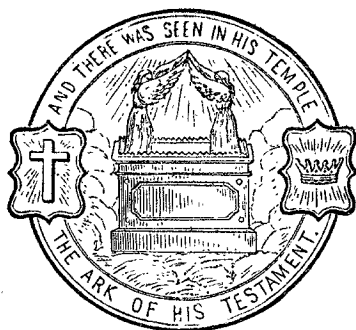


ADVENT



REVIEW

And Sabbath Herald.

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

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

WHO IS THY NEIGHBOR?

Thy neighbor! It is he whom thou
Hast power to aid and bless—
Whose aching heart or burning brow
Thy soothing hand may press.

Thy neighbor! 'tis the fainting poor,
Whose eye with want is dim;
Whom hunger sends from door to door—
Go thou and succor him.

Thy neighbor! 'tis that weary man
Whose years are at their brim;
But low with sickness, cares, and pain—
Go, thou, and comfort him.

Thy neighbor! 'tis the heart bereft
Of every earthly gem;
Widow and orphan helpless left—
Go, thou, and shelter them.

Where'er thou meet'st a human form
Less favored than thine own,
Remember 'tis thy neighbor worm,
Thy brother, or thy son.

Oh! pass not, pass not heedless by;
Perhaps thou canst redeem
The breaking heart from misery—
Go, share thy lot with him.

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 WHITE RAIMENT.

BY ELD. C. O. TAYLOR.

"I counsel thee to buy of me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see." Rev. iii, 18.

We are not only counseled to buy gold, but by the same One, and in the same breath, we are called upon to buy white raiment, which like the gold, is of great importance. The great Master Workman, in completing his work for the church, which he has redeemed with his own blood, names this as one of the saving qualifications. It should be well understood, and should be the first labor of each and every one, who hopes to be saved when the Lord comes.

The word raiment denotes a covering or garment, and as defined by Webster: clothing in general, garments. Thus it is a garment. Then we are counseled to buy white raiment, which is defined as being of the color of pure snow. Thus it is a pure, white, spotless garment that the Laodicean church is urged, or entreated to buy, and that too, just prior to the coming

of Christ, and in view of his coming. There seems to be an old tradition among the wicked, and it was greatly revived in the years 43 and 4, that the saints are to have some kind of a garment differing from that commonly worn, when the Lord comes, and they meet him. Thus they in their glee and scoffing, joined by professed ministers, have said it was made of cotton cloth. Now while we do not believe that any child of God that has loved and looked for the coming of the Lord, ever made such a robe, and while we believe that no sensible or consistent Bible-believing Christian said or thought they did, we do believe that when the saints meet their descending Lord in the air, they will have on white raiment, a pure, spotless garment, white as snow, pure as wool. It will be a complete covering. My text refers to such a garment. It is in view of the naked condition of the church, just before translation, that she is invited to buy white raiment; and as a further reason, "That the shame of thy nakedness do not appear." We have the best evidence that some will obey and buy, no matter what the cost. Rev. vii, 14.

What are we to buy? Certainly not a garment, made of some costly fabric of earth, for if it were, the poor who are heirs to the kingdom, could not buy it; only the rich could possess it. It must be something within the reach of all. With the light of the word of God, and the aid of the Holy Spirit, we are not at a loss to know what kind of a garment the just will have on when they attend at the marriage supper of the Lamb. The poet has sung of "clean robes, white robes," that "wait in the vestry of the Lord." We have often sung of the robe, of the palm, and the crown.

Oh! ye doubting, scoffing ones, who wish to turn the word of God into ridicule, and laugh at the saints of the Most High, and deride their blessed hope, be assured there is a robe for every one that will buy it. The overcomers in the Lord's church have the promise of it. Rev. iii, 5. The elders that surround the throne, have white raiment. Ch. iv, 4. Thus to have pure, white, clean robes to meet the King in his beauty, when he shall come in his glory, is not all speculation, it is not all imagination. Yet, no thanks to your wicked heart of unbelief; you would have it some other way; you would cast contempt and ridicule; you would beguile the mind of the honest; you would corrupt the right way. Had you not better begin to inquire with regard to the white raiment, and buy it, that your nakedness may be hid?

In answering the question, What is the white raiment? we will consider,

1. The decree, as recorded in Rev. xxii, 11. The buying has a direct reference to that decree. Here the wheat and tares grow together; when that decree goes forth there will be a separation. Two classes are mentioned, one the unjust, filthy, all defiled, corrupt, with garments all covered with filth. The other, the righteous, holy, with garments pure, spotless, and white. They have washed their robes, and made them white, or have bought the white raiment.

2. We will consider the place to which those are going who are thus counseled. This will have much to do in determining what the white raiment is. The Scriptures represent the place as being holy, righteous,

sinless. Speaking of the King of that land, it is said: He shall reign in righteousness. Isa. xxxii, 1; vi, 3. Of his throne, it is holy. Ps. xlvii, 8. Holiness to the Lord is to be the motto of all that are there. It is to be the garment of all, and the attribute of every thing in that land. In the light of the above we are prepared to call the white raiment, holiness or righteousness, or what would be comprehended by both terms. There is little or no difference between them, a holy man is a righteous man, or *vice versa*.

3. A very important idea, and one that should be remembered in determining what the white raiment is, is to remember that it is something that the church has not got. They are not in possession of it, therefore they are counseled to buy, and that too, of another.

The word of God draws a very dark picture of man's moral condition in a state of nature. Please read Rom. iii, 10 and onward, then what good men say in regard to themselves and the people of God. Dan. ix 7; Isa. lxiv, 6, and i, 6. All of these and many more plain texts, tell us that we have, of ourselves, no righteousness or holiness, no white raiment. In order to enter the land of the pure and the holy, the happy and the blest, we must have it. The church at the time this counsel is given has not this garment, for the faithful One says she is naked. She must put on this qualification, and buy it of the true and faithful Witness.

4. Under this division we will offer testimony found in Rev. xix, 8, in favor of the white raiment being righteousness. Here we are told that the garment that decks the bride, the Lamb's wife, is righteousness such as the saints have. Like the saints she is holy. Rev. xxi, 2.

5. We find the prophet Zephaniah in harmony with the true Witness. In the first chapter he clearly brings to view the destruction of the wicked from off the land, and the time of trouble and distress in connection with the day of wrath, when their gold and silver will be of no account to deliver them. In the second chapter his attention is called to the nation not desired. A decree is referred to as about to bring forth, or the consequences pending are about to be felt, and the doom of weal or woe, realized. Before this event shall take place this nation not desired is urged to gather together, or be of one heart or mind in the work of God, or in other words, come to the unity of the Spirit, all of which will be realized when it can be said in truth that Rev. xiv, 12, has its fulfillment. In the third verse, the meek of the earth, or nation not desired, that have wrought his judgments, or have kept his righteous and holy law, are called upon to seek righteousness, or in other words, to buy white raiment, and as a reason, "It may be ye shall be hid in the day of the Lord's anger," we understand that the prophecy under consideration, and the counsel to the Laodicean church, has reference to this people, and has its fulfillment at the same time. What one calls white raiment, the other names righteousness, both referring to the people of God, yet each plainly declaring that they are not what the Lord would have them to be prepared for the things that are coming on the earth, each urging the ones addressed to a deeper experience, to more devotion, more meekness, more holiness, more righteousness, or what covers the whole ground, gold, white raiment, and eye salve.

6. We also find in Matt. xxii, a clear and impressive illustration of the sad condition of those who fail to secure the garment under consideration. It is referred to under the parable of an Oriental wedding. A king makes a marriage for his son, &c. Now during some state or period in connection with the events of the kingdom, this parable, in the main, is to have its fulfillment. We think some have been, some are being, and other portions are in the future to be, fulfilled.

What claims our attention, and gives it the greatest interest, is the speechless condition of the one not having on the wedding garment, or who has not bought the white raiment. Some may mistake, and think the examination does not take place in time, or during probation. But a moment's reflection will correct this idea. In the arrangement of an Eastern wedding, also in its application to the kingdom of Heaven, there is order. 1, The arranging or making of the marriage; 2, the sending forth the servants; 3, their bidding the guests; 4, their refusing; 5, the second invitation to the same bidden ones, with additional urging and inducements; 6, their making light of it, and going their way; 7, the wrath of the king, sending his armies, &c.; 8, the sending the servants again, in another direction and to another class; 9, the gathering of the good and the bad. And this implies a work on the part of those who come. First, they must hear the invitation. Secondly, they must accept. Thirdly, they must come to the place arranged, and Fourthly, they must comply with the condition of the king in putting on the garment furnished; and, 10, the king coming in to examine the guests.

In applying the parable to the kingdom, thus far, we have not left probation. All that we have mentioned takes place before Jesus lays aside his priestly robes. It will be seen at once, that after he has left the office of a priest no article of preparation can be had for one of the guests that attends at the marriage supper of the Lamb. It cannot be supposed that the angels who are to escort the saints there, will fail in wisdom or discernment, and take any who are not worthy; for none but holy ones can enter through the pure, celestial gate. The gathering in the parable is not to the sitting down to the marriage supper, but a preparatory work, *i. e.*, the examination for the supper; and be it remembered that the putting on of the garment comes before this.

Now go back with me to an Eastern wedding. When it was celebrated by the rich, garments were in readiness for the occasion; a great supply was on hand for all that came, and furnished free to all the guests. For a person to neglect to supply himself with one, was considered a great offense to the master. The one doing so was without excuse. He knew the wishes of the king; he knew the provisions that had been made. Having passed by all of these, and come to the time of examination, he is without excuse, and outer darkness is his portion.

In looking at and learning with regard to the kingdom of Heaven, in the light of this parable, we remark, that the great God of the heavens and earth has espoused his Son in marriage, and promised a supper, and all along the past line of time, in every age, on every shore, the invitation has gone forth to earth's inhabitants, Come, for all things are ready. In recounting, we find that many have accepted. The number as great as the sands on the sea shore, or stars in the sky. During the dark night of time, many have been the waves of trial and conflict that have rolled over them as they have "come." Dark at times has been the night, with no star to guide. Yet the compass did, while hope cheered them, and the love of God filled their sails as they came toward the nuptial day. The enemy tries to destroy, pressing his darkness around. Using all his power to hinder, to ruin and discourage. At times the conflict has been very severe. The flesh has been too weak. Doubts have arisen as to the issue. So dense have been the clouds and smoke in the din of battle at times, the Captain has been lost sight of. Yet amidst the roar of cannon, the clash of arms, and groans of the dying, his shrill, clear voice has been heard saying, "Come; peace, be still." As we come to the end of this severe conflict, of time's dark night, we hear great multitudes saying, "Alleluia! for the

Lord God omnipotent reigneth, let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come," &c.

In celebrating the marriage, ample provision has been made, especially in the department of the wardrobes or garments, that all may be clothed. While it is the privilege of the guests at times to look at their own tattered garments, and feel that they are quite unprepared to be among the number that shall enjoy so brilliant a scene, surrounded with such grandeur, and splendor, crowned with such honors, they do not forget that in the promise made by the Master, all will be well. In addition to what we have said, respecting the provision (and very much more could be brought forth,) he sends to the last-bidden ones, the words of my text, lest the last church of the seven, or the last stage of the whole, be not prepared. It is that all may have on the wedding garment that this timely warning or sweet counsel is given: Buy white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear, or in other words, be pure, be holy, be righteous.

Each one can read in Matt. xxii, 13, the future of all that fail to secure this garment. Very many plain texts could be brought to show that holiness and righteousness are indispensable to salvation, or in order to be saved, to see God, to dwell with the angels, to walk the golden streets. Much could be said of our own condition, destitute of this qualification, and our filthy rags. Much more could be written in favor of the glorious plan of salvation wrought out in Jesus Christ, whereby pardon is found, and righteousness obtained. The apostle Paul in his letter to the Romans, speaks freely in reference to this garment, the source from whence it comes, and how it is to be obtained.

The importance of this whole matter is seen in the sad fact that the people of God have not this qualification. What is a still more deplorable thought, is that many have no hungering and thirsting for it. With too many it is, a little more sleep, a little more slumber, a little more folding of the arms, or a little more sin in some form or other. The willingness of the Lord to impart this principle is not only seen in my text, but is clearly set forth in Luke xv, 11, and onward. I cannot leave this subject without calling the attention of the reader, First, to the fact of the white raiment as worn in the immortal age. Secondly, that it must be put on during probation, or that our moral nature must be thus dressed. Perhaps all are prepared to admit the first, but not the second proposition, and here is the danger. I have long seen this feature in Advent experience: a great rejoicing in view of what awaits the saints on the other shore, yet overlooking the preparation of repentance and forsaking of sin, and turning to the Lord with full purpose of heart, in order to enjoy the crown beyond. How often the palm, and the crown, and the robe, have been a theme of joy and gladness as they have been looked for, and yet what a small amount of realizing sense of the solemn fact, that without holiness no one shall see, much less enjoy, these things. The faithful One says, Buy the garment that will give you admittance there. Who will obey?

Oh! ye lukewarm ones, arouse and seek this holy state. Let the cry go up to the throne for a hungering and thirsting for righteousness, such as never was heard from you before. You are in danger, imminent danger. You have a case pending; you are not awake to its eternal interest. Immortal life or eternal death hangs on the few, last, fleeting moments of time that are fast expiring. Like the speed of the lightning are you being rushed along. The days and weeks, months and years, come and go, and find you no better prepared for translation than at the first. This stupidity, this soul-destroying, this withering, blighting disease, hangs on you like the leprosy. Oh! awake and put on strength, call on the Lord while he is near to make bare his mighty arm in your behalf. I join, I unite my voice with the True One. Buy white raiment. If you knew how Heaven looked upon you. Oh! that you could realize how offensive your own prayers are, so lifeless, so little heart and soul in them. Do, I pray you, look into the perfect mirror, and see what a Bible Christian is, and be one. Open your heart to the love of God that is in Christ

Jesus our Lord, and do it now. Begin to see yourself a poor, lost, undone, ruined sinner, and bound for destruction. It may awaken thee. Get near to the Saviour, where you can hear his dying groans on Calvary, where you can see the sweat and agony, where you can hear his pleadings in the Sanctuary above. It may help thee to shake off the stupor of death that is on thee. It may cause thee to see how wretched, and blind, and naked, and poor, thou art. That you may no longer say, I am rich, and increased in goods, and have need of nothing. Let there be a spirit within thy spirit, a heart within thy heart, a soul within thy soul, and all that soul, heart, and spirit, be Jesus. Cast away thy filthy rags, take his garments, and be thou clothed. There is a fullness in him that you have never yet tasted. Oh! taste and see that the Lord is good. Do not be satisfied with a dry theory of the truth. Know its power. Drink from a full cup. Launch into deep waters. Be pure, be holy, be righteous, and so shalt thou live and not die.

"And anoint thine eyes with eyesalve, that thou mayest see." Uttered by the same lips, and flowing from the same, warm, gushing heart of love and affection, comes this portion of the counsel, and of it we can say, as we have said of the other, it is of great importance. God has nowhere used idle words to the creatures he has made, and much less to the people whom he has chosen. He has never loaded them with cares or burdens, that are of no importance. He has never asked his people to do that which will not benefit them, either directly or indirectly. From the giving of the counsel, Buy eyesalve, we assume that eyesalve is lacking. That this last church has not this article. It is not in their midst, at least not in a sufficient quantity to meet the demands. If the church could meet her responsibilities here and hereafter, without it, she would not be asked to buy it. The all-wise Disposer of all things has seen fit to tell his people that they are blind, and entreats them to buy an article that will help their vision, that will enable them to see. In this requirement, we see mercy, compassion, love, and all that is good and benevolent. We have every evidence to induce us to believe that all Heaven is interested in this matter. Why should not the church be, for whom the work is to be done, and who are to receive the great benefit?

Supposing your neighbor or a friend were blind, and constantly getting into trouble, falling into the ditch, &c., and some kind hand should offer him eyesight, and he refuse it. Help is within his reach, offered, urged; he does not accept. Who would pity him when he fell? Under these circumstances, who would lift him up. If perchance one did, would he not reprove him sharply for his folly, and would he not be doing just right? For long years has this true and faithful Witness been telling this church to buy eyesalve, urging its importance, for many reasons and high considerations. As a whole, at least, they have not paid the price and received the article. Yet the blindness is apparent on every hand, first into the ditch on this side, then into the slough on the other. The true One still pities, holding out his hand, in which is the balm, saying, Buy, and receive thy sight. Oh! Mercy, how patient thou art; how long-suffering, how slow to anger. How thou dost pity our fallen world. How thou dost love the church of Christ. How oft thou hast been slighted, rejected, cast off, turned from. Yet like the needle to the pole, thou art true, thou art faithful.

If the word of God tell us, if it be its own interpreter in this as in other figures, we may know what the eyesalve is, and thus know just what to buy. If that Word fail us, we shall still be in the dark. We are confident that it is of itself one thing, not a compound. The purchase of it may result in many ways of good, and a great blessing to the possessor. It may bring, with it other favors. They are the result, not the first cause, the streams, not the fountain head.

The eye spoken of is not the literal organ of vision, nor the salve a compound of the apothecary. We read of the eyes of the understanding being enlightened. Eph. i, 18. The consequence is knowledge, wisdom spoken of in verse 17. We read in Romans of a class that have eyes but did not see, ears but did not hear. They had the spirit of slumber on them, or they had

no knowledge or wisdom. We learn from 1 John ii, 27, that it is the anointing that has been received, that abides on, that gives knowledge, wisdom, understanding, &c. It does it to that degree that the receiver wants no one to teach him, for the same anointing teacheth all things. We are informed by another writer that the anointing or unction teaches all things, yea, the deep things of God. It seems, whatever it is, to be that which plunges into the deep, unfathomable wisdom, and mysteries of the Most High, brings them out and reveals them to the one that has the anointing.

