property and five per cent. of the revenue derived from landed estates are to be applied to the expenses of religious worship, and to the life pension of members. The church lands are to be put up in small lots at public auction at a minimum price, bidders to deposit a tenth of that price in the provincial treasury on the day of sale, a tenth of the actual purchase money ten days after, and the remainder to be paid in eighteen years, in fixed rates, at six per cent. If paid down, seven per cent. discount will be allowed. Charitable institutions are to be left unmolested for the time being. "The Government is authorized," says the bill, "to emit at such epochs, and in such manner as it sees fit, a sufficient number of five per cent. bonds to insure the entry into the Treasury of the actual sum of 400,000,000fr. These bonds shall be accepted at their nominal value, in payment of the lands whose sale by this law is decreed." There were present in the House when the vote was taken on the most vital proposition of the bill, 284 members, of whom only four abstained from voting. The result was, yeas, 265; nays, 15. A writer who was present when the vote was announced, states that "wild cheers rang through the house, and the sitting was suspended for one hour."

The wisdom of this bill as a financial measure of course remains to be tested. Its enemies say the bonds will rise and fall with Italian stocks; that foreign speculators will purchase them at low figures and buy the lands, paying down and thus getting a discount of seven per cent. on the nominal value of the bond, and that the lands will sell at less than half their original value, and, what is worse, pass into the hands of foreigners. Ratazzi and the friends of the measure, on the other hand, claim that these lands, guaranteed by the immense wealth of the church, will be taken up almost at par by the Italians themselves, and that the sale, in small lots, and the long respite afforded for payment, will create a great number of small proprietors, and lay the foundation of new and great prosperity. Whichever of these prophecies shall prove nearest correct, the property is lost to the church, and the people not only acquiesce but rejoice in the fact.—*Chicago Tribune.*

Napoleon's Prospects.—The N.Y. Independent closes an article on the great speech of M. Thiers, in the French Assembly, as follows:

We have not pretended to give more than the slightest notion of this terrible speech, which was strictly parliamentary, contained no disrespectful word to the Emperor, and commanded perfect attention in a body devoted, as a body, to the Imperial will. The little light which Bonaparte has permitted to reach the French public, through the legislative debates, was sufficient to make this handwriting on the wall of his palace visible to all the world. The opposition in the *Corps Legislatif*, though infinitesimally small, outweighs infinitely in point of ability the supple majority. These words may be seen soon to be prophetic of the sudden ruin of the monarch who won his throne by perjury, treachery, and murder. Having been won, it was maintained by the general opinion, in and out of France, of his longheadedness and cunning. This opinion has received many successive shocks. His plans have all turned against him—in Italy, in Germany, in America. He yielded to the implied menaces of the United States, and has just given way before

the bullying of Prussia. A war with Prussia and a defeat in the field, would topple over his throne and send him to death or exile. It seems as if justice, though tardy, is at last likely to overtake him.

The Mexican Question.—The fatal issue of the Mexican intervention continues to expose the French Government to powerful attacks from the leading men and organs of the Liberal Opposition. The speech of Thiers on the history of the intervention has been followed by a terrible exposition by Berryer of the financiering of the French Government in the bonds of the Mexican Empire. The language of most of the semi-official papers is exceedingly desponding. They generally own, with *La France*, that "the deplorable end of the Mexican Empire is for France an immense misfortune and an irreparable check," but they insist that at the beginning of the intervention there was reason to hope for a better result. The Liberal papers find it, of course, easy to reply to such apologies; but the Press law prevents them from following up their victory.

The Eastern Question.—It is stated that an agreement was arrived at between the two Emperors as to the policy to be pursued by Austria and France in the Eastern question.

Reported Appearance of the Rinderpest.—A disease, with symptoms similar to, and which is believed to be, the great cattle scourge so lately prevailing in Europe, has made its appearance in Bucks County, Pa. So far it has only affected the cows of two neighbors in Solesbury Township, three of each having been seized with the disease, and one of each having died. Of the others one or more it is thought will recover. The disease is supposed to have been communicated from a drove of cattle brought from near Philadelphia. If so, this would indicate its existence elsewhere in the State.

