

ADVENT



REVIEW

And Sabbath Herald.

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

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

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

COMPLAINT.

O my Father, come very near,
I am faint, the way is dark,
I want to whisper in thine ear.
The thorns that pierce my aching, wounded feet,
And blood stained leave the roughness that I meet,
Is more than trusting patience meekly bore:
O help, my Father! I can bear no more.
Oh! yes my child, I hear thy fervent cry,
In earnest need I still am very nigh, [heart,
The thorns that pierce may bleed thy stubborn
And lend thee grace to still endure the smart.

Higher the surges darkly roll'd,
Didst see my Father? Then O come,
And quell the waves so fierce and cold.
Mine enemies against me rise and say,
"Where is thy God," where is thy hope and stay:
My soul doth languish. All the day I mourn,
Because of the oppression I have borne.
The waves may wash thee, cleanse thee, purify
Thy life for Him whose coming draweth nigh;
Thine enemies may break the fet'ring ties
And raise thy love from earth unto the skies.

I'm weary of my life,
Yes weary of this weight and pain,
Where all is sinfulness and strife;
The winds blow fierce, the tempest rages high,
Dark clouds their blackness gather in the sky;
I look for help, I trust my God in vain,
Why wilt thou not relieve me of this pain?
Trust thou in me, my child, I love thee still,
Trust that to save thee I must do my will,
Affliction's pain, from mercy's cup I pour,
The gold that's purified I purge no more.

ETTA BOOTH.

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.

PRAYER.

BY JOSEPH CLARKE.

(Concluded.)

TEXT. "Lord, teach us to pray." Luke xi, 1.

NEVER yet was there a good man who was not a man of prayer; Daniel prayed before his open window three times each day; and may we not safely conjecture that his exiled countrymen gathered in crowds before his house to join him in prayer, and receive the heavenly influence of the supplications of that excellent man, and devoted saint? And did not this make up to them, in some degree, the loss of those high privileges

they once despised while in their own land? True, it is a conjecture, but it is a reasonable one.

David says in Ps. cxix, 164, "Seven times a day do I praise thee, because of thy righteous judgments." David was a man of prayer. His life was devoted to God, and when, for a moment, Satan led him astray, with what humble fervor does he pray for pardon. He even wrote out his confession in a Hebrew poem, and no doubt the whole congregation of Israel joined him in those plaintive notes of contrition. Good men were there who were about to withdraw their fellowship from him, whose sympathy was not withheld from his deeply repentant state. Truly the king of Israel, in thus voluntarily humbling himself in this public manner, did, as far as was in his power, make amends for his fault, and cleared the sacred cause of God from reproach; but blasphemous and wicked men do not appreciate the deep repentance and full confession of the humbled king of Israel, and the cause of God is blasphemed by such men to this day, because of David's sin. Nevertheless, we, who look at this matter in its true light, while we mourn greatly that David fell, also rejoice that he rose again, for many reasons: One of these is, that as David was at heart a lover of God's law, we rejoice that he had an opportunity to make another successful effort to overcome and be saved, and thus rescued from final destruction. Another reason is this: In this affair is manifested the forbearance of God, who forgave David upon his repentance; and in this forbearance of God we rejoice, and in his readiness to forgive; for if it were not thus, and were he to strike down the offender without giving him an opportunity to return, that disposition would have struck our first parents from existence when they disobeyed, and not an individual of Adam's race would have survived to tell the story of his fall, or of the causes which led to it.

It is to this forgiving disposition of Jehovah we appeal, when we pray; and the infidel who would deny to David the benefit of this trait of God's character, would, unconsciously, with the same principle, cut himself loose from God, who, upon this principle of forbearance and love, feeds and clothes the wicked as well as the righteous; and the righteous man who is tried over this case of David, might pray in vain for his own salvation, if God did not possess this trait of character. Truly we mourn that David fell; but we feel happy that God is so noble as to forgive even the high crimes of king David; but to justify his law, and his honor, and to show his abhorrence of these high misdemeanors, he brought signal judgments upon David and his family in after life, such as would cause all who read the history of them to shudder at the thought of breaking God's holy law.

But David repented. He was a lover of God's law. He was a man of prayer. Says he, in Ps. lv, 17: "Evening, morning, and at noon, will I pray and cry aloud: and he shall hear my voice." Had he not been a man of prayer, think you we should now feast upon his devotional writings? Was it not this which made him alike successful in peace and in war? And did not his reign lay the foundation for lasting prosperity?

It was in prayer that the foundations of Israel's prosperity were laid. Abraham bequeathed to his son Isaac that fear of God which he himself possessed;

and Jacob prevailed with God in prayer when his life and his all were at stake. All night did he wrestle with the angel, and said, "I will not let thee go except thou bless me."

No doubt the sons of Jacob became men of prayer. Wicked as they had been in hating their good brother in early life, they finally saw their error. The Lord led them by a thorny path for awhile, until they found the paths of peace.

It was the cry of Israel that stirred the Lord to deliver them from Egypt. No doubt that cry was the cry of his children who feared him; and Moses who came to their relief, was a man of prayer. Witness his fervor, as he falls upon his face, and pleads for the life of rebellious Israel. Would he survive them? No; but if God would not save them he would not be saved. This was no willful fling at the justice of Jehovah, but grief, that of a broken heart, if they as a people failed.

He saw at a glance the promises of God to Abraham, to Isaac, and Jacob, and he knew the use the enemy would make of such a fate; and rather than that all God's people fall, he would for them be blotted from God's book. But the Lord only designed to try his faith; and it was a bold stretch, indeed, of Moses' faith to thus address Jehovah. Like Jacob, so Moses prevailed. And the stern Joshua, learning wisdom from the lessons of the wilderness, walked steadily in the paths of victory and peace; and we may safely conjecture that most of the people, who, under Joshua, entered the promised land, were men of prayer and faith; and could we have the history of the national, social, and domestic, life of that nation for the first hundred years after their entrance upon the land of promise, no doubt it would be more happy and pleasant than that of any nation existing since the deluge.

But as often as prosperity came in, Israel sinned, and, by neglect of prayer and watchfulness, fell into evil hands, and became greatly distressed. But in their distress, it was by prayer they were delivered. Prophets, and men of God arose from time to time, and, by prayer and faith, wrought wonders, by which their enemies were scattered and delivered.

But prayer does not avail alone. It is the fervent, effectual prayer of the righteous man which avails. It was the alms, as well as the prayer of Cornelius, which came up before God; and Moses had been thoroughly proved, and tested, and instructed, before he could stand between God and Israel.

It is a solemn thing to approach the Majesty on high, in prayer, and to move the arm of God, more especially on such occasions as those in the history of the nations to which we have alluded; for this, God has trained up and educated men to fill just the niche he would have them occupy.

When he would deliver Israel, lo, here steps forth just the man for the place; one of deep humility and great experience; a man of noble impulses and pure motives; one who was as willing to wield the shepherd's crook as the kingly scepter; a man versed in all the learning of his age, but pre-eminently a man of faith and prayer. God had, by his Spirit and by his angels, instructed him, and, as a consequence, he was a man of strong faith and fervent prayer.

When God would deliver Israel from Babylon, he had his own agents ready for the work; men like Daniel,

and Ezra, and Nehemiah, and Zerubbabel; men of ability and of noble minds, who had been thoroughly trained in the school of adversity, to the exercise of virtue. They were at the right time brought forward into the courts of kings, and, by their noble qualities, won an influence, which they wield for the enlargement and deliverance of Israel. How did these men keep up their intercourse with God, that they might fulfill their holy mission? You answer, It was by constant faith and prayer. They lived near to God. In every difficulty, they repaired to him. Angels guided and led those noble men, and this gave them a power and an influence which could not be resisted.

Nebuchadnezzar, Darius, Cyrus, and other mighty monarchs, became acquainted with these humble, praying men. They saw something about them which won their confidence, and at the proper time, the Lord made use of this influence for the deliverance of his people.

We mention these instances as being a few among many of God's agents whom he has prepared to do a special work in the order of his providence. We might mention Paul and the apostles, and a host of others, all of whom were men mighty in prayer.

At the present time, a great work is before the people of God, and he is, no doubt, training up for this work, men of great faith. Such men will, of necessity, pass through the furnace of affliction, if it is necessary for their purification. And if it was necessary for Abraham and his posterity, if Moses and Daniel must pass the ordeal of severe trial, shall others shrink who come after? By no means, say you. Truly, let the fiery trial come, if I may be purified and fitted for the Master's use.

God has a work to be done. At the proper time, men will walk forth, as Daniel did from the lion's den, as Moses from the exile of forty years, men who have seen trouble and risen above it; men who have been afflicted, and come forth from affliction humbled and purified; men of tried faith and perseverance; men full of holy love and every Christian grace, and mighty in prayer. They will live near to God, and keep up continually a sweet intercourse with Heaven. Angels will delight to strengthen and help them; and the church, as she prays the Lord of the harvest to raise up laborers to go forth into the harvest, longs and prays for such men; and while she gives thanks to God that he is fitting up those now in the field, she feels that they are too few, and labor has already wasted their frames, and they need succor. The church cries to the Lord for laborers to go forth into the wide harvest-field.

No doubt the agents are selected. God knows his own. He is preparing them, and although his designs are hidden in some respects from men, yet he will in due time make his counsels known.

The third message is yet to be proclaimed in power, and the world is to be filled with its glory, and God's people will be prepared. How are they to be prepared? This question is alike applicable to us all. How did Jacob overcome? Was it by might and physical force? Esau, with a formidable force, filled with murderous revenge, was on the way to destroy him. At that time, what did Jacob do? Did he set up a defense, or seek for allies? No! but alone in prayer he set about the work of enlisting Jehovah in his behalf. All night, till break of day, he plead in prayer for deliverance, and deliverance came. Esau's heart of stone was softened by divine power, and Jacob escaped.

An enemy, more wicked, more artful, more powerful by far, than Esau, is upon the march against the people of God. His hosts are numerous and strong. He designs the overthrow of all the people of God. It is his last great effort. He knows his days draw near their close. Envy and cruelty fill his soul. He will make a mighty effort against each one who is of the remnant church of God. His masterpiece of error and delusion is ready for full development. Already the world is ensnared. He now waits with furious rage to take in his net the unwary and unwatchful of those who keep the commandments of God, and have the testimony of Jesus Christ. He will succeed in too many cases. God forbid, dear reader, that it should be you or I he will ensnare. How shall we escape? Will it not be by prayer that we shall overcome?

True, you say, we must watch as well as pray. Truly, we must watch on every hand against this artful foe; but prayer will quicken our mental powers, and in answer to prayer we shall get the eyesalve, without which we watch in vain. How can a blind man watch? Let us wrestle in prayer for the fine gold, the white raiment, and the eyesalve, that we may be prepared for the final and close conflict just before the people of God.

CONVERSATIONS ON IMPORTANT SUBJECTS. NO. 2.

BY ELD. D. M. CANRIGHT.

Minister. Good morning brother. Now we will resume our conversation about the visions.

Bro. B. I am glad you have come. We were just saying, that it seems strange that a woman should have these visions instead of a man. I do not like the idea of being led by a woman! To see you ministers and everybody going to her to know what to do, looks foolish. I don't like it.

Bro. D. Yes, that has always troubled me. I don't believe in it at all. I do not think that it is a woman's place to teach me what I shall do.

Min. Brethren, wait a moment. You are getting excited about this matter.

Bro. B. Well if any such thing had ever occurred in the past it would seem different.

Min. Bro. B., the same thing has occurred in the past, as I will show you by reading Josh. iv, 4. "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Bethel in Mount Ephraim; and the children of Israel came up to her for judgment." Here was a woman who was a prophetess; but that is not all; she also judged the nation and they all "came up to her for judgment," that is to learn what to do, and to have their cases decided. Is not this more than Sr. W. does?

Bro. B. Well, I declare, I did not remember that passage before. It does seem to meet the case pretty well.

Min. There are other cases of women who have been prophetesses. Miriam, the sister of Moses, was a prophetess, Ex. xv, 20. Another notable case is that of Huldah the prophetess, in the days of Josiah. "So Hilkiah, the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah went unto Huldah the prophetess, the wife of Shallum the son of Tikrah, the son of Harhas, keeping the wardrobe; (now she dwelt in Jerusalem in the college;) and they communed with her. And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me," &c. 2 Kings xxii, 14, 15. Here we find the leading men of the nation coming to a woman for counsel from the Lord. We also read of a prophetess in Isa. viii, 3. Anna a prophetess, dwelt in Jerusalem when Jesus was born, and "she spake of him to all them that looked for redemption in Jerusalem." Luke xi, 36-38. Philip, the evangelist, "had four daughters, virgins, which did prophesy." Acts xxi, 8, 9.

From these passages you see that it is not so rare a thing for women to prophesy as you have thought it was.

Bro. D. But I can't believe in those visions any way. It seems ridiculous to me, this idea of having visions before we can know what to do.

Min. Then you do not believe in visions, Bro. D.?

Bro. D. No, I don't.

Sr. C. Nor do I, Bro. D. It looks silly to me.

Min. Allow me to read from the Bible. The book of Isaiah begins thus: "The vision of Isaiah the son of Amos, which he saw concerning Judah and Jerusalem." Of course then you have no faith in the book of Isaiah as it is only a vision. Let us look at the prophecy of Ezekiel. "Now it came to pass in the thirteenth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens opened, and I saw visions of God." Chap. i, 1. "And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain." Chap. viii, 4. We must also throw away Ezekiel; for it is all merely a vision. The book of Daniel must go with it, for thus I read:

"Then was the secret revealed unto Daniel in a night vision." Chap. ii, 19. "Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heavens strove upon the great sea." Chap. vii, 2. "In the third year of the reign of King Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first. And I saw in a vision," &c. Chap. viii, 1, 2. So of Obadiah. "The vision of Obadiah." Chap. i, 1. So I might read of nearly every prophet in the Bible; so that it is even said by the wise man, "Where there is no vision, the people perish." Prov. xxix, 18. What about this Bro. D.?

Bro. D. Well,—I—I don't know exactly. I had forgotten that it read just so. But then this was in the Old Testament and was done away probably when Christ came.

Min. Here I think that your memory fails you again. Let us read some. Turn to Acts x, 1-3. "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him and saying unto him, Cornelius." Also verses 9-17 relate how Peter saw a vision from Heaven concerning the gospel to the Gentiles. "Now while Peter doubted in himself what this vision which he had seen should mean," &c. Concerning Paul I read in Acts xvi, 9. "And a vision appeared to Paul in the night," and he was instructed by it to go into Macedonia. Probably Paul is speaking of himself in 2 Cor. xii, 1-7, when he says, "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord." Then he relates how a man was caught up to Heaven, &c. The last book in the New Testament was given wholly in vision to John on Patmos.

What shall we say to all this, Bro. D.?

Bro. D. I guess that I had better read my Bible a little more before I make many more objections. I see that I have not known much about this subject.

Min. That is a good conclusion. If you will carry that out, I have no fears but what you will come out a firm believer in the visions.

Sr. C. I do not believe that there were to be any such things after the death of the apostles. It was well enough then, but it is not needed now. Some people have a great deal of confidence in visions and dreams, and such like; but I am not so silly as that.

Min. Indeed, Sr. C., I fear that you are getting wise above what is written. Listen to the word of God a moment. "And he (the Lord) said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. xii, 6.

Sr. C. I think it not silly to believe the Lord though it be not according to worldly wisdom.

Bro. B. But is there any evidence that this will really be so in the last days?

Min. I think there is. Peter in Acts ii, quotes Joel ii, 28-32, and says that it applies to the last days. It reads thus: "And it shall come to pass afterward (in the last days, Acts ii, 17), that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit." The verse following speaks of the darkening of the sun and moon and of the coming of the great and terrible day of the Lord. Does not this show that God will reveal himself to his servants in the last days by visions, &c.?

Bro. B. I can not see what else it should mean. I am inclined to think that you are right.

Bro. D. I wish that we might have the gift of prophecy in the church now. It would help me much if I could be satisfied that it was really from God.

Min. Rev. xii, 17, has always been very interesting to me. "And the dragon [a wicked power through which Satan works] was wroth [angry] with the woman [the church] and went to make war with [that is to persecute] the remnant of her seed, [the remnant of any thing is the last end; hence the remnant of the church would be the last portion of it, or those who

live in the last days when Christ comes] which keep the commandments of God and have the testimony of Jesus Christ." There are two reasons given why the dragon persecutes the church. 1. Because they keep the commandments of God, all of them. This I consider a clear prophecy of the restoration of the Sabbath in the remnant church.

Bro. A. So do I. I don't see how it can be got around.

Bro. B. Yes. I always like to read that to our first-day Adventists.

Sr. C. So do I. They don't know what to say to it.

Min. I agree with you exactly brethren; but the next clause I love to read just as well: "which keep the commandments of God, and have the testimony of Jesus Christ." This is another characteristic of the remnant church.

Bro. D. What do you think this is?

Min. We will let John himself define it, then we shall get it just right. Rev. xix, 10: "And I fell at his feet to worship him. And he [the angel] said unto me, See thou do it not. I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

Bro. D. Well, that is plain, I declare.

Min. Then the remnant church will be peculiar for two things: 1, for keeping all the commandments of God; and 2, for having the spirit of prophecy. Whenever you find the church of God in the last days, you will find them having these two peculiarities. Is not that so?

Bro. D. It must be so, it seems to me.

Min. Do you believe that we are in the last days?

Bro. D. I do.

Min. Do you believe that God has a true church to-day?

Bro. D. I do.

Min. Can you find a church that is making a reformation on the commandments,—trying to keep them all?

Bro. D. I think I can.

Min. If this church that you mention then is the true remnant church of God, should it not also have the other characteristic, viz., the spirit of prophecy? No dodging now!

