



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*.

WHOLLY RESIGNED.

CHRIST leads us through no darker rooms
Than he went through before.
He that into God's kingdom comes
Must enter by this door.
Come, Lord, when grace has made me meet
Thy blessed face to see,
For if thy work on earth be sweet,
What will thy glory be?

Then shall I end my sad complaints,
And weary, sinful days,
And join with the triumphant saints
That sing Jehovah's praise.
My knowledge of that life is small,
The eye of faith is dim,
But 'tis enough that Christ knows all,
And I shall be 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 HOPE OF THE PROMISE.

BY ELD. ISAAC SANBORN.

TEXT. "And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes instantly serving God day and night hope to come." Acts xxvi, 6, 7.

In the investigation of this subject, we shall notice

1. The nature of the promises here referred to.
2. The reason why they hoped.
3. The strength of that hope.

1. The promises. As Paul asserts that they were made unto the fathers, we understand he refers to Abraham, Isaac, and Jacob, and especially to Abraham, whom he calls the father of the faithful. "What shall we say, then, that Abraham, our father pertaining to the flesh, hath found?" And speaking of believers, he says, "Who also walked in the steps of that faith of our father Abraham." Rom. iv, 1, 12.

Let us then carefully notice some of the promises made by God unto Abraham. "Now, the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed." Gen. xii, 1-3. Here we see seven distinct promises made to Abraham on condition that he would leave his father's house, his country, and his kindred, which you must all readily see could not be performed

by Abraham unless he believed God, and had perfect confidence in what God had said. Paul says Abraham believed God, and "it [that is, his faith] was imputed to him for righteousness," because "he staggered not at the promises of God through unbelief, but was strong in faith, giving glory to God." Rom. iv, 20. I often hear people talk about having perfect faith, without which it is impossible to please God, which can only be developed by perfect obedience to all of God's requirements. Jesus says, "If a man love me he will keep my words." John xiv, 23.

Again, "The Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land that thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Gen. xiii, 14-17. Here are two particular things we wish you to notice. The first is, the multiplication of the seed; the other is, the land that Abraham looked over and walked through is what God promised to give him and his seed.

"And when Abraham was ninety years old and nine, the Lord appeared to Abraham and said unto him, I am the Almighty God; walk before me and be thou perfect." Gen. xvii, 1. Here we again ask you to notice with care that God calls on Abraham to be perfect. How often you and I have heard people say, It is impossible for any one to be and to live perfect in this world. Now as we trust that all our hearers believe the Bible, we will read some more on this subject. Jesus says, "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Matt. v, 48. Says Paul: "Whom we preach, warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. i, 28. "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Col. iv, 12. How clearly we can here see that the perfection which God required of Abraham and of us, is perfect obedience to his holy law, which David says is perfect. Ps. xix, 7.

Now as God is making the same promise to Isaac that he made to Abraham, he acknowledges that Abraham did all that he told him. "And the Lord appeared unto him [Isaac] and said, Go not down into Egypt; dwell in the land that I shall tell thee of; sojourn in this land, and I will be with thee, and will bless thee; for unto thee and unto thy seed will I give all these countries, and I will perform the oath which I swear unto Abraham, thy father; . . . because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. xxvi, 2-5. What was God's charge here referred to? You answer, To be perfect. So we see the father of the faithful did the will of God perfectly. Said Jesus to a certain class who claimed to be the children of Abraham, "If ye were Abraham's children, ye would do the works of Abraham." John viii, 39. Dear brethren and sisters, do we profess to be children of

Abraham, or the children of God by faith in Christ Jesus? Then let us remember and keep God's charge, which reads thus: "Be ye therefore perfect even as your Father which is in Heaven is perfect." Matt. v, 48. "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." 1 Pet. i, 15, 16. May the Lord help us to keep this solemn charge, that we may be numbered with those of whom the Lord says, "They are without fault before the throne of God." Rev. xiv, 5.

But we return to notice that Abraham obeyed God's voice when he offered up his son. God said: "Take now thy son, thine only son Isaac, whom thou lovest, . . . and offer him for a burnt-offering." And without a murmur or a complaint, we see him taking his dear son three days' journey to a certain mountain that the Lord shewed him, and there build an altar and lay the wood in order upon it, then bind his son and lay him upon the wood, and take the knife to slay him, and thus obey the voice of God. Paul says that he believed that God was able to raise his son up even from the dead. Heb. xi, 19. Then "the angel of the Lord called unto Abraham out of Heaven . . . and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Gen. xxii, 15-18.

Here are two things in particular which I hope you will remember: first, that God showed the strength of Abraham's faith by the quality of the sacrifice which he called upon him to make. Just so the strength of our faith is being made manifest now by the sacrifices we make for the glory of God's name, and the advancement of his cause. Secondly, the oath of the Lord here referred to, by which we understand he designed to give unto all the heirs of promise strong consolation. See Heb. vi, 17-19.

As we now wish to know more of the nature of these promises, we will hear Paul in Gal. iii, 16. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." This proves clearly that God has promised his Son Jesus Christ all these countries for an everlasting possession, which agrees with Ps. ii, 8, where the Lord says, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Again, "Blessed are the meek, for they shall inherit the earth." Matt. v, 5. But you ask, If Christ is the seed, then how will God multiply the seed? Says Paul: "For ye are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii, 26-29. Here the Lord has clearly shown that none of those national titles or names can possibly give us an heirship or title to the promises, but faith in Christ

Jesus, with a holy obedience to his gospel, will. But some of my hearers may wonder how God can bless the nations in Abraham's seed, which is Christ, as he promised. Hear Jesus: "All power is given unto me in Heaven and in earth. Go ye therefore and teach all nations." "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." See the Bible translated into more than two hundred different languages, and missionaries sent among all nations known to us on the globe, preaching a crucified and resurrected Saviour. Thus all nations have been and are being blessed. John says he saw a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stand before the throne. Rev. vii, 9. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. v, 9, 10. Thus we see how perfectly God will fulfill his promise to Abraham.

But as some may think that Abraham and the seed have had the promises, we will read again: "Then said the high priest, Are these things so? And he said, Men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. Then came he out of the land of the Chaldeans and dwelt in Charran; and from thence, when his father was dead, he removed him into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession." Acts vii, 1-5.

Paul says, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God. . . . These all died in faith, not having received the promises." Heb. xi, 8-13. We see then that Abraham did not have enough of that land to set his foot on before his death, and that Jesus said of himself that he had not enough to lay his head upon, but he was buried in another man's grave, and that Abraham, Isaac and Jacob, Sarah, Rebekah, and Leah and Joseph, were all buried in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan. Gen. xlix, 29-31.

But here short-sighted unbelief says, Then the promises of God to them have failed. But it is that unbelief that will fail. Now hear the Lord again: "Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again." John xiv, 1-3. Therefore says Paul: "The Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv, 16-18. Now that we may know what their condition will be when thus raised from the dead we will read again: "Behold I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. xv, 51-54. Here we see that Abraham, Isaac and Jacob, and all the seed (or twelve tribes),

both living and dead, will receive immortality (that is, everlasting, unending life). "But thanks be to God which giveth us the victory through our Lord Jesus Christ." Verse 57.

Where do they go when they thus get the victory over death and the grave? Answer: To the Father's house as we have already shown from Rev. vi, 9, and v, 9, 10, where John says he saw the throne of God and the Lamb, the streets of gold and walls of jasper, and in the midst of the street of it, and on either side of the river of life, was there the tree of life. The wall of the city had twelve foundations, which must therefore be the one that Abraham looked for, and which John says came down from God out of Heaven upon the new earth. Rev. xxi. After the first resurrection, the saints will reign with Christ a thousand years; then after the second resurrection and destruction of the wicked, they will reign upon the earth renewed forever and ever. Rev. xx, and Isa. lxvi, 22, 23.

You will notice that in the text Paul speaks of the twelve tribes, and that John saw twelve gates to the city, and over them the names of the twelve tribes, and therefore all that ever enter through those gates into that city will certainly have to belong to one of the twelve tribes; and as there may be some confusion in the minds of some on this subject, we will notice the following scriptures, which we think will set all right: "For they are not all Israel which are of Israel, . . . but in Isaac shall thy seed be called. That is, they which are the children of the flesh [that is, Jews by birth], these are not the children of God; but the children of the promise are counted for the seed." Rom. ix, 6-9. God has given us a sample of counting the seed. See Gal. iii, 26: "For ye are all the children of God by faith in Christ Jesus." Then there is no possible way of becoming a child of the promise and an heir with Christ but by faith in Jesus Christ, and repentance toward God, Acts xx, 21, which is to cease to transgress his holy, just, and good law, and be baptized for the remission of their sins. Acts ii, 38. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi, 3-5.

2. The reason why they hope is, *first*, because they believe God and have a strong desire to obtain the promises that God has made, and *secondly*, because they have now complied with the conditions upon which the promises are made; which shows that the hope is a compound, made of desire and expectation. They are now hoping to receive the promise, not because they merit it, but because they believe in Jesus and obey him, which is only their reasonable service.

3. The strength of their hope. Paul says: "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil," [that is, to Jesus]. Heb. vi, 17-19.

This hope was sufficiently strong to keep Paul so faithful as to induce him to give up his life for it. It sustained and held the martyrs, so that while suffering in flames and tribulation they rejoiced in the blessed hope. It led Job to say, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin-worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." Job xix, 25-27. It caused Moses to esteem the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of reward. Heb. xi, 26.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin [of unbelief] which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and

finisher of our faith; who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. Heb. xii, 1, 2. Now, my dear hearers, as Jesus has set all that same joy before us, saying to the faithful steward, "Enter thou into the joy of thy Lord," Matt. xxv, 20, will we not also be faithful, and endure the cross, and despise the shame, and thus suffer with Jesus that we may reign with him? For here we have no continuing city, but we seek one to come. By him, therefore, let us offer the sacrifice of praise continually, that is, the fruit of our lips, giving thanks to his name.

Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever. Amen.

ON THE INTERPRETATION OF THE BIBLE.

IMPORTANCE OF ATTENDING TO PROPER NAMES.

I. THE same persons or places sometimes have several names. Moses' father-in-law is called in different places Raguel, Reuel, and Jethro. Joshua is twice in the New Testament called Jesus: Acts vii, 45; Heb. iv, 8. Nahash is the same as Jesse [2 Sam. xvii, 25; 1 Chron. ii, 13-16], the father of David; hence we find that Joab and Amasa were near relatives to David, and to each other. We are thus better able to understand many circumstances in their history, and more fully to see the guilt of Joab in the assassination of Amasa. 2 Sam. xx, 10; Mark ii, 14. "And as he passed by he saw Levi," &c.; this is the same person as Matthew. Thaddeus, Lebbeus, and Judas, are all different names for the apostle Jude. Horeb and Sinai are often spoken of indiscriminately, being different peaks of one and the same range of mountains. Deut. v, 2; Ex. xix, 18-23. Greece, and Grecia, was known by the name of Javan among the Hebrews. In our English Bibles, Javan is sometimes used, as in Isa. lxvi, 19; Eze. xxvii, 13, and sometimes the modern name, Greece, as in Zech. ix, 13; Dan. viii, 21; Joel iii, 6. Javan was the fourth son, Japheth, Gen. x, 2.

II. Different persons and places sometimes have the same name. Ephraim, in Gen. xlvi, 5, refers to a person; in Judges i, 29, to a tribe; in Jer. xxxi, 13, to the ten tribes of Israel; in John xi, 54, to a city. There were several Zachariahs: 1. Zachariah the fourth in descent from Jehu, who reigned just long enough to fulfill God's promise to Jehu, 2 Kings xv, 8, and x, 30. 2. Zachariah, a prophet basely murdered by Joash, who had been redeemed from destruction by his father. 2 Chron. xxiv, 20-22. 3. Zachariah the prophet, whose writings form a part of the Bible, and who was raised up to encourage the Jews to rebuild the temple. Ezra v, 1. 4. Zachariah, the father of John the Baptist, Luke i, 5, 59, 60.

There were several Herods: 1. Herod, infamous for his attempt to murder our blessed Lord in his infancy, but called in profane history, the great. Luke xvi, 15. 2. Herod Antipas, his son—inquisitive about the truth without loving it [Mark vi, 20; Luke xxiii, 8], crafty [xiii, 32], incestuous [Matt. xiv, 3], superstitious [Mark vi, 16], the murderer of John the Baptist [Matt. xiv, 1-10], and the mocker of our blessed Saviour in his last sufferings. Luke xxiii, 11. 3. Herod Agrippa, nephew of Herod Antipas, and grandson of Herod the great, the murderer of the apostle James, and eaten of worms for his pride. Acts xii, 1-3, 20-23.

So there are some names which appear to have been common to several successive kings of a country. Thus we read of Pharaoh, king of Egypt who reproved Abraham for his sin [Gen. xii, 18]; of Pharaoh who commended Joseph, and made him ruler over Egypt [Gen. xli, 38-45]; of Pharaoh who, in attempting the destruction of the people of God, was himself destroyed [Ex. xiv, 28]; of Pharaoh, whose daughter Solomon married [1 Kings iii, 1]; of Pharaoh Nechoh who slew Josiah [2 Kings xxiii, 29]; of Pharaoh Hophra (or Apries) his successor, denounced by Jeremiah [chap. xlv, 30], and Ezekiel [chap. xxiv, 2, &c.],

for his arrogance, impiety, and treachery. Pharaoh probably means *father of the country*, and was the name of all the kings of Egypt till the Babylonish captivity, and perhaps longer; as Ptolemy was their name after the time of Alexander.

Abimelech [Gen. xx, 2; xxvi, 8]; which means *my father the king*, was a name common to the kings of the Philistines. Benhadad was a name common to the Syrian kings. 1 Kings xv, 18; 2 Kings viii, 7; xiii, 8. Jabin was a common name of the kings of Canaan, as evidently the Jabin mentioned in the book of Joshua, xi, i; xii, 19, was not the Jabin mentioned in the book of Judges iv, 2. Agag was the name of the king of the Amalekites [Num. xxiv, 7; 1 Sam. xv, 8], and Artaxerxes, of the Persian.

The Roman emperors all took the names Cæsar and Augustus. The Augustus mentioned in Luke ii, 1, was the second emperor of Rome. The Cæsar who was reigning when our Lord was crucified, was Tiberius. John xix, 15. The emperor to whom Paul appealed, and who is called both Augustus and Cæsar, was Nero. Acts xxv, 21. The Antioch mentioned in Acts xiii, 1, and the Antioch mentioned in 2 Tim iii, 11, were different places: the one was in Syria, the other in Psidia. There were two Bethlehems. Joshua xix, 15. There were at least two Cesareas; viz., Cesarea Philippi, Acts viii, 40, near the spring-head of Jordan, about thirty miles to the north of the sea of Galilee; and Cesarea on the sea coast of Samaria, where Philip the evangelist lived [Acts xxi, 8]; where Peter converted Cornelius [x, 1]; where Paul defended himself against the Jews [xxiv, 23-33]; and where Herod Antipas was smitten by an angel [xxii, 23].—*Mine Explored.*

THE BLOOD OF CHRIST.

THERE are two extremes; both of which are to be avoided. One is—that we are so amiable and moral that we need no Saviour. The other is—that our sins are so numerous and so aggravated, that we are thrown beyond the reach of pardon. The first of these extremes is most common, and yet the latter is not infrequent. Often, under the stings of conscience and the power of the law and the spirit of God, are persons heard in agony to exclaim, Others may be saved, but not we; our sins are of too deep a dye for even the blood of Christ to wash out. To the cases of such despairing ones, the following, from *Bogatsky's Golden Treasury*, is well adapted:

There is a story of how the devil appeared to a dying man, and showed him a parchment roll, which was very long, wherein were written on every side the sins of the poor, sick man, which were many in number. There were also written the idle words he had spoken in his life, together with the false words, the unchaste words, and angry words; afterward came his vain and ungodly words, and lastly, his actions, digested according to the commandments. Whereupon Satan said: See here, behold thy virtues; see here what thy examination must be. Whereupon the poor sinner answered: "It is true, but thou hast not set down all, for thou shouldst have added, and set down here below, 'The blood of Jesus Christ cleanseth us from all our sins;' and this also should not have been forgotten, that 'whosoever believeth in him shall not perish, but have everlasting life.'" Whereupon the Devil vanished. Thus, if the Devil should muster up our sins, and set them in order before us, let but Christ be named in a faithful way, and he will give back, and fly away with all speed.

"My sins are great, I do confess,
And of a scarlet dye;
But Jesus' blood can wash me clean,
As God does testify."

—A young Irish girl, who was rendering testimony against an individual in a court of law, said; "I am sure he never made his mother smile." There is a comprehensiveness and intensity of expression in this simple sentence to which we have scarcely, if ever, seen a parallel. Such a history of hard-heartedness and depravity was surely never compressed into eight syllables before! It was true eloquence.

CHRISTIAN LONGINGS.

I LONG for a home in the earth made new;
A home that is free from sin's dark gloom.
I am eager to join the good and true,
And dwell with them in immortal bloom.

I am weary of this world's ceaseless strife;
Weary of sorrow, and wan disease;
And I long to pluck from the tree of life,
Its precious fruits, and its healing leaves.

Oh! I long to sip from that fountain pure,
Whose waters flow from the throne of God;
And to stand on the sea of glass secure,
With holy saints, the redeemed of the Lord.

Yes, I long to behold that glorious throng,
With their robes, their palms, and harps of gold,
And join with them in the glad new song—
That song of joy by seers foretold.

And that glorious city—sublimely fair—
With its gates of pearl, and streets of gold,
How I long its sweet rest with saints to share,
In its mansions of beauty and wealth untold.

And my Saviour, too, the chief of all,
I long to behold in glory bright;
To hear his sweet voice the slumberers call
From their cold, dark beds, to immortal light.

