

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 10, 1867.

NO. 13.

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.

Address, J. M. ALDRICH, Battle Creek, Michigan.

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

WOULD YOU BE YOUNG AGAIN?

Would you be young again?
So would not I;
One tear to memory given,
Onward I'll hie.
Life's dark flood forded o'er,
All but at rest on shore,
Say would you plunge once more,
With home so nigh?

If you might, would you now
Retrace your way?
Wander through stormy wilds,
Faint and astray?
Night's gloomy watches fled,
Morning all beaming red,
Hope's smiles around us shed,
Heavenward—away!

Where all the parted friends,
Once our delight?
Dear, and more dear, though now
Hidden from sight?
Where they'll rejoice to be,
There is the land for me;
Fly, time, fly speedily!
Come life and light!

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

PREACH THE WORD. 2 Tim. iv, 2.

THE SON.

BY ELD. H. C. BLANCHARD.

TEXT. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. v, 8, 9.

THE above words were spoken by the apostle Paul, and addressed to the Hebrews. But it is not written exclusively for *their* benefit; it is for ours also, that we might understand the plan of salvation, be led to embrace the gospel and be eternally saved. We propose to present some thoughts for consideration from the above words; and while we do so, we pray to be guided by the "oracles of God."

I. The first point that claims our attention in the text is the term Son. Who is the Son mentioned here? Is he the son of Alexander the Great? Is he the son of one of the Cæsars, or of Herod the Great, as some of the Spiritualists now teach? Oh, no! He is the Son of God. We are well aware that there has been much disputation on the subject of the sonship of Christ in the religious world, some claiming that he is nothing but a man as to origin, being only about

eighteen hundred years old; others that he is the very and eternal God, the second person in the trinity. This last view is by far the most widely entertained among religious denominations. We are disposed to think that the truth lies between these views.

That Christ is more than a mere man, is evident from many passages of Scripture. Peter testifies, Thou art the Christ, the Son of the living God. Matt. xvi, 16. And Matthew says, he was begotten of the Holy Ghost. Matt. i, 20, margin. Jesus testifies himself that he was before Abraham. Jno. viii, 58. St. John says he was in the beginning with God. Chap. i, 1-5. Heb. i, 1, 2.

This leads us to an examination of the more popular view, that he is the "very and eternal God." We will notice one or two reasons for this view: 1. Christ is called *God*, therefore he is God, Jehovah. But the judges in Israel were called gods. Ex. xxii, 28. Ps. lxxxii, 1, 6. Jno. x, 34. This title is applied to the angels also. See Gen. xxxii, 30. Compare with Hos. xii, 4. Again, "and the angel of the Lord appeared unto him, [Moses] in a flame of fire out of the midst of a bush, and he looked and behold the bush burned with fire, and the bush was not consumed." In verse 4, this angel calls himself Lord, and in verse 6 he styles himself the God of Abraham, Isaac and Jacob. Ex. iii, 1-6. See also 1 Chron. xxi, 16, 17, where David calls the angel, God. Hence, if because Christ is called God, that proves that he is the God, the same argument would prove that men and angels are the very and eternal God; for they are so called as is seen from the foregoing scriptures. If this mode of reasoning be correct, we might add a fourth and fifth person to the trinity. Now an argument which proves too much, proves nothing. Therefore we dismiss this one as unsound and illogical.

Again says the trinitarian, I and my Father are one. John x, 30. True; but does this prove that Christ and the Father are one and the same being? If it does it proves also that believers in Christ are one and the same being; for we read, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; and the glory which thou gavest me I have given them, that they may be one as we are one." John xvii, 20-22. This oneness does not mean that Christ and the Father are the same in being, or that believers are identical in person, by any means. The Father and Son are one in the plan of salvation, one in concert of action and government. Rev. iii, 21. But alas! Are the professed followers of our Lord and Saviour one, even in faith and practice? Ah! no. How the professed church of Christ is divided and subdivided! "But" says one, "this is all right: God never meant that we should all believe alike. We are differently constituted; and it is impossible for us all to see alike. Each one can go to the church that suits him best." This must be a device of the enemy. He has succeeded in dividing the church to such an extent that professed Christians have concluded that it makes no difference what they believe, if they are honest. This virtually destroys the plan of salvation. God has not proposed six hundred plans in the gospel.

That the apostles taught a different doctrine in regard to the unity of the faith, from what ministers of the present day teach, we will now prove. "Now I

beseech you brethren by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. Be ye of the same mind one toward another. Finally be ye all of one mind." 1 Cor. i, 10; Rom. xii, 16; 1 Pet. iii, 8. "It is true," says one, "that the Scriptures teach a unity of faith among believers; and this is very desirable, but how shall it be accomplished?" Not by drawing up creeds and confessions of faith; for surely this has been sufficiently tried and has proved a miserable failure. Now I conclude that the only way for us to come into this much-desired state, is 1st, To believe that the Scriptures of the old and new Testaments contain a full and complete revelation of God's will. This primary step toward unity must be taken, or nothing can be accomplished in this direction. 2d, To let our own wills be swallowed up in the will of God. Self, prejudice, and preconceived opinions, must lie dormant, and we must say from the bottom of the heart, "Speak, Lord, thy servant heareth." We must search the Scriptures, "the oracles of God," and be willing, yea, glad, to do whatsoever they command. 3d, If they say that the gifts of the Spirit are to bring us into the unity of the faith (see Eph. iv, 11, 14), let us believe it with all our hearts, and pray to God to restore all the gifts to the church, that we may finally be brought completely into the unity of the faith. Then indeed will the church be "fair as the moon, clear as the sun, and terrible as an army with banners." God speed the day.

But we are digressing. We do not intend to enter into a lengthy discussion of the sonship, but simply to speak upon it sufficiently to prepare the way for our views on the sacrifice of Christ. We will here introduce two or three scriptures to prove that the Father and Son are two distinct beings. In Dan. vii, we read, "And behold one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." We should not confound the Ancient of Days with the Son of man that was brought near before him, and to whom there was given dominion, a kingdom, &c. All can see a clear distinction between the two beings here brought to view. Again. "And he [the Lamb] came and took the book out of the right hand of him that sat upon the throne." Rev. v, 1, 7. Surely there are two distinct beings mentioned in this testimony.

II. The Son learned obedience by the things which he suffered. Let us examine the word of God and see what the Son has suffered. His whole life while here upon the earth was one continual scene of suffering, and privation, and finally, he was betrayed into the hands of wicked men, was mocked, spit upon, cruelly treated, and last of all, nailed to the cross. Paul says, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. ii, 8.

A word at this point on the sacrifice of Christ, or the atonement. In order for Christ to make atonement for the sins of the world through the sacrifice of himself, he must be more than man. Let us remember that all have sinned and come short of the glory of God; Rom.

iii, 23; and that sin is the transgression of the law; 1 John iii, 4; that the wages or penalty is death; Rom. vi, 23; also that the law is holy, just, and good. Rom. vii, 12. All this being so, the whole world were justly under condemnation or sentence of death. Now a world of fallen creatures must be redeemed or cut off. We are inclined to think that the mind of the infinite Jehovah was, so to speak, almost at a loss to find a ransom for fallen man. Behold him surveying his works. He might select a man, if one could be found, entirely free from sin; but would this redeem a race? No. It would at most redeem but one sinner. Besides no man is free from sin. Here then are two reasons why some man could not be selected for this great sacrifice. God might select one of the angels; but this would fall infinitely below the price that must be paid for a whole race. Again he surveys his works. He beholds man polluted with sin under the sentence of death. He pities and loves him. His mercy is extended. He beholds his own immutable law, then looks at his Son. The worlds were made by him. Heb. i, 1, 2. Here is my only Son. He is an equivalent for the race to be redeemed. But how can I give him to die for a world of sinners and rebels against my government? He has always been faithful to my laws. [What a fitting time this would have been for the Father to abolish his law, if it could have been done, and thus save the death of his Son.] The Son replies, Father, I will willingly give my life for them. Hence we read, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii, 16.

Let us now look at the nature of Christ as he was manifest in the flesh. We have already shown that if he was nothing but a man he could not redeem a race. On the other hand, it is claimed by those entertaining the trinitarian view, that Christ is "very God and very man." This I suppose means that in Christ were "two whole and perfect natures;" that is, take one man and one God, join them together, and you have one Christ. This is the sacrifice they propose to offer for a lost world. Well, let us see what died on the cross, according to this view. Surely not the God part of Christ; for then the universe must have been three days without a God. What then? Why the divinity forsook the humanity (the perfect man), and left it to expire on the cross. So this view gives us nothing but a perfect human sacrifice, which could at most redeem but one soul from death. But let us examine this view still further: Did the perfect man die on the cross? No. The immortal soul of the man could not die, and this leaves nothing but the human body, "the house of clay" to expire upon the cross. Then what is the great atonement so much preached about? Was Christ offered? No. Was a perfect man? No. What then? Why a human body. Truly if this be all, the Jews did well to reject Christ and cling to their offerings under the old covenant; for there was a real offering of the victim, the innocent lamb. That which was sacrificed under the old covenant really died. But if it be admitted that man is mortal and can die, it does not help them out of the dilemma. No trinitarian or unitarian who holds that man is immortal, has any sacrifice at all except the body of Christ which was of the seed of Abraham. They tell us that Jesus died for us, but you ask them if Christ really died, and they will answer, that the God part did not. Then ask if the man part died. No, the soul is immortal and is not subject to death. What then did die? The body of Christ. But we are told that the body is nothing but the house man dwells in. What then was the offering which was made for us? Paul says "Christ our passover is sacrificed for us (or is slain," margin). 1 Cor. v, 7. Now if the Christ forsook his body, left it upon the cross, and did not die, as believers in the immortality of the soul tell us, this testimony is not true; for the apostle positively asserts that Christ was slain for us.

To illustrate: Suppose two persons are in one house, which begins to yield to the force of a terrible storm. They both forsake it and escape to some other place of safety. After they are gone the house is utterly demolished. Then an individual reports that two men were slain in the fall of that house. Would

it be true? Just so in regard to Christ. If it takes two whole and perfect natures (very God and very man, as per creed) to make one Christ; then it follows that very God and very man was slain or sacrificed for us; for, says the apostle, Christ was slain. 1 Cor. v, 7. But no one believes that the very God died. John says, "The Word was made flesh." Chap i, 14. For what purpose? Paul tells us: "But we see Jesus, who was made a little lower than the angels, for the suffering of death." Heb. ii, 9. "For verily he took not on him the nature of angels: but the seed of Abraham." Verse 16.

Here it would appear that he took man's nature in order that he "might taste death for every one." But if man has an undying nature, that nature could not have been given to Christ "for the suffering of death." But man also is made a little lower than the angels. Verse 7. That the angels have an undying nature is clearly seen from the words of St. Luke: "But they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more; for they are equal unto the angels and are the children of God, being the children of the resurrection." This testimony clearly proves that man is not in possession of an undying nature.

Well, says an objector, Christ's soul did not die. Let us see. "Yet it pleased the Lord to bruise him, he hath put him to grief, when thou shalt make his soul an offering for sin, because he hath poured out his soul unto death." Isa. liii, 10-12. Says another, Christ's life was not all taken; he certainly did not entirely die; surely there must have been a little spark of life which was not extinct. In reply it is written, "In his humiliation his judgment was taken away, and who shall declare his generation; for his life is taken from the earth." The Son of man gave his life a ransom for many. "The good Shepherd giveth his life for the sheep." Acts viii, 33. Matt. xx, 28. John x, 11.

Oh, what a price has been paid for our redemption! What amazing love is manifested by our Heavenly Father in the giving of his only Son to die for us! Behold the Son ascending Calvary, weak from the cruel treatment received from the Jews. See him meekly submitting to be nailed to the cross. Imagine the long iron spikes being driven through his tender feet and hands, causing the most excruciating pain. Then extended between the heavens and the earth, see his whole weight hanging by the nails driven through his hands and feet. Hear him cry, "My God, my God, why hast thou forsaken me?" This was done that I might live, and that you my hearers might have everlasting life. Oh! how I long to see my blessed Saviour and dwell in his kingdom. Thank God for the gift of his dear Son. Precious Jesus! "Thou art worthy to receive blessings, and glory, for thou wast slain and hast redeemed us unto God by thy blood, out of every nation, kindred, tongue, and people."

III. This redemption is on condition that we obey him. What is it to obey him? I reply that to obey Christ is to obey God; for they are one in government. He says, "For I have not spoken of myself, but my Father which sent me he gave me a commandment what I should say and what I should speak." John xii, 49. Let us notice some of the prominent doctrines which he taught.

1. The doctrine of repentance. When he commenced his mission he told the people to repent. This was also the first thing his apostles taught. See Matt. iv, 17. Mark i, 15. Acts ii, 38; iii, 19; xx, 21. What is repentance? It is ceasing to transgress God's law. See Eze. xiv, 6. Again, "And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all other Galileans because they suffered such things? I tell you nay, but except ye repent ye shall all likewise perish." Luke xiii, 2, 3. In this testimony, to repent is the opposite of to sin, which is transgression of the law. 1 John 3, 4. So we see clearly that Jesus and the apostles taught the observance of the law.

2. The doctrine of holiness. "Be ye holy as I am holy. 1 Pet. i, 16. But what will make us holy? Answer. To keep a holy law. "Wherefore the law is holy, and the commandment holy, just and good." Rom. vii, 12. But says one, "We cannot keep this

holy law." I reply, then God will supply our lack with his Spirit.

But there is a negative idea in the text. What will be the consequence of not obeying him? "But unto them that are contentious, and will not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, to the Jew first and also to the Gentile." "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

But Jesus is the author of eternal salvation to them that obey him. Oh! glorious hope! Forever saved in the kingdom, where no sickness, pain, nor sorrow can ever reach the dwellers in that happy clime.

God grant that we all may hear those precious words of Jesus, "Come, ye blessed of my Father, inherit the kingdom prepared for you." Amen.

A COMPARISON.

We have often thought while contemplating the actions of God's people, in these last days, and their journey through this world of temptation and sin, that a forcible comparison might be drawn between them and an army, on a long, difficult march, through a mountainous country diversified with many streams and marshes.

It is the custom, where long columns are on the march, to change, alternately, the positions of the different Divisions, Brigades and Regiments, from the front to the rear each day; those marching in front one day, taking the rear the next. As it is much easier to march in front, each soldier rejoices when he can march at the head of his company and regiment; but he is not permitted to advance farther than his proper place, or ahead of his commanding officer.

It is easier: 1. where a stream is to be crossed, a narrow defile to be passed, or an obstructed road, where but a few can pass at once, those in the rear will, of course, be hindered, and obliged to stand and wait until those ahead shall move forward; and the farther they are toward the rear of the column, the longer they must wait, while the space between them and those in front is increasing. When they have passed, in order to get in their proper places again, they must double-quick or run. 2. When the command to halt and rest is given, those in front are seated at once and resting, while those far in the rear have scarcely time to close up their ranks, and be seated, until the command "forward march" is given, when they must "fall in" their proper order again. 3. It frequently happens that many miles intervene where water cannot be had, which, when it is reached, those in front have the first opportunity to quench their thirst, and replenish their canteens with cool and sparkling water, and again resume their journey; while those in the rear come up almost famished for want of water; but those before them have so soiled the watering place and roiled the water with filth and mud, that it is not fit for use; or perhaps they have used it all up, so that their comrades are compelled to do without until they can reach a larger supply, and 4. When night comes on, those in front immediately go into camp, prepare and eat their supper, then lie down, and are sound asleep, enjoying rest; while those in the rear are still marching toward camp where they arrive hours later than their more lucky companions.

Again, there are a class of soldiers who are unruly, and do not like to be governed. Every opportunity they have, will violate the rules of the army. They leave the ranks, become stragglers, and engage in pilfering houses of jewelry and such like. They venture upon the enemy's ground; and are loitering carelessly along their way, until the army is out of sight; when the enemy, who follows in its wake, overtakes, captures, and holds them as prisoners.

The people of God are marching toward Mt. Zion. When they started for the kingdom, each one felt determined to go through. When they received the

light of present truth, they saw a beauty and harmony in God's word they never had seen before. They loved it, and rejoiced in it. They thought the way was clear and plain before them. They could see no mountains, chasms, rivers or narrow defiles in their route. They were sure that they could march in the front rank. They thought the truth so plain that they could make every body see it, and were astonished that they had not seen it before. They wondered why their teachers were so blind that they had not found it out. They felt as though they had had a resurrection to a new life. God blessed them as they stepped out upon his truth, against the world, and obeyed him by keeping all of his commandments.

But they had received the theory of the truth, they must now be tested and proved. He has always tried his people to see if they will be faithful or not. What is a trial for one is no test for another, and as every one must be proved, the Lord provides various tests, by which he proves them.

It has always been his plan to have men of his own choice, to lead his people, and he requires them to follow. He promises them blessings if they will but hear his voice, and advance with those whom he has called to go before. With some this is a trial. They cannot humble themselves enough to be led by others. They think more highly of themselves than they ought to think, and feel that they have a right to be placed at the head of the cause, where they can use the talents given them. But it generally happens that they possess no such gift; and because they are not so highly honored they make a strike, leave the ranks, and endeavor to draw with them those that they can lead. They venture upon the enemy's ground, who receives them and urges them forward in the work he has for them to do.