Bro. D. Well, I confess that it does look so. I don't know but it may be so after all.

Min. Once more: in this church which you think is the true church, is there any thing which claims to be the spirit of prophecy?

Bro. D. There is.

Min. How long has it been there?

Bro. D. From the first start of the work, I believe.

Min. Has it had any prominent part in the message?

Bro. D. Oh! yes, it has occupied a very prominent place in the work. In fact this is the greatest objection that is brought against Sr. White's testimonies. If they were not held up and made so important, no one would care particularly.

Min. Exactly so, Bro. D. If we attached no importance to the gift, Satan would not care; for it would do his cause no hurt. But I wish to call your attention to another point: You believe that the Sabbath and the third angel's message are from God; and that the Review, tracts, &c., should be published to sanction it, do you not?

Bro. D. Certainly, I never doubted that at all.

Bro. B. We all believe that, but—

Min. Wait then and hear me through. Then, believing this, is it reasonable to suppose that the work is of God, but that the agents and persons who have done the most of the work are all of the Devil?

Bro. D. No, we don't think so.

Min. But you do take that position when you reject Sr. White's Testimonies; for you know that from the beginning of the message, Bro. and Sr. White have held and acted the most important part in it of all who have advanced it. The Testimonies in particular, have had a controlling influence over this work, as you acknowledge. Now if Sr. White and her testimonies are not from God, they are from the other source,—Satan; and you occupy the very absurd position of supposing that for 20 years the Devil has been

carrying on the Lord's work!! Now, brethren, the only consistent positions to take on this subject are either to endorse the whole work, Testimonies and all, or throw it all away.

Bro. D. Well, I declare that seems like pretty strong meat; but I do not know but what you are about right after all.

Bro. E. I can not agree with you. I have read Sr. White's writings and think there are good things in them. I think Sr. White herself is a good woman. But I cannot believe that she is inspired by God and that her writings are equal to the Bible. I place them with other good books, such as the "Interior Life," "Wesley's Sermons," and the like.

Min. Bro. E. there is no consistency at all in your position. Her books are either much better than "any other good book," as you call them, or else they are very bad books. Now look at it. These other good books which you mention are simply the opinions of good men. There may be many good things in them, and there may be things that are wrong. They may make mistakes. They do not come to us with authority. Not so with Sr. White's writings. She claims, she repeatedly affirms, that the Lord shows her those things in vision; that it is not her opinion, but the word of God. Now this is either true or false. If true, then it follows that her testimonies are the word of God, and hence of more authority than simply "a good book" containing the opinions of men. If false, then she is a liar, a deceiver, a hypocrite, a child of the Devil, and she must know it; and hence her books cannot be good in any sense, but a means of deception. She is either a servant of God or of Satan. There is no half way work about this.

Bro. E. But she may be honest and think that she sees this when she does not. She may have a diseased imagination.

Bro. D. I am satisfied that it is no use to reason that way, Bro. E. I tried to think so too, but it is no use, it is very inconsistent. If she had only had one vision, it might be so; but when we remember that she has had some of them covering a period of more than 20 years, that she has had personal testimonies for thousands, and that she says always that the angel of the Lord showed her this, that, and the other thing which she writes, it leaves not a chance to suppose that she may be deceived herself about it. It is either just as she says, or else she makes it all up and knows that she is deceiving all the time. The more closely I examine it, the more I am inclined to believe the visions.

Min. Well, brethren, I must rest awhile, and then we will discuss this subject again.

THE LAW AND THE TESTIMONY.

"For in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

This prophecy was not all fulfilled at the beginning of the gospel dispensation, and we can readily see that it also applies to the last generation of God's church living upon the earth before the coming of our Savior. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." Rev. xii, 17. Now if we profess to be the remnant people of God, how can we as consistent and rational beings dwelling in the light of truth now present with us, and given to this people through his word, and his servants endowed with gifts which were to distinguish the remnant even unto the end of the world; how can we, consistent with our eternal destiny, or in harmony with the word of God, and without violating the dictates of reason itself, stand doubting and wavering, not acting or laying hold upon the testimonies and their teachings upon the subject of reform? If we believe these teachings to be of God, why stand we halting between two opinions, deciding eternal destiny with a careless indifference? Awake, O Zion, and shake off this lethargy into which Satan has beguiled you by his siren song of peace and safety.

Upon the reforms especially, many act as stones of stumbling, especially to those who have recently espoused the truths of the third angel's message. By

our not entering into the reforms zealously, they reason thus: Why does not this brother or that sister who has been identified with the people of God so long, not act upon the teachings of the Testimonies? Without searching further they are judging the light of the Testimonies as it shines through its adherents. May God help us to be consistent doers of his will. The gifts are among us as they were promised to the remnant people of God. Then why stand we idle? Are we doubting? Are the Testimonies destitute of truth? If so, renounce them in full. Before you do so, we will suppose for a moment that we could extinguish the light they have already given. Then take your Bible and tear out the sacred pages which declare that these gifts shall be among you if you are the remnant of the true church.

But stop, says the honest believer in God's word, you are taking rich treasures of comfort from the great storehouse of wisdom, the Bible. I admit it. So closely are these truths allied one with the other that you cannot let one lie dormant without affecting all the rest. If you doubt it, look at Babylon, who prides herself upon spiritual gifts of an entirely different nature, a base counterfeit of the genuine, and a manifestation of the power of deception and error. See the darkness in which they are groping,—not a single ray of light upon prophecy, no beacon light shining forth from the sanctuary. Eyes they have, and see not, ears have they, and hear not. Behold the idols they cherish. The Testimonies bid us to lay our idols down. See how faint their hope. The Testimonies bid us have a hope like an anchor to the soul, and which entereth within the veil. If one of the least of these testimonies are of God, so are they all; for the whole substance of their teaching is for the fulfilling of the law. Then if you or I live in careless indifference to these teachings, we transgress by such inaction or indifference.

The time has come for the people of God to go forward in faith, relying upon the Testimonies as they are in accordance with the teachings of the Scriptures. God will not always by his Spirit strive with man; and many, by reason of their lukewarmness, will be spewed out, and lose their Comforter, the holy Spirit. May God give us grace to go forward that we may escape the plagues poured out upon those who deny and combat his truths, and that we may enter the heavenly city. May we have the blessed privilege of following the Lamb whithersoever he goeth. These are some of the promises through Jesus Christ to a dying world. These promises are all based upon the keeping of the commandments of God. May we have grace to heed the Testimonies, and strength to overcome the world, the flesh and the Devil. GEO. W. PARKER.

Chicago, Ill.

A WORD TO THE WEARY.

As the chilling winds of adversity sweep around us, and wrap our forms in their cold embrace, how cheering to know that Jesus is soon coming to end our sorrows and our care; that the battle now raging between our blessed King and the powers of darkness, will soon end in victory. But are we awake to the solemn time in which we are living? Have we on the armor of the Christian, and in our hand the sword of the Spirit? If we are not thus protected, we must fall. Awful is the condition of those who are at ease in Zion; for says Jesus, "He that gathereth not with me scattereth abroad." Are we arrayed on the side of the Master? Are we fighting the good fight? Oh! let us be valiant. Let us be hopeful; for our Jesus will soon triumph. Let us cling to his promises with a living and loving faith; for we know that what he has promised, he is able also to perform. When we are weary and hard-pressed, when the adversary tempts us with the allurements of the world, and the lusts of the flesh, let us remember that soon we shall be where our foes come no more; and let us be of good cheer. L. D. SANTEE.

Gridley, Ill.

DAVID thus describes the gentleman: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

The Commentary.

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

PSALM XIII IN METER.

1. How long, O Lord, wilt thou my cry neglect?
How long conceal thy face? my prayer reject?
2. How long shall I take counsel in my soul,
When daily sorrow doth my heart control?
How long, O Lord, triumphant over me,
Shall he—mine enemy—exalted be?
3. Consider, O my God, and hear my cries,
And lest I sleep in death, light thou mine eyes,
4. And lest my foe rejoice because I failed,
And he shall say, 'Gainst him have I prevailed.
5. But in thy mercy have I trusted long,
My heart shall still rejoice,—in hope be strong;
6. And I will sing of thy salvation free,
Because in bounty hast thou dealt with me.

J. M. A.

Report of the Battle Creek Bible Class.

MARK XV, 15-32.

VERSE 15. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

Ques. What had Pilate previously done with Jesus?

Ans. He had sent him to Herod in order to avoid passing sentence upon him. He doubtless thought to rid himself of all responsibility in the matter by passing the case over to Herod. Luke xxiii, 7.

Q. What was Herod's treatment of Christ?

A. He was at first exceedingly glad to see him, Luke xxiii, 8, as he had for a long time been desirous to do so; but after questioning him in many words, and receiving no answer, he set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

Q. What did Pilate do before delivering Christ to be crucified?

A. "He took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it." Matt. xxvii, 24.

Q. Of what custom was this act of Pilate's an imitation?

A. That of the ancient Hebrews, in expiation of an uncertain murder. See Deut. xxi, 19.

Q. Was Pilate really innocent?

A. He was not. He had power to save Jesus from death had he chosen to exercise it, and was therefore responsible for not doing so.

Q. What was the answer of the people?

A. "His blood be on us, and on our children."

Q. How has this been fulfilled?

A. By the scattering of the Jewish nation, and their dispersion among all the nations of the earth. Thus has his blood been upon them, and they have borne the fearful load of guilt.

Q. What was the operation of scourging?

A. Whipping with an instrument composed of several cords or lashes. By the law, the number of stripes was limited to forty. The Jews, in order not to exceed the limit of the law, were accustomed to give thirty-nine, but these were sometimes administered with such cruelty as to result in death.

Q. What would have been the fate of Barabbas had he not been placed in competition with Jesus?

A. He would doubtless have been put to death, as he was a notorious criminal.

VERSE 16. And the soldiers led him away into the hall called Pretorium; and they call together the whole band.

Q. What was the Pretorium?

A. It is called in Matt. xxvii, 27, "The common hall." It probably derived its name from the officer who had the charge of it, the Pretor.

Q. What band was called together?

A. The band of soldiers. Matt. xxvii, 27.

VERSES 17, 18. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews.

Q. What was the object of these ceremonies?

A. Mockery and insult. The purple robe was a royal color, and this, with the crown of thorns, was an emblem of mock royalty.

Q. What other emblem of royalty did they present to him?

A. They put in his right hand a reed, as an imitation of the kingly scepter. Matt. xxvii, 29.

VERSE 19. And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshiped him.

Q. Why did they smite him on the head?

A. To produce pain by forcing the thorns into his temples. It was also a mark of utter contempt and disrespect.

Q. Why did they spit upon him?

A. It was a custom to salute the king on coming before him, with a kiss. Perhaps they essayed to kiss him, and on approaching near him, spit in his face.

Q. What prophecy was fulfilled in this?

A. Isa. ii, 6: "I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting."

VERSE 20. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

Q. Why did they remove the robe, and put his own clothes upon him?

A. The clothing of a criminal was divided among the executioners; hence they desired to have him wear his own clothes, that his garments might fall to them.

Q. What scripture was fulfilled in this treatment of Christ?

A. Isa. liii, 3-5. "He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid, as it were, our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed."

Q. Why did they lead him out of the city?

A. The city was regarded as holy, and no executions were permitted there, lest it be defiled. It was also a perfect fulfillment of the type. Heb. xiii, 11, 12: "For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore, Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

VERSE 21. And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

Q. Did Christ first bear his own cross?

A. He did. John xix, 17.

Q. Why was he compelled to do this?

A. It was the custom to compel all criminals to bear their own cross to the place of execution. This custom is alluded to by classic writers and secular historians.

Q. Why did they place the cross upon Simon?

A. Probably the sufferings of Christ, and his cruel treatment at the hands of his enemies, had so reduced his physical strength that he sank under its weight, and it became necessary to obtain assistance.

VERSE 22. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

Q. What kind of a word is Golgotha, that it need to be interpreted?

A. Hebrew. John xix, 17.

Q. Why was it called the place of a skull?

A. It was a place where the executions were performed, and doubtless the skulls of malefactors were visible on the ground. Some have supposed it to be thus named on account of its shape, it being an elevation similar in form to a human skull.

VERSE 23. And they gave him to drink wine mingled with myrrh; but he received it not.

Q. Matthew states that they gave him vinegar mingled with gall; how do you reconcile these two statements?

A. Vinegar was wine in a sour condition, and gall was a term applied to anything bitter and distasteful. Thus the terms vinegar and wine might be used to represent the same thing, while an inferior quality of myrrh would be appropriately entitled gall.

Q. For what purpose was this offered to him?

A. To produce insensibility to pain, or so benumb and stupefy as to render his death less painful.

Q. Did our Saviour taste of it?

A. He did, but refused to drink it. Matt. xxvii, 34.

Q. Why did he refuse it?

A. He chose to retain his consciousness and bear the agony of the cross in all its intensity.

VERSE 24. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

Q. What was the operation of crucifying?

A. The victim was fastened to a cross, made by nailing a cross piece to an upright, thus, †, with its lower end fixed in the ground; or by crossing two pieces of wood in the shape of a letter X. Sometimes the culprit was fastened to the cross by ropes, and left to die with hunger, thirst, and exposure; at other times, as in the case of our Saviour, the body was fastened to the cross by driving nails through the hands and feet. The crucifixion was a very common mode of punishment among the Romans, and was regarded as a very ignominious death. It certainly was one of the most cruel which human ingenuity could devise.

Q. How did they part his garments?

A. Into four portions, giving each of the four soldiers one part; and for his seamless coat they cast lots, rather than to rend it or divide it into parts.

Q. What scripture was fulfilled in this?

A. Ps. xxii, 18: "They part my garments among them, and cast lots upon my vesture."

VERSE 25. And it was the third hour, and they crucified him.

Q. The record in John says it was about the sixth hour; how do you reconcile this?

A. It is supposed that an error has occurred in transcribing. The original Greek numerals for 3 and 6 are very much alike, and it would be quite natural to confound them, especially in manuscripts.

Q. To what time in the day, according to our reckoning, would this correspond?

A. Nine o'clock in the forenoon. The light portion of the day was divided anciently into twelve hours. The first commencing at about six o'clock of our reckoning, the third would be about nine, &c.

VERSE 26. And the superscription of his accusation was written over, THE KING OF THE JEWS.

Q. In how many languages was this written?

A. Three: Hebrew, Greek, and Latin. John, xix, 20.

Q. Were the chief priests satisfied with this inscription?

A. They were not, but requested Pilate to write, "He said, I am King of the Jews." John xix, 21.

Q. Did Pilate comply with their request?

A. He did not, but said, "What I have written, I have written."

VERSES 27, 28. And with him they crucified two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled which saith, And he was numbered with the transgressors.

Q. Where is this scripture recorded?

A. In Isa. liii, 12: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

VERSES 29, 30. And they that passed by, railing on him, wagging their heads, and saying, Ah, thou that destroyest the temple and buidest it in three days, Save thyself and come down from the cross.

Q. What prophecy was fulfilled in this?

A. Ps. xxii, 6, 7: "But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn; they shoot out the lip, they shake the head."

VERSE 31. Likewise also the chief priests mocking said among themselves with the scribes, He saved others, himself he cannot save.

Remark. The conduct of the chief priests on this occasion was a disgrace to their sacred office. Even had Christ been all they declared him to be, it was their duty not only to treat him with decency, but to bestow upon him their sympathy and pity. See Heb. v, 1, 2.

Q. Luke states that one of the malefactors rebuked the other; how do you reconcile these two statements?

A. Perhaps both commenced to revile him, and afterward one repented. Or perhaps in the account in Mark, the action of one stands for both, instances of which occur frequently in the Scriptures, as in Matt. xxvi, 8: "his disciples," meaning Judas. Also in Matt. xxviii, 17: "some doubted," i. e. one, Thomas, &c. Some have thought, and among them several eminent critics, that the account in Luke has been tampered with by the Romanists in order to establish the doctrines of death-bed repentance, absolution, and the immortality of the soul, but this point is not sufficiently clear to pass as an argument of full weight.

QUESTIONS.

1. Is praying in public (prayer-meetings, social meetings on the Sabbath, and meetings of like character,) commanded or prohibited in the Bible, and do apostolic teachings and example favor it, or tend to the contrary?

The text which seems to forbid public prayer was examined, Matt. vi, 5, 6, and reads as follows: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

If we had no other evidence by which to decide this question, the above might seem conclusive, but as we examine the word of God, and learn the general import of the Scriptures on this subject, we conclude that the above is intended simply as a rebuke to those who would make a public exhibition of their devotions, and as enjoining the duty of secret prayer upon all believers.

Instances of public prayer are frequent in the Bible, and quite an array of texts was presented, showing that the custom is sanctioned by the example of good men in both dispensations. As our space forbids our giving them in full, we will simply cite them, and the reader can examine them at leisure.

Gen. xii, 5-8; Josh. vii, 6-9; 1 Chron xxix, 10; 2 Chron. vi, 12, 14; xx, 5, 6; Neh. ix, 4; Luke i, 10; Acts i, 13, 14; ii, 46, 47; iii, 1; iv, 24-31; xii, 5-12; xvi, 13; xvi, 25; xxi, 5.

The following texts were quoted as showing divine approval of public prayer: Matt. xviii, 19, 20; Luke xi, 1; 1 Cor. xiv, 14-16, in connection with the tenor of the chapter on the edification of the church; Isa. lvi, 7; 2 Chron. vii, 14-16; Ps. xlii, 4; xv, 6; Zech. viii, 21, 22.

2. Do the Scriptures teach us to repay interest with principal to one whom we have wronged in deal, by false accusation or otherwise? If so, how much?