We have heard of unusual numbers of deaths of cows in the western part of this county; but do not learn that it is imputed to rinderpest or other extraordinary distemper.—*Rochester Express.*

Cholera in Illinois.—The cholera has made its appearance in the northwest portion of Gallatin county, in its most malignant form. Out of some thirty cases, twenty have proved fatal. Those who have died from the disease did not live over six to eight hours after contracting it. The people are fleeing from it. It is hoped that the disease will be confined to that locality, as but few persons remain, and there have been no new cases since Friday last.

Obituary Notices.

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

DIED, of spinal disease, at Mendon, St. Joseph Co., Mich., Aug. 15, 1867, David R., son of Charles G., and Emily M. Langdon, aged 1 year three months and 1 day. Sweet is the consolation to his mourning friends that he will rise in the first resurrection.

MARYETT LANGDON.

DIED, at New Shoreham, R. I., Aug. 17, 1867, Bro. Abraham Mott, in the 62d year of his age. Bro. M. commenced to serve God in 1838, was in the first and second messages, and embraced the third message about 1854, with several others, himself and wife keeping the first Sabbath, without knowing that any one else was going with them. But while engaged in keeping the first Sabbath they ever kept, Bro. S. Steadman, who was exercised on the subject, came in, and from encouragement from Bro. M. and wife, he and his wife kept the following Sabbath with them. From that time others embraced the truth until a church has been organized of nearly thirty members, who will deeply feel the loss of Bro. M. He had endeared himself to them by his consistent walk and good counsel. He leaves an only son, with his wife, to mourn the loss. May they with the church, by this affliction be led nearer the Lord. Bro. M.'s last hours were hours of mental conflict; but a short time before he died, he called his son and said, "I have obtained the victory," shouting, "Glory to God." The following lines were composed by him to be placed on his tombstone:

Farwell to all things here below,
The call has come for me to go,
I'll rest awhile beneath the sod,
'Till I shall hear the trump of God.
I hope to join that happy throng,
And help them sing the conquerer's song,
O death! where is thy sting to-day,
O grave! where is thy victory!

Remarks at the funeral by the writer, from 1 Thess. iv, 17.

P. C. RODMAN.

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., 10 oz.

—**SPIRITUAL GIFTS, VOL. I**; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 219. Cloth, 50c., 8 oz.

—**SPIRITUAL GIFTS, VOL. II**; or the Experience and Views of E. G. White, with Incidents that have occurred in connection with the Third Angel's Message. pp. 300. Cloth, 60c., 8 oz. Volumes I & II bound in one book, \$1.00, 12 oz.

—**SPIRITUAL GIFTS, VOL. III**; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 3 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. 490. In one volume, cloth, 60c., 8 oz. In five pamphlets, 50c., 8 oz. In twenty-five tracts, 40c., 8 oz.

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

—**APPEAL TO THE YOUTH**: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 20c., 2 oz. Without likeness, 10c., 2 oz.

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

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

—**SANCTIFICATION**, or Living Holiness. Many common mistakes on this important subject, corrected. One of the best works ever published on this subject. 15c., 4 oz.

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

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

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

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

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

—**MIRACULOUS POWERS**. The Scripture testimony on the Perpetuity of Spiritual Gifts, illustrated by Narratives of Incidents that have transpired all through the Gospel Dispensation. 15c., 4 oz.

—**APPEAL TO MOTHERS**, on the Great Cause of the physical, mental, and moral, ruin of many of the Children of our time. 10c., 2 oz.

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

—**THE PROPHECY OF DANIEL**. An Exposition of the Prophecy of the Four Kingdoms, the Sanctuary and the 2300 Days, Dan. ii, vii, & viii. 10c., 3 oz.

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

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

—**THE LAW OF GOD**, its Observance from Creation, its Immutability and Perpetuity, proved from the testimony of the Old and New Testaments. 10c., 3 oz.