As God told his people in the past to move forward, in order to have them a peculiar people, and separate from those around them, they were called upon to organize. Here was a stream some could not cross, they halted and fell back, while others in faith moved forward, crossed over, and left the others in the rear, where they still remain.

They soon came to the hill of Systematic Benevolence, where many fell out of the front rank, and are yet in the rear. Those in front have ascended the hill, where they have received the blessing of God, not only in basket and in store, but by the influence of his Holy Spirit. They have been blessed in seeing the message spread, and others embrace it, until it has gained its present strength and magnitude. They see it now standing upon a firm foundation. It is not stayed in its onward march for lack of means. They stand aloof from festivals, donation-parties, and christianized gambling to raise means in order to sustain and spread the everlasting gospel of the kingdom. They choose to adopt the plain, and only scriptural mode, the tithing system, for the advancement of this great work.

Next they come to that which appears to some a great mountain, the Health Reform. Some are a little in the rear, and it appears to them insurmountable. They come up to it and fall back. They see that they must climb over craggy tea, coffee, tobacco, and other hurtful and injurious articles which have so long been in the way, that they were not able to keep their place in the front rank. They can see nothing beautiful on the summit. Their idols have blinded their eyes, and they love to have it so. Death they think stares them in the face, if they eat but two meals per day; or colds and sickness if they have proper ventilation. They are thus left far in the rear, and receive only that which those in front have trodden under foot and refused, having taken the best as they passed by.

But where are those who were in front? Why, they saw no mountain. They marched forward, and found it but a vast plain. On it were growing no poisonous nor filthy weed, nor tea nor coffee, pepper nor hurtful condiments. The animals also enjoyed life. They found that the sun was not veiled; but they basked in its light. The breath of life was not shut out from them; but they enjoyed its free use. These they found were granted unto them freely. They saw that

their motto was no longer "work! work!" that they could enjoy seasons of rest, when they could serve the Creator, and not the creature. As they advanced they felt their diseases, aches, and pains leaving them, and in return buoyancy of spirit, and glow of health, the greatest earthly blessings. Thus those in front accepted the offered mercies, not given by commandment, or way of urging, but to obtain the blessing resulting from such a course of life, and habits; by obeying the laws of their being which God implanted, and cleansing the temple for the indwelling of his Holy Spirit; which will be poured more copiously upon those who are ready to receive it.

In one respect these two armies are not comparable. The first, while on the march, is compelled to follow a narrow road, through forests, over hills and valleys, so that but very few can march in the front rank, but are compelled to follow after each other; thus the column sometimes extends many miles in length; while in this army, it is the privilege of every soldier to march in the front rank, as in the above, when in line of battle, each walking side by side, and shoulder to shoulder with his brother, by grace surmounting every obstacle that the enemy may place before him, and thus gain the victory. It is their privilege to keep pace with the progress of the third message. They have every encouragement to press forward toward the prize. From the history of the past they can learn what to look for in the future. God's dealings with his people are the same in all ages; but the work which we have to do is more solemn and important than all others. Do we realize it? Do we realize the extent of the troubles before us? Are we making sufficient preparations to be shielded in the great day of wrath, gloominess and thick darkness? Do our lives always correspond with the exalted privileges we enjoy and the truth we profess? Oh! may it be said of us in that day, "well done," "enter in."

Then let us, if we are not marching in the front, make haste and catch up. There is danger in the rear. The enemy is on the alert, if we linger he will overtake us, and then all is lost. We see it is those who are up at every point that receive the blessings God is pleased to bestow upon his faithful children. Those too are all that will be able to enter into that rest which God hath prepared for his people. "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. x, 35-39.

R. M. KILGORE.

Fayette, Iowa, Aug. 16, 1867.

HOLINESS TO THE LORD.

"Teach me to walk as thou didst walk,
When a weary pilgrim here."

You profess holiness, do you live holiness? Here lies the test. You tell us you are holy, enjoy the blessing of perfect love; do you practice holiness, live it out? Do you exhibit the fruits of holiness in your family, in your daily and hourly deportment? Is your temper sweet, modest, submissive, Christ-like? Is your walk and conversation such as becometh this high and holy calling? do they bear a living witness to the fact? Do your friends and companions see "holiness to the Lord" beaming forth brightly in every look, every smile, every word, every moving muscle? Do your little ones see this, your husbands, your wives, your neighbors? Do you exhibit the fruits of the inner life in training your children for the Lord, in the way they should go? How is it also in your dietetic habits, your dress, your furniture, your out-goes and incomes?—in all your business transactions? Does the world take knowledge of your holiness, in providing things honest in the sight of all men? Do you owe any man any thing but love? Are you strictly temperate in eating, drinking, sleeping? in the use of all God's gifts? Is your conversation chaste, meek, modest, benevolent, heavenly? Do you exhibit the fruits of holiness in regard to the poor, the sick, the afflicted,

the oppressed? Do you, as Christ commands, remember those in bonds, as bound with them? Are you always ready to open your lips, "defend the poor and fatherless," do justice to the afflicted and needy, rid them out of the hand of the wicked, seek judgment, relieve the oppressed, judge the fatherless, plead for the widows? Do you everywhere bear testimony against novel readings, and novel puffings, intemperance in the use of strong drink and tobacco in every form, the sin of oppression, the spirit of caste, the pride of aristocracy? and every secret abomination? These are test questions, standing out in bold relief, and cannot be lightly passed over, especially by those who profess the higher walks. The eye of God is upon us, the eyes of angels, the world's eagle eye also, and its gainsayings.

It is one thing to *profess* sanctification, and quite another thing to *live* sanctification; our walk must accord with our profession. God expects it, demands it, angels, the world, justly. Holiness, to be holiness, must be Bible holiness, complete, perfectly symmetrical, God-like, Christ-like. "Every man that hath this hope in him, purifieth himself even as he is pure." What saith God to Abraham? "Walk before me, and be thou perfect?" Christ, on the mount, commanded the disciples to be perfect. Paul, to the Corinthians, says: "Be perfect, be of one mind, live in peace." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Peter also says, i, 15: "As he who hath called you is holy, so be ye holy in all manner of conversation, because it is written: Be ye holy, for I am holy." "Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God." "Be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

"Abstain from all appearance of evil, and the very God of peace sanctify you wholly." Friends of this high and holy calling, is this Bible holiness your holiness? Are you walking thus circumspectly, keeping a conscience void of offense toward God and man always? Can you testify to these facts, modestly, meekly, humbly, God-fearingly? Bless the Lord, praise him for it. Your light shall break forth as the morning, the Lord will keep you as the apple of the eye, guide you continually, satisfy your soul in drouth, make fat your bones, and you shall be like a watered garden, and "like a spring of water whose waters fail not."

Nothing so mars the peace of Jerusalem, hinders the onward progress of this blessed Bible doctrine of "holiness to the Lord," as the inconsistent walk of those professing to enjoy it. Christ is wounded. By whom? "What are these wounds in thy hands?" Then he shall answer: "Those with which I was wounded in the house of my friends." Zech. xiii, 6. "Let us, therefore," says Paul, "as many as be perfect, be thus minded. . . . Whereunto we have attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them who walk so as ye have us for an example—for many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

"Tis not a cause of small import,
A holy life demands,
But what might fill an angel's heart,
And fill a Saviour's hands."

The Bible teaches us that true religion is love to God and love to man, and that there can be no true love to God where there is not love to man. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"Who is my brother? 'Tis not merely he
Who hung upon the same loved mother's breast;
But every one, whoever he may be,
On whom the image of a man's impress'd."

We look for consistency in the every-day walk and conversation—a spirit of meek, modest, lamb-like humility—a benevolence, disinterested, exalted, Christ-like—that looks not merely on its own things, but also on the things of others; a cheerful, smiling, complacent yielding to the rights of others, where duty calls. We expect a meek, modest, retiring self-renunciation, gospel-like, in those testifying publicly the assurance of faith, great peace of mind, joy unspeakable.

We may be eloquent, loud in our professions, speak with the tongues of men and of angels, and after all be "as sounding brass, or tinkling cymbal!"

"Let us, to perfect love restored,
Thy image here retrieve,
And in the knowledge of our Lord,
The life of angels live."

—D. F. NEWTON, Author of "Shining Light."

The Commentary.

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

"Let the Dead Bury their Dead."

"And another of his disciples said unto him, Suffer me first to bury my father; but Jesus said unto him, Follow me, and let the dead bury their dead." Matt. viii, 21, 22.

THE person represented here, was one of Christ's disciples. Clement of Alexandria tells us from an ancient tradition that it was Peter; at all events it was one who was called to preach the gospel of the kingdom; for Luke records in answer to the same question, "Let the dead bury their dead; but go thou and preach the kingdom of God."

It is not certain that his father was already dead, but, what is more probable, very aged and infirm, and his son desired to remain with, and care for, him in his old age, and finally close his eyes in death, and attend to his burial. The Saviour wished to impress upon his mind, and on the minds of his hearers, the importance of his mission and the priority of the claims of the gospel over every thing of a secular nature, even that of the claims of an aged parent upon his son for care and protection in his declining years.

"Let the dead bury their dead." Or, in other words, let those who are spiritually dead, attend to the burial of those who are literally dead. This is evidently the Saviour's meaning. He refers to those who were not his followers, and who remaining at home, could attend to the care of the aged and infirm, and to the rites of sepulture for the dead.

The unconverted are frequently spoken of in Scripture as being dead while living. A few references will be sufficient to prove this: "It was meet that we should make merry and be glad, for this thy brother was dead and is alive again. Luke xv, 32. "And you hath he quickened who were dead in trespasses and in sins." Eph. ii, 1. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Eph. v, 14. "And you being dead in your sins." Col. ii, 13. "But she that liveth in pleasure is dead while she liveth." 1 Tim. v, 6. R. S. W.

A More Sure Word of Prophecy.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." 2 Pet. i, 19.

On this passage, Bishop Sherlock, Prophecy, Disc. 1, comments as follows:—

"We have a far more sure word of prophecy, namely, in evidence of the future coming of Christ in power, which was the doctrine that the apostle was desirous of proving. To prove this, he had just told them that he had been himself an eye-witness of Christ's majesty or glory. To this it might be objected, that although his testimony showed that Christ himself had been glorified, it was no proof that he would ever again return in glory and power. The apostle may be supposed to reply, "It is true that all future events can be learned only from God. All other arguments can amount to no more than probabilities and presumptions; and a great presumption it is that Christ shall come in glory, forasmuch as we have already seen him glorified; and it is a further evidence of his power to deliver his servants, since God has openly declared him to be his well-beloved Son. But to assure us that he will indeed so come, and so use his power, 'we have a more sure word of prophecy;' that is, we have the very word of God, speaking by his Prophets, to assure us of the certainty of this future event. No comparison is here intended between miracles, and prophecy, as arguments for the truth of the Gospel; for St. Peter speaks only of the coming of Christ in power. And by the 'more sure word of prophecy' are to be understood, not merely the prophecies of the Old Testament, but probably also of the New." The above is confirmed by the profound researches of Bp. Horsely, in four masterly Sermons on vv. 20, 21. He understands "the Prophetic word" of the entire volume of the prophetic writings, whether of the Old or New Test., then extant, or hereafter to be promulgated, i. e.

the prophecies of the Christian church, together with the prophetic writings of the O. T.—*Bloomfield on 2 Pet. i, 19.*

Infidel Objections to the Bible Answered. No. 12.

God Tempts Men.—And it came to pass, that God did tempt Abraham. Gen. xxii, 1. And again the anger of the Lord was kindled against Israel, and he moved David against them to say, Go number Israel and Judah. 2 Sam. xxiv, 1. O Lord, thou hast deceived (marginal reading, enticed) me, and I was deceived (enticed). Jer. xx, 7. Lead us not into temptation. Matt. vi, 13.

God Tempts No Man.—Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. James i, 13.

On the alledged contradiction between Gen. xxii, 1, and Jas. i, 13, Horne remarks:—

Temptation signifies nothing more than trial; any opposition or difficulty that may exercise our virtues, and make them known. In this sense God may be said to tempt men; that is he tries and proves them, and thus he tempted Abraham. Sometimes temptation means dangerous trials and enticements to sin, under which we are more likely to sink, than to overcome them. In this sense God "tempteth not any man;" nor will he if we resist them, "suffer us to be tempted above what we are able." 1 Cor. x, 13.

On 2 Sam. xxiv, 1, it is sufficient to remark that it was Satan, not the Lord, who moved David to number Israel. See margin.

On Jer. xx, 7, Dr. Clarke remarks:

"The original word is *pittithani*, thou hast persuaded me, i. e. to go and prophesy to this people. I went, faithfully declared thy message, and now I am likely to perish by their cruelty. As the root *pathah* signifies to persuade and allure, as well as to deceive, the above must be its meaning in this place. Taken as in our version, it is highly irreverent. It is used in the same sense here as in Gen. ix, 27: *God shall enlarge (persuade, margin) Japheth; and he shall dwell in the tents of Shem.*"

On Matt. vi, 13, Bloomfield says:

"The best commentators are of opinion that this expression imports: 'Suffer us not to be led into, abandon us not unto, temptation,' i. e., (by implication) so as to be overcome by it."

Macknight translates the text, "Abandon us not to temptation." This gives a correct idea of the text, and relieves it of all difficulty.

THE LAW OF GOD AND THE SABBATH WHICH IT ORDAINS.

BY W. H. LITTLEJOHN.

(Concluded.)

THE second text is found in Acts xx, 7: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight."

Agreeing for the moment with those of the opposition as to the time of this meeting, and that the breaking of bread spoken of was the sacrament, let us see just how much aid and comfort they can legitimately derive from this passage, thus understood. If they get any it must be by proceeding upon the hypothesis that this was a regular, and not an accidental meeting. That they came together to break bread because it was their usage, and that Paul taking advantage of this gathering, preached before departing. How then can this be demonstrated? Certainly not from the context; for it contains nothing to show that they ever had before, or ever did after this, convene for a like purpose. And in the absence of any proof to the contrary, one would naturally conclude from the narrative, and the circumstances related, that the occasion of their coming together was a desire to unite with a beloved brother—perhaps for the last time in this world—in celebrating one of the most solemn ordinances of the Christian church.

How could he who was to depart, and the disciples who were to remain, furnish a stronger pledge of their mutual confidence and sympathy, than by coming around the table of their common Lord, and partaking of those emblems, which, while they reminded them of the sufferings and humiliation of him whose body was

broken and blood spilled for their sake, also pointed forward to the time when he should again unite with them in drinking of the fruit of the vine in a kingdom where Paul would have no more perils by sea and land to encounter, and where parting would be no more.

That the above view presents the real cause for the breaking of bread alluded to, becomes more apparent when we recollect that the early Christians had no fixed day for this purpose, but were governed entirely by their surroundings. That this is so, will be made evident by referring to Acts ii, 46, where it is stated: "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Such was the daily practice of the church at Jerusalem; a church whose opinions should have greater weight with us than those of any other, because its roll of membership bore the names of the apostles, and a large number of those who had been the friends and companions of Christ.

This example of the church at Jerusalem places two propositions beyond the possibility of successful assault. The first is, that the place where they should partake of the eucharist was of no importance; for it was their habit to do so from house to house. The second, that the day on which it was administered was not necessarily a holy one; else we must conclude that they regarded every one in the week as such; for by the record, each of the seven was in turn employed in this manner.

But if the above was true in Jerusalem, it was also true in Troas. That is, if the time and place could be varied at will in the one city, it could in the other. In fact, our adversaries have virtually yielded this point; for the very burden of their argument is to prove that the disciples at Troas communed only on the first day of the week. They thereby confess that they were not acting in harmony with those whom Acts ii, 46, represents as doing this daily.

But how can this conflict in the customs of Christians in different places be explained. The answer is clear. This was considered a matter of local control. One which every community of saints might regulate as their preferences or interests should dictate. The moment you have given your assent to this, however, the question assumes an entirely different aspect. The example of one or more bodies of believers loses its power; for if one could pursue a course at variance with that of another, it could change its own. So that even though you could show by satisfactory evidence, a line of precedents extending through a whole year, and indicating a uniform practice in this matter on the part of a single body, you would not have a solitary guarantee that this continued for one week after the time had elapsed covered by them.

This is forcibly illustrated by the text before us. The writer of the Acts represents the church at Jerusalem as in the outset commencing daily; but no one will insist that this was of long duration. Nay, it may be doubted whether a few months did not find them engaged in this no oftener than once a week, and perhaps a few years, once a month, or once in several months.

How feeble, then, is the hold upon life of that faith which rests its weight upon the slender thread of a single instance. A word of explanation, an allusion to an obsolete usage which was either never understood, or which had escaped the mind for the moment, might give the affair an entirely different complexion. For this reason it occurs not unfrequently, that this class of testimony, like the guns of a captured battery, may be turned upon, and be made to carry confusion and dismay into the ranks of the men who had previously regarded it as their stronghold. If we do not mistake, the case in hand is one of this character. Let us see.

That the gospel of Luke, and the Acts of the apostles, were written by the same individual, is rendered highly probable by the following facts:

1. They are both inscribed to Theophilus.
2. The latter alludes to a former treatise of all that Jesus began to do and teach, as having been made by its author.
3. The writer of the Acts was the companion of Paul in his travels. This was true of Luke, since he is spok-

en of by name in 1 Timothy iv, 11, and Colossians iv, 14, as being with him.