It would be difficult, or, in fact, impossible, to establish a general principle by which all cases of restitution should be decided. There are sometimes palliating circumstances which should be taken into account. A man may unintentionally wrong another, and yet it be his duty to make restitution as soon as that wrong is discovered. On the other hand, the wrong may have been brought about by a covetous, overreaching disposition, and the person grievously and intentionally wronged. The same rule would not apply to both cases, without perhaps doing injustice in the former, or failing to do full justice in the latter.

Lev. vi, 5, was quoted, as touching on the question of restitution, showing the duty of adding something to the principal.

After some remarks by different members of the class, it was finally voted as the opinion of the class, that principal and legal interest should be restored, at least, and full restitution in all cases, as in some cases this would fail to cover the real wrong. Counsel should be sought in such emergencies, from judicious and experienced brethren.

Several other questions were considered, but for want of time we are compelled to defer their report until next week.

W. C. G.

Scripture Notes.

THE GRAPES OF PALESTINE.

Num. xiii, 23. And they came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs.

Many who have visited Palestine, affirm to have seen clusters of grapes of from 10 to 12 lbs. weight, and of the length of a half or even a whole ell; the grapes themselves are sometimes as large as two joints of the finger.—*Rosenm.* *Paul Lucus* saw, at Damascus, bunches weighing 45 lbs. I, myself, once cut down a bunch of grapes nearly 20 lbs. in weight. The Egyptian grape is very small.—*Dr. A. Clarke.*

TWENTY-SIX GENERATIONS.

Chap. xxi, 33. And they turned and went up by the way of Bashan; and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

Sihon and Og were conquered, A. M. 2553; of the life of Moses, 120, from the Exodus 40. It was now 26 generations from the creation; or from Adam to Moses; and accordingly, Ps. cxxxvi rehearses the durability of God's mercy 26 times over, beginning at the creation, and ending in the conquest over Sihon and Og. The numerals of the name Jehovah amount to the sum of 26.—*Lightfoot.*

THE ERROR OF BALAAM.

Chap. xxii, 18, 19. And Balaam answered and said unto the servants of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more. Now therefore, I pray you, tarry ye also here this night, that I may know what the Lord will say unto me more.

The state of Balaam's mind was this: He wanted to do what he knew to be very wicked, and contrary to the express command of God; he had inward checks and restraints which he could not entirely get over; he therefore cast about for ways to reconcile this wickedness to his duty. How great a paradox soever this may appear, as it is indeed a contradiction in terms, it is the very account which the Scripture gives of him.—*Bp. Butler.*

"MURDER WILL OUT."

Chap. xxxii, 23. But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out.

Be sure your sin will find you out.] It would be unpardonable not to apply to other cases this admirably just expression of Moses; let it be done here in the words of a powerful writer. The guilty soul cannot keep its own secret. It is false to itself, or rather it feels an irresistible impulse to be true to itself. It labors under its guilty possession, and knows not what to do with it. The human heart was not made for the residence of such an inhabitant. It finds itself preyed on by a torment, which it does not acknowledge to God or man. A vulture is devouring it, and it can ask no sympathy or assistance, either from heaven or earth. The secret [the murderer] possesses, soon comes to possess him; and like evil spirits of which we read, it overcomes him, and leads him whithersoever it will. He feels it beating at his heart, rising to his throat, and demanding disclosure. He thinks the whole world sees it in his face, reads it in his eyes, and almost hears its workings in the very silence of his thoughts. It has become his master. It betrays his discretion, it breaks down his courage, it conquers his prudence. When suspicions from without begin to embarrass him, and the net of circumstances to entangle him, the fatal secret struggles with still greater violence to burst forth. It must be confessed, *it will be confessed*, there is no refuge from confession but suicide, and suicide is confession.—*D. Webster.*

REPORT FROM IOWA.

SINCE the writing of my last report I have held meetings Sabbaths and Sundays with the churches of Lisbon, Marion and Pilot Grove.

These meetings were all characterized by deep solemnity and searching of heart, by tears of contrition and sorrow for sin rather than by shouts of joy, and a happy flight of feeling; in short, by evidence of sincere repentance, and earnest resolutions of amendment, and by an apparent realization that we are far on the background, and come far short of living up to the standard placed before us in God's holy word. There seemed to be an earnest desire to start anew in the Christian pathway, to forget the things that are behind and reach forth to those that are before. May God bless the efforts put forth to carry out these resolutions, that the effect may be lasting.

At Lisbon there was a good attendance from the Marion and Anamosa churches. These three churches are well situated with reference to meeting together at Quarterly or Monthly Meetings, being only from fourteen to seventeen miles of each other, and it was encouraging to see so much interest in meeting together as was manifested by the brethren and sisters. We were very glad to see Brn. Hinton and Newcomb from Iowa Co., who came a long distance on the railroad; and also sister Tobey from Ill., formerly from Tuscola

Co., Mich.; and we were more glad still to learn that they were well paid for taking so much pains to meet with the people of God. The Lord truly was good to us, and although the word was spoken with weakness and with inexperience, yet we trust it was set home by the Spirit and power of God. To the Lord be all the praise.

The meeting the following Sabbath and Sunday was held at Marion instead of Anamosa, the appointment being changed by an arrangement of the brethren of the two places. I was much encouraged to see the interest manifested by the brethren to get to that meeting, the weather being quite threatening. There was a general turnout, almost every one who could leave home was there. This was very encouraging to me and I regarded it as a good omen for the success of the meeting and for their spiritual welfare also. One can feel an interest to labor for and encourage others, when he sees so much interest on their part to be benefited. The Lord truly poured out his Spirit upon us wonderfully, considering how cold and backward we all are as a people. We could but say "How good the Lord is!"

We had a communion season, and as we engaged in the solemn ordinance of washing feet, there were but few dry eyes. All seemed melted down by the tender Spirit of the Master. Solemnity reigned all through while celebrating these solemn ordinances of the Lord's house. In these meetings some of those who had not had much of the power of the truth previously, young men who had been doubting some parts of the message for several years past, solemnly covenanted to put all on board and give all for the kingdom. May the blessed Master encourage them to carry out these solemn promises in their lives. The Lord is waiting to be gracious. He is holding out his hands and inviting us to come. All he wants of us is to put ourselves into a position where he can abundantly bless us. He asks nothing hard of us, nothing unreasonable, only that which will be for our best good; to lay aside our pride, our worldliness, our unruly passions, and submit ourselves to him to become meek and lowly of heart. Then we shall find rest to our soul. Then his yoke will be easy and his burden light. Oh! how good it is to learn that lesson.

At the close of this meeting some thought they never attended a better one; and one brother who had come fifty miles or so through the cold thought he was well paid. We shall long remember this meeting as a green spot in the desert of life.

On our journey to the next appointment at Pilot Grove we went around and called upon Bro. Jesse Dorcas, formerly from Ohio, but for several years past living quite isolated from the brethren in Cedar Co., Iowa. We were hospitably entertained by this dear family and enjoyed our visit well, and would have been glad had it been possible to remain longer. Bro. Dorcas and family are keeping the Sabbath alone in that section. May the Lord help them all, parents and children, to take such a careful, considerate course, to live so blameless before the community, to illustrate by their lives the loving, tender, exalted Spirit of the Saviour, that others around them seeing their good works may be constrained to unite with them in keeping the commandments of God and go with them to the kingdom.

From Tipton I came through to Pilot Grove in two days. The weather was very cold and searching. I put up at that well-patronized hotel for pilgrims, Bro. Henry Nicola's, and enjoyed their hospitality for a few days. Sabbath morning most of the Washington brethren were on hand, though the weather was very severe, men, women, and children coming ten miles through the biting cold for the purpose of worshipping God. The Lord truly blessed us, and all seemed well paid for their efforts.

The good effects of the Convocation Meeting held at this place last fall we believe are not lost yet. Yes, we believe the effects upon some who attended that meeting will be seen even in the kingdom, the encouragement received, the doubts cleared away from the minds of some, the spirit of solemnity and searching of heart in view of the judgment just before us, have not yet passed away from many who were fortunate enough to be present then. I can see its effects as I pass through the State, may the Lord help all of us who were present to still retain that blessing and at last join with all the family of God on Mount Zion.

GEO. I. BUTLER.

Washington, Iowa, Jan., 14, 1868.

Historical Department.

Prophecy is History in Advance.

THE SIGNS OF THE TIMES.

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all."—Luke xvii, 26, 27. Let us look therefore, into the days of Noah as described in the book of Genesis, seeing there is an analogy drawn between those days and the days preceding the coming of the Son of man.

Previous to doing so, let me ask, Why is any record given in the Scripture about the days that preceded the flood? Why has God thought fit to hand this down to us?

There are two reasons. 1. The Lord would have us know that the people who are living at this end of the world are the same in character as those who lived before the deluge. Man is unchanged and unaltered; no education, no discipline, nothing that can be done for him, can improve him. God has shown us this, not only before the flood, but in the Jews. God chose, separated, hedged in, instructed, protected, and preserved them; and how did they turn out? They killed his blessed Son. In the days before the flood God shows what man becomes when left to himself. When placed under proper teaching and proper rules, as Israel was, he is still the same. And when under a testimony of grace, as in the gospel, his history will end in manifesting the same evil propensities as before the deluge. Man is incorrigible. "Ye must be born again." Man cannot be improved as regards God's judgment of him; he must be created anew.

2. Another reason for this history before the flood is, to warn us of coming judgment. In Genesis iv, and vi, we read of the state of mankind then, and by observing the moral declension as there recorded, and comparing it with what we see around us at present, we shall perceive the same evils prevailing now as caused God to sweep the earth with the deluge, and, therefore, may expect similar actings of God in our day.

In Ecclesiastes the preacher says that he has "weighed one thing after another to find out the reason," (chap. vii, 27, margin,) and he tells, as the result, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

1. *The Conscience of Society.*—This was his great discovery. Inventions began directly man ceased to be upright. While upright he had nothing to conceal, nothing to improve; but immediately he fell, his *inventive faculty* came into exercise. "They knew that they were naked, and they sewed fig leaves together, and made themselves aprons." Why? To conceal the results of their sin. Who taught Adam and Eve to sew, and thus to hide their shame one from another? It was the first *invention*; and it succeeded for a time. They had quieted their consciences, and were at ease in one another's presence. But the voice of the Lord God was heard in the garden, and then their *invention* served not in the presence of God. They found that they were naked still, and hid themselves behind the trees in the garden.

2. *Rational Religion.*—As the second *invention*, Cain brought an offering to God of the fruits of the ground. The first *invention* of man was to quiet conscience before his fellow; the second was to make his conscience easy before God. But the melancholy history that follows Cain's offering of his own devising was, God's rejecting his offering, which brought anger to his countenance; and when he saw his brother's offering accepted, he slew him.

The first question God asked of man was, "Adam, where art thou?" the second was, "Where is Abel, thy brother?" He first demands of man where he himself has wandered; and next, what has become of his brother. Man first got away from God by sin; and next, he murders his brother. He breaks his allegiance with God, and then violates all human ties.

3. *Civilization.*—Cain then deliberately goes out from the presence of God. God does not drive him

out; but he willingly leaves. A child was then born to him, and he builded a city, and called it by the name of his first-born, "Enoch," which means "*dedicated*." He dedicated his child to the world, and the city which he built was a memorial of this dedication. He went out from the presence of God, and had nothing but this world to live for. He was a man of the world, and yet he was not without a religion; he first invented a religion, and then builded a city; and his family, following his example, spent their energies upon one object, that of making the world better, a more happy residence, endeavoring to blot out the results of the curse, and to live at ease in forgetfulness of God.

There is another Enoch, another *dedicated* man—not of Cain's line, but of Seth's—*dedicated to God*, and not to the world. He was the seventh from Adam, and was translated just at the time the world had arrived at its climax of iniquity.

4. *Formality.*—"And unto Enoch was born Irad, and Irad begat Mehujael, and Mehujael begat Methusael;" these last two have the name of God, *El*, attached to their names. This shows that Cain perpetuated the name of God in his family; but it was a mere pretense, a form. God might be in the *name*, but he was not in the *heart*.

Perhaps some parents are contented with giving to their children fine Scripture names. Is the name given and the child tossed into the world—left to serve the Devil? Are you, parents, training up your children in the nurture and admonition of the Lord? or educating them for the world, and at the same time praying God to save them from it? If so, you are practically putting your child into the fire, and asking God to preserve him from being burnt.

5. *Antinomianism.*—Next comes Lamech, and he had two wives, Adah and Zillah. He was a true descendant of Cain, for he perpetuates the spirit of the murderer, and boasts of his security; sheltering himself under the word of the Lord to Cain, "Whosoever slayeth Cain, vengeance shall be taken on him sevenfold." He violates also the sacred tie of marriage, and takes two wives.

6. *Agriculture.*—These two bare sons, remarkable men. "Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle"—the first antediluvian *agriculturist*; a benefactor of mankind by improving the breed of cattle. He has a name of renown amongst Cain's descendants. It may be they had their cattle shows, their agricultural fetes; and gloried in their fat beasts, just as men do now. A man gained a reputation through the size of his ox, and the amount of fat with which his bullock was covered. The fat beasts were, it may be, adorned with ribbons, as now; and he was considered a man of renown if he had fed a beast which had attained a few stones over the average weight.

Is this the object of man's life? Does he spend his days, his brief span of life, in trying to make a beast fat? and after he has accomplished this object of his ambition, does he glory in it as if he had done a great deed? Is this living for eternity? Is this living to God? But so it is; man will endeavor to make himself a name, a short-lived reputation, even by means of a fat beast; and he is reckless as regards his soul.

7. *Religious Music.*—"And his brother's name was Jubal: he was the father of all such as handle the harp and organ." This child of the murderer and polygamist, Lamech, is not an agriculturist, but an inventor of sweet sounds—sounds which are said to humanize the brutal man. He was the originator of music; and that not warlike music, not the clang of the trumpet, the clash of the cymbal, or the roll of the drum, but the harp and organ—*religious music*, which is said to elevate the soul, and inspire devotional feelings. It may be, in those far-off days, they had their semi-religious concerts, in which the tedium of religious melodies was relieved by an occasional sprightly air. Or they may have had oratorios wholly of a religious character. Perhaps Cain's descendants celebrated Abel's death by setting it to music! Just as, in modern days, the descendants of those who crucified the Lord of glory celebrate His death in the oratorios of "the Messiah!"

Only think of what men are doing! Think of the words of the dying Lord set to music, and sung by ungodly lips to an ungodly audience, decked out in the vain fashions of an ungodly world! Is this honoring God? Well may he say, "Shall I not be avenged on such a nation as this?" This is an age of *religious music*; music to please the ear of the performers, and not to please the ear of God, for he is only pleased with the melody of the heart. Services are intoned, choral services are advertised as fetes for the world, vast choruses of human voices are gathered together to produce an effect, and the broad road to destruction seems to be jubilant with psalm, and hymn, and song.

8. *The Mechanical Arts.*—"And Zillah, [the other wife of Lamech,] she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah." Thus was Cain's name revived in one of his descendants. The little *accident* of his early life, the murder of his brother, was well-nigh forgotten, or more than atoned for in the eyes of his progeny by the advantages they had derived from the "*city*" he had founded. His success in life had caused his name to descend as an honorable one, instead of its being branded as a murderer's name. A principle of modern days is this, that *success obliterates* all the evil ways and means by which that success has been obtained, and crimes are leniently dealt with, provided the hero achieves a great reputation for himself.

This Tubal-cain was the *great mechanic* of the day—"an instructor of every artificer in brass and iron." What could we accomplish in these days if there were not numerous artificers in brass and iron? The railroads, the steam-engines, the iron-clad vessels, the destructive weapons of fearful magnitude, are the results of diligent working in brass and iron. This man, therefore, who bears the name of Cain, may justly rank among the greatest benefactors of mankind. His spirit is still at work, and has been largely developed in these days.

9. *Feminine Accomplishments.*—One daughter only is recorded in this family, borne by the same mother as bare Tubal-cain. His sister's name was Naamah, *sweetness*. Evidently a remarkable contrast with her brother, and yet of the same blood. Sweetness itself, but sweetness in the flesh. A sweet, delicate woman, with the heart of a Cain. Let us for a moment view the picture as thus presented to us in Gen. iv. A religion invented, a city built, agriculture advancing, religious music and its accompaniments making rapid strides, every work in brass and iron advancing to perfection, and feminine sweetness, grace, and beauty displaying itself; add to this a murderous spirit and a wanton violation of natural ties, and you have an antediluvian picture.

Does it look different from what the world now is? I question whether, with all the progress, so-called, the world has made, it has surpassed the inventions of the family of Cain.

At the end of this chapter is a solemn sentence: "Then began man to call upon the name of Jehovah," without any mention of sacrifice or altar. Mark where this sentence occurs again. "There he, [Abraham,] builded an altar unto Jehovah, and called upon the name of Jehovah." (Gen xii, 8.)

Abraham called upon the name of the Lord with an altar and a sacrifice. He knew that God was not to be worshiped except through the blood of the sacrifice, which foreshadowed the death of Christ. Cain's family, imitating their ancestor, worshiped Jehovah without blood. This was Cain's sin at the commencement, and his family perpetuated the sin. They knew not the value of the blood. The blood that Cain shed—not in sacrifice, but in anger—called out from the ground against him. Remember, if you do not call upon the Lord through the blood of his Son, you are nothing but a descendant of Cain. You may claim to be a Christian, but you are only imitating Cain if you call upon God without trusting in the precious blood of Christ.