Oh! glorious morn! transcendentally fair!
When earth shall be decked in Eden bloom;
No sorrow, no sighing shall e'er be there,
Not a trace of sin, nor a shade of gloom.

Patiently watch, O my soul, and wait;
Ere long the morning will brightly dawn,
Which shall usher in that glorious state,
For which thou hast waited and prayed so long.

Meanwhile buy the gold that's tried in the fire;
And the eye-salve pure that thou may'st see;
For all that is holy and high aspire;
Stand fast in the faith that has made thee free.

Then, in that day, when the Lord shall come,
And that long-made promise be verified,
To take his jewels to their heavenly home,
Thy longing soul shall be satisfied.

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Castalia, Ohio.

DESIRING THE LORD'S COMING.

'Twas the character of believers of the Old Testament: they waited for the consolation of Israel. 'Tis the description of the saints in the New: they love the appearance of Christ. If they longed for his coming in the flesh, though it was attended with all the circumstances of meanness and dishonor, the effects of our sins, with what ardent and impatient desires should we hasten his coming in glory, "when he shall appear the second time to them that look for him, without sin unto salvation!" (Heb. ix, 28.) Then he will put an end to all the disorders of the world, and begin the glorious state wherein holiness and righteousness shall be crowned, and reign forever. The Christian church joins in that ardent address to our Saviour—"Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains may flow down at thy presence! As when the melting fire burneth, the fire causeth the waters to boil; to make thy name known to thine adversaries, that the nations may tremble at thy presence." (Isa. xliv, 1, 2.) Although the beauty and frame of this visible world shall be destroyed, yet that dreadful day shall be joyful to the saints. For then all the preparations of infinite wisdom and goodness; the things that eye hath not seen, nor ear heard, neither have entered into the heart of man, shall be the everlasting portion of those who love God. Come, Lord Jesus.—*Bates' Harmony of the Divine Attributes.*

A PRESENT SAVIOUR.

NOT many months ago, a vessel left one of our Eastern ports, bound for South America. Her trip opened prosperously. But one of the sudden storms peculiar to some portions of our coast occurring midway in her course, darkness surrounded and ruin threatened the voyagers. They lost their bearing, and were driven they knew not whither. As if to make more

fearful their distress, their supply of water failed. At length, in the darkness, and when their suffering seemed almost unbearable, a craft of some sort passed them and they gave signals of distress. From the passing vessel came back the answer:

"What is the matter?"

"We are suffering for want of water."

"What do you say?" was the surprised question.

"We are suffering, dying, for want of water."

"Dying for want of water! Why don't you dip it up? Guess you've lost your bearing! Fresh water is all around you; dip it up."

They had entered the Amazon, and, during their days of distress, the life-freighted water had lain in measureless abundance all around them.

Are not our eyes often "thus holden," till we no longer discern our blessings? Is it not something so with you, blinded and sorrowing Christian? In the midst of life's stormy sea you are "tossed by the waves," struggling against contrary currents, and mourning that your Saviour is absent. The "hiding of his countenance," you count your greatest loss. Doubting Christian, "our eternal Sun ever shineth." Our Jesus is always near; and nearest often when you deem him most distant. Our faith is weak, and we hang a veil of doubt before our faces. Thus equipped, we grope our way through life. Is it strange that we discover not our Saviour?—*S. S. Times.*

THE GOOD TIME COMING.

I ACCEPT the prediction that "there is a great improvement and development of human nature yet to take place." I accept it with all my heart. But how and when shall it be brought about? Not by any thing short of the appearing of the kingdom of Christ. Then, and then only, shall there be universal justice, universal knowledge, and universal peace.

I accept the common phrase of many, "There is a good time coming." I accept it with all my heart. I do verily believe there shall one day be no more poverty—no more ignorance,—no more grinding competition,—no more covetousness. But when shall that good time come? Never! never, till the return of Jesus Christ at his second advent. And for whom shall that time be good? For none but those who know and love the Lord.

I accept the common phrase, "There is a man coming who will set all right that is now wrong. We wait for the coming man." I accept it with all my heart. I do look for one who shall unravel the tangled skein of this world's affairs, and put every thing in its right place. But who is the great physician for an old, diseased, and worn out world? It is the man Jesus Christ, who is yet to return.

Oh! reader, let us realize this point. There is before us all a great change. Surely, when a man has notice to quit his present dwelling-place, he ought to make sure that he has before him another home.—*J. C. Ryle, Rector of Christ's Church, Oxford, Eng.*

In most of our modern churches, especially the more fashionable ones, about three-fourths of the members are honorary members. They seem to have no voice in any of the proceedings. They do not attend prayer-meeting or Sabbath School, and feel under no obligations to be present at any religious service, except on fair days, and then as mere spectators. They do not add life, or infuse love into the church—they are the *honorary members*. They are passengers in the Gospel ship; others may do crew-work, and watch for breakers, and guide the vessel, and ply the machinery. These honorary members bear no burdens, put forth no strength. Their names are on the register. They occupy the best rooms, and expect extra attentions, because they are *honorary members*. Ten thousand such names and presences in a church are forceless in the work of the evangelization of the world. The church is made weak by its over-polite attentions to the tastes and comforts of its *honorary members*.

To love one that is great is almost to be great one's self.

The Commentary.

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

1 Corinthians v, 5.

To deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus.

I would like an explanation of the above scripture.
Coldwater, Mich. W. S. E.

The person alluded to was evidently given over to Satan to be chastised for his wrongs, in order that he might be led to confess and forsake them, and be forgiven and saved in the day of Judgment. We have repeated instances in the Scriptures of the saving grace of affliction. David says, "It is good for me that I have been afflicted," and again, "Before I was afflicted I went astray." The prodigal son is represented as coming to himself in his afflictions, and returning to his father's house. The apostles, by the authority of God, appear to have had power to punish extraordinary cases of transgression; at least we have instances where Paul exercised that power, as in the case of Hymeneas and Alexander, who were delivered over to Satan by him, that they might learn not to blaspheme. And Elymas the sorcerer was struck with blindness for perverting the right ways of the Lord. It was a species of punishment administered in extraordinary cases, in which the body and mind were delivered to the power of Satan to be tortured by disease and terror as a warning to others, and for the eternal good of the person afflicted. But while the body and mind were thus tormented, the spiritual or future eternal life was under the control of Divine mercy, and the chastisement was generally only for a season, but in this case probably unto death, as the "destruction of the flesh," would seem to imply. E. S. W.

Infidel Objections to the Bible Answered. No. 16.

God knows the Hearts of Men.—Thou, Lord, which knowest the hearts of men. Acts i, 24. Thou knowest my down-sitting and mine up-rising; thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. Ps. cxxxix, 2, 3.

God tries Men to find out what is in their Hearts.—The Lord your God, proveth you, to know whether ye love the Lord, your God with all your heart and with all your soul. Deut. xiii, 3. The Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart. Deut. viii, 2. For now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me. Gen. xxii, 12.

An attempt is here made to bring the first collection of texts, which clearly and unqualifiedly assert the omniscience of God, into conflict with the second collection, which to the mind of the skeptic seems to indicate that the minds of men could not be known to God except as developed in their actions.

It should be borne in mind that God chooses to vindicate his government before an intelligent universe. Not only is he dealing with man, but an innumerable company of superior beings are interested in man's salvation, before whom the justice of God is to be displayed. Hence when he is said to try men that he may know their hearts, it is that they may have an opportunity of demonstrating before their fellow-men, and before the angels in Heaven just the extent of their loyalty to God and their willingness to do his will. On the same principle God has appointed a day of Judgment, not that he is unable to decide their cases without public investigation, but to prove to all the world that his government is founded on principles of justice and mercy. W. C. G.

Notes on Genesis.

Chap. xxi, 8. And the child grew, and was weaned; and Abraham made a great feast the same day that Isaac was weaned.

Weaned.] At three years old probably. See Mac. vii. *Feast.*] In Persia, the day a male child is weaned, they carry him to the mosque, and after having performed certain acts of devotion, return home, then collecting their friends and relations, they give a feast, of which they make the child partake.—*Morier.*

Verse 31. Wherefore he called that place Beer-sheba; because there they swore both of them.

The verb rendered 'to swear' is derived from the word translated seven; probably with reference to the number of the sacrifices frequently offered on these solemn occasions.—*Scott.*

Taylor inclines to the opinion, that Beer-sheba means the well of seven, from the circumstances related by Bruce of a similar oath, in which a Sheikh of the shepherds of Suakem, in Nubia, after binding himself and tribe, to the death of the last male child among them, joining hands (Prov. xi, 21.) and praying, concludes by sending seven sheep as a present. See Bruce's Travels.—*Rob. Calm.*

Chap. xxii, 3. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him.

The ready obedience exhibited by the patriarch to this call, evinces beyond question that he must have been perfectly satisfied of its emanating from God. The law of parental duty, the instincts of parental feeling, would inevitably have prevailed over a dubious revelation; and though we may be unable to determine how he could have been thus assured, yet of the fact there can be no doubt. His conduct was such as might have been expected under the unwavering conviction by which it was prompted. The command came during the night, and it was obeyed early in the morning. There was no doubtful question of its reality or its obligation. There was no culpable commingling with flesh and blood. Even Sarah seems not to have been informed of it, lest her affections should embarrass or overpower his faith. 'That which he must do, he will do: he that hath learned not to regard the life of his son, had learned not to regard the sorrow of his wife.' *Bp. Hall.*—¶ *Saddled his ass.* The saddles of that ancient period were doubtless a far more simple contrivance than those of modern times. Goguet remarks in his Origin of Laws that 'no nation of antiquity knew the use of either saddles or stirrups;' and even in our times *Hasselquist*, when at Alexandria, says, 'I procured an equipage which I had never used before; it was an ass with an Arabian saddle, which consisted only of a cushion on which I could sit, and a handsome bridle.' But even the cushion seems an improvement upon the ancient Eastern saddles, which were probably nothing more than a kind of rug or mat of straw girded to the beast.

Verse 4. Then on the third day Abraham lifted up his eyes, and saw the place afar off.

On the third day. It was not quite two days' journey from Beersheba to Moriah, and though it is no doubt true that a loaded ass moves slowly, it is somewhat difficult to conceive why so long a time should have been consumed in traveling the distance of only 42 miles. The fact may be accounted for by supposing that, although he rose early in the morning, and went about the necessary preparations, yet he did not find himself in readiness actually to set forth till the middle of the day. This would leave but half a day's journey for the first day. The second day might have been wholly occupied, and early on the third he may have reached the destined spot. But whatever may be thought of this, certain it is that the trial must have been rendered more aggravating to Abraham by the delay, and the distance which he had to travel. Had the oracle demanded an instant sacrifice, the struggle though severe, would have been short and comparatively easy. But in three days' journey, leisure was afforded for reflection; the powerful pleadings of nature would make themselves heard; parental affection had time to revive; and the sight, the society, the conversation of Isaac, could not but combine to shake the steadfastness of his faith, and urge him to return. But whatever may be the promptings of nature, faith such as Abraham's, knew not what it is to relent. With steady step and unwavering purpose he advances to the fatal spot.

Bible Terms Defined.

BUTTER. The Hebrew word usually rendered *butter* denotes, properly, sour or curdled milk, Gen. xviii, 8, Judge. v, 25, Job xx, 17. This last is a favorite beverage in the East to the present day. *Burckhardt*, when crossing the desert from the country south of the Dead Sea to Egypt, says, "Besides flour I carried some butter and dried *leben* (sour milk), which, when dissolved in water, not only forms a refreshing beverage, but is much to be recommended as a preservative of health when traveling in summer." Yet butter may have been known to the Hebrews. It is much used by the

Arabs and Syrians at the present day, and is made by pouring the milk into the common goat-skin bottle, suspending this from the tent-poles, and swinging it to and fro with a jerk, until the process is completed. Still it is not certain that the Hebrew word rendered butter ever denotes that article. Even in Prov. xxx, 33, we may render, "The pressing of milk bringeth forth cheese;" and everywhere else the rendering "curd," or "curdled milk," would be appropriate.

CAMEL, carrier, a beast of burden very common in the East, where it is called "the land-ship," and "the carrier of the desert." It is six or seven feet high, and is exceedingly strong, tough, and enduring of labor. The feet are constructed with a tough, elastic sole, which prevents the animal from sinking in the sand; and on all sorts of ground it is very sure-footed. The Arabian species, most commonly referred to in Scripture, has but one hump on the back; while the Bactrian camel, found in central Asia, has two. While the animal is well fed, these humps swell with accumulated fat, which is gradually absorbed under scarcity and toil, to supply the lack of food. The dromedary is a lighter and swifter variety, otherwise not distinguishable from the common camel, Jer. ii, 23. Within the cavity of the stomach is a sort of paunch, provided with membranous cells to contain an extra provision of water: the supply with which this is filled will last for many days while he traverses the desert. His food is coarse leaves, twigs, thistles, which he prefers to the tenderest grass, and on which he performs the longest journeys. But generally, on a march, about a pound weight of dates, beans, or barley, will serve for twenty-four hours. The camel kneels to receive its load, which varies from 500 to 1,000 or 1,200 pounds. Meanwhile it is wont to utter loud cries or growls of anger and impatience. It is often obstinate and stupid, and at times ferocious; the young are as dull and ungainly as the old. Its average rate of travel is about two and one-third miles an hour; and it jogs on with a sullen pertinacity hour after hour without fatigue, seeming as fresh at night as in the morning. No other animal could endure the severe and continual hardships of the camel, his rough usage, his coarse and scanty food. The Arabians well say of him, "Joh's beast is a monument of God's mercy."

This useful animal has been much employed in the East, from a very early period. The merchants of those sultry climes have found it the only means of exchanging the products of different lands, and from time immemorial long caravans have traversed year after year the almost pathless deserts, Gen. xxxvii, 25. The number of one's camels was a token of his wealth. Job had 3,000, and the Midianites' camels were like the sand of the sea, Judge. vii, 12, 1 Chron. v, 21, Job i, 3. *Rebekah* came to Isaac riding upon a camel, Gen. xxiv, 64, the queen of Sheba brought them to Solomon, and *Hazael* to *Elisha*, laden with the choicest gifts, 1 Kings x, 2, 2 Kings viii, 9, and they were even made serviceable in war, 1 Sam. xxx, 17. The camel was to the Hebrews an unclean animal, Lev. xi, 4, yet its milk has ever been to the Arabs an important article of food, and is highly prized as a cooling and healthy drink. Indeed no animal is more useful to the Arabs, while living or after death. Out of its hair they manufacture carpets, tent cloth, and large sacks for corn. Of its skin they make huge water-bottles and leather sacks, also sandals, ropes, and thongs. Its dung, dried in the sun, serves them for fuel.

CAMELS' HAIR was woven into cloth in the East, some of it exceedingly fine and soft, but usually coarse and rough, used for making the coats of shepherds and camel-drivers, and for covering tents. It was this that John the Baptist wore, and not "soft raiment," Matt. xi, 8. Modern dervishes wear garments of this kind; and this appears to be meant in 2 Kings i, 8.

The expression, "It is easier for a camel to go through the eye of a needle," etc., Matt. xix, 24, was a proverb to describe an impossibility. The same phrase occurs in the Koran; and a similar one in the Talmud, respecting an elephant's going through a needle's eye. See also the proverb in Matt. xxiii, 24, which illustrates the hypocrisy of the Pharisees by the custom of passing wine through a strainer. The old versions of the New Testament, instead of, "strain at"

a gnat, have, "strain out" which conveys the true meaning.

SCORPION, Luke x, 19, one of the largest and most malignant of all the insect tribes. It somewhat resembles the lobster in its general appearance, but is much more hideous. Those found in Southern Europe seldom exceed two inches in length; but in tropical climates it is no uncommon thing to meet with them five or six times as long. They live upon other insects, but kill and devour their own species also. Maupertuis put about a hundred of them together in the same glass, and in a few days there remained but fourteen, which had killed and devoured all the rest. He enclosed a female scorpion in a glass vessel, and she was seen to devour her young as fast as they were born. There was only one of the number that escaped the general destruction by taking refuge on the back of its parent; and this soon after revenged the cause of its brethren, by killing the old one in its turn. Such is the terrible nature of this insect; and it is even found that when placed in circumstances of danger, from which it perceives no way of escape, it will sting itself to death. The passage most descriptive of the scorpion is Rev. ix, 3-10, in which it is to be observed that the sting of these creatures was not to produce death but pain so intense that the wretched sufferers should seek death, ver. 6, rather than submit to its endurance. Dr. Shaw states that the sting of scorpions is not always fatal, the malignity of their venom being in proportion to their size and complexion. The poison is injected by means of a sharp, curved sting at the end of the six-jointed tail. It occasions great pain, inflammation, and hardness, with alternate chills and burning. These animals frequent dry and hot places, and lie under stones and in the crevices of old ruins. The Jews encountered them in the wilderness, Deut. viii, 15, and a range of cliffs across the hot valley south of the Dead Sea, called Acrabbim, or scorpions, appears to have been much infested by them. The scorpion of Judea, when curled up, greatly resembled an egg in size and shape; hence the comparison and the contrast in Luke xi, 11, 12. The scorpions which the haughty Reho-boam threatened to use instead of whips, 1 Kings xii, 11, were probably scourges armed with knobs like the joints of a scorpion's tail; and like the sting of that animal, occasioned extreme pain.

REPORT FROM OHIO.

I LEFT the Ohio tent yesterday morning, by request, to visit sister Crous, who has been deeply afflicted. Here we have been permitted once more to prove the preciousness of God's promises, and to know that they are sure. "Blessed are all they that put their trust in him."

Up to the time of my leaving the tent there had been thirty-three discourses given, including two Sabbath-meetings. The last four were on the subject of immortality. Bro. Van Horn intended to give two discourses on objections to the sleep of the dead and the destruction of the wicked, in my absence. To-morrow I return to join in the labors of Sabbath and first-day.