—**VINDICATION OF THE TRUE SABBATH**, by J. W. Morton, late Missionary of the Reformed Presbyterian Church to Hayti; with a Narrative of the Author's Personal Experience, of thrilling interest. 10c., 3 oz.

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

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

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

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—**THE CELESTIAL RAILROAD**, a most happy exposure of the inconsistencies of popular religion. A new edition revised, and adapted to the present time. 4c., 1 oz.

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

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

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

Tracts in Other Languages.

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

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

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

—**THE SABBATH**, Its Nature and Obligation, in German. 10c., 2 oz. The Sabbath, in Holland. 5c., 1 oz. In French. 5c., 1 oz. In Danish 10c., 1 oz.

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

One-Cent Tracts.

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

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

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

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

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

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

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

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

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

Two-Cent Tracts.

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

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

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

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

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

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

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

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

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

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—**TRUTH**.

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

Three-Cent Tracts.

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

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

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

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

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

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

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

Charts.

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

—**THE PROPHECIES** of Daniel and John, illustrated upon a Chart, to be used by Preachers, varnished and mounted, \$2.00. The two Charts with Key, \$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, Sept. 3, 1867.

The thoughtful reader of the Bible, as he has perused the account of the immense number of sacrifices offered in connection with the temple service in Jerusalem, has doubtless often queried respecting the manner in which the blood, ashes, and other accumulations from so many offerings, could be disposed of. This point is explained in the interesting article on Jerusalem concluded in this number in the Historical Department.

A. R. KELSEY. As to who are adopting the dress reform, see reports in Review. Judging from these, it would seem that its adoption is becoming quite general. There are some who will not admit that persons of standing in society and "refined sensibility" can be found in the ranks of Seventh-day Adventists at all. If your friends think otherwise, they may know that some such, at least, are adopting this improvement in dress.

SPECIMEN REVIEWS. We are happy to say that we have seen good results from the specimen copies of the Review which we have lately mailed to persons whose names have been forwarded to us by our brethren.

We have sold quite a large amount of books, and obtained a good number of subscribers through the agency of these specimen copies. We therefore now ask our brethren again to send us a *liberal list* of names and post office addresses of such persons as they would like to see benefited by the reading of our publications. Cannot our preaching brethren use some of these Reviews to good advantage? If so they will please order. Send along the names. J. M. A.

Sabbath School Libraries.

We now have on hand a good assortment of choice books for Sabbath School Libraries, which we can sell at American Tract Society prices.

We should be pleased to fill any orders that may be given us, and hope that we may soon have the privilege of sending off a good number of Libraries.

The price of these Libraries may be selected to range from \$10 to \$25 each, to suit the wants of different schools. J. M. A.

REPORT FROM OHIO.

AFTER attending the Ohio State Conference, which passed off so pleasantly to all, and the good results of which have given strength to the cause of truth in the State, I left Bowling Green to seek the good home of Bro. Wm. Cottrell, Bowersville, Green Co., Ohio. I arrived at his house on Friday, the 9th, where I was welcomed by his family. I spent the Sabbath agreeably with them. On Sunday morning we went to the village of Bowersville to see if the way was open for the pitching of our tent. We found everything as favorable as we could wish. Monday we looked further and were successful in finding everything we needed for a tent-meeting. Accordingly I wrote for Bro. Waggoner to come on with the tent.

On Tuesday morning Bro. Cottrell took me to Xenia, where I took the cars for Pataskala. Here I met Bro. Crous' team which conveyed me to Appleton. I found most of the little church who took hold of the truth here last winter, still holding on and doing well. They keep up regular Sabbath meetings, of which they gave a good report. On Wednesday and Thursday I held three meetings with them, by which they were strengthened and much encouraged to continue their efforts to live out the truth. There is still a good interest to hear manifested by others. We hope to visit them again soon, when measures will be taken to organize them into a church, according to their earnest wish.