This family, whose history ends here, multiplied on the earth; and God selected another family, that of Seth. If these families had kept themselves distinct, the Seth family would perhaps have been small, because the Cain family would probably have kept them down by strife and murder. In the process of time,

however, the family of Seth, which should have kept itself distinct in its generation, saw the daughters of men, descendants of Cain, that they were fair—the Naamahs, who attracted them by their sweetness, and they took them wives of all which they chose. They were attracted by beauty, and they acted in self-will; they pleased themselves.

"As they chose," is a sad phrase. It is a man's choice, and not God's choice. It is the first symptom of declension in the family of God. It is the current phrase of the day "I make my own choice; I do what I like, what I think best." The result of this intermingling of the two families of Seth and Cain was, that children were born "which became mighty men which were of old—men of renown."

The same result has followed the mingling of the church with the world in this day. If the Christian church had said to the unconverted man, the heathen—for the unconverted man is nothing better than a heathen—"You cannot worship the Lord with us; we will pray for you, and do you all the good we can, but we will not own you as a Christian; your soul will be imperiled by it, we must separate from you," the unregenerate family of men would perhaps have murdered many of God's children, and made them a little flock, hiding themselves in dens and caves of the earth. But the church of God has formed alliances with the world; has made ungodly compacts with the unbelievers, and the result is that persecution has ceased, and the children of God have helped on the world in its ambition, its scientific projects, its wars; and the world has believed that all its great enterprises have the sanction of God!

In the midst of this seeming outward prosperity the antediluvian age waxed worse and worse—all flesh had corrupted his way.

And now let me ask you a question; Do you think the state of society is anything better now than it was before the flood? I believe that you will find in these latter days the same worldliness, the same wickedness, the same corruption, the same evils, the same licentiousness, the same violence, as characterized the antediluvians. In fact, the world is making advances fast toward the same state of things.—*Extract from an address of Mr. Soltau of England.*

SABBATH EVENING THOUGHTS.

ANOTHER week has passed away; a week of toil; a week of anxiety. What record will it leave for me? I know those heavenly secretaries have made a faithful record of every act, of every word, of every thought. They have not omitted even one little thing. There is in Heaven a faithful picture of my character, as correct a picture of self as can be made by the skillful artist. Yes, far more so. This comparison falls far short, for they can only give a faint simile of the exterior person; and at these times we are sure to put the best side out. But these heavenly angels, these heavenly artists, are faithfully setting opposite our names, every thing good or bad, a smile, a frown, a little deed of kindness, a little word of love, a little act of meanness, deeds great and small. These records are made with sorrow as they record the evils of our character, but, methinks, with joy when they find some good act to record, or a bad act repented of.

These bad records are set to our account, and they must be cancelled; but in no other way, but by the blood of Christ, through faith in his name, or by the death of the sinner. We must give an account for all these things. For God will bring everything into judgment whether it be good or whether it be bad. We are now living in the time of God's judgment. The cases of the dead are being decided. Soon the living must come up in review before him. When my case comes, what will the records be? Will they be cancelled by the blood of Christ? As the great Judge reviews my character, what a dark page, a dark catalogue, presents itself. Methinks as he casts his eye down the first column he sees many sins, but few good things. What now? What next? Will he pass sentence? Ah! there is another column. Down that column is written, Repentance, pardoned. Ah! are my sins all repented of? Is pardon written opposite my name?

Has the blood of Christ cancelled all those misdeeds of mine? May God grant that this may be the case.

But this week is passed away. It never can be recalled. Were its moments rightly spent? or have any of these golden moments been misspent? How do these records stand? What has been my conduct? Have I stood manfully for the right? Have I set a good example before the world? before my neighbors? before my family? Have I curbed my passions? or have they run as without bit or bridle? Have I extolled in myself the right, and endeavored to put down the wrong? Have I been hasty, or patient? proud and haughty, or meek and humble? Has self been exalted, or abused? In short, have I made any advancements in overcoming? Have I gained anything? or has it been a loss? Have I through faith been delivered out of the temptations of Satan? If so, well. But now I've entered on holy time. May my thoughts be drawn in from the things of the world. May I be able to keep this day as will be pleasing in his sight. May I not seek my own pleasures, or speak my own words. May my meditation be sweet, and may I delight myself in God's word. If God's people are permitted to meet, and I with them, may I do my duty, in the fear of God, and leave the consequences with Him who rules all. And may I at last have an abundant entrance into the everlasting kingdom of God.

H. F. PRELPS.

Pine Island, Minn.

UNION MEETINGS AND THE WEEK OF PRAYER.

THE so-called union meetings, which are now in the churches, seem to be one of the signs of the times. They are not a sign that the world is growing better, or that the millennium is near, which is claimed by the orthodox preachers, but seem to be a sign that the world is being lulled to sleep by the "peace and safety cry." When will these false teachers see that they mistake? I fear many of them will not, until the impending wrath of God is upon them. Honest ones, no doubt, there are, who may yet be led to embrace the truth, and to make their escape from Babylon; while others, who might see, will remain willfully blind, and will lead and bewilder those who follow them, till both shall fall into the ditch.

So far as I have witnessed, and can learn correct reports of the union meetings, there is but very little union about them. In this place there are four meeting-houses, three where they keep up regular meetings. The week of prayer was observed here, the Methodists and Congregationalists uniting. The Disciples could not unite, as they look upon the creed-making churches as too closely allied to the Papacy. The Close-Communion Baptists could not, as they would be taking a step against close communion. Had there been a United Presbyterian church, they would have objected on the psalm question; and so it might be carried out, and the greater the number of churches the greater the confusion.

The preacher, in the introductory sermon, attempted to trace down the chronological events, and to prove that they would all end in 1868, and that consequently the millennium would commence this year, and that he did not know but that it would by the time the meetings closed. It was plain to be seen that the whole drift of the subjects, and of their prayers, was for the conversion of the world. Oh! how I wished, while witnessing their vain efforts in trying to build a millennium tower, that some good Advent preacher would come down, and, if he did not confound their language, that he would instruct them in the way of the Lord more perfectly. WM. PENNIMAN.

Woodburn, Ill., Jan., 1868.

REFLECT CHRIST.—A drop of rain or dew is but a small object, but still, when the sun shines on it, it is large enough to reflect, in various colors, his brightness and beauty; and the soul of a believer is but a very small thing in this great universe, but still capable of reflecting the perfections of God, when savingly enlightened by the quickening beams of divine mercy, and that light which comes from the Day-spring from on high.

VIRTUE and happiness are mother and daughter.

A RIDDLE SOLVED.

[THE following lines were written for, and published in, the Sabbath Recorder, August, 1859. I send them to you for publication in the columns of the Review and Herald, if you think proper. J. M. M.]

'Tis said a sage in days of yore,
Proud of the glossy cue he wore,
Did wonder much and sorrow more,
Because it hung behind him.

And, musing on his hapless case,
He vowed the cue should change its place,
And hang before his handsome face,
Not dangling there behind him.

Says he, "The way to do't I've found!
I'll turn me round;" he turned him round,
And round, and round, and round, and round,
But still it hung behind him.

And round and round, and out and in,
All day, the puzzled sage did spin;
In vain; it mattered not a pin,
His cue yet hung behind him.

And though his efforts never slack,
And though he twist, and twirl, and tack;
There in its place upon his back,
His cue still hangs behind him.

So reads the riddle; thus 'tis solved:
The Puritan, of yore resolved
To make last, first; and then revolved
To bring before, behind him.

He was this sage, so wondrous wise,
Who thought God's order to revise,
And bring that round before his eyes,
Which should be left behind him.

The Sabbath law he sought to change—
With twist and turn, tried to arrange,
To bring before him—oh how strange!
A day that was behind him.

To rest before his work begun!
And turn a seven into one!
He's whirled and twisted, tacked and spun;
But still he finds behind him,

The day he wants to find before;
And seven is seven, forevermore,
And one is one—and, as of yore,
His cue still hangs behind him.

—J. S. Hatch.

"WELL DONE."

How sweetly these words will fall upon the ears of the patient, waiting saints. After having passed through bitter trials, endured the scoffs, the scorn, the gibes and sneers of the mocking multitude around them, and having, through the grace of God, victoriously overcome the world, the flesh, and the Devil, they are prepared to enter the promised land of rest; and their glorious Redeemer, for whom they have waited so long and so patiently, has come, clothed with the power and majesty of Heaven, to confer upon them immortality, and receive them unto himself. Then the bitter persecutions, grievous trials, and deep afflictions through which they have passed, will seem as naught as the lovely Saviour places upon their heads the bright, glittering crowns, and with majestic sweetness bids them enter into the joy of their Lord. Their warfare is ended, their trials are o'er, the victory is won, and as they join the holy angel band, they will touch their golden harps, and sing the sweet song of deliverance.

Oh, brother pilgrim! falter not, neither grow weary in well doing, but press on toward the prize. Renew thy zeal and energy in the work of the Lord. Remove every hindering cause, take up thy every cross, yea, put thy whole soul into the work of overcoming, and follow on to know the Lord, whom to know aright, is life everlasting. Shrink not from duty, but at all times be found at thy post, ready to do thy Heavenly Father's bidding, so that when the Chief Shepherd shall appear, you may stand among that holy, happy throng, who will receive from his lips the welcome plaudit, "Well done." MARY E. GUILFORD.

Castalia, Ohio.

EXPERIENCE to most men is like the stern lights of a ship; they illuminate the space gone over.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 28, 1868.

URIAH SMITH, EDITOR.

EASTERN TOUR.

OUR LABORS IN MAINE.

We spent seven Sabbaths and first-days in Maine, four of them at Norridgewock, two at Athens, and one at Topsham. Besides these, we held other meetings in these places, also, at Canaan and Cornville, on other days of the week, and have filled up the time in writing, and in visiting families in different towns around. Our labors have been exceedingly hard and discouraging. The reasons for this are,

1. Want of faith, with most of the Sabbath-keepers in the State, in the close work connected with the third message.

2. The preachers living in the State were in the same condition as the people; hence, but little reform in this respect was taking place, notwithstanding they quite frequently had the faithful labors of brethren Canright and Andrews. With the opposition to organization in this State, and the lax, confused condition of things, there has been a strong spirit with some to despise anything like reproof. Discipline has been branded, "popery of Battle Creek," and ministers in full sympathy with the cause in the wide field, represented at Battle Creek, Mich., have not had a tithe of the influence with those who have embraced the Sabbath from the ranks of nominal Adventism which they should have had.

3. In this state of things, not a few Sabbath-keepers in Maine have held themselves in perpetual readiness for rebellion at the moment their wrongs might be reformed, or their ideas of things crossed, or called in question.

Bro. Andrews has been in the State but little for more than a year. Bro. Canright, who has labored and sacrificed in the State to the utmost of his ability, had become almost discouraged. In this condition of things, some were calling loudly for a State Conference, who evidently supposed that the material in Maine was in good condition for such a building. But when plain testimony was borne by Mrs. W. and self, which is received in the other States, this unteachable, rebellious spirit, that has so long run riot in Maine, was manifest. And from these and later developments, it is now evident that if a State Conference had been formed without a thorough stirring up of these elements by faithful reproofs and corresponding confessions and reform, nothing could have been expected from many connected with the cause in Maine at present.

Those of experience can now understand what we mean when we say, Our labors have been exceedingly hard and discouraging. We have felt that we could not leave the State till things were set in order; so we toiled on, visited, prayed, and plead, till a general feeling of satisfaction and union with the great work of fitting up for the last conflict, was felt.

The work has been a good one. Preachers and people receive the testimony, and are in union with us and among themselves. Twenty have been baptized, a number of them new conversions. The standard is now raised, and we hope that brethren Howard, Putnam, Goodrich, Stratton, Barnes, and the brethren and sisters generally, will labor with Bro. Canright to raise it still higher and higher.

HOMEWARD BOUND.

Dec. 14. We are now at our old home, at Bro. Howland's, in Topsham, Me. We left Athens in the evening of Dec. 8, and came eighteen miles, to Norridgewock. Mrs. W. froze some portions of her face as we passed up the Kennebec, from Skowhegan to Norridgewock. We never saw it so cold in Michigan but once. The 9th, we returned to Skowhegan; stopped for the night with Bro. Cyphers, and in the morning of the 11th, with the mercury at twenty degrees below zero, we took the cars for Topsham.

We now write before the ample fire burning in the good, old-fashioned fire-place, in the old mansion so long occupied by Bro. S. Howland and family. In one of the ample rooms of this conspicuous Advent fort we had our first experience in house-keeping, just twenty years since. Bro. Andrews is with us. He will be with us at the meetings in New Hampshire and Vermont.

We would say to those who kindly invite us to Kensington, Buck's Bridge, Rochester, Wellsville, and Lapeer, that it is our convictions of duty to go quite directly home from the Vermont meeting. Had the brethren in Maine been as ready to receive our testimony as you are, we could have left the State after two weeks' labor, spent a week at each of the above-named places, and reached home as soon as we now can after spending seven weeks in Maine. We are grieved that the condition of things in Maine has prevented the mutual benefits and pleasure of meeting you again. It will be hard passing you on our way to our Michigan home, with your letters of earnest invitation in our pockets. But it must be so now. Those who consider it a virtue to doubt, hesitate, and move as slowly as possible, if they can find an excuse so to do, may see that they take upon themselves responsibilities in thus holding God's servants, and depriving others of their labors, that they will hardly be willing to meet.

We are happy to learn from brethren Canright and Goodrich that the good work is progressing in Maine.

LABORS IN NEW HAMPSHIRE.

After holding two evening meetings at Westbrook, Me., we left Portland for the meeting at Washington, N. H., fifth-day afternoon, Dec. 19, and reached Manchester at eight o'clock in the evening. Bro. A. W. Smith was at the depot to take us in his carriage to his home. On our way to this place we had been talking of an early bed-time and a good night's rest at Bro. Smith's; but, on entering the ample parlor, were introduced to six or eight brethren and sisters, young disciples, who had come from Amherst, eight miles, to spend the evening with us. About nine in the evening we were sufficiently warmed to commence conversation. We by no means regretted this visit. We feel a deep interest in all these dear friends, but sometimes, when weary and worn, have thought it would be really convenient to us to have the night on such occasions lengthened a few hours.

In the morning of Dec. 20, Bro. Smith took us to the cars, and as the Sabbath was about commencing we reached the good home of Bro. C. K. Farnsworth, in Washington, N. H. Here we held nine meetings, which were very laborious; but the result was glorious. Several things gave these meetings thrilling interest.

1. Washington, N. H., is the place where Sabbath-keeping was first practiced among Adventists. As early as 1844, sister Preston, the mother of the first wife of Bro. C. K. Farnsworth, who was a Seventh-day Baptist, and also a believer in the soon coming of Christ, introduced the Sabbath to the Adventists of Washington, and made a good impression. With the help of the publications of her people, and the blessing of God, forty or fifty embraced the Sabbath. The truth on this subject reached other points in New Hampshire, and about that time Eld. T. M. Preble embraced and began to teach the Sabbath.

2. One of the members of this church, Bro. W. H. Ball, was not in sympathy with his brethren. He was engaged in open warfare against Mrs. W.'s testimonies, and many points of faith held by the body. His testimony had a crushing, discouraging influence on the church at Washington. But his wrong course was most deeply felt by his communications through the World's Crisis, Voice of the West, and Hope of Israel. His articles professed to be exposures of the errors and wrongs among Seventh-day Adventists. The bitterest enemies of God and his truth triumphed, in view of the fact that it was one who claimed to be of our number who was warring against us. Satan triumphs, and all the demons in the regions of darkness hold a jubilee to see the hearts of God's servants bleeding in consequence of thorns from one who professes to be a Sabbath-keeper.

All felt that Bro. Ball's sin was a great one. Some hoped he might be helped; others doubted. The truth, theoretical and practical, was spoken with great plainness, and was having its influence upon all. Mrs. W. faithfully, yet tenderly, appealed to Bro. B. Bro. Andrews set forth his great wrong with weeping. He was called upon to state his difficulties. He did so, and was faithfully and kindly replied to. Then came strong appeals to him to get right, and no longer stand in the way of the church, and his own family. His good wife felt intensely, and acted a good part. Bro. B. began to break and confess. Each time he came nearer to the point. As explanations were made, and difficulties were removed, he began to see that he had been fighting against God, and cruelly wounding his people. The scene was most touching. Our erring brother was returning with weeping and mourning, and all present seemed to be reaching out their glad hands to receive him. All felt like the man who left the ninety and nine sheep to search for the one that was lost. And as Bro. B. came fully into the sympathies of the brethren there was joy, not only in Heaven, but in our relieved hearts.

We parted with this, our dear, reclaimed brother, under circumstances the most interesting. As he shook us by the hand, he said, "Bro. and Sr. White, I have done you a great wrong. Can you forgive me?" In response to these words, uttered with weeping, he replied, "Yes; oh! yes; and may God bless you and yours." We have since heard good news from Bro. Ball and others, which can be found in another column.

3. The Sabbath-school had been given up, the youth who had made a profession were backslidden, and those who had not were in a state hard to be reached. Yet, when Bro. Ball and others confessed and got out of the way, the work commenced with the youth connected with Sabbath-keeping families, and was carried on until all but one young man took a public stand and bore a good testimony. And among this number were the two children of Bro. Ball.

4. The case of Bro. Newell Mead and family also gave this meeting great interest. Bro. Mead was among the first to embrace the Sabbath in Washington. In 1850, we first became acquainted with him and his faithful wife. They were in health, active and happy in the truth. Bro. Mead was a successful teacher of penmanship and music. At the several visits we have made to New Hampshire since 1850, this dear brother and sister have given us a hearty reception.

But the change that has come over them is painful to relate. Not that they have apostatized. No; they have ever proved true to the cause and their profession of faith. But in the unerring providence of God, affliction has been their painful portion. Five years since, sister Mead had a severe run of fever, which left her almost helpless. Since that time hired help has had to take charge of her household affairs, while she, in a state of suffering, could do but little more than to look on. Nearly three years since, Bro. Mead fell from his barn, and was taken up for dead. Some particulars may be interesting.

