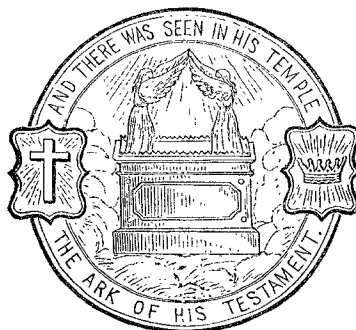


ADVENT



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.

THE BREATH OF ELOHIM IS ROCKING THE WORLD.

TUNE.—"The Grave of Bonaparte."

Why is it, God's people look now for a kingdom?

The godly man ceaseth, and dim is the gold;
Through fables, and errors, the masses are blinded.
The breath of Elohim is rocking the world.

Why men, that are steeped in the world and its pleasures,
Though callous to warning, in dangers are bold,
Do still feel a dread of some terrible judgment?

The breath of Elohim is rocking the world.

Why multiplied shipwrecks, the seas wildly roaring,
While boats, ships and steamers of beautiful mould,
Far better than former crafts, sail on the ocean?

The breath of Elohim is rocking the world.

Why earthquakes, and whirlwinds, in direful commotion,
Why fire, plague, and famine, are daily enrolled,
All bearing their thousands swift down to destruction?

The breath of Elohim is rocking the world.

Why is it the nations are constantly arming,

An unsettled currency chafing the world;
Such an increase of merchandise, so little tilling?
The breath of Elohim is rocking the world.

It is only a breath of the terrible fury,

A touch of that arm that will mightily roll
On his judgments, 'till earth, "it shall reel like a drunkard,"
And under its weight of iniquity fall.

V. N. CUDWORTH.

Springfield, Mass.

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 GOLD TRIED IN THE FIRE.

BY ELD. D. T. BOURDEAU.

TEXT. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich," etc. Rev. iii, 18.

THE remarks of Bro. Smith which appeared in a recent No. of the Review, under the heading, "The Importance of Faith," are so clear, and so expressive of the faith of Seventh-day Adventists generally on this subject, that it might seem unnecessary to speak upon it at this time. But without desiring to canvass the entire subject, or derogating from what has been said and written to extol love, which cannot be too highly valued and cherished, and too fervently and thoroughly carried out in the life, I would offer a few thoughts

relative to what constitutes the gold tried in the fire, more by way of confirming the truth, than to add to what has already been written.

And first, it will be admitted by all that the gold spoken of in the counsel to the Laodiceans is a symbol. For no one will claim that the church in this age of worldly-mindedness needs to be encouraged to be more earnest in obtaining literal gold and adding to their earthly treasure. This tendency is already too strong in the church, and needs, as a general thing, to be checked instead of being strengthened.

The book of Revelation is composed mostly of symbols; and it must be conceded by every believer of present truth, that symbols are either explained in the books in which they are used, or in other portions of Scripture. There must be principles and declarations of Scripture which are designed to serve as a clue by which to arrive at the meaning of every symbol; else it is not true that the Bible is its own expositor, and is a sufficient rule of faith and practice. And we would here ask, Where is the scripture which institutes a comparison between gold tried in the fire, and love or tried love? We fail to discover such a scripture, and therefore look to something else for that which is represented by the gold spoken of in the message.

But before carrying this point further, it may be proper to add a few words more in regard to symbols. Symbols are designed to illustrate certain important ideas; and there needs to be a fitness in comparing every symbol with the thing or things that it represents. Yet it would be improper and unsafe to wrench from every thing connected with a symbol, distinct and specific meaning. In doing this, there would be danger of erring from the truth, as many have done on the prophecies, and on parables: the interpretation of the parable of the rich man and Lazarus, adopted by believers in the natural immortality of the soul, being a fair illustration of this important point.

Again, while it is necessary that those specifications of a symbol, which the mind of Inspiration rests upon, be fulfilled by the thing or things specified or represented, we should not necessarily conclude that such and such things are what the symbol represents, because that on certain points they can bear a comparison with the symbol. To illustrate: Some of the specifications of the two-horned beast are fulfilled by Papacy; but we do not hence conclude that Papacy is the power specified in the prophecy, because Papacy does not answer to the leading characteristics of the symbol. Yet when it is proved and decided that the two-horned beast represents this government, those specifications to which Papacy might answer, may properly be applied to this government, which fulfills them as well as Papacy.

To come a little closer. It may be honestly claimed that inasmuch as we buy that which we do not possess, and as we do not naturally possess love, love must be the grace specified by the gold. But the same may be claimed in regard to faith, humility, etc. For, to illustrate, though we may naturally have the power to believe in a certain sense, as well as affections with which to love; yet the proper and special exercise of these faculties, and the fruits of faith and love connected therewith, require more than we can naturally command; so that faith and love may, in a certain

sense, be held before us as objects to be purchased from Christ. And in the light of this specification alone it might be properly asked, which of these graces is the gold that we are to buy of the faithful and true Witness?