What then is the anointing that gives such knowledge, wisdom, hearing, sight, &c. To settle this point is all we have to do. We refer to 1 John ii, 20; (Macknight, Holy Spirit,) 1 Cor. xx, 10; Mark i, 10. Many other places as plainly declare that the Holy Ghost is the anointing. We have shown that the anointing is what gives the eye sight, therefore, this is the eyesalve. This agent holds a very important place in the work of man's salvation. Of its value as a whole, or even a small part, we cannot now speak. A moment's reflection on the part of the Bible student will convince him that no one can be saved without it. The church cannot be prepared for the coming of the Bridegroom, without even more than she now has. On examining the counsel we find urged upon the church three highly-important qualifications, gold, white raiment, eyesalve; three heavenly or Christian graces, love, righteousness, anointing, or still in other words, The Father, Son, and Holy Ghost. The Scriptures are plain in showing that God is love, and that righteousness comes by Jesus Christ, and the great importance of the Holy Spirit in its various offices in the church of Christ.

NATURE AND DESTINY OF MAN.

DISCUSSION BETWEEN ELD. N. V. HULL, SEVENTH-DAY BAPTIST, AND ELD. R. F. COTTRELL, SEVENTH-DAY ADVENTIST.

(Concluded from Review No. 5, Vol. xxx.)

Elder Hull's Fourteenth Article.

ELD. R. F. COTTRELL:

Dear Brother,—I perceive, on reading your reply to my last letter, that our discussion must come to a close. When you make the direful woe pronounced upon the people and land of Edom, (Isaiah xxxiv,) to be the punishment to be inflicted upon the wicked, (Matt. xxv, 46,) I have no inclination to further pursue the investigation. To quote the highly figurative language of the Old Testament in reference to judgments denounced against the Jews, and now in the process of fulfillment, (as in the case of Malachi, 4th chapter,) as the condemnation of the wicked after the resurrection, and declared at the final judgment, is so subversive of all sober interpretation, as to turn into ridicule, and belittle the whole question of the religion of the Bible. When you repeat, as you do in your last letter, that the saints receive eternal life at the resurrection, as well as immortality, you evince, as I fear, a purpose to sustain your theory at any hazard. I confess that I do not like to make such a statement. But how can I help it? Is it possible for me to believe that you do not know, that the Bible contains no such a statement? That at the resurrection the saints will have given them spiritual, glorious, immortal bodies, is in the clearest manner stated. But that they shall then receive eternal life, is not stated, but is added by you wittingly. Eternal life is no where predicated of the body received at the resurrection, but is many times stated to be the fruit of, and received at the time of, the regeneration of the spirit. In your recent discussion with my brother upon this point, you were so overwhelmingly beaten, that to continue to repeat your puerilities is to degrade and make odious public discussions, as simply a strife for the mastery, at whatever hazard to truth. Your attention has, during our discussion, been repeatedly drawn to the fact, that neither mortality nor immortality is anywhere affirmed of the spirit of man in the Bible, and yet you have continued to write as if no such thing had happened. Still I have all of the time hoped that you would finally overcome your pride, and allow yourself the high honor of finally letting the truth come from your pen, without any of these perversions.

You have had free access to the columns of our paper, and ample time to so revise your forms of statement as to show that you only desired the simple truth. I sincerely regret you have not done so. I hoped, in the beginning of our discussion, that you and I might be instrumental in drawing the Christian communities that we in some sense represent, into closer union, but fear that my hopes have not been realized. If anything has been said by me, in the course of the discussion, that was not Christian in spirit, or wise in form, I ask forgiveness. I now, with feelings of the utmost good will, bid you and the readers of the *Advent Review and Sabbath Herald* adieu.

N. V. HULL.

Eld. Cottrell's Fourteenth Reply.

ELD. N. V. HULL:

Dear Brother,—In consequence of absence from my home, yours of Aug. 8th was not received by me till yesterday, Aug. 24th. I cheerfully assent to the close of this discussion, though the evidences for the destruction of the wicked have been but hinted at, and not quoted in detail. And right here it occurs to me, that when any man affirms the destruction of the wicked, all understand him to mean what he says; but when the Bible affirms it in precisely the same words, it is claimed that it has a meaning entirely different, or a meaning never attached to the word, except in efforts to disprove the proposition, that "all the wicked will He destroy."

I shall not object to your boasting a little as you put off your armor (for that is the proper time), provided you really think I am "overwhelmingly beaten." But it is the misfortune of some, perhaps I ought to say good fortune, not to know it when they are beaten. If I knew I were fairly beaten, I would yield the point. It is not much to beat me; it is not the mastery I have been striving for. My cause I believe to be the truth, though never so feebly defended; and I shall yet think that "were I Brutus, and Brutus were Antony," the case would be decided entirely differently.

I can hardly see those "puerilities" with which you are so disgusted. I have proved by express testimony of Scripture, that the righteous shall "receive . . . in the world to come, life everlasting." As eternal life, from its very nature, can be received but once, it is not, this testimony being true, received in the "present tense," or at conversion. Let life mean life, or holiness, or whatever you please, it is self-evident that eternal life can be received but once. It is indeed "many times stated to be the fruit of," but never to be "received at the time of," spiritual regeneration or conversion. The Bible does not thus contradict itself.

The prophecy of Isaiah 34th seems to take the land and people of Idumea as a type or example, and through this threaten the "indignation of the Lord" upon "all nations, and his fury upon all their armies," in the final "day of the Lord's vengeance, and the year of recompense for the controversy of Zion." But apply it as you will, and still the *forever* is limited to the earth in its present state, or under the curse, which shall be removed; and so of the same expression in Revelation.

The burning day of Malachi you understand to be "now in process of fulfillment;" and consequently "all the proud," and "all that do wickedly," mean only Jewish sinners. I would like to know whether the postdiluvian earth and its elements have already been dissolved, or whether these things are now being melted with fervent heat, as predicted by Peter, a later prophet than Malachi. There has been one literal deluge of water, though some are willingly ignorant of it; and the heavens and the earth which are now kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men. To ignore this, will not prevent its fulfillment. The new earth will succeed that burning day. Some years ago, I heard one of your spiritualizers exclaim, "We behold the New Jerusalem coming down from God out of Heaven upon the *Christian Sabbath*!"—alluding to the outpouring of the Holy Spirit on the day of Pentecost, which he claimed to be the first day of the week. How stupid and blind the apostle must have been, to be looking forward for the fulfillment of that "prom-

ise," more than thirty years afterward! 2 Pet. iii, 13.

I shall leave others to judge whether your grave and emphatic charge of wittingly adding to, or perverting the word of the Lord, is sustained by facts. It is not so clearly stated, as you affirm, "that at the resurrection the saints will have given them spiritual, glorious, immortal bodies," as it is that *our* vile bodies shall be *changed*, that *this* mortal shall *put on* immortality; that is, that the saints who are mortal now shall become immortal.

You say, "Your attention has, during our discussion, been repeatedly drawn to the fact, that neither mortality nor immortality is anywhere affirmed of the spirit of man in the Bible." This, then, is your strongest Bible proof—that it is immortal. It is nowhere affirmed that the first day of the week is the Sabbath. Is it therefore the Sabbath? I should rather infer from your premises, that the spirit of man was not a separate entity. If it were, and immortal too, the Bible, I think, should have revealed it.

I can say with you, that "I hoped, in the beginning of our discussion, that you and I might be instrumental in drawing the Christian communities that we in some sense represent, into closer union;" and I can say, that I am not in the least discouraged, though I would gladly have seen you renounce the fable of natural immortality. I could hardly expect this, however, because, to take a public position against the truth has a tendency to confirm one in error, as I told you when you proposed the discussion. But I will not despair in your case. I fully believe that the true, loyal, law-binding, Bible-honoring Christians of our denominations, and all others, will not only come to closer union, but be perfectly united in one body before the coming of the Lord, an event which is near, even at the doors. And it is evident that whatever people have the true exposition of the third angel's message (Rev. xiv, 9-12), they constitute the nucleus to which all the remnant of God's people will be gathered. War will be waged upon them, because they keep the commandments of God, and have the testimony of Jesus Christ. Rev. xii, 17. With that people I am determined, at all cost, to be found; and when I am convinced that your people are more zealous of the commandments of God, and are nearer to the faith once delivered to the saints, than we are—in other words, that you are the people that have the "present truth" for this generation—I will come over to you.

With many thanks to you and the editor of the Recorder, I am, as ever, your sincere friend, affectionately desirous of enjoying eternal life with you in the world to come.

R. F. COTTRELL.

NO PEACE OUT OF CHRIST.

A young man of thoughtful mind, who had been a careful student of the Bible but had never received the truth into his heart, said, "I should be happy if I could be a Universalist; but the early instructions of a sainted mother, the dictates of conscience, and especially the teachings of God's word, convince me that the doctrine is untrue, and I cannot found my peace upon a falsehood."

"I have plunged deeply into pleasure," said another; "have sought happiness in the dancing-hall, at the gaming table and the wine-cup, and might enjoy it but for the thought that thousands of miles away my father is pleading with God for my salvation."

Another acknowledged, "I have amassed wealth; my success has exceeded my highest anticipation; but the fearful question, 'What shall it profit a man if he shall gain the whole world, and lose his own soul?' which years ago I heard in a humble church in my native village, rings in my ears and poisons my enjoyment."

Thus God seeks to draw sinners to himself, the only source of true peace; and while many acknowledge that in vain have they sought to satisfy the soul with earthly good, thousands continually haunted by the memory of wasted talents, misimproved privileges, and neglected opportunities, rush deeper and deeper into the vortex of worldliness, to stifle the chidings of conscience, and drown the voice of the Holy Spirit. Too often, alas, the effort proves successful, and the hardened sinner finds at length that he has sealed his eternal destiny.

The Commentary.

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

2 Cor. vi. 2.

"By honor and dishonor, by evil report and good report: as deceivers, and yet true."

Will some one please explain this text through the Review.

E. W. C.

Ans. The point which seems obscure to the mind of our correspondent is probably the latter clause of the text. Paul is describing the experience of the ministers of God; their difficulties, trials, perplexities and distresses, and especially the manner in which their testimony is regarded by those for whom they labor. Some honor them, others dishonor; some report evil of them, others report good. And the great majority regard them as deceivers, yet they are true; true to every principle of right, and true to their allegiance to the great Head of the church.

W. C. G.

Infidel Objections to the Bible Answered. No. 15.

Christ ascended from Mount Olivet.—And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. . . . Then returned they unto Jerusalem from the mount called Olivet.—Acts i, 9, 12.

Christ ascended from BETHANY.—And he led them out as far as to Bethany; and he lifted up his hands and blessed them.—And it came to pass that while he blessed them, he was parted from them, and carried up into heaven.—Luke xxiv, 50, 51.

MODERN skeptics of small intellect, and less information, have said a great deal about the two texts above quoted. We have read about this "dreadful contradiction, so fatal to the veracity of the sacred writers," and they ask, with all the sarcasm of conceited ignorance, "Which tells the truth? Shall we believe Luke, or the statement found in Acts?" To which we reply, believe them *both*. Allow us to state, for the information of this class of second-rate infidels, that Bethany was a village which was built on the south-east side of the mount of Olives. See Mark xi, 1, also Bible Dictionary, Encyclopedia, &c. Hence, the difficulty at once vanishes, and we find that a little knowledge of geography would not be out of place in the infidel's brain. Suppose an author in writing the life of George Washington, should say in one place that he died at Mount Vernon, and again that he died in Virginia—if a man should attempt to prove that in making these two statements the author had contradicted himself, the civilized world would at once pronounce him either a lunatic or a fool, and yet in the above proposition, the compiler places himself in the same position.—*Bible Triumphant.*

Notes on Genesis.

CHAP. xix, 25. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

The expression, overthrew all those cities and all the plain, indicates a breaking up of the soil, and some geologists think, plausibly enough, that these cities were built upon a fertile soil full of cracks and crevices spread above a vast stratum of bitumen.

Matte Brun also suggests that the cities might have been built mostly of this indurated, inflammable substance. These materials being set on fire by God, there was no escape for the inhabitants. The ground, broken up by a bituminous, volcanic explosion, the waters of the Jordan rolled in, helping rather than quenching the conflagration, and at length enlarging a small lake [subterranean, says *Jahn*], which probably existed there before, into what is now called the Dead Sea; a body of water 60 or 70 miles long and 10 to 15 or 18 wide, and, according to Mariti, 180 miles in circuit. It is bordered on the east and west by lofty hills having rugged and frightful precipices, which help to prevent its surface from becoming agitated by the winds, and give it a gloomy and fearful aspect. The plain of Jericho, through which it receives the Jordan, bounds it on the north; other streams flow into it, but it has no visible outlet. Copious evaporation from its broad surface, caused in part by the subterranean heat, supplies the place of one. Its environs, impregnated with salt, are dull, cheerless and inanimate, no tree is to be seen, and scarcely any vegetation; hence its name. The water is clear and

limpid, uncommonly salt, nauseous, and bitter, and of greater specific gravity than any other hitherto discovered. The proportion of the weight of the salts held in solution to the weight of the water, varies, according to different experiments, from 25 to nearly 50 per cent. This explains the difficulty those who have bathed in it found in diving, and the sluggish motion of the waves comparatively undisturbed by the wind; Absurd fables were formerly told of its pestiferous vapors being fatal to birds attempting to fly across. Dr. Clarke says, that its exhalations are most insalubrious, (so Pococke,) that shells abound on its shores, and that it swarms with fish, while Madden, a less authentic traveler, says the waters appeared to have none. Drs. Pococke and Shaw seem to have received statements which corroborate Dr. Clarke's assertion. Mines of fossil salt are found on the southwest bank. The waters have a petrifying quality. Asphaltum, or mineral pitch, rises from the depths; melted at the bottom by the heat, it becomes condensed as it rises, and sometimes, near the shore, on reaching the external air, it explodes with great smoke and noise. At greater depths, columns of smoke, which occasionally appear, indicate these eruptions. Masses are seen, says Seetzen, large enough for camel loads, and is an important article of commerce. It is probably accompanied from the bottom with sulphur, as both are found promiscuously on the shore.—*Maundrell. Encyc. Amer. Dr. A. Clarke, Calmet, by Rob. Rosenm. &c.*

Verse 26. But his wife looked back from behind him, and she became a pillar of salt.

Looked back. Some think she actually attempted to return; and our Lord's words, "Let him not return back; remember Lot's wife," favor this supposition. She was therefore instantaneously struck dead and petrified, and thus remained to after ages a visible monument of the divine displeasure; being punished as a warning to others through successive generations. Perhaps she was a native of Sodom, as nothing is said of Lot having a wife, when with Abraham. Above twenty years had passed, from the time that Lot went to Sodom.—*Scott.*

A pillar of salt. Like a pillar of salt. *Boothroyd.* Opinions are very various on this. Many think she was struck dead, and became incrustated with saline and bituminous matter forming a heap, which Josephus says he saw. So Boothroyd and Carpenter who explain at large. Others understand the Hebrew to mean, she became fixed in the salsuginous soil. Others think she was miraculously changed to a pillar of mineral salt, and seem inclined to suppose the image visible long after (perhaps even to the present day), according to the accounts of some travelers.—*Jenks.*

Chap. xx, 7. Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live: and if thou restore her not, know that thou shalt surely die, thou and all that are thine.

Prophet. Abraham is the first person called a prophet in the Scripture. The title seems to denote one who is favored with a peculiar intercourse with God, who receives communications from him in his own personal concerns, or is employed to deliver his mind and will to others; whether he utter predictions of future events or not. Various external circumstances attend these communications; and some prophets had more intimate access to God, and explicit discoveries of his will, than others; but this general definition will apply almost to every place in the sacred oracles, where the word is used; except when false prophets are meant, who pretended to that special intercourse with God which the true prophets actually enjoyed. The intercession of prophets was deemed peculiarly effectual.—*Scott.*

Praise is a debt we owe unto the virtues of others, and due unto our own from all whom malice hath not made mutes, or envy struck dumb.

Whoever is courteous, honest, frank, sincere, truly honorable, generous and candid, is a true gentleman, whether rich, learned, or a laborer.

Instead of casting stones at an individual, we would often, if we knew and felt as Jesus does, sympathizingly say to the erring, "Go and sin no more."

RESTING IN GOD.

TRANSLATED FROM THE GERMAN.

SINCE thy Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is he.

Know his love in full completeness
Fills the measure of thy weakness;
If he wound thy spirit sore,
Trust him more.

Without murmur uncomplaining,
In his hand
Lay whatever things thou canst not
Understand.
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
Thou canst stand;
Childlike, proudly pushing back
The offered hand,
Courage soon is changed to fear,
Strength doth feebleness appear.
In his love if thou abide
He will guide.

Fear'st sometimes that thy Father
Hath forgot?
When the clouds around thee gather,
Doubt him not.
Always hath the daylight broken,—
Always hath he comfort spoken,—
Better hath he been for years
Than thy fears.

Therefore whatsoever betideth,
Night or day,—
Know his love for thee provideth
Good away.
Crown of sorrow gladly take,
Grateful wear it for his sake,
Sweetly bending to his will,
Lying still.