My health has been good beyond my expectation during this meeting. When I came to Ohio I was so feeble that I had little idea of remaining longer than the Conference; but up to this time I have been able to occupy half the time in the tent. The weather has been favorable for my health, being very dry. It is so dry in Green Co. that fall crops are nearly a failure; water is very scarce; and the pastures so dried up that many are feeding their stock. My health, however, is not so good as it has been, and I am admonished that I must labor less or soon be beyond laboring. But I am much favored in having a companion in labor both able and willing to bear an extra burden in time of need. This is a favor I have not often enjoyed of late years, and I truly appreciate the blessing, and am thankful for it.

The interest to hear the truth continues without abatement. There is a wide field for labor in Greene and adjoining counties, and the tent meeting will but fairly open it. Already enquiries are being made if we cannot go and hold meetings in different localities, which we hope to be able to do when the season of tent labor closes.

For some reason our bills did not reach us till after our meetings were commenced, yet I never saw a meeting better advertised. With many the interest is deep, and we hope for good results. Prosperity is sent of God, and we still invite the prayers of the churches in behalf of our work. And we hope there will yet be unceasing prayer for more laborers: We never realized the need more than now. "O Lord, revive thy work," is our constant prayer.

J. H. WAGGONER.

Appleton, Licking Co., O., Sept. 19, 1867.

OLD TESTAMENT DONE AWAY.

WHAT an idea! Is it done away that God created the world? Is the history of the prophets done away? James tells us to take the prophets as an example of patience, &c. How can we do this, if it is done away? Are the prophecies done away because fulfilled? Is it not as necessary for us to know what prophecies related to Christ, as it was for the apostles to know them? Is it less necessary for our faith in Christ to be informed on these points, than it was for the followers of Christ in the first century?

Done away! Did Paul think so when he exhorted Timothy to study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth? Why does Paul say that all scripture is profitable, if it is done away?

Are the five books of Moses done away, containing the only history of the world in that early period? Is it done away that there was a flood, a tower of Babel, confusion of tongues (the present time of confusion of tongues, and ideas, and religions, would to Heaven it were done away!), a faithful Abraham, a life-saving Joseph, a meek Moses, an oppressing Pharaoh, a divided Red Sea, saving one, and drowning another, army, a forty years' journey in the wilderness?

Is it done away that there was a people of God tossed to and fro for many hundred years, whose history is made up of captivities and conquests, of mingled joy and sorrow? Are the dealings of God with them less interesting to us than to them? Their prophets and wise men, may we not study their history, emulate their virtues, and avoid their errors?

Done away! Is the prophecy of Daniel done away, reaching down to the resurrection of the dead? And is it not as necessary for us to have the first, as the last, link in the chain? And in the whole work of redemption, is it not as necessary to understand the first steps under the Mosaic economy, as the last under the present dispensation?

Can the person who has only read the New Testament, have as comprehensive a view of the work of redemption as he who has studied both Old and New Testaments? Can he who only sees the antitype, as well understand allusions to the type as he who has studied both type and antitype?

No: he who has studied thoroughly the Old Testament is as much better prepared to receive the truths of the New, as the land ditched and subsoiled is better prepared for the seed, than the half-ploughed field of the drone. And this is probably the reason why so few are deep-rooted and substantial Christians.

This is the reason so few understand the connection of God's word. They have rejected the foundation of all, because, as they blindly assert and believe, the Old is done away!

Think of a child's regarding the five fundamental rules of Arithmetic done away because he had progressed to the square root. Done away! Why, his teacher would ask him, Are you not using these rules at every turn in your arithmetical studies?

But I desire to convince, not to chide. I have no right to step beyond this point. My heart has not charity enough yet to bear as I should with all the snaky forms of error we meet at every turn. It is so strange that errors are loved and hugged to the bosom as so many dear, invaluable gems of perfection! Oh, how dear are these old, antiquated notions; not old, either for many of them have been gotten up within my own recollection. I was taught by my parents in childhood that the law was the test of sin. Now my father is much grieved that I should go back to the law, which has been done away, as he infers, by

Christ. But adieu to human wisdom, and the traditions of the fathers. Let us confess with the prophet that both we and our fathers have sinned and done wickedly. Oh, for patience. J. CLARKE.

OUR PRESENT DUTY.

"THE harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Matt. ix, 37, 38.

The above-quoted words of our Saviour were not exclusively applicable to the time of the apostles; but to us, even to us, on whom the ends of the world are come, may the injunction, "Pray ye," be most fittingly applied.

That there is now a great scarcity of laborers in the Lord's vineyard, is evident from the oft-repeated calls for help from all parts of the land, which only meet with a denial, or a qualified promise of aid at some future and indefinite time. And not only this, but our messengers, also, are frequently bringing the above text to the notice of our people, in many cases, I fear, only to command a passing notice. There is not that united, earnest, agonizing prayer of faith to God that will call down the blessing of Heaven while yet we sleep.

"The effectual, fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." James v, 16-18.

When the angel of God wrestled with Jacob and prevailed not, he said "Let me go, for the day breaketh. And he [Jacob] said, I will not let thee go except thou bless me." So the angel blessed him and called his name Israel, "For," said he, "as a prince hast thou power with God and with men, and hast prevailed." Gen. xxxii, 26-28. In answer to prayer the dead have been raised to life; the sick healed; the lame made to leap for joy, and the blind to see.

Said the angel to Cornelius, "Thy prayers and thine alms are come up for a memorial before God." And forthwith the apostle Peter was sent to expound to him and his house the word of the Lord.

Fresh in the minds of the Lord's chosen people are the four days of fasting and prayer that God so signally answered, by staying the ravages of war. Are we now to the best of our ability improving the short respite of peace that precedes the day of wrath? Manifestly we are not. It is evident that the latter rain will not be poured out till the people of God feel the need of, and ask for it. See Zech. x, 1.

He who qualified his humble Galilean followers so to preach the word that all who heard it marveled, can also raise up and qualify whom he may choose for the gospel ministry.

Dear brethren, let us examine ourselves, and purge out the old leaven that God may pour out upon us his blessing. A Rachel may hide her idols; or an Achan cause the people to fall before their enemies; but if we as a body turn to the Lord with all our heart, he will purge away our dross, and cause the pure gold to remain.

ADOLPHUS SMITH.

Ottawa Co., Mich.

"Strive," says our Lord, "to enter in at the strait gate; for many shall seek to go in thereat but shall not be able." Now you will observe that Jesus does not say, "many shall strive to enter in but shall not be able." He says: "Many shall seek"—teaching us that the chief reason why men do not enter the narrow gate of salvation and find rest is that they seek, but do not strive to enter in. It is not difficult to understand what is meant by striving, and how different a thing it is from mere seeking. Only notice the conduct of any one who, in real earnestness of soul, desires to obtain any good; you will perceive in his conduct this striving and not mere seeking.

CHRIST NEEDED.—A man may go to Heaven without health, without riches, without honors, without friends; but he can never get there without Christ.—Dyer.

TRUE love to Christ can walk on the water without drowning, and lie on the fire without burning.

Historical Department.

Prophecy is History in Advance.

THE GENERAL COUNCILS OF THE ROMISH CHURCH.

THE following article, which we take from the New York Tribune, will be of interest to every Protestant, as illustrative of the means by which the unity and power of the Roman Catholic church is preserved; and to the student of prophecy it will be especially interesting, showing as it does that the Pope regards his power as in danger, from the increase of knowledge and general intelligence among the masses. May the time hasten when the blasphemous "Man of Sin" shall be "consumed by the brightness of His coming," whose right it is to reign.

After a period of more than 300 years the Pope has signified his intention of holding a General Council of the church. It will be the 20th General Council recognized by the Roman Catholic church, and will be in wonderful contrast to all that have preceded it. The last general council was the famous Council of Trent, occasioned by the reformation of Martin Luther, then sweeping over Europe during the wonderful 30 years before its progress could be stayed, or its success retarded. These councils are called œcumenical, from a Greek word, signifying the habitable earth, and are composed of all the bishops of Christendom; but this name is often given to convocations of a less universal import. When the Council of Trent was held, the dark ages had long been passed, the crusades were ended, and the intervening years had been years of unexampled prosperity and progress, both material and intellectual. Indeed, all things considered, the downfall of the mighty Roman Empire, the conquests of the Saracens and Turks, the incursions of the Huns, Lombards, and Franks, controlled for a moment by the great Charlemagne and the romantic wars for the recovery of the Holy Sepulchre—the progress in every essential sense of progress of the 300 years anterior to the Council of Trent was as great, if not greater, than even of the boasted three centuries which have succeeded. That Council for the first time since Constantine, found Europe presenting an established political system, all the States bound together by the ties of a common religion, and controlled in their intercourse with one another by the principles of international law. If the nineteenth century does not find civilization, society, religion, and government, the material arts and questions of personal and individual liberty where the sixteenth century left them, neither were the preceding three centuries less tardy in advancing the standard above what the thirteenth century had to offer.

When the Council of Trent was held, America had not been discovered, but this was accomplished before the close of the century, and in this achievement will be found the great contrast between the nineteenth and twentieth General Councils of the church. In Europe the first 100 years of this new era were consumed in religious bickerings and mutual persecutions, but the colonial system of Spain, and afterward of the Netherlands, of France, and of England, which, more even than the Reformation itself, will distinguish this epoch, had planted the standard of the church in the West, and here Rome was to have her greatest triumphs, converting, through the instrumentality of the Society of Jesus, the Miomacs of the North, and the savages of the St. Lawrence, the Mississippi and the Missouri—overturning the thrones of the Incas and suppressing the fanes of the Aztec priesthood, and making the United States a very footstool of the Papacy, maintaining the venerable symbols of the catacombs and the basilicas side by side with the severer forms observed by the Hueguenots in the Carolinas, and the Puritans of New England. And now, for the first time in the history of the church and the world the bishops of this new domain where Rome had recovered more than she lost by the Reformation, will sit down

in council with the representatives of Sees as old almost as Christianity itself, and distinguished in every council since the first Council of Nice in the fourth century.

The first General Council was held at Jerusalem by the Apostles about the middle of the first century. General Councils do not create new dogmas, but interpret the meaning of the Scripture, and adjudge questions of schism and heresy, belief and discipline. The decree of the Council of Jerusalem was remarkably pointed, and was addressed to the Gentiles of Antioch and Syria. The occasion of the council was the question of circumcision, and the decree was as follows: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication."

The Second General Council, generally known as the first Council of Nice in Bithynia, was held in the year 325. Protestants regarded this as the first General Council. It was called together by the Emperor Constantine to settle the Arian controversy, as the Council at Jerusalem had been called to settle the question of circumcision, and was attended by 318 bishops. This council, the most famous of all the councils of the church, adopted the celebrated word *Homoousion*, which affirmed that the Father and the Son were consubstantial, or of the same substance. The doctrines of the Arians were not only condemned, but Arius himself was deprived of his office, and banished into one of the remote provinces of Illyricum. His writings were ordered to be burned, and it was made a capital offense to read them. Constantine himself was present at the council, and took an active part in its deliberations, but Osius, a favorite general seems to have presided. The Nicene Creed was ratified by the Emperor, but this celebrated formula of faith is not the same now known as Nicene. The creed now used in Catholic and Protestant churches under that name is an exemplification of the one made at Nice, and was drawn up at Constantinople in 381. Notwithstanding Constantine had ratified, possibly prompted, the action of the Council of Nice, he was baptized before his death by the learned Eusebius, the Arian Bishop of Nicomedia, and had received Arius into favor and protected his followers, before the death of that renowned Presbyter. A second council was held at Nice in 787, which is recognized by the Roman Catholics as the Eighth General Council. It was assembled by Pope Adrian I., at the desire of the Empress Irene, who, obliged by her husband to abandon the worship of images to which she had been educated, manifested her zeal by obtaining from the Council a declaration that the veneration of images and of the cross was agreeable to Scripture and reason.

The Third General Council, known as the first of Constantinople, was held in 381, and was convened by the Emperor Theodosius at the instance of Pope St. Damasus. It was this Council which put the Nicene Creed in the formula it has since retained. Seven canons were agreed upon, but its most important action was the declaration that Maximus Cynicus, Bishop of Constantinople, had not been consecrated and the installation of St. Gregory Nazianzan in that important See, and the acceptance of the decrees of the Council of Nice.

Between the first and Second Councils of Constantinople were held the First Council of Ephesus, and the Council of Chalcedon. The disputes concerning the Trinity, settled at Nice, were followed by those relating to the Incarnation, and the first Council of Ephesus was assembled in 431 to condemn the heresy of Nestorius, Bishop of Constantinople. It was called by the Emperor Theodosius II., and was presided over by St. Cyril, Bishop of Alexandria. Nestorius maintained that there was a great distinction between Christ the Son of God, and Christ the Son of man, or in other words, between the humanity of the Master Christ, and the divinity of the Lord Jesus, and that the Virgin Mary could only be called "mother of Christ," and not "mother of God." Gibbon describes the Council which lasted only a single day, as the scene of

much confusion, and Nestorius was condemned and deposed with ignominy. The Second Council of Ephesus, held in 449 was not a General Council, but dealt with the same general questions as the one which had preceded it, and was so much more violent as to be called *Latrocinium*, or robber Synod, and led to the Fifth General Council, that of Chalcedon in 451. It was called at the request of the Emperor Marcian to counteract the bad effects of the Synod of 449 in which Dioscurus, a fierce soldier, but zealous disciple of Eutyches had caused Flavian, the Byzantine pontiff, to be given to wild beasts. Eutyches was the head of the party opposed to Nestorius, but in his zeal for the singleness of person in Christ, was led to avow also that he possessed but one nature. Pope Leo I. refused to recognize the Synod of 449, and in the General Council of Chalcedon, the doctrines of both Nestorius and Eutyches were condemned.

The Sixth General Council, the second of Constantinople, assembled in 553, two years after the Council of Chalcedon, to consider further the same general questions before that Council, but especially to examine the writings of Theodore of Mopsuestia, which were condemned as containing the heresies of Arius, Nestorius, and others. The Seventh General Council was held at Constantinople in 680. Its object was to put an end to the dissensions occasioned by the doctrines of the Monothelites, who taught that there was but one will in Jesus Christ. Macarius, the leader of the Monothelite party, was deposed and ex-communicated. The Ninth General Council (the Eighth being held in Nice, as already related) was held in the church at St. Sophia, in Constantinople, in the year 869. It re-affirmed the decrees of previous councils, and condemned the practices of the Iconoclasts, or image-breakers, but was mostly occupied with the affairs of Photius, who had deposed St. Ignatius, Bishop of Constantinople, and usurped his See. Photius was anathematized and deposed, but his followers who subscribed to the articles of faith imposed by the Council were allowed to retain their ecclesiastical positions.

The next General Council was held in the church of St. John Lateran at Rome, the oldest, and in point of ecclesiastical dignity, the most renowned of the churches of the Eternal City, in the year 1123. This was followed by three other councils in the same place in 1139, 1179, and 1215, and they are all known as the Councils of Lateran. These councils were convoked with reference to matters of discipline, for the settlement of troubles springing out of the unsettled state of Europe and for the encouragement of those who took the cross in defense of Palestine. When the Council of 1123 was held the first crusade had been ended for a quarter of a century, and Jerusalem was in the hands of the Christians; but to retain it required the most untiring vigilance against the Turks, so that a special indulgence was offered to all who would enlist in its defense and in the wars with the Mussulmans. The Council of 1139 condemned the anti-Pope Anacletus, and also the heresies of Peter of Bruis and Arnaldo of Brescia. The Council of 1179 made many canons of discipline and morality, and anathematized Cotteraux, Brabançons, and other partisan leaders in the pay of turbulent barons, who were mixed up with the sectarian feuds of the times. This Council forbade Saracens and Jews to possess Christian slaves. The Council of 1215 sanctioned 70 canons framed by Pope Innocent III., enforcing auricular confession, and forbidding the priest to reveal anything heard in the confessional; enjoining the appointment of teachers to every cathedral or collegiate church for the poor of the laity as well as the clergy; promulgating the doctrine of transubstantiation, and regulating the punishment of heretics.

The next General Councils were held at Lyons in 1245 and 1274. The first of these was convoked to extirpate heresy and schism, to afford assistance to the Christians of Palestine, and to judge of the charges against the Emperor Frederick II. who was deposed by Pope Innocent IV. in the presence of the council. The Council of 1274 consisted of more than 500 bishops and many inferior dignitaries of the church, and was assembled to receive the submission of the Greek church. It was attended by an ambassador from Man-

nel Commenus, the Emperor of Constantinople, who, with thirty-eight Greek prelates, sent in an act of adhesion to the Roman Catholic faith and acknowledged the primacy of the See of Rome. The first council of Lyons ordered a new crusade for the recovery of the Holy Land, and provided the funds necessary for the purpose, and the second council also rendered assistance to the Christian warriors in the East.

The next General Council, called the 15th by Protestants, and the 16th by Catholics, was held at Vienne in Dauphny, in 1311, and this was followed by the Council of Constance in 1414. The latter lasted nearly four years, and in point of interest and importance is not surpassed by any Council of the Catholic church. Its object was to remedy the great Western schism occasioned by the residence of some of the Popes at Avignon. At the time of the Council of Constance there were three claimants to the Papal throne. Of these, John XXIII. (Baltasar Corsar) presided, and was called upon at the first session to resign the papacy. He promised to do so under oath, provided Gregory XII. (Angelo Corario) and Benedict XIII. (Peter de Lara) would do the same, but on the night following fled from Constance to Schaffhausen, and it was not until May, 1415, that he could be induced to resign the pontifical honors. Pope Gregory, who is generally regarded by Catholics as the legitimate successor to the pontificate, then resigned; but the anti-pope refused to vacate the papacy, and after 100 days the Council condemned him as an inveterate "schismatic, heretic, and scandalous sinner," and proceeded to the election of a new pope, but he persisted in calling himself pope until his death in 1424. This Council spent much time in the examination of the doctrines of Wycliffe, which were condemned, his books ordered to be burnt, and his bones to be disinterred. It also condemned the doctrines taught by the celebrated John Huss, a follower of Wycliffe, degraded him from the priesthood, and handed him over to the secular magistrates of Constance, by whom he was burnt alive. The practice of giving heretics into the hands of civil magistrates was introduced by a canon of the Fourth Council of Lateran.