Again, if what we are to buy is necessarily love, then the white raiment is also love; for we are counseled to buy that of Jesus as well as gold.

1 Pet. i, 7, furnishes us with a comparison between the trial of our faith and gold tried by fire, as follows: "That the trial of your faith, being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and glory, and honor, at the appearing of Jesus Christ." And this comparison is made the more forcible, and important to our present purpose, by the fact that it applies just before the coming of Christ—at the time that the church are counseled to buy the gold tried in the fire. Mark the similarity in the expressions relative to the gold. In the message Christ says, "gold tried in the fire;" and in his comparison, Peter says of gold, "though it be tried with fire." Nearly the same language is used.

Now there is no scripture, as we have said, which thus compares gold with love; and this comparison is just the clue that we need to determine what the gold in the message represents. If love were thus compared with gold—using nearly the same words as we find in the message—we might only conclude that the gold symbolizes faith and love; but even this is not done; and we need not take an equivocal position as our starting point. So the subject should, by this passage, be placed beyond controversy.

But says one, "It is the trial of our faith, and not faith, which is compared with gold tried with fire." Granted that the comparison is instituted between the trial of our faith and that of gold. But can you so disconnect the trial spoken of as to have nothing to do with faith? What is it that is tried in the trial? In other words, is not tried faith the leading idea in one branch of the comparison?

The idea that the second branch of the comparison is the trial of gold—there being an ellipsis in the expression, "than of gold," which, being filled, would read, than that (the trial) of gold—may be answered in the same manner. But the French translation is very clear, removing this seeming difficulty, and expressing the real sentiment of the text, as follows: "Being much more precious than gold that perisheth, and which (gold) however is tried by fire."

It is also objected to our position, that the fact that the trial of our faith is said to be "more precious" than gold tried by fire, destroys the comparison. But this, to our mind, is one of the very things that might be expected to institute a comparison here. The words "more precious," place the trial of our faith in the comparative degree. Positive precious, comparative more precious, etc. We cannot expect that temporal things should be so compared with eternal as to appear as precious as they. Spiritual and eternal things are as much more valuable than temporal, as the future state is of longer duration than the present, and as the heavens are higher than the earth. So that the words "more precious," or other words conveying the same idea, are the very kind of language that we might expect a wise God should use in comparing faith with gold. And in this language of the Almighty, in the

comparison before us, we have a heavenly indorsement of the position that we should not endeavor to apply every incident that can be drawn from a symbol, to what it is designed to represent, but should confine ourselves to the leading object of Inspiration in the use of symbols.

Our position on this subject is strengthened by looking back at the experience of ancient Israel on their way from Egypt to the land of Canaan, which is written for our admonition upon whom the ends of the world are come. And how reasonable it is to expect that the leading lack of ancient Israel in the type, should be the same as the lack of God's people down here, and that it can only be made up in buying the first thing that is recommended by Jesus to the Laodicean church, to remove their poverty. And what is the great lack that characterized the course of Israel in the type, and caused their poverty? We answer, unbelief. Says Paul, "So we see they could not enter in because of unbelief." Heb. iii, 19. Their faith did not stand the test: they did not buy the gold. Why is it not said, They did not enter in because they lacked love? It is true that they lacked this grace. But this lack is not recorded as their leading sin. And so it is with the church in these last days, when there is but little faith on the earth. They are exhorted to not draw back unto perdition, but to believe to the saving of the soul; to buy the gold tried in the fire. What a fitness there is if we view the subject in this light.

We do not claim that faith is the gold because it is more valuable, or worth more, in a final sense, than the other graces, any more than we claim that gold is more valuable than all other minerals and articles in the world. But we take our present position because faith answers better to gold as a help to make us rich spiritually—as a help with reference to our present wants in overcoming and developing a Christian character. This is why Jesus wants us to buy the gold tried in the fire. And we will be truly rich if we endure the trial of our faith. Hence, James says, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" [not even love]. James i, 2-4. This is how we overcome our poverty, and obtain the true riches—patience, perfection of character.

Faith may be said to be the first of the graces in the sense of priority. As a help, it has the precedence in connection with the plan of salvation. As a help, it is the parent of every virtue. It begets love and the rest of the graces of the Spirit. We cannot love God as we should, without having confidence in him, and without the grace of God obtained by living faith. Gold is valuable as a means of obtaining something better; and so with faith. And faith as a mighty help should be prized in proportion as we prize love and every other excellence.

Faith works by love, the noblest of her daughters; and she also works by or through the other graces as soon as they are born. We live by faith as we live by gold. We do not subsist on gold, but on what it brings us. So when we buy faith of Jesus, we do it that we may use it as a means to obtain every excellence.