To his own thy Saviour giveth
Daily strength;
To each troubled soul that liveth
Peace at length.
Weakest lambs have largest share
Of this tender Shepherd's care;
Ask him not, then, "When?" or "How?"
Only bow.—*Tract Journal.*

ASHES FOR FOOD.

Who could live on such diet? It is true that experience has shown that people can live a considerable length of time with some ashes or saleratus mixed with their food; but who could live on ashes alone? It is evident that those who undertake it must die.

But this is the diet of those who openly violate and oppose the holy law of God; and it either induces insanity or else insanity is the cause of their choosing such a diet. It is probably like the unnatural and insane appetite for opium and tobacco: the eating creates the appetite, and the appetite continues the eating.

"He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" Isa xlv, 20.

This was spoken of those who, rejecting the true God, worshiped wooden gods of their own making; and it is equally true of those who reject the Creator's chosen memorial, and in its stead fall down to the Sunday god—a god that "came newly up," with the great apostasy of the present dispensation. The insanity of those idolaters was manifest from the fact that they would make a fire to cook their food and warm themselves by, from a part of the same tree of which they made a god, perhaps out of some knotty part that is not so easily split into fire-wood. "He falleth down unto it, and worshipeth it, and prayeth unto it, and saith, Deliver me; for thou art my God. They have not known nor understood; for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh and eaten it: and shall I make the residue thereof an abomination? Shall I fall down

to the stock of a tree? He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?"

It is just so in these days. Those who come out in open hostility and take the field against the law of God seem incapable of appreciating the force of an argument. They have a lie in their right hand, but they cannot discover it. If they would try their arguments against the Sabbath, by testing their force upon the other commandments of the decalogue, they might discover their fallacy, and learn that they were deceiving themselves. Not only does God withdraw his Holy Spirit from them, but seemingly deprives them of common sense. One of the latest illustrations of this is the case of Eld. T. M. Preble. He holds that the first-day of the week is the Christian Sabbath. And while he holds that the *Seventh-day* Sabbath cannot be universally observed, on account of the rotundity and revolution of the earth, so that time is lost or gained in traveling around the world east or west, he has recently made an attempt to prove that this objection does not lie at all against the *first-day* Sabbath—that that never gets out of place in traveling east or west! He has once seen the light on the Sabbath of the Lord and embraced it; but has since turned away from the "holy commandment;" and the consequence is, he is left to a blindness and want of common sense that is truly marvelous. And he is not an exception to a general rule. All that take the field against the law of God are equally incapable of discovering that they have a lie in their right hand.

And now dear friend, whoever you are, that are searching for arguments to excuse yourself from keeping the Sabbath of the Lord, let me give you an infallible rule by which to test their soundness. When you light upon an argument which you think will answer your purpose, do not at once proclaim it, but try its force by applying it to some other commandment of the ten, such as Honor thy father and mother, Thou shalt not steal, &c., and its fallacy will be so obvious that you will be ashamed of it—you will wish to conceal, rather than reveal it. And when you have disposed of all your arguments and excuses in this way, obey the fourth commandment as it is written in God's word. In so doing you will find that there is something better for you to feed on than ashes; and a deceived heart will no more prevent you from knowing your right hand from your left, or discerning between truth and falsehood.

But those who reject God's law will still feed on ashes, and will not have common sense enough to discern that they hold a lie in their right hand.

R. F. COTTRELL.

THE LOVE OF GOD.

"BEHOLD what manner of love the Father hath bestowed upon us." But how shall I speak of that infinite love which the Father hath bestowed upon us, wretched mortals that we are; what height, what depth, what power to save. Oh, that I could describe it, but language fails in the attempt. God saw the human family in one vast congregation, all sinners, entirely depraved, rebels against his throne, hateful and hating one another, whose thoughts and feelings were only evil continually. As transgressors of his holy law they deserved to die; they asked no favor, they expected none, and yet in all their untold depravity God loved them as his creatures, and in the exercise of his exceeding love, brought forth a ransom.

With his Son's consent, he stripped him for a time of his majesty and glory, took away his crown and scepter, and veiled his divinity in a body of flesh. God saw his Son for our sakes despised and persecuted, and cast out by the Jews; yet his infinite love endured it. He beheld him in his bloody agony in the garden, and saw him betrayed by a disciple, forsaken by his friends, and arrested by a band of soldiers; he heard him reviled and falsely accused at the bar of Pilate, and saw the Jews spit in his face, and in derision smite him with the palms of their hands, and his love for us endured it. He saw him bearing his cross to the place of execution and consent to be nailed to it by his merciless oppressors. Oh, it was love to sinners which

Heaven could not contain, nor earth comprehend, that enabled him to sustain the awful pressure of a world's iniquities until he bowed his head in death, and gave up the ghost. This was love at which the sun hid his face in midnight darkness, the earth quaked, the rocks rent, the graves were opened, and darkness covered the land at noon-day.

Oh, dear reader, I am speaking to you of the dying love of Jesus, and can you not feel it? It dimmed the blessed light of the sun, and can you gaze upon it without emotion? It shook the earth to its center, and will not your spirit tremble and bow before it? It rent asunder the flinty rocks of Judea, and will not your heart yield to its mighty power? It awakened to life the sleeping saints, and will not you receive from it the impulses of spiritual life? It covered the land with mourning, and have you no tears to shed, no heart to mourn for those sins which crucified the Son of God?

Look upon Jesus in his dying agony; what sympathy, what melting tenderness, are there. The Son of God in tears, in death. Here is love that melts and moves the soul; love that wept, and bled, and died, to save the lost. Here is love that invites the guilty: Look unto me and be ye saved; Come unto me and I will give you rest. Here is love that expostulates with the wanderer: Behold my hands and my feet; Turn ye, for why will ye die. Here is love that heals the wounded, pouring in the oil and the wine, binding up the broken in heart. Here is love that proclaims liberty to the captive, and the opening of the prisons to them that are bound. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. God so loved the world that he gave his only begotten Son to die, that whosoever believeth on him should not perish, but have everlasting life.

"Oh, for such love, let rocks and hills,
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

Dear brethren and sisters, in view of the solemn and momentous scenes through which we shall soon be called to pass, it is of the utmost importance that we should have our lamps trimmed and burning that we may all be ready to meet the Lord in peace. Keep the day of Judgment, and the glorious and fearful realities of eternity steadily in view, and I pray God that your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord and Saviour Jesus Christ.

A. H. HULBERT.

Faribault Co., Minn.

CRAWFORD CO., ILL.

As many brethren have requested me to give a description of the part of the country in which I am located, Palestine, Crawford Co., Ill., as regards health and fruit growing, I take this method of answering their inquiries.

We enjoy good health, especially since we have adopted the Health Reform. We consider this climate healthy.

I think this as good a fruit-growing country as can be found in the United States. We raise good winter and spring wheat, and corn in abundance. Peaches grow here as naturally as crab apples, and are now worth 25 cts. per bushel. Blackberries grow without cultivation, and in such abundance that we gather them by tubfuls and wagon-loads. Strawberries grow to great perfection. Plums grow in large quantities wild, and of excellent quality. Fruits of every description can be raised here, and even cotton. The climate is pleasant, about the same as that of Cincinnati.

The soil is sandy loam, very pleasant to farm. Face of country, rolling prairie. Timber is very plenty, and of the best kind.

Prairie land, improved, is worth from \$20 to \$40 per acre. Timber land, from \$10 to \$20 per acre. Water is soft, and nearly as good as rain water.

This country is called Egypt, I do not know why, unless it is because it is such a fine climate for corn-raising; or perhaps it is so called on account of the moral darkness and pro-slavery proclivities of some of the people.

JESSE HIRSTAND.

PUTTING ON THE HARNESS.

"Let not him that girdeth on the harness, boast himself as he that putteth it off." 1 Kings xx, 11. At no time, and in no sense are these words of Israel's ancient king, more true and appropriate than at the present time, and as regards "present truth." When the light upon God's holy law first dawned upon us, and when, perhaps after a severe struggle, we turned our willing feet into his testimonies, we fondly imagined that the great battle was won, and henceforth the way to eternal life would be comparatively easy; for were we not now keeping all the commandments? How great the mistake! The work was but just commenced; the harness scarcely put on; and since that time our onward course has been a constant warfare. "Foes without and foes within" have combined to obstruct our way. Difficulties have been met and overcome, steep after steep has arisen before us, and been ascended, each succeeding one more difficult of ascent than the former; yet through the grace of God we have thus far attained. And now comes the last and most difficult consummation of this most glorious work, the work of preparation for our Saviour's coming, the "Health Reform." How it looms before us, mountain high! How we shrink and fear; yet oh! how we long to bask in the calm sunshine of perfect purity and holiness which rests like a halo of glory upon its summit. Is it inaccessible? What saith the "faithful and true Witness?" "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." The prize therefore may be obtained; we may overcome. Let us then set about the work with a will, and resolve that in the strength of the Lord we will overcome; and the work is more than half accomplished. Let us also gird on the whole armor; for Satan and his legions will confront us at every step. Ah! the wily foe! Well he knows that when once the summit is gained, his power over us is at an end. Therefore he will marshal all his forces. We must labor with our weapons in our hand, as did the Jews of old while rebuilding the walls of Jerusalem, Neh. iv, 17, never for a moment laying down our arms, for in that moment the enemy has an advantage over us. Seasons of depression and discouragement will often be ours: evil angels will press their darkness upon us, striving to shut out the light thereby causing us to lose our way. Oh! for Heavenly wisdom! Oh! for the Spirit's aid, and the constant watchcare of holy angels to guide us over the perilous paths. And these blessings can be obtained for the asking. "If any lack wisdom let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." James i, 5. "If ye shall ask anything in my name, I will do it." John xiv, 14. "He will not suffer thy foot to be moved; he that keepeth thee will not slumber." Ps. cxxi, 3. Precious promises, now doubly dear! We need also great faith; great clearness of mental vision to enable us to pierce the gloom which surrounds us, and fix our gaze with earnest hope and trust, upon the heavenly radiance which lies beyond. And this also we shall gain at every step. And when, at length, we reach the eternal sunshine and cast a backward glance at the rugged path over which our feet are now so wearily treading, how will our hearts swell with joy and gratitude over one more victory won, and every trial endured, every struggle gone through, and every temptation overcome, will change itself into a blessing and descend in sweet refreshings upon our heads.

And onward, yet a little farther, dark and thorny we know the way will be, but very short. Our longing eyes shall see the King in his beauty; our tears shall be wiped away, and our conflicts cease. Oh! joy upon joy! Then can the tired soldier throw off the harness and shout in the joy of his heart; "The battle is ended and the victory won?" Oh! with what songs of praise and victory will Heaven's arches then ring! May you and I, dear reader, be there to swell the chorns.

S. S. BARTLETT.

Holly, Mich., 1867.

God travels to satisfy our comfort, but not our curiosity.—Lord John Napier.

Historical Department.

Prophecy is History in Advance.

THE MARINER'S COMPASS.

[We give the following article, both for the historical associations connected with it, and the beautiful moral lesson drawn by its writer.]

The fifteenth century was an era remarkable for great inventions and discoveries. It is a striking fact that this epoch so wonderful for mental energy, should have been preceded by one in which intellect seemed in a state of lethargy—a long and gloomy period which has most appropriately received the name of the "Dark Ages;" for the radiance of truth seemed banished from the earth, and darkness like a pall enshrouded the human mind. It was a period that seemed almost a blank in the history of intellect; standing out in strange contrast to the splendor of the ancient civilization, and the refinement and elegance of the modern. Strange that in the chain of years it should have formed the connecting link between them! Sad age! when men seemed scarcely raised above the brutes that perish.

The great problems of existence remained unsolved; for from this deep debasement of his nature man could not rise to forge true spiritual weapons, to wage any just intellectual warfare, or to assert his high prerogatives. His spiritual comprehension was too darkened for him to grasp the Infinite and the Eternal, and hence with his God-like powers he groveled in the dust.

It was an age of confusion, experiments, and blind groping; society was in a state of chaos, and government of insecurity, anarchy and feudalism reigned triumphant, while the spirit of true Christianity had fled before the increasing corruptions of the apostate church. Religion consisted in externals, and the gorgeous mockery of its worship proved but too plainly that "Antichrist" had arisen in bold and defiant blasphemy. Such was the mental and spiritual gloom that enshrouded Europe for nine centuries. But at the beginning of the fifteenth century a better state of things was at hand. Light began to dawn on the far horizon, heralding the brilliant sun that in a coming era should arise to dispel the shades of superstition—an era, when the human mind, awakened from its long slumber, should open more and more to the rays of the advancing luminary. Truly prophetic was this early dawn, even though it shadowed forth but faintly the heaven-born radiance which in a subsequent century pierced the depths of papal darkness, scattered the shades of night, and revealed the transcendent beauty of truth in glorious contrast to error.

This time of wonderful awakening was also an age of discovery. Intellect, no longer dormant, not only made new inventions, but applied the knowledge inherited from past ages, to wise and practical purposes. Bursting the shackles of ignorance thrown round it during the "Dark Ages," it seemed to have received a mighty impetus, and a spirit of discovery arose that would brook no obstacles in its pursuit. Science made rapid strides, great minds, inflamed with a thirst for knowledge, penetrated into the secrets of nature, and by their resources were enabled to substitute facts for false and improbable theories.

It was an age of activity such as the world had never seen. The exploration of unknown oceans, the discovery of new continents, the invention of moveable types, which resulted in the art of printing; the application of gunpowder to the art of war, the revival of letters and of learning in all its departments, the rapid development of music, painting, sculpture, and architecture, make this one of the most wonderful eras in the history of the human intellect.

One of the most important inventions of this period was that of the "Mariner's Compass." The exact date of the discovery of this wonderful instrument is very uncertain. Magnetism, on which the principle of the compass depends, is among the most remarkable phenomena of nature. It has but recently taken its place among the physical sciences, and notwithstanding nu-

merous discoveries, this branch of electricity is still in its infancy. Magnetism involves the conception of polarity—or opposite properties on opposite sides—which has become a fundamental idea in the later philosophy of forces. The researches of science prove clearly the extent and influence of polar forces throughout nature. It has demonstrated that this is the grand principle which, by a mysterious chain of influences, takes effect throughout the universe. This great doctrine of polarity has drawn off the exclusive attention which was once given to the "play of central attractions" throughout the universe, as taught by Newton, and fixed it upon the fact, that this widely different kind of force plays also an important part in the mechanism of nature. In the intimate connection of the radiant forces, and the beautiful chain of magnetic, electric, chemical, crystalline, optical and thermal polarities, each of which forms a link in the polar series, is shown a sublime and simple unity of cause. Thus has the stand-point of the philosopher been changed, and in this favored and intellectual age, the great lesson of the *unity* of the universe has been taught, and also the "brotherhood of the agencies which govern it."

The property of "polarity" is displayed very strikingly in the magnet or "loadstone." According to scientific definition, a magnet is a body which attracts iron and steel, and which, when freely suspended, has the power of taking a direction toward the poles of the earth. The natural magnet is an oxide of iron, found in beds of iron ore, and has received its name from the circumstance of its having been discovered in the province of Magnesia in Asia Minor. The magnetic needle is a bar of steel which has been magnetized artificially, and is used in the compass. Various suppositions have been made to account for that property of the magnet which causes it to point toward the poles. Why the insensible metal should invariably point in the same direction, was long a perplexing problem. The earliest hypothesis was that the earth itself is a great magnet and attracts the needle toward its poles because there the magnetic influence is concentrated. The magnetic poles of the earth were supposed to coincide very nearly with the North and South poles. But two north magnetic poles have recently been discovered—one in Hudson's Bay, the other, to the north of Siberia—places where the equal magnetic intensities are arranged in regular order. Since from this is implied the existence of four magnetic poles of the earth, it is not reconcilable with the old and generally-received supposition.

Others think magnetism is caused by the action of the solar rays upon the earth's surface. But the opinion advanced by the learned Riot—that "terrestrial magnetism is the aggregate or resultant of the individual, magnetic forces residing in different parts of the earth,"—is not an improbable supposition since it accords with the general doctrine of the "composition of forces." All the phenomena of magnetism can be explained, on the hypothesis of two fluids residing naturally in all ferruginous bodies. When united, they appear to neutralize each other's effects; when separated they exhibit opposite properties.

The peculiar properties of the magnet had long been known before they were applied to nautical purposes. Its attractive powers have been known from a high antiquity, and are mentioned by Homer, Pythagoras, and Aristotle. Its directive powers remained to be discovered by the researches of a later period. When mankind first noticed the curious properties of iron ore, they regarded it as valuable only so far as it served to amuse; for they were not sufficiently enlightened to avail themselves of its polarity. The incident related of Ptolemy Philadelphus—that he caused a statue and arch of magnetic iron to be made in memory of his queen—affords historical proof that magnetism was known to the ancients. But though we thus find that its existence was no secret, of what avail was the bare knowledge! Striking illustration of the truth that it is the practical use we make of our knowledge, which renders it valuable!

In those early ages, men dreamed not that this seemingly-mysterious magnetism could be made subservient to their interests. The untutored intellect of that day knew not that the mighty agencies of nature could be

employed by humanity. It dreamed not of an age to come, when the elements should call man master, and obediently execute his bidding. It saw in no prophetic vision this grandest of ages—this epoch of intellectual supremacy and of the revelations and triumphs of science. An age when fuel, air, water, and the metals should act together in that marvel of mechanism—the steam engine—when the sunbeam should leave mysterious impressions of the objects it illuminates; when the lightning, "that lawless and rollicking spirit of the skies," should be impressed into human service, and transmitting messages with its wonderful rapidity, annihilate the barriers of time and space!