The Council of Basel was summoned to meet in 1431 by Pope Martin V., who had been elected to the Papacy at Constance, but in the meantime the Pope died, and on the very day when it was summoned to meet, his successor, Eugenius IV., was elected. He immediately confirmed the act of his predecessor calling the Council, but when the Council was to be opened not a single bishop, and only one abbot, was in attendance. The abbot formally opened the Council notwithstanding, and the Council thus inauspiciously begun lasted six years, was twice dissolved by the Pope, was adjourned to Florence, but continued to sit at Basel, although a rival body was in session elsewhere, and was afterward adjourned to Ferrara, to which place many of its members actually went, but what is most remarkable, during nearly the whole time it was composed of ecclesiastics not entitled to sit in oecumenical council. Until its transfer to Ferrar in 1737, it is regarded as oecumenical. It made no decisions of doctrine, but only of discipline, and it made little progress in effecting the reconciliation of the Greek church, which was the purpose of its convocation, nor did it accomplish anything toward the reconciliation of the Hussites, which was a favorite purpose with the Papal legate who presided. After the adjournment to Ferrara, where it was at once dissolved by the Pope, the debris of the council which remained at Basel continued to sit for twelve or fifteen years longer, during which it elected an anti-Pope, Amadeus VIII., former Duke of Savoy, who had resigned his dukedom. He took the name of Felix V. After bearing the title for ten years he submitted to Pope Nicholas V., and the Council at length put an end to itself by electing the reigning Pontiff to the Papacy.

The Council of Trent, the last of the oecumenical councils, was held in 1545, many years having elapsed from the time the Emperor Charles V. promised, at the Diet of Ratisbon, to induce the Pope to convene the council, until it finally met. The occasion was the appeal of Luther, and the Protestant princes of Germany, from the decision of the Pope to a council. But after the promise of the Emperor three Popes had

died without convoking a council, and after Paul III. agreed to it in 1537, a period of eight years intervened before it was held. The object was, of course, to effect a reformation of the church, and, if possible, to bring the Protestants again within the folds of the church. The Council met on the 14th of December, and on the 4th of February agreed upon the Nicene Creed as the basis of further action.

The Council then proceeded to determine great doctrinal questions. On the 8th of April it declared that tradition was, equally with the Bible, a rule of faith, and proclaimed the Vulgate as the authentic version, including the Apocrypha, in the canon of the Bible. In the three following sessions, which consumed nearly a year, the Catholic doctrines of original sin, justification, and the sacraments, were defined, and the Council then adjourned to Bologna, on account of being exposed to the plague at Trent. The Council at Bologna promulgated no decrees, and in September, 1549, was indefinitely prorogued by Pope Paul III. It was re-assembled at Trent in 1551, and great efforts were made to effect a reconciliation of the Protestants, but a new war breaking out between the Protestant princes of Germany and the Emperor, the Council suspended its deliberations early in 1552. During this period the doctrines of the eucharist, and of confession and extreme unction, were promulgated. The Council was again re-opened in 1562. A strenuous effort was now made by France and Germany to have the cup extended to the laity, and for the abolition of celibacy and fasting, but these propositions were lost. The Council continued to sit for some time longer, defining most of the doctrines of the church, as the mass, marriage, celibacy, purgatory, the veneration of saints, &c., and was finally closed, Dec. 4, 1563, at its twenty-fifth public session. Its action was confirmed by the Pope, and the "Canons and Decrees" were printed at Rome by Aldus in 1564. The Council of Trent, when defining the doctrine of original sin, expressly declared that it did not intend to include the Virgin Mary. A grand convocation of bishops was held in 1854, when the doctrine of the Immaculate Conception was defined by the Pope; but this was not a council, neither was the great gathering held on occasion of the canonization of the Japanese martyrs in 1862, nor that celebrated in June of the present year.

REPORT FROM BRO. RODMAN.

FROM the Monthly Meeting in R. I., as reported by Bro. Miller, I returned home to Ashaway; stayed over Sabbath and first-day, Aug. 24th, and 25th, holding three meetings, and left with the interest apparently rising.

Started, Aug. 28, for Kensington, Conn., where we arrived the same evening. On Sabbath evening, 30th, met for social worship at the house of Bro. Bruce Graham. Quite an interesting and profitable meeting. Preached twice on Sabbath and twice on first-day. Had good liberty in speaking, and brethren expressed themselves encouraged, the Lord evidently smiling upon us. Sabbath, p. m., attended the ordinances, in which all were blessed. During the meeting nearly all expressed a determination to take higher ground in the Health Reform, some saying, "I now understand my duty in preparing for the loud cry of the third message."

Monday morning, Sept. 2, took the cars for Pleasantville, N. Y., to attend a Grove Meeting gotten up by Bro. Wm. H. Wild, who greeted us very warmly, introducing us to quite a number of Advent friends, that had already arrived, among them one Sabbath-keeper. Also, Eld. George A. Barker, who gave us a cordial reception and invited me to preach the same evening, which I did with good freedom, from John iii, 16.

On Tuesday morning Eld. H. Pratt came on the ground and took part in the meetings, preaching on prophecy and other Bible subjects, presenting some features of truth very clearly, such as baptism, saint's inheritance, &c. In his last discourse, however, he tried to show that God's law of ten commandments was abolished, and consequently the Sabbath not binding, basing his reasoning on the one-law idea. There seemed to be a fearfulness on the part of some

that we should at once oppose Eld. P.'s position, and thus turn the meeting into a discussion on disputed points, which we had no disposition to do, as much as we loved the truth, for our business is to *preach* and not to *argue* the truth, unless the people are prepared for a discussion, and the cause demands it, which was not the case here. We followed him in the evening with a discourse on the ministration of angels, which was listened to with much interest, and had a good effect on the meeting generally.

On Sabbath morning Eld. P. left on the cars for N. Y. city. Our social meeting in the morning was very interesting. At ten, Bro. Barker preached quite an interesting discourse, introducing the sanctuary in the course of his remarks, which seemed to open the way for us to preser the subject more fully. In the afternoon spoke on Revelation xiv, 6, 7; in the evening from Rev. xiii, 11; all of which was listened to with deep interest, creating more anxious inquiry to know the truth belonging to this age.

On first-day had the privilege of speaking three times to good congregations. In the morning on the sanctuary, in the afternoon on the second and third messages, and in the evening on the two laws, Bro. B. endorsing the truth, as we by the blessing of the Lord were enabled to present it in a clear light, thus showing a meek and teachable spirit that ever characterizes men when led of the Lord in the spirit of truth.

At the close of preaching first-day evening, most of the friends having to leave the next morning, it was thought best to spend an hour in social exercises, when prayers were offered and testimonies given, in which it was manifest that truth had been effectual in increasing and deepening the devotional spirit of the meeting. On Monday morning the parting scene was truly affecting. The short acquaintance of some of us and the renewal of others had tended to endear us to each other in the love of God. Most of the brethren and sisters leaving for their homes, we tarried to hold meetings on Monday and Tuesday evenings, the interest still increasing with those that came in to know and obey the truth. Quite a number started from a backslidden state, and others who had never made profession of religion before, decided to serve the living and true God, and wait for his Son from Heaven. Several, as they told us in private conversation, decided to keep the Sabbath of the Lord. Others are interested, and are investigating the truth. Among them is one who was formerly an active member of the Methodist Church in Pleasantville, who had given way to discouragement until he had grown cold and lost his former interest in the service of God. He publicly confessed in our last meeting, with another, his decision to take hold anew in the work of God, and by his grace to understand and obey all the truth. Others were deeply affected, and expressed a determination to be Christians. Thus closed a very interesting series of meetings. Six were baptized at this meeting. May they stand at last on Mount Zion.

Wednesday morning we left to meet other engagements, earnestly solicited to come again soon, as we hope to do. Thus the field of labor is enlarging and the demand for laborers increasing. Oh that the Lord of the harvest may send forth laborers into the harvest. I trust Bro. Wild will be assisted in all his labors of love for the salvation of men in the spread of truth in Pleasantville and elsewhere.

Abington, Ct.

P. C. RODMAN.

AUTHORITY OF THE BIBLE.—The mother of a family was married to an infidel, who made jest of religion in the presence of his own children; yet she succeeded in bringing them all up in the fear of the Lord. I asked her one day how she preserved them from the influence of a father whose sentiments were so opposed to her own. This was her answer: "Because to the authority of a *father*, I do not oppose the authority of a *mother*, but that of *God*. From their earliest years, my children have always seen the Bible upon my table. This holy book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, did they commit a fault, did they perform a good action, I opened the Bible; and the Bible answered, reprov'd, or encouraged them. The constant reading of the Scriptures has wrought the prodigy which surprises you."

—*Ado ph Monod.*

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 1, 1867.

URIAH SMITH, EDITOR.

EDITORIAL CORRESPONDENCE, NO. 2.

THE Convocation Meeting in Wisconsin, is closed; and we now sit down to cull from its abundance of interesting features, enough to give our readers, who will be pleased to hear further from the meeting, a faint outline of the good season.

Last week's report brought us to the close of the first day. The numbers continued to increase till Sabbath, when there were nearly four hundred believers present; and nearly every one of them bore testimony at some point in the meeting to their love for the Lord and his truth. The social meeting Friday morning, and the forenoon of that day were principally taken up by Bro. and Sr. White in remarks upon some points over which queries and difficulties had arisen in many minds in regard to the Testimonies and the Dress Reform. The subject was made plain and freed from difficulty, apparently to the satisfaction of all present. The testimony borne was timely and important, as that always is which removes occasion for halting and helps minds which are in any measure in doubt and uncertainty.

In connection with this, it is proper to make special mention of a discourse delivered by Bro. White evening after the Sabbath, on the subject of murmuring, showing the evils of continually complaining of our lot, questioning the dealings of Providence with us, and thinking our situation and trials hard and burdensome above all others, instead of having a firm trust in God's kindness and care for us, esteeming our present afflictions light, in view of the eternal weight of glory to be given to the faithful by-and-by, and glorying in the cross of Christ, bidding it welcome to our embrace, and bearing it gladly and cheerfully for his sake. He showed the application of this to all circumstances of life, and especially to those brethren and sisters who meet with opposition in their own families from unbelieving companions or children. It touched a practice which has been a source of great spiritual weakness to the brethren; and the instruction and exhortation, if heeded, will result in much good.

We judge of the value of any testimony by the effect which it has, or is calculated to have, either immediate or remote; and the many allusions in the remarks of the brethren and sisters to the two occasions we have mentioned, and the benefit and help they had received from the instruction given shows their timeliness and importance, and makes them worthy of particular notice.

And in this connection we must not omit to mention another instance of a similar nature. A brother, almost overcome by the temptations of the enemy, bore an affecting testimony in reference to his tempted and perplexed state of mind, and his discouragements arising from doubts of his acceptance with God. And he even questioned whether he was ever converted, because he could not look back to any particular moment when he received a sudden and miraculous change. This gave sister White occasion to speak quite at length on the subject of conversion, showing what the heart is, in a Bible sense, the nature of a change of heart, or conversion, and the evidences by which we may test ourselves in the matter. We believe in a change of heart by the influence of the Holy Spirit; but it is not a change of the fleshly organ. It is the assent of the intellect to the claims of the truth, the yielding up of our wills to the will of God, and the change of the affections from things evil and worldly, to things heavenly and divine. It pertains to the mind, and is a progressive work, wrought by the influence of the word and Spirit of God upon the individual, resulting in a turning about of the whole man and all his powers from the service of Satan to the service of God. Conversion means a turning about. A converted man is walking in just the opposite direction from that in which he walked before

his conversion. And that there are degrees, or successive steps, in the accomplishment of this change, is sufficiently evident from the case of Peter, to whom, when he was already a public and zealous follower of Christ, it was said, "When thou art converted, strengthen thy brethren;" that is, when the change was so fully wrought in him that he could show them from his own knowledge and experience in divine things, how to resist temptation. When a person can say, Whereas I was once blind but now I see, and the things of the world, its errors and follies, which I once loved, now I hate, and the things of God, the truth and the way of righteousness with its humility and sacrifices, which I once hated, now I love, that person is converted, though he may not be able to point back to any particular moment when an instantaneous and remarkable change came over him. The brother was helped; but not he alone; for the remarks made were received with tearful gratitude by many present.

Thus point after point of interest came up in rapid succession through the meeting, upon which we might continue to dwell, till this report would be protracted beyond its proper limits. We must however mention one other item which was new and full of interest to us, as it was doubtless to the entire congregation. It occurred in the midst of an impressive testimony from sister White and consisted of a statement to the effect that "Enoch, the seventh from Adam, who prophesied of the coming of the Lord, was permitted to behold also the last generation of saints who would be ready for that event. Believers in the truth in these last days passed before him in vision, and were pointed out to him as those of whom he stood as a representative, and who like him were to be translated to Heaven without seeing death." If he had been permitted to behold us, as we now are, we fear he would have seen a company bearing too little resemblance to him in character and consecration to God. Are we thus closely connected with Enoch, as to be of those of whom he stood as the special representative? Then what are we doing to keep ourselves from the world, and walk as he walked, with God?

But we must leave particulars and content ourself with a few general statements concerning the meeting. It was a good representation of the cause within the bounds of the Ill. and Wis. Conference, the first Sabbath-keeper in each of those States being present, to behold the large company of strong men and women, who had been raised up as its devoted friends. Several were heard to remark, that it was the largest number of Sabbath-keepers they had ever seen together. Two sisters from different places were present and bore a fervent testimony to the truth, who were ascertained to be the fruit of meetings held two years since, and from which the preachers had long since given up looking for any result; but lo! it appears after many days. One of these sisters, after revolving the truth long in her mind, and after much conflict, struggling along alone for nearly two years, had only three weeks since, come to the determination to take a whole-hearted and unequivocal stand upon the truth, and now appeared, to make a public profession of her hope. May much fruit of other meetings, likewise in due time appear.

A young brother publicly confessed the truth for the first time, first-day afternoon, who became acquainted with it a short time since while working in the news depot, in Battle Creek, and there coming in contact with our publications. We trust he will become steadfast and endure to the end.

A fact worthy of notice here, is the promptness with which new converts receive the truth in all its particulars. Several sisters who have but recently professed the faith, appeared carrying out all the reform in dress and living, which now appears to be a part of our work of preparation for coming events; points which some who have long been in the way have not yet learned, and which it is feared some never will learn. Truly, as it is represented in the Testimony, what we have been years learning, they learn in a few months.

Social meeting Sabbath morning at 8 o'clock, of much interest. These meetings were all characterized by a tender, melting spirit. The testimonies of the brethren and sisters were well wet down with tears. Parents spoke with much feeling in regard to their

children. It seemed indeed like a fulfillment of the prophecy of Malachi, that the hearts of the fathers should be turned to the children.

At the close of the services Sabbath forenoon, Bro. John Matteson was set apart to the work of the gospel ministry by prayer and the laying on of hands, Prayer by Bro. Sanborn; the right hand of fellowship, and the charge, by Bro. White.

Sunday morning twelve were baptized, going five miles to a suitable place for the ordinance, and returning in season for the social meeting at 9 A. M. Preaching at 10, by Bro. White on the Law and the Gospel, which he proposes to write out soon for publication. At 2 P. M. sister White spoke to the assembled multitude. This was probably the most numerously attended of any of the meetings. Extra seats were prepared outside of the tent walls, which were filled all day Sunday, and a crowd stood outside of them. It is estimated that at least twelve hundred persons were present. Sister W. commenced her remarks, laboring under much physical disability, with a soreness of throat and lungs. But by the blessing of the Lord, she was enabled to speak with ease and freedom till the close, feeling much better bodily at the conclusion of her remarks than at the commencement. The entire congregation gave most respectful and apparently candid attention.

On Sabbath we were favored with the presence of a number of Seventh-day Baptist brethren from the settlement of that denomination at Milton, seven miles north of Johnstown. The preaching in all the meetings was listened to with great interest. Bro. Steward preached at the commencement of the Sabbath, on the second coming of Christ, and Bro. Matteson Sunday evening, to close the series, on 1 Thess. v, 16-23. The other six of the eight discourses given through the meeting, were preached by Bro. White.

After the sermon first-day evening, Bro. R. F. Andrews presented the following resolutions, which were passed by quite a full vote of the believers present:

"Resolved, That we hereby express our thanks to Bro. and sister White for their timely visit and faithful labors among us, and that we highly appreciate these dear servants of Christ for their works' sake, and they shall still have our prayers, sympathies, and co-operation.

"Resolved, That we consider it a great privilege to be favored with a visit from our much-esteemed Bro. U. Smith, and that we will try to hold him up by our prayers, that wisdom from above may be granted him to fill the important place assigned him in connection with this cause.

"Resolved, That we tender our thanks to the church in Johnstown Center for their kindness and hospitality shown us on this occasion."

Thus closed the meeting, good throughout, and the best that many of those present ever enjoyed. Bro. and sister White had a testimony for the people, which reached the heart and was received. We trust the brethren and sisters have carried the spirit of the meetings to their several homes. We are assured if they have, that the cause will be much strengthened and advanced thereby.