Sister Mead saw that the ladder used by Bro. Mead had fallen, and feared the worst. She called upon her hired girl to go to the barn and see if Newell had fallen. As this girl saw Bro. Mead lying upon the ground, with the ladder upon him, and blood coming out of his mouth and nose, she was greatly excited, and ran to the house and reported his condition. Sister Mead called for her cane, and with the prayer, "God help me this once," attempted to walk to the barn. This she had not been able to do for some time. She succeeded, and found her husband breathless. And as she was in her feebleness removing the ladder from him, a strong man came and carried him into the house.

Dear reader, in your imagination please step into that humble dwelling and look upon that breathless Christian. Now look upon his heart-stricken, invalid wife, and those two beautiful children. Their hearts are torn with anguish. God pity them, and spare that tender father and loving husband. But he breathes, and may revive and live. Yes, dear reader, in three or four weeks he began to be conscious, and as he slowly mended, somewhat, it was to learn that the back part of his head and spine were greatly affected.

He, too, has been a suffering invalid since that time.

"But how have they obtained a living?" It is very evident that God has had a care for them. They have ever been in humble circumstances. And the parents earning nothing, the children small, and a hired girl to pay, we do not wonder at the inquiry. Learning the facts, we are prepared to answer this question: First, they trusted in God, and as they were of good repute among their unbelieving neighbors, they would draw their wood, and secure their hay, &c. Secondly, the few brethren in Washington shared their small incomes with them to some extent. Thirdly, their little boy, God bless him, has done what he could. And, fourthly, economy and reconciliation to suffering and poverty, have made up the rest.

But, as we entered the congregation at Washington, we did not see Bro. and Sr. Mead present, as formerly. Added to all their other afflictions, Bro. Mead had fallen into a state of great despondency and distress of mind. By our request he was sent for, and both came on Monday to Bro. Farnsworth's, to which place the meeting had been removed. Mrs. W. soon addressed those present, and had a most comforting testimony for Bro. Mead. We all wept together for very joy, and Bro. Mead seemed comforted. And before those meetings closed, he made strong appeals to Bro. Ball and others to return to the Lord, and to the young to give their hearts to God. Then appeals were made in tenderness and hope, and were felt. The hired girl and two children of Bro. and Sr. Mead, were the first to take a decided stand and bear a public testimony.

As we mentioned the condition of this dear afflicted family, at Adams Center, N. Y., and at Battle Creek, there was an interest manifested to help them, in money, first-class second-hand and some new clothing, cloth, sheets, blankets, coverlids, towels, boots, shoes, and dried fruit. If others where we travel wish to do the same, we will see it forwarded to them. Nothing will come amiss. Bro. and Sr. Mead are of medium size. Their children are of the ages of fourteen and nine. Should they receive garments that will not fit, or many of the same kind, they can be exchanged to good advantage for other needful things. The reader may have the garments of some dear one that is laid away in the grave, carefully deposited in the drawer or clothes press. But is there real virtue in this, while the worthy poor suffer? We are inclined to choose that love for the worthy living that imparts these things, rather than that idolatry which withholds them, as if to worship them as something sacred. Those garments and other things which are laid aside for different causes, and are of no use to any one, should be first gathered up for the poor.

We shall take an interest in this dear family, and from time to time report their prosperity, as those who now read our report will wish to learn what is done for them.

5. At this meeting we had the pleasure of uniting with Brn. Rodman and Howard in labor for the erring, and in the conversion of sinners. We judge it was a very profitable meeting for them. They entered heartily into the work, like strong men, for God and his truth. It was there decided that Bro. Rodman should remain and follow up the interest in Washington, and Bro. Howard go to Amherst.

LABORS IN VERMONT.

Weary and worn from excessive labors in Washington, we left on fifth-day, Dec. 26, at six in the morning, for the Vermont meeting, and rode twenty-one miles to the depot at Bellows Falls, one hundred and fifty in the cars to St. Albans, and fifteen in Bro. A. C. Bourdeau's carriage to Enosburgh. We reached the place at two in the morning, very cold and weary. We rested a few hours and felt refreshed.

We had sent an appointment to Braintree, Vt., on our way to Enosburgh, but could not leave the work but just begun at Washington, so were obliged to disappoint the brethren in that portion of the State.

There was a large collection of brethren from different parts of Vermont and Canada assembled at Enosburgh on the Sabbath, Dec. 28, prepared to receive our testimony. A general state of union existed with this dear people, with one another, and the general

movements of the cause, yet there seemed to be rather a low state of spiritual life with them. Our meetings immediately increased in interest, and the way was soon open for appeals to backsliders and sinners, and as early as at noon of the third day of this meeting, forty-two were received as candidates for baptism, many of whom were interesting cases of conversion and reclaimed backsliders. This meeting resulted gloriously. We had the fullest sympathy of this body of brethren, who gave unmistakable evidence of their care for us by liberal donations. We parted with our venerable brother, Eld. Stone, and the two Brn. Bourdeau, with feelings of strongest love and union. Together we have stood and fought in battle here for the truth and the right. Together may we reign. Amen.

In company with the Brn. Bourdeau and Bro. Andrews, we had an interesting visit with the family of Bro. White, of Fairfield, Vt., on third-day, Dec. 31, and New Years morning we left at four, and rode to St. Albans, where we took the train for Madrid, St. Lawrence Co., N. Y. We spent one day with brethren at the house of Bro. Hilliard, and on fifth day reached Bro. Taylor's, at Adams Center. On this journey from Vermont, in low, non-ventilated cars, overheated, with fastened windows, so that a breath of good air could not be obtained, we were brought into a condition to take cold as sure as we were exposed to the keen, cold air. From this cold we have suffered, and are still suffering much, as it has taken a strong hold, producing some cough.

The meeting at Adams Center was very large. Many more brethren were present than to their last State Conference. The Roosevelt meeting three months before, had prepared the way for our testimony, yet there was a great lack of spiritual life among them. The spirit of the world, and worldly prosperity, threatens the overthrow of many. The meeting was laborious, and resulted well. There were several persons of moral worth, in the noon of life, for whom we labored, who took a good stand, and a solemn, and we trust lasting, impression was made upon the minds of this large assembly of brethren and sisters. Bro. and Sr. Taylor entertained us, and tenderly cared for our wants during this meeting. Many of the brethren gave us evidence of their regard for us, not only in word, but in deed. We never felt stronger union with our early friends in this State than at this meeting. Among them were Brn. Edson, Abbey, Ross and others. We were glad to see that Bro. and Sr. Wheeler were fast coming to the light, and that Bro. Holt gave some evidence of returning to the Lord.

On our way from this meeting, Bro. Kinne joined us in order to counsel in regard to his mill property, and in relation to furnishing graham flour to the brethren. Bro. Andrews and self advised him to retain the mill, if possible, as a matter of duty to those in New England, and Eastern and Central New York, who cannot obtain a reliable article of flour in their immediate vicinity.

We spent January 8 and 9 at Brn. Lamson's and Andrews', in Rochester, and took the night train in the evening of the 9th, for Detroit and Battle Creek. But by a succession of small accidents and delays, we failed to connect, and did not reach Battle Creek till about midnight following sixth-day.

Sabbath morning, feeling our journey, want of rest, and severe cold, we were poorly prepared to go before the large congregation at Battle Creek. But at the appointed hour, we met a full house. Before speaking, we sung a few verses of the beautiful hymn, Calvary. The place and the occasion seemed solemn and sacred, in harmony with the touching lines we endeavored to sing. And not a few in the congregation showed, by moistened eyes, the tenderness of spirit that they felt. This was a good Sabbath to all who love the truth.

First-day morning Mrs. W. addressed the people on points of deep interest. At the close of this meeting, we read the Appeal published in the Review for Jan. 14, and the brethren came nobly to the work, as pledges following the Appeal show. Blank subscription papers have been sent to our brethren, which should be liberally and promptly responded to, and returned to the Office. Second-day evening a precious

meeting was held at Battle Creek. Eleven more took a noble stand.

January 16, we left for Greenville, and reached home the 17th, in season to make preparations for the Sabbath. Our meetings at this place, the 18th and 19th, have been good. Bro. Andrews has done the preaching. Mrs. W. appealed earnestly to some who need a reform in heart and life, and to the children of the Sabbath school, with effect. Twelve, mostly children, came forward and took a good stand. My cold was but little abated, so I said but little. A meeting at our house with Brn. Howe, Holliday, King, Root, Maynard and Andrews, was very satisfactory, and will result in relieving both the churches at Orange and St. Charles.

We decide to go to Wright next Sabbath. A good interest is taken in the subscriptions so nobly started at Battle Creek. May the enterprise go forward on the same liberal scale.

Bro. and Sr. Sawyer, of Battle Creek, are with us, and propose to come to our home, manage our little farm, board our Willie and us, when we are at home, if they can sell their farm, six miles from Battle Creek. They offer it at a price to be an object to any one who wishes a sixty-acre farm with improvements, buildings, orchard, and other fruit proportionate to the farm. At only \$65 per acre, half down, only six miles from Battle Creek, is a most favorable chance for any one whose circumstances warrant the purchase of such a place. Farms each side are held from \$75 to \$100 per acre.

If the present arrangements contemplated can be carried out, it will be a relief to us, a matter of economy, as we can dispense with hired help in and out of the house, and enable us to devote our little remaining strength to the cause, which we most ardently desire to do.

We should not close this already lengthy report without stating that we have greatly enjoyed the society and labors of Bro. J. N. Andrews, who has been with us in labors and travels, the past fifteen weeks. His long experience, studies, habits, mental strength, love for the cause, and for the salvation of dying men, and the ease with which he adapts himself to the work of the ministry, whether publicly or socially, are among his qualifications. He is temperate in labor and study, yet actively employing all his time to some good purpose.

The reason why many ministers have such a light stock of general information on hand, and are grossly ignorant of the word of God, is because of mental laziness, and the reason they accomplish so little good during a life-long ministry is, that in reference to preaching, visiting, talking and praying from house to house, their physical abilities sympathize with their mental. Hence they know but little, and do but little.

Bro. Andrews designs to labor with us several weeks, perhaps months, in Michigan. This seems absolutely necessary in our worn condition. The brethren will greet him with joy wherever it may be our pleasure to accompany him.

The care which this dear servant of Christ has had for our comfort and welfare, and the interest he has taken in our general prosperity calls for our most fervent gratitude, and greatly endears him to us.

HOME AGAIN.

After twenty weeks' absence we now find ourselves at our good, retired home again. In our absence those near us have cared for our Willie, and a general interest has been taken by our brethren in this locality in our welfare, so much so that we found a good barn built by them in our absence, wood at the door, and the barn and house supplied with everything necessary to do our share in sustaining the late meeting. And while our brethren abroad have done much for us, these have continued to show their love for us in deed and in truth.

But little can be expected of us at present. Mrs. W. is much worn. She is hoping to recover so as to prepare another Testimony before General Conference. Bro. Andrews will have the burden of labor when we shall hold meetings. We shall rest at home, and go out what we can, and do something with the blessing of

God. Our address for several months will be, Greenville, Montcalm Co., Mich. Brethren, pray for us, and often let us hear from you.

JAMES WHITE.

Jan. 22, 1868.

The following private letter will be of interest in connection with the report of labors in Washington from Bro. White. It shows that the good work still continues:

J. N. A.

BRO. ANDREWS: Please pardon us for trespassing a little upon your time. As we witness what the Lord has wrought for us in so short a time, we cannot refrain from trying to express our deep gratitude to you for the undying interest you have had for us, and that you came, and invited those dear servants of the Lord, Bro. and Sr. White, to come here also, and that they were willing to wend their way here through the cold, and sacrifice so much to try and help us who are so unworthy of all the mercies of the Lord toward us. We are very grateful to them for all their sacrifice in getting here, and, above all, to the Lord for the straight testimonies borne by you all, which have resulted in so much good to us here.

We praise the Lord for the great work which has been done here. Truly, as Bro. Ball said, "It is wonderful what the Lord hath wrought," and still we are hungering and thirsting for more, even for a greater fullness and for thorough work for both old and young. We want all to make clean work, and be in a place to lead them along in the right way.

We were somewhat struck with what Bro. Ball said the other evening as the young moved so independently along, and were so decided. "It is," said he, "truly wonderful, and you, brethren, must take care of them but it seems I have all I can do to get right myself."

We have been greatly blessed and pleased with the labors of our dear Bro. Rodman. In our first meeting after you left, all the young came right along with their testimonies freely, others joining them. Bro. William, too, came with his hard heart much broken and tender; his heart getting open to labor for his children, and making some good confessions. We hope the wound will be probed to the bottom, and a thorough work be done for him.

Our dear Bro. James is trying to get into the clear light, and said he wanted to find his place with us, for which we do rejoice. Bro. Ball confesses at almost every meeting. He said the other evening that when he pressed toward the light he was blessed, when he looked the other way he was enshrouded in darkness. He declared his determination to press toward the light. We were glad to hear this. A good work has been done for all, we trust.

Truly this is the Lord's doing, and it is marvelous in our eyes. O Bro. Andrews, don't you think we had an uncommonly happy New Year, to have all our dear children arise with the Lord's dear people to consecrate themselves to the Lord, and at the family altar in the morning all pray with us. We do feel to rejoice for what the Lord hath done for us.

Our meeting Tuesday eve was at Bro. Newell Mead's. It would have done you good to hear him speak. He seemed almost to forget his weakness, and spoke very loud, some as he used to. He is much better, soul and body. We had a good meeting. Some of our neighbor's, or rather some in Bro. Mead's neighborhood, were powerfully convicted; but one poor boy said his parents would not let him become an Adventist. His father is very bitterly opposed to our faith. Poor boy, may he get strength to obey the Lord and go with us. Our hearts begin to reach out after others. Oh! may the Lord still be with us and help us, is our prayer. We feel weak, and must have his help, and we have some faith that he will still be our helper for Jesus' sake.

Bro. Rodman has left us. He staid until yesterday. We should have been glad to have him stay longer, had it been the Lord's will. We are grateful for his help so long. He had great liberty one evening while speaking upon the oneness of the church. After he got through, Bro. Ball got up and said he felt that he had not been united to the vine, and that he meant to get where he should or could be again if it took his

life. Another evening he seemed to feel deeply the wrong he had done us in disturbing our meetings in the past. Said he thought we could not forgive him, and wept bitterly and sat down hardly able to speak. But we are more than willing to forgive him. The meetings since you left have been a great help to him and others. We are very grateful for the favor. And first of all would we acknowledge the great mercy of the Lord in sending help to us in our extremity. We can never be thankful enough. We thought our sympathies were ever with Bro. and Sr. White, but we love them more than ever before. We are very grateful for what the Lord has done for them.

May you all be sustained in your future labors, and the richest of Heaven's blessings rest on you, is our prayer. And may we prove faithful, and meet in Heaven.

C. K. & H. I. FARNSWORTH.

Washington, N. H., Jan. 2, 1868.

FAITH.

FAITH has been called "The mighty lever, which moves the arm, that moves the world." It makes man almost omnipotent; for through it he is enabled to take hold of omnipotence, and use a power that is not his own. It is begotten by the Spirit, making man a co-worker with the Almighty. Faith is the gift of God, but is only one of the triple sisters that go hand in hand together, "These three, faith, hope and charity. Withdraw love, and faith would die, or have nothing to work by. "Faith works by love" just as I would say "that press works by steam." We have only to look upon the chart to see what faith has wrought. At such a place we see the massive walls of a city fall down. Imagine miles of solid brick or stone wall, many feet high, and many thick, tumble down all at once, touched not by mortal hand. At another point we see a man carrying the wondrous gates of a city on his back. And again, there is a mansion coming down with thousands within and upon its roof, shrieking in vain for help. We see the cause, a man has hold of the two main pillars, and with one gigantic effort the pillars are broken like a reed, and down comes the edifice. This was by faith. "By faith" we read "Enoch was translated." This shows a different class of faith's effects. There we see a man perhaps walking like other men, in a moment a heavenly retinue of angels near the earth; the man is changed; the immortal touch makes him all glorious and beautiful like his attendants; and they go up out of sight into Heaven.

Again we see hosts of martyrs, over fifty millions, down at this end of the journey. On the chart also, we find a great cloud of witnesses of those that have been killed, tormented, sawn asunder, starved, given to wild beasts, &c. Just imagine for a moment that this had all transpired at one time. The eye would not reach to the farthest martyrs that are bound to the stake, the air is burdened with a multitudinous cry of anguish mingled with prayers, praises, songs, &c. What think you enabled this vast multitude to give up their lives? Faith.

We read that it was through faith that Jesus Christ made the worlds. In Matt. xvii, 20, Christ told his disciples that nothing should be impossible if they had faith even like a grain of mustard seed, a very little seed. This looks almost like unlimited power.

The only way that we are to get a victory over the world is through faith. "This is the victory which overcometh the world, even your faith." Let me illustrate, "Victoria" says, all that will come to England shall have a farm, a beautiful mansion and plenty of gold, free. Each man will act according to the proportion of faith which he has in "Victoria." One says, I have not much confidence in her, I have a good farm here, I shall not take the trouble to change. He has no faith. But another says, I have some confidence in her, and if I can sell by sacrificing half I have, I will go; but I shall not run, or give away my place. His faith is weak, and it is doubtful if he ever gets there. But still another says, I have no doubt in this matter, I shall sell at any price, or leave all and go. I shall not wait a moment. That man will get there. It is just so with us, just in proportion as we believe Him that speaketh from Heaven, are our minds and hands unglued from earth.