Hence it is that we commence our Christian experience with faith, and then add "to faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity," or love; and do not commence with charity, and add backward; that the Christian warfare is called the fight of faith; that the apostle in recommending the Christian armor says, "Above all taking the shield of faith;" that the breastplate which we are to put on is called the breastplate of faith and love, and not the breastplate of love and faith; and that, finally, we are first counseled to buy the gold tried in the fire, and then the white raiment, which is obtained by living faith.

As a mother feels for her children, and bears their burdens, tasting, so to speak, the bitter of every suffering, so faith is tried in every important suffering through which the Christian passes for his improve-

ment; and how proper and reasonable that such a leading grace should be represented by the gold tried in the fire.

Dear hearers, let us earnestly labor to buy faith of the faithful and true Witness. Let us exercise faith in God, in his word, promises and threatenings, and dealings with us, without which it is impossible to obey and please him. Let us do what we can to strengthen and perfect our faith by corresponding good works. Then the Lord will not fail to increase our faith, by giving it exercise through trials, by strengthening our minds, and brightening the evidence. Then shall we be rich in faith and in every virtue, and do valiantly for God and his cause.

LIFE INCIDENTS.

BY ELDER JAMES WHITE.

BRO. SMITH:—It is possible that the readers of the Review would be interested in a sketch of some of the incidents in my past life. If you think proper you may give a chapter each week, if I can find time to prepare it, which shall be written with economical reference to space and the patience of readers. I shall pass quite rapidly to my Advent experience, which constitutes most of my life, as I would not detain the reader with matters of little interest prior to that time.

CHAPTER ONE.

Birth-place.—Parentage.—Silver Knee-buckles.—Perigrine White.—Ship May Flower.—Parents toil half a century on the same farm.—Their Christian Experience.—The Family Chain.—Feebleness in Childhood.—Unable to Study.—Behind mates in Education.—Attend High-school.—Teach.—Return home with firm purpose to pursue a Collegiate course.

I was born in Palmyra, Somerset County, Maine, August 4th, 1821. Bloomfield, Me., which now forms a part of Skowhegan, was the birthplace of my father, where he lived until he was twenty-one years of age. He then commenced life in the now township of Palmyra. At that time there were but twenty acres of trees felled in the town, and that opening was on his land, on the west side of a body of water which is called, as seen upon the large map of Somerset County, "White's Pond." On this farm he lived and labored fifty-one years. He has since spent one year and a half in Ohio, and seven years at Battle Creek, Michigan, where he now resides.

My father descended from one of the Pilgrims who came to America in the ship "May Flower," and landed upon Plymouth Rock, December, 1620. On board that ship was the father of Perigrine White, who wore a pair of silver knee-buckles, such as may be seen in the picture of the venerable signers of the Declaration of Independence.

The knee-buckles worn by this man were afterward given to his son, Perigrine White, who was born on the passage to this country, with the request that they should be handed down in this line of the White family to the eldest son of each successive generation, whose name should be called John. My father had those buckles thirty years. They were as familiar to me in my boyhood days as the buttons upon my coat. He gave them to my brother John, who has passed them down to his son John, a young man of eighteen years.

My father possessed from his youth great physical strength and activity of body and mind. With his own hands he cleared the heavy timber from his land. This revealed stones in the soil which his own hands removed and placed into stone fence to prepare the way for the plow. He toiled on for more than half a century till the rock-bound soil was literally worn out, and much of the old farm lost its power to produce crops. At the age of seventy-four he left it and sought rest in the more congenial climate of the West.

His religious experience, of more than sixty years, has been marked with firmness and zeal, and yet with freedom from that bigotry which prevents investigation and advancement, and which shuts out love for all who seek to worship God in spirit and in truth.

At the age of twenty-one he was sprinkled, and joined the Congregationalist church. Several years after, a Baptist minister came into that new part of the State and taught immersion. My father was immersed and became a Baptist deacon. Later he embraced the views held by the Christian denomination, which were more liberal and Scriptural than those of the Calvinistic Baptists of those days. He communed with the Christians, for which the Baptists called a special meeting. The minister and many of the church members were present. The minister invited several to open the meeting with prayer, but each in their turn wished to be excused. He waited. Finally my father opened the meeting. They then excluded him for communing with the Christians. The minister then made an effort to have some one close the meeting. No one moved. My father closed their meeting with prayer, and left them with feelings of love and tenderness. He soon joined the Christian church and served them as deacon nearly forty years. During this entire period he was present at every conference meeting held by the church, which, according to their custom was on Saturday afternoon every fourth week.

As early as 1842 my father read with deep interest the lectures of Wm. Miller upon the second coming of Christ. He has since that time cherished belief in the leading points of the advent faith. In 1860, with my good mother, he embraced the Sabbath, and dwells upon the evidences of the Bible Sabbath with clearness and much pleasure.