And *this* age is our own! Such a harvest long awaited the reapers; strange that only in the later centuries were the reapers found! In the words of an eloquent writer, "Can there be any doubt, that other forces equally marvelous await the discipline of human genius? Not in vain was man called upon at the very morning of creation 'to subdue the earth.' Already has he justified the bestowment of the vice-royal honor; who shall speak of the possibilities that await him in the future?"

The honor of first rendering magnetism useful is attributed to John de Gioja, a handicraft of Naples. He noticed with peculiar attention the attraction of metals toward masses of rude ore. He first made experiments which satisfied him that the magnetic influence was universal. He then gave it a trial on the surface of the water. A vessel was moored at sea in a direction corresponding with that of the magnet, and a boat which had a magnet equipoised at its centre, was sent out at night in the exact line indicated. This was followed, and carried the boat to the vessel. In process of time, the magnet was fixed to a card, marked with thirty-two points known as the "direction of the winds." This was the first form in which the mariner's compass was presented to the world, and was of course, extremely imperfect.

It is the mariner's compass that has attached to magnetism its chief importance, for it was the first practical use to which the polarity of the magnet was applied. The compass consists of a magnetic needle, enclosed in a brass box covered with glass. The needle is freely suspended, and provided with a conical cap of brass, which rests on a perpendicular pin. To lessen friction, the point which rests on the extremity of this pin, is made of agate. The compass box has a circular card graduated into a scale of degrees and minutes, and also into thirty-two equal parts called "Rhumbs." This card turns with the needle which is so suspended as to retain a horizontal position even during the most unsteady motions of a ship. This is effected by contrivances called "Gimbals," which cause all the motions of the compass box to be performed around two axes that intersect each other at right angles. The compass thus completed is fixed in the binnacle of the vessel, and there the helmsman takes his place, directing its course by means of this wonderful and unerring guide. We cannot sufficiently estimate the value of the compass till we realize the almost miraculous changes it has effected in navigation.

Prior to the discovery of the compass, the science of navigation had been in its infancy. It was so imperfectly understood by the early voyagers that they dared to cruise only along the shores, lest out of sight of land, they should lose themselves on the waste of waters. The means of crossing wide oceans seemed involved in hopeless mystery. It was an enigma which puzzled the shrewdest brains, and baffled the profoundest thinkers. Once out on the watery expanse how could they tell the cardinal points? North, south, east, west, would be alike indistinguishable on the monotonous sea level. So we read of but few voyages performed by water in those days; the great routes of travel being on the land. But in a subsequent century, how was the whole art of navigation changed by the discovery of the compass! A wonderful impetus was given to commerce, and the explorations of the day resulted in great discoveries. This practical application of the power of the magnet led to that important event of the fifteenth century—the discovery of America. The mariner no longer without

a guide, steered boldly through pathless seas; and a zest before unknown was given to travel by water. Exultantly watching the course of his vessel as its prow parted the billows, the hardy seaman bade his bosom be a stranger to fear, and hailed the advent of the mariner's compass!

The English, Portuguese, French, Spaniards and Dutch, vied with each other in voyages of discovery; the world was circumnavigated, the antipodes were brought into communication, the wealth of the Indies was opened to Europe, and the means of refinement and luxury greatly increased. As the world opened to the east and west, the horizon of knowledge was also extended, and the treasures of the intellectual kingdom were enlarged and enriched. And these were some of the results that arose from a frail needle pointing unerringly to its pole! Astonishing achievement of science, splendid triumph of human research and ingenuity!

The importance of the compass to the mariner cannot be over-estimated. Far out on the trackless deep, sundered from home and friends he loves, the compass is his most valued possession, the only clue that can lead him out of the labyrinth of waters, back to kindred and native land. Day and night with sleepless eye he watches that mystic needle pointing ever to the pole. He knows that if he neglects its friendly guidance he is inevitably lost! Turned out of his course, he would be quickly benighted upon the mighty waters, were it not for this mysterious monitor, in accordance with whose pointings he turns the rudder of his vessel.

Ah! lone watcher on the deep, science hath entered the laboratory of nature, and compounded for thee in those rich store-houses a gem, more precious than any the bold diver hath brought up from ocean's bed. She hath nobly wrested for thee this jewel of purer grace, and more radiant sheen, than aught that have sparkled in kingly diadems. Hail the priceless boon, use it gladly, for it is thine.

Cling to thy compass, mariner; it is thy all on the wide waters. Obey thy compass, mariner; it will lead thee to thy desired haven. Though tempests rage and winds howl fiercely round thee, even 'mid the fury of conflicting elements, it will guide thee to the port of peace.

Speed thy bark, mariner; only the loss of thy good ship can deprive thee of the faithful friend, which poised so exquisitely in its stern, points as truly on the most stormy waters, as on the most tranquil sea. And thou, frail needle, why dost thou point with such constancy to the pole? We can almost imagine thee to be endowed with some life-giving principle—animated by some mysterious and invisible presence enshrined within thee! Thou art a beautiful emblem of the life-long devotion with which our heart's best affections should be directed to Christ and Heaven! Let us list to thy voiceless lessons, and with untiring gaze, look from the "changing up to the changeless."

This subject has a deep spiritual significance and application. For life may be compared to an ocean, and our earthly pilgrimage to a voyage on its surface. It is an ocean full of rocks and quicksands, breakers foam on every side, and tempests often lash its billows to fury. Hidden whirlpools sparkle brightly in the sunlight, luring many a gallant bark to an unlooked-for grave. Danger and death are on every side, threatening destruction to all who sail upon this troubled ocean. Has man been left in this uncertainty and peril? Has he no guide by whose assistance to steer safely through? Yes, the Bible is our compass on this the broad ocean of life. What the faithful needle is to the mariner, the book of divine revelation is to the soul. Through all the changing scenes of existence, it points unchanged to Heaven, and bids us steer our vessels thither, telling us how to gain that land of light and love and joy eternal. If we fail to follow its guidance, we shall be lost eternally.

Let us, then, steer our life-barks by this priceless compass, following ever where it points. Then at the close of time's weary voyage we shall enter into peaceful waters, a radiant shore shall dawn upon our vision, and with unutterable joy we shall cast anchor in the heavenly harbor, beyond the reach of winds and tempests forever!

"Oh, that rest forever, and the rapture,
Oh, the sunlight of eternal day,
Oh, that golden home beyond the sunset,
Oh, the hand that wipes all tears away!"

THE LORD OUR HELP.

COME, cast thy burden on the Lord,
And he will thee sustain;
Endurable as is his word,
His promises remain;

He will fulfill in his good time,
The pleasure of his will;
If in sincere submission, thine
Is waiting on him still.

If father, mother, e'er forsake,
The Lord will take thee up;
If sorer trials thee await,
He'll bless each bitter cup.

If tribulation's waters deep
Be in thy path ahead;
Thy faith in Jesus calmly keep,
Thou shalt be safely led.

If by afflictions sharply tried,
Thy strength be well-nigh gone,
Let faith behold e'en at thy side,
A strong and shining One.

And then whate'er thy trials are,
Or lonely be thy lot,
If on the Lord thou 'lt cast thy care,
Thou wilt not be forgot.

Though none of kindred faith may greet
Thee with kind words of cheer;
You'll meet around the mercy-seat
The sympathetic tear.

There each the promise claims his own,
As e'en by faith, 'tis met;
The mother may forget her own;
But God will ne'er forget.

For I the Lord have sworn to keep,
And guard on every side
My little flock in waters deep,
And every swelling tide.

Then trust the Lord for grace to bear
Each cross and trial too;
And he will bring thee home to share
The bliss prepared for you.

M. WILCOX.

Tuscola Co., Mich.

BE YOUR OWN EXECUTOR.

THE following suggestions seem to us so eminently sensible, that we cannot forbear laying them before our readers, and commending all whom they may concern, to act upon them at once. The N. Y. Tribune from which we quote, under the heading of "Dubious Devices," says:—

The setting aside of a will is about the most melancholy of legal transactions, because the poor testator is so completely helpless. There he lies in the cold and quiet sepulchre, without one word to say for himself, while his relatives squabble about his estate, real, personal, and mixed; while judges drone out decisions, and make up his mind for him; while witnesses insinuate their opinion that the dear departed was not exactly right in his upper story; while the papers accumulate, and lawyers grow puffy, and the property in dispute is transmogrified into costs. It has always seemed to us to be a dubious stretch of bench authority to set aside any will, except in clearly proven cases of mental unsoundness, sufficiently marked to have subjected the testator, if living, to legal restraint. A zoological or ornithological spinster may keep and feed, while she is still in the flesh, forty cats, or as many parrots; but there is no mercy for the beasts or for the birds if she happens to provide for them by her will. Mouser must go without her meat, and pretty Poll learn to live without lumps of sugar. No single eccentric action sends the actor to a mad-house; but an odd bequest, however small, creates (among lawyers and relatives) the gravest doubts of the intellectual steadiness of the bequeather. Poor man! he never seemed exactly like other people. "Was he in your

opinion insane?" asks the Proctor. The memory of the witness is instantly quickened. He remembers that the testator frequently did strange things. Had no partiality, perhaps, for clean linen. Always lived alone, with cats and dogs. Refused to see his affectionate nephews and nieces when they brought him sponge-cake and roasted partridges. Locked the door in the witness's face, and swore at him out of the window. Insane! why, Sir, he was as mad as a brace of March hares—you really could not desire to have anybody crazier than he was.

But strange liberties are sometimes taken with wills, even when there is no question of sanity. One G. Roberts, for instance, lately died in England, bequeathing to the President of the United States and the Governor of Pennsylvania a certain amount of stock, which was to accumulate until it should amount to \$100,000. Then the whole sum was to be applied to the endowment of a college in Pennsylvania, in which college (among other things) should be inculcated and advocated "the natural rights of the black people of every clime and country, until they be restored to an equality in civil rights with their white brethren throughout the Union." Now here, it seems to us, was a bequest as wise and benevolent as that of Smithson. But the President, it appears, disclaimed the trust. So did the Governor of Pennsylvania. Then the Vice-Chancellor held that, as slavery had been abolished in the United States, the blacks were already restored to an equality of civil rights. Then the American Government would not take charge of the education of colored students in Pennsylvania; and so the legacy became void, and the money went to increase the residuum of the estate. Poor Mr. G. Roberts might have been expected to thump with his spiritual knuckles a protest under the very spectacles of the Vice-Chancellor; but he strangely failed to make himself heard on the occasion, having probably gone on a visit to some sphere where news from our mundane chancery arrives but seldom.

Of the law of this case we have nothing to say. The testator evidently meant to be benevolent, and to assist a class of Americans who are much in need of aid, and have just claims upon the sympathies of the charitable. He failed, because he did not fully acquaint himself with the technical difficulties in the way of carrying out his charitable intentions. He has afforded, if it were needed, another illustration of the shrewd wisdom of Mr. George Peabody in arranging his own charities and benevolences, and in leaving nothing over which the chancery lawyers of future ages might do desperate battle. Such an example as that of the London banker ought not to be disregarded. If this article should happen to catch the eye of any old gentleman who has determined to die, and has already done something handsome in his testament for any church, or society, or mission, or asylum, or library, or dispensary, or college, or hospital, we would fain impress upon that old gentleman's mind the exceeding economy and safety of being his own executor, and of leaving as little as possible for the attorneys to wrangle over. If he is wise, he will appoint his trustees and execute his trust deeds this very day, and even send off a few checks for worthy objects by the next mail.

FOUR men who loved Christ with a love stronger than death wrote his life, but left no hint of his height, complexion, features, or any period that could help the mind to a personal image. Others wrote long epistles, of which he was the Alpha and Omega; but his form was as much kept secret as the body of Moses, hidden by the Almighty in an undiscovered grave. The Christian tombs and relics of the first centuries show no attempt to make an image of Christ. Too deep a sense of the Divine rested upon the Church to permit any attempt to print the human as it appeared in him.

OLIVER CROMWELL was a staunch Puritan, and could not brook the least approach to Popery. "What are these?" he once inquired, as he saw a dozen silver statues in the niches of a chapel. "The twelve apostles," replied the trembling dean. "Take them down," said Cromwell, "and coin them into money, so that they may go about doing good."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPT. 24, 1867.

URIAH SMITH, EDITOR.

EDITORIAL CORRESPONDENCE.

DEAR BRETHREN AT THE OFFICE: Just two years and two days ago, we had the privilege, as now, of leaving the Office for a few weeks' respite from its cares and duties; then, as now, in company with Bro. and sister White; but not then under the circumstances that attend us now. Then Bro. and sister W. and Bro. Loughborough were disabled by disease, and on their way to Dansville, N. Y., entering upon a season, we knew not how long, of inactivity, and, as far as labor was concerned, of loss to the cause; now, far advanced in returning health and strength, Bro. and sister W. are going to attend important meetings in different States, and to engage in active labor and efforts for the good of the people of God. May his blessing attend them. Then the hand of affliction was descending upon many prominent laborers in the field; now with but an exception or two, all are in the field again, having profited by their past experience, and in the light of the Health Reform, advancing to a state we trust, of still greater efficiency in the vineyard of the Lord. Then the cause was entering upon a period of darkness, from which there are indications that we are now emerging. But yet, during the past two years in which there have been so great causes of discouragement, there have existed also strong elements of prosperity. However God may be compelled to deal with his people on account of their wrongs, his cause is never suffered to go backward. So the work has been onward. Important enterprises have been entered upon with alacrity and zeal. Important moves have been made in the right direction. The foundations of the work have been laid broader and deeper, and a wider sphere of influence is opening before the cause. In these things the hand of God has been too manifest to be questioned; and to these things we may recur, not as matters of boasting, but as causes of encouragement, however much we may feel the responsibilities still resting upon us, and a sense of the great work we have yet to do to secure the full blessing of God upon us. May the Lord come near to his people, and help us all to carry out the vows of humiliation and consecration, which we so solemnly took upon ourselves at the last General Conference.

We have not taken our pencil to give an account of the journey, having only reached the first stage, and experienced only a little of the usual monotony of railroad travel, with its disagreeable baptism of dust. We are now at the house of Bro. Parker, kindly cared for, and start this morning for the Convocation meeting in Wisconsin.

The prospect is most agreeable, of a little change from the usual routine of Office duties, with its manuscripts, hooks, papers, comments, proofs, and the cry of "copy" from the insatiate printer. It will be pleasant to look for a while upon something besides piles of letters and communications upon all subjects from the good to the indifferent; some ready for the paper; some to be made available by a moderate amount of labor; and some positively beyond the reach of editorial doctoring. Yet we are grateful for them all. We have nothing to say against manuscripts. Let a liberal supply be ever on hand; and those who do not succeed in writing that which can be used, at least show their good intentions, and have our thanks.

The Lord reward you, brethren, for your kindness in cheerfully taking upon yourselves additional labors and responsibilities, that we may be released awhile, to enjoy a few weeks of change. To this, may we ask you to add your prayers that the Lord may meet with his people, and give us good seasons at the meetings in Wisconsin and Iowa.

Chicago, Sept. 18, 1867.

Since the above was in type we have received the following additional particulars from Bro. Smith:—

Sept. 20, 1867. We are now upon the Convocation camp ground, Johnstown Center, Wis. How goodly are thy tents, O Israel! The large Wisconsin tent is pitched for the purposes of the meeting. Twelve church and family tents are already on the ground around it. Elders Sanborn, Steward, Andrews, Blanchard, and Matteson, of the Wis. and Ill. Conference are present. The tent is full of earnest, substantial commandment-keepers. This is estimated to be the largest gathering of the friends of the truth that has ever assembled in this State.

Meeting commenced at the appointed hour, Sept. 19, with a social meeting. Preaching by Bro. White at ten. He opened with appropriate and happy remarks upon the words, "What think ye? that he will not come to the feast?" He set forth the importance of having the Lord with us at the feast. He pointed out some of the means by which we may secure his blessed presence, and some of the ways in which we may debar him from our midst. The Jews sought Christ to kill him. We seek him from opposite motives, to enjoy his presence. Without this our assemblies will be barren seasons. We believe the response and prayer of every heart was, Let the Lord be with us at this meeting.

Another good social meeting at 2 p. m., with preaching by Bro. White at 3. Following Bro. W. both forenoon and afternoon, sister White bore her testimony with freedom and power.

Social meeting at 7 p. m. These are among the most profitable meetings on such occasions. However good, instructive and impressive the preaching may be, the social seasons of worship are the thermometer of the meeting. Preaching is desirable and edifying; these are indispensable. We are happy to record three of them on the first day of our gathering.

The meeting in the evening was one of unusual solemnity and power. Sister White bore her testimony with great freedom. Many were in tears, and the pent-up emotions of the people found audible utterance in various parts of the congregation. Not a few consider it the best meeting they ever attended. Testimonies of great interest were borne, upon which we have not time to particularize; some from those in reference to whom Bro. White took occasion to remark that he supposed they had long since been swept away by the different waves of defection and periods of shaking that have swept over this State. But here they stood to testify to the goodness of God in keeping them through it all, and to assure the congregation, to their great joy, that they were now more firmly than ever rooted and grounded in the truth. As we looked over the solid ranks of intelligent Sabbath-keepers that filled the tent, it did not seem as though the cause had ever been very severely shaken in this State. A noble phalanx of strong brethren and sisters stand as the supporters of the truth here. We believe the work in this part, is destined soon to increase in strength and power.