But is faith believing without evidence, as is often asserted? I think not. In the first place there is much evidence that there is a God in outward things, yet the internal evidence that a Christian has is far stronger than all the outward. This stupendous globe, the order and harmony of its seasons, and of the spheres, the smallest blade of grass, and the stately tree, with its million-leaved mantle, the spotless lily, and the tiny snow-flake, triangular, hexagonal, with diamonds, stars, and spangles, pure and white, the dome of melted lava that spouts from the fearful crater, or upheaves the ground by earthquake, the lightning tongue of flames—all, all cry that we had a Maker. The telescope and microscope reveal things that are wonderful in wisdom. The fulfillment of prophecy has been so complete, that it almost staggers infidelity. The Bible is acknowledged to be the Book of books, but its Author is appreciated only by faith. "No one knoweth the Father but the Son, and him to whom the Son shall reveal him."

But the Christian travels back, by faith, to the manger. That Babe is his Redeemer. He goes with him to the temple where he is found discoursing, and disputing upon knotty questions with those learned doctors and lawyers. He is beginning to manifest the God-like wisdom that fits him for a prophet here, a priest in the heavenly places, and the future King of the world, and heir of all things. He weeps with him in the garden, worships at the cross, gazes mournfully on those nails driven through his blessed feet and hands, and on the mocking crown of thorns. They know him the man of Calvary. It is "Jesus," the sinner's friend, and as he cries "Eloi, Eloi, lama sabachthani?" the Christian bows his head in grief. It wrings the heart with anguish; but still with streaming tears they sit down and wait around that rocky room; for all they love lies buried there. But with joy they see him rise and go home to his Father. And there the Christian sees his great High Priest, first in the outer sanctuary, as in the one made from this original pattern, then lastly in the "Holy of holies," as he is to-day doing up the last work for man, judging his people whose sins are going before-hand to judgment. Yes, we know "Him." He answers our prayers. His Spirit witnesses with ours, that we are the sons of God. He has sent us his peace that he promised to send. We know through faith, "what flesh and blood has never revealed," that he is the "Son of God."

But this is only a small part, both of the internal and external proof that there is a God, and that he is a rewarder of all who diligently seek him. Now brethren, we are nearing the time when we must have perfect faith to stand, to be translated. Oh! who will be able stand? "He that hath clean hands, &c. Ps. xxv, 3-5. "Faith not only works by love, but purifies the heart and overcomes the world."

VESTA N. CUDWORTH.

Springfield, Mass.

CRAWFORD COUNTY, ILLINOIS.

To those brethren who want homes, the eastern part of this county holds out some inducements. Lamotte Prairie, which is eight or nine miles long, and three or four wide, is very rich. Grains, fruits, and vegetables, grow in abundance. Plenty of timber, good roads, excellent water, a moderate climate, and health equal to any other part of the State; are some of its features. Bro. Hiestand and family, who live about the center of Lamotte Prairie, have raised the standard of health reform. I lately visited this dear family, and found them striving to overcome. There are also, some others, keeping the Sabbath; and a good many reading our publications, furnished them by Bro. Hiestand, who think favorably of the doctrine.

G. W. MITCHELL.

Zanesville, Ohio.

To READ the Scriptures, without deriving any profit for our own good, is to handle and carry a vase which contains a very precious balsam, and keep it shut without even smelling of its sweetness. Let us open it; let us apply it to our wounds—that the odor may gladden us, that its virtue may cure our infirmities, and that God may no longer reject us as hardened, obstinate, and rebellious reprobates.

LINES

Composed on the death of little Robbie Langdon, by Mrs. H. S. Troy. The obituary was given in Review, No. 12, Vol. xxx.

I CAN but weep, my boy, for thee;
For thou wert all so dear to me;
Yet cannot wish thee back again,
To this dark world of grief and pain,
Where sin and woe luxuriant grow;
And cares oft cloud the sunniest brow.

We sadly close the once bright eye,
And press the brow so pure and high;
We smooth the sunny curls of hair,
With wonted tenderness and care,
And clasp the dimpled hands to rest
Softly upon the pulseless breast.

We clothe the form once blithe and gay,
In burial robes with grief to-day,
And place it in the silent tomb,
Where flowers in early spring will bloom,
Where wild birds build their grassy nest,
We leave thee, little one, to rest.

The empty crib, the vacant chair,
The little robes he used to wear,
His playthings scattered on the floor,—
Ah! will he never want them more?
Be still, my aching heart, be still,
But trust, nor murmur at God's will.

Farewell, sweet blossom of a day,
I mourn, yet with bright hope can say,
He will be mine in that bright home,
Where blighting death no more shall come.
And though no more thou'lt come to me,
Through Christ I soon shall go to thee.

"PRAYERS vs. SERMONS."

A LITTLE article, not long ago, with the above heading, was so in accordance with feelings I have so often experienced, that I feel desirous of uttering a responsive word. Often in social religious meetings, there are some things so manifestly unsuitable, that one cannot avoid a consciousness of discomfort in witnessing them, even while we do not question the good intentions of those from whom they come; while other things, that may fall far below a desirable standard, will startle us with their solemnity, and leave an abiding impression.

Whenever my thoughts turn in this direction, two little incidents of the memories of my youth stand out conspicuously. And I mention them before I pass to other criticisms, that the timid and hesitating may know, that however severe I may be upon those who seek display, I have still a vein in my nature, corresponding to that sentiment of my Master that would "not break the bruised reed, nor quench the smoking flax."

A timid, stammering, imbecile young man, half-rising from his seat said, "I love Jesus." That was all,—yet it went to my heart with far more power than many a studied speech.

The other incident sends a tinge of lingering shame over me, whenever I think of it. It was a time of some seriousness, and in the interval of public services a few sisters gathered in a retired room, ostensibly to pray. But who prayed? I did not, nor do I remember who did, save one young girl. She knelt amidst older professing Christians, sitting around, myself at her side (I record it to my shame). A few broken expressions were all she could accomplish under the embarrassing circumstances, and she arose and again sat by my side. A sort of guilt for her ill success, kept me transfixed, but it burnt another salutary lesson into my dull heart.

But I set out to say some very different things, and among them this—a young brother arose and let off a beautiful apostrophe to faith! It certainly showed his skill at composing (if he himself composed it), but nevertheless an inclination to laugh, mingled with a sort of pity for the performer, made me afraid to look up for some minutes. But that was only a matter of bad taste, and really, no harm was done. But the prayers (?) sometimes seem such an affront to God, that a shiver will run over me, spite of all my charity for good intentions. Not that it is never proper to rehearse before the Lord. Far otherwise. For some of the most beautiful Scripture prayers are largely re-

hearsing. Daniel's memorable prayer, recorded in the ninth chapter, is such. But here the true idea is given by himself, thus: "While I was speaking, and praying, and confessing," verse 20. Also David's prayer in 1 Chron. xxix. Yet here it is said, "David blessed the Lord before all the congregation." And in Solomon's prayer, 1 Kings viii, a distinction is clearly made when in verses 54, 55, it says, "When Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees with his hands spread up to heaven. And he stood and blessed, &c."

Christ's inimitable prayer, recorded in John xvii, partakes largely of rehearsal; but that model prayer, given expressly for our instruction and imitation, has only one assertion: "Hallowed be thy name." And many prefer to regard that a petition also.

Self-seeking is one of the most subtle snares of the human soul, and when one leads off in prayer with the constantly recurring expressions: "Thou knowest, O God, this and this, Thou knowest, O God, thus and thus," one cannot help feeling that it is not only a breach of that command, "Thou shalt not take the name of the Lord thy God in vain," but also an effort to make the servant conspicuous, rather than the service acceptable. I know that I may sometimes seem uncharitable, and sometimes give way to censorious criticism; but it is not toward the timid and ignorant, but toward the designing, or those who pervert God-given faculties by adopting theories second-hand, and never investigate Bible truth sufficiently to know whether they are blindly following some accredited human authority, or the abiding truth of God's word; whether they are receiving the teachings of God with humility, or telling back to God things contrary to his communications to us; or, what is more reprehensible, telling God, in professed prayer, of the great designs he intends to accomplish through mankind, as if it were not written of Christ, "I am Alpha and Omega, the beginning and the end." M. W. HOWARD.

Mulone, N. Y., Jan., 1868.

Conference Department.

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

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

From Sister Bean.

DEAR BRETHREN AND SISTERS: I feel very unworthy to speak through the Review, yet I wish to say that ever since the conference at Enosburgh last September, I have been striving with more diligence than ever to overcome all my wrongs. That meeting was made a blessing to me, and I feel I have gained strength and have been very much blessed, yet I am not what I should be, but by the grace of God I do believe I shall yet overcome. The late meeting at Enosburgh that Bro. and Sr. White have attended, has been a blessing to me. Although I did not attend, feeling it a duty to stay and let others go, when my children came home I then heard how the Lord was at work with his people and for the children. My heart was made to rejoice and praise the Lord; and I thank the Lord that he has thus far restored Bro. White, so that he, with Sr. W., can be in the great harvest-field. I never shall forget how my heart leaped for joy when I saw the first report from Bro. White after his long confinement. My prayers, with the thousands of others, had been going up that he might be restored, for it seemed they were so much needed to help lead on the Israel of God; and now, when I realize our danger of falling by the way, like ancient Israel, I often fear and tremble; but thank the Lord, there is no need that any of us should fall, if we will only take heed to the word of the Lord, and to the Testimonies to the Church. How wonderful it is that the Lord speaks to us by vision, and how strange that we, as a people, do not take better heed. I feel that it is the duty of all the brethren and sisters under this last message, to have Spiritual Gifts and Testimonies to the Church, and read

often, and practice and profit by them. If we do this, we shall never fall, and so an abundant entrance shall be administered to us into the everlasting kingdom. The Lord help us, is my prayer, to live out the whole truth and be sanctified by it. I long to love my Saviour more and serve him better.

"Do you love Christ? I ask not if you feel,
The warm excitement of that party zeal,
Which follows on while others lead the way,
And makes his cause the fashion of the day;
But do you love him when his garb is mean,
Nor shrink to let your fellowship be seen?
Do you love Jesus, blind, and halt, and maimed?
In prison succor him? nor feel ashamed
To own him, though his injured name may be
A mark for some dark slanderer's obloquy?
Do you love Jesus in the orphan's claim?
And bid the widow welcome in his name?
Say not, "When saw we him?" Each member dear,
Poor and afflicted, wears his image here;
And if unvalued or unowned by thee,
Where can thy union with the holy be?
And if thou thus art to the body dead,
Where is thy life in Christ, the living head?
And if dis severed from the living Vine,
How canst thou dream that thou hast life divine?"
M. BEAN.

Stowe, Vt.

BRO. C. AVERY writes from Pleasantville: It is about five months since I embraced the Advent doctrine. I have many temptations, but I feel strong in the faith, and determined to press my way onward to the golden city which is just before us. I love the Review, with its testimonies, and the good sermons that it contains from week to week.

BRO. E. H. VAN ORNUM writes from Edwards, N. Y.: I have long delayed writing for the Review, but I know that if I had the privilege of meeting with those of like faith, I should give in my testimony. Then they that feared the Lord spake often to one another, and the Lord hearkened and heard, and a book of remembrance was written. I would say for the encouragement of those who have done their duty to me, that I am very thankful, but regret that I did not heed their counsel before. But I rejoice that the Lord is so long-suffering and kind as to enable me to see my condition, and realize my need. To him be all the praise. I truly desire the eyesalve, that I may see, and the white raiment, that I may be clothed. He knoweth our frame, he remembereth that we are dust. How kind, how merciful, how gracious, long-suffering and compassionate is the Lord toward his creatures! For this I would ever praise him.

SISTER A. MULLEN writes from Monroe Co., Wis.: I wish to say to the lonely, scattered ones, that I deeply sympathize with them in being deprived of the great blessing of meeting with Sabbath-keepers. I have not enjoyed the privilege of hearing a sermon on present truth for eight years, except through the Review; and I have often felt like giving up in despair; then the Review would come to me with so many encouragements to the sad and lonely ones, that I would still try to press onward. And I have felt more determined for the past year, with the help of the Saviour, to try to overcome my faults, that I may be numbered with the blood-washed throng and enter in through the gates into the city, than ever before.

My husband earnestly urges me to write for some of the preaching brethren to come here and give a few lectures. He feels very desirous to hear, as he has never had an opportunity to hear a sermon on present truth, and there are a few others here who have expressed the same wish. My earnest prayer is that the Lord may direct some one here, that the people may hear and believe. I feel sure that good might be accomplished, yet we know that the harvest is great and the laborers are few.

CONSTANCY.—Let our love be firm, constant, and inseparable; not coming and returning, like the tide, but descending like a never-failing river, ever running into the ocean of divine excellency, passing on in the channels of duty and a constant obedience, and never ceasing to be what it is till it comes to be what it desires to be; still being a river till it be turned into sea, and vastness, even the immensity of a blessed eternity. —Jeremy Taylor.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 28, 1868.

The reader will find the present number of the Review full of interest. The original matter of which the paper is almost entirely composed, will all be appreciated by the reader. We wish to call attention to the beautiful extract entitled "Signs of the Times," in our Historical Department. A more striking and convincing comparison between the days before the flood, and our own time, we have never seen. Read it carefully.

BOOKS! BOOKS!!

In our travels we find many of the houses of our people almost destitute of good books. Some parents have good libraries for themselves, and for their children; others have books mostly worthless, while still others are destitute of reading of any kind, excepting the Review, Instructor, and, perhaps, two or three pamphlets on present truth.

From some experience we can judge with a degree of accuracy as to the intelligence, moral worth, correct ideas, and the piety of families by looking over their book shelves. There is a power in books to those who cultivate a love to read. Novels craze the brain, and destroy the proper balance of the mind. Skeptical works placed in the hands of a young man are quite sure to make him an infidel. Books of a high-toned moral and religious character, are sure to mould the mind and religious experience of children, correctly, unless counteracted by poisonous teachings and influences. We would, in view of these facts, appeal to our people, as they value their own salvation and that of their children,

1. To banish from their homes all light, novel, skeptical, and other poisonous reading.
2. To seek for good books and obtain a good assortment.
3. To cultivate a love for good reading. The evenings in every family, when not otherwise employed, should be spent in reading. And we propose this plan. Let one of the parents or elder children read aloud, while the entire family enjoy the intellectual feast of chaste, moral and religious thoughts. The books we would recommend, are

1. The Bible. Read the thrilling story of Joseph in Egypt, and many other sacred narratives found in the Old Testament, and you will see no lack of interest in a family circle of parents and children. Read at the proper time, and just long enough at a time to hold the increasing interest of all. Read one whole narrative at a time if possible.

Then read the story of Jesus recorded by the evangelists, and the history of some of Christ's first ministers in the Acts, and you will here see a love for holy things kindling in young hearts. Then come to the more practical lessons taught by Jesus and in the epistles. Here, dear brethren, in this holy book is a rich treasure for you and your children.

2. There are helps in the study of the Scriptures such as Cruden's Concordance, Bible Dictionary, Bible Atlas, &c., which every family should have.

3. The works on prophecy, and the various subjects connected with the present truth, for sale at the Review Office. These should be carefully studied and faithfully read by all, that each may be prepared and ever ready to give the reasons of their hope and faith. It is a discouragement to those who preach and write books to know that most of our people are really unable to give the reasons why they believe, much less to meet the objections of opponents, while the books written with so much care containing these reasons and the necessary arguments are lying at the Office. And it is a shame to those who profess our faith to remain ignorant of the reasons why they believe, and are an easy prey to wily opponents, when a few dollars will pay for the books, and study at proper hours would make them intelligent, strong in the faith and able to teach others. Every farmer and mechanic should devote at least two hours each day to reading

and close study. Six hours every Sabbath can be employed in the same manner.

4. Every family should have the four volumes of Spiritual Gifts. Let the family gather around and listen to from five to ten chapters each evening. Those who have pursued this course testify that there is no lack of interest till all are read. These books contain lessons of theoretical, practical and spiritual importance, which should be regarded of the greatest interest to every Sabbath-keeping family at this time.

5. Appeal to the Youth. This book contains matter of the deepest interest to every youth. Thousands have been purchased or received as gifts, and have gone from house to house among all classes, being read by tens of thousands till literally worn out. The subject matter is as follows:

a. An able and affectionate funeral address of Henry N. White, who died Dec. 8, 1863, by the Editor of the Review.

b. A truthful and touching narrative of his worthy life, last sickness, and triumphant death.

c. His mother's letters to her three sons, Henry, Edson and Willie. These letters were by no means written for publication, but are the affectionate appeals of a tender mother to her children, written while traveling in different States from Maine to Iowa, and reveal a Christian mother's heart. The moral and religious lessons taught in these letters, the affection they show, revealing the strength of true family government, make this portion of the work of inestimable worth. No mother, who loves her children, and prays for their salvation, would delay to obtain this book at ten times its small cost, if she had any knowledge of its true worth. Ministers and members of the other denominations have pronounced this little book the best of the kind ever offered to the people. Especially have they prized the mother's letters.

6. Appeal to Mothers. The great cause of the physical, mental, and moral ruin of many of the children of our time. This is a faithful exposure of the ruin and sin of solitary vice, and an earnest appeal to mothers to be in season in teaching their children to shun it, and to those who are guilty, to immediately wash their hands from the crime of slow, yet terrible suicide. Mothers, as you value the salvation of your children in this world and in the next, let them have this little pamphlet.

7. Sabbath Readings. This is a work of 400 pages, containing 129 moral and religious stories for young men, young women, and children, and 25 pieces of first-class poetry of the same character as the stories.