My mother is a granddaughter of Dr. Samuel Shepard, one of the first and most eminent Baptist ministers of New England. She possessed great firmness of constitution, a good mind, and a most amiable disposition. Her entire religious experience for more than sixty years has been marked with a meek and quiet spirit, devotion to the cause of Christ, and a consistent walk and godly conversation.

My venerable parents have reached the good old age of more than fourscore years. They keep house alone, and enjoy as much of life as their advanced age will allow. Yet each year visibly brings them nearer the grave. God grant that as they are being gently lowered to its embrace, they may sweetly ripen for immortality to be given at the soon coming of Christ.

In my father's family I stood in the center of nine children, four above me and four below me. But this family chain is now much worn, and nearly half its links are broken. The four above me in years, all live. All below me sleep. Time, toil and care have made their unmistakable impress on the remaining five.

My brothers are both ministers, one, of the M. E. Church of Ohio, the other, of the regular Baptist of Vermont. Two sisters live in Maine. One brother is supposed to have lost his life by the Indians in returning from California. Another sleeps beside a sister in Mount Hope Cemetery, Rochester, N. Y., while another brother, who died at the age of three years, rests in the old burying ground in Palmyra, Maine.

My parents say I was an extremely feeble child. And, what added greatly to my difficulties and cut off their hopes of my life, when less than three years old, I had what the doctors called "worm fever," resulting in fits, which turned my eyes and nearly destroyed my sight. I am reported to have been extremely cross-eyed—not naturally, but from affection of the nerves—a feeble, nervous, cross-eyed, partially blind boy. These are sufficient reasons why I could not enjoy the common advantages of school. And not until I was sixteen years old, when my health and strength greatly improved and my eyes became quite natural, could I read a single verse in the Testament without resting my eyes. I felt keenly the fact that I was behind my school-mates in education. And with the poor advantages of those times I could do but little toward making up the almost total loss of ten years. I grew rapidly, and at eighteen was ahead of my years in size and strength. This added to my embarrassment as I entered the Academy at St. Albans, Me., at the age of nineteen. I could not then work a simple problem in single rule of three. I could not tell a verb from an adverb or an adjective, and was as deficient in the other common branches.

My friends advised me to turn my attention to farming and not think of seeking for an education. But I could not take their advice, and resolved, "I will be a man or die trying."

At the close of the term of twelve weeks, I received from the preceptor an unqualified certificate of my qualifications to teach the common branches, and the winter following taught school. This required close study eighteen hours of each twenty-four. A victory was gained. Much of my time previous to this I had viewed myself nearly worthless in the world, and regretted my existence. But now I was beginning to hope that I had powers to become a man. No privation or hardship formed an obstacle in my way. My father gave me my time at nineteen, and a suit of clothes. All I asked of my parents in addition to this was three dollars to pay my tuition, and six days' rations of bread to take with me each Monday morning for three months as I should walk five miles to the school.

At the close of my first term of school-teaching I again attended school at St. Albans five weeks, then shouldered my pack and walked to the Penobscot river, forty miles, to offer myself as a raw hand in a saw mill. In the mill I cut my ankle, which resulted in permanent weakness and occasional painful lameness in my left foot. For twenty-six years I have been unable to bear my weight upon my left heel.

At the end of four months I returned home. I had lost much time in consequence of the severe wound in my ankle joint, and after paying my board during the time lost, I had but thirty dollars and a scanty amount of worn clothing. In order to be qualified to teach a school where I could get first-class wages, it was necessary for me to attend school. I therefore immediately packed up my books and humble apparel for the school at Reedfield, Me., then favorably known in New England as being under the control and support of the Episcopal Methodists. During that term my object was to thoroughly qualify myself to teach the common branches. Besides these I took up Natural Philosophy, Algebra, and Latin. At the close of that term I had conquered all the Arithmetics within my reach, was regarded as a good grammarian, was prepared to teach penmanship, and was told by my preceptor that I could fit to enter college in one year. My thirst for education increased, and my plans were laid to take a college course and pay my way, if labor, economy, and study would accomplish it. I had but little else to thank but God and my own energies for what advancement I had made. At Reedville I wore old clothes, while my classmates wore new, and lived three months on corn-meal pudding prepared by myself, and a few raw apples, while they enjoyed the conveniences and luxuries of the boarding house.

With the close of this term, also closed my school studies. I have attended high school, in all, twenty-nine weeks, and the entire cost of tuition, books and board has not exceeded forty dollars. My apology for being so definite in this part of my narrative, is a desire to help those young men who wish to obtain an education while suffering under the unfriendly influences of poverty and pride. A poor boy may obtain an education by calling to his aid industry, economy, and application to his books. Such an one will prize his education, and be likely to make a good use of it. While the young man who looks to his father's purse, puts on fine clothes, spends much of his time in fashionable calls, and acts the part of spendthrift, will not get a thorough education, and will probably make a poor use of what he does obtain.