We were specially pleased to hear the firm confidence expressed by many in the Testimonies to the church. If this is one of those special gifts which the great Master of assemblies has specially placed in his church, skepticism in regard to it will surely chill the spiritual life out of every church or heart where it is suffered to enter. Have we not seen this sufficiently exemplified to need no more assurance on the point? Some full and free confessions were made, and some who had been wavering expressed their confidence restored. These referred with great feeling to the discourse of Bro. White in the afternoon on the unpardonable sin, and expressed their great thankfulness that though they had gone far in their opposition to the work of the Holy Spirit, they had been kept from that great sin of attributing its operations to the agency of Satan.

So the meeting progressed to its close, richly graced with the influence of the Spirit of God; and when, near the close, the question was asked, "What think ye? that he has not come to the feast?" the response of every heart was, The Lord has indeed come to the assembly of his people.

Thus closed the first day's meeting, at which point we write. The brethren have come together testifying

that they have no other business on hand during the four days of the meeting but to worship God; and we trust that all will get yet more into the work, we have the Lord abide with us, and witness an increase of interest till the meeting shall end.

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

(Concluded.)

In concluding our review of this tract, we find but one point worthy of especial notice which has not already been met and refuted, and that is his attempt to prove that Christ is the lawgiver of this dispensation. If he succeeds in establishing this position of course it will devolve upon him to show when our Saviour ever gave a distinct law for the government of the people of this dispensation. This he has not done.

It also becomes evident that if Christ is our lawgiver, we are under no obligation to observe anything which he has not directly commanded. To this Mr. B. gives a willing assent, for says he, "Does our lawgiver command us to observe the seventh-day under the gospel?" But let us try this reasoning on some of the other commandments. Does Christ command us to make no graven images? or to take not God's name in vain? No. By what authority, then, are these hindering? or are they binding at all in this dispensation? We leave Mr. B. to answer, and will give his argument on this point entire:

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken, * * * and he shall speak unto them *all* that I shall command him." (Deut xviii, 15, 18; Acts iii, 22.) Who is he that Moses and the prophets wrote about? 'Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law, and the prophets did write, *Jesus of Nazareth*, the son of Joseph.' He then is that prophet: let us hear him. Why should we hear him? Because he shall teach us *all* that God commands him. We should hear him because he is our lawgiver: 'Judah is my lawgiver.' (Ps. lx, 7.) 'For the Lord is our Judge, the Lord is our *lawgiver*, the Lord is our King; he will save us.' (Isa. xxxiii, 22.) The same one is king, judge, and lawgiver (margin, statutenmaker). That one is Jesus Christ. Jesus says the Father judgeth no man, but hath committed all judgment unto the Son. He also is to be King. To that end he was born; and he is to be 'King of kings.' And the same is our lawgiver.

"The scepter shall not depart from Judah, nor a lawgiver from between his feet, *until* Shiloh come; and unto him shall the gathering of the people be.' Has Shiloh come? If so, then a lawgiver has departed from between his feet. At that time, also, the scepter departed from Judah. Much the same language the apostle used when he said, 'It is evident our Lord sprang out of Judah.' If then we have a lawgiver in this dispensation, let us hear and obey him—for we are commanded so to do—and in *all* things, not a part. Does our lawgiver command us to observe the seventh day under the gospel? If so, give us chapter and verse. No far-fetched inferences, or guess work; but a 'Thus saith the Lord.' If that prophet is to teach us all things, then we are not to go to any other teacher in regard to our duty, but to him for all things or he destroyed from among the people.

The prophet to be raised up for this dispensation is to be like unto Moses. Was Moses a lawgiver? No; only in the sense that he transmitted the laws of God to the people, for the Lord never committed to fallible man the framing of those laws which were to decide the eternal destiny of mankind. Moses was a teacher of the law, the sense in which the word *prophet* is here used. As Christ was to be like unto Moses, we shall find him also engaged in the laudable occupation of teaching the law. But this pre-supposes the existence of a law which he is to teach, and what can this be other than the great and perfect law which God spoke with his own voice and wrote with his own finger. Let us hear the prophet as he teaches the people of this dispensation concerning this great law:

"Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall

be called great in the kingdom of heaven." Matt. v, 17-19.

If Moses and Christ were both lawgivers, together with the Father, then we have three lawgivers, instead of one as declared by the apostle James: "There is one lawgiver, who is able to save and to destroy." ch. iv, 12. Again, if Christ is our lawgiver, who is our mediator? The apostle John says: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 Jno. ii, 1. What need have we of an advocate with the Father, if it is not his law that we are transgressing? Mr. B. places himself in a worse position than that of the Roman Catholic, who has an advocate with Christ, i. e. the Pope of Rome!

This idea cannot for a moment be entertained by one who clearly understands the gospel plan of salvation, which consists of "repentance toward God, and faith in our Lord Jesus Christ." We are to repent toward God, the Father, whose law we have transgressed, and have faith in Jesus Christ, the Son, who is our "advocate with the Father."

To strengthen his position, Mr. B. quotes Isa. xxxiii, 22: "The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us," and to prove that the word Lord here means Christ, he adds, "the same one is king, judge and lawgiver." Now were all these offices ever combined in the person of Christ? Never. While on earth he was a prophet, in Heaven he now officiates as priest, and when he comes again he is to be king. Says our opponent, "He is to be king; to that end he was born. He is to be 'King of kings.'" Very true, but Isaiah declares, "The Lord is our king." If it should be argued that this is prophetic, and refers to a time when Christ will be king, we would say, the text also declares that "he will save us," showing that it applies at a time when there is somebody to save, and hence when Christ is a priest and not a king.

Mr. B. closes his tract with an exhortation to his readers to "obey God and keep his commandments." This we are trying to do; the commandments of the Father, for these are the ones alluded to in Rev. xx, 14. Even according to our opponents, we are doing this, for if their theory is correct, we are only keeping one which is not binding, while we are trying to keep all the rest. But if it should chance to prove that they are not correct, and thus it certainly appears to us, are we not far safer in our position than they in theirs?

We close our review of this tract with a consciousness of having tried, in a spirit of truthfulness and candor, to show the falsity of its teachings, and we hope the Lord will bless the effort to the good of the cause of truth.

W. C. G.

WESTERN TOUR.

AFTER enjoying a profitable meeting with the church at Battle Creek on second-day evening, we left on the train next day in company with brethren Smith and Steward, and brother and sister Maynard. The afternoon was very warm and the road dusty, yet our passage was more comfortable than we expected. We found Bro. Parker waiting at the depot to take us to his home. We leave for the Wisconsin meeting at four this morning.

In conversation with three gentlemen in the cars, I soon learned that they were brothers, and members of the regular Baptist denomination. I gave them some tracts upon the State of the Dead, and the Destiny of the Wicked. This gave rise to many questions and objections. I briefly laid before them Life and Death—that eternal life was to be brought to life at the resurrection of the just, and to live eternally—that eternal death is to suffer the second death, and so remain dead eternally.

Our position on the Sabbath seemed new to them. They seemed surprised to learn that they were not keeping the seventh day. They talked understandingly upon national affairs, and appeared to be men of intelligence, well posted upon matters of general interest. But on the great subject of the weekly memorial of the great God, they manifested extreme ignorance. They even declared that Monday was the first day of the week. I referred them to the almanac; they asserted with all confidence that all our almanacs set

down Monday as the first day of the week. I told them their mistake, and finally they seemed to consent that I might be right.

Next came the effort usually made to slide from the seventh day by the aid of the seventh-part-of-time theory. And among many questions of no particular interest they proposed the usual one—How do you know that the first day of the week is the first day that God wrought in creation? I replied that the days of the week mentioned in both Testaments meant no more nor less than this—the first is the first day of creation, the second, third, fourth, fifth and sixth, represent the other several days in which God wrought, and the seventh day, or the Sabbath, is the representative of the day on which God rested. This seemed to satisfy them, and one of them gravely said, "Well, if that is your faith I do not see as there is any harm in your keeping the seventh day." I replied that I thought it one of the safest things we could do to keep the commandments of God.

The people are perishing for want of knowledge. Their blindness is gross, and their ignorance in regard to this very plain subject is astonishing. With no small degree of interest I left with these men several penny tracts. Brethren, let us have a fund to print millions of pages to hand to those with whom we converse, who give signs of having a teachable spirit.

We are now at Johnstown Center, Wis., where I finish this sketch. We are weary. Mrs. W. fainted at the depot this morning. But by the assistance of brethren Maynard and Olmstead, who led her from the train and supported her at the door of the depot where there was purer air, she did not become completely helpless and breathless for a season, as she usually is at such times. Our labors at Battle Creek were extremely hard. When will our brethren stand where they can strengthen and help us instead of occupying positions where labor necessary to move them is enough to crush mental and physical strength?

The large tent is up here, and the brethren are pouring in from all directions. Already four small tents are here and others are expected. Bro. Smith is with us, who will give the interesting particulars.

JAMES WHITE.

WONDERFUL THEOLOGICAL DISCOVERY.

In reading "Report from Iowa" in No. 12 (which I hope all the readers of the Review will study carefully,) I was led to reflect upon and wonder at the remarkable discoveries of the nineteenth century, in regard to a question which men of strong minds and inventive genius, for a few centuries in the past, have exhausted their skill upon in vain; I mean the Sabbath question. It seems that after so much time and toil have been wasted to prove that Christians ought to keep the first day of the week, and not the original seventh, Mr. Aker has recently opened the only "door of hope," to the Sunday cause, by a grand mathematical, astronomical, chronological argument to prove that they ought to keep and are keeping the true, original seventh day. We have heard individuals when run ashore on every other argument they could think of to sustain the first day, as a last resort say, "Well, I believe Sunday is the true seventh day, and we ought to keep it." But none could give any better reason for it than, that if we call Monday the first day, Sunday will be the seventh. But Mr. Aker has supplied the deficiency of the argument by proving, as he claims, just how old the world is to a day. What a pity it had not been discovered in the apostles' days, or at least some hundreds of years ago, before so much breath had been wasted and ink needlessly shed to prove that the first day is the Christian Sabbath! But better late than never; and see with what avidity the idea is received and acted upon, and all the ministers of a large and popular denomination are being instructed in the new Akerian tactics, founded upon this wonderful discovery of the nineteenth century!

Of course the geological argument which makes the days of creation long, indefinite periods of time, will have to step aside and give place to this so minutely exact chronological discovery, in the demonstrating of which an error of one day would spoil the whole theory.

And what will you and I my unlearned friends, do? we want to be saved as well as others. The question involves a duty to God—obedience to one of the precepts of the Decalogue. By our Protestant education we have got the idea that we ought not to take our faith in matters of duty to God at second hand. But we cannot tell just how old the world is to a day. And even if we had the learning and ability to test the ground of our faith in Mr. Aker's theory, it would take us eighteen years to go through with the figures and ascertain the truth, and find out whether we ought to keep Sunday or not! And what day shall we keep during that eighteen years? Do you say, Keep the day the majority keep; for the commandment only requires a seventh part of time? Then Mr. Aker's eighteen years of toil and perplexity to prove that Sunday is the seventh day is lost; for if the seventh-part-of-time theory is true, it makes no difference whether Sunday is the seventh, first, second, or any other day of the week. This very forcibly reminds me of "The mountain that labored and brought forth a mouse."

But if it is really an essential thing that we should believe that Sunday is the original seventh day, then we must take it upon Mr. Aker's word, trusting that in eighteen years figuring he did not make an error of so much as a single unit! What a pity that the apostles, saints and martyrs should have lived and died without this precious information!?

But has Mr. Aker really aided the Sunday cause? Is it any help to its advocates, after having labored in vain for three hundred years to prove one change of the Sabbath from the Scriptures, now to have the double task imposed on them of proving two changes? While we have the word of God in the fourth commandment requiring the Jews to remember his Rest day to keep it holy; explicitly testifying that the seventh day is that Rest day, and that he blessed and sanctified it, because that on it he had rested when he had made the world in six days; it is difficult to believe, on the infallibility of Mr. Aker's figures, that this commandment required them to keep the sixth day of that identical, original week to which it expressly refers for the reason of the sanctification of the day. To make this matter clear will be found as difficult a task as it has already proved to be, to prove that the same commandment which required the ancients to keep the seventh day, now required us to keep the first day. So the task of Sunday advocates has been doubled by the extraordinary efforts of Mr. Aker, and they have now two absurdities to defend instead of one.

What pains men will take to sustain the errors they have received through false traditions, rather than to cast them away and accept of the truth as clearly expressed in the word of the Lord! The truth is plain and easily told; but each lie that is uttered wants another one to make it good; and still they come, but yet there is not enough to supply the demand. The fourth commandment of Jehovah is more than a match for all the opposing theories that have been, or can be, framed to make that commandment void, or bend it to the will of men.

R. F. COTTRELL.

REPORT FROM NEW HAMPSHIRE.

Our meetings at Washington, N. H., Sept. 7 and 8, were seasons of interest and profit. There was a good attendance of our brethren from various parts of the State, and it was evident that they are taking hold anew of the work of God. We had good liberty in preaching the word of life. At the request of the Universalists of Washington village, our meetings on first-day were holden in their meeting-house in that place. We had a candid hearing from them while setting forth the Scripture doctrine of future punishment.

We have had an excellent season at the Vermont Conference, of which a full report will be given in the Review. We feel cheered by the prospect of a revival of the work of God.

J. N. ANDREWS.

L. L. HOWARD.

THE poor in all countries are naturally both peaceful and grateful in all reforms in which their interest and happiness are included. It is only by neglecting and rejecting them that they become tumultuous.

LOOKING FORWARD.

DAYS, weeks, and months, how fast they fly,
They linger not for mortal man;
Oh! let me then with ardor try
To improve aright, my little span.

What is the record for this day?
These precious moments to us lent?
Are they in folly thrown away?
Or by me to God's glory spent?

Oh! let me ever bear in mind,
That for each vain and idle thought,
Each base desire, or word unkind,
We must be to the judgment brought.

Then give me grace and wisdom, Lord,
That I may perfect victory gain,
Over each wrong and fretful word,
Or rash, impatient, idle, vain.

But little space is left us here,
A sinless character to form;
And for the Judgment to prepare;
Oh! then in haste the work perform.

Soon will be passed the great decree,
He that is holy so remain,
He that is filthy let him be,
And Jesus quickly comes again.

Yes, comes again to give reward,
According as our deeds shall be,
Oh! help me then my blessed Lord,
To give my willing heart to thee.

That I may then before thee stand,
When heaven and earth shall pass away,
Be owned of thee at thy right hand,
In the last great decisive day.

V O. CROSS.

West Enosburgh, Vt.

TO THE CHURCH SCATTERED ABROAD.

DEAR BRETHREN: Believing that we are emphatically in the time when "judgment has begun at the house of God," and that whatever we do to get ready for the events before us must be done quickly, we hasten to lay before you some expression of our feelings in the following remarks, and in the Resolutions appended below.

The church in this place has just been favored with the earnest labors of Bro. and sister White, and according to the testimony borne, which all acknowledge to be true, we are sadly on the background, and instead of being a representative church, as we should be, in many respects we believe we are behind our brethren in other places.

With sorrow of heart we write it, that as a church we have stood in the way of the advancing work of God. Especially is this true in the matter of the Reform Dress, which we believe to be a style of costume bearing the approbation of Heaven. While other churches with little instruction have shown a commendable zeal in moving unitedly in this particular, our church, with the Health Reform Institute located in our midst, have, as yet, scarcely made a beginning in this matter, although fully instructed and faithfully labored with by sister W., Bro. Andrews and others. A very few of the sisters belonging to this church have readily adopted the Reformed Dress, and others would cheerfully do so were it not for the spirit of opposition that has been manifested by some, and those too who have all the time professed to believe the Testimonies. For this we fear that the frown of God is upon this church. The light from Heaven has not been appreciated, by many, and we feel that therefore this public acknowledgment is due to our brethren abroad who have been perplexed and thrown into trial by the course of this church.

We also wish to say a word in reference to the agitation of this matter among us just now. Bro. and sister White have not made the Dress Reform one of their subjects in laboring with the churches in other places for months, neither did they mention it in the meetings of their regular appointment here. But at a special meeting of the church, on the evening of the 16th, nearly all being present, Bro. and sister W. spoke plainly of our departure as a church from God, and the probable cause of the same, and it resulted in the presentation of the following Resolutions by the

Elders to the church, which, after some opposition and much discussion, passed with no dissenting votes, a few taking no action either way.

RESOLUTIONS.

1. *Resolved*, That we, the church of Seventh-day Adventists in Battle Creek, believe it our duty in the sight of God to speedily move out in the adoption of the Reform Dress, as set forth in Testimony to the Church No. 12, and that we deeply regret our former indifference in this important matter.

2. *Resolved*, That we hereby earnestly invite Bro. and Sr. White on their return from the West, to stop and labor among us as long as shall seem proper to them, and that we hereby pledge ourselves to stand by them in all their labors of love for our good.

3. *Resolved*, That from this time, we, as a church and as individuals, seek God with all our hearts, that we may find the "old paths," and have his blessing once more to be with us as in former days.

4. *Resolved*, That these resolutions be published in the Review.

We deeply lament the necessity of such action as the above, especially as embodied in the first and third Resolutions, but we feel that duty to God demands that our brethren abroad, who look toward Battle Creek as the great center and radiating point of the third angel's message, should know just how things stand. We therefore ask of you, brethren and sisters abroad, wherein you may have been stumbled in consequence of wrongs at Battle Creek, that you will forgive us for our lack of consecration as a body, and that you will pray that God's blessing may rest upon us as we make a determined effort to come up to the help of the Lord with our sister churches.

