

ADVENT



REVIEW

And Sabbath Herald.

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

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

BEAR THY CROSS.

WOULD'ST thou be clad in robes of white,
The victor's crown upon thy brow,
And stand on Zion's glorious height?
Then bear thy cross in meekness now,
For whoso beareth not his cross,
Unworthy proves himself to be,
Of Christ, who for us suffered loss,
And bore our sins on Calvary.

If thou would'st make thy peace with him,
And in his all-prevailing name
Find pardon free from every sin,
Then bear thy cross—despise the shame—
And count it joy that for his sake
Life's bitter burdens you can bear,
And all your evil ways forsake,
In Heaven's bright joys at last to share.

The saints' redemption draweth near:
A few more days of care and grief,
A few more days to toil on here,
Then Christ will come and bring relief.
Then meekly bear thy cross, until
For thee shall dawn that brighter day.
In all things strive to do God's will;
His laws and precepts all obey,

That when the last loud trumpet's sound
Shall bid the sleeping saints arise,
You may with that glad throng be found,
Who joyful will ascend the skies,
Thy warfare ended, victory won,
No more the heavy cross to bear,
But safe within thy heavenly home,
Eternal joys are thine to share.

MARY E. GUILFORD.

Castalia, Ohio.

The Sermon.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;
PREACH THE WORD. 2 Tim. iv, 2.

THE CONVENIENT SEASON.

BY WM. C. GAGE.

TEXT.—"Go thy way for this time; when I have a convenient season I will call for thee." Acts xxiv, 25.

By an examination of the context, we learn the circumstances which called forth these words. The apostle Paul had been summoned to appear before Felix, a Roman governor, to explain to him, and to his wife Drusilla, who was a Jewess, "concerning the faith in Christ." "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled," and made answer in the words of our text.

In presenting a few ideas in connection with this subject, we would inquire

I. TO WHOM IS THIS REPLY ADDRESSED?

The persons engaged in the conversation were Felix and the apostle. But as we examine the nature of Paul's preaching, and the manner in which it was received, we shall see that although the reply is addressed personally to him, it is virtually a response to the monitions of the Holy Spirit. In proof of this we will notice

1. *The nature of the preaching.* The grand basis upon which the apostle founded all his gospel discourses, the law of God, is first presented to the attention of Felix. This is shown in the fact that Paul reasoned first of "righteousness," which we might show by abundance of Scripture testimony, is conformity to the law of God. With all the eloquence of a cultivated tongue and a gifted intellect, he boldly and fearlessly pleads the integrity of a law which convicts men of sin; by which "all the world are become guilty before God;" and on account of the immutability of which the Son of God gave up his life for a guilty world.

He next reasons of temperance, concerning the violation of whose principles, as we learn from history, this proud ruler was exceedingly guilty. His unbridled passions had led him unto many an intemperate and sinful transgression, and upon this point we may imagine he was particularly sensitive.

His mind, thus wrought up by the searching pointedness of Paul's preaching, is now prepared for the third point in his discourse: the judgment to come. A time in which God will try every work, and in which unrighteousness and intemperance will receive its just recompense of reward. A time in which all the secrets of men's hearts will be revealed, all their motives searched out, and every deed examined in its true light. This kind of reasoning, pointed, close and logical, produced an impression upon the mind of the haughty Roman governor, and this brings us to notice,

2. *The effect of this preaching.* As his transgressions were thus laid open before him, and the enormity of his guilt made apparent, together with the certainty of a coming judgment, when all his sins would be reckoned against him, Felix trembled. This proves the presence of God's Spirit. Without it, all the eloquence of Paul, with his clear reasoning and logical deductions, would have utterly failed to move upon the obdurate hearts of his listeners; with it, even a Felix is made to tremble. But, alas! the sweet movements of the Holy Spirit are resisted, and the reply "Go thy way," is urged against its influences, which if heeded might persuade him to be a Christian, and secure to him the favor of God in that coming day of judgment.

This plea illustrates the refusal of the awakened sinner to attend *now* to the matter of salvation, and as such, we will examine it further, considering

II. THE DANGER OF MAKING THIS PLEA.

The language of the text supposes that the one who urges this request intends at some future time to attend to the subject of the salvation of the soul. The conscience is awakened, the presentation of the law of God has convicted of sin, the need of Christ and the

certainty of eternal death without him, are made apparent, and *now* is the accepted time.

How dangerous, then, to resist the Spirit's influences. How unlikely that this combination of favorable circumstances will again occur. Continuation in sin hardens the conscience, deadens the sensibilities, and blinds the mind against the just claims of God's righteous law.

The danger of this plea is further evinced in the fact that "this time" may be the last. The Spirit of God will not always strive with the hearts of men, and it may be grieved away for the last time. The preaching of the gospel or other influences which have awakened conviction now, may at another time utterly fail to produce a similar effect, and the sinner may become so hardened that even the thunders of Sinai would fail to again awaken to a sense of the awful danger of continuing in the transgression of God's holy law.

Consider, also, the nature of this answer. Suppose that some earthly monarch or titled lord were to prepare a banquet and invite us to be present. Although we might have the best of reasons for not attending, reasons which would be sufficient under any circumstances, should we dare repulse the messenger by such an answer as "Go your way; wait my convenience for presenting your invitation?" Could we expect the invitation to be repeated and urged upon us, again and again, or should we not feel absolutely certain that even a civil refusal would be sufficient to cause the messenger to withdraw his presence immediately? And if we would not be thus disrespectful to a fellow-mortal, even although he comes in the capacity of a servant, what shall we do when the King of high Heaven comes to us by his Holy Spirit, and extends to us an invitation which we can have no reasonable excuse for refusing; an invitation not only to partake of the heavenly banquet at the marriage of the Lamb, but to dwell forever in the courts of his Royal Majesty? Would not a refusal under such circumstances be exceedingly hazardous? Were it not for the fact that the compassion of God is infinite toward poor fallen man, the fate of the person refusing would be inevitably fixed, and his doom forever sealed; but mercy still lingers, and time is yet measured out, while the sweet Spirit of God strives yet a little longer with the sons of men. Oh! beware, lest it be grieved away for the last time. Do not commit the fatal error of supposing your case an exception; that your desire to be saved will excuse you from making the necessary effort, for the work of preparation to meet the Lord is an individual work, one which each must perform himself. Those who are saved must make a mighty struggle, and improve upon every privilege and opportunity. There is none too much time to make preparation for the great day of final accounts, and certainly no one can afford to lose a single opportunity to make his "calling and election sure."

But aside from the danger of making this plea, there is also another point involved, which we will briefly notice:

III. THE PRESUMPTUOUS MISTAKE.

1. The mistake made by those who thus reply to the Spirit of God, is apparent as we examine the nature of its office. This is a plea of convenience. "When I have a more convenient season I will call for thee." One prominent tendency of the carnal heart is to con-

sult its own convenience, not only in temporal matters, but in the more important business of securing eternal salvation. Thus we find that the vast majority of mankind, although willing and even anxious to be saved, come short of eternal life simply because they wait for a convenient time. By so doing they commit the mistake of supposing that the Spirit of God can be made subject to the beck and call of man. "I will call for thee." What assurance have they that their call will be heeded? None at all. On the contrary, the probabilities are greatly against the idea, and they are likely to learn, sooner or later, the mistake they have committed.

Many a poor soul has grieved away the Spirit for want of a convenient opportunity to heed its warnings, and then when the time of convenience came,—the hour of sickness and distress, or the bed of death,—they have found their call insufficient to secure its soothing presence. Even their earnest, agonizing cries, imploring the consoling and quieting ministrations of the heavenly visitant, have failed to summon it to their side, and they have learned, alas! too late, the fatality of their mistake.

2. The presumption of this mistake is the feature which occasions us the greatest astonishment, as we examine the provisions God has made for fallen man.

First, the plan of salvation is devised. Although utterly undeserving of favor, a way has been provided, by which we may escape the justly-deserved penalty of God's law, and have eternal life. The Son of God has given his life a ransom, that whosoever believeth on him shall never die, and although we may have been plunged into the depths of sin and degradation, so low even as to despise ourselves and loathe our very existence, yet the richness of God's mercy is sufficient for us. Though our sins be as scarlet, we may by the blood of Christ be washed from every stain, and become in the sight of Heaven, as white as snow.

Secondly, God has placed in our hands a knowledge of this glorious plan. We have the Scriptures of divine truth, from whose sacred pages we may learn how to avail ourselves of this plan, and secure its benefits to the saving of our souls. The description of these merciful provisions is also accompanied by merciful warnings and instructions, by giving heed to which we may make salvation ours to enjoy, here and hereafter.

We are warned by the experience of others—those who have slighted or lightly heeded the offers of mercy, and in consequence have sealed their own destruction. We are comforted and instructed by the example of those who have remained steadfast in the midst of temptation and trials, having respect unto the recompense of reward, and by holding fast to the ways of truth and holiness until their course was finished and their battles all fought, have received the blessed assurance that a crown was laid up for them, to be given at the appearing of Jesus. We have, then, the plan of salvation, and a complete guide book or manual of instructions by which that plan may be made available. These two considerations alone should be sufficient to move the hearts of men with gratitude to God for his mercy. But as if to leave man without excuse another gracious provision is made:

Thirdly, the office and work of the Holy Spirit. Notwithstanding we have the plan provided, and a complete knowledge of its rich provisions placed within our reach, the mercy of God is still further manifested in the faithful and persuasive influences of his Holy Spirit, impressing these truths upon our hearts, and gently entreating us to make salvation the great work of our lives. It comes to us in the night-watches, in the providences of God, in the hearing of the preached Word, or in the reading of the Scriptures, setting home to our hearts the solemn truths of God's word, and the necessity for our making sure work for eternity.

How presumptuous, therefore, is the great mistake committed by man in supposing that this gracious messenger can be summoned at his pleasure. When God has made so many promises it would seem that man ought to make all possible haste to turn in with the overtures of mercy, lest the golden opportunity be lost forever, and the voice of Mercy be silenced by that of stern Justice, calling for the execution of the penalty

of violated law. Yet such is the hardness which sin imparts to the heart, and the blindness which it throws over the mind, that man even presumes to repel the advances of the Comforter until such a time as suits his own convenience.

How many, alas! in that great day of final accounts, will find they have committed the fatal mistake, and brought ruin and everlasting destruction upon their souls by refusing to heed the still small voice, and making now the time for preparation to meet God in peace.

And now a few remarks by way of application, and I leave the subject with you for contemplation and meditation. The foregoing principles are applicable in all ages and dispensations. Wherever the gospel was preached and mercy offered, whether to Adam or to Abraham, to the Jews or to the Gentiles, these ideas may be applied in all their force. But if there was ever a time when and a people to whom they are especially important, that time is now, and the people those who are heeding the voice of the third angel's message.

As we look over the history of this cause, from its beginning unto the present time, we shall hardly find a year so full of importance as the year 1868 promises to be. The people of God are making an earnest, determined effort to arouse themselves, and be more energetic in the work of overcoming. Some are trying to heed the counsel of the true and faithful Witness, by purchasing of him the gold tried in the fire, by putting on the white raiment and by anointing their eyes with eye-salve.

And in this connection permit me to call your attention to this counsel, as found in Rev. iii, 14-21. If it is dangerous for the unconverted sinner to turn a deaf ear to the warning voice of God's Spirit, how much more dangerous for the lukewarm, backslidden Christian, again and again to refuse to "to hear what the Spirit saith unto the churches." When the faithful Witness stands at the door of our hearts and knocks for admission, shall we not commit a presumptuous mistake by saying, "Go thy way for this time, when I have a convenient season I will call for thee?"

This, dear friends, is the convenient season. When God's Spirit chooses to come unto us, yea, when we are especially invited to avail ourselves of the glorious privileges offered to those who will open the door to admit the true Witness, when we may partake of the repast made glorious by his presence,—then is the convenient season. No time is so well adapted to the work of zealous repentance, and the purchase of the true riches of His grace.

We are living in a time of great unbelief. The world at large is steeped in infidelity, and even some of those whom we had thought well grounded in the faith, are becoming infected with this spirit. How important, then, that we have faith, the gold tried in the fire; that faith which will pass the test of the crucible of affliction and trial, and like refined gold, come out purer and brighter for it all. What season can be more convenient than the present for us to learn our poverty, and to have a realizing sense of the fact that we are wretched, and miserable, and poor, and blind and naked. When the Spirit's influence is being exerted upon our hearts, leading us to see the necessity for making thorough work, we shall be better able to take the necessary steps toward the purchase of the gold and the white raiment, that we may be truly rich, and have our nakedness covered from the gaze of our enemies and the enemies of truth.

The importance of this subject is increased by the importance of the times in which we live. If Felix trembled in view of a judgment to come, what should be the feelings of the backslider, who is living in the time when the "hour of his judgment is come." If indeed we are now in the time "when judgment must begin at the house of God, . . . what shall the end be of them that obey not the gospel of God?"

Oh! let us consider well these things, and endeavor to have a just and proper appreciation of the solemnity of the times in which we live; and as we enter upon the duties of another year, let us form resolutions which will enable us to make greater progress in the work of overcoming than we have made during the past year. Let

us profit by the experience of the past. Doubtless all of us, as we look back over the year just gone, can see many places where we have deviated from the straight and narrow path, and many things which have given us cause for deep and heartfelt sorrow and repentance. But let us commence the new year with a determination to improve upon the last.

This is an appropriate time for self-examination. Search the heart, and see if love for God and his truth are uppermost there. See if there is a leaning toward the world, and a lingering desire for its follies and fashions. If so, you have commenced the year wrong, and should immediately make a determined, earnest effort to get right, and make a start in the right direction.

But perhaps some are discouraged, and think the convenient season has passed with them, and that all their efforts would utterly fail to secure salvation. Be assured, dear friends, that if any feeling for your own case remains in your heart, any anxiety for your salvation, even although you may have grieved that Spirit many times, there is still a chance for you. A vigorous effort now, while the gracious messenger waits for you, may avail you much in the work of overcoming, and may finally result in your acceptance with God, and your salvation with his people on Mount Zion.

May we all feel the importance of making the present the convenient season to gain new strength, to covenant anew with the Lord, to search our hearts with a firm purpose to overcome, that those of us who are permitted in the providence of God to see the close of 1868, may be able to report progress in the work of overcoming, and increased strength of purpose to go through to the kingdom and to receive the crown of life to be given to all those that love the appearing of our Lord and Saviour. Amen.

CONVERSATIONS ON IMPORTANT SUBJECTS. NO. 3.

BY ELD. D. M. CANRIGHT.

Minister. Now, brethren, if you are ready, we will go on with our conversation. If any of you have anything further on your minds, be free to talk it out.

Sister C. Since our last meeting, I have been thinking much on the subject of the visions. No one can tell how I feel about it. You have removed many objections from my mind which have troubled me before. I cannot express how I have felt about this subject. I want to do just right. I am willing to make any sacrifice in the world to know the truth and obey God, but I cannot believe without evidence. I would give any thing in this world only to know whether Sr. White's visions are of God or not. The Lord knows my heart, that I want to be his child.

Min. Pardon me, Sr. C., but it is my candid opinion that you do not care to know whether her visions are of God or not. I do not believe you would give one dollar to know.

Sr. C. What! do you mean to say I lie?

Min. Not exactly that; but I think you are very much deceived about your willingness to sacrifice. Let me ask you a few questions. Have you read Sr. White's writings clear through? Have you studied them carefully?

Sr. C. No, I have not.

Min. Have you read her Testimonies?

Sr. C. No.

Min. Well, now, have you read them at all? Have you read any of them?

Sr. C. I confess that I have not.

Min. Have you not been able to buy them? They only cost a small sum, and if you could not have bought them, some one would have lent them to you.

Sr. C. Oh, yes! I know that; I have seen them on the stand a good many times for sale, and could have bought them if I had desired to; but I was afraid that if I should read them, I should believe them and be led away by them as others have been.

Min. Now you see that I told the truth. You have not interest enough in this matter to give ten cents to know about it. I do not believe you care enough about it to spend one day's time to get light upon it.

Sr. C. But I think you are altogether too severe upon me.

Min. Very well, let us see about that. You only live about ten miles from N.; Sr. White was there a short time ago and spent several weeks. She spoke a good many times, and had testimonies for several persons whom you knew. Did you attend those meetings?

Sr. C. I did not.

Min. Sr. White was at A. two Sabbaths, only a few miles from your house, where you often attend meetings. Did you hear her speak there?

Sr. C. Well, I confess that I did not.

Min. Well, have you ever sought a personal interview with Sr. W.,—asked her questions, or in any way tried to become acquainted with her, to know of what spirit she is, and what her character is?

Sr. C. No, I have not. There, I don't feel as though I cared to. I have heard so many stories that I do not know what to believe; but the Lord knows my heart, and how I have wept over this matter for days.

Min. I have not one particle of sympathy for your tears. You are deceived by the Devil. I repeat what I said on the start, You would not give one dollar, nor spend one day, nor go one mile, to know about this matter. You are willingly ignorant about it. You have had every opportunity to learn, but have improved none of them. You are prepared to believe every wicked report that is circulated about the visions, and totally unprepared to know anything in their favor. Suppose that one of your neighbors should be very desirous to know about the Sabbath question, but would neither attend meetings where the subject was discussed, nor read books upon it; would you have a great deal of faith in his desire to know about the Sabbath? You would not. We judge you by the same rule.