The following winter, covering a part of 1840 and 1841, I taught a large school and also gave lessons in penmanship in two districts. And with my winter's earnings in my pocket I returned home with a firm purpose to pursue my studies.

A MAN in a blouse once said: "I have no more influence than a farthing rushlight." "Well," was the reply, "a farthing rushlight can do a good deal; it can set a haystack on fire; it can burn down a house—yea, more, it will enable a poor creature to read a chapter in God's Book. Go your way, friend; let your farthing rushlight so shine before men that others, seeing your good works, may glorify your Father which is in Heaven."

ADAM'S SIN.]

THERE is a sentiment abroad
That each man's soul is from the Lord,
But not through Adam, not at all;
Then how affected by the fall?
If every soul in every nation,
Be a distinct and new creation,
A fact you see must then appear,
From Adam's sins they must be clear;
For Adam's sin could do no more
Than to affect the fruit he bore.
Now any part of us not there,
In Adam's sin can never share.
As Levi tithes in Abr'ham paid,
So Adam's act is on us laid.
By one man, sin came on the world,
And death all round by it is hurled.
By one transgression death doth reign,
And by one act his race are slain.
There are no means to be employ'd
By which this death we can avoid.
Repentance can no one relieve;
The Saviour's death gives no reprieve.
It seems the Saviour was not sent
That temporal death he might prevent,
But that from it he might restore
All that should die or had before,
And give eternal life to those
Who die in faith, but not his foes,
Eternal life they do not gain,
O'er them the second death will reign.
To save some death the Saviour died,
Is Scripture plain, or so implied;
Eternal life puts death away,
From all who do the Lord obey.
What use to promise it at all
If naturally possessed by all?
The promise Christ gave unto Peter,
Looks somewhat like a strong defeater,
If to the wicked not applied,
The second death can't be denied.
A truth more plain cannot be penned,
Life not eternal hath an end.

C. COTTON.

Friendship, Alleghany Co., N. Y.

MOSES.

WHEN we peruse the first five books of the Old Testament, commonly called the Pentateuch, we have before us a literary work of the most ancient date of any extant, reaching, in its rehearsal of events, back to the origin of our earth, and giving us a brief history of our race for over two thousand years. For accuracy, brevity, and clearness of style, these books are a model; and as a relic of antiquity, they stand out unrivalled in solemn majesty, like a lofty mountain summit amid lesser hills.

No other author pretends to such a thing as to give a history of the first week of time, and the origin of man, and the account of the loss of Paradise. No author but Moses ever made so great a claim to divine knowledge. Yet no one was ever more simple in his style, and humble in his pretensions. Indeed it is only by means of circumstantial evidence that we infer that he indeed wrote these books; but this is of the most indubitable character; so sure, so certain, that we are clear as to the matter. Does any one ask how we know? We answer, Let him read the books for himself. This article is not intended to prove the authenticity of the Pentateuch. We would as soon attempt to prove the existence of the Himalaya mountains.

Does any one doubt? Let him read for himself. We have not a forlorn hope for the man who has read these books, and yet disbelieves them; and the infidel who peruses these works without having his heart touched by their sweetness, or his mind enlightened by their instructive sentiments, is morally insane; his mind is perverted by prejudice, and hardened by sin.

In all inspired writings there is a moral grandeur and beauty far surpassing the works of uninspired writers; and every one who has drank at the fountain of life is a witness of this; while those who never tasted the sweet influence of the Spirit of God, will wonder why the writer of this is so enthusiastic in his admiration of, and love for, works of this description. One class relish spiritual nourishment, and are able to discern the genuine, because they often drink of the fountain of life; while the other class, not having tasted of this fountain, or not having felt its power, of course do not discern its virtues.

But of all the sacred writers, it appears to us that

no one approaches Moses in completeness of style, and true greatness of character. This we say, not in the way of disparaging the noble array of sacred writers; but we think they had all read Moses' books, and partook of the same inspiration. He stands up as a father to them all, and his subject, his work, his opportunities, his birth and education, all contribute to form as perfect a man as possible; and if all the sufferings and trials of Israel before entering Canaan, only did this to furnish our race with one such man, one such example, it pays well, and is a remuneration amply sufficient for the cost.

It is interesting to think, when reading these wonderful books which Moses wrote, that probably this was the origin of letters, and that the hand which penned the Pentateuch, was wholly nourished by the manna.

JOS. CLARKE.

KEEP NEAR JESUS.