In behalf of the church,

URIAH SMITH, } Elders.
G. W. AMADON, }

REPORT FROM WISCONSIN.

We protracted our meeting at Sand Prairie till the 19th of August. Over twenty came out and took a stand on the Lord's side. Oh that they may have grace to perform their vows and live faithful till Jesus comes. There are others convinced of the truth, who we trust will soon be led to see the importance of obeying it. Although right in the midst of harvest, this was one of the most interesting meetings we ever attended. Much now depends on the course taken by those who profess to believe and obey the truth here. Dear brethren and sisters, "walk worthy of the vocation wherewith ye are called," and thus "show forth the virtues of him who hath called you out of darkness into his marvelous light."

We left for Dell Prairie the 20th, where we arrived on the 22nd. We were glad to see these dear brethren and sisters once more. Bro. Steward had been in the place two days when we arrived, and had a meeting in progress at the school-house. The truth, and those who love and obey it, are much opposed here. Evening after the Sabbath we went to the school-house as usual, to hold our meetings, and found it locked against us. One of the neighbors kindly opened his house for us, and permitted us to use his grove next day. He also furnished lumber and helped us to seat it. We pray that God may reward him for this act of kindness. We held twelve meetings during our stay in the place; baptized two, and organized a church of thirteen members. There were two more who made a start to serve the Lord at this meeting. We hope they will be faithful to the end, and at last reap the rich reward of eternal life in the kingdom of God.

As we parted from these dear brethren and sisters, and friends, we felt attached to them more than ever before. Their kindness and attention to us were greater than we deserved or could expect. We pray that God may abundantly reward them for their kindness to us, and that they may be kept pure and spotless till the appearing of Jesus.

We left for Fish Lake the 29th and arrived at Bro. Thurston's about dark. On the 30th, we wrote some, visited, and made preparations for the Sabbath. When we arrived at the place appointed for meeting Sabbath morning, we found the school-house locked, and the brethren preparing an empty house to hold the meeting in. Here we held our meetings on the Sabbath and evening after the Sabbath, but could have

the house no longer. Through the influence of a kind friend, we had the privilege of occupying an unfinished building belonging to the Christian church in Hancock, during the remainder of our stay in the place. Our congregations were small and we could not expect it otherwise, on account of the poor accommodations. The house had not a single light of glass in it, the seats were very uncomfortable, and the evenings quite cool. Still we hope our effort will not be entirely lost. A number are convinced on the Sabbath question, and we have reason to believe that some, at least, will be led to embrace it. The burden of our testimony was the nearness of Jesus' coming, and the necessary preparation for that solemn event. We pray that God may bless these dear brethren and sisters, and help them to labor for themselves and their families, that they may be prepared to meet the Lord when he comes.

We left Fish Lake, Sept. 9th. Traveled to Bro. C. Wright's. Held a meeting at the school-house near his place in the evening. Spoke to a few of his neighbors that came out to hear, from Matt. vii, 21.

The 10th, we traveled to Bro. Farrar's at Kingston. Were glad to meet this dear family once more, and find them still striving for a place in the kingdom of God.

The 11th, we resumed our journey southward, traveling through a very rich farming country. Still, when night overtook us, we could not prevail on any of the inhabitants to entertain us for the night. As our horse was very tired, we even offered to sleep in the barn, but were refused. The people here do not live up to Heb. xiii, 2. We at length reached Waterloo, where we found entertainment at a rum tavern, it being the only hotel in the place.

At 5 o'clock next morning, resumed our journey, breakfasted and fed our horse by the road-side at 7, and a little before noon reached Bro. Olson's, at Oakland, where we were in the midst of kind brethren and sisters once more. Tarried with them over the Sabbath, and tried to encourage them to pursue the narrow path that leads to everlasting life.

Drove to Johnstown Center the 16th, where we expect to stay till after our Convocation Meeting. We hope and pray for a revival of the work of God in all our hearts at this meeting.

H. C. BLANCHARD,
R. F. ANDREWS.

REPORT OF MEETINGS IN WISCONSIN.

I COMMENCED preaching in the Town of Claysville, Grant Co., Wis., the eleventh of August. It being in the midst of harvest I could only have meetings on first-day for two weeks, but I spent the laboring part of the two weeks in visiting from house to house and helping to harvest. Then I commenced holding meetings every evening except Monday. I have now preached twenty-six times, and the interest has increased all the time.

Yesterday, Sabbath, we had a prayer and social meeting with a short sermon between, which occupied about four hours, in which forty-three publicly, by speaking and standing up, declared their determination to keep God's holy Sabbath and all his holy commandments, and the faith of Jesus Christ, and thus be prepared by the grace of God for a home in God's everlasting Kingdom. We then repaired to the Grant river, where five willing souls were buried with Christ by baptism, and rose to walk in newness of life. This was truly a happy day for me, another bright spot in my ministerial experience.

Three weeks ago not a Sabbath-keeper in this section of country, and now so many, and still many more that we are confident will yet obey. Oh, praise the Lord; to his holy name be all the glory forevermore.

To-morrow, Sept. 16, I start home to the Convocation Meeting leaving an appointment to return here and commence meetings again with the commencement of the Sabbath, Oct. 5, and continue till the work here is established. On the 20th of October there will be another opportunity for those who wish to be baptized. We expect by that time there will be quite a large company desiring baptism.

There will be prayer and social meeting each Sabbath while I am gone, at two o'clock in the afternoon, and prayer meetings on Wednesday evening.

Since writing the above I have listened to a sermon against the Sabbath by one Elder Ball, Methodist, which the Lord helped me to candidly review last evening before a large audience, after which I requested any man or woman in the congregation who did not believe that the fourth commandment was now binding, to hold up their hands, but not a hand appeared. I then took an expression to see how many believed that the seventh day is the Sabbath and that it is the duty of God's people to keep it, and nearly all the congregation arose.

I never have seen God's power more manifestly displayed with his truth among the people than I have seen it here. To the Lord be all the praise for ever and ever. Amen. I. SANBORN.

Cassville, Grant Co., Wis., Sept. 16, 1867.

REPORT FROM BRO. STRATTON.

My last report was from Topsham, Aug. 8. Our next appointment was at Falmouth. Here our good Bro. and sister Barnes joined us. We held nine meetings, baptized four, organized a church of nine members, and broke bread to them. I was much pleased with this little church. Do not know of one of more promise that numbers so few.

On Sunday the congregation was large and attentive. Labor might be expended here with good results. The people in this place received their first light on the third angel's message from our dear Bro. Cornell, who makes so many mad, and some glad. May the Lord bless him in his arduous work.

Friday, Aug. 16, in Portland at our Monthly Meeting On account of a severe storm we could not meet on Sabbath evening. The morning prayer-meeting was rather dry. We talked to them on the present duty of the church, the Reform with the rest. One good sister had been severely tried for some time about the Reform Dress. But on Sunday morning she confessed her wrongs and received a great blessing. Others took hold of the work in earnest. One came out on the Sabbath. These things added greatly to the interest of our meeting. The congregation increased till it was the largest we have had at a Monthly Meeting in that place. The Lord breathed new life and power into the church. We attended to the ordinances in the evening, and added two to the church. This church has been rent by many a storm in the past. I pray the Lord it may now be preserved till his coming.

CHAS. STRATTON.

Cornville, Me., Sept. 12.

THE GOLDEN RULE.

The following article from the pen of Bro. Hutchins, appeared in the Review eight or ten years ago, but for the sake of its good common-sense ideas, it is herewith printed again.—Ed.

"And as ye would that men should do to you, do ye also to them likewise." Luke vi, 31. The principle here laid down by the Saviour, is, by the way of convenience, sometimes called the "golden rule." And well it may be. Says Jesus, "This is the law and the prophets." Here is the substance of our duty to our neighbor.

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord." Lev. xix, 18. "And let none of you imagine evil against his brother in your heart."

But, brethren, how many of us walk by this rule? If each of us were accurately measured by it, would not the measurement show a great deficiency? Let us examine ourselves closely on this point.

"As ye would that men should do to you, do ye also to them likewise."

This rule is to be lived out in all our deal with all men at all times and under all circumstances, with the saint and the sinner, friend and neighbor. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

Let us here notice a few texts of Scripture teaching

our duty to our brother. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matt. xviii, 15-17.

Mark well these steps. 1. Go to thy brother and tell him his fault between thee and him alone. Not proclaim it upon the house-top. You may gain him; but if not, 2. Take with thee one or two more, patiently continuing to labor for his recovery, for his salvation. But, 3. If he neglect to hear them, tell it to the church. The trial is now church property, and should not be before. 4. If he neglect to hear the church, let him be unto thee as a heathen man and a publican.

A want of brotherly love, a substituting the iron for the golden rule, may lead us to count an erring brother as a heathen man and a publican, before taking the first step. Not perhaps till we have talked about him sufficient to have reclaimed him, had we followed the above directions, given by our heavenly Master.

The golden rule embraces a spirit of forgiveness. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if you forgive not men their trespasses, neither will your Father forgive you your trespasses." Matt. vi, 14, 15.

"Take heed to yourselves: if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn to thee, saying I repent, thou shalt forgive him. And the apostles said unto the Lord, Increase our faith." Luke xvii, 3-5.

Peter on one occasion asked the question, if he should forgive his brother "till seven times." "Jesus said unto him, I say not unto thee, Until seven times; but, Until seventy times seven." Matt. xviii, 22.

In connection with this answer the Saviour spake a parable showing the contrast between the immense sum which our heavenly Father forgives us, and the small amount we are required to forgive each other. Verses 23-35.

The spirit of the gospel leads us to labor also for the salvation of such as may err from the truth, or be overtaken in a fault, though his trespass be not personal. "Brethren any if of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James v, 19, 20.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. vi, 1. Important injunction: "Considering thyself, lest thou also be tempted."

"Give me to feel my brother's woe
And lightly him condemn,
If from the channel he should go,
As we the current stem.
I'll kindly whisper that he must
The shoals and breakers flee;
And when I need it, I would trust
He'll do the same by me."

Oh, for more of that love which enables us to feel our brother's woe. For more charity which suffereth long, and is kind; seeking not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. xii, 9, 10. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Phil. ii, 3.

"Let brotherly love continue. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." 1 Pet. iii, 8. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Ps. cxxxiii, 1. For this sweet union the Saviour prayed. "That they all may be one; as thou, Father, art in me, and I in thee, that

they also may be one in us: that the world may believe that thou hast sent me." John xvii, 21.

A. S. HUTCHINS.

Conference Department.

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

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

From Bro. Town.

BRO. SMITH. I would like to say to the brethren scattered abroad that I am encouraged to press my way on through every opposition, that I may with them stand on Mount Zion. I am one of the lonely ones, myself and wife being the only ones in this part of the town that have professed to be Sabbath-keepers until quite recently. There are now three or four more that have commenced keeping it. Some of them appear to be very strong and determined to overcome the world and wear the crown. Others are now investigating with deep interest, and my prayer is, Lord sanctify them through thy truth, for thy word is truth.

We have no preaching here. All the light we have besides the Bible is the Review, and a few little books that I obtained from the office three years ago. The books and papers are nearly worn out, for they have been in constant use.

I feel very thankful for the little light I have on the Health Reform. My health is still improving. I have done a great deal of hard work this summer and have not tasted any kind of meat since last winter.

One of my neighbors has a family of half a dozen children who love the truth and, with their mother, are trying to keep the Sabbath. I hope it will not be long before there will be enough here to have a Bible Class and prayer meetings. I feel that the lonely ones have a great responsibility resting upon them, and I would say to them, Fear God and take courage. Let your light shine, for light hath no fellowship with darkness. The scoffing world cannot hurt you, and think it not strange concerning your fiery trials, for when you are tried you will receive a crown of life. If you lack faith and wisdom, look to the source of all light. If you want to enjoy the smiles of the Saviour, live for it. Our trials are but for a moment; they will soon be over. Soon we shall see the King in his beauty and say, Lo! this is our God, we have waited for him and he will save us.

RICHARD TOWN.

Franklin Co., N. Y.

BRO. FORREST H. RICHER, from Deerfield, Mich., writes: I have not met with those of like faith for a long time, but would like to attend meeting again and hear the blessed truths spoken. It is lonely here in the woods now. I still love the commandments of God; and am still striving by his grace to gain a home in the earth made new. The Review comes every week, and is a welcome visitor.

BRO. J. F. HAMMOND writes from Rhode Island: I feel to thank God with all my heart for the privilege I have had in reading the Advent Review and Herald, from the first one Bro. White published in Connecticut to the present time. I find so many encouraging letters written by the brethren and sisters that are keeping the commandments of God and the testimony of Jesus. My love for the truth of the commandments has been increased since God in his goodness to me suffered the light of the Sabbath to shine upon my pathway in 1847.

Light and truth is constantly increasing, and all who walk in the light as it shines upon their pathway will soon be fitted for their heavenly inheritance. I am satisfied that the Health and Dress Reforms are fitting the saints for the great day of trouble. I feel to praise God that I have been permitted to behold the light of present truth, and by the help of God I am striving to live it out, that I may hear the welcome sound from the lips of Jesus, "Well done good and faithful servant, enter into the joy of thy Lord." My heart is pained every day to see many professed Advent people following the foolish fashions of this world, and breaking the commandments of God.

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 24, 1867.

As an argument in favor of Sunday keeping we are often cited to the beneficial effects of Sunday observance on communities and individuals. We admit all this, but there is another idea in connection with it which is certainly worthy of consideration. If all these blessings are realized for the observance of a day which does not and cannot carry out the purpose of the true Sabbath, how much more would the world have been blessed and benefited by observing a day which would have all the advantages claimed for Sunday, together with the grand idea for which the Sabbath was originated, viz., the memorializing of the Creator's rest, and which could not be realized by keeping any other day.

And in addition to all this it must be apparent that a special blessing must follow the observance of a day which is commanded, rather than one for which there is not a single word of command in the word of God.

W. C. G.

"NONE SHALL HELP HIM."

More than two thousand years ago, an inspired prophet of the Lord uttered against a power which should "magnify himself above every god," the following prediction: "Yet he shall come to his end and none shall help him." Dan. xi, 45. As the seal was removed from the book of Daniel, and knowledge on the prophecies increased, it became evident that the power here referred to could be none other than the Papacy, and the careful student of prophecy has been watching with eager interest the events which mark the fulfillment of this prediction.

The close observer cannot fail to see that the temporal power of the Papacy is steadily but surely crumbling away. The troubled state of things which exists in Europe is causing those which have lent it their support to withdraw their countenance from it, to attend wholly to their own affairs, as self preservation is the first law of Governments.

The following will be of interest to those who are interested in the event which is to immediately follow the entire desertion of the Papal power by the governments of earth, i. e., the deliverance of God's people when Michael shall stand up.

W. C. G.

THE LAST DEFEAT OF ROME.

Another and terrible blow has recently fallen upon the Papacy, a blow which will affect its authority more directly than the series of reverses which have followed the great defeat at Sadowa. Since that battle, Venetia has been liberated, and the last hope of regaining power in Italy finally swept away. The Polish Church has been virtually released from Papal authority, the Clerical power has been utterly overthrown in Mexico, Church property has been sequestered throughout Italy, and Ultramontanism has been expelled from the kingdom of Hungary. The Concordat, which had been octroyed there while the Hapsburgs were absolute, required the sanction of the Diet, and with the revival of constitutional life it silently disappeared. In less than twelve months the Papacy has lost the control of three great kingdoms, a province nearly as large as a kingdom, and property which in Italy, Mexico, and Poland, must be worth, at the very least, a hundred million sterling, and might, twenty years hence, have been valued at thrice that sum. It is a frightful list of misfortunes, yet we doubt if the whole together will be so bitterly felt in Rome as the decision of July 26th, when the Austrian Reichsrath, by a vote of 130 to 24, solemnly decreed that the Concordat should cease to exist.—*The Spectator*.

A MAN passes for a sage if he seeks for wisdom; if he thinks he has found it he is a fool.

A Word of Caution.

In many parts of the country our brethren are purchasing sewing machines that have never been patented or licensed. These machines cost from \$10.00 to \$25.00, but those who purchase them are in danger of prosecution from the sewing-machine companies whose patents are infringed upon by these cheap machines. In New Hampshire the agents of these companies are compelling the owners of these unlicensed machines to pay \$10.50 or to stand a suit at law, with fine and costs as the certain result. I wish therefore to caution the readers of the Review against the purchase of machines that do not have engraved upon them the name of the manufacturer and the date of the patent or license under which they are manufactured.

J. N. ANDREWS.

MEETINGS IN EASTERN DISTRICT, MICH.

OUR last report of meetings was from Woodhull, Shiawasse Co., Aug. 14. From thence Bro. J. H. Burlingame brought us to Lock, twelve miles. Here we visited and held five interesting meetings with the church and people, who seemed anxious to hear what the Lord is doing and will do for his people that love and serve him. During our series of meetings, Bro. Bailey of Bunkerhill, Ing., Co., came for us twenty-five miles to accompany him to attend the funeral of his wife's father, Bro. D. H. Beers. (See obituary notice in Review, 10th inst.) On our return the 21st inst., we filled our appointments. After speaking on the Health Reform, a Methodist minister who had attended two of our meetings said he was pleased with the subject, and urged the necessity and importance of knowing ourselves.