Bro. B. I think, Sr. C., that you have not taken the right course in this matter. You should have read and investigated the subject. I have done so to some extent, and I must say that I am very favorably impressed thus far. I hope you will take pains to get the visions and read them.

Sr. C. Perhaps I have looked at things in a wrong light.

Min. It leaves us no chance to say any thing to Sr. C. about the character of the visions, of their purity, and of their influence upon those who read them, &c., because she knows nothing about them, whether they are bad or good. If God has sent his servant to us with special warnings for these times, we cannot neglect them and be guiltless. If we do so, we shall soon find ourselves in the dark. This, I find is the case with all who oppose and neglect the visions. Ever since the message began, different men, at different times all the way along, have risen up and fought the visions, yet professed to believe the rest of the message. Now, have they prospered? Has God been with them? Has the cause advanced under their labors? They have started papers, published books, sent out preachers, &c., to preach the Sabbath and oppose the visions. Every time these persons have made a failure and come to naught. After a short time they generally give up the whole truth. I notice, also, that those members in different churches who are the strongest, are the ones who read the visions most, and have the utmost confidence in them. They are the pillars of the different churches. On the other hand I know of several in this vicinity, who have withdrawn in the last year, as they themselves confess, backslidden and lost their religion by opposing the visions. This would not be so if the visions were not of God. This ought to teach us caution in this matter.

Bro. D. This thing has had as strong weight in my mind as anything I have seen in favor of the visions; that is, that those who oppose them invariably backslide and give up the truth, while those who endorse them have the blessing of God.

Min. Bro. G., how are you getting along in your investigation of the visions? Have you concluded they are of God, or not?

Bro. G. I have not fully made up my mind yet. I like them very well so far as I have read; but I do not wish to endorse a thing till I know the reasons why. When I see clearly that they are right, I will

step out upon them as quick as any other man. You must give me time to investigate.

Min. That is very plausible, indeed; but I would like to know how long you have been investigating?

Bro. G. It has been about a year and a half since I have had the writings.

Min. You have had Spiritual Gifts and the Testimonies this length of time, have you?

Bro. G. Yes.

Min. Have you read them through?

Bro. G. No, I have not.

Min. Have you read them half through?

Bro. G. No, I have not done that.

Min. Have you read them any?

Bro. G. Well, I confess, the fact is, I have not read but a little in them; none to speak of. I have had so many other things to attend to, and my Bible to read, and other reading matter, that I could seem to get no time.

Min. You say that we must give you time to investigate, and that you cannot believe them until you are thoroughly informed and satisfied on the subject. It is my opinion, Bro. G., that at the rate you have been investigating since you began, you will need the whole temporal Millennium in which to decide; but, by the way, have you not in the mean time borrowed and read the book against the visions?

Bro. G. Well, yes! I—I did. I thought I would like to know what they had to say against them.

Min. Now, Bro. G., do you not see that this was entirely wrong? How could you tell whether their statements were true, whether their quotations from them were correct, or whether they did not misconstrue their meaning, unless you had first read the visions? Do you not see that you took the right course to fill your mind with doubt and prejudice against the visions before you had read them. You think that it did not have this effect on your mind; but I know that it did, because you have not had sufficient interest in the visions to read them. I hope you will see this in a different light, and take a different course.

Bro. B. I would like to ask again, why God should choose a woman for this important work. I know that he has used women before to give revelations to the world, but this seems to be a work of so much more importance that it looks different to me.

Min. I have several answers to give to that question. 1. As Jesus once said, so I think it is still: "I thank thee, Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." This is one good reason. 2. Paul gives another good reason: "For I see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God has chosen the foolish of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen, yea, and things that are not, to bring to naught things that are, that no flesh should glory in his presence." This is a good reason why God should choose one who would be despised by the world, instead of choosing some learned and eloquent man. In this way the power of God and his truth can be better shown.

Bro. B. I confess that this has been the way that God has always done in the past. I don't know as we should complain if he should choose to do the same now.

Bro. A. Can Sr. White have a vision concerning different individuals at any time she chooses?

Min. Far from it. She has no control of the matter. She cannot have a vision at any time she wishes, nor avoid having them if she would like.

Bro. A. But I would like to know how we can tell whether Sr. White's visions are from the Lord or not? Others, also, profess to have visions, and to be prophets and teachers, and to come with special messages from the Lord. They will even show signs and wonders, do great cures, reveal secrets, &c. I don't know whom to believe, nor whom to disbelieve.

Min. There is a rule in the Bible by which to prove

all men. 1. The prophet says, "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." This is an infallible rule by which to try men. If any one claims to be a teacher sent from God, who teaches men to disregard or lightly estimate the law of God, or to go contrary to it, we may be sure that he is a false prophet; but, on the other hand, if the burden of his testimony is to reprove men for breaking the law of God, if it is to exalt the character of that law before men, teach its sacredness and obligation upon us; if he will even do this at the risk of incurring the displeasure and wrath of his fellow-men, because it is unpopular and opposed by the mass; if he does all this, you may take it as one of the best of evidences that that man is from God. Do you not think that this is so?

Bro. A. Oh, yes! that is manifestly so; for nothing else but the fear of God would prompt them to this.

Min. Very well; now you formally believe in the Sabbath and the law of God. You know that they are unpopular and opposed by the world. You also are well aware that the burden of Sr. White's testimony from the very beginning has been particularly on this point?

Bro. A. Yes, that is a strong evidence to my mind that her testimonies are from the Lord.

Min. Christ has also given a rule by which to try them: "Ye shall know them by their fruits," said he. Now I appeal to you who have read her testimonies, and have heard her speak, whether the fruit of them is not good, whether the reading of them does not cause you to fear for yourself, that you do not imitate Christ closely enough; whether they do not cause you to search your heart more closely, to read the word of God more, to pray more, to be less worldly and more devoted to God, to be more strict in your daily life, in your walk and conversation? Do they not lead you to the word of God instead of from it? Do they not reprove sin, rebuke wickedness, and expose wrongs and hypocrisies?

Bro. A. Yes, I verily acknowledge that they do all of that, and more too. I am pretty well satisfied that a deceiver would not teach thus.

Bro. D. Yes, this has always been a strong evidence to my mind that the visions were of God. I could see no other reason why Sr. White should do and suffer what she does, and teach as she does, unless the Lord was in it. False prophets teach for gain; hence they will always preach peace, and flatter their followers, that they may be applauded and supported by them. Reproving and rebuking wrong is no part of a false teacher's work.

Bro. E. Yes, we all know that false teachers never do that; on the other hand, the burden of Sr. White's testimony is the rebuking of individuals for their wrongs, and often, too, those who are her very best friends. This shows, to my mind, that she feels compelled to do it by the Lord.

Bro. B. Well, brethren, I have listened to this conversation with great interest. I have had many objections to the visions, and I think they are about gone. I see things in a different light from what I have before. As it is now about time to retire, I wish we might have another meeting to-morrow, and have more present, and have some other things talked over.

Min. Very well, I will meet you to-morrow, and as many more as will come.

CARVING CHARACTER.—Did you ever watch a sculptor slowly fashioning a human countenance? It is not moulded at once. It is not struck out at a single blow. It is painfully and laboriously wrought. A thousand blows rough-cast it. Ten thousand chisel-points polish and perfect it, put in the fine touches, and bring out the features and expression. It is a work of time; but at last the full likeness comes out, and stands fixed and unchanging in the solid marble. So does a man carve out his own moral likeness. Every day he adds something to the work. A thousand acts of thought and will, and efforts, shape the features and expressions of the soul. Habits of love, piety, and truth, of falsehood, passion, or goodness, silently mould and fashion it, till at length it wears the likeness of God, or the image of a demon.

The Commentary.

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

PSALM XIV IN METER.

1. THE foolish man hath said within his heart,
There is no God, who justice doth impart.
They are corrupt; their ways are wickedness;
Not one is there that doeth righteousness.
2. The Lord looked from his dwelling-place above,
And viewed the creatures of his care and love,
To see if there were any in the land,
Who did Jehovah seek and understand.
3. But all are filthy, all are gone aside,
Not one is there whose works in right abide.
Have all the workers of iniquity
No knowledge, that they do thus wickedly?
Who eat my people, as they bread would eat,
And call not on the Lord, a sure retreat.
5. There were they in great fear and sad affright,
For God is with the man who doeth right.
The counsel of the poor ye did despise,
Because his refuge in Jehovah lies.
7. Oh, that salvation's might and power untold,
Were come from Zion, Israel to uphold!
When God his captive people back shall bring,
Then Jacob shall rejoice, and Israel sing.

J. K.

Are the Dead Conscious? No. 6.

2 Cor. v, 8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

THIS is the only real expression in this chapter from which an argument for the conscious state can be drawn. But we hold it to be wrong to take an isolated expression, and build upon it a great doctrine, without taking into consideration the general tenor of the context with which it stands connected. And what is the intent of Paul's discourse here? He is contrasting the temporal and eternal states. See previous chapter, verses 17, 18. "The things which are seen are temporal, but the things which are not seen are eternal." "Our earthly house of this tabernacle;" and the "building of God, a house not made with hands, eternal in the heavens," of the first verse of chapter v, bring to view the same things. "For in this [in this state] we groan earnestly," says he, "desiring to be clothed upon with our house from Heaven." And this being clothed upon is explained in verse 4, to be the swallowing up of mortality in life. The same scene is brought to view in Rom. viii, 22, 23: "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves [almost the same expression], waiting for the adoption, to wit, the redemption of our body." Such are the scenes brought to view in 2 Cor. v, 1-10; but when they take place, or when it is that mortality is to be swallowed up of life, we are not there informed. Paul elsewhere, however, tells us [see chapter xv of the first epistle to these same Corinthians]: "For this corruptible must put on incorruption, and this mortal must put on immortality." Verse 53. When? "At the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." Verse 52. Then shall be brought to pass the saying that is written; "Death is swallowed up in victory" [or mortality is swallowed up of life]. Verse 54.

But what is meant by the "body" from which Paul desires to be absent? We answer, that, judging from the tenor of the whole argument, it must be a term to represent this mortal, groaning, travelling state. From this, to be sure, we are released by death; for the dead "rest from their labors;" but we cannot be present with the Lord till clothed upon with incorruption, as already shown. Ed.

Comments on Romans xiv, 5, 6.

WM. PATTON, D. D., in the Cottage Polyglott Testament, says:

"Verse 5. *Another esteemeth.* The apostle is here speaking of the Jewish fasts and festivals; and of course his observations do not regard the Sabbath which was instituted at the creation; and which, being a type of 'the rest that remaineth for the people

of God,' must continue in force, as all types do, till the antitype, or thing signified, takes place; that is, till the consummation of all things."

Had I ceased to read here, I should have concluded the writer was an observer of the Sabbath, of course; for though he calls the Sabbath a type, instead of a memorial, yet, as it was to last till the consummation of all things, he is under obligation to keep it until that time. But lo! his comment on verse 6 reads thus: "To the Lord he doth not regard it." Perhaps the English idiom, and the true sense of the words would be better preserved by rendering, 'He that disregarded the day, to the Lord he disregarded it.' This, we apprehend, refers only to the Judaic holidays, and especially to the seventh-day Sabbath, to which the Gentiles, having adopted the first day of the week instead, might reasonably refuse conformity."

Surely, thought I, this D. D. has crept out of a very small hole, so small that I cannot perceive it.

Worse than the fox of the desert with his seven holes, which, if you stop up one, speedily makes his way out at another, this man shuts up his only one, and in a moment you find him out on the other side. It reminds me of the man of whom the poet sang, who had a long and beautiful cue, which hung behind him, but which he desired should hang before, that he might with greater ease admire its beauties; who imagined if he turned him about he should accomplish his desire. So he turned round and round, but all in vain; the cue would still persist in hanging behind him. Only, it seems that this man in turning about imagines he has accomplished his object. For one moment he tells us the Sabbath must continue in force till the end of all things; the next, it is of no consequence, and we may disregard it. One moment, it is not a Jewish festival; the next, it is nothing else. If he had only explained to my dull comprehension how he got there, it would have been a satisfaction.

I would like to ask what right the Gentiles had to adopt the first day of the week, instead of a day which was to continue till the consummation of all things?

M. E. WILLIAMS.

Randolph, N. Y.

Report of the Battle Creek Bible Class.

MARK XV, 33-47.

VERSE 33. And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

Quest. What period of time would this cover, according to our reckoning?

Ans. From 12 o'clock, noon, until about 3, P. M.

Q. Was this darkness occasioned by an eclipse of the sun?

A. It was not; an eclipse of the sun can take place only at new moon, and this was at the time of full moon, as we learn, both from history, and from the fact that the passover was eaten at the time of the full moon.

Remark. It seems eminently fitting that an extraordinary darkness should accompany the death of our Lord as a remarkable light accompanied his birth. As he is the light of the world, in a spiritual sense, his advent was attended with an unusual illumination in the literal elements; so in his death, a darkness and gloom enshrouds the land, as emblematic of the moral darkness of the generation who could crucify the Son of God.

VERSE 34. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

Q. What language was this?

A. A mixture of Hebrew and Syriac.

Q. Were these words quoted, and where do they occur?

A. They were quoted from Ps. xxii, 1.

Q. In what sense had God forsaken him?

A. He was permitted to die, and although God may be present, even in death, yet, in a certain sense, he might be said to have forsaken him in permitting him to die.

Remark. Several critical Greek scholars render the passage thus: "To what hast thou forsaken me?" or "To what manner of persons am I left?" The original will admit of this rendering, and those who adopt it contend quite earnestly for it on the ground that it is

more in keeping with the character of our Saviour; that instead of betraying grief and fear at his own fate, as the common rendering would indicate, he expresses astonishment at the hard-heartedness and blindness of those into whose hands he had fallen. This rendering seems quite reasonable, and certainly is not objectionable.

VERSE 35. And some of them that stood by, when they heard it said, Behold, he calleth Elias.

Q. Who were those that stood by?

A. The soldiers who participated in his crucifixion, and spectators who had assembled.

Q. Why did they say, "He calleth Elias?"

A. There was a general impression extant at that time that the prophet Elijah, or Elias, was about to appear as the forerunner of the Messiah, and it is possible that they thought he was calling him to appear and identify him as the true Messiah. Some have thought that they only pretended to misunderstand him, and said what they did in mockery and derision.

VERSE 36. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

Q. How did it happen that vinegar was offered him?

A. He said, "I thirst." John xix, 28.

Q. Why did he say this?

A. "That the scripture might be fulfilled."

Q. What scripture was fulfilled in their giving him vinegar to drink?

Q. Ps. lxix, 21: "They gave me also gall for meat; and in my thirst, they gave me vinegar to drink."

Q. Where did they obtain the vinegar?

A. From a vessel full which stood by. John xix, 20. This vinegar was probably a species of sour wine, which was used as the common drink of the Roman soldiery.

Q. What was the reed used upon which the sponge was placed?

A. A stalk of hyssop. John xix, 29. The hyssop grows in that country to the height of several feet.

VERSE 37. And Jesus cried with a loud voice, and gave up the ghost.

Q. What is meant by giving up the ghost?

A. Yielding up the breath, or vital spirit. As the "breath of life" gives vitality to the body, Gen. ii, 7 so its departure causes the death of the body.

Q. What did he say prior to this?

A. "It is finished," John xix, 30; and "Father, into thy hands I commend my spirit." Luke xxiii, 46.

Q. What was meant by, "It is finished?"

A. The great work which he came to do on the earth—to offer up his life for mankind. Not the work of redemption, for there were yet other steps to be taken to complete that work, but the first step in that plan, the provision of the offering, was now finished, by the death of the Son of God.

Q. What is the signification of the other expression, "Into thy hands I commend my spirit?"

A. Not, as some have supposed, that man has an immortal soul, or spirit, to exist in consciousness after death, but that, being about to yield up his spirit, or life, he would commit it into the care of his Father, who would give it to him again in the resurrection. As it was about to pass beyond his own control, what could be more appropriate than to commend it into the hands of One who would care for it?

VERSE 38. And the vail of the temple was rent in twain from the top to the bottom.

Q. What was the vail of the temple?

A. The heavy curtain which separated the holy from the most holy place in the sanctuary.

Q. What did its rending signify?

A. That there was no longer any sacredness in the earthly sanctuary, the typical offerings having reached their antitype in the body of Christ. By supernatural power, the most holy place was thus exposed to view, showing that the Lord had now ceased to regard it as sacred.

Q. What other display of divine power was manifested on this occasion?

A. "The earth did quake, and the rocks rent, and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." Matt. xxvii, 51-53.

VERSE 39. And when the centurion, which stood over against

him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

Q. What is the office of a centurion?

A. Commander of a hundred men. Named from *centum*, one hundred.

Q. Did any besides the centurion make this confession?

A. Yes; "they that were with him." Matt. xxvii, 54.

Q. What did the centurion do?

A. "He glorified God." Luke xxiii, 47.

Q. What did the spectators do?

A. They "smote their breasts and returned." Luke xxiii, 48.

VERSES 40, 41. There were also women looking on afar off: among whom was Mary Magdalene, and Mary, the mother of James the less, and of Jesus, and Salome; who also, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

Q. Who was Mary Magdalene?

A. The one out of whom Christ had cast seven devils.

Q. Who was James the less?

A. A kinsman of the Saviour's. Supposed to be the one referred to in Gal. i, 19, as "James, the Lord's brother." There were two apostles by the name of James, one the son of Zebedee, the other the son of Alphaeus, Mark iii, 17, 18 (or Cleophas, John xix, 25), the latter of whom was supposed to be James the less; or, as we would term it, James the younger, or junior.