Now, when we need protection from the increasing perils that surround us, that we be not "afraid for the terror by night, nor for the arrow that flieth by day," how necessary that we keep near Jesus. We need great strength while the enemy of souls is waxing more terrible as he nears his impending doom, and our perfect weakness is made omnipotent strength through the presence of Jesus and all supplication of prayer through the Spirit. Here only can we learn the duty and necessity of an absolute surrender of self to the will and service of God. Here alone can we learn the unspeakable value of the price with which we are bought, and that therefore we must "glorify God with our bodies and our spirits which are God's."

If, in the performance of the great commands, we retain the right of practicing little sins, presuming upon divine benignity, let us consider that sooner than sin should go unpunished, "God spared not his own Son," but "was pleased to bruise and put him to grief" for our sakes, and we shall see how frail the buoy upon which these self-flatteries rest. That the vengeance of Heaven do not overtake us, we must flee, after God has given so great salvation, from every sin, and become pure through the presence of Jesus. Here only can we learn the exceeding fullness of the love of God toward us, and to watch over our hearts with renewed jealousy, lest we continue to offend him. Jesus, who was meek and lowly of heart, can best teach us lessons of humility. Contemplation of his character, our own unworthiness, and the amazing condescension of divine love, can melt the stubborn, callous heart, arouse the sensibilities, abate pride, and thus reduce our opinions of self, moderate our pretensions, and give meekness and urbanity instead of coldness and haughtiness, which we have manifested toward others; becoming less exacting of respect for our persons and deference for our authority and opinions. We feel less sensibly a slight, less irritable, less prone to dissatisfaction, grow more courteous and placable, more meek and condescending. Loveliest traits of Christian character! Jesus redeemed precious, erring souls through gentle forbearance. Look at cursing Peter. The harshness he deserved would have hardened, while a sorrowing, reproving look saved him, to give beneficent fruits to the world.

In duties to the erring we should not forget that "the servant is not greater than his Lord." Near Jesus, "the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God," we can review the scenes of degradation and suffering, and then in idea follow him to the realms of glory, where angels, and principalities and powers are subject unto him. Still filled with sympathy and love, he ever lives to make intercession for his people. Cheered by this animating view, the fainting spirits revive, and when all is dark, the eye of faith can look up with radiant hope, and the heart can swell with joy unspeakable and full of glory.

Orleans Co., N. Y.

ETTA BOOTH.

TAKE CARE.—"There is a way to keep a man out of hell, but no way to get a man out of hell."

NAME IN HEAVEN.—"None have their names written in Heaven whose hearts are not there also."

The Commentary.

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

PSALM XV, IN METER.

Who in thy tabernacle, Lord, shall dwell?
Oh! who shall stand upon thy holy hill?
He who in his uprightness doth abide,
Who worketh righteousness and hateth pride;
Who to his neighbor will no evil do,
And in his heart the truth he speaketh too;
He who with slanderous tongue will not backbite,
Nor to reproach his neighbor doth delight;
Who every wicked person doth condemn,
But those that fear the Lord, he hon'eth them;
Who breaketh not an oath though to his hurt,
And changeth not, the evil to avert;
He who on loans no usury doth take,
Nor doth for gain the innocent forsake.
He shall abide who doeth these things well,
And in thy holy hill shall ever dwell. E. G. R.

Are the Dead Conscious? No. 7.

Phil. i, 23. "For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better."

We are anxious to give all the passages adduced by those who advocate life in death, their true bearing, and all the force to which they are entitled. Truth is too strong to need prevarication. We therefore differ from our opponents only where we feel obliged to do so—where to follow them would be, to the best of our discernment, to adopt unsound principles of interpretation. In the present instance we can go with them in every particular except the conclusion. We concede, then, that the language of Paul in Phil. i, 23, and the context, conveys the following meaning: first, that he had only two states in view, viz., life and death; as he says in verse 20, "So now, also, Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain" [not to me but to the cause of Christ]; that is, it would be equal gain to the cause of Christ whether he should live or die. Second, that he knew not which he should choose, provided it was placed before him as a matter of choice, for he had a desire to depart and be with Christ, but it was more needful for his brethren that he should remain. If he should consult his own personal desires, he would depart; he longed to go: but then the church could ill spare him; they had need of his presence and his labors. "To abide in the flesh," says he, "is more needful for you." Perhaps the apostle here had his eye upon the grievous wolves, of which he elsewhere speaks; and he knew it was needful that he should live to beat back those fell destroyers from the fold of Christ. Third, that by the expression, "to depart," he meant death. Then, says the objector, you agree with us that when a saint dies he is immediately with Christ in Heaven? By no means, we reply. If you take this testimony to prove the conscious state, it is vulnerable still in its most vital point; for it does not state how long a time elapses between the departing and the being with Christ: it does not say that the being with Christ is immediate. But it would seem so, from the manner in which it is expressed, says one; and we reply, it would not be proper to express it in any other manner, since a person absolutely unconscious as in death, has no perception whatever of a lapse of time, and the next event of which he has any knowledge, is what opens to him beyond the resurrection. No perceptible time elapses to the dead between their death and the resurrection. When Abel shall come forth at the trump of God, it will seem to him but an instant before, that he was falling beneath the murderous hand of Cain.