A careful perusal of these two books, which cover a period of time stretching from the birth of Christ to about A. D. 63, will not, we think, disclose a single departure from the Jewish system of commencing and ending the day with sundown. A system which is so well understood by Bible students, that it will not be necessary to establish it here by Scripture references. We shall content ourselves, therefore with the following quotation which we present simply to show that there is no conflict between those who keep Sunday, and those who observe the Lord's Sabbath, on this point.

"The day is distinguished into natural, civil, and artificial. The *natural* day is one revolution of the earth on its axis. The *civil* day is that, the beginning and end of which are determined by the custom of any nation. *The Hebrews began their day in the evening.** Lev. xxiii, 32. The Babylonians at sunrise; and we begin at midnight. The *artificial* day is the time of the sun's continuance above the horizon, which is unequal according to different seasons, on account of the obliquity of the equator. The sacred writers generally divide the day into twelve hours. The sixth hour always ends at noon throughout the year; and the twelfth hour is the last hour before sunset. But in summer, all the hours of the day were longer than in winter, while those of the night were shorter."—*Dictionary of the Holy Bible, published by Tract Society, Art. Day.*

Now as it is not to be presumed that Luke has, in the text before us, abruptly and unnecessarily departed from that mode of marking the day which he had elsewhere voluntarily adopted, and consistently pursued, it will be safe to infer that in this case, as in all others in his writings, when mention is made of the first day, it is understood as beginning with the sunset which closed the seventh, and ending with the one which introduced the second.

If so, the next information which we need is in reference to which of those hours, thus bounded, were devoted to the meeting held by Paul in Troas. This will be easily gained. It is found in the following words: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts xx, 7.

By reading further, you will learn that after the interruption which was occasioned by the accident that befell Eutychus, Paul, when he was come up again and had broken bread and eaten, and talked a long while even till break of day, departed. Thus it appears that the whole night was consumed before the various religious exercises were brought to a close. One half, therefore, of the first day of the week was disposed of in this manner. Which half? That half which was covered by darkness; for when the day is begun at sundown, the evening, or darkness, must precede the morning or light.

It becomes important now, before we jump at the conclusion that this meeting establishes the fact that Paul looked upon the day on which it occurred as holy time, that we should ascertain whether the use to which he put its remaining hours can be made to accord with this theory. If not, then it must fall to the ground. What says the record? We answer,

1. It represents Paul as deliberately planning a journey on the first day of the week. Proof: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow [or morning], and continued his speech until midnight." Verse 7. This morrow or morning, we have shown to be a part of the same day on which the meeting was held.

2. That he did really carry his purpose into execution, by starting on foot for Assos, according to previous arrangements. Proof: "When he therefore was come up again, and had broken bread and eaten, and talked a long while, even until break of day, so he departed. And they brought the young man alive, and were not a little comforted. And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to

go afoot." Verses 11-13. Assos was distant from Troas, in a direct line about fifteen miles. This journey Paul performed on foot, on Sunday, while his companions with the vessel went to the same place by the more circuitous route which the shape of the coast made it necessary for them to take.

So long as the sanctity of that day is maintained, no satisfactory explanation of this conduct can be given. Certain it is that the apostle, occupying the position before the believing world which he then did, would have hesitated long before doing any thing which could be construed even into an implied consent to the doctrine that traveling under ordinary circumstances was legitimate on the newly-appointed rest-day. How then, shall the entering upon this trip, at this time, be accounted for? The mariner, out upon the broad expanse of the ocean, may pursue his course on the Sabbath, because there is a necessity upon him which he cannot throw off. But the case of Paul assuredly furnishes no apology, of a physical nature, for the course pursued. Located as he was, in the midst of friends, who were only too happy when they could supply his every want, he was most favorably circumstanced for the observance of that day which it is claimed that he taught others to regard as sacred.

Do you suggest that it was the good of the cause, and that he was pressing forward to fill an appointment which had been previously made? We answer, the probabilities are against you.

1. Because Luke, who seems to have kept a journal of passing events, makes no mention of any meeting at this place, and seems to indicate that the journey was resumed as soon as Paul reached them at that point. He says, verse 14, "And when he met with us at Assos, we took him in and came to Mitylene."

2. Because Paul, having talked all night, and in addition to this, having walked fifteen miles across the country, could have been in no condition either of mind or body for further labor until exhausted nature should have been recuperated by rest and sleep.

No: a moment's reflection will, we apprehend, furnish a better explanation of this matter. Paul, being anxious to spend all the time with the disciples at Troas, which he could consistently with his other duties, evidently hit upon a plan whereby his stay with them might be protracted somewhat, and yet his arrival at Jerusalem not be delayed for an hour. A glance at an ancient map will show you that Troas and Assos were seaport towns, situated on opposite sides of a peninsula. The land route, which lay across the base of this, was, therefore, much shorter than that which it was necessary for those to take who passed from town to town by water. So that Paul, while his comrades were engaged in the slow and tedious operation of sailing around this headland, might delay his departure for some time after they had started, and still reach the appointed harbor by way of the overland route in season to go on board of the vessel as soon as she should arrive. This being accomplished, and the sails given to the winds once more, he, while obtaining the required repose would be moving forward toward the point of his destination.

But if we are right in this, further argument is unnecessary. No ingenuity will enable those who have appealed to this text to avert the ruin which it brings upon their cause; for it not only refuses to yield an apostolic precedent for the keeping of Sunday, but it furnishes the most indubitable evidence that it was regarded as belonging to that order of days which might properly be devoted to travel; which was never true of the ancient Sabbath, and which could not, consequently, be of a newly-instituted one which had been clothed with all of its original sanctity.

We might pause here and contrast the claims of the Sabbath, with those of its rival, even when viewed in the light of example. For its friends, unlike those of the latter, may not only defy the world to produce from the sacred pages a single instance in which the apostles ignored its authority, but they can also adduce many in which they are represented as solemnizing it in a suitable manner. Turn if you please to Acts xviii, 4, and you may read as follows: "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." Again, Acts xvi, 13: "And on the Sabbath we went out of the city by

a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Once more, Acts xiii, 42-44; "And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. And the next Sabbath day came almost the whole city together to hear the word of God."

And so we might continue to collate the passages which bear upon this point, until it had been shown that in more than eighty cases, between the death of Christ and the close of the New Testament history, the Sabbath was celebrated in the exercises of religious rites. But this will not be required at our hands. For, there being, as has been shown, a positive precept for the keeping of the seventh day, this is, in itself *prima facie* evidence that it was strictly observed at all times by those whose lives were ever made to conform to the divine rule, even though mention had not been made of this fact. Look for example to the five hundred years which intervened between Moses and David, and in which there is not a solitary reference to the Sabbath. No thinking man will urge that this furnishes any good reason for believing that the conscientious among the Hebrews were, during the whole of this period, living in palpable disregard of the fourth commandment. On the contrary, silence under such circumstances should rather be received as a token that they both knew their duty, and were obedient to it on the whole. For had it been otherwise, the Divine displeasure must have been expressed in a manner so terrible, that it could not have failed of finding a place in the sacred history.

The opposite is, however, true of Sunday-keeping. Being nowhere enjoined in express terms, its vindication must be sought for in the sentiments of the early disciples, as enunciated in the record of their sayings and doings. Since it is not to be found there, the conclusion is irresistible that it must have had its origin somewhere this side of their age. For a moment's thought must satisfy any unprejudiced person, that an innovation so radical as that which would be involved in a change of Sabbaths, would have been the never-failing source of discord and feud between the Jews and Christians, and, as such, must have required a large place both in the historic and the doctrinal books of the New Testament.

We might prolong this argument indefinitely by entering into an examination in detail of the many minor objections which are urged against the perpetuity of the law, and the obligation of the Sabbath. But this is unnecessary, since the same formulas of logic which have been employed in the disposition of those which are more weighty, will, if properly applied, furnish a full and satisfactory answer to these also. We deem it proper, therefore, to bring our labors on this subject to a close. As we do so, our feelings are those of mingled hope and fear: hope that under the providence of God, some may discover in what has been said, the dim outlines of a truth so glorious that they will resolve to make it their own at all hazards; fear, lest others, appalled by the magnitude of the cross which this new duty imposes, should hesitate about carrying out their convictions. To such we would say, falter not for your lives. The coming of the Lord is at hand. The three angels of Revelation xiv, who were to herald his advent, have nearly finished their solemn work. The third, and the last of these, is now sounding the gathering call which is to bring out a people from the world, and prepare them for this glorious event.

Would you be one of the number who are thus separated? There are two conditions precedent. Do you ask what they are? Listen to the voice of the angel as it echos through the land, and you will catch these words: "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Rev. xiv, 12.

Can you make the sacrifice? Are you willing to drink of the cup of which they are to drink, and be baptized with the baptism with which they are to be baptized? If so, happy, are you.

*The Italics are our own.

Historical Department.

Prophecy is History in Advance.

THE METHODS OF THE ROMISH CHURCH.

In last week's Herald I alluded to some of the most prominent religious methods by which the Papacy aims at the accomplishment of her designs in the United States. I have now a few words to say in regard to her political policy; and lest any should think my remarks unwarranted, or the danger exaggerated, I would here state that a Society has been in existence in Europe for a number of years for the express purpose of advancing the interest of the Papacy in America. It numbers among its members kings, princes and nobles; has contributed millions of dollars to the cause, supports seminaries for the preparation of Jesuits for the work, and sends numbers of the graduates to their mission-field annually. That this Society is uncompromisingly hostile to the principles of free government and to the institutions we love, we have abundant proof in the declaration of the Pontiff under whose auspices it was founded, "that liberty of conscience is a most pestilential error," and that "unbridled liberty of opinion is that pest of all others most to be dreaded in the State," as well as by the promises held out to all who should contribute to its support of full indulgence and remission of all sins. Nor is the present Pope a whit behind his predecessor in this matter, but reiterates his views on the subject of liberty, and charges the Archbishop of Mexico not to tolerate heresy in his dominions.

The Duke of Richmond, formerly Governor of the Canadas, in a speech made use of these words: "The government of the United States will be destroyed by subversion. The Church of Rome has a design upon that country; Popery will in time be the established religion, and will aid in the destruction of that republic. I have conversed with many of the sovereigns and princes of Europe, and they have unanimously expressed their opinions relative to the government of the United States and their desire to subvert it." He went on to describe the *modus operandi*, viz.: to send over the surplus population of Europe, who would come amongst us with foreign views and feelings, and in the course of time be prepared to rise and overthrow the government. But I cite further evidence from the organ of the Archbishop of St. Louis, *The Shepherd of the Valley*, one of the most influential as well as most insolent Papist publications in this country. It says: "The church is of necessity intolerant; heresy she endures when and where she must; but she hates it, and directs all her energies to its destruction; if Catholics ever gain an immense numerical majority, religious freedom in this country is at an end." I might multiply evidences of this character, but enough has been said to show that the danger is imminent.

In accordance with the statement of the Governor of Canada we find the Jesuits of Europe preaching, not a crusade, but emigration to the United States; the advantages to be gained, the natural superiority of the country, as well as pecuniary assistance, are the arguments used to induce the faithful to accede to their wishes. This is one of the reasons why the preponderance of Catholic over Protestant emigration is so great; another is the sympathy of Catholic rulers with the object in view, and indifference of the Protestant to the loss of a class of subjects unreliable and dangerous to the State.

Let Americans reflect upon the subject and bear in mind that from one hundred and forty millions of Romanists in Europe, enough can easily be spared to turn the balance of power in their favor, and then "religious freedom in this country is at an end." Another link in the chain of their policy is the keeping of these emigrants from contact with Americans as far as practicable. To this end societies have been organized and agents appointed all through the country, several grand objective points have been chosen which are daily advertised in their journals whither the emigrants are urged to go by the strongest inducements, and here they find existing or are formed into, communities bearing all the distinctive features of their

nationalities, and where are carefully preserved the peculiarities of language, manners and faith to which they have been accustomed. With a keen eye to the advantages of position, the Mississippi valley is especially favored, and St. Louis constituted the headquarters of that region. In Iowa, also, colonies are planted, and Irish Catholics are earnestly solicited through their journals to come and take possession of that State. New York is the great entrepot and maritime metropolis of America, hence its importance cannot be overlooked; though they prefer that not more should remain there than will suffice to sway the elections and give tone to public opinion—and but few are aware to what an extent the public mind is biased by Roman influence.

This brings me to the consideration of another feature in their methods. Among the "energies" put forth by them, not the least important are lectures by eloquent and learned men. One of the most prominent and popular of these, the late Dr. Cahill, made the tour of the United States a few years ago, delivering lectures principally on the races. Thousands of Protestants attended them, the press spoke in the highest terms of them, applauded the lecturer, and endorsed his sentiments; yet the whole course pursued by the wily churchman was part and parcel of the plan for the subversion of the liberties of the country. His main arguments went to show the superiority of the Celtic and Latin races over the Anglo-Saxon. On this point he lavished his greatest efforts, colored his subject with the skill of a master, brought into play his almost inexhaustible fund of knowledge and the ready wit of an accomplished satirist, extolled in glowing and eloquent terms the races which in every age have proved to be enemies of progress and education, arrogant, despotic and intolerant; and holding up to contempt and ridicule the whole Anglo-Saxon race, the true conservators of liberty and civilization. Nor did he labor alone in this cause, but numbers of lesser stars have followed in the same course, using all their powers to awaken and foster a spirit of jealousy and hatred between the races; while the Romish press has constantly watered the seed thus sown, and endeavored to stir up still further the demon of discord by predictions of a future and not far-distant war of races. All this has not been without effect; it has given to the American mind a decided leaning toward the Latin race, as is evidenced daily by the press at large and by the outspoken sympathies of the people. How otherwise can American admiration for the perjured despot and betrayer of liberty who sways the destinies of France be accounted for, and whom his admirers a few months since fain would have us believe held the fate of Europe in his hands. In these Jesuitical agencies you will find a true solution of the regard for France, as well as the intense desire for a war with England which pervades a large portion of our citizens. The cool, unprejudiced observer of current events must admit that had the English government given half the provocation manifested by Spain, France or Austria, for the last twelve or fifteen years, war would have been the inevitable consequence long ere this.

These apostles of discord stop not at the most glaring falsehoods; for years they have awakened the sympathy and indignation of Americans by passionate declamation on the subject of Irish oppression and "British misrule;" while the fact stands out in bold relief, attested by our own tourists and authors, and by the unvarying evidence of Irish Protestants, that Ireland's degradation and down-trodden condition lies at the door of the church of Rome. Why do Americans reject the evidence of unbiased and intelligent men, and accord credence only to that of the sworn foes of Protestantism; the foul-mouthed traducers of everything that dares to assert independence of Papal authority? Is it not because the public ear is rankly abused by these Romanizing lecturers, the public mind poisoned by their foul slander, and to such an extent that anything uttered by them prejudicial to England is eagerly caught up and adopted without proper consideration? Many of these lecturers are sent here at the expense and under the auspices of the Society before alluded to. There was a noteworthy coincidence in one of the reasons urged by Louis Napoleon for the invasion of Mexico; that he desired to

protect the interests of the Latin race in America. Was Dr. Cahill the pioneer of the French Emperor, or had each his portion of the work assigned to him? Probably Archbishops Spaulding, Lynch, or McCloskey could enlighten us.

That the whole Romish church, clergy and laity, are hostile to American institutions needs no further proof, and that all their efforts have invariably and persistently been to involve the nation in difficulty, embarrass and paralyze the arm of the government, divide that they might the more easily rule, distract the councils and prevent the restoration of harmony, is equally susceptible of the clearest proof. Foremost in the battle-cry and loudest in the demand for annexation in the time of the Mexican troubles, as well as in the Lopez, Kinney and Walker filibustering schemes; persistent advocates of the right of secession, and open foes or thinly disguised traitors to the government during our late fearful struggle for life, and even now actively endeavoring to involve us in a war with England. Does any one ask what they would gain by these ends? They would hinder the progress of the nation, gain at one swoop millions of fellow-laborers in the same cause instead of waiting the slower process of immigration, more speedily obtain ascendancy in the South, especially as the interests of slavery and Catholicism would be identical on the subject of annexation, and gratify their hatred of Protestantism by seeing its champions engaged in deadly strife, while they stood ready for either alternative—to take advantage of the exhausted powers of the nation, or gain by the annexation of British America large accessions to their ranks.

One more point I will notice before closing this article, viz., the influence of the priesthood upon the ballot-box. In the exercise of the elective franchise the communicants of the Romish church are completely and thoroughly under control. The strongest presumptive evidence of this is given by the unanimity with which they select the same party and the tenacity with which they adhere to it. Any one familiar with the feelings of the laity toward their clergy and church would expect nothing less of them. The *Universe* may challenge us to show an electioneering priest—the rank and file of their adherents are too well drilled to require solicitation by their officers; a hint that the priest favors this or that party, a nod, a beck, even the slightest intimation, bears with it the weight of an imperative mandate. Nay, further still, any public man who is on terms of intimacy with the clergy, or a regular attendant at their places of worship, is regarded with a veneration little less than that accorded to the priest himself. They follow his leadership as sheep the bell-wether; vote as he directs, favor the candidate or party he favors; while those who may be in any way inimical to the clergy or church are certain of receiving expressions of the most bitter hatred. Nor are these feelings confined to the strict observers of their religion, but all share them alike, the vilest and most depraved; they who are under the ban of their priest, who neglect their religious duties and seldom or never attend their worship, are as zealous in these particulars, as forward to show their acknowledgment of pastoral authority and as expressive in their loyalty as the most faithful.