We now start for Iowa, trusting that the Lord will give his people there also, a good season.

THE PROSPECT.

It is not of the prospect of our existence and prosperity as a nation, nor of this or that political party, that we propose to write, but of the hopeful future that just now lies open before the great cause of present truth, and particularly the question of the Sabbath. Not that we suppose any believer in present truth doubts the final issue of this question, for that is plainly revealed in the word of God; but we desire to speak of some of the encouraging features connected with this work. Prominent among these, we may consider,

1. The impregnability of our positions. Like all other great reforms, the progress of the third angel's message has been gradual. But as the work has been slowly but steadily increasing in magnitude, the light has also been increasing, and shining brighter and

brighter, until the harmony of our positions is such that the man is yet to be found who can successfully cope with the Sabbath question. This is no idle boast, but has been repeatedly demonstrated, both by public debates and by the steady, onward progress of the work, even under the most discouraging circumstances and against the most violent opposition. This position has not been reached in a day, nor without agonizing prayer and much earnest thought and study; but in the providence of God it has been reached, and the humble child of God, well entrenched and fortified with the Bible truth, is a host against the efforts of opposers.

2. The state of the public mind relative to the subject. The Sabbath question is being agitated; not so much with a view of enforcing the true Sabbath, as to preserve the institution of Sunday. Honest, conscientious men and women are shocked at the increasing "Sabbath [Sunday] desecration," and are making strenuous efforts to prevent it. This brings to view a class of opposers, who, although they do not claim to be Bible Christians, base their opposition on the fact that Sunday is only a human ordinance, and as such its obligation binds the consciences of those who do not choose to observe it. This agitation cannot fail to expose, in some degree at least, the rottenness of its foundation, and the weakness of the arguments used in its support. The honest seeker after truth will get some rays of light, and thus the mind be prepared for the reception of the truth when presented in all its clearness and beauty.

3. The weakness of our opponents. This may perhaps be considered as a necessary consequent upon the establishment of our first position. The point from which we wish to view it, however, is not the weakness of their positions, but the futility of their efforts against the truth.

An error becomes dangerous in proportion as those who hold it become united in sustaining it. Unity of action is a principle of strength in any cause, and the chief weakness of the opposition to the Sabbath is lack of unity. The arguments of one class of opponents completely overthrow those of another. Especially is this true of that class who at the present time are taking the most active part in opposition to our work. We allude to the first-day or no-Sabbath Adventists. Seemingly determined that the Sabbath agitation shall be silenced, they are yet disagreed as to the best means of accomplishing so desirable an end. To use a familiar expression, their biggest guns have been fired and have failed to do the execution demanded.

We believe there are many in their ranks who would gladly embrace the third angel's message upon a fair and candid hearing of its claims, and the agitation of the question in their midst accompanied with a thorough examination, would inevitably lead to such a result.

Now with all these encouraging features, what is there to hinder or retard the rapid progress of this work? Manifestly nothing, except the blessing of God be withheld from it, and this is possible, even while we hold the mightiest and most solemn truths the world has ever heard. It becomes the people of God to see to it that they are not at fault in this matter, as a backwardness on the part of the church will block the wheels and retard the onward march of the truth. Let us move out in the advancing light of the message, carrying out every reform, taking up every cross, and moving in the counsel of God. Then the blessing of God will descend upon us, our prayers will be heard, and the prospering hand of God will be felt in all the work. w. c. g.

TRUTH.—Truth and reason never cause revolutions on the earth; they are the fruit of experience, which can only be exercised when the passions are at rest; they excite not in the heart those furious emotions which shake empires to their base. Truth can only be discovered by peaceful minds; it is only adopted by kindred spirits. If it change the opinions of men, it is only by insensible gradations—a gentle and easy descent conducting them to reason. The revolutions caused by the progress of truth are always beneficial to society, and are only burdensome to those who deceive and oppress it.

NOTES BY THE WAY.

IN pursuance of a very urgent appeal from Bro. and Sr. White and the Editor, to join them at the Convocation Meeting in Iowa, and with the consent and advice of brethren at the Office, I rather reluctantly consented to go, being doubtful as to whether it was duty, from the fact that Bro. Smith was also absent. I resolved, however, to go to this meeting, hoping and praying for a good and profitable season.

I accordingly left Battle Creek at 2:45, p. m., on Tuesday, westward bound. Next morning, at 7 o'clock found me at Rock Island, on the Mississippi river. And right here I feel like saying that a sleeping-car is a grand arrangement for night travelers. It don't pay to sit up all night, cramped and squeezed, and so nod the long hours away, when for a trifling expense they may be spent so much more comfortably. An all night's ride in a wide berth on this occasion proved a very pleasant and refreshing pastime to me.

But here at Rock Island is the mighty Mississippi, the "Father of Waters," in which I am particularly interested just now. I have often thought I should like to see this noted river,—the longest in the world—but scarcely expected to ever enjoy the privilege. I must now improve the opportunity to the best advantage; so I take my position on the platform of the car while crossing the bridge. Although it is a broad belt of water, it seemed at first sight quite shallow, and with this impression on my mind, and being a little confused for the moment as to my geographical whereabouts I very innocently enquired of the brakeman whether steam navigation extended up the river above that point? Oh! yes, said he, *eleven hundred miles!* How deep is the water here? *Sixty feet at low water,* was the response. I concluded I had better waive further questions. But my kind informer doubtless thinking I might like to know how the steamers got by the bridge, voluntarily informed me that there was a "draw" in the bridge, (over which we were at that moment passing) that let them through.

Well, I have for once passed over the great Mississippi. In contemplating this vast belt of water, my mind was filled with wonder and admiration. Truly, the works of God are wonderful.

I am now in Iowa, steaming still westward. The morning is delightful; the sky clear, and the air pure and bracing. The scenery on either side of the rail road is beautiful beyond description. I enjoy it much. My eyes never before rested on a western prairie. One has seen but little of the world if he has not seen a western prairie. Here is land as far as the eye can see. There is nothing to limit the vision.

Here I saw the elements of wealth scattered in wide profusion, the chiefest of which seemed to be wheat, corn and cattle. Of these there seemed to be no end. As far as the eye could pierce the depths beyond, the vast plains were completely dotted and covered with stacks of grain and waving fields of tall corn. One noticeable feature of this western country is the fact, that they have but very few barns. The vast number of *stacks* made this feature particularly noticeable. It was a rare sight indeed to see so many cattle. If I did not see "cattle on a thousand hills," (the hills were not to be seen) I saw at least several *thousand cattle* on the plains. It was a very common thing to see droves numbering from one to two hundred each. Here, I thought, is where the vast trains of cattle come from, that furnish bruised, pelted and sickly meat for the eastern markets.

I pass along. After journeying thus for an hour or more, we strike the Mississippi again at Muscatine. This, in western phrase, is a "right smart" town of about 12,000 inhabitants. The town is situated among the bluffs on the right and is partly hid from view, while the broad, deep river on the left flows peacefully and majestically on her course to the far-off gulf. While rapt in awe and admiration on beholding the scene before me, I thought how applicable the language of the prophet; "Oh, that thou hadst hearkened to my commandments! then had thy peace been as a river." I felt more than ever like hearkening to the commandments of God. Just at this juncture in my thoughts, two men, who

had stepped out to view the town came into the cars; and one said to the other: In twenty-five years from now this will be a great place. Yes; said the other, but you and I will not be here then.

Truly thought I. "You and I will not be here then." Think of it, dear reader, where will we be, and what will be our condition twenty-five years from now?

On hearing the conversation of these two men, I wished for an appropriate tract to place in their hands, showing that "the end of all things is at hand." The distribution of tracts is a work which as a people we must enter into on a larger scale than ever heretofore. More must be said on this question hereafter.

I arrived at Washington at 12:30 p. m. and am now, at this writing, Wednesday eve, sharing with Bro. Smith the kind hospitality of Bro. Kilgore and family. In the morning we start for the meeting at Pilot Grove, ten miles distant. Bro. and sister White are already there. May the blessing of God be with us at this meeting. J. M. A.

SUNDAY IN POLITICS.

CONVERSING lately with a friend in Green Co., who had been hearing our sermons on the Sabbath, on the future of Sabbath-keeping in this country, he expressed the belief that as these views were disseminated, and the people became more liberal-minded, the Sunday laws would be erased from our statute books. Of course I dissented, for the "sure word of prophecy" has foretold the perverseness of men in these last days, already so prominently displayed, and their preference for fables, rather than for truth. A few days after I was reading the *Western Christian Advocate*, published in Cincinnati, of Sept. 11, 1867, in which was an article on "Sunday Rail Roading," which urges a rigorous enforcement of Sunday laws, and ended with the following remark:—

"This Sunday question may yet have a bearing on our State politics. Sabbath [Sunday] lovers everywhere should gird themselves, stand to the truth and fight it through."

Sunday lovers well know that they stand a much better chance in the political field than in a Bible argument; and, though their movement will meet with strong opposition, they are numerous enough to make it an object for unscrupulous politicians to do their bidding to secure their votes. This is where the controversy will soon be carried. Let the warning of the third angel be faithfully given, that the faithful may be warned.

The same paper contains a notice of the fact that the English and American departments in the Paris "Exposition" were closed on Sunday, while all was life and activity in the departments of all other nations, which caused a Frenchman to remark: "These Protestant heretics observe the Catholic commandments better than the orthodox Catholics themselves!"

This is significant, and points to the origin of the commandment. If the "heretic Protestants" had not got ashamed of their cherished institution—ashamed to call on him for "absolution" for breaking the "commandments of the church," their practice would be somewhat different, and more in conformity to that of Europe; and if they would be consistent, and reject the institution as well as its author, they would not have to seek the field of worldly "politics" to promulgate their faith. J. H. WAGGONER.

WE commend the following, which we find in an exchange, to the notice of our contributors. Inaccuracies in quoting Scripture should be avoided in writing as much as in speaking, and no small amount of editorial labor might be saved if correspondents would be very careful in this matter. w. c. g.

QUOTING SCRIPTURE.—If you pretend to quote Scripture at all, quote it accurately. Take no liberties with the word of God.—A quotation from Scripture, when correctly given and properly applied, carries great force with it. But a mis-quotation is worse than none at all. When, in writing, you give a passage of Scripture, turn to it in your Bible and give it just as it is, spelling, punctuation and all. Your articles will stand a much better chance of insertion than they will if carelessly written and needing many corrections.

GUARD WELL THY LIPS.

GUARD well thy lips: that careless word
May cut a wound too deep
To e'er be healed by act of thine,
Or word which thou canst speak.

Thou dost not know the trials which
May burden that poor heart;
A smile may beam upon the eye
Where struggle tears to start.

Guard well thy lips, for what may seem
To thee a trifling thing,
May cause another's heart to writhe
As with a venom'd sting.

Guard well thy lips, for word of thine
May cause some lonely one
To seek for love in dangerous paths,
To stray from friends and home.

Guard well thy lips, lest e'en thy tone
May make some listener feel
That you care not for wish of his,
And turn his heart to steel.

Guard well thy lips, for on some heart
Thy words are surely traced
In characters which thou wilt find
Not easily erased.

M. J. COTTRELL.

Evils of Gossip.

It is to be hoped that the pictures clearly drawn in the following lines, do not find their original in any of the believers in present truth, but as a caution against this curse of forever saying something about our neighbors and brethren we give them to our readers:

I HAVE known a country society which withered away all to nothing under the dry-rot of gossip only. Friendships, once as firm as granite, dissolved to jelly, and then run away to water, only because of this. Love, that promised a future as enduring as Heaven and as stable as truth, evaporated into a morning mist that turned to a days' long tears, only because of this. A father and a son were set foot to foot with the fiery breath of anger that would never cool again between them, only because of this; and a husband and his young wife, each straining at the heated leash which in the beginning had been the golden bondage of a God-blessed love, sat mournfully by the side of the grave where all their love and all their joy lay buried, and only because of this. I have seen faith transformed to mean doubt, hope give place to grim despair, and charity take on itself the features of black malevolence, all because of the spell-words of scandal and the magic mutterings of gossip. Great crimes work great wrong, and the deeper tragedies of human life spring from its larger passions; but woeful and most mournful are the uncatalogued tragedies that issue from gossip and detraction; most mournful the shipwreck often made of noble natures and lovely lives by the bitter winds and dead, salt waters of slander. So easy to say, yet so hard to disprove—throwing on the innocent all the burden and the strain of demonstrating their innocence, and punishing them as guilty if unable to pluck out the stings they never see, and to silence words they never hear—gossip and slander are the deadliest and the cruelest weapons man has ever forged for his brother's hurt.—*All the Year Round.*

UNITY.

"If we walk in the light then have we fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." There is a deplorable absence of union and sympathy among the children of men at the present day. This is because they live on the dark side of existence; like cowards in the dark, imagining everything to be an enemy, men go through the world thrusting and beating each other as though hatred and violence were inborn and controlling features of their creation, when the fact of the case is, that God made man upright but he has sought out many unrighteous inventions. "Christianity proposes to restore to those who will accept, their first estate, and make men of those who have made themselves beasts." F. W. MORSE.

FOREVER WITH THE LORD.

ENRAPTURING thought! Can it be that such poor, unworthy beings as we are, shall ever be permitted to dwell with Jesus, the Lord of life and glory? Yes; it is possible. He died to redeem us from all iniquity, and present us faultless before the Father, and shall we not avail ourselves of the offers of salvation, so full and free to all that will come? We may be purified and made like our blessed Jesus. Oh, who would not strive with all their powers of mind to imitate their divine Lord, who was meek and lowly and went about doing good? If we submit to all the requirements of God and endure every test, we shall soon, yes, very soon be forever with the Lord. Through the ceaseless ages of eternity we shall enjoy immortal life in his glorious kingdom.

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first begun."

Oh, how bright the vision; forever with the Lord. Then we shall be like Jesus the King of kings, and Lord of lords. We shall be adorned with his beauty and loveliness; and he is the one altogether lovely, fairer than the sons of men. Oh, glorious prospect! Blessed hope! Shall we who profess to be looking for the soon coming of our adorable Redeemer, be clothed in white robes, in shining raiment? Shall we be rich in faith, and have the tried gold and the eyesalve? Oh, who shall abide the day of his coming? Oh, my soul, be it thy one great aim and object to make thy calling and election sure, to be prepared for that solemn event, when the earth shall melt with fervent heat, and the heavens be rolled together as a scroll, and be among that happy, holy throng, who shall look up with confidence and say, "This is our God, we have waited for him and he will save us."

Will not this be enough, though we pass through great tribulation here? Oh, to inhabit those bright mansions which Jesus has gone to prepare, and be forever with the Lord where there is fullness of joy forevermore. My heart is filled with gladness as I contemplate the glorious consummation of the Christian's hope, forever with the Lord.

Sinner, where will you hide in that dreadful day, when the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate and destroy the sinners thereof out of it, you who slighted all the offers of salvation, and resisted the last call of mercy? Then will he laugh at your calamity and mock when your fear cometh. In vain will you call for rocks and mountains to fall upon you to hide you from his face. Then will you see all the faithful, waiting ones who have made the Lord their refuge, with their faces shining far brighter than Moses' just from the mount, crying, Alleluiah, the Lord God omnipotent reigneth, and be caught up to meet the Lord in the air, and so be forever with the Lord.

L. E. MILLER.

St. Charles, Mich.

THE HEALTHY CHRISTIAN.

A HEALTHY Christian is one who can work as well as eat. If there is a heavy load to carry in Christ's cause, he takes to it at once. If there is a wall to build, he is the man to lift the big stones. If some one has to go out into the storm and endure pelting opposition, who so able to bear it as his broad breast and brawny arms? A man that loves Christ loves work. A dyspeptic Christian dreads work. A lazy Christian shirks it. What a hospital is many a church! Here lies one poor man down with a paralysis of faith. Here is another laid up by a sprain which he got by a sudden fall into temptation. Here is one whom the fever of passion has burned out; he looks hardly worth the medicine to cure him. Alas, for another, he is under pastoral treatment for the blindness of unbelief! and for another, whose gaping wound reveals the spot where Satan's fiery dart went in! A revival commonly clears the church hospital. But a long period of spiritual declension crams it to the door-way. Oh, what need that he who went through

Galilee healing all manner of diseases, should come into some of our hearts.

There is no one point in this world so critical of Christian character as the power to maintain love toward all men—not a love of personal attraction, but a love of benevolence, that begets a willingness to bear with them and work for them. And you will take notice that the only prayer of the Lord on which he made any commentary was this; "Forgive us our debts as we forgive our debtors." On this official prayer he says, "For if ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." He conditions a man's own salvation; he makes the evidence of a man's own piety to depend on his capacity to forgive. And I think there is not another point on which men have such a fight as on that.—*Sel.*

Tokens of the End.

We shall find nothing that can occur in the shape of material phenomena, however unprecedented or extraordinary, which men will not explain away. I have no doubt that many of the cotemporaries of Noah, while they saw him building the ark, derided his folly, and described Noah and his project in the Charivaris and caricatures of the day, as an antediluvian lunatic, while they contemptuously smiled at the stupid old man who dreamed that any force we are acquainted with could raise the ocean from its oozy bed, and cause it to overflow hill and valley, and leave not a living thing over the face of the whole earth. Up to that very morning when the fountains of the great deep burst open, and the windows of heaven poured down water, the philosophers and the astronomers-royal of the age demonstrated with mathematical accuracy that a universal flood was a physical impossibility, and that Noah was, beyond all dispute, a fool and a fanatic, whose requests to the people to enter into the ark ought to be treated with the contempts such counsels deserved. When phenomena shall overtake this world that shall be the divinely-appointed pioneers of the great and final convulsion, demonstrations in leading articles, and letters, and essays, will appear thick as dead leaves in November, showing that all is explicable from electricity, or the polarization of light, or other natural law, and that it is very wrong in Christian ministers to disturb weak nerves, and alarm timid minds; pleading, also, as they did of old, "All things continue as they were from the beginning until now;" not knowing that thousands of signs are pre-signifying the exhaustion of an age in which we play so momentous a part, and the approach of a glorious dispensation, in which I trust and pray that we shall be found heirs of God, and joint-heirs with Jesus Christ.—*Cum-ving.*

CREED POWER.