Says Bishop Law, "The Scriptures, in speaking of the connection between our present and future being, do not take into the account our *intermediate state in death*; no more than we in describing the course of any man's actions, take into account the time *he sleeps*. Therefore, the Scriptures (to be consistent with themselves) *must affirm* an immediate connection between death and the judgment. Heb. ix, 27; 2 Cor. v, 6, 8."

It may be objected again, that Paul, according to this view, would gain nothing by departing, since he

would not be with Christ any sooner than if he should remain in the flesh a while longer. Measuring the time absolutely, he would not, to be sure; but measuring it by his consciousness (his only means of measurement), and he would; just as much sooner as what time elapsed between the penning of that sentence and the day of his death. Paul, then, in Phil. i, 23, does not contradict what he elsewhere says, when speaking of the dead, he tells us plainly that they *are asleep*.—Ed.

Battle Creek Bible Class, Feb. 1, 1868.

This session of the Bible Class was given wholly to the consideration of questions, which had been proposed by different ones for the action of the class.

1. The first question introduced related to the propriety of preparing food upon the Sabbath. This grew partly out of the lesson the preceding Sabbath, which spoke of a day of preparation for the Sabbath, and partly out of inquiries sent in from abroad. After remarks by various ones on the evident design of the day of preparation, the impropriety of using the heartiest kinds of food on the Sabbath, bread and fruit being preferable, &c. &c., the class gave it as their conviction that all labor in washing dishes, making beds, and other household duties should be strictly avoided, up to the point of absolute necessity, and voted to adopt the testimony of Spiritual Gifts, as expressive of their minds, and sufficiently explicit on this question. See Spiritual Gifts, Vol. iii, pp. 253, 254, 293. [As this was given in Bro. Miller's communication last week, its insertion is omitted here.]

2. "Is it a legitimate business for Sabbath-keepers to engage in, to manufacture, and teach the art of manufacturing, hair jewelry, going about the country for that purpose?"

In the discussion of this question, the manufacture of gold jewelry, wax work, fashionable dress and bonnet making, costly and useless work in building, and, in short, all unnecessary labor, was fully discussed. A carpenter building a house for another, is simply his servant, and does as he is bidden. Fashionable dresses and bonnets, though they may be foolish and extravagant, yet do serve a certain purpose; while it was suggested that hair jewelry could serve no useful purpose with the single exception of watch-guards. After quite an animated discussion, the following resolution was offered:

Resolved, That we consider the teaching of the manufacture of hair jewelry, a legitimate business for Sabbath-keepers."

No one seemed ready to vote for this resolution; while quite a number voted against it. It was therefore lost by a very decided majority. Another resolution was then offered as follows:

Resolved, That we do not deem it right to encourage the art of the manufacture of hair jewelry, or the teaching of the same, by Sabbath-keepers, but would advise any who may be engaged in it to seek a more useful employment."

This resolution was passed with no dissenting votes.

3. "Is it a violation of the Sabbath to deal out milk on that day to those who are regular customers?"

Under this question, the various circumstances in which persons are sometimes placed, were taken into consideration, such as the wants of children, the infirm, &c. It was suggested that at certain seasons of the year, milk was very liable not to keep for 24 hours, in which case it must be procured on the Sabbath, if used at all. This was answered by the fact that in such instances it was rarely the case that the persons could not do without it till after the Sabbath. Those receiving milk can receive it just before the Sabbath, and the following night just after, so as not to violate the sanctity of that day. It is evident that the pay is the great point with those who deliver milk on the Sabbath; as it was considered quite certain that if they could receive nothing for what they disposed of on that day, they would very soon devise some method of avoiding the practice. If any are disposed to give away milk on that day, nothing can be urged against it.

It was remarked that those who have cows, milk upon the Sabbath, which is more labor than going a short distance to obtain some from a dealer. This was

met by the consideration that delivering and receiving milk is a matter of traffic, while milking cows is a matter of necessity. But on this point it appeared from the testimony of some, that brethren were more or less at fault in many places. One instance was mentioned, in which a brother having quite a number of cows, was in the habit of milking them three times upon the Sabbath instead of only once as it should have been. Thus he would keep about his other work till the Sabbath commenced, and do his milking afterward. In the morning he would milk again, and the next night was sure to have his milking done before the Sabbath ended. This was considered a plain infringement of the Sabbath law. He should have milked before the commencement of the Sabbath, and the next night deferred it till the Sabbath was past, milking only in the morning upon that day. All circumstances considered, the class unanimously passed the following resolution as an expression of their views on this point:

Resolved, That, in the opinion of this class, it is an infringement upon the Sabbath, to buy or receive, sell or deliver, milk upon that day.