If any one supposes that because the Romish priests go not to the polls to publicly electioneer for their favorite party, they are therefore neutral or indifferent as to the result, they are woefully mistaken. I could name Judges and Senators in New York city who owe their election to their intimacy with priests, although their hands were not seen in the matter.

If time and space permitted I could relate some interesting electioneering incidents of which I was an eye-witness, but at some future time I may return to this subject. Of one thing be assured, no man, even though a Catholic, could secure either nomination or election at the hands of the Catholic party unless he was in good standing with the priests. Is it reasonable to suppose that a people who openly disavow any right to the exercise of their judgment in religious matters would not also accord to their leaders and teachers the right of judging for them in political?—*Zion's Herald*.

CONSTANTINE THE GREAT.

THE following article will be of interest to our readers as setting forth the character of the lawgiver of the Sunday institution.

Born in 274 at Naissus in Upper Moesia, died at Constantinople in 337. * * * * * Maxentius, in order to avenge his father's death, was about to set out for Gaul (310), when suddenly Constantine, very much like Caesar under similar circumstances, led his legions to Italy, and in spite of tremendous odds, triumphantly entered Rome. There he was greeted as Emperor by the Senate, Maxentius having been accidentally drowned. It was during this campaign that Constantine, while encamped near Mentz, is said to have beheld in the sky a flaming cross, bearing the inscription: *ΕΥ ΤΟΥΤΩ ΝΙΚΑ*, "With this you will conquer." From that time the symbol of Christianity appeared on the shields of the soldiers and the banners of the Roman army. * * * * * It is in vain that zealous writers have tried to relieve Constantine's reputation from the crimes committed to satisfy his ambition. However they may have succeeded in villifying the character of his competitors, it is nevertheless true that he himself was not their better in moral qualities. His father-in-law, his brother-in-law, (Licinius), nay, even his own son Crispus, his nephew (the son of Licinius), a boy of 11 years, and lastly his wife Fausta, were successively his victims. It is said by Zosimus and Sozomenus that he became a convert to Christianity only because the pagan priests refused to absolve him from those crimes; but not much reliance is to be placed on this assertion.

Constantine's character scarcely warrants the belief that he was seriously troubled by remorse, nor is it to be supposed that the pagan priests at that time were overscrupulous in regard to the sins of Emperors. * * * * * He conceived that the vast structure of a centralized empire, comprising almost the whole civilized world, was not to be built upon the decaying remnants of paganism. A new and vigorous principle, which, by inculcating obedience to existing authorities, seemed admirably adapted to the wants of absolute monarchy, was to instil new life into the Roman empire. This may have been Constantine's idea. As early as the year 312 he granted absolute toleration to the Christians, and restored to them the property confiscated by his predecessors. Sunday was set apart for religious exercises, and every attempt to restrain the religious liberty of Christians was severely punished. By convening and attending the general council at Nice (325), Constantine openly declared the Christians to be the official church of the empire. * * * He was endowed with quick perception, vast ideas, great activity of mind, tenacity of purpose, and energy in action; but of true moral and religious sentiment he would seem to have been devoid.—*New American Cyclopaedia*, Vol. v, Art. Constantine.

"SERVING TABLES."

"LABOR not for the meat that perisheth." While many have learned to do without meat and grease, and condiments, they yet fail in one very important point, temperance in quantity and variety. Not long since I sat at the table of one, who, before we sat down had been telling of his success in living out the Health Reform. On the table were six kinds of bread, nearly as many of vegetables, ripe apples, three kinds of sauce, butter, honey, syrup, cream, milk, and a milk-gravy. Nearly all are good in themselves; but while the word of the Lord exhorts us to eat that which is good, Isa. lv, 2, it nowhere teaches that we should eat all good things at one meal. On the contrary, it teaches temperance in these things, as we shall try to show.

But before doing this we want to mention some of the effects of the course above described, as observed in the case mentioned. The poor wife was nearly the whole time "cumbered with her much serving." All the members of the family were impatient and fault-finding, the labor of the day dragged slowly, the worship was not spirited.

That "woman's work is never done" was nearly

true in this case. Often did she find herself encroaching upon the first hours of the Sabbath, and so wearied on that day as to be unfitted for the worship of its holy hours. That overloaded table had the largest share in causing all this. Now the Bible, from Genesis to the end, instructs us to do differently. Let us turn to some of its examples.

Passing by the order given in Eden, we will notice the example of Abraham when he had celestial guests to entertain. We read his invitation in Gen. xviii, 3-5, closing thus: "I will fetch a morsel of bread, and comfort ye your hearts, and after that ye shall pass on." The invitation is accepted. The good wife does not keep them long waiting in order to set a table full of delicacies; she quickly prepares it. Served up, it consisted of unleavened bread, veal, milk and butter.

Next is the example of Lot entertaining two of the same persons. We read: "And he made them a feast." Judging from the feasts now-a-days we might expect that here, with guests so noble, there would be a rare and varied feast, with many courses. But we read that "he did bake unleavened bread; and they did eat." Gen. xix, 3.

Take again the food God supplied the children of Israel in the wilderness for forty years, and we get no sanction for complexity. Yet on this simple diet, health and strength were preserved. Only when they fell a lusting for variety did disease, weakness, and death come. We need to consider these ensamples more closely, lest we fail of entering into that rest that remaineth, through the same example of unbelief.

I believe this preparing of so many kinds for a single meal is but the gratifying of the same old unholy appetite. We believe the third message is to go in the spirit and power of Elijah; the work of God in that message is to prepare the erring ones for the great day. We think He is preparing a people for translation, without seeing death. Has he not set forth in the case of Elijah his manner of doing the preparatory work? Let us consider the case of Elijah, and while we look on the path he trod, call to mind what we have passed through and have yet to pass through as revealed by the Spirit.

Wickedness has increased in Israel until the priests of Baal are numbered by hundreds, and their groves are on every high place. The prophet has warned, reproved, rebuked, and exhorted. The Lord has seen it all, and is about to take his faithful servant to Heaven. Pinching want is about to visit Israel. The Lord will make sure the bread of the righteous. "And the word of the Lord came to Elijah, saying: Get thee hence and turn thee eastward, and hide thyself by the brook Cherith. * * * And it shall be that thou shalt drink of the brook: and I have commanded the ravens to feed thee there." 1 Kings xvii, 2-7. He has here bread and flesh twice a day. Verse 7. Two meals, of that simple fare, were enough. For a while he partook of this: but God proposes to cut off the flesh from his diet, that he may be pure in spirit and in body. We read that the brook dried up and he is sent to Zarephath to the widow's. Here on coarse bread and the mild oil (from the olive-tree probably), he subsists for many days (a full year, margin). Not a murmur arises from his heart. No anxious "What next?" no fear of starvation, no lusting for hurtful things once relished, but humble, earnest trust in God, and obedience to his commands. After this came the test between the true and the false by which a just God demonstrated his truth before a rebellious and wicked people, and showed which of the prophets he was with. The wicked begin to press the righteous on every side, thirsting for his blood. But God cares for his chosen one. And as he lay weary and hungry in the wilderness to which he had fled, and seeing no way of escape from the wicked, prays that he may die. God sends him sleep, while angels watch him. A repast is spread by an angel who rouses him from his refreshing sleep, and bids him eat. Now the grease is entirely dispensed with; also the flesh; a cake baked on the coals, and water, compose the repast. He rests again, and again the angel spreads his table and serves him. In the strength of that meat he

went forty days and nights unto sublimer manifestations of God's glory. Chap. xix.

Oh! that we might be earnest to be thus temperate, cutting off the hurtful things one by one, simplifying our desires, and hastening unto that preparation we so much need to fit us to endure the work before us. Health Reform in this, temperance in quantity and variety; does not mean starvation, but is summed up in the words of Isaiah, "Eat ye that which is good, and let your soul delight itself in fatness." Isa. lv, 2.

We have again the example of Daniel's simple fare of pulse and water, of John the Baptist, with his meat of locusts and wild honey; models of temperance in eating we may safely imitate. Also the example of the multitude whom Jesus fed, Matt. xiv, and last the repast spread on the shores of the sea of Galilee before the hungry fishermen who had toiled all night. Jno. xxi, 9-13. May the Lord help us to be wise in these things, and return to that primitive simplicity so pleasing in his sight. H. C. MILLER.

Monroe, Wis.

"THY KINGDOM COME."

"Thy kingdom come,"
I heard a seer cry: the wilderness,
The solitary place,
Shall yet be glad for him, and he shall bless
(Thy kingdom come) with his revealed face
The forests; they shall drop their precious gum,
And shed for him their balm; and he shall yield
The grandeur of his speech to charm the field.
Then all the soothed winds shall drop to listen.
(Thy kingdom come)
Comforted waters, waxen calm, shall glisten
With bashful trembling beneath his smile;
And echo ever the while
Shall take, and in her awful joy repeat
The laughter of his lips (Thy kingdom come):
And hills that sit apart shall be no longer dumb.
No, they shall shout and shout,
Raining their lovely loyalty along the dewy plain;
And valleys round about.
And all the well-contented land, made sweet
With flowers she opened at his feet,
Shall answer: Shout and make the welkin ring,
And tell it to the stars. Shout, shout, and sing.
Her cup being full to the brim,
Her poverty made rich with him,
Her yearning satisfied to the utmost sum—
Lift up thy voice, O earth, prepare thy song,
It shall not yet be long.
Lift up, O earth, for he shall come again,
Thy Lord, and he shall reign. And he shall reign—
"Thy kingdom come."—*Jean Ingelow.*

WORDS OF GOLD.

THE following eloquent allusion to the heavenly graces, we find in Keith's condensed work on the prophecies, p. 114, being his concluding thoughts on the fulfillment of prophecy in the destruction of ancient Tyre:—

"There is a fountain opened for sin and for uncleanness, where guilt may be purged away, even though it were of Tyrian dye; and where the heart, sprinkled from an evil conscience, may be purified for the habitation of a holy God. There is "a mart" which Jesus too has opened up, where even those who once covered themselves with cursing as with a garment, may forever lay aside their besetting sin, and exchange it for those white robes of righteousness in which the children of a Redeemer's kingdom are clad. There is an ornament, even that of a meek and quiet spirit, which is in the sight of God of great price, and which ought to be far more highly prized than all "the chests of rich apparel" of which the proudest Tyrian could have ever boasted. There is a "merchandise" in which there is true wisdom and lasting gain; and in which you should never cease from trafficking till you be enabled certainly to find and securely to keep "the pearl of great price." And since you may wash and be clean, while you think on the sufferings of the Son of God for the sins of men, think also on the gifts he bestows upon men, and be not slack to barter the pleasures of sin for a season, for treasures in Heaven that shall never fade. The wicked shall be cast into outer darkness, as old Tyre was cast, where still it lies in the midst of the waters; but the eternal inheritance of the righteous—where no billows can come over them any more—shall be gladness and glory in the midst of the paradise of God.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 10, 1867.

URIAH SMITH, EDITOR.

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

(Continued.)

IN entering upon the work of reviewing this tract we had designed to notice only some of the leading arguments, such as have not been repeatedly and fully met in the Review, and in our various publications, together with some old arguments or sophistries which Mr. B. has ingeniously re-vamped for the occasion. In a recent number of the World's Crisis we notice that this tract is highly extolled, and recommended to its readers as an antidote for the Sabbath-keeping mania. Had we known how highly it was to be regarded by them it is possible we might have deemed it as of more consequence, and spent more time in going into particulars. We have endeavored, however, to do him justice in fairly presenting such of his arguments as we deemed worthy of notice.

In our last article we left him endeavoring to get rid of the days and months in the new earth. On this point he makes another effort.

"But we are told there are months there, hence weeks and days; for John says when speaking of the tree of life, that it 'yielded her fruit every month.' It says it yielded [not shall yield] her fruit every month—i. e., back in Eden. And that the leaves of the tree were for the healing of the nations; not 'shall be.' There will be none sick in the world to come; but it was intended for medicine back there. It only identifies the tree: that is all."

Mr. B. has a happy faculty of terminating his logical deductions with an emphatic "that is all," as though the matter were settled beyond controversy. If he means "that is all" he knows about it, we can pardon him, but to assert that nothing more is taught or fairly deducible from the text is quite another matter. Because John spoke in the past tense Mr. B. reasons that what he describes must have all been in the past. This reasoning would dispense with the tree of life altogether, for he speaks of that also in the same tense: The construction of the language demands that the past tense should be used, and this is the language of prophecy all through the book of Revelation. "I saw a new heaven and a new earth," &c. With equal force might the objector claim that all the events described there transpired before A. D. 96.

And further, how does he know that this description only identifies the tree, when it is the first intimation we have in Scripture that these were the peculiarities of the tree of life, and how can he locate it back in Eden when the description of the tree as it stood in Eden contains no such account?

"The leaves of the tree were for the healing of the nations." A word on this point may be demanded, as the objector claims that "there will be none sick in the world to come." On this account he claims that "it was intended for medicine back there," i. e. in Eden. The absurdity of this position will be manifest upon a moment's consideration. If we understand the teachings of Scripture on this point, Paradise regained will be as Paradise before the fall, and as the transgression brought sickness and death, and the loss of the tree of life at the same time, we must conclude that its leaves were never intended for man after sickness and death came upon him. Hence the term "for the healing of the nations," must have some other significance than that of administering to bodily diseases. The Greek word *θεραπευα*, from which the word healing is derived, is thus defined by Liddell and Scott: "A waiting on, service, attendance; and so, the body of attendants, a king's suite, retinue. 1. Service done. 2. A fostering, tending, nurture, care. 3. Service done to gain favor. 4. Service done to the sick, tending. Of animals, rearing, bringing up, keeping, and of plants, cultivation."

We see from these definitions that there is nothing

in the use of this word which necessitates the idea of sickness or disease in the new earth. If access to the tree of life is not so desirable, as Mr. B. would have us believe, why is it so held out in the Scriptures? "To him that overcometh will I give to eat of the tree of life." "Blessed are they that do his commandments, that they may have right to the tree of life," &c. Rev. ii, 7; xxii, 14.

May God help us to have a love for his commandments in these last days, when a people are being developed, keeping "the commandments of God and the faith of Jesus," that we may share the inestimable privilege of partaking of this tree. w. c. g.

(To be continued.)

EXAMPLE OF APOLLOS.

"AND a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue; whom when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he was come, helped them much which had believed through grace; for he mightily convinced the Jews and that publicly, that Jesus was Christ." Acts xviii, 24-28.

What a singular man was Apollos! A man of giant intellect, a powerful reasoner, an eloquent orator, and mighty in the Scriptures of truth; and yet he could sit down at the feet of a common brother and sister, and listen and learn, while they expounded to him the way of God more perfectly. He had been preaching the Heaven-sent message of John the Baptist, the harbinger of Christ; but now he learns from these two humble individuals—"lay" members of the church, and one of them a woman—that there is another message of truth, a further development of the word and work of God, in fulfillment of the great plan of human salvation, and, lo! he takes this new message and goes on mightily, convincing his hearers that Jesus is the Christ. What a singular man! Would that there were more such at the present day!

But instead of this we find, as we go from place to place, smart, flippant and conceited young men, who have got a smattering of the truth of the first and second of the three advent messages, but who are unwilling to learn that God has sent another message agreeably to his word of promise—the most momentous and tremendous message of all his word, even the closing message of probation. Some way they have got the insane idea into their heads that the moral law of the great Jehovah, the only complete code of moral precepts he ever gave to men, and the one he gave personally and wrote with his own finger—the only law given in the hand-writing of the Most High—has been abolished, and consequently we have no need of a message on the commandments of God. And for this reason, instead of joyfully receiving the new message from heaven as did Apollos, they feel called upon to reject and oppose it. True indeed it is, if the commandments of God were abolished eighteen hundred years ago, there is no need of a message to bring people to "keep" them here in the last days, and hence it is a great mistake that it is laid down in the prophetic programme for these times. But it is possible that there is no mistake in the prophecy, and if there is not, they are mistaken that hold that the commandments have been abolished.

Where are the Apolloses of the present day? I thank God that a few are being found—a few that are willing to learn the truth of the last message to men, though it be through humble means; and I pray God that the number may be increased, and that I may live to see a few more who will take the truth and mightily convince men that the law of God is still the living truth, perpetual and unchangeable.

R. F. COTTRELL.

A FULL HEART.—A heart full of grace is better than a heart full of notions.

REPORT FROM BRO. WHITE.