Q. Who was Salome?

A. The wife of Zebedee, and mother of James and John, two other disciples. Matt. xxvii, 56; Mark iii, 17.

Q. What other woman of note was present?

A. Mary, the mother of Christ.

Q. Were any of his disciples present?

A. "All his acquaintance, and the women that followed him from Galilee, stood afar off." Luke xxiii, 49.

VERSES 42, 43. And now when the even was come, because it was the preparation, that is, the day before the Sabbath, Joseph, of Arimathea, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

Q. What is meant by "even?"

A. The approach of the Sabbath.

Q. What is meant by "the preparation?"

A. The day to prepare for the Sabbath. One upon which all the work for the Sabbath may be done, that nothing unnecessary may remain to be performed on that day.

Q. What was Joseph's office, and his reputation as a man?

A. He was a counsellor, and a good man and a just. Luke xxiii, 50.

Q. What is said of him with respect to his sentence against Christ?

A. "The same had not consented to the counsel and deed of them." Luke xxiii, 51.

Q. Was he a disciple of Jesus?

A. He was, Matt. xxvii, 57, but a secret disciple, for fear of the Jews. John xix, 38.

VERSE 44. And Pilate marvelled if he were already dead; and calling unto him the centurion, he asked him whether he had been any while dead.

Q. Why did Pilate marvel?

A. Because those who were crucified usually lingered much longer, and he could hardly believe Christ was really dead.

Q. Why did he call the centurion?

A. To obtain an official answer.

Q. Was this an important testimony, and why?

A. It effectually settled the question of Christ's death, and left no room to say that he was taken down before he died, and therefore his resurrection was an imposition.

VERSE 45. And when he knew it of the centurion, he gave the body to Joseph.

Q. What precaution did the Jews take with reference to the approaching Sabbath?

A. In order that the bodies might not remain upon the cross, they besought Pilate that their legs might be broken. John xix, 31.

Q. Why did they wish their legs broken?

[The class were divided in opinion as to whether it was to hasten their death, or to prevent their escape when taken from the cross.]

Q. Did they break the legs of Christ?

A. They did not, as he was already dead.

Q. What scripture was fulfilled in this?

A. Ps. xxxiv, 20: "He keepeth all his bones; not one of them is broken."

Q. What did they do to Christ?

A. They pierced his side with a spear.

VERSES 46, 47. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulcher which was hewn out of a rock, and rolled a stone unto the door of the sepulcher. And Mary Magdalene and Mary the mother of Jesus beheld where he was laid.

Q. Who assisted Joseph in this work?

A. Nicodemus, who also brought about a hundred pounds of myrrh and aloes.

Q. Who was Nicodemus?

A. The one who came to Jesus by night to learn the way of salvation. John iii.

Q. What did the women do after beholding where Christ was laid?

A. They returned and prepared spices and ointments, and rested the Sabbath-day according to the commandment." Luke xxiii, 56.

Q. What did the Jews do?

A. They suddenly remembered that he had prophesied of his resurrection, and they went to Pilate, requesting him to take measures to prevent the disciples from stealing his body, and thus give grounds for the story of his resurrection. Accordingly a watch was set, the sepulcher made sure, and the stone sealed.

In connection with this lesson, several questions were considered, which, together with the answers, will be given next week. W. C. G.

ANTEDILUVIAN REMAINS.

[Bro. Smith: The following I copy from Thomas Dick, LL. D. J. L. BAKER.]

Thus, we have single mountains which, from their structure, can be considered only as remnants of great formations, or of great continents no longer in existence. Mount Meisner, in Hesse, six miles long and three broad, rises about 1800 feet above its base, and 2100 above the sea, overtopping all the neighboring hills from 40 to 50 miles around. The lowest part of the mountain consists of the same shell, limestone, and sandstone, which exist in the adjacent country. Above these are, first, a bed of sand, then, a bed of fossil wood, 100 feet thick at some points, and the whole is covered by a mass of basalt, 500 feet in height. On considering these facts, it is impossible to avoid concluding that this mountain which now overtops the neighboring country, occupied at one time, the bottom of a cavity in the midst of higher lands. The vast mass of fossil wood could not all have grown there, but must have been transported by water from a more elevated surface, and lodged in what was then a hollow. The basalt, which covers the wood, must also have flowed in a current from a higher site; but the soil over which both the wood and basalt passed, has been swept away leaving this mountain as a solitary memorial, to attest its existence.

Thus, also, on the side of Mount Jura, next the Alps, where no other mountain interposes, there are found vast blocks of granite (some of 1000 cubic yards) at the height of more than 2000 feet above the Lake of Geneva. These blocks are foreign to the rocks among which they lie, and have, evidently, come from the opposite chain of the Alps; but the land which constituted the inclined plane over which they were rolled or transported, has been worn away, and the valley of lower Switzerland, with its lakes, now occupies its place. Transported masses of primitive rocks, of the same description, are found scattered over the north of Germany, which Van Buch ascertained by their characters to belong to the mountains of Scandinavia; and which, therefore, carry us back to a period when an elevated continent occupying the basin of the Baltic, connected Saxony with Norway. —*Sup. to Ency. Brit.*, Vol. 6.

More than thirty different species of animals have been found imbedded in the secondary strata, no living examples of which are now to be found in any quarter of the globe. Among the most remarkable of these are the following:

1. The Mammoth, which bears a certain resemblance to the elephant, but is much larger, and differs considerably in the size and form of the tusks, jaws, and grinders. The fossil remains of this animal are more abundant in Siberia than in other countries; there be-

ing scarcely a spot from the river Dan to Kamtschatka, in which they have not been found. Not only single bones and perfect skeletons of this animal are frequently to be met with; but, in a late instance, the whole animal was found preserved in ice. This animal was discovered on the banks of the frozen ocean, near the mouth of the river Jena, in 1799; and in 1805, Mr. Adams got it conveyed over a space of 7000 miles to Petersburg, where it is deposited in the Museum. The flesh, skin, and hair were completely preserved, and even the eyes were entire. It was provided with a long mane, and the body was covered with hair. This hair was of different qualities. There were stiff, black bristles from 12 to 15 inches long, and these belonged to the tail, mane, and ears. Other bristles were from 9 to 10 inches long, and of a brown color; and besides these, there was a coarse wool, from 3 to 5 inches long, of a pale yellow color. This mammoth was a male; it measured 9 feet 4 inches in height, and was 16 feet 4 inches long without including the tusks. The tusks measured along the curve, 9 feet 6 inches; and the two together weigh 360 lbs. avordupois. The head alone without the tusks, weighs 414 lbs. avordupois. The remains of this animal have been found, likewise, in Iceland, Norway, Scotland, England, and in many places through the continent onward to the Arctic Ocean.

2. The Megatherium. A complete skeleton of this colossal species was found in diluvial soil, near Buenos Ayres, and sent to Madrid. The specimen is 14 feet long and 7 Spanish feet in height.

3. The great Mastodon of the Ohio. This species appears to have been as tall as the elephant, but with longer and thicker limbs. It had tusks like the elephant, and appears to have lived on roots. Its remains abound in America, particularly on the banks of the Ohio.

4. The Tapir, which also abounds in America. The one named Gigantic Tapir, is about 18 feet long, and 12 feet high.

WHY WAS THE SABBATH CHANGED?

THIS question is often asked, and as the Scriptures are silent in regard to any change, we must seek elsewhere for a reason. To ascertain, then, why, or for what reason or purpose the day was changed, we must apply to those who changed it, and they will be found in that numerous and popular family connection which was charged by our Lord with making void God's law by their traditions, and teaching for doctrine the commandments of men.

The most probable object or design of those who changed it, was, first, to so accommodate their religion to Pagan forms and customs as to secure popularity and avoid persecutions. So far as history gives any light on the question, by whom it was changed, we learn that the professed Christians, who had in many other things become greatly corrupted, some three hundred years after the organization of the gospel church, changed it. These nominal professors of Christianity, who have assumed to be the church, in compliance with the superstitions of the Pagans, who worshipped the sun, and by whom the first day had been set apart as a holy day, and called Sunday, or the day dedicated to the sun, adopted it as the Christian Sabbath; and their adoption of it has been followed by Protestants. JESSE HESTAND.

Palestine, Ill.

EFFECTS OF THE REBELLION IN CHINA.—A traveler in China, speaking of the awful carnage in the Taiping rebellion, states that a belt of land four hundred miles long and two hundred wide is literally without an inhabitant; and a district that once yielded 90,000 chests of tea per annum is now a desert waste.

CHILDHOOD is like a mirror, catching and reflecting images from all around. Remember that an impious or profane thought uttered by a parent's lips, may operate upon the young heart like a careless spray of water thrown upon polished steel, staining it with rust which no scouring can efface.

WE cannot remember a night so dark as to have hindered the approach of coming day, nor a storm so furious or dreadful as to prevent the return of warm sunshine and a cloudless sky.

Historical Department.

Prophecy is History in Advance.

HISTORICAL SKETCHES SHOWING THE FULFILLMENT OF PROPHECY.

BY ELD. D. M. CANRIGHT.

To the believer in the Bible, especially the student of prophecy, history is a very interesting and important study. Without some knowledge of this, there are many parts of the Bible which he cannot read understandingly. Without the knowledge of history, all the prophecies are indeed sealed. History throws a flood of light upon the Scriptures, shows many wonderful fulfillments of prophecy, strengthens the faith of the believer, and silences the infidel. Hence its study becomes a duty to all, and especially to Adventists. There are few among us who could not spend time enough to obtain a very good knowledge of the history of the world. By a few hours of reading each week they would soon do this.

As we now have a larger paper, and more room, I propose to give, as I have time, a sketch of the history of the prominent nations mentioned in the prophecies, especially those illustrated on the chart. I shall use caution, and endeavor to give good authority for all my statements, so that they may be relied upon.

Webster defines history thus: "An account of what is known to have occurred; a record of the past; a narration of events." All the history we have of the world before the flood is contained in the Bible in the first seven chapters of the book of Genesis. Hence all who can read the Bible may be as thoroughly posted in this part of history as the most learned.

BEFORE THE FLOOD.

From the chronology furnished us in the Bible, it is supposed that the world was created about 1656 years before the flood, or 4004 years before Christ on the earth. Exactly where the human race began its history, where Paradise was located, it is not possible to ascertain. The strongest probabilities, however, place it somewhere in Asia. Armenia, Cashmere, and Mesopotamia are chosen by different authors. See *Union Bible Dictionary*, *Amer. Enc.*, *History of All Nations*, &c. Adam did not long stay in Paradise; he soon fell, and was cast out. The history of men which follows till the flood, is brief indeed. "Abel was a keeper of sheep, but Cain was a tiller of the ground." "Jabel was the father of such as dwell in tents, and of such as have cattle." "Jubal was the father of all such as handle the harp and organ." Tubal-cain was "an instructor of every artificer in brass and iron." Cain also built a city. "There were giants in the earth in those days," and men lived to a great age, six, seven, eight, and nine hundred years. From these brief hints we can draw no mean idea of the world before the flood. They knew how to tend flocks, how to till the ground, how to build cities, how to work in brass and iron, how to use the harp and organ, &c. Some were righteous and some were wicked, the same as now. Of the population of the earth at that time, Goodrich speaks thus: "As men then lived to a much greater age than at present, it must be evident that population advanced much more rapidly than in after times. It has been estimated that under circumstances so favorable, the human race might have increased to the number 400,000,000,000, *i. e.*, four hundred billions, before the year of the deluge. But all calculations of this nature must be regarded as mere hypothesis. We have reason to think that a portion of the earth was very populous at that period, but of the numbers we are entirely ignorant." *Hist. of All Nations*, Vol. I., p. 67.

At this period men had become so wicked that God destroyed the whole race, except eight, by a flood.

ASSYRIA, CHALDEA, OR BABYLON.

Noah and his family, because they were righteous, were saved from the flood, being preserved in the ark. This rested upon Mount Ararat in Armenia, Asia. "Noah and his family, and the other tenants of the ark now came forth. The earth being again habitable, was repopulated by the descendants of the patriarch, who thus became the father of the human race. He

lived for more than three centuries after the flood, and saw his children multiply like the sand of the sea." *Hist. of All Nations*, Vol. I., p. 68.

Noah had three sons, Shem, Ham, and Japhet. Shem appears to have settled near the river Euphrates in Shinar, or Chaldea, of Asia. Ham settled in Egypt, and from him that country was peopled; hence it is called the land of Ham. Ps. cvi, 22. The descendants of Japhet settled in Asia Minor, and from thence proceeded into Europe. See *Goodrich*.

In about a century and a half after the flood, a portion of the descendants of Noah journeyed to Shinar, near the Euphrates, where they built a tower which was to reach unto heaven. This displeased God, and he confounded their language so that they did not all talk alike. Hence this place was called "Babel," or Confusion. From this they were scattered over the face of all the earth. Gen. xi. It is supposed that Babylon was afterward built upon this spot.

It is probable that this Babel, or Babylon, was the seat of the first kingdom that was founded after the flood. It appears that Nimrod, the great grandson of Noah, founded this kingdom about a century and a half after the flood. "Cush begat Nimrod: he began to be a mighty one in the earth. . . . And the beginning of his kingdom was Babel (margin, Babylon)." Gen. x, 8-10. Afterward Nineveh became the seat of this empire. "Out of that land went Asshur and builded Nineveh." Verse 11. It was then called the Assyrian empire. Afterward, it took the name of the Chaldean empire, and at last that of Babylon. But it was only one kingdom covering a space of some 1700 years.

From the preceding sketch it appears that although Assyria and Babylon originated as distinct monarchies, yet, at an early date, they were blended in one kingdom, and at different periods under one government."—*Goodrich*.

Rollins' *Ancient Hist.*, Vol. 1, page 94, says: "The Assyrian empire was undoubtedly one of the most powerful in the world. With respect to its duration, two opinions have chiefly prevailed. Some authors, as Cestius, whose opinion is followed by Justin, gave it a duration of 1800 years; others reduce it to 520, of which number is Herodotus. The diminution, or probably the interruption of power, which happened in this vast empire, might possibly give occasion to this difference of opinions, and may, perhaps, serve in some measure to reconcile them.

"The History of those early times is so obscure, the monuments which convey it down to us so contrary to each other, and the system of the moderns upon that matter so different, that it is difficult to lay down any opinion about it as certain and incontestible. But where certainty is not to be had, I suppose that a reasonable person will be satisfied with probability. and, in my opinion, a man can hardly be deceived, if he makes the Assyrian empire equal in antiquity with the city of Babylon, its capital. Now, we learn from the Holy Scriptures that this was built by Nimrod, who certainly was a great conqueror, and in all probability the first and most ancient of all those who aspired after that denomination.

"The Babylonians, as Callisthenes, a philosopher in Alexander's retinue, wrote to Aristotle, reckoned themselves to be at least 1903 years' standing when that prince entered triumphant into Babylon: which makes their origin reach back to the year of the world 1771, that is to say 115 years after the deluge. This computation comes within a few years of the time in which we suppose Nimrod to have founded that city."

A geographical description of this kingdom is thus given by Goodrich: "The territory which bears the title of Koordistan, in the preceding map, was anciently called Assyria, and here the first great empire known in history arose and flourished for many centuries. It is bounded by the Koordistan (anciently Zagros) mountains on the east, which separate it from Persia, north by Armenia, south and west by the river Tigris, which separates it from Mesopotamia. Lying in the same latitude as the State of Georgia, the climate is similar. The whole extent of territory was about 18,000 square miles, that is, twice as large as the State of Massachusetts. The southern part consists of undulating plains; the northern part is broken into

craggy hills and rugged mountains." *Hist. of All Nations*, Vol. I., p. 69.

"At one period the Assyrian empire embraced Media and Persia on the east; Mesopotamia and Susiana on the south; Syria, Palestine, and portions of Asia Minor on the west."—*Id.* p. 70.

It is supposed by some that Nimrod is the same as Belus, or Baal, afterward worshiped as a god of Babylon.—*Rollins' Ancient Hist.* Vol. I., p. 94.

Ninus, the son of Nimrod, was a great king and greatly extended the bounds of the Assyrian empire by conquering Armenia, Media, Bactriana, &c. It is said that his army consisted of 1,700,000 foot, 200,000 horse, and 16,000 war chariots. But this is doubtless an exaggeration.—*Hist. of All Nations*, Vol. I., p. 73. Under him, Nineveh became a mighty city.

The next name that appears in the history of Assyria, is that of Semiramis, the wife of Ninus the king. She was a remarkable woman, the most celebrated, perhaps, of antiquity. Her history is quite obscure and fabulous, as is most of the history of those times. Her reign is placed by different authors from 2100 to 1200 years before Christ. Her empire extended over a great part of Asia. It was the most extensive, powerful, and important kingdom in the world.

The rebuilding, enlarging, and beautifying of Babylon is ascribed to Semiramis. Beside this, she "assembled a numerous army, and marched into Media. Along her route, she caused to be constructed many beautiful gardens, adorned with statues and other monuments, to perpetuate her memory. From Media she extended her progress into Persia, everywhere erecting palaces, founding cities and towns, leveling hills that obstructed the roads. From Asia she is said to have marched into Egypt and the sandy desert of Libya."—*Goodrich*. After a reign of 42 years she left the throne to her son Ninzas. He was an effeminate man and passed his days in luxury and idleness. "His successors, during a long period of 1200 years, comprising thirty reigns, so closely imitated his example, that their history is buried in total obscurity, and we have no one recorded event to mark the annals of the times. This seems incredible, but it is so related to us by the ancient writers."—*Hist. of All Nations*, Vol. I., p. 75.