The compiler of this work had in her extensive travels in different States during ten years, collected a great amount of books and papers from which she read to her three sons on the Sabbath, and was prepared to make the most valuable selections. Parents, this book is just what your children should have. You can sweetly, and most profitably entertain them on the Sabbath by reading to them these instructive and touching stories. The affection and love manifested in them, will soften the hearts of your dear children preparatory for the impress of the moral and religious principles taught.

And, lastly, but not the least, we recommend the two large charts with the key to the prophetic chart, advertised in the Review.

If the children of Israel were to teach their children, diligently the commandments of God as follows: "When thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," "and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thy house, and on thy gates," Deut. vi, 7-9,—what could be more appropriate in the discharge of your duty to your children than to hang in your house the beautiful chart on which is lithographed the ten commandments? This would assist you in giving lessons to your children upon the law of the great God.

The prophetic chart and key of explanations will be found of inestimable value in the study of the prophecies. Let these be in every house of those who wish to learn present truth and present duty. To those who feel able to purchase, we recommend the varnished, mounted charts, advertised in the Review.

To others we would say there are 400 sets on cloth, just as they came from the lithographer, which can be sent to you with the key, post paid, for the small sum of \$1.50. For the prices of most of the other works mentioned, see list in another column. Concordance, leather, \$2.00, cloth, \$1.50, postage 36c; Bible Dictionary, leather, \$2.00, cloth, \$1.50, postage 24c; Bible Atlas, \$1.00, postage 20c.

And then there are medical works of importance which you should have, such as Jackson on Consumption, \$2.00, postage 28c; Trall's Home Practice, just the book for every family, \$1.75, postage 16c; and Sexual Organism, which every parent should have, \$1.75, postage 16c.

Again we say, as at the heading of this article, Books! Books!! Get books, and get the right ones, and read up.

JAMES WHITE.

P. S. We shall keep a full assortment of books and charts at Greenville, Montcalm Co., Mich. J. W.

REPORT FROM BRO. LOUGHBOROUGH.

SINCE my last report I have completed, for the present, the series of meetings in Allegan, giving, in all, some sixty discourses. The interest and attention for the most of the time were good. A dozen, at least, expressed their determinations to obey the truth, and the brethren in the vicinity seemed to be encouraged to make more earnest efforts to arise with the work of the Lord. Sabbath, Jan. 4, I spoke with freedom at the Monthly Meeting in Otsego, which, notwithstanding the cold weather, was well attended.

On the 11th, was with the Manlius branch of the Allegan church, where, although the weather was very severe, there was good attendance to hear the word spoken. At my last meeting in Allegan, evening of Jan. 12, the Lord gave as good liberty as at any discourse in the whole series.

Of all these meetings, I can say, I have felt more sensibly the help of the Lord, than in any other three months of my life, for which I praise God. I have been spending a few days in Battle Creek, resting, and attending to home cares. Spoke to the people last Sabbath. I am glad to see the advancement that has been made by this church since last fall. Still we feel that we must strive to make still higher attainments. May we so move that the Lord's hand can ever go with us in the work.

J. N. LOUGHBOROUGH.

Battle Creek, Jan. 21, 1868.

MEETINGS IN BURLINGTON.

AGREEABLY to previous notice, I attended the Monthly Meeting in Burlington, the first Sabbath in this month. We were very sorry that Bro. Byington was unable to meet with us, in consequence of the severity of the weather and the feeble state of his health.

I spoke to the brethren and friends on the importance of being decided to serve God with the whole heart, and of leaving no duty undone, or sin unforgotten, which should be attended to now. The brethren and sisters followed with good testimonies, expressive of a willingness to heed the word spoken, and a strong desire to overcome by bearing the cross.

On first-day the church met to renew s. b. pledges. In this direction, I thought the majority present showed a living faith in God.

On fourth-day a portion of the brethren and sisters came together to examine some matters of trial, which in a short time were harmoniously adjusted, and the parties concerned pronounced themselves reconciled with each other, and perfectly satisfied with what had been done to relieve their minds. Before entering upon the investigation of the matter of difference, I read the following scriptures: Matt. vii, 12; vi, 14, 15; Col. iii, 13; Jas. v, 9; by which the aggrieved agreed to abide in the settlement of the trial.

Did we all in our daily life, live in harmony with such scriptures, and were we as ready to accuse ourselves of wrong as we are our brethren, how much more peaceful, happy, and useful would be our lives.

On learning that Bro. and Sr. White and Bro. Andrews were to be at Battle Creek the next Sabbath, we felt that we could not deny ourselves the privilege of

meeting with them there. Therefore, we returned to B. C. on the 10th inst., though we had intended to remain at B. another Sabbath. The privilege of again seeing these beloved servants of God, and hearing the words of life from them, was sweeter than tongue can express. The angels of God and his Holy Spirit attended them.

Sabbath, the 18th, I was again at Burlington, where I met with the church in four meetings. Once on the evening of the Sabbath, twice on Sabbath-day, and once in the evening following the Sabbath. These meetings I trust were highly profitable to the cause here. A close, heart-searching spirit was in our midst, which seemed to be welcomed by old and young. And as these dear brethren and sisters reviewed their lives under its influence, they could call to mind past acts and words which they felt should be confessed, and especially did several of them most deeply regret having attended some places of amusement in the past, and promised to not grieve the Spirit of God in the future, by sanctioning such gatherings, either by taking part in them or being present. With such confessions I am confident God and good angels are well pleased. Our meetings closed by attending the ordinances, which was a refreshing season.

I feel truly grateful for the privilege of renewing acquaintance with these brethren on this occasion, and also of forming others.

May the Lord bless and strengthen each one of them to run with patience the race set before them, and so run as to obtain the crown of life.

A. S. HUTCHINS.

Health Institute, Jan. 21, 1868.

P. S. It is due to the liberality of this church to say that I received at their hands \$22.00 for my benefit.

A. S. H.

MICHIGAN CENTRAL RAILROAD.

On and after Monday, Dec 30, 1867, Passenger Trains will run on this road as follows:

GOING WEST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Detroit,	7:10 A.M.	11:00 A.M.	5:35 P.M.	10:30 P.M.
Battle Creek,	1:35 P.M.	3:48 P.M.	11:15 P.M.	3:40 A.M.
Chicago, Arrive,	9:00 P.M.	10:00 P.M.	6:30 A.M.	11:00 A.M.

GOING EAST.

Chicago,	4:30 A.M.	7:00 A.M.	4:15 P.M.	9:40 P.M.
Battle Creek,	11:45 A.M.	1:05 P.M.	10:38 P.M.	4:50 A.M.
Detroit, Arrive,	5:45 P.M.	6:10 P.M.	2:45 A.M.	10:00 A.M.

These trains all run by Chicago time, which is fifteen minutes slower than Detroit time.

News and Miscellany.

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

—A Roman Catholic paper of England makes the following statement on the Romeward movement in the Church of England.

Thirty years ago, with the exception of the late Bishop Bramston, Vicar-Apostolic of the London District, the late Hon. and Rev. George Spencer, and one other priest who is still alive, there was not a single Catholic priest in England who was a convert from Protestantism. But at the present time, in the diocese of Westminster alone, there are no less than thirty-nine priests who are converts from Anglicanism. Of these nearly all were formerly clergymen of the Established Church. In the diocese of Southwark there are also several priests who are converts. There are now in England about one hundred and sixty priests, and rather more than two hundred Catholic laymen, now following various avocations of life, who were formerly in orders of the English Establishment, but who have, at one time or other, formally renounced their heresy and joined the Catholic Church.

Fenianism.—There is no doubt that the public mind in England is seriously troubled by the Fenian operations. They show a deliberate purpose to inspire a general terror. The London Times denounces them as horrible and repugnant to every manly and generous soul. It speaks of the Irish, or of the Fenian Irish, as a race beyond hope of true civilization. A writer in the Pall Mall Gazette declares that it is impossible to content the Fenian Irish; that "you may satisfy material interests, you can never fulfill a romantic idea." He contends that there are two nations of Irish in Ireland, that England could not leave one to the mercy of the other, and that nothing remains but to redress every real grievance and remove every rational cause of irritation, put down sedition and rebellion with promptitude

and severe determination, and trust to time. Mr. Goldwin Smith, who, as a sagacious political observer, and an especial student of Ireland, must always command serious attention, writes that, in his judgment, the peril of Fenianism is great. "We seem," he says, "to be on the brink of a sanguinary struggle with the Irish of two hemispheres, and this at a moment when English society itself presents some very sinister appearances, and when organic change, involving a great transfer of power, is being carried on by such hands as never before, I believe, held the destinies of this nation."

What Railroads Do.—The Union Pacific Railroad has already reduced in point of time the overland journey to California one week. A notable instance of the value of this saving in time by reason of the railroad facilities which this company have made available, is just announced. Dispatches received in New York state that the mails from China and Japan, which have heretofore been sent from San Francisco by sea, and which have occupied from twenty-two to twenty-four days in transit from that city to New York, left the former city by the overland route on the 26th ult., and will be due in that city this morning, only fifteen days from the Pacific coast.—Such rapidity of transmission is unprecedented, and the fact that it is now possible is due to the energy which has been manifested by the Union Pacific Railroad Company in the construction of the great national line which that corporation has had in hand. The total time from Japan to New York is now reduced to about forty days, while the Liverpool merchants may receive their advices by this route in nine or ten days more.

Starvation in Algeria.—A letter from Paris, Jan. 5, says:

The poorer classes are now undergoing tremendous sufferings, not only in France, but in Algeria. In that colony, according to the Archbishop of Algiers, the Arab population are dragging out an existence of misery—feeding, like animals, on the foliage of trees, wandering almost naked (writes Monsigneur) along the roads, awaiting, in the neighborhood of cities and villages, for the emptying of household refuse, to quarrel over the filthy remains. To these starving, nay, dying, tribes, nothing that can be devoured is repulsive. So desperate is their condition (I translate the Archbishop's words), that "they actually dig up the carcasses of animals that have died of disease. A heap of ten and twelve bodies of dead Arabs lying by the roadside is no uncommon spectacle. When these poor men feel the approach of death—the slow and terrible death of famine—they do not complain; they stretch themselves near some roadside, cover themselves as well as they can with the wretched rags they may possess, and, covering their faces, await their last hour, murmuring the name of 'Allah.' It is thus they died of cholera all last summer; it is thus they now die of hunger, literally mown down by this plague. Calculations, which are not exaggerated, bring the number of the victims within the last six months to above one hundred thousand."

A Word from Labouley.—M. Labouley is so honored and beloved in this country for his intelligent comprehension of our late struggle, and his eloquent presentation of the interests of free society, which were involved in it, that his views of the present situation are peculiarly interesting. In a late private letter he says:

"I can not believe in the repudiation of your debt. The measure is too palpably unjust, and it would injure too many interests in America to be popular. The Democrats may feel their way by such propositions, but it is difficult for me to imagine that they can succeed.

"I see, with more concern, that there is a disposition to make the blacks a separate caste, and to establish two nations in America, one of which is to be free because they have white skins, and the other serfs because they have colored skins. This is to lose the result of the war, and to sow the seed of fresh divisions. The aristocracy of the South will reconstruct itself with the political serfdom of the blacks, and the struggle between the North and the South will begin again. To what purpose, then, will so much blood have been already shed?"

The Eastern Question.—Turkey has at length become frightened at the attitude of Russia, and her intrigues to foment insurrection among the Sultan's Christian subjects, and diplomatists have been sent to England and France, to ask aid from those powers in the shape of a protest against Russian interference in the Cretan quarrel.

Multiplication of Sects.—According to the certified list of the registrar-general, there are in England 89 different religious sects, the names of many of which are entirely unknown in this country.

The pleasure of doing good is the only one that never wears out.

—The Cyclon in India, recently reported, was one of the most destructive ever known. At Calcutta, the loss of life and property was fearful. It is estimated that in the city of Calcutta and vicinity alone, thirty thousand persons perished, and thirty thousand huts and habitations were utterly destroyed.

—Apples keep best when cool and dry. Sudden changes of temperature induce the collection of moisture on the skin, which dissolves the delicate varnish with which the skin of the apple is covered, and it soon decays.

—Five years ago, Ohio cheese was the only kind sent to Chicago. Now, Northern Illinois contains more cheese factories than Europe, Asia, and Africa. Some of the best butter reaching New York City this season is from this section and from Wisconsin.

The Thickest Iron Plate.—The greatest triumph of the iron-rollers was recently achieved at the Atlas Works in Sheffield, when 200 men, half clad in steel armor covered with wet sackcloth, moved an immense mass of molten iron, twenty tons in weight and as many feet in length, to the iron-rollers, where it was rolled, gauged, and manipulated, till in a quarter of an hour, it was turned out a smooth polished plate, fifteen inches thick. Four years ago it was thought impossible to roll a six-inch plate; but the demand for monster plates for iron-coated forts has produced this unparalleled production of modern skill.

Bridging the Channel.—The project of connecting France and England by a tunnel under the British channel has been discussed. A French engineer has published a plan, which is commended by the French press, of connecting the two countries by a bridge broad enough for a double line of railway, a carriage road, and a path for foot passengers, with shops and a restaurant. The bridge would rest on 32 iron piles, 335 feet broad and 670 high, or 535 feet above the sea level, the piles to be connected by wire cables. The cost of the bridge is estimated at \$80,000,000.

The Basin of the Atlantic Ocean.

The basin of the Atlantic Ocean is a long trough, separating the Old World from the New, and extending probably from pole to pole. This ocean furrow was probably scored into the solid crust of our planet by the Almighty hand, that there the waters which he called seas might be gathered together, so as to let the dry land appear, and fit the earth for the habitation of man.

From the top of Chimborazo to the bottom of the Atlantic, at the deepest place yet reached by the plummet in the northern Atlantic, the distance in a vertical line is ten miles. Could the waters of the Atlantic be drawn off, so as to expose to view this great gash, which separates continents and extends from the Arctic to the Antarctic, it would present a scene most rugged, grand, and imposing.

The very ribs of the solid earth, with the foundations of the sea, would be brought to light, and we should have presented to us at one view, in the empty cradle of the ocean, a thousand fearful wrecks, with that fearful array of dead men's skulls, great anchors, heaps of pearls and inestimable stones, which, in the poet's eye, lie scattered in the bottom of the sea, making it hideous with sights of ugly death.

The deepest part of the North Atlantic is somewhere between the Bermudas and the Grand Banks. The waters of the Gulf of Mexico are held in a basin, about a mile deep in the deepest part. There is at the bottom of the sea, between Cape Rice in Newfoundland and Cape Clear in Ireland, a remarkable steppe, which is already known as the telegraphic plateau.

The Armies of Europe.

The statement made the other day in the legislative body by M. Rouher, during the debate on the Army bill, to the effect that at any moment France was exposed to be menaced by 1,200,000 Austrians, 1,440,000 Russians, 1,300,000 Prussians, and 900,000 Italians, would, if well founded, be indeed alarming, and would justify the Government in all that it is doing for the national defense. The Minister of State added that it was too much to expect from the courage of the French soldiers and the power of the army of France, that a military force of 800,000 men could resist everywhere and at all times an army of 1,300,000 men. If the fears are well founded that France may have for enemies, and at the same time, Prussia, Russia, and Italy, an army of 2,000,000, instead of 1,200,000, would not be excessive.—Paris (Jan. 4) Correspondence of the London Times.

Europe in Arms.

NAPOLEON'S protestations of peace have little influence upon the real feeling of the European world. To speak plainly, he has become so notorious a liar or so false a prophet that his declarations of peace are generally interpreted into declarations of war. Bismarck's simple announcement that war between Prussia and France was a phantom, was accepted at once as decisive on that point. But the army of France is being vastly enlarged by its new organization. It is to be raised to an effective force of 800,000 men, the term of service is increased from seven to nine years, and the conscripts in the reserve corps only to be allowed to marry during the last three years' service; as married men are considered worthless for soldiers in France. With the national guard, the standing army of France will consist of 1,200,000 men. Italy has a permanent army of 900,000; with the national guard and volunteers, 1,300,000. Austria, independently of her national guard, has 1,200,000, though a reduction is talked of. Russia had nearly a million and a half, and Prussia can put into the field in forty-eight hours' notice, almost as many.

This is a terrible drain on the resources of any country. Each of these nations has a permanent army equal to, and in some cases larger, than the whole force raised by the Northern States during the four years of the rebellion. Of course, there are some equivalents for this in the fact that the modern science of war in Europe, with its well-disciplined and well-equipped armies does not prolong the contest; the result is quickly achieved, as in Italy in 1859, in Austria in 1866. But for all that, these "effective" forces are, as M. Javal remarked in the legislative body, "the ruin of Europe." Rouher, Napoleon's Minister, announced in the debate on the military bill that he, too, ardently desired the hour of disarmament to arrive; but, *Mon Dieu!* what can we do? one can imagine him saying with a French shrug of the shoulders. There is Russia and Prussia, Austria and Italy, each with hundreds of thousands of men all in arms; and "we can not in this matter give way to sentiment." So the army is to be reorganized.

France has always maintained strict military discipline as an element of progress. We have seen somewhere, recently, a remark from Michelet, that the French was "a nation of barbarians civilized by conscription,"—that is, ideas of duty and obedience could be impressed upon the mind of the masses only through the military service. De Quincy, in his essay on "Charlemagne," says that that monarch "found the universal people, patrician and plebian, chieftain and vassal, with the left foot in the stirrup; Napoleon the First, in an age when the use of artillery was first understood, found every man standing to his gun." The same writer, in a fine burst of British vanity that almost perverts his praise into the keenest satire, says; "The British nation is by original constitution of mind and by a long enjoyment of liberty, a far nobler people than the French. And hence we see the reason and necessity that the French should, with a view to something like a final balance in the effect, be trained to a nobler profession. Compensations are everywhere produced or encouraged by nature or Providence; and a nobler discipline in the one nation is doubtless some equilibrium to a nobler nature in the other." There is, undoubtedly, some truth in this way of putting it, though, when it is recollected that the army and navy of England by no means consist of a few train-band companies and an occasional man-of-war, the enthusiasm of the essayist is not so well sustained. None of the great nations of Europe dares to reduce its defenses against the aggressions and selfishness of the others. As Rouher thought, in the case of France, to declare that 300,000 Frenchmen could successfully oppose a foreign force of four times that number, is to show great reliance on the courage and solidity of the troops. And so, all distrusting their own strength and fearing that of the others, never "rest arms" from one year to another.