On Friday, 16, I went to Belleville, where I spent the Sabbath and first-day in a very agreeable manner. I found the little company of commandment keepers in this place, in a much better condition than I expected to find them from the reports I heard from them. The one whom we had appointed to lead them, had moved

away, and, as we felt sad to learn, had given up the keeping of the Sabbath. It seems strange to me how those who have once learned what the Lord requires of them, can yield to the influences of the enemy so easily, and fall from their steadfastness in Christ. Those that remain, seem to be more firm than ever in their decisions to live out the truth, overcome, and be saved. While I was among them I gave five discourses, had one good social meeting, and one business meeting. They were all much encouraged, and felt to enter into the work anew.

On first-day morning, the church came together at an early hour, when five, who had not before identified themselves with the organization, offered themselves as candidates for baptism. After a careful examination we found the church could fellowship them all, when we proceeded to the water, where we enjoyed a sweet season in administering the ordinance to them. It was thus they were united to, and decided to walk with, the church. The prospect seems bright for this little company now, and may God grant them his blessing, and aid them onward in the way to the heavenly home of the saints. I hope to have the privilege of visiting them again before winter, when a more complete organization may take place and they take another step of advance in the truth.

Monday, I returned to Green Co. to aid Bro. Waggoner in pitching the tent. We held our first meeting in it, Thursday evening the 22d. We have now had six meetings and the interest to hear the truth is good. Yesterday (Sunday) we had three meetings and there were between 400 and 500 present each time. Every thing is favorable to have a good meeting with good results. Our only hope for the success of the truth is in the Lord. Pray for us.

I. D. VAN HORN.

Bowersville, Green Co., O.

MELANTHON.—When Melancthon was entreated by his friends to lay aside the natural anxiety and timidity of his temper, he replied, "If I had no anxieties, I should lose a powerful incentive to prayer; but when the cares of life impel to devotion, the best means of consolation, a religious mind can not do without them. Thus trouble compels me to prayer, and prayer drives away trouble."

Appointments.

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

CONVOCAION MEETING IN IOWA.

As the duty of deciding where this Convocation Meeting should be held, was laid upon us by the Iowa Conference at its last session, and as the wants of the cause have made it necessary to change the time of said meeting, we would hereby announce that upon mature reflection, and in harmony with the suggestions of Bro. White, and those of the General Conference Committee in the Review, we have decided that said meeting be held at Pilot Grove, Washington Co., Iowa, commencing Wednesday, Sept. 26, and continuing over the next Sabbath and first-day.

Bro. and sister White, and Bro. Stephen Pierce, are expected to be present. We hope there will be a large gathering, and a good representation of all the churches in Iowa, and that this will be the best as well as the largest concourse of Sabbath-keepers ever held in Iowa.

In order that this may be a profitable meeting to the cause in this State, let it be borne in mind, that all who attend should prepare with reference to it, and come with a resolution to do good as well as to get good. It is selfishness to attend such meetings with the simple expectation of getting a blessing without imparting any to others, and seeking to glorify God, by advancing his cause. We must not simply prepare to work, but act, act, act, and work out on others what God works in us by his truth and Spirit.

Of course it is expected that all will as far as possible, come prepared to take care of themselves, that some may not be eased and others burdened; that there may be an equality in enjoying the benefits of the meeting, as well as in bearing its burdens.

D. T. BOURDEAU.

Our next Monthly Meeting for Allegan county will be held in Allegan, September 7th. Bro. Loughborough M. S. BURNHAM.

The Wis. Convocation Meeting.

To the brethren of the Illinois and Wisconsin State Conference of Seventh-day Adventists: You see our Convocation Meeting is appointed to commence September 19th, at nine o'clock in the morning. Now in order that God may make this meeting a special blessing to us all, we must all make a special effort to place ourselves in the best condition to be blest. We hope therefore that all who possibly can, will be upon the ground, Wednesday, the 18th in time to pitch their tents and thus be ready to commence the worship of God the next morning, and all stay till the meeting is closed. And we hope none will come to this meeting to see how much fault they can find with the meeting, but to see how much fault and how many wrongs we can find in ourselves and get rid of, by heartily confessing and forsaking them all. All who come in this way will surely be refreshed.