The last of this race of princes was Sardinapalus, who succeeded to the throne about 900 B. C. Rollin says 767 B. C. His subjects rebelled against him, overthrew him, and divided his kingdom into three parts, viz.: The Medes, the Assyrians of Babylon, and the Assyrians of Nineveh. This occurred about 800 or 900 B. C. Nineveh took the lead of these three, and the other two soon became tributary to it. "The first Assyrian monarch who seems after the founder of the empire to emerge from the realm of myth into that of history, is Pul, who is named in 2 Kings xv, 19, as coming up against Israel." *New Am. Enc.*, *Art. Assyria*. In 747 B. C. Tiglath Pileser ascended the throne of Assyria. He greatly extended the bounds of his kingdom. He took Damascus and made Judah tributary to Assyria. Salmanaser succeeded him about 725 B. C. He marched against Hosea, king of Israel, took his capital and carried the ten tribes into captivity, 721 B. C. This ended forever the kingdom of Israel, or the ten tribes.

The most powerful of the other nations that existed at this time were Phoenecia, Armenia, a populous kingdom, the Scythians, a powerful, barbarous nation, India and China, Persia, Egypt, a mighty kingdom, and Greece and Rome were now becoming of some importance. Thus the reader will not get the idea that Assyria was the only important kingdom at that time though it was the leading one.

Sennecharib next took the throne 714 B. C. He was a great and proud monarch. He came against Hezekiah, king of Judah with a great host; but an angel smote 185,000 of his men, and he had to retreat. 2 Kings xviii, xix. Soon after this he was killed by his own sons. 2 Kings xix, 37. After his death, four other kings followed him, covering a period of about 100 years. Here, 606 B. C., Nineveh was overthrown and entirely destroyed by the Medes and Babylonians. "The destruction of Nineveh was fatal and final. Two centuries after, the people could not tell the site of the city." *Goodrich*. Its destruction was foretold. Zech. ii, 13; Eze. xxxi. Thus ended what is called the sec-

ond Assyrian empire. But perhaps it might be properly termed simply a transfer of the seat of empire from Nineveh to Babylon.

After the fall of Nineveh, Babylon towers up before us in sublime grandeur, overshadowing all other nations of the earth. Goodrich speaks of it thus: "Babylonia, which we have already described as lying on both sides of the Euphrates toward its mouth, was also called Chaldea. In this territory was the plain of Shinar, and here, at a very early date, was a population sufficient to undertake the building of Babel. It is probable, therefore, that even before the founding of the Assyrian empire by Ashur, who went thither after the confusion of tongues, there was an established government in Babylon, founded by Nimrod the mighty hunter of Scripture. Hence some authors suppose that a kingdom originated here as early as 2236 B. C. It is also conjectured that Babylon, its capital, was built upon the very spot where the tower of Babel was begun. It would appear that this country soon became subject to Assyria, and continuing to be a mere province of that kingdom, its fame was overshadowed and almost forgotten in the lapse of centuries. Nineveh surpassed even Babylon, until Semiramis rebuilt the latter on a scale of such grandeur and magnificence as to cast its former glory into the shade. But the date at which the Babylonian empire, generally recognized in history, began its career, is that of 876 B. C., when Peleus, who had assisted in the overthrow of Assyria, took this portion of its territory as his share of the plunder."

From this time we pass over a period of about 250 years, in which Babylon was either eclipsed by more powerful Nineveh, or was subject to it. On the final fall of Nineveh, about six centuries before Christ, Babylon soon surpassed all other kingdoms in glory. At this time, Nabopolassar was king of Babylon. He was succeeded by his son Nebuchadnezzar, 604 B. C. This name is familiar to every Bible reader. He acted a very important part in the history of the Old Testament. Hence his history will be interesting to us all.

The first of his acts was to defeat the Egyptians, who were invading his kingdom. He made Jehoachim, king of Jerusalem, tributary to him. 2 Kings xxiv. Daniel and his three companions were taken captives to Babylon at this time by him. He also invaded Syria. Tyre, a mighty city on the Mediterranean, after a siege of 13 years, surrendered in 538 B. C. Four years later he invaded Egypt, which he ravaged and plundered but did not keep under him. The kingdom of Babylon was now very extensive. It was the largest and most powerful one on the earth. Thus Daniel testifies concerning this king: "Thou, O King, art a king of kings; for the God of Heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thine hand, and hath made thee ruler over them all." Dan. ii, 37, 38.

God used him to punish and humble his people. Jehoachim, king of Judah, rebelled against the king of Babylon, whereupon Nebuchadnezzar took him captive and he was slain. Soon after this, Nebuchadnezzar came in person to Jerusalem. All the most distinguished persons, numbering not less than 50,000, were led captives to Babylon. The golden vessels of Solomon were removed. Zedekiah was left king of what remained of the Jews. In the ninth year of his reign, 588 B. C., Zedekiah rebelled, but was subjected by Nebuchadnezzar. His eyes were put out and he was taken to Babylon. Jerusalem was demolished, all the sacred vessels were taken to Babylon, and put in the heathen temple there, and most of the remaining inhabitants were led into captivity.

DESCRIPTION OF BABYLON.

The empire of Babylon now extended over a good part of the then known world. But that which most attracts our attention is the city of Babylon, its capital. In perusing the following description of that city, the reader will need to stop and consider how it compares with our cities or he will not realize what a "great city" it was.

"According to Herodotus, the walls of Babylon were 60 miles in circumference, built of large brick cemented

together with bitumen, and raised round the city in the form of an exact square; hence they measured 15 miles along each face. They were 87 feet thick and 350 feet high, protected on the outside by a vast ditch lined with the same material, and proportioned in depth and width to the elevation of the walls. This immense ditch was filled with water to prevent an enemy from coming near the walls. The city was entered by 25 gates on each side, made of solid brass, and additionally strengthened by 250 towers, so placed that between every two gates were four towers, and four additional ones at the four corners. The whole city contained 676 squares, each two miles and a quarter in circumference. The river ran through the city from north to south, and on each side was a quay of the same thickness as the walls of the city, and 125 stadia, (about 15 miles) in length. In these quays were gates of brass, and from each of them were steps descending into the river. A bridge was thrown across the river of great beauty and admirable contrivance, a furlong (40 rods) in length, and 30 feet in width. The greatest circumference ascribed by the ancients to the city walls is 480 stadia, the most moderate 360. The smallest computation supposes an area for the city, of which we can now scarcely form an idea. Its population, however, may not have been in proportion to its extent. The place was probably what in these days would be considered an enclosed district rather than a compact city."—*Killo*.

A city 60 miles around it! A wall 350 feet high! A mighty river running through the center of it, with immense walls and massive gates on each side! This must have been a "great city" indeed! Nothing like it is now made by man with all his boasted improvement. But there is the best of evidence that such a city once stood in Asia.

Among the wonders in this city was the palace of Nebuchadnezzar, and the hanging gardens. They are thus described in the New Amer. Enc., Art. Babylon: "The palace was six miles in circumference, and was situated in the eastern division of the city. It was surrounded by three walls. Three brazen gates gave entrance to it from the city, made of the brass which had been pillaged from Jerusalem, as also were the statues and vessels of silver and gold with which it was adorned. Its hanging gardens were reckoned, even by the Greeks, as one of the wonders of the world. These were constructed by the king for the gratification of Amyntis, his queen, who longed for the mountain scenery of her native Ecbatana, a somewhat difficult acquisition, even for queens, in the low, flat country where Babylon was situated. To meet this desire, a large artificial mountain was first constructed, 400 feet high, and terraced on all sides at certain distances, which terraces were reared and sustained on sets of piers, so forming a kind of vaulting, and rising in succession above each other, the whole being bound together by a wall 22 feet in thickness. Water was drawn up by machinery from the Euphrates below, to irrigate the soil. Here grew the tallest trees, so that, seen from a distance, it seemed like a natural forest crowning the precipices of a mountain."

"The whole surface was diversified with trees, shrubs, and flowers, and with summer-houses, from which some of the most delightful prospects were afforded." *Goodrich*.

"On the western side of the city was an artificial lake, 40 miles square, and 35 feet deep, into which the waters of the river might be turned when necessary."—*Goodrich*.

Gold, silver, and an immense amount of wealth was to be seen in this city. The treasures in the temple of Belus alone have been estimated at six hundred millions of dollars. Other things were in proportion. Alexander Keith says: "The walls of Babylon, before they were reduced by Darius Hystaspes, were above 300 feet high; they were 87 feet broad, and 48 miles in compass. The temple of Belus, 600 feet in height; the artificial hanging gardens, which piled in successive terraces, towered as high as the walls; the embankment which restrained the Euphrates; the 100 brazen gates: the palace built by Nebuchadnezzar, surrounded by three walls, 48 miles in compass; and the adjoining artificial lake, the circumference of which was far more than 100 miles, and its depth, by

the lowest accounts, 35 feet; all displayed many of the mightiest works of man, concentrated in a single spot. This great Babylon was the glory of kingdoms, and the beauty of the Chaldee's excellency, the golden city, the lady of kingdoms, and the praise of the whole earth." p. 101. See also Rollin's ancient History, Vol. I, p. 96.

Here it was that Nebuchadnezzar, walking in his palace where he could view all this, said, "Is not this great Babylon that I have built?"

(To be continued.)

BRETHREN TAKE CARE.

"BRETHREN, take care of the ends of your Sabbaths," were the words of exhortation spoken by a good man. And the exhortation will bear repeating often, to one another, as we journey on toward the Mount Zion. We openly profess to be Sabbath-keepers in deed, and truth, and in word. But there are two portions of testimony which, it seems to me, we too generally neglect to heed and faithfully obey. We extract from *Spiritual Gifts*, Vol. iii, pp. 253, 293. Now, as we read, let us apply these plain declarations to ourselves, testing our conduct before the world by them. Let us not begin to say of this one, or the other one, I guess that will hit him, or that will reprove brother So-and-so. Let us individually read and ponder.

"The Lord is no less particular now in regard to his Sabbath than when he gave the foregoing special directions to the children of Israel. He required them to bake that which they would bake, and seethe (that is, boil,) that which they would seethe on the sixth day, preparatory to the rest of the Sabbath. Those who neglect to prepare for the Sabbath on the sixth day, and who cook food upon the Sabbath, violate the fourth commandment, and are transgressors of God's law. All who are really anxious to observe the Sabbath according to the commandment, will not cook any food upon the Sabbath. They will, in the fear of that God who gave his law from Sinai, deny themselves, and eat food prepared upon the sixth day, even if it is not as palatable. God forbade the children of Israel baking and boiling upon the Sabbath. That prohibition should be regarded by every Sabbath-keeper, as a solemn injunction from Jehovah to them. The Lord would guard his people from indulging in gluttony upon the Sabbath, which he has set apart for sacred meditation and worship.

"The Sabbath of the Lord is a day of rest from labor, and the diet upon that day should be more simple, and partaken of in less quantities, than upon the six laboring days, because they do not have that exercise upon the Sabbath that they have upon the other days of the week. Many have erred in not practicing self-denial upon the Sabbath. By partaking full meals, as on the six laboring days, their minds are beclouded. They are stupid and often drowsy. Some suffer with headache. Such have no truly devotional feelings upon the Sabbath, and the blessing resting upon the Sabbath does not prove a blessing to them."

On p. 293 we read again:

"God is no less particular now in regard to his Sabbath than when he made this requirement of the children of Israel. His eye is upon all his people, and over all the works of their hands. He will not pass by unnoticed those who crowd upon his Sabbath, and employ time for their own use which belongs to him. Some professed Sabbath-keepers will intrude upon the Sabbath in doing those things which should have been done previous to the Sabbath. Such may think that they gain a little time, but instead of being advantaged by robbing God of holy time, which he has reserved to himself, they will lose. The Lord will afflict them for their transgression of the fourth commandment, and that time they thought to gain, by intruding upon the Sabbath, will prove to them a curse. God's prospering hand withdrawn will cause a decrease in all of their possessions, instead of an increase. God will surely punish the transgressor. Although he may bear with him for a while, his punishment may come suddenly. Such do not always realize that judgments are from God. He is a jealous God, and requires heart service and perfect obedience to all his commandments." H. C. MILLER.

Monroe, Wis.

HEART WORK.—We are not sent into the world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily. Neither is it to be done by halves and shifts, but with a will; and what is not worth the effort is not to be done at all.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 4, 1868.

URIAH SMITH, EDITOR.

WAS ADAM A TYPE?

SEVENTH-day Adventists have held the view, founded in the very nature of things, as well as sustained by revelation, that no type of anything connected with the work of redemption, could have existed before the fall. The Sabbath was instituted before that event, hence the Sabbath is not a type. There is no argument which can be framed to show the Sabbath to be typical in its nature, which is not at once and completely demolished by this fundamental principle that all types date their commencement this side of the expulsion of man from Paradise.

Some with a strange pertinacity cling to the idea that the Sabbath is a type. Why they should do so, we are unable to discern, since if it is a type, it must continue till the antitype is reached, which, upon their own showing, is yet future. But in order to sustain their position that the Sabbath is a type, their first work must, as a matter of course, be to disprove the proposition above laid down, and show that types could or did exist before the fall.

One of our opponents, in a work against the Sabbath, of far greater bulk than merit, thinks he can do this, and refers to Rom. v, 14, as proof. As this is the only text that has ever been urged for this purpose we will look at it. The text reads as follows: "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure [Gr. τύπος, type] of him who was to come." "This," exclaims the objector, in great buoyancy of spirit, "proves that Adam was a type of Christ, notwithstanding the universal and unqualified denial to the contrary; and how could all types originate this side the fall, if Adam was a type of Christ?"

There is but little danger of going astray here, if a person will keep his mind on the true question at issue. That question is, was Adam a type of Christ, before his fall? Let us go back in imagination for a moment to that happy period. Man stands forth in his innocence and uprightness, untaunted with sin, unafflicted with evil, and with unrestricted access to the tree of life. He needs nothing more but to remain in perfect obedience, until the period of his probation, whatever that may be, is accomplished, and his happy state thus become unalterably fixed. In that state was he a type of Christ? If any one is inclined to think he was, let us suppose that he never had fallen! Then no Christ would ever have come; for no redemption would ever have been needed. Then what becomes of the type? Thus we see that so long as Adam maintained his uprightness, he could not possibly be a type of a coming Saviour.

It is the fall which has wrought the mighty change that we now see, from the original holy and happy Edenic state. It is that which has changed man's relation to God, and made new institutions on the part of God, appropriate, if not necessary. When man had fallen, and redemption became necessary, and God had promised it, then types and figures of that work became appropriate. Before the fall, they would have been a source of gloom and despair; since then, they are a source of encouragement and hope. Before that they would have been sad reminders of coming sin, wretchedness and ruin; since that they are bright promises of coming glory.

Now, since the Edenic state, with all its blessings, has come to an end, through sin, and a divine being has come in to restore the obedient members of our revolted race back to that blessed state, Adam in his un-fallen condition may now be taken to represent that which he did not and could not do before his fall. Hence, the careful reader will mark the phraseology which the apostle uses: Who is [not was] a figure of him that was to come. He is now; he was not then.

Adam was the representative of the race; and unless we say that God designed that he should fall, he was, in the purpose of God, the father of an immortal race of beings, that mortality to be derived from obedience alone to the divine will. But this position the first Adam lost; and now he becomes a figure of the second Adam, who steps in to complete the work in which the first failed. Thus the only text in all the Bible which can possibly be pressed into the service of showing that any type existed before the fall, entirely fails to accomplish the purpose of the objector.

"TO VIRTUE KNOWLEDGE."

THIS is the second element that Peter bids us add to our faith in the formation of our Christian character. Ignorance of divine things is the result of inexcusable neglect. Those who have not the Bible and the light of the gospel are ignorant from causes that they cannot help. But such is not the case with us. God has caused great light to shine on our pathway. He will hold us accountable for the manner in which we treat it. It is to be feared that few of us are making progress in the knowledge of the truth, with the ample facilities that we possess. Why are we so slow in learning the knowledge of the truth?

1. Because we do not know that it is important that we should. Sincerity in ignorance is supposed to be just as acceptable to God as an understanding of his revealed will. If that be so, then the benighted heathen are just as acceptable in the sight of God as the most enlightened Christian.

2. Because we read the Bible so little. Our business drives us so that we have no time for its perusal. Or other books interest us more; or we have no taste to read anything, mental laziness being no small element in the character of many who call themselves disciples, i. e., learners.

3. Because our minds are so engrossed with worldly business, or with the joys or sorrows of life, that we have no place for thoughtful, serious reflection, and mental improvement.

This ought not so to be. Knowledge is an element of Christian character. That will be a dwarfed and ill-balanced character in which this element is wanting. Such persons will remain babes in understanding, and will even be an element of weakness in the church, and never a source of strength. How may this great existing evil be remedied? I answer:

1. Our people must take time to read the Bible regularly and prayerfully every day. Read it in course. You will read it as much in other respects and perhaps more. Our ministers should read the Bible more. They can find time by early rising.