OUR tour to Orange, Greenbush and Ithaca, was a very wearisome one for us, but more so for our team, which has for nearly seven years drawn a carriage too heavy for any road team. The arms of this carriage have become so worn that in oiling them every ten miles they would be found dry. When brethren King, Fargo, and Maynard, learned the condition of things, and saw our excellent team running down, they decided to obtain for us a comfortable, light carriage and harness. So on fifth-day, Aug. 28, in company with brethren Maynard and Fargo, I went to Ionia, where they purchased a carriage and harness in every respect suitable. It is light, yet large enough to carry two persons with all needed baggage. The seat is wide, and the stuffed back so high and easy, that a fifty-mile ride sixth-day did not weary Mrs. W. at all. This journey was performed easier for us, and for the team than thirty miles with the old carriage.

Our journey to this place in company with Bro. Amadon, King, Fargo, Merrill, Maynard and Olmstead, and their wives, was indeed a pleasant one. Beneath a large oak, in a farmer's ample field, we all found a shade and resting place for refreshment. So large a company of course attracted attention, and offered a good opportunity for Bro. Amadon to distribute some tracts to those who came to view us at a distance. This led to spirited remarks from several of our company, especially Bro. Amadon and Mrs. W., upon the necessity of having a fund to furnish for gratuitous distribution, four and eight page tracts upon the various points of our faith and hope. These can be furnished by tens of thousand for a trifling sum, and on each copy can be displayed a stirring advertisement of our publications.

They can be handed to the stranger who kindly asks you to ride with him. If you have not time to write out some point of faith to a friend, you can inclose one of these in your letter without double postage. You can pass them to friends who may listen to your defence of the truth in the stage, steamer or cars. I do not say they should be thrown over garden fences, left at every corner of streets, and scattered promiscuously in the crowd. Let them be prudently handed to those who appear candid in conversation with you. But more on this subject at another time.

Again we enjoyed our old home at Bro. Root's. Yesterday, the Sabbath, in a heavy rain, the brethren came out and nearly filled the house of worship. In the forenoon they enjoyed a good social meeting. In the afternoon I spoke one hour and a half upon the text, "And let the peace of God rule in your hearts; to the which also ye are called in one body, and be ye thankful." Col. iii, 15. I spoke upon the following points.

1. Let the peace of God rule. It will rule in the hearts of those who let it, after preparing the way for it.
2. The contrast between the uninterrupted peace of God and the changing, fading pleasures of the world.
3. The peace of God may rule in our hearts, and all our passions and sinful desires may become subordinate.
4. The word "heart" seldom refers to that organ through which the blood passes. It generally means the whole man. But if it represents one part more than another, it is the mind. The brain is our Washington which governs the whole being. The sanctified mind grasps the hope of life eternal, and dwells upon it with pure delight, and thus the affections are reached. The whole man is prompted by these to actions of right doing, and the peace of God, passing all understanding, rules in his entire being.

First-day morning I met the brethren in meeting at nine. A resolution passed unanimously to raise one thousand dollars to procure material to build a new house of worship. This house is to be built next year. The present house of worship does quite well, but the new one, which will cost one thousand, will do better. The many calls for help have drained these brethren's purses so that it is not practicable for them to move hastily in reference to their new house.

At half-past ten I spoke upon the law and gospel to a full and attentive congregation. And while I write

Mrs. W. is speaking for one hour, when I shall close the services of this meeting with a short discourse.

This excellent two-days' meeting is now closed. I found Mrs. W. speaking to a perfect crowd. Extra seats were carried in and all filled with those who listened with almost breathless silence. I then spoke thirty minutes upon the certainty that the present generation that has been warned by these messages are the very men and women who will witness the scenes brought to view by the messages. The subject was treated by all with the greatest respect and solemnity. Then Bro. Amadon closed with a stirring exhortation.

These general gatherings grow better, and the brethren are now inquiring, When shall we have more of them? On our return from the West we shall be ready to hold them in different localities in the State.

JAMES WHITE.

Wright, Sept. 7, 1867.

THE TEN-HOUR SYSTEM.

AGRICOLA owns a large farm, and often hires laborers to till the same; and being desirous to excel in his business, and lay up for a rainy day, he has formerly been in the habit of exacting of his laborers as many hours of labor per day as he could, without actually driving them from his employ.

From early dawn till dewy eve, his laborers toiled on; and then, when it was practicable, a job was on hand in the barn or shop, so that his men often worked fourteen or fifteen hours daily.

The consequence of this course was seen in the ill feeling of the employed toward the employer; work badly performed; frequent changes of workmen; implements broken by carelessness; teams ruined by bad management; and all very trying to Agricola.

Neighbor Benevolus calling upon Agricola, and finding him greatly agitated about the loss of a very nice plough, which the team had just annihilated by conveying it too swiftly across a newly-cleared field, thus addressed him:

Friend Agricola, there is a cause for the loss of thy plough. The teamster whom thou hast employed, and entrusted with thy team and plough, is, if rightly treated, an expert ploughman, and faithful in caring for his team; but since he was in thine employ, he has become dull and neglectful from want of rest; so that he inclines to sleep in the day time; and thus while resting a moment, he fell asleep, unconsciously; and at this unfortunate moment, the team thou didst entrust him with became alarmed at the sudden flight of a flock of birds; and now blame not thy servant, who is already sufficiently ashamed; but blame thyself for thy great desire of gain, which has taken the sleep from those who need it most.

Allow me, friend Agricola, to advise thee, seeing I am the older man. Once I proceeded as thou hast done; but I found it a losing business. For many years past I have required of my men but ten hours' labor daily. I find my laborers alert and ready, faithful and true, as a general thing; and they often continue in my employ for many years. My farming tools are cared for, my teams are kind and gentle, and my mind is at peace.

Neighbor Benevolus, responded Agricola, I had intended to inquire of you why it was you led so happy a life, and always seemed so prosperous. I will do as you have advised me. From this time forward, my men shall not be overtaken.

Agricola was as good as his word. From that time he required but ten hours' labor of his laborers daily. Quiet succeeded confusion, and good will increased between the employed and the employer. His ploughs were no more smashed by runaway horses, nor were his colts spoiled in breaking. All went on prosperously and profitably for all.

Let this illustration also set forth the advantages resulting from giving proper rest to the digestive organs.

The man who eats three meals daily, causes his digestive organs to labor on fifteen hours each day, thus producing a general mutiny in his whole physical system, ending in disease and premature decay.

The man who eats two meals per day makes peace with nature, by obeying her laws, and his physical system

cheerfully runs its wonted course, and like an old and faithful and tried servant, will do its very best in your behalf, so cheerfully, so quietly, that you think it strange you ever had a pain or an ache.

JOS. CLARKE.

MONTHLY MEETING AT SOUTH LANCASTER, MASS.

THIS meeting which has just closed, has been a season of some interest and profit we trust. Our brethren from various parts of the State, and also from N. H. and Conn. took much pains to attend, and we hope were not unprofitable by the meeting. Our meetings on first-day were quite largely attended by the people of this village, and a good degree of interest was manifested. Our brethren in the region represented by this gathering have had little labor bestowed on them for a long season, and have had great discouragements to pass through. Yet nearly all have remained steadfast in the truth, and have tried in patience to possess their souls. At this meeting we have taken steps for systematic labor that shall reach all our brethren in New England. We propose to divide the territory occupied by our people into districts for Monthly Meetings, and that one of us shall attend each of these meetings. In this manner we can in a comparatively brief period meet with the whole body of our people. We have arranged these districts, but as each of us will be absent from this part of the field after a few days, until about the middle of November, we thought it not best to make appointments for Monthly Meetings only in those districts in which we have already labored, until we can return.

Much patient labor is requisite that prosperity may be attained, but we certainly feel cheered by the tokens of good which we already witness. We cannot doubt that if we do earnestly seek God, a special revival of his work shall soon be witnessed in this region, not only in the ranks of our people but also among those that know not of this precious truth.

We labor therefore with cheerful confidence in the full assurance that God is about to signally bless the preaching of the present truth, and that many of our fellow-men who now ignorantly transgress the fourth commandment shall soon unite with us in the observance of all the commandments of God. Indeed in every place where we have labored to benefit our brethren we have found the unconverted anxious to hear upon the present truth. We feel therefore extremely desirous to labor a portion of our time for them, and not devote it all to the service of our brethren.

A good degree of interest is felt in the Health Reform, but yet as a whole our people in this region are behind those in other places in this work. But there is reason to hope for progress in this work of Christian temperance. We have done what we could to set forth the pecuniary wants of the cause, and we hope that it will not be without tangible results.

Next Sabbath and first-day we spend together in Washington, N. H., at the Monthly Meeting. The following week we design to attend the Vermont Conference at West Enosburgh. Here we propose to separate; Bro. Howard to return for a few weeks to Maine, and I to attend the N. Y. Conference at Adams Center, and to spend a portion of October in that State. Duty seems plainly to demand this arrangement and it is because of this that the Maine Conference is appointed so late as Nov. 1st.

J. N. ANDREWS,
L. L. HOWARD.

South Lancaster, Mass., Sept. 2.

BOOKS—Give us a house furnished with books rather than with furniture! Both, if you can, but books at any rate! To spend several days in a friend's house, and hunger for something to read, while you are treading on costly carpets, and sitting down upon luxurious chairs, and sleeping upon down, is as if one were bribing your body for the sake of cheating your mind. Books are the windows through which the soul looks out. A house without books is like a room without windows. A book is good company; it is full of conversation, without loquacity. It talks to you, not through the ear, but another way.

REPORT FROM RBO. LOUGHBOROUGH.

SINCE my last report I have tried to do what my health would permit in the line of holding meetings. From Aug. 1 to 4, I attended the Ohio Conference. Brn. Waggoner and Van Horn were also present. This was an interesting session of the Conference, with a much larger attendance than at the session of last year.

The Spirit of the Lord, and a spirit of unity seemed to pervade our midst, and the conviction rested upon all, that more humility and devotion to God's cause were requisite if we would make much advancement in the work of truth.

All were encouraged by the result of labors put forth in the State the last year. A more healthy state of matters exists in the churches and some have been added to the number already in the truth.

The financial condition of the cause is at least one-third better than one year since. Both ministers and people seem encouraged to enter with zeal upon the labors of the coming year in Ohio. May success attend the efforts made.

Sabbath, August 10, I was with the church in Battle Creek where five more were baptized. The most of these were patients from the Institute, who, while striving to gain health of body have become interested to escape the effects of that greater malady, sin.

Sabbath, Aug. 17, I was with the church in Burlington. A number were present from Newton, Mendon, Leonidas, and Parkville. The discourse and social meeting on the Sabbath were seasons of interest, and we trust the good resolutions formed there may be carried out by all. It is not always trying to do something that accomplishes the work, but a taking hold to do it with a determination to conquer or to die in the struggle. Those who thus lay hold to subdue their idols, and overcome their bad habits, will not die. God's angels will be sent to the rescue.

On first-day morning we had a meeting of the church, which lasted most of the day, to take into consideration the building of a meeting house in Burlington. It was decided to build a house 32x46 with 20 feet posts, and gallery in front, the lumber to be got out this winter, and the house be ready to occupy, if possible, the next fourth of July. May the Lord give them success and prosperity in the work as they go forward with a spirit of sacrifice to carry out their vows in building a house to the Lord. I am now in Monterey, designing to spend four Sabbaths in this vicinity before going to join Bro. Andrews in the session of the New York State Conference.

J. N. LOUGHBOROUGH.

Monterey, Mich., Aug. 30, 1867.

MEETINGS IN INDIANA.

WHEN I last wrote I was at Burr Oak. The 18th of August I came to South Bend, Indiana, and found that most of our brethren had moved to Mishawaka. I therefore came to this place the next day and had meetings the two following evenings. There are about ten here keeping the Sabbath. Bro. Harvey met me here and took me to North Liberty. Here on Sabbath and first-day we had five meetings of interest. The Lord was present to help. On first-day, the 25th, five were baptized in the same place where Bro. Bates baptized fifteen, seven years since, the same month and same day of the month. I think Bro. Harvey is more than ever in the work. He has felt the hand of the Lord heavily upon him, but is now free indeed. Brethren think Indiana is too much neglected. They want some strong preaching brother at North Liberty soon, this fall if possible. Can they have help? Some have lately received the truth.

The evening after the Sabbath was a very interesting time while we attended the Lord's supper and washing one another's feet. Two families who had lately commenced obeying the truth came four miles this evening to witness the ordinances and to learn the way of the Lord more perfectly. It was good to be there. I returned to Mishawaka first-day evening, and had meeting Monday morning. One sister here was baptized who could not get to North Liberty. I look back with pleasure and thankfulness upon my visit to North Liberty.

JOHN BYINGTON.

Ceresco, Sept. 6, 1867.

THE CHRISTIAN TRAVELERS.

Two Christian travelers once were foes, who should have been united.
 Instead of doing loving deeds, they quarreled, and they slighted.
 They drove their minister away; their mutual anger nursing,
 So, left without the means of grace, they joined to spread the cursing.
 The darlings of the household, grew, maturing by their side,
 And sons to holy altar led, prayerless, the blushing bride.
 And oh! beneath the lowly sod, full many a dear one slept,
 The house of God was desolate, his Sabbaths all unkept.

One of these Christian travelers, while at his work one day,
 Kept thinking how like wandering sheep his brethren went astray,
 And how the little lambs he loved, by ravening wolf were torn.
 The narrow way seemed all untrod, the broad one sadly worn.
 He thought, too, of his own wrong course. At last he turned within,
 "Alas!" said he, "the fault is mine, and mine has been the sin.
 A fearful load is on me laid, I'll go and tell my brother.
 The sin indeed belongs to me, and not to any other."

And so he left his work, and went, all weeping on the way,
 Nor dared to lift to heaven his eyes—he had a vow to pay.
 He found his brother, too, at work, by worldly cares surrounded,
 And told him how the cause of God, by friendly hands was wounded.
 Said he, "Indeed the fault is mine, I do not blame another,
 I've injured oft your feelings too, forgive me, O my brother."
 His brother straightened from his toil, his head was lifted high,
 "Ah, well," said he, "I will forgive," while scorning filled his eye.
 "Of course I will forgive. I'm glad you know your sin and guile.
 'Tis as you say, the fault is yours. I knew it all the while."

The penitent, low bowed his head and knelt with bitter weeping,
 Asking our Father to forgive, gave all into his keeping.
 Then weeping still, he turned away, returning to his labor.
 He prayed God's blessing on this stern and unrelenting neighbor.
 The lofty man soliloquized, "My words were not well chosen.
 Full oft, indeed, in bitter words, there lieth much of poison.
 Alas, methinks a kindlier mien, had honored more my Master.
 And, pouring oil upon a wound, doth heal it oft the faster."

And as he thought upon the wrong, he saw his own misdoing.
 He saw his sins, the work was deep, for 'twas the Spirit's showing.
 He left his task, for now to him, eternal things were nearest.
 His sorrowing brother seemed to him, of all men known, the dearest.
 And weeping now became his turn, with tearful eye he sought him,
 And told him of the heavy load, in penitence, that brought him.
 Said he, "I've nothing to forgive, for mine has been the sinning.
 And O my brother, pardon me, the ending, and beginning."

They mingled tears, those penitents, each his own sins bemoaning,
 And prayed they might be washed away, Christ's blood alone atoning.
 When Zaccheus-like they had confessed, while each to each restoring,
 There came upon the people round, the Spirit's blest outpouring.
 The church was filled with listening souls, God's word was duly spoken,
 And humble ones there were, who sought to keep his day unbroken.
 Young children too, there were, who sought to walk the way that's holy,
 And lisped their praise to David's Son, the blessed and the lowly.

And so it is, God blesses still the pure and lowly-minded,
 While him who will not brook reproof, he leaveth to be blinded.
 L. C. HUTCHINS.
Ganges, Mich.

TEXTS FOR THE POOR.

To those who are toiling on from day to day, striving in an honest, upright way under heavy burdens. I would say, "Be of good courage." If sickness comes, do not murmur and complain. "All things work together for good to them that love God." Let words from the Holy Bible cheer you to-day, and while you look upon the face of nature, while you hear the little birds sing, and see the flowers blooming around you, "Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?" "Consider the lilies how they grow. They toil not, they spin not, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind [margin, live not in careful suspense] for all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you." "Hearken, my beloved brethren. Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" "For ye know the grace of our Lord Jesus Christ that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Remember that he said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

Be thankful for the home you have, and envy not the rich. "The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep." "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity." "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life." "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

There is but one way for the rich and poor to lay hold on eternal life. Be not discouraged but with cheerfulness labor on. "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich." Yes, you can earn two mites even if your family is large. Jesus "beheld how the people cast money into the treasury, and many that were rich cast in much." And there came a certain poor widow, and she threw in two mites, which make a farthing; and he said "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

If we lay up our treasure in Heaven, we become rich toward God, and shall soon obtain a rich reward. If we lay up for ourselves treasure on this earth, to-night our souls may be required of us. Then whose shall these things be? "For we brought nothing into the world, and it is certain we can carry nothing out. Having food and raiment let us therewith be content." "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee. So that

we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

"Tho' often here we're weary,
 There is sweet rest above;
 A rest that is eternal,
 Where all is peace and love.
 O let us then press forward,
 That glorious rest to gain;
 We'll soon be free from sorrow,
 From toil, and care, and pain."

My dear brother and sister, "there is sweet rest in Heaven."
 ANGELIA J. EDMUNDS.
Bedford, Mich.

LAST DAY SIGNS.