Female Gamblers.—It is said that at Saratoga, female gamblers have become quite common. The most fashionable play against each other, and enter into games of hazard with fierce excitement. Cards are their weakness, and they have lately adopted "poker" as their favorite. They bet their jewelry and articles of dress, when they have no money, and have been known to pawn their watches, diamonds and bracelets to obtain means to regain their losses. Some of the private rooms of the hotels have been the scenes of such determined and desperate encounters between women as no one who saw them under the circumstances would deem possible. They have sat all night at the table, pale and haggard with excitement, unsexed and deformed by the passions of avarice, and have started from each other with affright when the grayish daylight revealed the ghastliness of their unnatural occupation.

Steam to the Rocky Mountains.—Travelers from the Atlantic coast can now make an uninterrupted railway journey to the eastern base of the Rocky mountains, the Union Pacific Railroad Company having completed 525 miles of their road west from Omaha, and expecting to reach Evans' pass, the highest point on the road, by January. The Central Pacific road has built over 100 miles east from California, across the Sierra Nevada; so that over one-third of the 1,830 miles between Omaha and San Francisco is already completed, and the whole road will undoubtedly be finished in 1870. The net earnings of the way business of the road the past season have been more than sufficient to pay the interest on the whole cost.

Minute Division of Particles.—A drop of water will take a perceptible blue tint from one millionth of a grain of indigo. Sea water contains silver only in the proportion of one part of silver to every 100,000,000 parts of water; and yet its presence is proved by chemical tests. A grain of gold may be divided into 95,000,000,000 parts, each visible under a microscope. Iron has been rolled into sheets so thin that it would require 200 of the sheets to make the thickness of newspaper.

National Debts.—According to Mr. Gladstone, Chancellor of the English Exchequer, the debt of Prussia is \$215,000,000, or nearly \$12 per head; of Russia, \$1,395,000,000, or \$23 per head; of Italy, \$760,000,000, or \$34 per head; of Portugal, \$175,000,000, or nearly \$40, per head; of Austria, \$1,580,000,000, or \$45 per head; of France, \$2,400,000,000, or \$53 per head; of Turkey, \$255,000,000, or \$115 per head; of Holland, \$425,000,000, or \$121 per head; of the United States, \$3,000,000,000, or \$100 per head; of Great Britain, \$3,994,945,000, or \$125 per head. The British people have never raised more than \$370,000,000, of revenue in a year exclusive of loans. Our people raised a revenue in 1866 at the rate of \$540,000,000.

The Atlantic Cable.—Within the past fourteen months, the rates for messages over the Atlantic cable have been very much reduced, putting its benefits within the reach of almost any one.

The cable was landed at Heart's Content, Friday, July 27, 1866, and since that date, communication across the Atlantic has never ceased. The line was open for public use Saturday, July 28, 1866, at a tariff of one hundred dollars, gold, for a message in plain language of twenty words, inclusive of address, date, and signature. Two hundred dollars was then charged for cypher or code messages of the same length.

Nov. 1st, 1866, the rate was made fifty dollars for a plain word message of twenty words, including address, date, and signature; one hundred dollars for cipher or code.

December 1st, 1867, the rate was reduced a third time, giving, free of all charge, five words employed for address, date and signature, abolishing extra charges on messages in code, making the minimum message ten words for twenty-five dollars, and granting the press an additional reduction of fifty per cent. on general and political news.

Obituary Notices.

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

DIED, at the residence of Bro. Samuel M. Holly, Mount Pleasant, Whiteside Co., Ill., Dec. 26, 1867, in the 96th year of her age, Mrs. Phebe Ann Stone, mother of Bro. H. C. Stone. She was a praying woman from the earliest recollection of her grand-children to the day of her death. The funeral service was attended by the writer, Dec. 29, 1867. Subject, The Christian's Hope. R. F. ANDREWS. ✓

DIED, in Tuscarora, Steuben Co., N. Y., Dec. 25, 1867, sister Manervilla Marsh, wife of Bro. A. J. Marsh, aged 41 years, 11 months, 25 days.

She embraced the Sabbath of the Lord and the third angel's message under the labors of Bro. Van Horn and Canright in Watrousville, Tuscola Co., Mich. Soon after, the family removed to Steuben Co., N. Y., where they have lived about two years. Last summer, she united with the S. D. A. church in Farmington, Pa., when Bro. Whitney attended Quarterly Meeting there. She has never wavered from present truth, but was a strong believer in the soon coming of the Lord, and endeavored to sustain her profession by zealously engaging in the work of reform, into which God is leading his people. She has left four children, the youngest eight weeks old. Bro. Marsh needs the sympathy and prayers of the church. He mourns, but not without hope—the hope of meeting her in the morning of the first resurrection. The Lord grant that we may meet her in that glad morning. R. F. COTTRELL. ✓

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, and mortality 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, 50 cts. per year in advance.

The Health Reformer.

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

The Sabbath Question

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

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

The Second Advent.

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

Immortality through Christ Alone.

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

Packages of Tracts.

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

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

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

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

Our Book List.

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

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

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

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

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

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

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

—**WHAT IS TRUTH?** A series of Questions and Answers relative to the subject of Immortality.

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

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

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

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

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

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

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

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

Charts.

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

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

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

Postage.

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

Address.

All communications in reference to the Publishing Association, the Review, Instructor, and any of the foregoing books, should be addressed to J. M. Aldrich, Battle Creek, Mich. All business pertaining to the 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, Jan. 28, 1868.

I take this opportunity to say that the letters, enclosing liberalities from brethren and sisters Hilliard, Nicola, Palmer, Craig, Gargett, Oleson, Langdon, Olds, Clarke, Gardner, Jones, Sheldon, Chase, Lockwood, Kerr, Loomis, Blanchard, Paton, Hodges, Decker, Witter, Whitney, Ira Gardner, T. Hare, J. Hare, Rich, Royle, Merry, Mears, Van Horn, and Robinson, were gratefully received. Most of them we found at Greenville on our return home, and this is our first opportunity to acknowledge them. JAMES WHITE.

We are pleased to resume this week the publication of the Bible Class Report, which, for obvious reasons, has not appeared for two weeks. Although the preparation of this report involves no small amount of labor, we are amply repaid in the interest and appreciation manifested by our brethren abroad. W. C. G.

Spiritual Gifts.

In our experience during fifteen years past, nothing has served to confirm us in the truth like these testimonies from Heaven. They have instructed, reproved, comforted, and encouraged us in the way; and our only regret is that we have not more fully heeded these heavenly counsels. We now feel more than ever determined to give earnest heed to the solemn admonitions given us, and to strive to stand clear in this work. Most heartily do we concur in the plan proposed by Bro. and Sr. White, of placing these works in the hands of all interested. We will try to do our part in the work. No doubt these books judiciously and prayerfully distributed, or loaned to those who manifest an interest to read them, will do great good and the testimonies will be exalted, and appreciated to the praise of God. For this we would join with all the earnest ones, to unceasingly labor, hope, and pray.

M. E. CORNELL,
A. M. A. CORNELL.

A Good Day.

To MY mind, and I think to many others, yesterday, Jan. 25, was a day long to be remembered by those who enjoyed the meeting at Battle Creek. After making a few remarks from John xvi, 33, I listened to 54 testimonies from the brethren and sisters, which were cheering and soul-refreshing. As I reflect upon what the Lord has been doing for this people since Bro. and Sr. White were here in October, I am reminded of the words of the fervent prayer of David: "Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Ps. li, 12, 13.

This is the good work now going on in our midst, for which we praise the Lord. And unto him we cry, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

In the afternoon I was present at the Bible Class, which was one of the best I ever attended. In view of such precious privileges as these, I can say with all my heart, "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

Jan. 26, 1868.

A. S. HUTCHINS.

How Shall It Be Done?

BRO. and Sr. White ask this question in Review No. 5, vol. 31, in Appeal to the Friends of Truth. This article meets my hearty approval, and I wish to make a special appeal to those within the circle of my labors. What can we do in order that this work may be accomplished? There are but few that are unable to do anything. Nearly all can do something. Put your names on the subscription paper, use your money prudently, and your hours diligently, and you will be prepared to meet it. Heaven smiles upon those who

work with a liberal hand in this cause, but angels turn away grieved from those who are selfish and stingy. May God's Spirit find way to all your hearts, that they may be fully opened in his work.

N. FULLER.

Nile, N. Y., Jan. 21, 1868.

REPORT FROM BRO. MATTESON.

DURING the last three weeks I have continued meetings with the Danes in Raymond. This protracted effort is now closed at present. The efforts against the truth have been so strong, and the people have been so faithfully warned not to go, that the number of people attending meetings has been rather small. The prevailing idea is that our doctrine is the most powerful delusion extant; and if any venture to listen, they will surely be caught in the snare. Yet some have ventured, and most of those have continued to attend faithfully. The Lord has truly blessed us, and the result is encouraging. Last Sabbath twenty-five attended the meeting. We commenced a Bible Class, and had an interesting prayer and social meeting. Some who never before cared for religion have been awakened; and it is joyful to hear such begin to pray. All seemed to feel the power of the truth, and the gentle workings of God's Holy Spirit. Thirteen have commenced to keep the Sabbath, and several others are convicted, who, we trust, will also obey. We have appointed meeting every Sabbath, and prayer meeting once a week. I expect to stay here yet for some time to come, and meet with these brethren.

During the time mentioned, I have also preached once a week to our American friends in the neighborhood. They have manifested good interest to hear, and filled up a good-sized meeting-house every time. I have also had invitations to come to other places in the neighborhood. I have preached twice in a school-house two miles south of here, to a crowded house. The rumor goes that new things are set forth, but it is sound doctrine. We shall now commence protracted meetings in the Congregational meeting-house and continue as long as the interest may demand. Pray for us that the Lord may direct and bless the preaching of the truth to his own glory, and the salvation of precious souls. JOHN MATTESON.

Thompsonville, Racine Co., Wis., Jan. 20, 1868.

Acknowledgment.

I WOULD acknowledge with gratitude of heart the following sums which have been sent me to help defray the expenses of our sickness.

D. M. Canright and wife, \$5.00; E. C. Hendee and wife, 5.00; J. A. Loughhead, 5.00; Wallace Eggleston and wife, 10.00; E. A. Hurd, 1.00; Charles Drew, 10.00. N. FULLER.

INFALLIBLE RECIPES.—The following are infallible recipes:—For preserving the Complexion—Temperance. For Whiteness of the Hands—Honesty. To remove Stains—Repentance. For Improving the Sight—Observation. A Beautiful Ring—The Home Circle. For Improving the Voice—Civility. The Companion to the Toilet—A Good Wife. To keep away Moths—Good Society.

Appointments.

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

PROVIDENCE permitting, I will attend Monthly Meeting in Parma, Mich., Sabbath, Feb. 1, 1868. The ordinances can be celebrated the evening following, if the brethren think best. A. S. HUTCHINS.

THE next Monthly Meeting for Western N. Y. is to be held with the Clark church, on the third Sabbath in February. Teams will meet the Accommodation from the east at Adams Basin, and the Chicago Express from the west at Brockport.

It is hoped that Bro. Andrews will be at liberty to attend. R. F. COTTRELL.

THE next Monthly Meeting of the Marion, Anamosa, and Lisbon churches, will be held at Lisbon, Iowa, on the first Sabbath and first-day in February. R. D. TYSON, Clerk.

Quarterly Meetings in Minn.

Feb. 15, 16, at Greenwood; Feb. 22, 23, Pine Island; Feb. 29, March 1, Deerfield; March 7, 8, Bass Lake; March 14, 15, Brush Creek.

STEPHEN PIERCE, for Committee.

THE next Monthly Meeting for Newton, will be held the second Sabbath in February.

JOHN BYINGTON.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

H. C. MILLER: Don't recollect; therefore apply the \$5.00 on Review to poor in accordance with your suggestion.

W. H. WILD: We are out of Hymn Books.

H. C. MILLER: The \$15.00 were duly received and credited on book, but by mistake omitted in the Review. The \$20.00 also received.

ED. S. B. WHITNEY: Your order came too late to forward with the package of books.

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. Wm M Potter 32-1, J M Wince 31-17, E Magee 32-1, M Dutcher 32-1, C G Danol 31-1, Eld J Galepie 32-1, C D Newton 31-17, T Ramsey 32-1, O Pennoyer 32-1, L Chandler 31-8, Mrs E W Beckwith 31-10.

\$1.50 each. H Miller 32-1, James Hackett 32-1, Jane Baker 31-19, C Mack 31-1, Jas Sawyer 32-1, Sarah Straw 33-1, E Straw 33-1, J Sutherland 31-1, Jane Bailey 32-1, J W Marsh 32-1.

\$3.00 each. J Cornell 33-1, S Walker 32-1, E Calkins 32-8, G W Shepard 32-1, J W Burris 33-1, J H Camp 32-1, Wealthy McNitt 32-12, Mrs J Conley 32-1, A Whitney 33-1, A G Warren 33-1, Robert Niles 33-8, J A Myers 32-1, J H Bedford 33-1, W Adams 33-1, H Royce 33-1, Mrs L G Tracey 33-1, M E Reynolds 33-17, Peter Rusher 32-17, John Wilson 33-1, J Banks 33-1, E Merrill 33-1.

Miscellaneous. Mrs E McMillan \$2.30, 31-1, J B Davidson \$2.70, 31-8, J M Green \$2.50, 33-17, R White \$2.35, 32-15, P S Thurston \$1.85, 32-7, I O Thompson 25c, 31-13, Mrs O Hastings \$2.00, 33-1, B Simonton \$3.50, 32-9, Mrs S Wells \$2.00, 31-15, P J Elting \$2.25, in full, Sarah Luce \$1.60, 32-3, W D Williams 50c, 31-9, J G Smith \$1.90, 33-1, C R Ogden \$1.30, 31-22, R A Joffries \$3.63, 32-1, J P Lewis \$2.00, 32-9, D W Rice 35c, 31-7, C D Swan \$2.00, 32-9, Mrs H Hall \$3.50, 34-9, Geo L Davis \$4.50, 32-9.

To make up Advance Credits.

J H Bedford 25c, C D Swan 50c.

For Review to the Poor.

W Sanborn \$5.00, H C Miller \$5.00.

Books Sent By Mail.

E J Copelin 20c, Maggie Newman 20c, Eliza Root 20c, S B Loughborough 20c, D H Gillet 15c, Mrs J D Brown 25c, A Shippey 21c, E M Aborn 16c, P A Hayden 20c, S Walker \$2.00, J O Seaks 10c, B A Smith 20c, R White 15c, M Kittle 15c, P S Thurston 15c, T F Emans 30c, W Chinnock \$1.00, A B Underwood 40c, E S Decker 20c, John Bisbee \$3.00, J Hackett 45c, C Jensen 8c, G Avery \$1.00, R A Joffries \$1.37, J Leland 20c, E W Beckwith 15c, I O Thompson \$1.25, Warren Coon 25c, Wm C Livingston \$1.12, A B Warren 20c, P D Lawrence 60c, S B Craig 20c, Jesse Hiestand 20c, Richard Livingston \$1.12, J T Freeman 20c, J J Gidding 20c, J C Revell 25c, B F Hicks \$1.00, A A Fairfield \$1.00, A L Ellis 25c, W M Bivell \$1.20, W L Winslow 65c, Fannie Glascock 20c, M A Newman 50c, Chas Seaward 25c, Mrs H G Washburn \$1.88, Nancy Gibbs 25c, Thomas Porter 40c, Daniel Hugunin 25c, J Mock \$2.20, Eld I D Van Horn \$1.00, Anna Bonnen \$5.00, A C Warren 25c, M J Reed \$2.00, C R Ogden 20c, Amos Pegg \$1.10, R T Payne \$1.30, A Vansyoc 15c, O Pennoyer 20c, G H Truesdell \$5.00, J H Collins \$1.00.

General Conference Missionary Fund.

Crane's Grove Church Ill. by S W Rhodes \$7.00.

Michigan Conference Fund.

J L Howe (s v) \$5.00, Church at Orange \$21.00, Genoa \$3.00.

Book and Tract Fund.

A H Clymer \$7.39, Ch. at Vergennes, Mich. \$5.00, P Z Kinne \$5.00, M C Hoag \$3.00, Elizabeth Kinne \$3.00, Stephen Rider \$3.00, R E Chamberlain \$4.00, Eld A S Hutchins \$2.00, A D Hutchins \$2.00, Hannah Sawyer \$2.00, Eld James White \$4.00, Ellen G White \$30.00, Eld J N Andrews \$5.00, Eld J N Loughborough \$10.00, Eld Joseph Bates \$5.00.

Cash Received on Account.

A A Fairfield 50c, Eld John Matteson \$5.00, T Ramsey \$3.00, Eld I D Van Horn \$1.90, H C Miller \$15.00.

Books Sent by Express.

S B Whitney Canton N Y \$41.06.

Shares in Publishing Association.

H C Miller \$10.00.

Donations to Publishing Association.

A Friend \$10.00.

For the Health-Reform Institute.

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

Alameda Wright \$25.00.

On Shares in the H. R. Institute.

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

Alameda Wright \$25.00.