2. The volumes of Spiritual Gifts should also be read regularly and connectedly. I know of no reading that will be found so instructive in opening to the understanding the Holy Scriptures and the deep things of the Spirit of God. I have found the stated perusal of these volumes exceedingly profitable.

3. I do earnestly recommend the attentive, careful reading of the Review. It presents a great amount of most excellent instruction each week. I make it a point to read each paper carefully from beginning to end. I am greatly instructed by so doing. I beg our brethren to make an earnest effort to read all the articles in each number. In so doing they will find instruction in every part of Christian experience; they will also learn the reasons of our faith and hope, and they may also obtain a very good general knowledge of the condition of the world at large.

If we do not diligently improve our time and our privileges we shall suffer great loss. God has favored us with great blessings. Let us not slight them to our own ruin.

4. We have also works on every point of present truth. I beseech the readers of the Review to take pains to inform themselves in these things. Select such works as treat on those subjects that you do not yet fully understand. Read these carefully, taking time to look out the Scriptures referred to. Meditate on these things with prayerful interest.

Those who will attend to this work will have something in their minds to think of besides cattle and horses, farms and merchandise. They will have a

good treasure in their hearts, out of which they can bring forth good things.

Add to your faith virtue, and to virtue knowledge. To this add in order all the Christian graces. It is the knowledge of divine truth that enlarges the mind to grasp the wonderful things of the Spirit of God. "That the soul be without knowledge, is not good."

J. N. ANDREWS.

THE COMING OF THE LORD.

How many are preparing for this event? We all know that it will not be long before Christ will come in all his glory. There will be trouble, such as has never been before. Are we preparing for this? I fear some are indifferent to this startling fact. We read that none but the good and holy will be hid in that day. Then let us be up and doing while the day lasts, for soon the night cometh when no man can work. The time of trouble is near at hand.

Prepare for the time of trouble; for we read that it will be a time such as never was. A time of affliction and deep distress; when every hand will be turned against his brother. The saints have a sure promise of being taken care of in that day. But where will the ungodly and the sinner appear? They have broken God's law, and have not sought his pardon, and deserve the punishment. They will call for rocks and mountains to fall upon them and hide them from Him that sitteth on the throne. What an awful day that will be when the wicked are offering up that prayer, perhaps the first one ever repeated in their lives. Let us pray without ceasing, be vigilant, that that day overtake us not as a thief; and that our names be written in the Lamb's book of life; that our portion be not with the ungodly, but among that happy number who are owned of Jesus in that day.

D. M. CANRIGHT.

CONVALESCENT.

THE readers of the REVIEW learned some months since that I was sick with typhoid fever. I was taken sick the latter part of September, and was confined two months. Some four or five weeks of this time is lost to me—an utter blank—as I cannot remember what took place any more than if I had been in the grave that length of time, with a very little exception. About the only thing that I can call to mind, is the season of prayer, when Bro. Loughborough and Andrews prayed for my recovery, as was reported in the paper. I knew nothing of their arrival or departure, nor of their anointing me with oil in the name of the Lord; but when their fervent prayers fell on my ears I knew the sound, and I was aroused. This made so deep an impression on my mind that I can remember it as a dream, and after I came to myself, and was told by my family what had been done for me, and of the freedom enjoyed by the brethren in praying for me, I had not a doubt that the Lord heard and would raise me up.

For eight weeks past I have been riding out, and fast recovering my health and strength, and for that length of time have gained a half pound a day in weight, which is a quarter of a pound for every meal I have eaten, as I eat but twice a day. I have taken no drugs, and consequently have no drug-disease to hinder my perfect restoration. My medicines have been nature's restoratives—air, water, heat, &c. I am commencing to labor a little in the cause of truth; and my prayer is that I may receive a fresh baptism to prepare me for the work. I wish to learn the lesson the Lord would have me learn from my affliction, and hope it will be sanctified for good to me and mine. I was highly blest in that I had the best of care and nursing; and my wife and daughter, though in almost constant attendance on me, escaped the disease, though they had the symptoms, and almost gave way. They were charged by Bro. L. to ride out daily, and this precaution was blest to their preservation from the fever. My neighbors, though almost strangers to us, were very kind to offer any service in their power; but some of them were alarmed that we had no doctor nor medicine. They have our sincere thanks. Oh! how thankful I have been to the Lord, since I began to recover, for his goodness to me in the care I received while I knew noth-

ing, being "as good as dead!" I was not troubled with fear of death, and had I gone into the grave, I should not have known it; and I do not believe I should have awakened to consciousness till the sounding of the trumpet of God.

My gratitude to God, since I have found myself convalescent, cannot be better expressed than in the language of the one hundred and sixteenth Psalm. How often have I repeated the words, "I WAS BROUGHT LOW, AND HE HELPED ME," and, "What shall I render to the Lord for all his benefits toward me?" May I never forget my obligation to God.

R. F. COTTRELL.

Ridgeway, N. Y., Jan. 22, 1868.

PSALM CXVI.

1. I LOVE the Lord because he heard my cry,
My supplications which I raised on high.
2. Because he hath to me inclined his ear,
Long as I live, my voice he still shall hear.
3. Death's griefs and pains of hell did me surround,
On every side trouble and grief I found.
4. Then called I on the name of the Most High,
Deliver me, O Lord, O, hear my cry.
5. The Lord is gracious, righteous are his ways,
Our God is merciful, deserving praise.
6. The simple he preserves; I was brought low,
He helped me from the pit of death and woe.
7. Then, O my soul, return unto thy rest,
For thee the Lord has bountifully blest. [night,
8. For thou hast saved my soul from death's dark
Mine eyes from tears, my feet from falling quite.
9. With living men I'll walk before the Lord,
10. I spoke because that I believed his word.
11. I was afflicted, and I said in haste,
All men are liars, all the human race.
12. What shall I render, O my God, to thee,
For all the benefits vouchsafed to me?
13. The cup of thy salvation I will take,
And still to thee will my petition make.
14. Unto the Lord I now my vows will pay,
Before the people of his choice to-day.
15. The saints of God are ever his delight,
Even their death is precious in his sight.
16. O, Lord, I am thy servant, and the son
Of thy handmaid, for thou hast loosed my bonds.
17. Thanksgiving's sacrifice I'll offer thee,
And call upon his name who rescued me.
18. Unto the Lord I now will pay my vows,
In presence of his people, in his house,
19. In thee, Jerusalem, with sweet accord.
Praise ye the Lord, his saints, praise ye the Lord!

R. F. C.

MEETINGS AT WRIGHT.

By the earnest invitation of some of the Wright church who attended our recent meeting in this place, we sent an appointment by them for meetings, to hold Jan. 25 and 26. On fifth-day it began to storm so that our brethren in this vicinity gave up going with us. Sixth-day morning, the storm continued; but our appointment was out, and we felt it wrong to disappoint the people, so started, and all day faced the tedious storm. This seemed quite severe, in view of recent cold and cough. But we got through quite as comfortable as could be expected, and received no apparent injury. In battling the storm, Bro. Andrews took the front, drove, and made the journey as comfortable and cheerful as possible.

Sabbath morning, we found the house literally crowded. The interest in and out of the church has not abated since our labors here one year since. Bro. Andrews gave a most solemn and impressive discourse in the forenoon. In the afternoon, I spoke nearly two hours upon the parable of the lost sheep, closing with a statement of our work the past year in seeking to save those who had strayed, more or less, from the fold. The evening was spent in social interview with certain brethren at the house of Bro. Root. We spoke freely of the duty of those who need counsel in their secular matters to ask it of their brethren who have by successful management shown that they are capable of giving good advice. The interview, we think, was profitable.

First-day morning, at an early hour, the seats, aisles, and benches were crowded to overflowing. Many stood. I spoke an hour. All listened with attention usual to the people of this place, as I briefly spoke upon conversion, touching briefly upon the work of the law and the gospel, and upon baptism. Mrs. W. then followed for nearly another hour.

In the afternoon, Bro. Andrews spoke with great clearness and force. In the evening, Bro. Andrews, Mrs. W., and self, appealed to the people to bear the cross. Several took a good stand. We could not expect a general move in so brief a time. But the interest was such that we gave encouragement that as soon as other pressing duties should be done, we would, Providence permitting, spend two weeks with them.

The book enterprise was introduced, as at Battle Creek. Many were purchased, some given, and more are wanted. A subscription paper was going round, and doing well. We called upon every Sabbath-keeping family to come and take a full set of Spiritual Gifts, How to Live, Sabbath Readings, Appeal to Youth, Appeal to Mothers, the Chart and Key, who had them not in their houses. Those able to pay for them were urged to do so—pay down if they could, if not, at their earliest convenience—and those unable were urged to take the books, read them, and hold them at the discretion of the elder of the church whether they should retain them or pass them to him to put into the hands of others. Every youth and Sabbath-school scholar was urged to read Appeal to Mothers and Appeal to Youth. Let our brethren in every place be prepared to take hold of this work. The poor can have these books at wholesale prices, whether they pay for them, or if paid for out of the fund being raised.

In the morning of second-day we rode to Bro. Buck's, took breakfast, and at 2 o'clock p. m. were at home, a distance of forty miles. I am fully relieved of cold and cough, and am being rested from the fatigue of our Eastern tour. God be praised for his goodness and tender mercy.

JAMES WHITE.

Greenville, Montcalm Co., Mich., Jan. 28, 1868.

REPORT FROM OHIO.

SINCE my last brief report to the Review, I went to Bowersville to resume the discussion which was postponed, at Mr. Moore's urgent request, to Dec. 24. I arrived there the morning of the 24th, at about three o'clock, traveling the 23 hours previous, to reach the time. Mr. Moore came the 26th, from his residence in the adjoining county, and after holding consultation with his friends, announced his intention not to resume the debate. Bro. Van Horn went there the week previous. Our visit there was not in vain. Some took a more decided stand for the truth, and it became still more apparent to the community that our positions could not be gainsayed. Especially, the truth gained a decided victory on the subject of Spiritual Gifts, and the contrast in the effects of the preaching for and against them, was worthy of note. The opposition consisted mostly of ridicule, which so pleased the friends of the speaker that they could not altogether restrain their mirthfulness. But when we presented the Bible argument and corresponding facts to show that our Heavenly Father fulfills his promises to his waiting people, the solemn interest of the whole congregation, and the tears falling from many eyes were more than a reward for our labors. May the Lord bless the believers in Bowersville, and give them to realize that in the third angel's message is the "patience of the saints."

I left Bowersville Jan. 8, intending to spend some time in Ashtabula Co. before the appointed meeting; but having taken a severe cold by exposure to the wet, and the weather turning exceedingly cold, I was not able to get there as I expected to. The meeting with the Orwell church was held at Bloomfield, and was of more than local importance. Those who had been desponding were encouraged, and I hope all in Ashtabula county, may soon realize the importance of order and discipline in the churches. The church of Christ can have no worse enemies than those in her midst who rebel against order. Our experience in the past leads us to carefulness, and we would that others might profit thereby, and not rush on to a bitter experience of their own.

The meetings at Strongsville were mostly in the school-house, where a goodly number of the neighbors listened with the best of attention to the preaching of the word. What the immediate effect may be, we do not know, but feel that some are without excuse, being

convinced of the truthfulness of our views. We often think of the words of the Lord concerning Israel: Oh! that there were such an heart in them to keep the commandments.

We were glad there was no special difficulty to contend with at Strongsville, and hope the little company will ever strive for the unity of the Spirit, and be at peace among themselves.

I have visited Norwalk and Bowling Green to consult the members of the committee on business, and am now on my way to meet with the Wakeman church, and hastily write this in the depot.

J. H. WAGGONER.

Toledo, O., Jan. 30, 1868.

QUARTERLY MEETING AT MAUSTON, WIS.

We were cheered at the commencement of this meeting by the appearance of Dr. W. Russell from the Health Institute, Battle Creek, Mich., who came in the Spirit, to labor with us, and for our advancement; and we feel that the Lord has blessed his coming to our good. We were also glad to see brethren from Baraboo and Narrows Prairie, who came for the renewal of their spiritual strength. We trust they were amply repaid for all trouble.

According to appointment the brethren met Sabbath, Jan. 18, at 11 o'clock, when Bro. Russell gave us an excellent discourse from Rom. i, 1-8, pointing out some of the duties which are particularly enjoined upon us on whom the ends of the world are come, and showing us that we must indeed be alive and active in this solemn time, when the Lord is beginning to work mightily for his people.

In the afternoon at 2 o'clock, we met for prayer and conference, in which nearly all took part and were strengthened. Came together again in the evening and listened to another discourse from Bro. Russell from Rom. xii, 1-3, following out the thoughts of the morning, pointing out and showing us how to remove the difficulties lying in the way and hindering us from giving ourselves a holy and acceptable sacrifice to God.

On first-day, assembled at 9 o'clock for business. Bro. Pierce was confirmed as treasurer and collector, and C. H. Rogers chosen clerk. Two were admitted into the church, and one dismissed by letter.

In the afternoon we were favored with a most excellent and able discourse from Bro. R. on the subject of health, presenting to us the inconsistencies of the old school of medicinal practice, also the unhealthy articles of diet in common use, showing their injurious effects upon the system, and especially showing up the weakness and wickedness of the prevailing female fashions in all their glaring deformities. We wish all could have heard it, and we would say to our brethren and sisters, study and inform yourselves on this important subject.

The evening after first-day was occupied by the writer in a few remarks from Rev. iii, 14-19, and thus closed one of the best meetings we have enjoyed in a long time. There seemed to be a settled conviction in the minds of the dear brethren that we must press together and move forward. May the Lord help us so to do. Bro. Russell sold over \$20.00 worth of health publications. Imperative duty calling him back to the Institute immediately, he requested me to fill his appointment at Dell Prairie, which I did. Spoke to them three times, and sold \$7.50 worth of books. The brethren seemed to be strengthened and encouraged.

C. H. ROGERS.

Mauston, Wis.

RITUALISM IN ENGLAND.—Evidence brought out before a recent Commission of Inquiry shows that many Established churches are fast becoming almost indistinguishable from Romish churches. The vestments copy exactly the papal forms, these being regarded as the highest authority as to the usage of antiquity. In many parishes, confessionals are established and penances imposed. Thus a young lady of eighteen in Brighton, for sins of temper, was made to kneel on a marble slab for four hours at night, on bare knees, repeating penitential psalms and prayers. These confessionals are in some respects more objectionable than the Romish, being located in less public places—in vestries and quiet chapels, secluded from observation.

PUT NOT OFF FROM DAY TO DAY.

Make no tarrying to turn to the Lord, and put not off from day to day; for suddenly shall the wrath of the Lord come forth; and in thy security thou shalt be destroyed, and perish in the day of vengeance. Ecclesiastical v, 7.

"MAKE thou no tarrying," O my soul,
To turn unto the Lord,
The judgment hastes, and as thy deeds,
Thou 'lt soon receive reward.
Hast thou a sin to overcome,
A duty to perform,
A cross to bear, and yet delay,
Fearing thou 'lt meet with scorn?

Oh! put not off from day to day,
Lest God should thee destroy,
Lest e'en in thy security,
Thou wilt be found alloy.
Let not earth's follies, idle jests,
Thy precious time engage,
Seek meekness, righteousness and grace,
Thou hast a war to wage.

Be earnest, resolute and firm,
Else thou wilt surely fail;
Cry to the Lord for strength and help,
Or thou canst ne'er prevail,
Dear brother, sister, let us rouse,
E'en let the weak arise,
'Tis time for them to say, "I'm strong,"
And struggle for the prize.

Only a little while at most,
Have we to struggle here,
For signs in heaven and earth proclaim,
Our blessed Saviour near.
But when he comes, oh! will he find,
Reader, both you and me
Prepared to hail him with delight,
And reign eternally?

Oh! solemn question! solemn thought!
Oh! let us weigh it well;
It may be so, we may be saved,
And in bright mansions dwell.
Then let us break away from earth,
Take up our daily cross,
And for the excellence of Christ,
Count all things else but loss.

SARAH E. LINDSLEY.

New Haven, N. Y.

SOPHISTRY.

"Show me one text where a Gentile is commanded to keep the Sabbath, and I will keep the next seventh day." This language was used by J. M. Stephenson as an objection to keeping the Sabbath. This seems to some to be quite a formidable objection; but let us examine it in the light of God's word, and see if it is really so. And I will first ask, Will any of our no-Sabbath friends show me one text where a Gentile is forbidden to have other God's before Jehovah, or forbidden to take the name of God in vain? Why will not our friends apply their arguments to some of the other commandments besides the fourth? Still further, Is there a promise to a Gentile between the lids of the Bible? Not one. Now, let us see in what relation the Gentiles stood to God's law and promises in the former dispensation. In order to have any right to the promises and blessings of God, they had to become adopted into the family of Israel. Then, no one will deny that they were under obligation to keep all God's law and commandments. This, Eld. S. admitted.

At this point, a very important query arises: What has become of God's ancient Israel? We will let the apostle Paul answer in his epistle to the Romans. He is speaking of the rejection of Christ and the gospel, by the Jews, and in the eleventh chapter, he asks the question, "Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the Scriptures saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life? But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at the present time also [as in the days of Elijah] there is a remnant according to the election of grace."