First Sign. "Prepare war," etc. A New York paper, in a leading article, says: "A French General maintains, in a pamphlet just printed in Paris, that France can place five separate armies of one hundred thousand men each in the field; that her war power is of amazing proportions; and that it would require a European coalition of ten powers, furnishing one hundred thousand men each, to conquer her."

The New York Post of July 5th, in an article headed—"Preparations for War," says: "M. Lemmonier demonstrated in a recent lecture at the Athenæum, that Europe persists in devoting seventh-ninths of all her income to the expenses of war and preparations for war. He declares that the conference at London did not establish a peace, but a truce, since the plenipotentiaries agreed in according full permission to each nation represented to continue its endless preparations for fighting in case of necessity. The arsenals were at this moment everywhere animated by a feverish activity, and the new law proposed for France would summon eight hundred thousand men to the swollen ranks of the standing army. Nothing has changed in Europe. The equilibrium resembles more and more Swift's house, which was ready to crash to the ground by the weight of a sparrow perched on a tile. Lemmonier regards as among the most potent an habitual disrespect for the observance of treaties. From the famous treaty of the Amphitryonic League among the States of Greece in 1496 B. C., to the treaty of Zurich in 1859, there have been 8,697 of these solemn engagements formed, and among them only one has not been broken."

This seems to fill Paul's picture well of "truce breakers." Only think of it—8,697 treaties solemnly made, and out of this number 8,696 were broken, and only one kept!

Second Sign. The world versus church. The following extracts show that if the church is not more in earnest than it is now, instead of converting the world, the world will convert the church. Rev. John Angell James, in his work "Church in Earnest," has the following dark picture of the present condition of a part of the world, and a very small part, too, viz., the great missionary country of England. And he is one who firmly believes in the final conversion of the world. But hear him:—

"It is now more than three centuries since the Reformation, and more than one century since the labors of Wesley; forty-three years since Sunday Schools and tract societies were established. The Tract Society alone has sent out over five hundred millions of books and tracts. The Bible Society alone has sent out over twenty millions of Bibles. Look now at the moral and spiritual state of our country. The moral, or rather the demoralized condition is beyond the conception of those who have not been inquisitive into the subject. The depths of iniquity which is poisoning the souls of the people, are neither known nor conjectured, by those who are ignorant of the statistics of the kingdom of darkness. But a more fearful relation still remains now, if we sum up the entire yearly circulation of the different kinds of popular but pernicious literature (of England), ten stamped papers—circulation 11,702,000; six unstamped—circulation 6,200,000; worst class of plain and colored pictures (of obscene pictures), circulation 520,000. Total, twenty-eight millions, eight hundred and sixty-two thousand copies. Circulation of Bibles, Testaments, tracts, etc., periodicals all told, 24,418,000, leaving a balance of 4,443,380 in favor of

the worst class. There are also in London twelve places where infidel meetings are held weekly, to discuss and bring into contempt and derision the Christian religion. Let the minds of all Christian people be fixed upon these facts; ponder upon this awful state of things, and ask what can be done to arrest this tide of ruin, this awful cataract of perdition, which is dashing over the precipice of infidelity into the gulf of the bottomless pit. Hell is in earnest in ruining men's souls. If the church is not in earnest in saving them, the enemy will come in like a flood. Infidelity and immorality are invading us. Beacon fires must be kindled on every hill of Zion." France, he says, "is shared between a revived popery and a rampant infidelity."

In view of such a state of things existing, well might the Presbyterian assembly of Rochester vote that "the first week of January, 1868, be observed as a week of special prayer for the conversion of the world."

Third Sign. "Form of godliness." The New York Post of June 26th, 1867, on the removing of the churches from the lower part to the upper and more fashionable part, says: "Unless the missionary churches are maintained in the lower part of the city, before many years elapse there will remain scarcely a church in the six lower wards to indicate to an emigrant landing at the Battery that New York is inhabited by a Christian people."

Round Table, of May 25th, on the American Press, says: "A daily paper affecting a religious cast would be unsatisfactory."

Latest church fashion styles. The Tribune of July 10th, of New York, says a correspondent of the Christian Era has the following upon New York Sunday fashions: "Two young ladies were attendants, the one at the aristocratic Grace church, and the other at the humble St. Paul's. The former, one Sunday morning, sent a request to the latter, her friend, that she would go to church with her; to which she replied that she would have been happy to do so, only that *she was dressed for St. Paul's.*"

The Boston Journal has the following from "Burleigh," now in England: "The Presbyterian communion is held once in six months. Monday is kept as a holiday. The following was used for the communion season: Two dozen of port wine, one dozen of Sherry, five bottles of whisky, three bottles of brandy, and eight pounds of cheese." Taking the above into consideration, well may the church lose its influence on society.—JOHN TAYLOR, in *World's Crisis*.

THERE'S ROCK AT THE BOTTOM.

WHEN my Willie was sixteen, he accidentally dropped a valuable watch into the well. His father was absent from home, and without consulting me, he resolved to recover the treasure. Providing himself with a long-handled rake, he gave it in charge of his sister Jennie, two years younger, and bidding her lower it to him when he called, he stepped into the bucket, and holding fast by the rope, commenced his descent. The bucket descended more rapidly than Willie expected, and struck heavily against the side of the well; the rope broke, and he was thrown into the water.

"Mother, I shall be drowned!" was his despairing cry, which Jennie re-echoed with a wail of anguish. But I knew the depth of the water and shouted to him as calmly as I could, "Stand upon your feet, Willie; the water isn't over four feet deep."

"But I shall sink in the mud," said the poor boy, still striving to keep himself afloat by clinging desperately to the slippery stones.

"No, Willie, there's rock at the bottom. Let go the stones, and stand up."

The assurance of hard foundation and the impossibility of holding much longer to the slimy surface of the stone wall gave him confidence. He felt for the bottom, placed his feet firmly upon it, and to his great joy found that the water scarcely reached his shoulders. I sent Jennie into the house for a new, strong rope, and fastening one end securely, I lowered the other to be tied into the bucket, and we drew him up.

"Oh, mother!" said the dear boy, when he was rescued, "those were precious words to me, 'There's rock at the bottom.' I shall never forget them."

Two years after, in a commercial panic, my husband's property was swept away, and we were reduced to poverty. At first I bore bravely up. I did not prize wealth and luxury for my children. I chiefly mourned for my husband's disappointment and his crushed hopes, and strove by unflagging cheerfulness to chase away the gloom which settled so heavily upon him. I endeavored to assist him, not only by the utmost economy in household expenses, but by devising plans for the future. Willie and Jennie were old enough to earn their support, and even to assist in the education of the young children. I succeeded in putting them in the way to do this. I felt strong and brave, and wondered at my husband's despondency.

But new reverses came. The bank in which Jennie had deposited her quarter's salary, which might possibly meet our necessities, suddenly failed, and her money was lost. I could bear this too; she would soon be able to replace it. Next, the school in which she taught was disbanded, and Jennie had to take much lower wages; but she still earned a little, and I said cheerfully,

"We will not murmur; half a loaf is better than no bread."

Next Willie's hand was disabled by an accident, and he lost his situation. My courage began to give way, but rallying myself for one effort, I resolved to brave the reproach of friends and the world's dread laugh, and seek remunerative employment for myself. It sorely tried my woman delicacy, yet it brought the needful aid, and I battled with my wounded sensitiveness and again screwed up my failing courage.

But the last blow came. Sickness suddenly laid me prostrate. "I shall give up now; we must sink together," was the language of my despairing soul.

"Dear mother," said Willie, when he heard my lamentation, "do you remember what you said to me when I was at the bottom of the well? I have often thought of it of late. I know we are in deep waters, but God has promised that they shall not overflow us. And is his word without foundation? Let us plant our feet on his promises, and stand firmly. We cannot sink, for *there's rock at the bottom.*"

I heard and took the lesson to my heart. I saw that I had been clinging to the slippery stones of human strength and self-dependence, and so when the providence of God bade me let go my hold, I was in despair. But the bank of Heaven had not failed; and though I stood in deep water, it would not overwhelm me, neither would I sink, for "there's rock at the bottom."

So, from the chamber where pain and illness still hold me a prisoner, I send to each burdened and weary child of God, who is tempted to feel that all is lost, the key-note of my new and grateful psalm. Whatever your sorrow or strait may be, plant your feet on the rock of ages, and with me, "thank God and take courage."

Conference Department.

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

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

BRO. E. KINCAID writes from Butler Center, Iowa: I am made to rejoice from week to week by reading the cheering testimonies in the Review. In hope of likewise benefiting some one I would also add my testimony. Myself and a portion of my family are striving to keep all God's commandments. We have none of like faith here to cheer us on, yet we mean to be prepared for the second coming of our blessed Saviour. When the saints are redeemed from the earth we want to be among the number.

SISTER R. ASHALD writes from Columbia Co., N. Y.: I have never heard a sermon from any of like precious faith; but I have had the Review, which has brought me by the help of God into the present truth. How cheering have been the reports of debates, the sermons, and the testimonies of the dear saints. I had long wanted to see the dream of William Miller, and when it appeared in the paper I felt to thank the Lord, and took courage. If no larger than the point of a pin, as he represents, if I am gathered into the sweet fold of Christ it will be in his likeness, and my longing soul will be satisfied. This earth is not my home. I have been trying to seek a home in Heaven for sixty years. I am now seventy-two, and can say truly, that "through tribulation deep, the way to glory is;" but I can say in the language of Paul, "Thanks be to God who giveth us the victory." I feel determined by his grace to strive to press my way through to the king-

dom. I hope no one will stagger at God's promises through unbelief.

My prayer is that we may have on our banners, Holiness to the Lord, and be prepared to meet Jesus at his coming, which I believe is near. If I cannot have the company of believers here, I hope we shall meet where parting will be no more, and where no one will have to say, I am alone.

BRO. L. BARTHOLOMEW writes from Olmstead Co., Minn.: I felt reproved by a late article in the Review on sleeping in meeting, and wish to tell the Brn. and sisters how I have been afflicted in this way, and the remedy I have found. Sleep has had almost absolute power over me. I would get to sleep sometimes walking along the road, and wake by falling into the ditch, or going against the fence. I would get asleep at work, chopping or sawing wood. Let me sit still a few moments and no musical instrument could keep me awake. I would get to sleep eating my breakfast, dinner or supper; and worst of all, it was hard for me to attend family worship without going to sleep.

To-day how different. I can sit down and write or read, or do any labor without inconvenience in this respect. And now if you wish to know what has made the difference I think I can tell you. I used to work very hard, only taking from four to seven hours rest out of the twenty-four, eating plenty of pork and other flesh, and condiments, sweet cake, pies, &c. Under such abuse nature had to give way. But when the light on the Health Reform came, I commenced to follow the light, and I soon felt a change. I now make it my rule to eat no flesh of any kind, sugar only sparingly, no butter nor milk, use cream moderately, no leavened bread either coarse or fine, but live on that kind of food that is advocated in the Review and Reformer. I eat but two meals a day; I can eat my first meal at 5½ A. M., second at 1 P. M., and feel no want for food at any other time. I am fully convinced from my past experience that a person can do more work, and harder work, and live longer and feel better on a vegetable, grain and fruit diet, and two meals a day, than with any other mode of living.

I have once before acknowledged what the Reform had done for me; but it is still doing a great and good work. My will is stronger to-day than ever to continue to live it out and know what it is to have a healthy body and a sound mind, which I do believe can be brought about by strictly obeying nature's laws. There is consistency in sitting down to a table spread with food twice a day, and asking the Giver to bless it to our use and us to his glory, but oh! how it looks to me now to sit down to a table spread with dead flesh, poison tea and coffee, and hear God's blessing sought upon it. Brn. and sisters, let us arise, and cleanse ourselves from all filthiness of the flesh, perfecting holiness in the fear of God.

SISTER E. J. HUNTER writes from Boone Co., Ill.:

We are still trying to keep all the commandments, and are trying to keep pace with the message; but have to lament many heart wanderings from God. I get too cold and indifferent; am many times too much given to light and trifling talk. My prayer is that God may grant me wisdom from on high, to overcome all my sins, and bring up my children in such a way as shall be well pleasing in his sight.

The Health Reform I believe is of God, and that it is a part of the third message. I hope to be able after harvest to pay for as much as one share in the Institute. The paper is all the preaching we have. Its sermons are to us meat in due season.

Cannot some of the preaching brethren come this way? I have heard but one gospel sermon for over two years. But my prayer is, should we never hear another, that we may prove true to our trust, and meet all of God's people in his kingdom.

BRO. E. STYLES writes from North Liberty, Ind.:

It is a great privilege as well as duty to encourage each other in the way to Mount Zion. I can say that I love the present truth; but in reviewing the past I find I have not valued the truth above every thing else. First the kingdom of God, says the Saviour, and his righteousness; but oh! how oft we get our eyes fixed on the earthly crown. I begin to see that there is no time to tarry here. Let us awake and repent. The Lord says that if we will draw nigh to him, he will draw nigh to us. Oh! that there was always a heart in us to believe what the Lord hath said.

THE man who is careful of his own reputation will be careful of his neighbor's. The man who thoughtlessly speaks ill of another is reckless of his own good name.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 10, 1867.

We reluctantly chronicle this week, the conclusion of Bro. Littlejohn's articles on the Sabbath question. If any of our subscribers have not given them a careful reading, they have not only neglected duty, but have lost a very rich treat. We hope to hear from him again.

From items given in our News Department, it would seem that it is yet too soon to congratulate ourselves on any settled and prosperous state of our country. The renewal of the rebellion, and the open re-establishment of slavery, would be no greater revolution in affairs, than is the change from the administration of Abraham Lincoln, to that of such a man as Andrew Johnson.

We give in the Historical Department of this number, an important article on the Methods of the Romish Church. Let none fail to read it. The influence of the movements there pointed out, is destined to be felt in this country ere long. From extracts we have recently given in the Review, the reader has doubtless marked the lenient and favorable tone of public men and journals toward Roman Catholicism. The influence of this power is already seen in many cities where the elections are entirely controlled by the Romish element, and still further in the enormous appropriations of money by the legislature of the State of New York, to Catholic institutions, to the entire neglect of similar ones controlled by Protestants. What mean these sudden concessions and this obsequiousness to this foreign, Anti-Christian, power? It is full of significance, and points to the no distant fulfillment of Rev. xiii, 14-17.

SODOM REVIVED.

"As it was in the days of Lot," says Christ, so "shall it be in the day when the Son of man is revealed."

That the world is fast relapsing into that state of unbridled licentiousness which called down the fiery thunderbolts of God's wrath upon the inhabitants of Sodom, is attested by the following statements which we clip from a New York paper. Why will not men awake to the fact that the "days in which the Son of man is to be revealed, according to every predicted sign, are indeed upon us?"

STARTLING CRIME.—It is absolutely staggering to note the bold, repeated violations perpetrated upon females throughout the country. It seems, from the accounts of this character that continually come to us, that all the rough, coarse passions of the nethermost pit, have started out on a general carnival. It seems as if an order for universal, riotous license, had suddenly come from his Satanic majesty, and the whole rabble rout of his imps, pimps and panders had a ticket for a general saturnalia. It may be sadly discouraging to be forced into such an admission, but it is no less sadly true. * * * * *

What can all this mean? Has an indiscriminate license been issued for indiscriminate violence and lust, by the fallen Son of the Morning? Is the Evil One literally on his travels, "going about like a roaring lion seeking whom he may devour?"

DISAPPOINTMENT.—Good reader, if you and I ever reach the Father's house, we will look back and see that the sharp-tongued, rough-visaged teacher, Disappointment, was one of our best guides to bring us thither. He often took us by thorny paths. He often stripped us of our overload of worldly goods, but that was only to make us travel the freer and faster on our heavenward way. He often led us into the valley of the death-shadow; but never did the promises read so sweetly to us as when read by the light of faith in that very valley.—*Sel.*

TRIP TO NORTHERN MICHIGAN.

Having been absent from the Office about a month, enjoying meetings with the brethren in the northern part of the State, it will be proper to speak briefly of the journey.

Wednesday afternoon, Aug. 7, in company with the son of our dear Bro. S. T. Cranson, who fell like a man of God at his post some fifteen years since while preaching this message, I started for the General Convocation Meeting to be held at Fair Plains, Aug. 10 and 11. Having been quite closely confined among types and printing fixtures since my sickness one year ago, this was a very exhilarating ride to me. We arrived about 11 o'clock the first night at D. H. Lamson's, six miles north of Olivet, who is near to the writer not only by the ties of consanguinity, but also by that stronger bond of union, the ties of "the blessed hope."

After sweet sleep for a few hours, we enjoyed a good hygienic breakfast, and a precious season of prayer, and started for Bro. Howe's in Orange, some forty miles distant. Here again we found rest in body and mind with dear friends of the same precious faith. It is very gratifying to meet brethren and sisters at our Conferences and other meetings, but to enjoy social life with them at their homes, is a rarity indeed.