THE following is from a sermon published by a son of Rev. Dr. Lyman Beecher:—

There is nothing imaginary in the statement that the Creed-Power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate for the ministry sees before him an authorized statement, spiked down and stereotyped, of what he must find in the Bible or be martyred. And does any one acquainted with human nature, need to be told that he studies under a tremendous pressure of motive? Is that freedom of opinion—the "liberty wherewith Christ maketh free?"—Rome would have given that. Every one of her clergy might have studied the Bible to find the Pontifical Creed, on the pain of death. Was that liberty?

Hence, I say, that the liberty of our Theological Seminaries is a mere form. To say nothing of the thumb-screw criticism, by which every mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or Methodist, Baptist, Episcopal, or other evangelical handcuff. Hence it has now come to

pass, that the ministry themselves dare not study their Bible. Large portions thereof are seldom touched. It lies useless lumber; or if they do study and search, they dare not show their people what they find. There is something criminal in saying any thing new. It is shocking to utter words that have not the mould of ages upon them.

LADEN WITH INIQUITY.

The papers are fairly glutted with records of crime—far more than we care to publish. We should think the Devil was abroad in the land “having great wrath.”—*Ch. Secretary.*

Such is the statement of a religious journal, respecting a land of open Bibles and of a free gospel. Crimes which would have disgraced Paganism, are perpetrated under the garb of Christianity; yet men boast of *progress*, and affirm that we are on the eve of the millennium, if indeed it has not already commenced! When will men open their eyes to the truth that the work of this dispensation is an elective one; that “God did visit the Gentiles to take out of them a people for his name;” and that till Jesus—the Lord of the millennium—comes, there will be the co-existence of Christianity and Antichristianity? Till then the church will be like the “lily among thorns;” and because “evil men and seducers shall wax worse and worse, deceiving and being deceived,” the times will be “perilous” for the church and the world. Read 2 Tim., third chapter, and iv, 1-3.—*Advent Herald.*

SHOWING PIETY AT HOME.

You tell me a man is changed by the converting and renewing grace of God. Is he? Let me look at him. It is something, that I may see him with the Bible in his hands. It goes as confirmation, that I behold him on his knees. It helps the evidence, that I hear him speaking his public vows in covenant with God and his people. But I would rather visit him insensibly in his home; see what sort of a husband and father he has become; whether he is gentle and self-restrained, when he used to be petulant and irritable; whether he is monarch of all he surveys, or the servant and minister of all; lives to receive the incense of the family homage, to be saved trouble, and guard his personal comfort and convenience from interference and restriction, or to lavish thought, and toil, and care upon the welfare of all the dependent circle. Let me know, are his angles rounded off in the house? Is he eager to lift off the household burdens from the frailer form at his side, and adjust them to his own broader shoulders? Especially, has he become, in a Scriptural and meaning phrase, a nursing father to the little ones there? Are they only the playthings of his idle moments, with whom he frolics as so many kittens when he is good-natured, and looks upon as so many stumbling-blocks to be kicked out of the way when he is moody and hasty; or are they young plants to be watched and nurtured for the garden of God, youthful learners to be taught the way of life, early pilgrims whose feet he is to lead with his own in the path to heaven? Show me the evidence that he has discerned and accepted his most responsible calling of nurseryman for the great Husbandman in this little plantation of human beings. I wish to see him kneel with his right arm around his eldest born, and his left on the cradle of his babe; to hear him—with a tax which he shall feel because it is painstaking study and effort, and yet for love's sake shall not feel, because it is freely and gladly borne—reading and expounding to young learners the way of truth and salvation. If his heart is not turned to his children, it is not turned to Christ.—*Rev. A. L. Stone.*

WORDS, so innocent and powerless as they are, as standing in a dictionary, how potent for good and evil they become, in the hands of one who knows how to combine them.

MEN are atheistical because they are first vicious, and question the truth of Christianity because they hate the practice.

HUMILITY.—It is out of a broken heart that all truly holy affections do flow. Christian affections are like Mary's precious ointment that she poured on Christ's head that filled the house with a sweet odor. That was poured out of an alabaster box; so gracious affections flow out of a broken heart. Gracious affections are also like those of Mary Magdalene, who also poured precious ointment on Christ, out of a broken alabaster box, anointed therewith the feet of Jesus, when she had washed them with her tears, and wiped them with the hair of her head. All gracious affections, that are a sweet odor to Christ, and that fill the soul of a Christian with a heavenly sweetness and fragrantcy, are *broken-hearted* love. The desires of the saints, however earnest, are humble desires; their hope is humble; and their joy, even when it is unspeakable and full of glory, is a humble, broken-hearted joy, and leaves the Christian more poor in spirit, and more like a little child, and more disposed to a universal lowliness of behaviour.—*Edwards on the Affections.*

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. Wild.

DEAR BRO. SMITH: I want to say through the Review, for the encouragement of those of like precious faith, who are trying to keep all the commandments of God and the faith of Jesus, that our little Grove Meeting here was like one of the old '44 meetings. The sweet spirit of truth descended upon us at the commencement and carried the truth to the hearts of the hearers. Several have decided to keep the Sabbath; others are examining it, and I trust will soon take a decided stand to keep all of God's commandments. Bro. Rodman preached on the three messages, and the two laws, and it was received by nearly all of the dear children. I expect to see before long a little church here keeping the commandments of God as well as the faith of Jesus.

Bro. George Barker of Lime Rock, Ct., a first-day preacher, was with us from the commencement. Bro. Henry Pratt of Springfield, Mass., was with us until Sabbath morning. Friday afternoon he preached against the Sabbath, taking up the old objections, calling the typical law the moral law, saying it was dead, &c. His argument to those who never heard on the two laws looked like truth, but when Bro. Rodman preached on the two laws they saw a beauty and a harmony in it as they never saw before.

Thank God for the light of present truth.

WM. H. WILD.

From Sister Webster.

DEAR BRETHREN AND SISTERS: I love to read your cheering testimonies; it does my heart good, and encourages me to press forward with renewed zeal toward the kingdom of God. I have ever felt, since trying to live out the truths of the third angel's message, that my trials were very severe. Perhaps they have been, but when Bro. and Sr. White were at Ithaca, Bro. White remarked that since he had been engaged in the work he had made some sacrifices and had some trials, but seemed to regard them as small matters, although he is so worn out in the cause: I felt condemned, and determined to complain of trials no more. How often do we think that those at the head of the work have only smooth roads to travel, while it is theirs to bear the heaviest burdens. I can say for one that Bro. and Sr. White's visit here has been of great benefit to me. Weak and helpless I will cast my care upon Jesus and trust him in the future. Shall we not brighten our armor dear brethren and sisters, and relinquish our hold upon earthly things, laying aside the gratification of pride, and use the means thus unwisely spent, for the advancement of the cause of God? With our hearts and energies employed in the blessed cause of God we shall be pre-

pared to meet our Lord when he shall return from the wedding.

The mark of the beast we never shall feel,
When we stand with the saints on the glorified shore,
With the servants of God we then shall be sealed,
And dwell in the presence of God evermore.

The powers of earth that would fain bring us down,
Shall powerless lay in the depths of the tomb;
And monarchs whose brows are now decked with a crown,
Will know that Jehovah is monarch alone.

CHARLOTTE WEBSTER.

Ithaca, Mich.

From Bro. Keyser.

DEAR BRETHREN AND SISTERS IN CHRIST: I can truly say that I am a believer in present truth. I believe we are living in the last days, when the dragon is wroth with the woman and makes war with the remnant of her seed which keep the commandments of God and have the testimony of Jesus Christ. I have been trying to keep the commandments of God and the faith of Jesus for seven years. I have tried not to live under the law, but under grace. I am one of the lonely ones, as there is but one Sabbath-keeper in this county that I know of. The Review is all the preaching I have.

Yours in hope of eternal life.

N. KEYSER.

Jasper Co., Iowa.

From Sister Baker.

BRO. SMITH: I am still striving to be an overcomer, and go through to the end with the tried people of God, although I feel my weakness and unfitness to be one among them, yet I feel determined to go with the remnant. I realize that we are living in the last days, when sin is on every hand, and it is only by constant prayer and watching that we can overcome our evil ways. I feel thankful for our excellent paper, and I feel encouraged when I read the testimonies from the tempted and tried ones; many times I see lines from those that are lonely and tried as I am, and my prayer is for such that God in his great mercy will bless them, and will hasten on the day when we shall have our companions with us, in trying to lead our little ones to that blessed land, where there shall be no sighing for the company of those of like precious faith. I feel thankful for the light of present truth, and for the Health Reform. I am trying to live up to it as well as circumstances will permit, but I find that I fail when I do my best. But I know that our Father has promised to help us in time of need, and I feel that he has helped me to overcome much that is sinful in his sight, and hurtful to my health. Pray for me that I may still overcome, until I shall stand at last with those that shall hear the welcome, “Well done.”

Your unworthy sister, striving for a home in Heaven.

ROSETTA BAKER.

Faribault Co., Minn.

From Sister Hall.

DEAR BRETHREN AND SISTERS: I desire to give my testimony in behalf of the truth of the third angel's message. Something like one year ago I was convicted that the seventh day was the Sabbath of the Lord, and I went to searching my Bible for the truth and found it, and am now trying to live it out as well as I can. I am sixty-nine years old, and I praise the Lord for his mercy to me in bringing me to the light in my old age, for I can say that I find great peace of mind in keeping the commandments, and living out the faith of the Saviour.

I feel thankful for the Review. It gives me much strength and encouragement, for I have sore trials to pass through, as all my family connections oppose me, but I feel that I have the truth, and if I live it out I shall have a part in the first resurrection.

I feel very thankful for the privilege I have of meeting a few of like precious faith on the Sabbath, to sing and pray together. I do love the Advent cause and hope to be among those that will stand on Mount Zion, and sing the song of Moses and the Lamb. Pray for me that I may be faithful, and keep pace with the third angel's message, and go through with the remnant people of the Lord, and be with them forever.

ELEATHEA HALL.

The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 1, 1867.

THE REVIEW.

THE Review, No. 15, has just reached us in Washington, Iowa. By our absence from the Office, we have the opportunity of seeing how the paper is received at the distant homes of the brethren to which it makes its way. We find its readers more than gratified with its recent enlargements. They testify especially to the value of the Sermon department, which alone they consider worth more than the entire price of the paper. Our preaching brethren will please make a note of this.

Though much of the matter of this number was under process of publication before we left home, yet we have scanned its columns with interest. We notice that the Conference Department is especially short. This is a department of interest to the generality of our readers, as being a portion of the paper in which they may look for a free and familiar record of individual experience, such as they know how to appreciate from their own daily life. When the paper was enlarged it was estimated that should the brethren write sufficiently to fill it, two whole pages might be devoted to this department, and yet leave room enough for such other matter as the paper should contain; but so far on this volume, but little more than a page has at any time been filled with letters from the brethren and sisters, and generally much less space than that. Several have already remarked to us on this trip that they would be glad to see more in this department. So say we; and as we looked over the assembly of Sabbath-keepers at the Wisconsin meeting, we thought, how many scores of brethren and sisters are here, whose names we should be glad to see appended to communications for the paper. And we would say to all, The space is provided, the paper is open, and the brethren are waiting to hear from you.

Another suggestion to our contributors. Subjects are frequently resting upon the minds of individuals upon which they think they would be glad to have something written. Our invariable reply to such is, that they are just the ones to write upon such subjects. When a person's mind is wrought up on any question, so that he can give another an idea of the points resting upon his mind, in nine cases out of ten, he is the best one to sit down and write it out; for the burden of the matter is upon him, and he is prepared to bring out his ideas, and edify the reader, in a way that one whose mind is not thus wrought up on it, cannot do.

THE CHRISTIAN SABBATH.

THE following article under the above heading appears in the last issue of the Voice of the West:

"There is much looseness in the Church as well as in the world on Sabbath-keeping: and we are glad of the agitation of this question by the Seventh-day Baptists, as thereby the attention of the Church is specially called to the consideration of the subject.

"Bro. Prehle's new work on *The First-day Sabbath* is now out. It is not only an important work, but the only work among us that treats the subject at length, in connection with a triumphant review of seventh-day Sabbath critics. Our people should get this book and post themselves on this question. They owe it to the cause of truth to do it; they owe it to the Churches to do it, in order to meet those seventh-day keepers who stir up strife, and in days past have even broken up our Churches. Hitherto our people have not been prepared to meet the questions in dispute. We must as a matter of duty give attention to this question. Have we a Sabbath? Is it the first day of the week, or the seventh? We should settle these questions, and be prepared to give a reason for the faith we hold.

"As Bro. Prehle has now placed within our reach what appears to him the Scriptural argument, with a critical review of seventh-day writers, we cannot do better than to procure this work and give it a thorough examination. And let our brother be sustained in his labor and sacrifice for the cause of truth."

Verily, "there is much looseness" in the matter of Sabbath-keeping; and we can rejoice with the Editor of the Voice on account of "the agitation of this question by the Seventh-day Baptists." But can he also rejoice with us at the much greater agitation by Seventh-day Adventists? Or is that the kind which "stirs

up strife," and has "even broken up churches?" If a little agitation of the matter is commendable, certainly a thorough stirring up in regard to it must be very desirable, especially in view of the "much looseness in the church" which renders Eld. Prehle's work so important. If we are rapidly nearing the final consummation, as the Voice and Review both unite in teaching, it certainly is important that looseness in the matter of duty, and especially so important a duty as obedience to God's commandments, be no longer a characteristic of second-advent believers.

It is not a little amusing to see the reluctance manifested on the part of the Voice in endorsing Eld. Prehle's positions: "Bro. Prehle has now placed within our reach what appears to him the Scriptural argument." As the readers of the Review have had occasion to notice, what appears to Eld. P. as Scriptural sometimes proves to be very unscriptural, and we are waiting with considerable interest to see how generally his new work will be endorsed.

Perhaps this hesitancy on the part of the Voice may be accounted for when we recollect that it has also very favorably commended one or two other works on the same subject issued by the same Association, which endeavors to prove the entire abolition of the Sabbath. Which of these two positions will it endorse as Scriptural? Certainly not both.

We would also in this connection take occasion to gently remind the Voice that the request to publish the prospectus of this work in the Review which we complied with some time since, was accompanied with a declaration that they would be happy to send us a copy as soon as issued. We have not yet seen it, and hope it has not been lost by mail. Perhaps our advertisement of it has not greatly assisted in the sale of the work, but it certainly is no fault of ours, as we should be glad to have every Sabbath-keeper possess a copy if able, for unless it vastly surpasses any of Eld. P.'s former efforts, the Sabbath cause has nothing to fear from it, but rather will be aided by its publication and circulation. w. c. g.

SCATTER THE PUBLICATIONS!

ACCORDING to the recent light in Testimony No. 12, a great work is to be done in the way of circulating Tracts. To those of our brethren who wish to do much good at a trifling expense, we would say, Procure a good supply of our small tracts—those worth from 1 cent up to 5 cents—and scatter them. Never he found a dozen miles from home without being well supplied with these little documents on Present Truth.

Allow us to tell you what we have. On the Sabbath Question, which is emphatically the leading theme with us, we have for such circulation, "Seven Reasons for Sunday-keeping Examined" (16 pp., 2 cents*), a good tract to hand out to any first-day observer; "Who changed the Sabbath?" (16 pp.) an excellent document to present to those who think Christ or the apostles changed the Sabbath; "The Sabbath by Elibu" (16 pp.), a standard tract, which is just the thing to convince a reasonable person that the seventh day is the Sabbath; "Time Lost" (8 pp.), dissipates as into thin air the silly objection so often raised, that since creation time has been lost, and so, if we would keep the true seventh day, we can't tell when it comes; "The Institution of the Sabbath" (16 pp.), is a superb tract, the design of which is indicated by the name; "Preach the Word," a very clear argument on the Sabbath, and noticing the "eight texts" which speak of "the first day of the week," and proving that they do not prove anything in favor of Sunday—good for all first-day believers; "The Two Laws" (8 pp.), is a grand tract for first-day Adventists, who generally confound the ceremonial law with the moral code. So much for the *small tracts* on the Sabbath Question.

On the Second Coming of Christ, we have "Sixteen Short Answers to Sixteen Common Objections against the Second Advent Faith" (32 pp.), which is good for everybody, and is an excellent tract to remove sixteen objections out of the way of the Advent Faith; "The

Seven Seals" (8 pp.) shows where we are in this world's history, and also removes one prominent objection to the sleep of the dead—souls under the altar—in a very convincing manner; "The Heavenly Meeting" (4 pp.) is a gem of the first water on the question of the Advent—it describes in entrancing language the joy which will be experienced by the saints when they shall see Him whom their soul loveth; "Truth" (16 pp.) dwells convincingly on the Sabbath and Advent, and shows the necessity of our being "rooted and grounded in the truth" in these last days of error and fables.