Who are the representatives of God's ancient Israel? The little remnant Paul speaks of here, who

remain loyal and true, who accepted of Christ and the gospel? or those disobedient Jews that were broken off through unbelief? Rom. xi, 22. Suppose that here is a Baptist church of fifty members. Suppose that four-fifths of those members rebel against the doctrines and usages of that church and leave her communion, or are cut off. Who would constitute that church? the one-fifth that remained steadfast? or the four-fifths that were cut off? Any one can see, at a glance, that it would be the little remnant that remained loyal and true. Precisely so in the other case. The remnant of which Paul speaks, are true Israel, and not those rebellious Jews that were cut off through unbelief.

Now we have found that God's ancient Israel are brought right into the gospel dispensation, and the same relation exists between God and his Israel in the present as in the former dispensation; and no one will deny that they were commanded to keep the Sabbath.

What relation does the Gentile sustain to the law and promises of God? Precisely the same in the present as in the former dispensation. In the former dispensation, they were adopted into the family of Israel through the law of circumcision, in the present, through faith in Christ. Paul in his epistle to the Galatians, showing that the law of faith has taken the place of the ceremonial law, says in chap. iii, 8, "And the Scripture, foreseeing that God would justify the heathen (Gentiles) through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Verse 16. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29. Now, if the Gentile, by being adopted into the family of Israel, thereby becomes the seed of Abraham, his relation is changed from that of a Gentile to an Israelite or a spiritual Jew. Now the commandment to keep the Sabbath extends to him as well as to the literal seed. This relieves us of the necessity of furnishing a Gentile commandment for keeping the Sabbath.

B. McCORMIC.

Menomonic, Wis.

NOTE. Paul shows in Rom. iii, 19, that all mankind, whatever may be their nationality or religion, are amenable to the law of God, the ten commandments. So that the fourth commandment is a text by which all individually and collectively are, and ever have been, commanded to keep the Sabbath.—ED.

PATENT RIGHT SCHEMES.

A SHORT time since I was very strangely drawn into purchasing a patent right. In a worldly point of view my purchase was, no doubt, a wise one; but in view of the fact that by profession I am a child of God under the "third angel's message," it was, no doubt, wrong; and it only remained for me to cheerfully suffer the loss of the purchase money, and write a note of warning to my brethren abroad, lest many of them also be tempted to engage in like precarious business, and thus make shipwreck of faith, and stumble and fall to rise no more.

Generally those who engage in the patent right business, do so with the expectation of making money easier and faster than by the slow process of patient toil. Some of you may desire to travel with patent rights, that you may thus have an opportunity to distribute our society's publications, and to converse with people on present truth, and at the same time earn money to support your families; but how would it look to offer the "Balm of Gilead" and your patent wares together. Better devote a day or two occasionally to exclusive work in the Lord's vineyard. Then you will enjoy the approving smile of Heaven.

People in this nineteenth century have become so accustomed to being bored, that if you make a plain and truthful statement of the merits of your wares, they will not believe you.

When we are tempted to engage in such business it would be well,

1. To require time in which to consult God in humble secret prayer. But such time will not be granted willingly by the patentee; for well he knows the importance of pressing his suit; representing that others are waiting and anxious to seize the golden (?) opportunity, &c. But insist upon your privilege, or bid him adieu.

2. To consult your families, and your brethren, for they, not being blinded by the glittering bauble, would be qualified to give you sober counsel; you should also consult the "Testimonies to the Church," which reveal the hidden influences of such speculations.

I would not deprecate useful inventions. The fleet, majestic steamer, the swift-speeding locomotive, the magnetic telegraph, all assist to bear the glad tidings of salvation to many people; the art of printing stands even at the head of these wonderful agencies, in disseminating the true principles of Christianity; and all these and many others are the products of inventive genius. It would, no doubt, be proper for the tradesman or merchant to offer for sale at his place of business, useful patent wares. But for one who professes present truth, and is possessed of strength to labor, the practice of peddling patent wares from house to house is quite objectionable.

Let us for a moment consider where in the world's history we stand. We all acknowledge that we are living in the very toes of Nebuchadnezzar's image—in the warring power of the head of the beast that was wounded unto death, but whose deadly wound was healed. The ten toes of the image are hating the whore, and making her desolate. But the beast is to be taken alive and cast into the lake of fire, at the coming of Christ; and as he is rapidly approaching dissolution, the coming of Christ must be near even at the doors.

The darkening of the sun and moon, and the falling of the stars, are among the things that were. The ending of prophetic time is already more than twenty-three years in the past. The first and second angel's messages have been proclaimed, and now the third and last message, bearing upon its front the Sabbath of the Lord, is about to be clothed with majesty, and complete the mighty work of preparing a people to receive the seal of the living God. And shall we, dear brethren, while our High Priest is performing the work of atonement in the holy of holies in the temple of Heaven, engage in any pursuit or calling that would for a moment darken our moral vision, or estrange our hearts from the dear Saviour? Should we not like ancient Israel continue instant in prayer without, while our High Priest is pleading for us before the mercy seat. Oh! let us pray! pray with the Spirit, or we shall have no part in that incense that arises from the censer of our High Priest, a sweet-smelling savor before God. Soon the pleadings of God's dear son, and his incense offering will prevail, and the Laodicean church receive the latter rain in all its fullness. Happy those whose preparation of heart will fit them to take up and prolong the loud cry.

ADOLPHUS SMITH.

Blendon, Ottawa Co., Mich.

THE FLOOD OF CRIME.

"THE telegraph wires bend under the weight of woe; the old earth quivers with throbs of agony from the center to the poles; cities are shaken down, countries are engulfed, fair domains are overflowed with red-hot lava; wife is arrayed against her husband, mother against child, and son against father; a hecatomb is sacrificed on one railway, half as many on another, and on still another the width of a hair stands between a thousand and sudden death. In social life, our newspapers are smutched all over with reports of divorce and separation trials, of infidelity and disgrace, of gigantic crimes undertaken, half accomplished or completed. What shall be the end of these things?"

The foregoing paragraph, copied from the N. Y. Tribune, may be aptly answered by the following quotation from Milton's Paradise Lost:

"So shall the world go on,
Under her own weight groaning; till the day
Appear of respiration to the just,
And vengeance to the wicked, at return
Of Him so lately promised to thy aid.—
The woman's Seed."—Book xii, 537-542.

M. W. HOWARD.

Malone, 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 Messersmith.

DEAR BRETHREN AND SISTERS: With a deep feeling of unworthiness, I attempt to pen a few lines for the Review. I have not made that progress in spiritual matters that I desire, nor that it has been my privilege; and I here wish to confess before God, and the dear people whom I believe he is calling out under the third angel's message, preparatory to the great event just before us, that I may receive full pardon of all my sins, and be accepted again into the family of God. It has been my happy privilege to receive that assurance of his favor; but it was when I lived up to all the light I had; and as I continued not in the light, I have felt the frown of God upon my course, and doubts have arisen whether I ever could be an overcomer. But this is a fearful state to fall into, and I can not, nay, in the strength of God, will not, remain in it. I cannot say that I have ever doubted the position of the S. D. Advent people. That they are the true Israel of God, the seed of the woman, and remnant of the true church, the evidence to my mind is clear; and in thus believing I feel the greater condemnation, since my works have not been in accordance with my faith. But, like the son who refused to work in his father's vineyard, but afterward repented and went, I feel like coming up to the work in earnest, that I may have part in the matter. When I reflect on the shortness of time, my own sinful nature, and the evil influences with which we have to contend, my heart would sink in utter despair of ever attaining to a life of righteousness, but the cheering thought, "My grace is sufficient," cheers me on, and I have no time to ponder over what may be the hindrances of my entering the kingdom. Too long has God borne with my wayward course. I would now seek a reconciliation whilst he may be found, lest my heart be hardened through unbelief, and I fail of that rest that remaineth for the people of God.

Dear brethren and sisters, pray for me. I feel the need of your prayers to sustain me in my efforts to obtain that rest. I deeply mourn over my unfaithfulness in the cause of God, and feel now, more than ever before, the necessity of putting on the whole armor of God, that I may be able to stand and resist the attacks of the wily foe. It has not been my privilege to unite with any church of our faith, there being none in this part of the country, nor any who believed in the Advent faith until I came to reside here, nearly four years since, when one sister joined me in Sabbath-keeping, and lately two others, with a brother, mother, and two little nieces. We feel the need of a leader among us, but in the deprivation of such a privilege, we trust not to be slack in the performance of every good work, that we bring no dishonor upon the cause, and that others, beholding our steadfastness, may be convinced of the truth. If a minister could come this way, I think there would be an interest among the people to hear; but there are so many calls in the different fields that we can only wait and pray that God in his own good time may send laborers among us.

JENNIE MESSERSMITH.

Vernon Co., Wis., Jan. 17, 1868.

From Sister Mills.

BRO. SMITH: For the first time I will try to write a few words to the brethren and sisters through the Review, being induced to do so by a remark from one who feels an interest in the prosperity of the cause of present truth in this place. The remark was, "I have watched to see some word in the Review from Chicago, and to hear of prosperity there." Perhaps some others may feel the same.

It is now nearly three years since my attention was called to the Sabbath, and I then commenced to try to keep it. It was a great cross to me to separate myself

from the church that I had long been a member of, and which was endeared to me by many ties. But the Lord strengthened me in answer to the fervent prayers of those that told me of the Sabbath, and to-day I love the holy Sabbath and present truth; and I praise the Lord for his goodness in showing me the true light. How good the Lord has been to me, and I so unworthy! yet my heart longs for more of his sweet Spirit. Oh! to think that it is possible for me, with all my unworthiness, to be able to walk those golden streets of the New Jerusalem. Oh, glorious hope! How small the trials of life appear when contemplating the joys of those that overcome their sins and obtain that heavenly rest.

We are still trying to keep up meetings on the Sabbath, although there are but two sisters besides myself and children to attend them. The brethren have all left.

We have been hoping and praying that the Lord would put it into the heart of some good brother to come here with his family and settle.

PHEBE MILLS.

Chicago, Ill.

From Bro. Gurney.

We are making extra efforts in this church to arise in the armor of truth, and not altogether without fruit. Quite a number of the church begin to labor as I have never seen them before, and the cry is raised to God to send help by some one who will do us good.

The health reform is moving slowly among us. Quite a number are prepared to speak of its benefits. The dress reform is becoming quite general in this church, which is really commendable, especially where there is a bold satisfaction in putting it on.

The subject of reform holds a very prominent place in my heart, and having experienced its benefits greatly in myself and family, I cannot refrain from speaking, and sometimes with emphasis in its favor. It may be said that the health reform is not a part of the third angel's message. Very well. The teamster may say that the load is not a part of the wagon which bears it. Any one can see that there is a necessary connection. So with the third angel's message. It must take on these reforms. We need them, and must have them, and those who will not, are certainly, to say the least, standing in their own light, and periling their faith in the third angel's message.

If the baptism of John was from Heaven, and the people could then believe it, then, it seems to me, with tenfold greater confidence can we say and believe that the Advent movement is from Heaven. Oh! how true it is that prophecy is being fulfilled in second-advent experience.

I am in favor of that kind of testimony which stirs human nature, and rolls up foul waters. A testimony which never crosses our track is not doing much to prepare us for Heaven. A religion without the cross must be a worldly religion, which does not look toward Heaven. We must know the depths of the Saviour's love, and bear a daily cross.

We need help here; but it may be we do not yet sufficiently feel our need, but we shall labor for this feeling. Quite a number of us have covenanted together to make this church a special subject of daily prayer, and we already see a good result. Can Bro. Andrews be spared to help us? and we will try to help ourselves.

The thought of not following close up in the progressive work of the third message, is a very painful thought to me. Nothing affords greater pleasure than to see the church progressing in the work of reform. It is among such we look for the pure wheat. Do not let us be found separating a good work from the third angel's message. The Lord is leading this people in the work of preparation for the second advent, or he is not. If he is, it is a fearful thing to strike against it; an assuming of responsibility which is fearful to bear, and from which I pray to be excused.

H. S. GURNEY.

Memphis, Mich., Jan. 27, 1868.

WAIT for others to advance your interests, and you will wait until they are not worth advancing.

From Bro. Cottrell.

BRO. SMITH: After an absence of a few weeks, Brn. Waggoner and Van Horn returned to our place, in order to finish up the discussion that was postponed from Oct. last to Dec. 24. Bro. W. was up to time, but his opposer, Mr. Moore, did not make his appearance until the evening of the 26th, two days after the discussion was to have commenced. Some of his friends had determined that he should not resume the discussion with Bro. W., which was in harmony with his own mind, as we believe from all the facts in the case. So, as there could be no discussion with Mr. M., the conclusion amongst us was that Brn. Waggoner and Van Horn go ahead and discourse on the four propositions that were to have been discussed. They accordingly did so, to the entire satisfaction, as we believe, of all that heard them. If ever those brethren had good liberty it was in the discussion of those propositions; and the feeling manifested by the audience was very solemn. Great good is the result to the commandment-keepers here. As we listened to the faithful testimonies of those servants of God, how our hearts burned within us, as was clearly evinced by the sparkling eye and the falling tear. Oh! we hope never to forget the joyful sensations that we had on the above occasion.

The commandment-keepers here are all in good spirits, rejoicing in hope, and we would be patient in tribulation. Brn. Waggoner and Van Horn have now left us for a while, and we are left in the care of Him who careth for us, even Jesus. Bro. Van Horn will return in about one month, the Lord willing.

Our Sabbath meeting, since they left us, was the best, we think, that we have ever had. Praise the Lord for his love and mercy, as manifested to us in giving to us his Holy Spirit, by which we shall be guided into all truth. We, as a band of commandment-keepers, want to rise with the message. We are not willing to be left behind, for we believe there is no salvation for us outside of the third angel's message. The Lord helping, we will try to go through and stand with the remnant on Mount Zion. May the Lord grant it for Jesus' sake.

WM. COTTRELL.

Bowersville, Ohio.

SISTER E. EATON writes from Watertown: When reading your testimonies through the paper, I have often felt as though I would like to add mine, and say a few words of the goodness of our Lord, and what he has done for me. Is there not room for all to write who can? and is it not our privilege and also our duty to speak often to each other? How should we lone ones hear from those of like precious faith if they did not write for the paper? I lived in Fond du Lac a year. When I first went there, I thought I was all alone. I sat down and wrote a letter for the Review, and by so doing found out another family living there who were Sabbath-keepers. I found them firm in all they understood of the truth. I lent them the book, How to Live, some Health Reformers, and gave them some other books. May the Lord bless them and lead them into all truth, is my prayer. I also found one French woman who was a Sabbath-keeper. Others, also, had been, but gave up the Sabbath on account of pay for their labor. But one man said he must keep the Sabbath, and should get some land, that he might keep the Sabbath of the Lord our God. May the Lord help him to do so. I believe there will yet be a people in Fond du Lac keeping the commandments of God, and waiting for the Lord's coming.

DR MASTER.—It is not by regretting what is irreparable that true work is to be done, but by making the best of what we are. It is not by complaining that we have not the right tools, but by using well the tools we have. Where we are, and what we are, is God's providential arrangement; and the wise and manly way is to look our disadvantages in the face, and see what can be made of them. Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest of false steps. Poor mediocrity may do that; but he is the best who wins the most splendid victories by the retrieval of mistakes. Forget mistakes; organize victory out of mistakes.

EMERSON finely says:—"The poor are only they who feel poor, and poverty consists only in feeling poor."

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 4, 1868.

THE TREE OF LIFE.

It has been a puzzling query with many how the tree of life, but one tree, could be at the same time on both sides of the river of life, as John, in Rev. xxii, 2, says that he saw it. The Banyan tree, of India, with its multitude of trunks all united in the top, furnishes one good illustration of how this could be. But this is not the only tree of this kind, as we learn from the "North American Sylva," p. 152. Speaking of the cherry fig tree of the West India Islands, it says:

"This species of fig tree was discovered by Jacquin, in the island of Martinique; it is also indigenous to some other of the West India Islands, as well as to the neighboring continent of Tropical America. At Key West, according to Dr. Blodgett, it becomes a large, spreading tree, fifty feet in height, and like some other species, particularly the famous Banyan tree (*F. Indica*), it sends down roots from its lofty branches, resembling ropes, which, on reaching the soil, at length become so many independent trunks, in turn producing others; and spreading themselves on all sides without interruption, they present a united summit of prodigious extent, which, reposing on a multitude of trunks of different dimensions, seems like the airy vault of some vast edifice sustained by innumerable columns."

LET US BE CAREFUL.

DEAR BRETHREN AND SISTERS: That holy servant of God, the apostle Paul, in 1 Corinthians 10th chapter, tells us that certain events there recorded "are written for our admonition upon whom the ends of the world are come." See verse 11. Let us read carefully the history of the children of Israel, as recorded in the books of Moses, referred to in the psalms, and commented upon at length by the apostle. Let us particularly notice how often Israel erred, murmured, and rebelled, and then take warning lest we fall by the same example of unbelief. Ancient Israel is, in many respects, a type of modern Israel. If God was so particular anciently, under the shadowy dispensation of the law, what may we expect down here under the gospel, enlightened by the blazing effulgence of the third angel's message? Let us walk cautiously, brethren, for we are environed with dangers. The Devil is hard after us, and unless we are very careful, and consecrated to God, we shall certainly fall by the hand of the Enemy. We should read and study Spiritual Gifts, Vol. I-IV, and Testimonies Nos. 1-13, and note carefully the repeated instructions that God has in mercy given to his people. We are not safe because we profess the present truth; our only security is in obeying the truth. Judgment has begun at the house of God. May the Lord help us all to make thorough work.