From Lock, Bro. J. M. Avery and wife took me to S. Genoa, Liv., Co., some twenty-six miles, where we found a hospitable home at Bro. A. Carpenter's. Bro. who compose the church here are living some distance from the meeting, consequently they meet on the Sabbath only, except at Quarterly Meetings. We visited and prayed with them and endeavored to instruct them on some points of present truth, and held four meetings, and celebrated the ordinances. Some testified that they were strengthened and encouraged to go forward.

August 26, Bro. and Sr. Carpenter started to take me nineteen miles to Dexter on the Central Railroad. Stopped on our way for the night at Bro. Poss's, who on the 27th took me to Dexter. From thence we came to Jackson and Leslie. Here we spent two days visiting brethren and sisters who are not organized with any church since the Tompkins church united with the Jackson church.

Aug. 29 to Sept. 2, visited members of the church in Bunkerhill. Our meetings in the district school-house on the Sabbath and first-day were well attended, and many seemed anxious to walk in newness of life. Some had been waiting for baptism at the Quarterly Meeting. Six united with the church. On the death of Bro. D. H. Beers, above referred to, his son acknowledged and fully decided to keep the Sabbath of the Lord, and thus fill his father's place in the church. His companion also decided to keep the Sabbath, and they offered themselves for baptism. Also a young man who had been keeping the Sabbath with his father and mother, and seven others, came forward for baptism.

In company with the church and some interested friends we rode eight miles on Sunday afternoon to Pleasant Lake. Others joined us there and we enjoyed a precious season and blessing from the Lord. The water in the lake was so low we had to wade a long distance to find the proper depth. The first Bro. that was baptized assisted me by leading the candidates a part of the way to meet me, and return with the baptized ones, and so on till the ten were all immersed, and raised to walk in newness of life. Our meeting in the evening was deeply interesting. Monday morning, Sept. 2, Bro. Bailey brought me to the cars at Leslie, seven miles. Stopped at Otsego to visit our afflicted sister Leighton, and came home Sept. 4, after an absence of twelve weeks, in which time we held series of

meetings with fifteen churches of Seventh-day Adventists in the eastern district of Michigan.

On our return to Monterey we met with Bro. Loughborough, who had been holding a series of meetings here, and Bro. and Sr. White, just come to spend a few days with the church. On Sabbath and first-day, 6, and 7, we enjoyed an extra Monthly County Meeting; large congregations, good, experimental and practical preaching; hearing ears and falling tears. Bro. White's last discourse, connecting law and gospel from the fall of Adam to 1867 and onward, was listened to with profound attention.

Yesterday (Sabbath) was a good day with us. At the close of the Bible Class, Bro. C. Jones, the leader, proposed to commence with the book of Revelation, next Sabbath, and all the class try and furnish themselves with "Thoughts on Revelation," to aid them in getting its clear exposition. I hope they will, and all our brethren will have one in their libraries and love to study and feast on its contents. To those who love the "present truth," it is worth five times the price it is offered for. And we think we can say with safety that all those who have a heart-felt desire to learn the clear exposition of the prophecy of this book, will find it rich, and far beyond any other thoughts ever presented on this subject.

We thank God through Jesus Christ our blessed Lord, for what he has done, and is still doing, to prepare his willing people for the marriage supper of the Lamb.

JOSEPH BATES.

Monterey, Sept. 15, 1867.

"LET EVERYTHING BE DONE IN ORDER."

I AM sorry that some have misapprehended my remark recently made in the Review, that I was fearful of the standing of those who sympathized with a fault-finding, censorious, bitter spirit. I will try to make myself understood.

In order to pass safely the perils and deceptions of the last days we need discernment to distinguish between the Spirit of God and the spirit of the enemy. I have seen some, and with deep regret, too, who would cling to, and choose for their most intimate associates, those who made a loud profession and claimed to be led by the Spirit of God, whose harsh, jealous, denunciatory manner proved that it was not the Spirit of God that moved them. Such lack discernment in regard to the movings of God's Spirit, and accept every manifestation of mental or nervous excitement as from God. I have seen more than one individual "fall" by "the power" in camp meetings, whose daily lives gave evidence that they were not chosen instruments of Heaven. This was a warning to me. And in these last days we need to be specially careful and try the spirits whether they be of God, and have no fellowship with the unfruitful works of darkness; "for by their fruits shall ye know them;" not by their professions.

And I have seen those who separated themselves from the church; who, like Diotrephes, would have the pre-eminence or take no part, and refused to meet with their brethren; who divided their time between praising their own graces and complaining of others; I have seen such go to neighboring churches and there take a prominent part in meetings and even be invited to lead them. This is disorderly, and will not be countenanced by any well-informed and well-governed church.

Every church must judge of the standing of its own members; and it does not belong to some other church to rise up in judgment against its action on floating reports. Our Conferences have Committees appointed to take the oversight of such matters, and all errors of discipline should be referred to them on appeal.

I knew a church in the West almost broken up by persistently retaining a member who had been disfellowshipped by another church. They might have expected such a course to bring upon them the frown of the Head of the church, as it tends to destroy all order and bring confusion. One of the most difficult trials ever had in Ohio grew out of the same ill-advised action of a certain church receiving as a member one who moved among them, and refusing to recognize the

action of the church where he moved from. And yet that same church whose action was thus set aside—who had witnessed all the trouble that arose from such a disorderly course, have run into the same error and confusion by sympathizing with one who had been justly disfellowshipped by another church; and suffering complaints to prejudice them against that other church without knowing anything of the merits of the case. If they refuse to profit by the experience of others, and will learn wisdom only by their own suffering, we hope they will not complain when the trial comes upon them.

These are more than private matters. Order must be observed or the work will be marred, and our time spent in settling difficulties which a little wisdom and prudence would have prevented. Let all the churches learn to walk in harmony, and be at peace one with another, and the God of peace will bless and prosper them.

Bowersville, Green Co., O., Sept. 12.

J. H. W.

News and Miscellany.

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

Potato Rot.—A writer from Maine, under date of Aug. 28, says "I am sorry to announce to you that a great calamity has befallen the industrious farmers of Maine, viz., the total destruction of the potato crop by that great scourge, the 'potato rot.' Its operations are most singular. The day before the disease struck the vines they were perfect and promising; the next morning whole fields appeared as if a scorching fire had run through them, the foliage black and crisped. In one week after, the potato in the hill became discolored and was soon a mass of decayed matter, fit for food for neither man nor beast. From what I can learn, the disease has swept over the whole State."

Forewarned, Forearmed.—In an article on the situation and prospects in this country, Harper's Weekly of Sept. 14, 1867, says:—

We learn, upon good authority, that there are ten thousand men in Maryland called militia, armed and under the command of Rebel officers. Not long before Mr. STANTON was suspended, a requisition came from the Governor of Maryland to the War Department for batteries, which the Secretary refused. For what purpose is such a body of men so armed and so officered? We do not mention this to excite a foolish alarm, but an alarm which is not foolish. It may be an untrue story, but it is not in the least improbable that the President intends some action hostile to Congress. It may be in the guise of resistance to the process and results of impeachment. It may be in pursuance of a plan to issue an amnesty and to assemble a new Congress. The wildness of the plan and its futility do not make it improbable. If the President knew the feeling of the country he might pause. But he does not know it. He can not know it. He is surrounded and led by men who misrepresent it; and to General GRANT, the true friend of the country in the Cabinet, he does not listen.

The times are grave. No man should deceive himself or "deride," with the New York Tribune, the imminence of trouble. To be forewarned against danger we must be forewarned. We need not, indeed, imagine that we are already Mexicanized; but we ought certainly to reflect that in a revolutionary period, when the country still trembles with civil war, and peaceful order is not yet restored, a desperate, ignorant, and obstinate Chief Magistrate may plunge us into very serious difficulty.

A Reminiscence of the War.—The scene on the 6th of October, 1864, when Sheridan's army deployed across the forty miles of valley and moved slowly northward, touching the Blue Ridge on the east, the Alleghany on the west, was of the most thrilling character that this historic region has to remember. Almost four years of war had left this garden of the continent as beautiful and fertile as the peace it threw away. The barns and bins were bursting with good cheer. Stone walls that the armies could not burn, protected the high rolling tillages. All the harvests had been gathered. Men and women sat waiting for the frosts to come, and snow to cap the mountain spires, that they might glide into the gossip of winter nights, and see their boys come home on furlough to share the apples roasted in the fire and the blossoming of popcorn on the hearth. The cattle were lowing in the straw; the pigs were plump for the butcher; the horses and mules were mounching for the long rest of half the year. Across the stubbled upland the white turnpikes leaped from crest to crest, vanishing in the mountain gaps, or leading straight as beams from the North

Star into the land of the invader. Like a more baneful beam of a more lurid tint, the Army of the Shenandoah unfolded, and out of its forty darkening miles the flames of mills, and barns, and railway ties leaped up. Column and plumes moved northward, as if the foxes of Sampson swept on with their fire-brands blazing, and before them cattle and mules, and sheep and teams were driven like the funeral of the animal creation; behind them were women wringing their hands, and a pall of smoke like a cloud on the mountains. The streams by night were of burnished gold, palpitating with their reflected flashes, and by day the broad marching dragon for the Potomac, breathing gray and cindery. When he had passed, the summer had gone out of the winter nights, the familiar beasts were departed; only the dogs howled to see the women weeping.—*G. A. T. in the N. Y. Tribune.*

—In a free nation it matters not whether individuals reason well or ill; it is sufficient that they *do* reason. Truth arises from the collision, but from hence springs liberty, which is a security from the effects of reasoning.—*Montesquieu.*

Russia and Turkey.

If we give full credit to the cable dispatch from Constantinople, in regard to the demands of Russia on the Government of the Sultan, it would seem that a European war is imminent. We are told that the Russian Ambassador "has presented to the Porte another note of his Government, which demands the cession of Crete to Greece and the full equality of Christians and Mahomedans in all the Provinces of Turkey. The demand is declared to be the *ultimatum* of Russia, and an answer is asked within ten days." The correspondent adds what is sufficiently apparent, if his despatch is true, that "in diplomatic circles war is regarded as almost inevitable." Such a note could have but one purpose, nor receive but one construction. It forces the Turkish Government either to make concessions too humiliating to be even discussed, or to prepare to defend itself against the formidable power that makes these demands. There is no other alternative, unless the Czar shall recede from his haughty propositions, as he certainly will not, if they have been actually submitted to the Porte in the form and language described. It would seem that the Czar has determined now to carry out the traditional policy of the Russian Empire in regard to Turkey. And he has managed, in this matter, to commence his quarrel in behalf of a cause and a people that have enlisted the strong sympathies of the civilized world, not less by the unsurpassed bravery displayed than by the barbarous cruelties perpetrated by their enemies. These cruelties, so unnecessary, so akin to the ages of savage barbarity, so utterly brutal and fiendish, have awakened in the minds of all humane men, a hatred and detestation of Turkish institutions and of the Turkish Government, never before surpassed, not in the struggle of Greece for her freedom, or even in the Crusades. The Autocrat of the Russias therefore strikes at a most auspicious moment. He carries with him at once the gratitude and moral support of enlightened men everywhere; he espouses a cause most dear to every friend of Christianity and freedom, and in doing so assails a power whose complete extermination would just now be regarded on all hands as a most righteous retribution.

It is certain that Alexander has not taken this decisive step without a good understanding with Prussia. France and Austria, if not in actual alliance, have an equally good understanding, and the beginning of hostilities against Turkey may be the signal for that terrible conflict for which both Napoleon and Bismarck have never ceased to prepare with all their might, however strong their protestations of a fixed purpose to remain at peace. The French Minister of Foreign Affairs attempted to explain away the Conference at Salzburg; but since that Conference the Austrian press has assumed a bold, almost defiant tone toward Prussia, quite new to it. It tells us what Austria will and will not tolerate, as determinedly as though there had been no battle of Sadowa. It is stated also, that while at Salzburg, the Emperor Napoleon gave orders by which large numbers of French troops are concentrating on the frontier, where they will "be handy to have" in the event of war with Prussia. A war between Russia and Prussia on the one hand, and France, Austria and Turkey on the other, will be fraught with the direst evils to Europe and the world. Unless checked by diplomacy, it would surpass in magnitude all the wars of modern times, and result in wide-spread destruction and misery, from the contemplation of which one shrinks back appalled. Yet it is evident that in the beginning of the contest, at least, the Northern allies will have the advantage of the moral sympathies of mankind, since France and Austria will stand as the allies of the Turk against the struggling Cretans. What position Italy will assume, should this direful struggle take place, seems at present altogether uncertain. Her attachment to the Emperor

of France has been a good deal shaken by her impatience to possess the city of Rome. She believes that Napoleon still supports the Papal pretensions, and is the actual protector of the temporal power of the Pope. Such a war as now seems probable will doubtless afford Italy her long-coveted opportunity, whether or not she shall take part in the conflict?

Telegraph Fac-Similes.

Mr. FIELD has brought out to this country a number of very interesting specimens of the system of telegraphing now in operation between Paris and Lyons, and Paris and Bordeaux, by which exact copies of the message are produced at either extremity of the lines, solely by mechanical means. The message is written on prepared paper, covered with a lead-colored surface, which is a non conductor of the electric fluid. The writing, or drawing, in the ink furnished for the purpose, changes the points touched by it to the opposite electrical character. The pendulum is swinging at each end of the circuit in unison. Its upper end is divided into points—say, like a fine-toothed comb. The message being passed over these at one end, sends a current to correspond with the writing or lines, and produces an exact copy of the original upon the prepared paper held to the vibrating pendulum in the distant city. Thus a fac-simile of writing and signature is furnished without any skill of the operator. A drawing of the likeness of a thief or absconding clerk is reproduced with minute faithfulness. Patterns of machinery, patterns for bonnets, hieroglyphics, messages in Chinese, or in an unknown tongue, are copied with as little trouble as the simplest letters of a familiar alphabet. Some notices of this have been given in foreign journals, but no mere verbal description can convey a full idea of the wonderful process. The Hibernian who insisted, some years ago, that the telegraph operator should forward his photograph over the wires to his sweetheart, was only a little ahead of his age, since this can now be done without the slightest trouble, provided the likeness be taken on the proper material.—*Journal of Commerce.*

The Insurrection in Spain.

SOME years ago it was commonly reported that Louis Napoleon had proposed the recognition of Spain as one of the Great Powers of Europe, and her admission to the Conferences which undertake the peaceable solution of great international complications. Spain, at that time, had an area by far exceeding that of Prussia; her population was only about two millions less than that of Prussia, but exceeded it if all her colonies were counted in. There is no reason why, under an able administration, Spain should not have exceeded Prussia, and have asserted, without any formal recognition, her right to be respected as one of the most powerful nations of the Old World. But Spain has been declining for centuries from want of good administration. Her natural resources have not been made use of, and the people have grown in ignorance and indolence. Thus the Government has come to be despised abroad as well as at home, and the idea of admitting Spain among the leading nations of Europe—if the proposition has ever been really made—could only be laughed at.

There have been a few lucid intervals in the general gloom of modern Spanish history. Such an interval was the brilliant administration of Espartero from 1837 to 1856. Since then Spain has been alternately ruled by Narvaez and O'Donnell, who, if not equally despotic, were at least equally opposed to a truly constitutional form of government and to all thoroughgoing reforms. Spain, as every other country of Europe, has its Progressive party, which demands freedom of the press, freedom of religion, extension of suffrage, and in general the carrying through in legislation of the popular will. This party has worked with great energy, and not without success. As long as it was allowed to publish liberal papers, the party was strongly represented in the daily press. They were a power in all the large cities, and in particular in those of the Eastern provinces, Barcelona, Saragossa, Valencia, Tarragona, and others. Their efforts for the regeneration of their country are worthy of the highest praise, and though they were not successful, inspired a large portion of the people with confidence in a better future. If the Government had given them a fair chance at the general elections, they would have fought with peaceable weapons; but as despotism deprived them of all possibility to show their strength at the polls, nothing remained for them but to show it in insurrection. And in this, as the recent history of Spain shows, they have not been remiss.

Twice during the year 1866 an attempt was made to rid the country of its despotic Government. Both at

tempts failed; but they showed that discontent with the Government prevailed throughout the kingdom. In December of that year a stirring proclamation to the Spanish people was issued by the revolutionary Junta of Madrid, and widely circulated in all the Provinces. Ever since, the utmost efforts have been made in the preparation of the insurrection which broke out about a month ago. We gave, a few days ago, a full statement of all the intelligence that has thus far been received. As usual, it largely consists of rumors and contrary reports; but the declaration of siege throughout Spain, and the proclamations of the generals and the governors of provinces, leave no doubt that this time it was not a military revolution exclusively, but that in many places the people took an active part in it. The insurrection has now been in progress for more than three weeks, and according to the latest Cable dispatches, it was meeting with success in the Eastern provinces, and even held control of the city of Saragossa, the capital of Aragon. We shall probably have to wait only a few more days to learn the final result. The Government has concentrated all its military power to crush the movement; if it fails in this, the insurrection will probably march to an easy victory.

The head of this, as of former insurrections, is Gen. Prim, the acknowledged leader of the Progressive party of Spain. Prim is on intimate terms with Garibaldi, and it is stated that a number of Garibaldian volunteers are already fighting in the ranks of the insurgents. It is certain that in case of success, the insurgents will not be satisfied with a change of Ministry, but will expel the Bourbon dynasty from Spain, and call a National Convention to decide the future government of the country. A year ago the Liberals were mostly in favor of a union of Spain with Portugal; but since then the Portuguese Chambers, as well as the king, have declared against this plan, which, therefore, is said to have been abandoned. Probably the leaders of the Liberals are at present not fully agreed on this point, and will leave its decision to the majority of a National Convention. —*N. Y. Tribune.*

The Russian Ultimatum.