On the Life and Death question we are well supplied. We have "Appeal on Immortality" (8 pp.), which is a tract hard to be resisted by those who will candidly read it; it is scriptural, logical, and convincing; "Brief Thoughts on the Nature of the Soul, the Resurrection of the Dead, and the Final Destiny of Man" (8 pp.), is an exceedingly comprehensive tract on this great question, and withal very candid; "The Wicked Dead; Are they now being Punished?" (20 pp.), devoted mainly to answering the objection founded on the parable of the rich man and Lazarus, which it does in a masterly way, besides imparting much other information on this great question; "Much in Little" (16 pp.), this is truly *Multum in Parvo*, presenting terse, pithy extracts from various authors on different branches of the life and death theme—an exceedingly valuable tract; "The Sin of Witchcraft, or an Exposition of the case of Samuel and the witch of Endor," (32 pp.) should be scattered widely—a worthy tract, worth its weight in gold; "Thoughts for the Candid," (8 pp.) a very candid tract, and one which must carry conviction to the candid mind; "The Doom of God's Enemies," (32 pp.) a very able tract on the question of the punishment of the wicked," (24 pp.) just the thing to hand to your friend who believes in an eternally-burning hell—it may help him; "What is Truth," (8 pp.) should be scattered from one end of the land to the other.

Then we have many miscellaneous tracts. "Judson's Letter on Dress," (12 pp.) to which is appended "The views of Seventh-day Adventists on the Subject of Dress, as set forth by the Gen. Conf. of May 16, 1866," showing the views of this people on that important question in these days of fashion and show; a good tract to hand to that church-going friend of yours; "Popular Objections to the Resurrection of the Body, briefly considered," (20 pp.) a triumphant refutation of several infidel objections to this glorious theme, which is the chief corner stone of the believer's hope;—pass it out to the multitude who need its enlightening influence; "The Celestial Rail Road," (32 pp.) is a most happy exposure of many of the inconsistencies of the popular religion of the day, with an Appendix of Explanatory Remarks; this is an excellent Rail Road tract, and should be circulated widely; it is a stirring document; "Geology and the Bible; or a Pre-Adamic Age of our World Doubtful," (16 pp.) good for your sceptical friend who believes that the six days of creation were six vast indefinite periods of millions of years each; pass it out, and let it go about doing good; "Infidelity and Spiritualism," (16 pp.) showing that the two go hand in hand, and that both are of their father, the Devil; "Scripture References," (24 pp.) a most excellent little work to put into the hands of any who you think will take the trouble to hunt out the references to the subjects mentioned; we publish more of this tract than any other one on our list.

Dear brethren and sisters: We have now presented to you a list of tracts which you can use to the glory of God, and for the salvation of poor mortals. Our shelves are loaded with these tracts, but they ought to be out in the field where they can be doing good. What we do for others must be done "quickly." A spirit of slumber should not be permitted to come over us now, situated as we are in the last moments of probationary time. But every one should use his whole influence in trying to bring perishing souls to a saving knowledge of the truth. Again we say, Scatter the publications. Our hooks are written by men who fear God, and many have been the earnest, agonizing prayers offered to God for the light which is herein

* All of our small tracts are sold at the rate of 1 cent for each 8 pages; thus an eight page tract is 1 cent, 16 pages 2 cents, 24 pages 3 cents, 32 pages 4 cents. Tracts having a greater number of pages than this are covered, which makes them a trifle higher.

set forth. We speak of course of the past labors of our faithful, leading brethren. These tracts are an embodiment of God's truth, and God will delight to bless the circulation of his truth, and when received and obeyed by those who are now fettered down by error, it will make them free.

Then let these little paper messengers circulate in a thousand directions, and do their part in dispelling the mists of error, and preparing the way for that time, when, suddenly and almost miraculously, a multitude of voices shall be heard in every direction, saying, "Here is the patience of the saints; here are they that keep the commandments of God, and have the faith of Jesus." Tracts never lose their patience with an opposer, and they are the most effective preachers. What a world of good might be done through the circulation of tracts. All cannot preach, but none have so little talent but what they could hand out a tract.

But some are too poor to buy tracts to give away, yet they are men of judgment and discernment. What shall be done in their case? Let a fund be created for the purpose of printing our small tracts for general circulation in the manner set forth in Testimony No. 12, and let judicious persons have them and scatter them. We have a duty in this matter, and may God move on some one, the proper ones, to set this matter home forcibly to the church. Stewards of the Most High God, awake to your duty! Let the funds roll in, and let the tracts be sent out. Order our publications, and circulate them, and let us all faithfully do our part in getting the last note of warning before the world. God bless the dear brethren who have done so much in the past; but don't stop, brethren, and turn about and think you have done some great thing, but push ahead and keep doing. In due season we shall reap if we faint not. Why, about \$75.00 will print and make ready for the market 2000 of our large 32 page tracts; or 4000 16 page tracts; or 8000 of 8 pages, or 16000 of 4 pages, or 32000 tracts of 2 pages. Again we inquire in view of the great light which now shines down from Heaven on the church, what is our duty as a people? It is of God that we have such conveniences as railroads and telegraphs and steam printing presses in these last days. Through modern mechanism a great deal can be accomplished in a little time. God can have the world effectually warned in a little while, and cut the work short in righteousness, and be a God of justice still.

But we close. Let us all seek and inquire our duty in the sight of the Lord in the matter of circulating tracts.

GEO. W. AMADON.

LAST-DAY SCOFFERS.

THE apostle Peter declares that in the last days scoffers shall come, walking after their own lusts, &c. When we see this class being developed, scoffing just as the apostle said they should, we are compelled to believe that we have reached the last days. The following from one of our popular dailies, betrays a spirit of antagonism to the doctrine of Christ's coming which is peculiar to those who are "walking after their own lusts."

W. C. G.

A DESIRABLE POSTPONEMENT.—We are by no means sorry to learn that Rev. Dr. Cumming and the other incendiary individuals who have taken up in these latter days the doctrines of the famous Mr. Miller, have discovered a trifling error in their calculations which puts off the destruction of our earth for a matter of a million years or so. We are rather glad of this, for although astronomers tell us that our globe is small, infinitesimal even in comparison with some others of their celestial acquaintance, it is quite big enough to secure our interest and enlist all our sympathies. By delaying the consummation of all things for a million of years he at once relieves us of all personal anxiety.

MISERY assails riches as lightning does the highest towers; or as a tree that is heavy laden with fruit breaks its own boughs, so do riches destroy the virtue of their possessor.

RUN not after blessings; only walk in the commandments of God, and blessing shall run after you, pursue and overtake you.

Green Devils.

THE following pointed remarks from Mr. Beecher under the above head, are worthy of a careful perusal. Many people wonder why they have no more spiritual enjoyment, or why they are so stupid in meeting, when the true solution of the matter lies in their unphysiological habits and gross abuses of their digestive organs.

W. C. G.

In my own experience, the cases that I have most despaired of among those who have come to me for spiritual help, have been persons that were nervously sick. I could do them no good because I could not reach the conditions of their body. If a person will drink green tea, which is like the quintessence of a thousand needle-points in its effects on a man's nerves, what is the use of his coming to me with complaints about blue devils? They are not blue devils; they are green devils! If a man gorges and oppresses his stomach, and so overlays the keys of life,—for the keys of life are located in the stomach, as the keys of the piano and the organ are located in their appropriate places in those instruments,—and he comes to me for deliverance from temptation, or for the removal of obscurities that stand between his soul and God, unless I can have control of that man's habits of eating, what can I do for him?

News and Miscellany.

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

Elections.—During the last few weeks elections have been held in several of the States. In Maine the result was quite a loss to the Republicans, caused, it is said, by that party making an issue of the liquor question—indicating the tide of public opinion on this important question.

Perhaps, the following item showing the hypocrisy of our political men may account in part for the loss of confidence in party leaders on the part of the people:

A Portland correspondent of the Boston Transcript states that he was personally acquainted with 69 members of the last legislature of Maine, and of these 61 kept spirituous liquors in their rooms during the session, and most of them favored prohibition. This has a bad look for the State that originated the prohibitory scheme.

—It seems to be a pretty generally-received opinion that negotiations are going on between the United States and Denmark for the transfer of the Republic of the Danish islands in the West Indies. These islands will furnish our vessels an admirable coaling station in time of peace; and, in war, will serve as a rendezvous for our cruisers, while they can easily be made perfectly secure against any foreign power. A navy yard there would save also much money to our cruisers and merchant vessels in need of repairs. But the price to be paid must not be too large.

—The Pope of Rome has called or resolved to call a general council of the primates, archbishops, bishops, cardinals, heads of orders, and other dignitaries of the Church. The principal subject to be discussed is as to the point to which the Pope shall emigrate when Garibaldi occupies Rome.

Russia.—London, England, Sept 24. It is reported that the Emperor of Russia has refused the proffer of alliance made by the Porte, and he is now seeking to bring about an alliance between Russia and France.

The President's Intentions.—The conduct of the President justifies the alarm which we have expressed. He means mischief, and will be restrained only by his fears. A man in his position who simultaneously defies his opponents and surrounds himself with those who are known to be his devoted adherents, is a man who intends to resist. His word, even if he gave it, could not be trusted. The law does not restrain him, for he denies the authority which makes it. The real situation at present is that the President asserts his will against the will of the people in Congress, and will probably try forcible conclusions with them.—*Harper's Weekly.*

London, Sept. 24—9 p. m. The following dispatch is received: Florence, Sept. 24.—Garibaldi has been arrested by the Italian Government. He was taken prisoner while crossing the Roman frontier.

Italy.—Florence, Sept. 23—Evening. The Roman Government is taking precautionary steps to guard against an attack from without, or a sudden rising within the city. All Pontifical troops are being withdrawn from outlying points in the province of Civita Vecchia, Viterbo and Velletri and concentrated in and around Rome.

Foreign.—Serious outbreaks by the followers of Garibaldi are reported in various parts of Italy. His release is loudly called for, and Victor Emanuel will probably call an extra session of Parliament.

Omar Pasha has withdrawn his resignation of the command in Crete.

Fenianism is creating much excitement in England and Ireland, and several arrests have been made.

Trial of Jefferson Davis.—New York, September 27. The *Herald's* Richmond special says: It has now become definitely settled that the Davis trial will take place at the November term of the circuit court here. Judge Chase has expressed his intention of presiding, and if the rebel ex-President does not fail to come to time on his straw bail, questions of great importance will arise which will require all the diplomacy and ability of the Chief Justice to evade and decide. The opinion is expressed that allowing that Davis will appear, the trial will be evaded and shirked by the Government, and the prisoner will again be set at liberty on bail. There is reason to contradict such an erroneous impression. Indications lead to the belief that the trial will be proceeded with, and a mass of the most important history of the rebellion disclosed. The counsel for the defense will demand a trial, and if the Government urges as an excuse that it is not ready, the court will express its intention to remain in session a sufficient time to prepare. Failing in this a *nolle prosequi* will be entered by which the discharge of the prisoner may be effected. The latter is not likely, and the trial, which the nation at large demands, will be proceeded with. Davis can scarcely be convicted.

Indian Difficulties.—St. Louis, September 19. Letters from Fort Dodge say the Indians are very numerous in that vicinity. The scouts say the Cheyennes, Arapahoes, Comanches, and Kiowas, have consolidated, and that there are 2,000 of them on the war path.

"Red Cloud," the Sioux chief, is said to be at the head of over 20,000 hostile Indians, desirous of prolonging the war with the whites.

Famine and Cholera in Sicily.—To the horrors of cholera have been superadded in Sicily the horrors of famine. A drought, which has now lasted nearly two years, has arrested and parched up vegetation, and has deprived the flocks and herds of the food necessary for their subsistence. The cities and towns are deserted by the wealthier inhabitants, the shops are closed, the markets scantily supplied. In Palermo the kilogramme of beef (35 ounces) is selling at 4½ francs, the kilogramme of mutton 4¾ francs; veal and poultry are fetching fabulous prices, and brandy and rum of very inferior quality, from 12 francs to 13 francs a bottle. The cholera, however, is abating. On the 20th of August, it had decreased in Palermo to 125 fresh cases and 57 deaths, in Messina to 28 fresh cases and 15 deaths, and in Catania to 14 fresh cases and 11 deaths. The municipalities were exerting themselves to feed the poor, and have dispatched steamers to the mainland of Italy and the island of Sardinia for grain and cattle.

Temperance and Sunday.—The State Temperance Convention met at Rochester, Minn., Sept. 24, to take into consideration the propriety of running a temperance ticket for Governor and State Officers.

Several resolutions were put forward for and against the movement. After considerable discussion the following resolution was carried unanimously:

Resolved, That, as the friends of temperance, morality and religion, we protest against the action of the two great political parties, opposing any legislation on the great American questions of temperance and the Sabbath; that it is both the right and the duty of the State to protect the interests of the individual, to pass prohibitory laws with reference to these questions; and, as temperance men and friends of the Christian Sabbath, we will not be stultified by platforms made by minorities, majorities or parties, and while we condemn the resolutions, and utterly abhor their doctrines, we think that the cause of temperance does not demand at this time any specific political action by the temperance men of the State.

ANTI-SUNDAY LAW.—An association has been formed in San Francisco to combat the Sunday law. The association numbers five hundred members.

The Canonization at Rome.

A brilliant morning, it was (June 29) when I started at 5½ o'clock, and found crowds in carriages or on foot, all tending toward one point. Many a window was hung with crimson tapestry; the Papal banner was floating over the Ponte St. Angelo, and Papal troops were dashing about in all directions. The Cardinals were indulging in an hour's more sleep, secure of their places, but, with this exception, persons of all classes were en route. Thanks to kind friends, I entered the church by a private gate, the Porta Santa Martin, and from my place under the Ambassador's loggia, and close to the Papal throne, will now describe the scene which thousands beside myself were gazing at, even at that

early hour. The taste displayed in the decorations is much more pure and simple than that which was shown in 1862 at the last great canonization. The effort has been to give the effect of color, and this has been done so as to bring out in bolder relief the architectural ornaments. It would be useless to note the materials employed. One looks at the whole, at the general effect, and this was rich and gorgeous in the extreme. Richer still it became when, about 7 o'clock, the Servitori began to light the great wax tapers which hung suspended in festoons beneath the arches under the colossal statues. Still, it was a fearful sight to watch these men at times suspended in mid air on a narrow bit of wood, and swinging backward and forward, apparently no bigger than crows. Twenty-five thousand tapers were thus soon made to shed their light upon the building, giving to the crimson tapestry a deeper hue, now that all daylight was excluded, and lending increased brilliancy to the gilding. Sometimes a puff of wind blew aside a curtain, and then down streamed on one particular spot, a sunbeam so bright and unexpected that it seemed like a flash of lightning, startling those around, as if danger were near. Grandeur however, than all else in the way of light, was a colossal, inverted cross formed of prisms of glass, which had been sought for far and wide. Above it were the keys, gigantic in their proportions and formed of the same material, while above them still was suspended an enormous tiara of colored glass. Hanging as did these brilliant symbols of the Roman Catholic faith, in the center of the nave, and flashing and glittering with direct and reflected light, the spectacle was indescribably beautiful. We were looking and wondering at these grand effects of light when a general confusion ensued among the masses who were underneath the cupola. There was a murmur of many voices gradually swelling into a storm. Ladies were rising in their seats, and guards rushing here and there—indications, as some thought, of the approaching Papal procession, but, instead, it was a panic created by the curtain of one of the windows taking fire. There could be no danger in so substantial a building as St. Peter's; but people do not reason on such occasions, and had it not been that the fire was extinguished, it is difficult to say what might have been the result of the panic. Another, and this is the only other painful incident which occurred, was, as it was reported, an act of suicide by a man named Achille Rossi, a native of Cremona, before the chapel of the Holy Sacrament. The poor fellow, it appears, was so dazzled by the wonders of the scenes, that he lost his head, and cut his throat with a penknife, that he might enter at once on the enjoyment of a Paradise, which the glories around him were supposed to typify.

Soon after 8 o'clock some minor orders began to enter, and then came the Bishops, two and two, amounting to 480. Wearing a red cope in honor of the martyrs they presented a grand spectacle. Many of them wore a violet-colored beretta on the head, instead of a black one. Each carried his mitre, white for the most part, though there were varieties, as in the dress. Some had mitres resembling imperial crowns, studded with precious stones, while some wore over the cope a dress resembling a hussar's jacket, with upright collars rigid with gold. Each bore a lighted taper, and as soon as they were seated, and the archbishops (among whom I recognized Dr. Manning) had arranged themselves on either side of the throne, the silver trumpets in the cloister announced the approach of the Pontiff. They always perform the same music, but sweeter notes it is impossible to conceive. In advance were the cardinals. They took their seats on the lower benches, on either side of the presbytery, 43 in number, and in the center of 523 princes and dignitaries of the church, Pius IX was borne in on his chair. So large a number has never, I believe, been assembled together in modern times; in 1862 there were not more than 250 bishops. Altogether, the Church possess between 800 and 900, and 53 or 54 cardinals; so that more than one-half of her staff, so to speak, met on this occasion. Call it vanity, or what you like, Pius IX must have been more or less than human had he not felt deeply moved and gratified at the homage which he received.