G. W. A.

REVIEW OF ELDER GREEN.

✓ WHILE at Midland City, the Methodist minister of the place gave two discourses, founded on 2 Kings iv, 38-40. These discourses were evidently aimed at Adventists and their views. He said that Atheism, Deism, Spiritualism, &c., were "Wild Gourds," "*Death in the pot*," but when he came to Adventism, he waxed warm, and put it down as "*DEATH IN THE POT*!" Being a man of talent and having considerable influence, he presumed much, and in his excitement made statements which served to open the eyes of some of his own people.

The great pot, he said, represented human society, and the wild gourds were elements of weakness and death in human society. I will give the substance of some of his points, and of our replies in dialogue form.

Green. Discord in the church is an element of weakness, and anything which tends to cause discord is to be avoided.

Reply. Human creeds are so many partition walls, the principal effect of which is to keep up divisions in

society. They are elements of weakness, wild gourds in the pot, and as such they ought to be avoided. Will Eld. G. set us an example by throwing away his discipline?!

Green. While the Presbyterians number four hundred thousand, and the Baptists, nine hundred thousand, the Methodists now number THREE MILLIONS, the largest Protestant denomination in America, or the world!

Reply. The Elder has here made a mistake of nearly two millions! According to their own statistical records, they number a little over one million. Now if he is so wide of the mark in regard to his own denomination, what shall we expect, when he speaks of those he is so bitterly prejudiced against! But why boast of numbers?

"Vast numbers are no proof that we shall right be found;

For in the ark, but eight were saved, and many millions drowned."

The Catholics or Spiritualists can boast of numbers, for they do outnumber the Methodists several times over. Once the Methodists gloried in the holiness and humility of their people, but now these are gone they have no confidence to boast except in their numbers.

We are here reminded of the words of the king of Babylon: "Is not this great Babylon, that I have built by the might of my power, and for the honor of my majesty?" Dan. iv, 30.

Green. (Sneeringly.) I will pass by the pork and bloomer questions. [Laughter.]

Reply. We wish it distinctly understood that we are not ashamed of our theory or practice in regard to the diet or dress reforms. It is true, that we abstain from using the scrofulous swine. Many of different sects now avoid it on account of *trichina* affection. It is argued by some that there is no danger from the *trichina*, or pork worm, if it is so thoroughly boiled or fried as to be sure to kill them all, but we ask to be excused. Let those eat *fried worms* who can relish them! But if the Elder wants to ridicule those opposed to the use of swine's flesh, let him commence with the great Methodist commentator, Dr. Adam Clarke. It is reported of Dr. Clarke that when asked to say grace over a roast pig, he began as follows: "O Lord, if thou canst bless in this dispensation what thou didst curse in the old, do bless this pig!"

At another time, he said that if he was going to offer a burnt offering to Satan, he would stuff a hog with tobacco and set it on fire. So says Dr. Clarke, and so say we.

As to the bloomer style of dress, we have about as much fellowship for it as we have for the trailing dresses and other extravagances worn by many Methodists and others in fashionable society. We do not fellowship the bloomer style. The dress now being adopted by our people, we regard as the most modest, healthful, and convenient in the world, for it does, in every respect, answer the object of dress. As sensible men and women, we hold up our heads and rejoice in the dress reform.

Green. Any effort to introduce more than one day, is to cause discord. It is death in the pot.

Reply. Admitted. But who made the first effort to introduce another day? Elder G. says it was Christ and his apostles. We deny the charge. It is a slander upon our Lord. But if, as he says, the new day was introduced by Christ and his apostles, the Jews would have had good ground to protest against it as tending to discord, and death in the pot. The charge that Christ established a new day for the Sabbath, we repudiate, and lay it at the door of Constantine and the Romish church, where it belongs. The introduction of a new day (the Pagan Sunday) in the third century, was the cause of discord; for many then, as now, refused to endorse the man-made institution. Sunday-keeping was then, and still is, "death in the pot."

Green. Who ever saw the introduction to a book longer than the book itself? or the porch to a house larger than the house? The first four thousand years was only the introduction to the scheme of redemption, and we have only eighteen hundred years, as yet of the book. The wilderness will yet be settled up, and dotted all over with school-houses and churches.

Reply. The Old Testament, then, would represent the Elder's introduction, while the New Testament represents the book or scheme of redemption. Is not the Old Testament larger than the New? But the Elder has made a serious mistake here. The introduction of the book was the first state of probation up to the fall of man. The longest computation of the length of time before the fall is about six and a half months. The scheme of redemption, or book, began there with the second probation of Adam. They looked forward to Christ through the types, while we look back through the memorials.

According to the average length of book introductions, and the comparative difference between them and the books themselves, we have (according to the Elder's rule) over five thousand years yet of probation before the Lord comes. Those who teach such things are advertised in the Scriptures. They cry "peace and safety," and "put far away the evil day," saying, "My Lord delayeth his coming." "Again the word of the Lord came to me, saying, Son of man, behold they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of times afar off." Eze. xii, 26, 27. The apostle Peter declares that in the last days scoffers shall arise, saying, Where is the promise of his coming? We fear that Eld. G. has proved himself one of them, and helped to add another sign of the end near.

The objection that the wilderness is not all settled up yet, would have been much stronger if urged against the flood in the days of Noah. Perhaps some of the wise ones of that time used the same argument against Noah's message. Wonder if he was tempted by it to get fruit trees and set them out around his ark! The flood came, and the world was confounded and perished. Even thus will it be with the scoffers of the present time. The day rolls on, and soon the refuge of lies will be swept away.

Green. The tendency of Adventism is to carry people to the insane asylum. One near this place was made insane by the doctrine, and has been lately carried to the asylum. It was found by the records there that two-thirds of the inmates of the asylum became insane by the doctrines of Spiritualism and Adventism.

Reply. We pronounce the above statements totally false. Since the statement was made last evening, preparatory to our reply, we have obtained the testimony of several who knew the person referred to, and were knowing to the circumstances, and they unhesitatingly declare the statement false. We could not, by the most diligent inquiry, ascertain that this person had ever heard an Advent sermon, or read an Advent book, but she had been to Methodist meetings, and was religiously insane. The public can draw their own conclusions. In regard to the tendency of the doctrine, we see nothing calculated to cause insanity. We have never known a person made insane by believing the Advent doctrine, but of several who were made so by opposing it.

Many have been made insane by the doctrine of endless torment, and the excitement of camp meetings, but does that prove anything against the doctrine? The New York Tribune gives an account of a girl's being made insane by the excitement of a Methodist revival meeting. She was sent away raving mad. See Tribune for Apr. 7, 1860. We should be ashamed to offer this as argument against Methodist doctrine. What shall we think of the cause of a man who finds it necessary to sustain it by such glaring misstatements. They cannot prove these things. They are put in for effect.

This effort has done nothing against the truth, but for it. The truth shines brighter than before, and its friends are confirmed.

M. E. CORNELL.

Tyrone, Mich., Jan. 21, 1868.

WE do a thing—which of us has not?—not because "everybody does it," but because we like it, and our acquiescence, alas! proves not that everybody is right, but that we and the rest of the world are poor creatures alike.—*Thackeray*.

Look upward for the grace needed now, and forward for the rest that remaineth.

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, Arive,	9:00 P.M.	10:00 P.M.	6:30 A.M.	11:00 A.M.

GOING EAST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
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, Arive,	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.

Roman Catholic.—On the evening of the 7th of December, the Pope signed the bull convening the universal episcopate for an oecumenical council, to assemble at Rome on Dec. 8, 1868. This bull, which bears the date of Dec. 8, exactly one year before the appointed day of meeting, will be disseminated without delay.

The Year of Terrors.

UNDER this head the New York Mercury lately published a remarkable article on the convulsions in heaven and earth which have alarmed the world the past year, from which we make the following extracts. They are just such commotions as were to mark the last days, and furnish one of the prominent signs that this dispensation is near its close.

Fearful thunderstorms, earthquakes, volcanic eruptions, both by land and sea, tornadoes and inundations have followed each other with scarcely any intermission; and at this moment there is widespread mourning in every one of the four quarters of the world we inhabit, for immense losses of life and property, occasioned by these convulsions of nature.

Frightful typhoons at Porto Rico, San Domingo, and St. Thomas, sweeping, as we learn by the latest advices, along the Gulf of Mexico and adjacent regions to Matamoras, thence westward to the Pacific, hurling death and ruin as far northward as the shores of Alaska, and finally swooping down upon Australia, China, Japan, and the British East Indies; the submergence of the island of Tortola for many hours; the sudden eruption of Vesuvius, and consequent volcanic perturbation of Aetna in Sicily, of Stromboli and the Ionian Isles; the threatened eruption of mountains in our Territory of Montana, and the sulphurous conflagration extending for scores of leagues in the country west of the Yellowstone; the alarming activity of a crater in the populous Valley of Mexico, whose fires have been apparently extinct for centuries; shocks of earthquake in Portugal, Russia, Bokhara, and other portions of the globe, augmented in their effect by the singular solar obscurations observed within the year, and the sublime meteoric display, visible over two continents on the morning of the 15th instant, have convinced the learned that the cosmic shell, upon the outer surface of which we live, the vast system that embraces it, and even the ethereal spaces beyond, extending for myriads of millions of leagues into the Milky-Way, are now undergoing some peculiar vicissitudes.

After speaking of the various floods which have occurred, more especially within the last one or two hundred years, the article continues:

After contemplating these facts we may find the asserted fate of Tortola less surprising than it seemed at first, if it has, indeed, been submerged. Since we have not only this encroachment of the sea, long working silently and gradually, then sweeping all before it, at last, but

VOLCANIC ACTION

sufficient to account for it. In April, 1819, the island of Sumbava, in the East Indies, became the scene of a volcanic eruption, which lasted for months, and was heard 1,000 miles in one direction, and 750 in another, or over a diameter of 1,750 miles in all. The sea rose from two to twelve feet along the entire coast, and the Bank of Bima, which had been six fathoms below water, was left dry, while in the opposite direction the waves rushed to the very foot of the volcano, overwhelming the town of Timboro and the whole adjacent country. They left a depth of eighteen feet of water where none at all was seen before, and of 12,000 inhabitants on the island only 24 escaped.

On the 19th of March, 1865, the ship Veritas, in 20 degrees and 35 minutes north latitude, and 140 degrees and 5 minutes east longitude, saw a new and

magnificent island-volcano in mid-ocean. A crater with four vents shot fire, ashes, and lava thousands of feet into the air, offering a spectacle of appalling sublimity at midnight. It was on the 30th of January, 1866, that the tremendous volcanic eruption commenced, which lasted until the end of March with awful violence, and threw up three new islands in the roadstead of Santorino. In the Greek Archipelago, the trio finally uniting and forming a promontory to the adjacent land.

Similar eruptions have occurred elsewhere in all ages. Strabo, the historian, speaks of one in his time on the island of Methone. In more modern times, among the grandest have been that of Sekapta in Iceland, in 1783, which covered the sea with cinders for hundreds of miles, and caused an island crater to spring up amid the waves. The eruption and the appearance of a new island among the Azores, June 15, 1811, had a crater a mile wide, and threw out volumes of scalding water above a cone two hundred feet high. It disappeared the next October, and by February, 1812, nothing could be seen of it but a cloud of vapor arising from the spot. In 1638, 1691, 1719, and 1757, there had been similar eruptions in the same group—the one that left its crater longest visible dating an island existence of three years. In 1796 an island rose out of the sea in the Aleutian group, near Oumak, and continued to increase. Four years afterward, it emitted smoke and vapor, and in 1805 was still so hot that a man could not land on it. It was 2½ miles in length and 180 feet high, and threw off a pleasant odor of petroleum.

By-the-way, this peculiar odor was mentioned by ancient historians—was noticed at the earlier eruption of Santorino, in 1650, at the great eruption of Vesuvius in 1805. It gives a hint as to the probable connection of the volcanic fires with the interior reservoirs of naphtha, suggesting at the same time a very easy way by which (as Professor Loomis thinks) the entire globe might be blown up like an over-heated steam-boiler.

In 1830 a small volcanic island made its appearance off the Iceland coast near Reykiavik, bestrewn the sea for many miles with scorias from a submarine crater. In June and July the island of Fernandina, or Julia, appeared off the coast of Sicily with a splendid eruption, covering the water with dead fish and filling the atmosphere for leagues around with sulphuric acid gas.

The Santorino group, to which the attention of the world was attracted a year ago, is composed of three islets, all volcanic, called the Kammeni, or Burnt Isles. In many places the masses thrown up from the depths of the sea are 1,200 feet high. They had repeated eruptions during the Christian Era, and the one of 1650 flung dust and ashes as far as Constantinople and Smyrna. Many people and animals perished, and a wave 40 feet high rolled to the other islands of the group farthest distant, and swept away churches and dwellings. In 1707, 1711, and 1712 other eruptions ensued, each time bringing more territory to the surface. Portions of these same islands had been added in the year 60 and torn away in 236 B. C. by an earthquake, as Pliny and Apollonius of Tyana state.

Thus it is clear enough that either the permanent incursion of the sea or the action of submarine volcanoes or earthquakes would account for even the sudden disappearance of Tortola, or, if that island was simply swept bare by the billows borne to an unusual height by the force of a hurricane, its fate was no more than that which overtook "Last Island" off the Gulf Coast of Louisiana, a few years ago. Last Island was low and sandy, but had become quite a favorite bathing-resort for the people of New Orleans, Mobile, and elsewhere. A terrific storm drove the sea over it; all the hotels, dwellings, and bathing stalls were torn away and 600 persons perished.

But even without recurring to the subterranean powers we find in the

TORNADOES AND THUNDERSTORMS

quite enough to account for all the devastation that occurs upon islands of the sea or on the solid mainland. The spirits of the air are sufficiently malignant and potent, whether they act in conjunction with the awful influences of the void above and the abyss below, or vent their own unaided fury upon the habitations of man. Whether they come on as the hot sirocco of Egypt, the harmattan of the Guinea Coast, or the stifling simoom of the Great Desert, they are appalling. But Victor Hugo has designated them all in language of matchless force, that has been eagerly perused by thousands of American readers in his "Toilers of the Sea." We shall not attempt to repeat the description, but confine ourselves to a few salient incidents.

Our daily papers, particularly the organs of the French population residing in New York, have given accounts more or less desultory and incoherent of the frightful cyclone which seems to have ravaged all the West India islands, excepting Havana, within the last thirty days. We may briefly state that the Danish Colonies, being the northernmost of these groups, were the first to feel the tempest which struck St. Thomas, on the 25th of October, coming from the northwest, and raged

from 2 o'clock until 6, P. M., destroying, in the four hours, property that cannot be replaced in years. It devastated the southern half of Porto Rico on the night of the 29th, and the south of San Domingo on the morning of the 30th, every where blowing down houses, sweeping the country clear of crops and stock, and sinking or hurling ashore all the shipping in the roadsteads. The scene at Porto Rico is graphically described by French correspondents, and must have been appalling. The invasion of the sea; the din of colliding and wrecking vessels; the deafening uproar of the wind, which beat like a solid mass; the praying and shrieking of the terrified inhabitants, almost insane with horror; the intense darkness; the rain descending, as it were, in sheets, without the slightest intermission; the crash of falling and dismantled buildings, and the screams of those whom the flying ruins crushed, must have formed a combination of mortal terrors beyond all description. The same scenes were re-enacted at St. Pierre and the Fort de France, in the French Colony of Martinique on the night of the 7th and 8th instant; and Tortola, a British island, was, at least, completely drenched and desolated by the billows. At Calcutta, Hong Kong, Matamoras, Manila, and close to Sitka Island in the North Pacific, our new possession, the same cyclone, or its coadjutors continued their dread work. The sum-total of property destroyed is estimated at \$50,000,000, and of life lost at 10,000, including the destruction at Tortola. Over 200 ships of different nations, and 5,000 dwellings and public buildings went down; fire in some cases complicating the distress.

We have had many tornadoes on this continent, but none comparable in fury to the West Indian storms, although, in Iowa and other Western States, whole districts have suffered. The most terrific of these tornadoes ever known in the United States was that which enveloped Charleston, S. C., on the 2d of May, 1761. It was nearly equal to the worst cyclone. It came up Wappo Creek like a dense column of smoke, and contained such a prodigious mass of vapor, in such rapid revolution, that the channel of Ashley River was completely laid bare. When it reached the river it made a noise like continuous thunder. Its diameter was calculated at 1,500 feet, and its height, seen from Charleston, was 25 degrees. However it was met by another mass; and then, with redoubled fury, rose to 40 degrees. It was first seen at noon, about fifty miles southwest of the harbor, and came on so swiftly, sweeping everything before it, level with the ground, that no one could tell whether the five vessels it sank went down under the weight of the wind, or of the water it carried with it and hurled on board. The loss was \$5,000,000.

Among the Antilles, in the Gulf of Mexico, or in the East Indies, these cyclones seem like a return to original night and chaos. Sometimes, again, the whole sky and sea appear in flames. Vessels caught in them, if they live at all, lose every sail, and half a dozen stalwart men, working together for their lives, can hardly hold the helm.