Next morning, Friday, accompanied by Bro. and sister H., and several others of the church in Orange, we set out for Fair Plains. Passed through Ionia, a beautiful, flourishing city, apparently about as large as Battle Creek, and reached the home of our well-known Bro. Seneca H. King in time for dinner. After a little stop we were again on the road, and about an hour before Sabbath we had the pleasure of being at the home of Bro. and sister White, whom we had not seen since Conference. Here we met with a most hospitable reception, and at their earnest solicitation made it our home. But scarcely had our feet pressed their threshold before we were seized with the most acute pains that we ever experienced. It was bilious colic. Through the night and over Sabbath hygienic treatment was administered according to Bro. and sister White's directions, by the dear brethren there, with most gratifying results, and on Sunday we rode out to meeting. Here we recognized the voice of the Good Shepherd in the discourses in both parts of the day. Sister White seemed free in God in bearing her testimony, and Bro. W. since Conference had marvelously improved in strength, and was free in spirit. Here also was quite a concourse of brethren and sisters from within a radius of about fifty miles. The social meetings were excellent, and a good spirit seemed to be with all.

But as sickness had prevented the writer from being out Sabbath, it was counseled that it would not be best to return to the Office at once, but to send for my wife, and that we then accompany Bro. and sister W. to their several appointments, till they came to Battle Creek. So we consented, and sent a letter for her to come to Muir by railroad in season for the Grove Meeting at Orange, the next Sabbath and Sunday, the 17th and 18th.

As these meetings have all been noticed by Bro. White, it will not be necessary to speak of them very particularly. Suffice it to say, however, they were all excellent and characterized by the solemn presence of God. We have attended meetings during our absence at Fair Plains, Orange, Greenbush, Ithaca, and Wright, and at all of these places we remarked a commendable zeal among the churches, and a desire to profit by the plain truths spoken. And we would here say that Bro. and sister W. seemed to labor at each of these places as if it were their last chance to beseech men and women, in Christ's stead, to become reconciled to God. And although the meetings were generally lengthy, yet the congregations, intermingled largely with unbelievers, seemed to pay diligent attention to the solemn messages delivered. The testimony borne at these places was a pointed one indeed, and as a result the church was aroused, sinners convicted, and those on the background were mightily wrought upon to repent of their coldness and take their places again among the workers for the Lord. Especially was this true at Orange, where several brethren who hardly

bore the leaves of an outward profession, in consequence of that soul-and-body destroying narcotic—tobacco—saw their wrong, broke down before God and the church, and in the presence of Heaven and men, pledged themselves to the church to abstain from this "fleshly lust" which wars against the soul. May God bless them, is our fervent prayer. He that overcometh shall sit on Jesus' throne.

Here also we saw a zeal "according to knowledge" in the matter of the Dress Reform. As a whole, the church have adopted the dress which Heaven has spoken well of, yet nothing is said about it,—at least the writer heard nothing except where he introduced the matter. The churches north, with the exception of those in the newer places, have got well into the Dress Reform, and are pressing forward. Certainly in this they are setting a worthy example to those whom it might be expected would lead out in this advance step for the people of God. Is not this a fulfillment of the Saviour's words, "The first shall be last, and the last shall be first?" It is painful to one's heart to see the indifference with which this subject of the Dress Reform is treated by some who should be foremost in "every good word and work." The writer's mind is not called to this matter by any public or private teaching that he has listened to recently, for in no place has it been made a subject of discourse. The testimony of Sr. W. was that the people of God might get ready for things coming on the earth, and that they might stand when the Judge of all shall appear.

The meeting at Ithaca, especially, was a good one. Bro. and Sr. W. had never been there, and the interest and curiosity with the church and world were great to hear; and if one can judge from looks and words, none were disappointed. We will rejoice with the brethren here that they can have the labors of Bro. and Sr. W. in time to come. These servants of the church now have a team and carriage so that they can travel with comfort over rough roads and on long journeys. Probably many of our brethren have been made aware of this by a private circular sent out in the names of Bro. King, Fargo, and Maynard, calling for donations to help pay for this traveling outfit, from ten cents to ten dollars. We hope all receiving this circular will respond as their hearts and circumstances shall prompt. The old carriage now laid by is more fit for a kind of market cart than to travel with; and the old harness we toggled up several times with our own hands as it gave way by using. It is literally good for nothing. But we need not speak at length on this point,—a word to the liberal is sufficient.

We have been greatly cheered by our little tour north. We have seen many of the brethren and sisters at their own homes, have prayed together, talked together, seen how they look toward Battle Creek, and have learned a little of what they expect from the people of God here. And I can say, I have returned home with an increased desire to do the will of God from the heart. Let us all fight the good fight of faith a few days longer, war a good warfare by the promises, and then ours will be that great rest that remaineth for the faithful people of God.

Bro. and sister W. are expected to be in Battle Creek the 9th, and will remain over Sabbath, and till Testimony No. 12 shall be printed, when they will go West. May God bless their labors here and elsewhere, and may we all so live and labor that finally when deliverance shall come, with all its wealth of mercy and glory, we may have the palm, the robe and the crown, and be forever at rest. GEO. W. AMADON.

Battle Creek, Sept. 8, 1867.

REPORT FROM BRO. STRONG.

SINCE my last report, June 26, I have labored in Duplain, and spent some time with Bro. White, visiting the following churches: Bushnell and Greenbush twice, Fair Plains and Ithaca, most of which has been reported by him. This privilege I have esteemed highly. The society and seasons which I have enjoyed the past few weeks have been both interesting and beneficial to me, the influence of which I hope will be lasting.

Have also visited Bath and Wacosta by request, exploring the field. Bath would be a good place for winter labor, if a house could be obtained.

Aug. 17 and 18, according to appointment, held meetings in Duplain, in Bro. Hayner's barn. Here, we are happy to state, the heaven had been working in our absence. We left eight keeping the Sabbath, but on Sunday morning after service thirteen came forward to unite with us, and seven were baptized, two of whom were from Greenbush. These were interesting meetings. Two others have since started to obey the truth and others are investigating. We have organized a Sabbath School and Bible Class, in which all seem interested and take hold with a will. Those without come in and exclaim, "We never saw the like before." May the good work begun in Clinton Co. go on until all who love the truth shall be gathered in. Press together, brethren; for in union there is strength.

We are now in Gratiot Co., where we shall remain as long as duty requires, praying the Lord to guide us to the advancement of his cause and the honor of his name.

At Ithaca, we parted with Bro. and sister White. Their visit here was timely, and has been the source of a great deal of good, as in all other places where they have been. Their coming north has given to the cause in these parts a new impetus. The blessings of the Lord have followed their labors. We have also been very much cheered and encouraged by Bro. Amadon's testimonies in many places.

We go to-day into a new field to commence a series of meetings. The calls for help are numerous. I have received pressing invitations from three different places the last week to hold meetings. May the Lord direct and give strength to work. Pray for us.

PHILIP STRONG.

Alma, Mich., Sept. 2, 1867.

TRUTH PLAINLY TOLD.

If we had painted the following "dark picture" of the present condition of the professed Church, it would doubtless have been looked upon by our opponents as a mere outburst of fanaticism, worthy of no special attention: but coming as it does from the able pen of the editor of *The Morning Star*, a believer in the conversion of the world, it must demand the attention of every thoughtful Christian reader; while Adventists will rejoice at such powerful testimony to the correctness of their views. Evidently these are the days just preceding the second advent, "when the love of many should wax cold":—*Voice of West*.

"DISCOURAGING ASPECTS."

"A glance at the moral, and religious condition of our country reveals many startling facts. It is not, however, to the ravages of intemperance, and to the alarming increase of vice and crime in all their forms, to which we wish to call attention, but to other things, which, if they do not constitute the most noticeable figures of the dark picture, do certainly give to it its shadings.

"There is manifestly in many portions of the country an increasing destitution of the means of grace. The tendencies of the age toward centralization are seen in things spiritual as well as in things temporal, and in comparison with the city the country has, in a religious point of view, declined in importance. In many communities, especially in New England, where thirty years ago there existed strong churches, there are now only weak ones, and where there were weak ones there are now none at all. Leading church members have either died or removed, and others have not come up to fill their places; or, in some instances, discord has crept in, producing its legitimate results, declension and death, and the pastor, either discouraged or enticed to the city, has abandoned the field. There are, consequently, large sections of country where no stated meeting is maintained, and where the luxury of listening to a gospel sermon is scarcely known. This aspect becomes darker and more discouraging when we consider the rich harvest yielded by these abandoned fields in former years. Some of them were the spiritual homes of able and useful ministers now filling prominent positions, while others have furnished the bone and sinew of the membership of churches in cities and

larger towns. Their contributions have also served to swell the funds in our mission treasuries. But these sources of supply are now cut off, and these fields once promising are now barren wastes.

"Turning from this discouraging feature, which is somewhat of a local character, there is another more generally prevalent and still more discouraging. It consists in the fact that the larger portion of the people, both in the city and in the country, habitually absent themselves from the house of God on the Sabbath. As numerous and as spacious as are our church edifices, they are greatly inadequate to accommodate the people who ought to be found in them every Sabbath. The masses seem to have little love or veneration for the institutions of the gospel, and the victims of prejudice, regarding everything that is sacred with a sort of repugnance, have settled down into a semi-infidel stupor from which it is by no means easy to arouse them. Living in the full light of the gospel day, and surrounded by its privileges, they are still in darkness and destitution, and their condition is becoming apparently worse and worse year by year. It is true that revivals appear to a greater or less extent in the churches, but their fruits are confined largely to members of the stated congregations and of Sabbath-schools. The multitude famishing for the bread and water of eternal life fail to be reached.

"Judging from representations contained in the letter of our English correspondent, published in our last issue, the state of things, in this particular, is even worse in England than among us. We are glad also to learn that Christians there are inquiring for its remedy, although their efforts have thus far been attended with little or no success. We also find the evil, as it exists among us, much easier to point out than to cure."

News and Miscellany.

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

"A MISSIONARY PRELATE'S STOCK OUTFIT." The reader is requested to imagine, if he can, what success the "reverend" owner of the following items of property, would have in preaching from the text, "Love not the world, neither the things that are in the world."

Mr. Ganly, "the Robins of Ireland," is about to sell by auction the farm stock of the late Lord Plunket. The Dublin Freeman's Journal, under the head of "The outfit of a Missionary Bishop," publishes what it calls "a characteristic inventory of what in evangelical circles will, no doubt be looked upon as the complete Episcopal outfit of the late Arch-hierarch of the Church Militant in Connaught: Item first—817 head of cattle. Item second—29 short-horned Kerry cows. Item third—5 Durham and Kerry bulls. Item fourth—77 ditto bullocks. Item fifth—204 ewes. Item sixth—150 hoggets. Item seventh—242 lambs. Item eighth—81 two and three-year-old widders. Item ninth—242 lambs. Item tenth—82 widders. Item eleventh—17 rams. Then comes a long list of carriage horses, 'weight-carrying' cabs, ten family and farm horses, sows and litters, fat pigs and boars, carts to the number of eleven, ploughs six, and harrows four; single and double Broughams' phaetons, jaunting cars, chariots, and saddles: grabbers and hydropulps, scales and ladders."

A Great Meteor.—Capt. Turner of the schr. *Algerine*, who arrived in the city this morning, reports having witnessed at about the hour of 11 o'clock on Wednesday night a terrific and splendid phenomenon in the descent of an immense meteor into Lake Ontario, which struck the water not more than 300 yards from his vessel. The captain states that a few moments previous to the appearance, he had come up from his cabin on deck, and was standing on the main hatch. The vessel was on the starboard tack, sailing along finely with a light southwest breeze, for Port Dalhousie, and about twelve miles off the Niagara light-house, bearing S. S. W. Presently his attention was attracted by a sudden illumination from the northwest, which almost instantly increased to a dazzling brilliancy. On turning, he beheld a large body of fire in the heavens, which seemed to be approaching at a descent of about 30 degrees and growing rapidly larger as it came nearer, the observation of time being so brief as hardly to admit of computation in seconds. The momentary impression of Capt. Turner was, that certain and com-

plete destruction awaited his vessel and all on board, as the terrific missile seemed to be directed to strike the vessel broadside. The time for reflection, however was brief, and the light emitted was so blinding in its effect that the man at the wheel and another of the crew on deck fell prostrate, and remained for some time completely stupefied with terror. The captain himself, as he states, remained transfixed, and saw the fiery body enter the water some three hundred yards ahead of his vessel, about two points to the windward. A loud explosion attended the contact with the water, which was sharp and deafening, equal to a thunderbolt close at hand, and a large volume of steam and spray ascended into the air, which was noticed for some moments afterward. In the confusion of the moment, Capt. Turner was unable to comprehend what had occurred, and the crew were inclined to believe that the phenomenon was an explosion of lightning, the sky being perfectly cloudless at the time. The captain estimates, as well as he was enabled to judge from the brief time for observation afforded, that the meteor was a body of about twenty feet in diameter, a long trail of flames of the most intense brilliancy was noticed as it struck the water. As Capt. Turner describes his sensation, his faculties for the moment were all compressed in the sense of sight, so overwhelming was the light from the fiery object, but he believes he was sensible of a terrific, whizzing, howling noise similar to that made by the steam issuing from the escape pipe of a steamer, which attended the meteor previous to the grand explosion on striking the water. Capt. Turner arrived at Port Dalhousie on Wednesday morning. He assures us that his nervous system did not recover from the shock experienced for many hours afterward.—*Hamilton (Ontario) Times*.

Another Acquisition.

The Bay of Samana.—The telegraph announced, a day or two ago, the departure from Dominica, of a messenger to Washington, with instructions to accept the offer of the United States for the purchase of Samana, on the Island of Hayti, for \$5,000,000. A telegram from Washington confirms the probable truth of this report, and it may, consequently, be accepted as correct, though the price of the purchase, which seems hardly worth the half of five million dollars, is, doubtless, yet to be the subject of negotiation. In relation to the importance of this acquisition, we take the following from the New York *Herald*:

"The Bay of Samana is situated on the south side of the peninsula of the same name, and is, from east to west, about forty-three miles long, by eight miles wide. The Yuna—the largest river in St. Domingo—empties itself at the westward end. The bay forms one of the largest and safest harbors in the world, and, from its position in reference to the Gulf of Mexico trade and the routes across Central America may be regarded as being the most important point, in a military and commercial view, on that portion of the Continent. On the northern shore and lying in the light of a land-locked bay is the small and dilapidated town of Santa-Barbara, which is probably included in the purchase. The entrance to the bay is about three miles wide, and can be easily defended by heavy batteries located on both shores. Of the capacity of the harbor it need only be said that no fleet could be gathered within it large enough to take up its space, so that either from the weather or from an enemy, our commercial and war navy can always find a place of certain safety.

"In a political point of view the possession of the Bay of Samana by the United States is of great importance. It gives us a powerful and controlling position in the Antilles and the Gulf of Mexico, and should this acquisition be followed by the purchase of the Island of St. Thomas, we will become the preponderating Power in the Archipelago, and the actual arbiters of the destinies of all the islands which comprise it. That European Powers have always recognized this fact is certain, as, according to the *Opinion Nationale*, of Paris, the attempt to get possession of it several years ago was baffled by the French Consul General at Port au Prince. The same paper, under date of February 14, 1867, in referring to the visit of Mr. Frederick Seward to St. Domingo, declared that the acquisition of the Bay of Samana by the United States "could not fail to become a cause of just disquiet to France, Spain, England and the Republic of Hayti." And, indeed, so far as Spain and Hayti are concerned, its occupation by us would almost insure our success in a case of war with either of these Governments, commanding as it does Hayti and Cuba on one side and Porto Rico on the other. Should we succeed in getting possession of St. Thomas then we would completely hem in Jamaica and command the French Antilles Islands.

"The five circuit miles of land sold with the bay are very fertile, as indeed is the entire peninsula. They will doubtless be used to construct the naval station, and to erect forts and batteries upon."

The Peace of Europe.

It is now so late in the season that the peace of Europe is undoubtedly secure this year. The summer is the season for war. It is true that, as campaigns are conducted now-a-days, a war of two months' duration might settle the destiny of more than one nation, as in the case of the recent war between Prussia and Austria. It is true that three months of reasonably fair weather for warlike purposes may still be looked for this year; but, in case war were to happen, one month, at least, would be required for diplomacy, and another for preparation. No nation of Europe is prepared for immediate war, notwithstanding the vast primary preparations that have been going on in France, Prussia and Austria ever since last winter. The new material of war has been accumulating; but that is nearly all. France has purchased horses largely. These horses are to be drilled before they will be ready for the best use. France has been manufacturing a new weapon—the Chassepot rifle. There are not enough ready yet to furnish her whole army. If there were, the army cannot shoulder a totally new weapon, a breech-loader, immediately upon laying down the old-style muzzle-loaders, and go at once into action. There must be time to learn a new drill, and to study and practice with the new weapon. Prussia has been absorbing into her army the armies of conquered and annexed states. These she provides with weapons new to them; with a new drill, which they must have time to learn; and with new officers and a military system so different from their own old system that time must be allowed for them to become habituated to both officers and system. Austria is also changing her armament and drill, and must have time to complete this work before venturing on war.