THE crisis in the Eastern question has come at last. The Ambassador of Russia at Constantinople, Ignatieff, as we learn by a special Cable dispatch to the Tribune, has, in the name of his Government, made a formal demand for the cession of Crete to Greece, and for the bestowal of equal rights upon all the Christian subjects of the Porte. These demands are declared to be the ultimatum of the Russian Government, and an answer is asked for within ten days.

Supposing the Cable dispatch to be entirely correct, as we have no doubt it is, the great turning point in the history of Eastern Europe has been reached. Whatever answer the Porte may give to the Russian ultimatum, the power of the last Mohammedan dynasty in Europe will be forever broken. Should the demand be granted, Crete be united with Greece, and the equality of political rights for Christians and Mohammedans be established, European Turkey, in which there are over 11,000,000 Christians against only 4,000,000 of Mohammedans, will at once assert itself as a predominantly Christian people, which will soon use this newly-gained influence for the establishment of its entire independence. A submission to the Russian demands involves, moreover, so great a humiliation that it will hardly prove any respite for the downfall of the Turkish rule; but Greece increased by Crete, and now governed by a king who is nearly related to the Czar, will at once make undisguised efforts for the annexation of the Southern Provinces of European Turkey, Thessaly and Epirus, in which the Greek race prevails, and for instigating the semi-independent princes of Roumania and Servia to co-operate with her in expelling the Turks from Europe, and in partitioning the European dominions of the Sultan. The Government of Constantinople is fully aware that no reforms whatever can prevent these movements from taking place, for they are now more than a struggle for religious equality; they are like the similar movements in Italy and Germany, the yearning of a nation for self-government and National Consolidation.

Will the Turkish Government, to which this character of the national movements among its Christian subjects is by no means unknown, gather up courage for precipitating the decisive contest? A single-handed war against Russia would, of course, be ended almost as soon as it was commenced. The only possible help for the Turks would again be foreign aid. The Governments of England, France, and Austria undoubtedly sympathize with Turkey against Russia; but will they dare to help Turkey? In England, since the Crimean war, the popular aversion to interference in foreign quarrels has been steadily on the increase, and

it is not probable that the Tories are willing to defy this popular sentiment, now especially when the passage of the Reform bill has so largely strengthened the Radical party, which is almost a unit in its opposition to a new Eastern war. The emperors of Austria and France have but recently exchanged views on the present aspects of the Eastern question. The step now taken by Russia was undoubtedly anticipated, and formed one of the subjects of their conversations. If we could rely on the boastful language of some semi-official organs of the two Empires, France and Austria are determined to make a stand against a really aggressive policy of Russia in the East. Whether their boast will be carried out must soon become apparent. Any move of this kind on the part of Austria and France would at once bring Prussia to the side of Russia. Thus a war of the grandest dimensions may break out, with Turkey, Austria, and France on the one hand, and Russia and Prussia on the other.

The further development of this Russian-Turkish complication will be awaited with intense anxiety. If Turkey declines to comply with the Russian demand, and if Russia, in return, threatens with war, efforts will undoubtedly be made, as was the case before the German-Italian war, and in the Luxemburg question, to attempt a peaceable solution by a new European Congress. New delays may thus be caused, but the tide of events will not be turned. Isolated movements in European politics may be novel and surprising in their origin, and uncertain as to their end; side issues may for some time draw off attention from the great questions of the Old World, and lead to strange, ephemeral combinations; but the final goal toward which European society is drifting with irresistible force, appears in ever greater clearness to the eyes of the interested nations. We have no longer an isolated Italian, or German, or Austrian, or Turkish question, but one central question of the reconstruction of Europe. What wise seers predicted as many as fifty years ago, is now becoming a fact. The people which were so haughtily looked down upon and despised by the council of monarchs and statesmen at the Vienna Congress in 1815, have learned to understand its power. It summons the heirs of its oppressors before the bar of universal, eternal principles, and demands to know on what authority princes can dismember nations and dispose of them as of chattels, according to their will and pleasure. The decisions of 1815 are declared null and void; the right of every nation to restore its national unity is more and more acknowledged, and thus the way prepared for a reconstruction of all Europe on the basis of the nationality principle. —*N. Y. Tribune.*

Obituary Notices.

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

DIED, of consumption, in Otsego, Allegan Co., Mich., Sept. 9, 1867, sister Rocksilda, wife of Bro. George Leighton, aged fifty-five years. In 1834 she enlisted in the cause of God. About eleven years since she with her husband fully embraced the keeping of the commandments of God and faith of Jesus as taught in the message of the third angel of Rev. xiv, 12, under the teachings of Bro. M. E. Cornell. She was then, and had been for several years deeply afflicted with a cancer in her face. One day while presenting her pitiable case before the Lord she said "If it be thy will O Lord that I should be eaten up alive of this cancer I am willing, but if it be thy will for me to live, I have faith to believe thou wilt heal me."

From that time she affirmed to many of her friends, that the progress of the cancer was stayed with all its excruciating pains, after which another form of disease appeared from which she was raised more than once or twice by the Lord, in answer to the prayer of faith by her brethren. She loved the precious truths of the angel messages, and we believe that God loved her. Well may it be said of her, "she hath done what she could." God's dear people always found a welcome at her home and table. The church have lost a covenant-keeping sister; the husband a dear companion; the only son a dear and affectionate mother, who was often pleading with God for his salvation. For herself she prayed, "not my will but thine be done, O Lord." Some four months before her death she requested if she died, to be laid out in the reform dress, which was complied with. The evening before her death she wanted prayer offered to the Lord to smooth her passage. Her last words were, I want to go home! I want to see Jesus. Bro. L. left the room for a moment; when he returned he found that her spirit of the breath of life had gone to God who gave it.

Her funeral solemnities were held in the Baptist meeting-house in Otsego village the 10th inst., with a discourse from these words, "Blessed are the dead which die in the Lord from henceforth," &c. Rev. xiv, 13.

JOSEPH BATES.

Monterey, Sept. 15, 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.

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

—**SPIRITUAL GIFTS, VOL. III**; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 3 oz.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—**THE SABBATIC INSTITUTION**, and Two Laws; showing when the Sabbath was Instituted, and the plain distinction between the Moral and Ceremonial Laws. 5c., 1 oz.

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

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

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

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

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

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

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

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

Tracts in Other Languages.

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

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

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

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

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

One-Cent Tracts.

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

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

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

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

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

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

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

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

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

Two-Cent Tracts.

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

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

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

—**THE SABBATH**: A stirring Argument by 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, \$1.00. The two printed on cloth, with Key, \$3.00. The two on cloth without rollers, by mail, postpaid, \$2.75.

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

Postage.

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

Address.

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

Form of Bequest.

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

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

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

The Review and Herald.

Battle Creek, Mich., Third-day, Sept. 24, 1867.

From the editorial correspondence we conclude that the Editor is having a good time "out west" among the brethren.

This change—from long confinement, and close application to the performance of his duties in the Office, to a free range in the pure country air, and among the friends of the cause—is just what he needs. May his journey be pleasant and prosperous,—a blessing to himself and the brethren abroad.

J. M. A.

We hope our contributors will consider that Bro. Smith's absence throws an increased responsibility upon them as well as upon the brethren in the office. As less-experienced hands shall search the "editor's drawer" for available matter, let the communications from the friends of the Review pour in to keep it well filled.

W. C. G.

Our readers will notice this week the close of the discussion between Elds. Hull and Cottrell on the immortality question. Although its publication has been protracted so that it has appeared only at long intervals, we trust some good will be accomplished by it. We have been pleased to notice the good feeling and Christian spirit which has characterized the writers, and hope its publication in the Sabbath Recorder and the Review will not tend to widen the distance between the two bodies of commandment-keepers who have been more or less interested in the examination of this great question, and that those who have a desire to keep the "commandments of God" may also be perfectly united in the "faith of Jesus." Rev. xiv, 12.

W. C. G.

One of the most potent so-called philosophical arguments for the inherent immortality of man, is that he is endowed with reasoning powers,—can trace cause to effect and effect to cause. We are frequently called upon to show that the same reasoning would give immortality to the brutes. The following item illustrates this point:

A FRIENDLY HORSE.—A few days since, as we were leaving our residence on our usual morning visit to the office, a sorrel horse belonging to us galloped up and caught our arm, and made an attempt to pull us in the direction he wished to go. He then left, and went off in a quick gait toward a pasture on a farm about a quarter of a mile distant from our residence. In a few minutes, he approached us again, making an unusual noise, and seemed by his actions to desire us to follow him. This we did, and when we reached the pasture we observed the mate of the horse entangled in a bridge which had broken through with him. After we had extricated his companion from this dangerous position, the horse which had given us notice of his companion's danger, came up and rubbed his head against us, showing great signs of satisfaction.—*Christian Advocate.*

JUST PUBLISHED!

A BRAND-NEW TRACT, of eight pages, with a prominent advertisement on the last page of our Publishing Association, bearing the significant name of

"WHAT IS TRUTH?"

This tract is just the thing for a *General Circulation*. It is short, comprehensive, and scriptural. It briefly treats, in the way of questions and answers, on the nature of man, state of the dead, punishment of the wicked, and reward of the just.

Brethren, let this tract be on the move. Price, 1 cent. Orders promptly filled.

In bringing up children, if we oppose violence to violence, passion by passion, we try to put out the fire with boiling oil.

PHYSIOLOGY AND HYGIENE.

This work, which has occupied considerable of my spare time for the past year, is at last written, and placed in the hands of the printers, who will probably have it ready for delivery in a few weeks. I have been broken off by cares and affliction, or the work would have been completed ere this.

To those who have subscribed, and have patiently waited for the book, I would say, I hope the book has been made enough better, by taking more time in its execution, to pay for the delay. Instead of writing a work of 130 pages with no illustrations, as I first proposed, the work contains nineteen illustrations, and about 200 pages. It is proposed to have it in two forms only; paper covers, and muslin binding. The paper covers for a cheap book, and the muslin a durable book for those who wish to read it many times.

It is not a book on the treatment of all diseases, but as its title page states, a "Treatise on the Structure, Functions, and Care of the Human System." It will undoubtedly be followed in due time, by another of similar size on the specific treatment of different diseases of human kind. We trust this work may prove a source of good to those who peruse its pages, and follow its instructions. And that we may be led, as we view the wisdom of God in our formation, to exclaim with the Psalmist, "O Lord, how manifold are thy works, in wisdom hast thou made them all."

J. N. LOUGHBOROUGH.

CONSISTENCIES AND INCONSISTENCIES.

It is certainly very consistent for a man to profess to be a Christian, but very inconsistent not to live as a Christian should.

It is very consistent and easy to profess to be a Seventh-day Adventist, but indeed very inconsistent if he does not live up to his profession. To profess and to live are two different things.

It is consistent for a man to be very careful in keeping the Sabbath, but inconsistent to see such a one coming home from his labor at the close of the week, after the Sabbath has commenced. Indeed it would be more in accordance with consistency to see every Sabbath-keeper at home, all labor that is possible to be done before the Sabbath completed, and ready with his family (if he has one, if not to go to his closet,) to bow down before God and thank him for mercies past, and the privilege of another sacred rest-day.

It is consistent to profess to believe in the coming of Christ as very near, for such is the case, but it is rather inconsistent for that individual to be continually adding to his property, saying that by-and-by they mean to help the cause of God; but that time seems never to come. Rather let them add, and as they add to one side of the pile, let them take off more from the other, and in this way the sacrifice which they claim they have made will be consuming instead of increasing.

It is consistent for Christians to take heed and not forget the assembling of themselves together, but very much the opposite, if they forget to exhort one another, and so much the more as they see the day approaching.

It is consistent for brethren to put down their property on the Systematic-Benevolence book, but how extremely the opposite is it to see them put down about one-half what they are worth, and then—never pay that.

It is very consistent for an individual to believe in the Health Reform, but inconsistent if he does not live it. For instance, one may say, I believe the Health Reform is right, and obedience to it will secure health, yet if he still continues in the use of tea, coffee, and unwholesome flesh meats, and is still holding communion with his favorite pipe, or tobacco in some of its forms, and failing to be free in the use of pure water with which to cleanse his body from physical uncleanness, is not this individual very inconsistent?

And further, is there not a little danger of this inconsistency when our sisters fail to adopt the Dress Reform, when it is so much more modest, convenient, and healthful, than the common style of dress?

H. F. PHELPS.

Pine Island, Minn., Aug. 31, 1867.

Appointments.

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

THE next Monthly Meeting for central N. H. will be held with the church at Washington, the first Sabbath and first-day in October. Bro. S. N. Haskell will be present. I trust our brethren in N. H. and Mass. will feel interested to keep up the Monthly Meetings already established. Bro. Howard and myself will return to the N. E. Mission at as early a date as possible, and we will then arrange to district the entire field and to meet our brethren in these general gatherings.

J. N. ANDREWS.
West Enosburgh, Vt., Sept. 16, 1867.

PROVIDENCE permitting, we will meet with the church in Convis, Sept. 24, 25. Burlington, Sept. 28, 29.

Will Bro. Miller, or one of the brethren meet us at the depot in Marshall, Sept. 26, at noon?

JOSEPH BATES.

Battle Creek, Sept. 20, 1867.

Quarterly Meeting in New York.

THE next Quarterly Meeting of the Clarkson and Rochester churches, will be held in the school house near Bro. Demorest's in Clarkson, on the second Sabbath and first-day in October. Teams will be in Brockport to meet those coming on the cars, on sixth-day about three o'clock.

E. B. SAUNDERS.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

RECEIPTS.

For Review and Herald.

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

\$1.50 each. John Davis 31-1, Julia C Wilson 32-1, Mrs M Chapman 31-14, T D Brackett 31-16, A Hopkins 31-1, L P Harriman 31-13, Mrs C Patterson 31-15, E P Chapman 31-11, N June Lucas 31-11.

\$3.00 each. D P Bisbee 31-14, Capt R Reid 31-4, Sarah Green 32-8, Jane Shafer 32-1, Wm Kelly 32-13, Mrs H Allen 32-13, A W Brown 32-13, A Adkins 32-13, S M Abbott 32-13, Mrs Polly Brown 33-13, I Colcord 33-1, Mrs C A Hawes 31-13, W James 32-15, O Gleason 31-13, J B Taber 32-1, J McCort 32-18, W E Cheesbro 33-1, Polly Holcomb 33-1, L B Peterson 33-14, Sarah Chase 32-6, W Hale 31-21.

Miscellaneous. John Snow \$3 50 33-9, Lovina Keay 1.00 31-13, A Bonney 2.00 31-1, Celestia Starr 2.00 31-20, H E Bryant 2.00 31-14, Fanny Palmer 1.00 31-23, W S Bedient 2.75 31-1, E D Brace 1.00 31-13, D Gorton 2.00 31-21, C B Fox 2.50 32-5, S A Gile 1.00 31-13, B Brown 1.00 31-13, Jas Quillen 1.00 31-13, M T Taylor 1.00 30-16, Geo Bu- 5.60 32-1, G G Green 5.2 32-15, B Armitage 1.00 32-1, L H Russell 1.00 30-17, D W Clay 5.00 32-1, E Lawton 4.00, 37-5, C Tosh 2.00 32-1, Marietta Nelson 2.00, 31-1, R R Coggeshall 1.00 31-5, A W Smith 2.00 30-14, Mrs L A Sprague 3.00 32-14, A Rives 1.00 31-15, L Davis 1.00 31-15, E D Willey 1.00 31-15.

To make up Advance Credits.

Warren Coon, 25c.

Cash Received on Account.

J W Wright \$15.00, I Sanborn \$18.00.

Books Sent By Mail.

Richard Town 35c, H B Miller 15c, P B Allen \$1.12, J M Wilkinson \$1.24, Walter Ernst 25c, M E Rust 15c, H E Bryant 30c, C Carpenter 25c, H C Crumb 50c, W S Bedient 25c, N Keyser \$1.00, S M Abbott 25c, Dr J Grover \$1.15, J W Raymond 15c, C H Barrows 50c, A J Richmond 15c, John Leland 15c, C Carpenter 15c, W W Lockwood 15c, S R Twist \$1.25c, J M Lindsay 90c, S B Gowell, 4 packages, \$9.72.

Books Sent by Express.

J W Wright, St. John's, Mich., \$15.00, I Sanborn, Janesville, Wis., 46.92.

General Conference Missionary Fund.

RECEIVED FROM CHURCHES. Church at Woodstock, Me., \$3.10, Portland, Me., \$15.00, S Lancaster, Mass., \$119.38, Washington, N. H., \$65.40, Newport, N. H., \$35.00, Manchester, N. H., \$5.00, Vermont Conference, 75.00, Warren Sanborn \$10.00.

For the Health-Reform Institute.

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

W Sanborn, \$25.00, D W Johnson \$100.00, P Potter \$25.00.

On Shares in the H. R. Institute.

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

S B Craig \$50.00, Mrs S B Craig 25.00, M Kneeland 10.00, A P Van Horn 25.00, W Sanborn 25.00, D W Johnson 100.00, E Lawton 50.00, J M Lindsay 125.00.

Charitable Fund of the Institute.

A W Maynard \$7.08, S B Craig \$2.08, Porter B Allen 62c.