In an awful storm of this kind, on July 25, 1825, at Guadeloupe, the wind at the height of its intensity seemed luminous; a silvery flame played from all the points and interstices of the walls, keyholes, and other issues, and made the trembling inmates of the houses think that the heavens were on fire! The diameter of these cyclones or circular storms varied from 50 to 100 miles, and their height from one to ten miles. The Chinese call them the iron whirlwinds. Margolle characterizes them by referring to the frightful sea they raise; the terrific violence of the wind veering and shifting from all quarters; the dangerous calm that reigns at the center of the disk and leaves a ship motionless and exposed to the pounding of the monster waves; the torrents of rain; the appalling tumult of the elements, all combining to overwhelm the mariner.

But these dreadful tempests are not by any means confined to the more torrid portions of the earth, as the experience of France, England, and the United States only too fully proves. The tropical record is one long narrative of disastrous storms, increasing, however, in intensity in these later years. The annals of the temperate zones do not offer so many instances, but there have been some which history and tradition will transmit to the remotest generations.

Of these, the most recent and terrible may, with propriety, be briefly mentioned here. July 16, 1866, was made memorable by the most awful thunder-storm ever witnessed at Paris. About 1, P. M., the clouds gathered with magical rapidity over the city until, in less than fifteen minutes, the capital was plunged in darkness. The rain fell in such torrents that the streets were immediately inundated, and many workmen employed in the public sewers, not having time to regain their ladders, perished. The thunder was continuous and perfectly appalling for three hours, and the lightning struck in more than two hundred places, directing its chief fury upon the Quartier Latin, and including churches, hospitals, and academies, in its destructive attacks. The whole atmosphere seemed at times in a blaze; the fiery bolts, shaped like the letter V, darting hither and thither with inconceivable velocity and force, crashing through walls, shattering trees, ending and twisting the heaviest ironworks, cutting

through gas-mains and setting the gas alight in scores of places. Living flames literally ran along the ground, up the walls of the buildings and over roofs and steeples. A huge torch of intensely brilliant blue and red flame played on the extremity of the cross on the topmost pinnacle of the great cathedral of Notre Dame, like a visible sign of the presence of the Avenging Angel, confirming thousands in the belief that the Day of Judgment had come.

Gay, skeptical Paris was struck dumb with horror and "the bravest held his breath for a time." The statue of liberty surmounting the column of July, on the site of the old Bastille, was dazzlingly illuminated and surrounded with a halo of ruddy light, until evening. All night long, fear rested on the hearts of nearly 8,000,000 of people, and it was twenty-four hours before they breathed freely again.

On the 20th of last August, about 9 in the evening, a thunder-storm unequalled in violence for a century past, burst upon London, and lasted all night, blowing off roofs, causing conflagrations and leveling crops in the surrounding country, with an extent of damage amounting to £1 000,000 sterling. Nearly a hundred persons were struck by the lightning, and a lady of rank residing some miles from the metropolis died of fright at the height of the tempest. Several counties suffered, and their inhabitants were wild with alarm.

On the night of August 18, a grand thunder-storm passed near Portland, Me., and swept over Gorham, North Yarmouth, Pownal and Durham, unroofing buildings, tearing up trees and prostrating crops. At Casca, Bridgton, Winthrop, Leeds, and Waterville, the thunder was as regular as the swift beating of a pulse, and the lightning seemed one incessant flash. It greatly resembled the storm of April 4, 1866, at Paris which, without being so imposing as that of July in the same year, was remarkable for the number of lightning strokes which fell in every direction. The United States have been remarkable for the frequency and proportions of their hailstorms. In 1851, hailstones fell at Pittsburgh, Pa., measuring two and three inches in diameter, and weighing, in some cases, more than a pound. Many animals were killed, and men seriously injured in the streets. Even iron roofs were perforated as though by shot and shell, and wood and glasswork were utterly destroyed. The writer was an eye-witness to this fearful scene, which actually suggested the idea that the heavens were a crystal vault which had been shattered to atoms by some convulsion and was falling in upon the abodes of men.

But all accounts that we have of great tempests occurring within the northern latitudes during the last two centuries are eclipsed by the story of

THE GREAT STORM OF 1703.

"The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet," (Nah. i, 3,) is the appropriate motto of a quaint old book bearing the following title:

"The storm; or, a Collection of the most remarkable Casualties and Distresses which happened in the late dreadful Tempest, both by Sea and Land. London, 1704." The height of this overwhelming cataclysm was during the night of the 26th and 27th of November, 1703, at the full moon, after an unusually wet season of six months. A tremendous wind arose on the 24th, and blew on with increasing violence, day and night, until the 26th, when it became an appalling hurricane that hurled tiles, signs, timber work, etc., into indistinguishable ruin, and awakened the utmost fear that the entire city of London would be leveled. All the ships on the Thames were blown from their moorings and tossed ashore, head and stern together. This dreadful wind never intermitted for seven days and nights—from Wednesday noon to Wednesday noon—during all of which time there was not a moment when a sailor would not have admitted that it blew great guns. This tempest was, of course, felt all over the north of Europe, but the British Islands bore its brunt. Throughout South Britain and Wales the heaviest oaks were blown down or snapped off at the middle; twenty-five parks in the various counties lost one thousand trees each, and New Forest, Hants, four thousand. Strong leaden roofs were rolled up and swept away, and churches, dwellings, and windmills in the country carried off in fragments. Among the host of persons killed, were the Bishop of Bath and Wells, and his wife, who were buried in the ruins of their falling castle. The Eddystone light-house, with the keeper and his family, were hurled into the sea. Hundreds of vessels were destroyed in port, and scores of others never returned from sea, while at least eight thousand sailors perished! To give some idea of the force and velocity of this atmospheric current, we may mention that a vessel laden with tin was driven out of Helford at midnight, with only two men and a boy on board, dragging her four anchors, and without sail was dashed into a creek in the Isle of Wight, at 8 the next morning. Thus she must have been carried thirty miles per hour, and the velocity of the wind was probably three or four times as great.

But we might easily fill the page with the mere mention of the meteorological wonders that the last hundred years have produced, without going any farther

back. We have not room to-day to do more than refer to the terrific volcanic eruptions, earthquakes, inundations, flights of shooting stars, showers of blood, stones, animalcules, sulphur, soot, frogs, etc., that have been witnessed; vast spaces of the ocean covered with inflammable oil, or with fluids resembling milk and blood; columns of rocky fragments, sand, dust, and smoke suddenly rising from the earth and ascending to the clouds on fair days; torrents of rain descending, without a speck to be seen in the sky; dry, dark mists, evidently not of aqueous vapor, rising to the zenith, and resting over whole provinces for days together, obscuring the sun. These, and the amazing freaks of electricity in our time, would fill volumes at the narration of only a line for each.

Suffice it to say that all the resistless forces of nature which have wrought such revolutions in other epochs, even to the sandstorms of the desert that entombed the entire army of Cambyzes, letting not one man escape, seem to have received some recent renewed impulse, and that phenomena multiply upon us with startling rapidity.

It has just been discovered that a comet of great size undoubtedly exists, and completes its flight within the limits of our solar system, and that it is attended by an accumulating train of cosmic matter. Close astronomical observation confirm the belief that our globe and its satellite plunged directly through the train of the comet that appeared in 1861, and since that date there has been an unusual recurrence of celestial and terrestrial phenomena reflected, as it were, in the moral and political perturbations of mankind.

The augmenting size and number of the spots visible on the disk of the sun, the gathering hosts of shooting stars now regularly looked for, and the eccentric variations of the magnetic needle, all point to some unusual phase of existence through which our earth is passing. If we look around us, on the condition of the nations, we find it agitated, confused, and expectant of calamity and change—all Europe and Asia heaving with the fires of suppressed revolution, and every part of America, including the United States, anxious and ill at ease.

Obituary Notices.

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

DIED, in Adams Center, N. Y., Jan. 15, 1868, of consumption, Sr. Mary F. M. Fish, aged 24 years and 11 months.

At the age of 12, sister Mary gave her heart to the Saviour. When the tent came to this place in 1862, she became deeply interested in the Advent doctrine, and received it into her heart with joy. Since then, the saying of Jesus has been very applicable in her case, "She hath done what she could."

About a year ago she took a severe cold, from which she never fully recovered. Her disease was lingering, giving her time to set her house in order, to dispose of her worldly interests, select hymns, bearers, text for funeral, &c. At times, during her last days, she suffered intense pain. It was then, as well as at other times, that she could appreciate the promises of God, and the smiles of the Saviour. Often she was heard to say, Blessed Jesus! blessed Jesus! How precious! he will not leave me now! She retained a humble trust in him till she closed her eyes in death, which enabled her to welcome this last enemy. She longed to sleep and be at rest. She had a clear view of the indignation that was coming, and chose for her text, Rev. xiv, 13. Calmly, and without a struggle or a groan, she breathed her last, trusting in Him, who is the life and the resurrection.

With sadness, and tears, did her widowed mother, husband, brother, and sister, with many kind friends, commit her to the dust, yet not without hope. No! thanks be to God! there is one that has the keys of death and the grave, and he has promised to those that believe in him, that though they are dead yet shall they live again. We believe sister Mary will live again.

We would shed our tears and offer our prayers for the living. Shall we be as faithful as she was, as calm in the hour of death, that it may be said of us, that we have died in the Lord? Mary will live beyond the weeping and the dying. Will those that love her here be there? Thank God, they may.

Sermon by the writer, assisted by Elder G. E. Tomlinson. C. O. TAYLOR.

DIED, in Genesee, Allegany Co., N. Y., Jan. 11, 1868, of typhoid fever, Betsy E. Simmons, aged 26 years. Sister Simmons embraced the third angel's message three years ago under the labors of Bro. John Barrows, at Kinzua, Pa., and lived a faithful Christian to the time of her death. May this affliction be sanctified to the good of her relations, also to the church to which she belonged.

Funeral services by the writer.

N. FULLER.

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 Spritual Gifts, Scripture References, Wicked Dead, Sabbath by Elihu, Infidelity and Spiritualism, War and Sealing, Who Changed Sabbath, Seven Reasons for Sunday-keeping Examined, Institution of Sabbath, Thoughts for the Candid, Appeal to men of reason, Personality of God, Seven Seals, and Time Lost.

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

Our Book List.

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

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

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

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

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

—**SPIRITUAL GIFTS, VOL. III**; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 7 oz.

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

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

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

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

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

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

—**THE MINISTRATION OF ANGELS**, and the Origin, History and Destiny of Satan. This is a new and interesting work; being a clear and forcible argument, and showing all that the title imports. 20c., 4 oz.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Tracts in Other Languages.

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

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

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

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

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

One-Cent Tracts.

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

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

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

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

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

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

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

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

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

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

Two-Cent Tracts.

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

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

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

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

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

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

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

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

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

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

—**TRUTH**.

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

Three-Cent Tracts.

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

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

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

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

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

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

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

Charts.

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

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

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

Postage.

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

Address.

All communications in reference to the Publishing Association, the Review, Instructor, and any of the foregoing books, should be addressed to J. M. Aldrich, Battle Creek, Mich. All business pertaining to the 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, Feb. 4, 1868.

We are happy to give this week the article from Bro. R. F. Cottrell, entitled, *Convalescent*. The office and the brethren everywhere have sadly missed his communications during his protracted illness. May he speedily regain more than his usual degree of health, and thus be in a position to resume his former activity with voice and pen.

BEAUTIFUL!—One of the claims of the "Harmonical Philosophy," or modern Spiritualism, is that it has a refining, elevating influence upon humanity, and that its utterances are of a lofty and soul-inspiring character. This is said especially of the communications purporting to come from the spirit world.

From the published communications in the "message department" of the *Banner of Light* (?), we are enabled to judge pretty correctly of the truthfulness of this claim; and certainly we seldom see in print more disgusting exhibitions of bar-room slang than in some of the above-named communications.

In a recent issue of that paper, a spirit, purporting to be that of an Irishman who died in a drunken fit in the station house, comes back to inform the policeman who abused him by kicking him into his cell, &c., that he may expect to have an Irish "knock-down" with him on his arrival in the "other world," and one or the other of them will "get whipped." The communication is interlarded with profanity and slang, and would grace the records of the "prize ring," or the report of a bar-room fight.

And this is the "refining" influence of Spiritualism! Heaven pity those who wish to be thus refined.

W. C. G.

BEAUTIFUL AND USEFUL.—The Association has just printed, and now offers for sale, some very nice "Second Advent Cards." There are fourteen different kinds, printed in two colors, on extra nice, white enameled cards, 2½x4 inches in size, with an ornamental border containing four scripture mottoes. In the center is a verse of poetry from some sweet refrain on the advent, and a text of scripture about the end. Also one neat card illustrating the third angel's message. Good for presentation cards, or for the Sabbath School. They are neatly done up in a printed wrapper, and will be mailed to any address for 20 cents.

J. M. A.

Tracts.

I AM glad to see the interest taken in the circulation of our tracts by those whose donations to the tract fund are seen from week to week receipted in the Review. But these receipts should have the company of many larger as well as small sums. The work is important.

In the vicinity of Wright, I design to circulate ten or fifteen dollars' worth. Bro. E. Stafford is a member of this church, and is collector in his township. He asks for tracts to give to his townsmen as he meets them to receive their tax money. I have sent an order to the Office for tracts to be sent to him by mail. I shall order \$100 worth to circulate in Michigan where we travel. Brethren in Michigan and elsewhere, send in your donations to the tract fund, and let them be judiciously circulated. Ministers know best how to do this. If others besides ministers have local interests to serve in this direction, let them purchase tracts and give away all they choose.

On leaving Bro. and Sr. Buck, of the Wright church, yesterday morning, they handed us \$10 with which to do good. We decide to appropriate one-half to the tract fund.

JAMES WHITE.

A POOR toper, as a last resort for more drink, took his Bible to pawn for liquor, but the landlady refused to take it. "Well," said he, "if she won't take my word or God's Word, it's time to give up." And he went and signed the pledge, and kept it faithfully.

Note from Bro. D. T. Bourdeau.

UNEXPECTEDLY, but pleasantly, I spent last Sabbath in Quarterly Meeting with the churches of Johnson and Wolcott, at Johnson, Vt. Bro. Stone and Orcutt were present. Two discourses were given—one by Bro. Stone, and the other by myself; and all present seemed to be edified in contemplating the suffering part of religion, and the work of Elijah in connection with the gospel of the kingdom. The discourses were followed by remarks from Bro. Orcutt, backing up what had been said, and showing why modern revivals lack thoroughness, and are so short in their duration. Then followed a short, but spiritual, social meeting, in which all took part.

We were glad to see that Sr. Loveland had come up so rapidly from sickness, evincing in her experience the benefits of the Health Reform; and to learn that Sr. Churchill, of Stowe, was improving.

To-day we start on a short trip to Northern N. Y., and Grand Ligne Mission, C. E., where I have spent upwards of two years of my life in studying. May the Lord go with us.

D. T. BOURDEAU.

West Enosburgh, Vt., Jan. 24, 1868.

Meetings in New Portland, Me.

BRO. Goodrich and I have been here over two Sundays and have given thirteen discourses. The Universalist Meeting-house is empty, but not in very good repair. This they allowed us to occupy, so we began our meetings in it. But the Baptists invited us to occupy their house as it was warmer. This we did accordingly and most of them attended. Our congregation averaged from 70 to 150. This is a small country village. But when we struck the second message it stirred them exceedingly. As we followed this with the claims of the Sabbath, it made no small stir among them. They began to cry, "Division," "heresy," "false prophets," &c. Yesterday (Sunday) the Methodist elder preached against the work, and waxed exceedingly warm. We replied at evening.

So here we are now. What the result will be we can not yet have any correct idea. A few have decided to keep the Sabbath. We still stay to carry on the work. We do not occupy the Baptist house any longer. In God and his truth we trust.

D. M. CANRIGHT.

Jan. 27, 1868.

Notice.

TO ALL WHOM IT MAY CONCERN:

Whereas, Wm. B. Davis, a member of the S. D. A. church of this place, was disfellowshipped and advertised through the columns of the Review for misconduct about the first of Jan., 1863, and,

Whereas, He has since that time been trying to make those matters therein set forth right, and has heartily repented and confessed his wrong, to the satisfaction of the church, therefore,

Resolved, That we say to our brethren that the wrong is all made right, and we cheerfully forgive that we may be forgiven our trespasses.

By order of the church,

JOSEPH G. WOOD.

Avon, Wis., Jan., 1868.

P. S. Time has developed the fact satisfactorily that the worst features set forth in the advertisement above referred to, were false, being based on outside evidence, from an unprincipled man.

J. G. W.

"God has set up his Sabbath on earth as a signal of his royal presence, and there is no truer test of loyalty than the kind of regard that is paid to this sacred emblem. The law of the Sabbath, more than any other, puts men to the proof whether they will keep God's commandments or no."

Appointments.

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

An Invitation.

THE Ill. and Wisconsin Conference Committee are invited, if in their judgment they think proper, to ap-

point the next annual State Conference at Monroe, Green Co., Wis. By order of the Church.

JOSEPH G. WOOD.

THE next Monthly Meeting of the S. D. A. church of Exeter, R. I., will be held at the school-house, at Gardiner's Four Corners, Sabbath and first-day, Feb. 15, 16. Will some preaching brother come this way? An invitation is extended to the sister churches to meet with us.

CLARK L. SWEET, Clerk.

PROVIDENCE permitting, I will commence a course of lectures at the Methodist meeting-house in West Johnstown, Barry Co., Mich., on Wednesday evening, Feb. 5th, 1868.

M. E. CORNELL.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

A. O. BURRILL: See Receipts in No. 6.

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 receipted 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.

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