It is true that, at this moment, Turkey is engaged in an attempt to reduce a rebellion in Greece, and that Spain is convulsed with a rebellion which promises to accomplish a revolution. It is true that Russia, better prepared for speedy action than France, Prussia or Austria, is menacing Turkey, while denying any such intent. It is true that Garibaldi is threatening an invasion of Rome. It is true that Prussia and Denmark are growling rather rudely over the Schleswig question. It is true that Napoleon assures the world that he means peace; while Austria, Prussia, Russia and Italy all tell the same story of pacific intentions. It is true that these signs betoken war and not peace, and furnish plenty of pretexts for war; but the elements and the seasons forbid hostilities this year. Therefore Europe may rest in security until next spring. France, Austria, Prussia and Russia, if they really mean war, will use this interval in preparing for the struggle. But, during so long a period of time, there is no knowing what may happen in favor of the preservation of peace. There is time for new combinations, as well as new complications. There is time for changes of cabinets and deaths of rulers. At any rate the question of peace or war in Europe generally may now be put down as postponed until next spring, with a possibility that, by that time, all occasion for war may have passed away.—*Detroit Post.*

A Probability.

The probabilities of the impeachment of the President are certainly greater than when Congress adjourned. If he should be impeached at the next session the probability is that he will forcibly resist. This is a contingency that should be calmly contemplated. If it be treated merely as a stroke upon the Radical tontom the consequences will be much more disagreeable than if the probability be fairly considered. It will certainly be conceded that the worst view of the President has always proved to be the truest. No subservency to his will in the hope of moderating or restraining him is of the slightest use. We presume that Mr. Seward, and perhaps Mr. Weed, have learned this truth. Indeed, those who could not easily relinquish their admiration of Mr. Seward were accustomed to say that he remained in the Cabinet in order to avert the sure evils that he saw rising in the future. Whether he has averted them those reluctant friends can answer. Whether a truly sagacious man would have made the attempt it is not difficult to say.

What form the resistance of the President may take it is not easy to foresee. The probability is, that he would deny the authority of Congress as "a body hanging upon the verge of the Government," and refuse to recognize its summons or to submit to its judgment. He would wish to make a plain and simple issue. He would declare that he could not yield to an illegal process except upon compulsion, and that it would be his duty to use the whole force of the United States to save the government threatened in his person. It would, therefore, be necessary for Congress before impeaching to provide by law for the suspension of the President during his trial. If the law were vetoed and passed by the necessary majority the

President could have no reason to deny the validity of the law passed by an authority which he has constantly practically recognized.

Nothing can be done toward a real reconstruction during the Presidency of Mr. Johnson. He incessantly demoralizes every effort at the South, and it is he who makes New Orleans massacres possible, and he who really inspires the speeches of Perry, Hill, and Herschel V. Johnson. The tenacious rebel element clings to him as its hope. It believes that something may yet happen. It sees Johnson resisting Congress, and removing Stanton and Sheridan, and it reads in the New York World that there is a great reaction, and in the Albany Argus that the Democrats will probably carry New York, and in the New York Herald that the people are rallying to the President against "nigger supremacy." Upon such puffs of east wind the rebel hope feeds, and is able to keep its section in a state of sullenness and agitation, and to defer actual submission to the will of Congress until it sees a President who means to execute that will.

Meanwhile the President has no comprehension of the principle which elected him; no sympathy with the popular purpose, and he perpetually prates about the Constitution, as if Congress and the people did not know the Constitution and its spirit quite as well as he. Whatever he designs to do will be done under the name of the Constitution. When the rebel Senators withdrew, it will be remembered, they told us that the Constitution forbade us to resist. James Buchanan, the President, told us that they spoke the truth, that there was no Constitutional authority for the coercion of States. It was by the alleged authority of the Constitution that the Constitution was to be overthrown. And we may be very sure that if the President attempts mischief it will be attempted, he will inform us, to save the Constitution.

Great exigencies are not averted by denying that they exist. Andrew Johnson will go just as far as he dares, and his daring will be limited only by inflexible opposition. We presume nobody supposes that he would not use violence if he could. Let him therefore be watched, and let him understand that he is watched. Let him learn by the plainest expression that every act of defiance of what he knows to be the loyal, popular will of the country, however it may be technically authorized, is an act which reconciles hundreds of thousands to his impeachment who had always thought it inexpedient. Let him know that much of the opposition to impeachment sprang from the feeling that he had not deliberately set himself to defeat the will of Congress, and that those who opposed it until that intention was clear would earnestly advocate it when that intention was beyond doubt. His puerile plot to implicate Judge Holt, and other Radical men, with a wretched conspiracy, has ridiculously failed. He has done more than seemed possible for any man to do to increase sympathy with the extreme Radical tendency. He is a desperate man, and desperation dares anything.—*Harper's Weekly.*

Obituary Notices.

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

DIED, at Bunkerhill, Ing. Co., Mich., March 31, 1867, William W. Beers, aged 25 years. After some three years' service in the Union army in the late rebellion, he returned to his parental home, like thousands of others, was seized with a lingering consumption, of which he died in about one year.

Reading the published visions of sister White in his last sickness wrought so powerfully on his mind, in connection with the teachings of the Bible, that he became a convert to the "present truth" of the third angel's message, and lamented much that he had no opportunity to be baptized.

Yesterday we came here, by express, some 25 miles from Locke, Clinton Co., where we were holding a series of meetings with the church, to attend the funeral of his father, Daniel H. Beers, who died of the liver complaint, August 17, 1867, aged seventy-seven. Bro. B. became a member of the Presbyterian church some thirty-five years ago. About four years ago he united with the Seventh-day Adventists in this place, where he continued a sincere and worthy member.

His friends say he was a great sufferer for some three months, but endured with patience and resignation to the divine will. When his companion told him she thought he was dying, he was cheered, and reviving, said he was ready and willing to go, and believed that he should sleep but a little while. A voice from Heaven has said, "Blessed are the dead which die in the Lord."

We enjoyed much freedom in speaking to the mourners and waiting congregation from the words of the great apostle to the Gentiles, "The last enemy that shall be destroyed is death." 1 Cor. xv, 26.

JOSEPH BATES.

Bunkerhill, Aug. 19, 1867.

Publication Department.

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

The Publishing Association.

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

The Advent Review and Sabbath Herald

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

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

The Youth's Instructor

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

The Health Reformer.

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

The Sabbath Question

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

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

The Second Advent.

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

Immortality through Christ Alone.

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

Packages of Tracts.

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

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

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

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

Our Book List.

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

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

—**FUTURE PUNISHMENT**, by H. H. Dobney, a Baptist Minister of England. An elaborate argument on the destiny of the wicked; with an Appendix containing "The State of the Dead," by John Milton. Cloth, 75c., 16 oz.

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

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

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

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

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

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

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

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

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

Two-Cent Tracts.

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

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

—**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.

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

—**TRUTH**.

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

Three-Cent Tracts.

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

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

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

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

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

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

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

Charts.

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

—**THE PROPHECIES of Daniel and John**, illustrated upon a Chart, to be used by Preachers, varnished and mounted, \$2.00. The two Charts with Key, \$4.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.

—**SMALL CHART**. A Pictorial Illustration of the Visions of Daniel and John, on paper 20 by 25 inches. Price 15c. by mail, postpaid.

Postage.

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

Address.

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

Form of Bequest.

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

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

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

The Review and Herald.

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

Work for the Review, and the circulation of our publications. A person knows not how much he can accomplish till he has made the effort. See the extract of a letter from Bro. G. L. Holiday in another column. Let others do likewise. Give a little time and effort to the circulation of our periodicals. Why might not one thousand of our subscribers put forth the same effort with the same success? This would be a great help to the office. Your neighbors need the truth, and the cause needs your help. Will you try it?

STATE CONFERENCE IN MAINE.

It is the judgment of the preaching brethren in Maine, and that of the different churches of the State, that a Maine Conference should be organized this fall. In their judgment the General Conference Committee concur. It is therefore requested that all the churches in the State send delegates to meet at Norridgewock, Nov. 1st, for the purpose of organizing a State Conference, and for the transaction of business that may properly come before the body. We request not only organized but unorganized bodies of brethren, if such there are, to send a representation; and we also invite scattered brethren who live remote from others to attend and participate in this meeting. Those who come to take part in the transaction of business should reach N. on Thursday evening October 31st, and they should bring credentials attesting their election by the churches of which they are members. They are requested also to bring a report of the condition of the church which they represent. The various church treasurers should be prepared to settle their accounts up to Nov. 1st, as the money will all be needed at that time.

Our meeting will be at a season of the year when quilts and buffalo robes will be in good demand. Those therefore, who can bring these are requested to do so. We hope the churches in the vicinity of Norridgewock will do what they can to share the burden with the brethren in N. Finally brethren let us seek the blessing of God upon our meeting, that it may give a new impetus to the cause of truth in Maine.

J. N. ANDREWS,
L. L. HOWARD.

South Lancaster, Mass., Aug. 30, 1867.

A WORD FROM THE OHIO TENT.

HAVING a short leave of absence from the Health Reform Institute I have been making a visit of a few days to the tent, where my husband is laboring with Eld. Waggoner in the quiet little town of Bowersville, Green Co., Ohio. The village contains nearly two hundred inhabitants. There are three houses of worship owned respectively by Protestant Methodists, Methodist Episcopal, and Disciples.

The meetings in the tent have been in progress since Aug. 22, nearly two weeks; and the interest to hear the truth is gradually increasing. The average attendance has been about three hundred. Last Sunday morning it was stormy, still as many as this were out, and in the afternoon the number increased to five hundred. Last evening it was estimated that the congregation numbered full six hundred, and all the villages within three, five, six, and even fourteen miles from this place, were represented. The subject which had been previously announced was the setting up of the kingdom, by Bro. Waggoner, which was listened to with the deepest interest.

The Sabbath question has been presented, but has been opposed as it usually is; yet many are looking upon it favorably. Sixteen discourses have been given up to this time, and a solemn impression seems to rest upon the minds of the people that these things may be true; and some are investigating. All the circumstances connected with the meetings thus far seem to indicate that this is as favorable an opportunity of doing good as could be desired for tent labor. The work is the Lord's, and prayers of faithful brethren and sisters are solicited for its prosperity in this place.

Mrs. A. P. VAN HORN.

Bowersville, Ohio, Sept. 4, 1867.

The giving ear to the prophets is a fundamental character of the true church.—*Sir. I. Newton.*

MEETINGS AT ATHENS, ME.

Our congregations have been good for the past week. The interest still seems good. Hundreds are reading and investigating. Some fifteen or twenty have embraced the Sabbath with a prospect of more. This is much more than we expected when we came here. We still stay to follow up the work.

Bro. Stratton came to the tent yesterday with cheering news of the work where he has been. We think that the state of the churches and of the cause generally was never so good in Maine as now. We are thankful to God for this.

D. M. CANRIGHT.

Athens, Sept. 2.

To the Point.

BRO. G. L. HOLIDAY writes from Green Co., Wis.: I wish to say that on my way to Monroe, last week, I got hurt, so that on my return home, not being able to work in my office, I thought I would see what I could do for the Review and Reformer. As the result, I send you two new subscribers for the Review, and four new ones for the Reformer. I feel that it is a shame that I have waited till I could do nothing for myself, before trying to work for our publications.

I shall try in the future to work in the cause of present truth when I am able to work for myself. Brethren and sisters, don't wait as I did. Work now.

AN ITEM OF EXPERIENCE.

I LOVE to look back in my past experience to the time when I was brought to exclaim, "Here Lord I give myself away, 'tis all that I can do." At the same moment I felt my burden of sin rolled off, and was filled with joy unutterable. Oh! that I never had grieved my Saviour since.

But I wanted to tell my brethren and sisters, how much comfort I used to take in secret prayer. My sister, and another girl nearly of my age, experienced religion about that time, and our greatest delight was in praying, sometimes together and sometimes alone. How many times the Lord blessed in those sweet bowers among the green hills of Vermont; and no places on earth seem more dear to me now, than those places of secret prayer consecrated by the presence of the blessed Saviour. And I would say to all the young, Seek the Lord often in secret prayer, and he will keep you safely through the perils of these last days, and gather you into his blessed kingdom.

Oh! how I long to be there, as the sorrows and afflictions of life gather and press around me. I often exclaim,

"A few more storms may beat,
On this wild, rocky shore;
And we shall be where tempests cease,
And surges swell no more."

I will try to meet you in that better land.

L. B. KENDALL.

Olmstead Co., Minnesota.

SING.

LUTHER, who sang much, truly said, "Singing will ever drive evil away." We, as a people—as American citizens—as professing godliness, do not sing forth that measure of praise due the Giver of every good gift. We are silent, thoughtful, morose, taking too earnest heed to little cares and trifles which a few hours' time would float gently away, without troubling heart or brain. In our singing moments we can accept with cheerfulness the misfortune of a broken mirror or upset cream jar, forgetting to rise in rebellion against our sphere of human troubles. In full aspiration of praise and love there was no room for the tempter to enter. Did you ever sing when hate or envy annoyed, or perplexity aroused the natural man, without a great effort or strenuous endeavor to rise above these malevolent affections? But the moment you sang, the trouble was over, the antidote found.

The same Being that created the angels hears the faint lullaby; and he who watches the insect and knows the fall of the sparrow, hears the song at the wheel, the anvil, and plow, no less than the prayers of his children, or the praises of the cherubim.

E. BOOTH.

NOTHING.

Me the contented man desires;
The poor man has; the rich requires;
The miser spends; the spendthrift saves;
And all men carry to their graves.

CHOOSE ever the plainest road: it always answers best. For the same reason, choose ever to do and say what is most just and the most direct. This conduct will save a thousand blushes and a thousand struggles, and will deliver you from those secret torments which are the never-failing attendants of dissimulation.

Appointments.

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

THE next Quarterly Meeting of the Waukon, West Union, and Elgin churches, will be held at West Union, Sept. 28, 1867. The brethren and sisters from abroad are invited to attend. NASON HOYT.

ELD. L. L. HOWARD will preach in South Boston at the house of brother B. F. Rice, or where he may appoint, Sabbath and first-day, Sept. 28 and 29. Brother Rice lives on Old Harbor street.

THE next Monthly Meeting for Central Mass., and Southern N. H., will be held at the house of Bro. L. W. Hastings in New Ipswich N. H., the last Sabbath and first day in Sept.

PROVIDENCE permitting, I will meet the church at Clyde, Ill., in Quarterly Meeting, Sabbath, Sept. 28, 1867. T. M. STEWARD.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

THE P. O. address of Eld. P. Strong is Wheatland, Ionia Co., Mich.

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.

\$1.00 each. M B Scribner 31-13, A Walker 31-13, A F Stickney 31-13, M N Williams 31-13, D Foss 31-13, J Wyman 31-13, J Tomlinson 31-13, Betsey Hall 31-13, O C McIntyre 31-13, R R Collins 31-13, A L Ames 31-13.
\$1.50 each. Andrew Dunlap 31-13, O B Sevy 31-1, W Bartlett 31-9, M Harper 31-1, Wm Hill 31-13, James Gilchrist 32-1.
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Miscellaneous. Z Brooks \$1-50, 32-1, C E Chipman 1.50 32-1, S W Willey 2.00 31-9, Geo W Kellogg 5.00 32-13, D Wilcox 3.25 32-5, O A Heath 1.25 31-3, J Lunt 2.00 32-21, E Kincaid 1.00 30-1, R Ashald 2.00 32-1, Mrs C Graham 2.00 32-12, L H Densmore 75c 30-13, L M Jones 2.00 31-9, W J Patterson 2.00 31-9, S A Whalen 65c 30-12, J Craig 2.00 31-14, D Briggs 1.00 31-13, H C Jewell 3.38 31-12, B F Carpenter 5.00 33-1, G E Cochran 30c 30-14, C S Moody 50c 31-13, J A Strong 1.25 30-1, C A Washburn 1.25 30-1.

To make up Advance Credits.

D Huganin 50c, S S Post 25c, W Bryant 25c, J T Terrell 25c, John Wilson 25c.

Cash Received on Account.

Philip Strong \$18.00.

Books Sent By Mail.

Geo S West 50c, A Hastings \$1.00, C Sturges 25c, S Haskell 25c, D Huganin 1.70, Mary Ann Berry 2.35, L O Wilbur 30c, E Smith 30c, E M Ferrin 20c, J Lunt 3.00, E Smiley 1.00, E J Connet 1.05, S A Doud 25c, W Bryant 25c, H C Jewell 1.12, J A Strong 1.25, Wm Miles 1.12, Wm Hill 58c, Mary A Ballard 1.00, Mrs Jane Bullard 25c.

Books Sent By Express.

Geo Walling, Anamosa, Iowa, \$10.80, Henry F Phelps, Pine Island, Goodhue Co., Minn., 16.61, Philip Strong, St Johns, Mich., 20.85.

General Conference Missionary Fund.

Church at South Lancaster, Mass., \$38.00.

Michigan Conference Fund.

RECEIVED FROM CHURCHES. Church at Hanover \$25.00, Vergennes 20.00, Newton 22.50, Caledonia 7.00, Wright 50.00.

To Publish Small Tracts for General Distribution, F Jeffery \$5.00.

For the Health-Reform Institute.

The following amounts are subscribed for shares in The Health-Reform Institute at \$25.00, each share.
L W Hastings \$25.00, S Zollinger \$50.00

On Shares in the H. R. Institute.

The following amounts have been paid on pledges previously given to the Health-Reform Institute.
Jane Demarest \$25.00, John Francisco 25.00, Mrs S Whitney \$5.00, B S Whitney 25.00, S Zollinger 50.00.

Charitable Fund of the Institute.

Calvin Green \$20.00.