There will be teams at Janesville on Wednesday, the 18th to bring all who come on the cars. If some should get there the night previous, they will please stop at the American Hotel till called for. Let us all come to this meeting humbling ourselves as we never have before in all our lives, that the God of Israel may bless us more than ever before.

ISAAC SANBORN.

Cassville, Aug. 26, 1867.

Appointments for Wisconsin and Iowa.

At Bro. White's request, the appointments for Wisconsin and Iowa, are changed as follows:

Convocation meeting at Johnstown Center, Wis., Sept. 19-22.

Convocation meeting in Pilot Grove Iowa, Sept. 26-29.

Bro. WHITE appoints to meet with the churches as follows:

Monterey, Mich, Sept. 7 and 8. Battle Creek, Sept. 14 and 15. Johnstown Center, Wis., Sept. 19-22. Pilot Grove, Iowa, Sept. 26-29.

THE next Monthly Meeting in the Western District in Maine, will be held in Brunswick, Sept. 14 and 15, commencing Sabbath evening at 7 o'clock. We hope to see a full representation of churches in this district. CHAS. STRATTON.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

RECEIPTS.

For Review and Herald.

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

\$1.50 each. J C Wilson 31-1, L Dysert 31-10, W H Carver 31-1, J Miller 31-11, Mrs I H Archer 31-1, E Bliss 30-5, E S Faxon 31-1, N Bennis 31-1, Mrs E Coggeswell 31-12, N N Anway 31-14.

\$3.00 each. S Allen 32-1, H Hopkins 32-10, H Stebbins 32-1, H J Stone 32-1, H S Woolsey 32-10, C R Rice 32-12, L Mott 32-1, Mrs Wm Pratt 33-1, J R Styles 32-12, J Laroeh 32-1, E Scribner 32-1, W V Field 33-1.

Miscellaneous. Mrs J Curran 50c 25-1, S J Loomis \$2.00 32-8, Mrs M Howe 50c 29-12, Mrs C Russell 1.00 31-11, A J Terrell 4.50 32-17, C Lamberton 1.00 32-1, H E McLaughlin 4.00 32-1, Wm Lewis 2.00 32-1, John Heath 1.00 31-12, Jacob Heath 1.00 31-12, F Gould 75c 31-1.

Cash Received on Account.

P C Rodman \$17.80.

Books Sent By Mail.

J M Ferguson \$1.00, Libbie Wells 25c, Mrs J Curran 10c, L G Tracy 1.20, P L Cornell 18c, E S Faxon 1.12, I H Chesebro 1.12, S Myers 15c, A J Nelson 1.00, G W Strickland 1.00, T Alverton 32c, J T Colby 1.15, W V Field 1.00, T Smith 1.25.

Books Sent By Express.

I D Van Horn, Xenia, Ohio, \$109.58.

General Conference Missionary Fund.

RECEIVED FROM CHURCHES. Church at New Shoreham, R. I., \$15.00, Curtis Corner's, R. I., 15.01, Exeter, R. I., 13.41, Green Hill, R. I., 10.00, Ashaway, R. I., 15.00, Abington, Conn., 10.00, South Lancaster, N. H., 81.83, Washington, N. H., 65.40, Newport, N. H., 35.00, Donation 10.50.

Michigan Conference Fund.

RECEIVED FROM CHURCHES. Church at Watrousville \$10.00, Burlington 32.15, Salem Center, Ind., 7.50, Colon 9.00, Orange 38.00, Greenbush 8.00, Ithaca 17.00.

For the Health-Reform Institute.

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

Mrs A P Van Horn \$25.00, J F Colby 25.00, D Wilcox 25.00, Lucia Morris 25.00, Mary L Maxson 100.00.

On Shares in the H. R. Institute.

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

M M Churchill \$25.00, John Parmelee 25.00, Lucia Morris 25.00, Mary L Maxson 100.00.