When all was ready, the Cardinal charged to conduct the canonization advanced to the throne, accompanied by a master of ceremonies and an advocate of the consistory, who, in the name of the Cardinal, begged *instante* that his holiness would permit the names of the 25 Beati, to be enrolled in the catalogue of saints. The Prelate Secretary of the *Brefs* and *Principes* replied in Latin that the Holy Father was well acquainted with their virtues, but before deciding on so important an affair exhorted that intercession should be made to the Apostles and all the court of Heaven for light to guide him. The Pope and all the mitred host then knelt, while two singing chaplains intoned the Litany of the saints, the ecclesiastics joining in, and the vast multitude in the church responding as with the voice of many waters. There is a plaintive monotony in the notes which is very touching, and, familiar as they are to the members of the Roman Catholic Church, not a voice was silent, and a body of sound rose and swelled through the vast edi-

fice that made one's nerves thrill with emotion. The same forms being observed as in the first instance, a second time the Cardinal advanced, and the request was made *instante et instantius* that the Beati should be canonized, when, in answer, prayers to the Holy Spirit, the source of light and holiness, were implored. Again the Pope and his prelates knelt and prayed, and rising, his Holiness intoned the *Veni Creator Spiritus* with a voice so clear and loud, and with a precision so remarkable, that people looked upon one another with astonishment. A third time the postulants advanced, and entreated *instante, instantius et instantissime* that the canonization should take place, and an answer was returned, that the Holy Father, convinced that the act was approved of God, would now pronounce his definite decision, which he accordingly did, seated in his chair of state, with his mitre on his head. After some other forms the *Confiteamur* or *Decernimus*, was repeated, the silver trumpets sounded, the cannon roared from St. Angelo, and all the bells of the city were rung for joy at the consummation of the hopes of the Church. The Pope now intoned the *Te Deum*, that fine old Ambrosian hymn. Oh, how grandly it rose and died away, as it was sung by the choir; and was then taken up by 40,000 voices, pealing forth with a power which lifted one above the world, and then dying away, as if the effort was too great for the human soul to sustain! Do not call this rant or over-excited enthusiasm. You should have heard and seen properly to have felt. I confess that even now I choke with emotion as I recall the impression it made upon me. That glorious hymn, chanted as it was by tens of thousands in unison, will ring in my ears forever, and I found myself joining in the universal song of praise, not as a Roman Catholic with Roman Catholics, but as a Christian man with his fellow man in acknowledgment of the Great Power whom we all worship. High Mass was performed immediately after the conclusion of the ceremony of canonization. It presents no peculiarity, until we come to the offertory, which on this occasion included the presentation of the offerings made to the Pope by the friends of the new saints, or the religious orders to which they belonged. During the whole of the morning they lay on tables on the left of the high altar. They consisted first of five large wax candles, weighing two of them 60 Roman pounds, and three, 12 pounds each. These were beautifully painted with flowers, intermingled with arabesque, in gold and silver. Secondly, two large loaves, on silver salvers, one of which was gilt, bearing the arms of the Pontiff. Thirdly, two barrels, one plated with gold, the other with silver, filled, one with wine, and the other with water. Fourthly, three cages of elegant construction, in one of which were two turtle doves, in another two pigeons, and in the third various small birds of different kinds. Each saint presented the offerings above described, and the ceremony was conducted with great pomp. As many saints, so many processions, each formed by two macebearers and a master of the ceremonies, two cardinals preceded by their gentlemen, and followed by two members of the order to which the saint belonged or by two priests or laymen, the postulator of the cause and two other cardinals with their gentlemen bringing up the rear. The ceremony therefore continued for some time, and during this interval we were indulged with a Litany composed expressly for the occasion by the well-known soprano Mustafa, in which the names of the new saints were introduced for the first time. To give effect to the music three several choirs were formed, one of which was placed under the direction of Mustafa, near the High Altar; another over the great window at the entrance of the church, directed by Melizzi; and a third, composed of 400 voices, in the cupola, under the direction of Capocci. Such delicious music surely was never heard, as the dulcet tones floated in a series of echoes through the vast building—first rising from earth in a full body of sound, then gradually diminishing in power, though not in distinctness, and then softly breathing forth as though they were angels' whispers. As the High Mass proceeded, and the incense began to spread its misty veil over every object, nothing could exceed the beautiful effect of color. His Holiness took the sacrament in both kinds; the benediction was given, and the long-expected ceremonies of a day which will mark an important epoch in the history of the church were over.—*Correspondence of the London Times.*

Obituary Notices.

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

DIED, at Lima Center, Rock Co., Wis., Aug. 27, 1867, my father, David Twist, after a short illness. His life was spent in the service of the Lord. He remembered the Sabbath to keep it holy, and died in full hope of a better resurrection.

SANFORD R. TWIST.

DIED, in Painesville, Ohio, July 12, of bronchial consumption, Bro. Gilbert Stuart, aged 67 years.

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 Elishu, 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 325 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.

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—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.

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

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

Charts.

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

—THE PROPHECIES of Daniel and John, illustrated upon a Chart, to be used by Preachers, varnished and mounted, \$2.00. The two Charts with Key, \$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, Oct. 1, 1867.

THE FOURTH COMMANDMENT ADAPTED TO MODERN FASHIONABLE WORSHIP. To understand the following, the reader must keep in mind the programme of the fashionable city church-goer of to-day. His servant drives him to his temple on Sunday morning, in his luxurious carriage. The driver waits without, while his master goes in to listen to smooth and pleasing fables. Meanwhile his maid-servant is at home preparing his sumptuous Sunday dinner, to which his man-servant drives him home, when his worship is ended. Some genius has adapted the fourth commandment to these circumstances, to suit which, it is found necessary to read it as follows:—

“Remember the first day of the week, to keep it holy. The other six days shalt thou labor, and do all thy work, but the first day is the day of the church; in it thou shalt not do any work, thou, nor thy son, nor thy daughter; but thy man-servant shall attend to thy chariot and horses early in the morning, and shall see that thy equipage is in order, and drive thee therein to the sanctuary of the Lord, and he shall wait there, sitting without the temple upon the chariot, until thou shalt have offered the sacrifice of ‘a broken and contrite heart’ upon the altar of the Lord, and he shall then drive thee home, that thou mayest fare sumptuously on the repast which thy maid-servant has prepared for thee in the sweat of her brow.”

REPORTS.—The enquiry is constantly being raised, Why don't our preachers report more frequently? We certainly cannot see any good reason for it, unless it be inactivity. Perhaps you are unable to report great results. What of that? Report labors, and let results be reported when they are known. Probably some of them will not be known till the day of final accounts, but for the encouragement of the readers of the Review, let them know you are at work. W. C. G.

We would call special attention to Bro. Amadon's stirring appeal in behalf of our valuable but at present almost inactive tracts, and hope the brethren will respond at once and put them in circulation. While our preachers are getting worn and wearied, these little messengers can keep right on talking, and the day of Judgment alone can reveal the good they will do. W. C. G.

A New Work.

The Association has just completed, and has now ready for circulation, a book of 156 pages, entitled, “THE MINISTRATION OF ANGELS; AND THE ORIGIN, HISTORY AND DESTINY OF SATAN,” by Eld. D. M. Canright.

The subject matter of this work, from its very nature, is highly interesting, and being carefully treated from a Scriptural stand-point, makes it a valuable publication for the times. In these days of fables, when legions of lying spirits are trying to make it appear that all communication with the other world is accomplished through the departed dead, it is well to have the Bible doctrine of the “ministration of angels” clearly set forth; and while multitudes of false teachers would have us believe that the idea of a personal Devil is a myth, that no such personage exists, it becomes the children of God to have the armor on, and to be always ready “to give a reason of their hope,” as taught by the Scriptures. The Bible is the Christian's text-book. “To the law and to the testimony,” should be the rallying cry, and let every theory and sentiment opposed to that word be banished the earth.

We need hardly say that this book should be circulated! Let it be placed in the hands of those who are bewildered with the mystical teachings of Universalists and Spiritualists. It is just the thing for such. Finally, let all have a copy, and become thoroughly posted on the great subject on which it treats.

Price 20 cents. Postage 2 cents.

G. W. A.

TESTIMONY FOR THE CHURCH, NO. 12.

DEAR BRETHREN AND SISTERS: Have you all supplied yourselves with a copy of this work? If so, you have done well; and if you have prayerfully made up your minds to obey its heavenly admonitions, you have done better. Every one should have this “testimony,” in order to live “by every word that proceedeth out of the mouth of God.” While the enemies of God's blessed truth taunt and revile, thus showing what kind of an *animus* they are of, let us cherish the light from Heaven, and like the faithful of old, meditate upon it when we rise up and when we sit down, that our profiting may appear to all. Great is the goodness of God in condescending to instruct his people in the manner that he does. For this let us reverently praise his ever-blessed name.

How the Devil hates this blessed gift which God has placed in the church. This alone should be a warning to those who are running riot in their mad opposition to the visions. Just think! A standing notice in the *Voice of the West and the World's Crisis* has appeared weekly for months, advertising “The Visions of Ellen G. White not of God,” besides scores of flings and lies which appear in the Advent papers, that will be more particularly noticed in the day when God shall judge the secrets of men, and when he will convince all of their ungodly deeds, which they have ungodly committed, and of all their *hard speeches* which ungodly sinners have spoken against Him. See Jude 15. But let us “who are of the day” press forward, for nothing can be done against the truth; God will overrule all opposition to his glory and our good, and the wrath of man shall yet praise Him, and every stiff knee shall bow, and every slandering tongue confess.

The great regret among us as a people should be that we have not always obeyed as we should the precious light from Heaven. In this let us be admonished for the future, and strive to draw near to God that he may draw near to us. What kind of a people should we be without the aid of “spiritual gifts?” Just like the other Advent bodies—all rent with schisms and torn by discordant sentiments, each one believing and doing what seems right in his own eyes. In view of their unhappy condition, which we can but pity, let us praise God for the union and harmony there is with the remnant who keep the commandments of God and have the testimony of Jesus Christ. Nor should we overlook the one great cause of our spiritual prosperity. For this in some humble sense we may say with Moses of old, “What nation hath God so nigh?”

Dear brethren and sisters, everywhere, let us stand complete in all God's blessed will, placing a high estimate upon the instrumentalities which he has been pleased to ordain in the church for the good of the body; and when all God's persecuted, truth-loving, law-keeping children come up to the “general assembly,” may reader and writer be there.

Let all procure, read, and obey, Testimony No. 12.

G. W. A.

Appointments.

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

Meetings in Ohio.

PROVIDENCE permitting, there will be meetings in Ohio as follows:

Orwell, Oct. 19 and 20. Strongville, Oct. 26 and 27. Wakeman, Nov. 2 and 3. Clyde, Nov. 9 and 10.

Some of the Ohio Conference Committee will attend these meetings. Bro. Waggoner is expected to be at Orwell. All that can be invited to attend. Come to these meetings, brethren and sisters, like a people preparing for the coming of the Lord. O. MBEARS.

Bowling Green, Sept. 24, 1867.

PROVIDENCE permitting, I will meet with the brethren of Allegan county, in Monthly Meeting at Otsego, Oct. 5, 1867. A. S. HUTCHINS.

THE next Monthly Meeting of the churches of Oronoco and Greenwood, Minn., will be held at Greenwood, Oct. 19, 1867.

Come brethren in the Spirit. May we not expect one of our preachers? H. F. PHELPS.

THE next Quarterly Meeting of the Seventh-day Adventist churches at Mackford and Marquette, will be held, the Lord willing, at Marquette, Oct. 5 and 6. Let all come who can; and especially do we request that the scattered ones try to be present. Come, brethren, and get your spiritual strength renewed. It is high time that we awake out of sleep. The Lord is waiting to bless us and let us get into a position where he can. By order of the brethren. SIMON PATTEN.

PROVIDENCE permitting we will hold meetings in the Central district as follows: Oneida, Oct. 1, 2. Charlotte, Oct. 5, 6. Burlington, Oct. 12, 13. Will one of the Brn. meet me with a team at Marshall, Wednesday, Oct. 16th, at noon? JOSEPH BATES.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

D. W. JOHNSON.—Yes.

THOUGHTS ON THE REVELATION. To those who have sent in orders for this work we would say, that the first thousand copies which we had bound are all sold. We shall have some more from the binders soon, when all orders will be filled.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Levi Smith 31-1, E O Nelson 31-6, A Briggs 31-14, W McNitt 30-12, H Crowell 31-1, O Sanford 31-5.

\$1.50 each. A. M.—32-14, I. S.—30-1, B. I. Whitney 31-14, R Holland 32-1, E Doty 31-7, H Olmstead 31-15, M Kinney 32-11, Mrs J F Covilla 32-1, M Kittle 31-1.

\$3.00 each. L Ross 32-14, S M Booth 32-20, S Whitney 32-13, E A Dike 32-13, S Robinson 33-1, L L Cook 33-1, M Chiner 33-1, J Hart 33-1, S F Gove 33-18, S M Holly 32-11, W Farrar 3-1, Mrs A A Foss 33-1, J Logan 33-1, F M Ede 32-14, J Sanborn 32-1, E P Cram 32-7, O F Brockway 32-3, J S Vandusen 32-14.

Miscellaneous. Mrs I G Soule \$6.00 33-12, O B Thompson \$3.48 34-9, C W Stanley \$2.00 31-21, G Adair \$2.00 31-22, T McDowell \$5.00 32-21, F Kundert \$5.00 33-9, R C Hunnewell 25c 30-12, M E Beach \$2.00 32-1, S Sumner \$2.00 30-14, C Tosh 37c 32-7, Mrs K Babcock \$2.00 31-1.

To make up Advance Credits.

O F Brockway 25c, J Y Wilcox 25c, J E Crocker 50c, L C Tolhurst 30c, M B Ferree \$1.25, L P Reynolds 50c, T Bickle 50c, Z Southwick 50c, T Loomis 50c, N M Jordan 75c, A Thomas 50c, W James 50c, J McCourt 50c, P Holcomb 25c, W S Watson 50c, J Youll \$1.00.

Books Sent By Mail.

D R Palmer 15c, L Schellhouse 13c, J B Taber 13c, R Caviness 13c, L O Stowell 13c, M Kunselman 13c, O Chipman 13c, Z Tyler 13c, W Morse 13c, A W Maynard 12c, J H Gintley 13c, C G Cramer 15c, S H King 15c, P B Ferrin 12c, M A Eaton 10c, N Blood 13c, H W Lawrence 15c, B L Whitney 13c, T Bryant 13c, O M Patten 13c, F P Ross 13c, C S Synnell 13c, J M Rhodes 25c, L Bartholomew 13c, L B Lockwood 13c, J Berry 13c, M H Brown 13c, A C Hudson 13c, J M Ferguson 13c, I N Pike 13c, D Howard 13c, J Hackett 13c, J E Green 13c, D Arnold 13c, D T Evans 13c, B G Allen 15c, A C Raymond 15c, F Greenman 25c, H Smiley 13c, M F Dibble 13c, M Dennis 15c, A A Fairfield \$1.00, O H Pratt 30c, E Lobdell 25c, R Bisbee 12c, W A Raymond 2c, T Hare 60c, R Cochran 12c, H Parsons 12c, W Chapman 12c, M W Porter 13c, S Babcock 12c, W Merry 25c, A R Rust 10c, W G Buckland 12c, A H Clymer 12c, S Howland 24c, A B Williams 12c, L S Gregory 12c, M A Mills 10c, A Green 12c, G Smith 12c, R M Osgood 25c, A Stone 25c, J H Rogers 12c, T Bryant 12c, R Holland 23c, T Brown 12c, C Johnson 12c, O Nichols 12c, C Woodman 12c, C R Ogden 12c, M A Hayward 13c, M J Stewart 12c, Mrs M B Bronson 12c, P Erb 12c, O Hoffer 15c, P Z Kinne 75c, J D Hull 25c, L L Cooke \$1.20, E Stiles 25c, P Vedder 25c, J L Miller \$1.25, D Malin \$1.00, J Wilkin 8c, I G Soule \$2.25, L D Newton 25c, L C Tolhurst 45c, J D Fish M D 30c, O Mears \$1.00, N H Ordway 45c, M B Ferree 15c, C E Shepard 15c, J A Strong 45c, P Scarborough 15c, C K Farnsworth 50c, A M Howard 50c, E S Lane 15c, L H Winslow 25c, O B Thompson 40c, M J Carter 25c, C L Palmer 25c, A E Stutzman 25c, H C Burk \$3.70, A Van Dorn 25c, J Harvey \$1.00, A R Penniman 25c, M Judson 10c, M W Porter 15c, S Porter 10c, M Newman 30c, Mrs O F Guilford 30c, G Smith 50c, E J Paine 60c, H Main 15c, W I Gibbons \$1.00, D W Johnson \$1.00, A Gleason 55c, N M Gravel 50c, E J Cornet 30c, J R Langdon \$1.00, I O Vaughan 30c, H Moore 15c, Mrs M Osterhout 50c, J M Ellet 10c, A Nellis \$1.12, I N VanGorder 15c, P Strong \$4.64, E M Perrin 50c, S C Perry 30c, A L Ellis \$2.20, Mrs C S Mott 25c, Mrs S B Welch 25c, G W Bartlett 30c, J Youll 30c, J B Sweet 20c, M E Ramsey 15c, D C Phillips 40c, B D Bright 50c, W P Crous 25c, J J Stewart 25c, M Bean 15c, M R Bates 15c, S A Beach 25c, M McGilvray \$1.05, B A Smith 15c, K Bisbee 15c, S C Guilford \$1.00, E Cobb \$1.02, J Berridge \$1.60, A W Gould 15c, C A Sanford 25c, C P Buckland 30c, M B Reynolds \$1.15, A Thayer 25c, W S Higley Jr \$1.00, G W Sheldon 15c, S Vincent 30c, S W Wiley 15c, J Y Wilcox 25c, J L Locke 25c, F D Gilman 25c, M Kittle 30c, C Tosh \$1.63, L Babcock 30c, D B Elmer 15c, G S Kelsa 35c, W W Wilson 30c, O F Brockway 20c, J H Waggoner 30c, H Crowell 25c, M C Holiday 15c, J S Vandusen 15c, S Baily 12c, H Souls 12c, A R Hoag 12c, E VanDeusen 30c, C L Davis 45c, W B Castle 40c, W B Davis 15c, A O Tobey 35c, Mrs M Atherton 75c, A Carpenter 50c, D Stambach 30c, J D Hough 30c, J Eggleston 30c, J Clarke 30c.

Michigan Conference Fund.

Received from Churches. Church at North Liberty by J Harvey \$5.30, St Charles \$10.00.

For the Health-Reform Institute.

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

A E Devereux, \$25.00.

On Shares in the H. R. Institute.

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

W P Andrews \$25.00, A E Devereux \$25.00, H K Pike \$25.00.