4. Would you consider it a transgression of the fourth commandment for a Sabbath-keeper, who has a license from town or city authorities, to sell ardent spirits for medicinal and chemical purposes, to sell these articles on the Sabbath day? Could such an act be construed to be one of mercy or necessity? Is it your opinion that the above employment is a suitable one for Sabbath-keepers and Health Reformers to engage in?

Not deeming it necessary to spend a great amount of time in the discussion of this question, the class proceeded to adopt the following resolution, which was passed unanimously.

Resolved, That the traffic in drugs or ardent spirits as medicinal agents, is productive of much evil, and should not be engaged in by a Sabbath-keeper or a Health Reformer, either on the Sabbath or any other day.

5. A correspondent writes: I have had the following question propounded to me, which I wish to lay before the Bible Class, to wit: "If Jesus be the only life and resurrection, will the wicked be raised? and if so, by what power?"

To this question it was answered, 1. That Christ is the only life and resurrection. 2. That the wicked will be raised. 3. That they will be brought up by the power of Christ. The reasons for this position were given in brief as follows: 1. The penalty pronounced upon Adam for transgression was death, affecting his posterity equally with himself. 2. There being no arrangement for pardon previous to his sin, that penalty must be inflicted; and it has been inflicted upon Adam and his descendants to the present day. 3. The plan of salvation, entered into immediately upon the fall of man, placed the race upon a new probation, giving them another chance for life, the first having been lost by Adam. But 4. Had not the plan of salvation supervened, the death suffered as a consequence of Adam's sin would have been final and eternal. Therefore 5. The plan of salvation involves the restoration of the entire race from the state to which they are reduced by the Adamic penalty. This must be so; for if one accountable being is left without a resurrection, he is simply under the Adamic penalty, his state resulting not from his own probation, but from that of Adam. But this is the very thing the plan of salvation proposed to undo; that is, to place every man on his own behaviour, and make his future life or death result solely from his own personal actions.

When the race are thus released from the Adamic death, a death which has no bearing on the future destiny of either the righteous or the wicked, then accordingly as each person is found righteous or wicked, judged by the moral law applied to his own personal actions, he is acquitted or condemned. If, having availed ourselves of the provisions of the plan of salvation, the righteousness of the law, through the merits of Christ is found to be fulfilled in us, so that the law has no claims against us, we then live on forever and ever. If, on the contrary, we have not through the mediation of Christ become released from the claims of the law which demands the death of the transgressor, and are found guilty, the penalty for sin, death, is re-inflicted, and we are remanded back into that state

from which we were brought, to answer for our personal conduct during life.

Christ is the author and finisher of our faith, the beginning and the end of the plan of salvation; and by his power its provisions are all carried out. Hence we read that all that are in their graves shall hear *his* voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have *done evil*, unto the resurrection of damnation. Hence, also, while those who seek for glory, honor, and immortality, are to be recompensed with eternal life, there are to be recompensed unto them who are contentious and do not obey the truth, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first and also of the Gentile. Rom. ii, 6-9. This necessarily supposes a restoration to consciousness; for tribulation and anguish cannot be recompensed upon a dead man.

The class acquiesced in the foregoing statement, as correctly meeting the question.

6. Another correspondent proposed the following question: "I heartily acquiesce in the decision of the Bible Class, on the question of hog-raising, and would respectfully offer for their consideration the following: Is the practice of raising and fattening swine for the market, morally right?"

Drs. Lay and Russell, from the Institute, being present, participated freely in the consideration of all questions relating to hygiene, and added not a little to the interest of the examination of these questions. But three arguments can be urged in favor of raising swine. 1. The hog is a scavenger, and therefore useful in this respect. 2. Pork raising is a source of profit. 3. People will have it, and we might as well supply it as anybody. Against these reasons it was argued, 1. That the hog is a scavenger only when permitted to run at large. As he is usually kept, in a foul and contracted sty, he is a source of much more filth than he removes. One such pig-sty is sufficient to pollute a small farm; and these are usually situated in close proximity to the dwelling, where the inmates get the full benefits of the exhalations. 2. The question of profit should not be allowed to influence us in matters of right and wrong. Otherwise the liquor seller can defend his traffic; for scarcely any trade is more profitable. 3. The third argument might, with equal propriety, be urged in favor of selling whisky, tobacco, or any other injurious article which is in general use. The sole question then is, Is it injurious to such a degree that we act consistently in furnishing it to our neighbors? It was clearly brought out that the fat of a sty-fed pig is simply an accumulation of effete and waste matter which should have been thrown out of the system, and would have been, with proper exercise, and that such accumulations of fat are shown by chemical analysis to contain the same constituent elements, as pus, or the matter discharged from boils and abscesses! Instances were mentioned in which it had been thrown into the face of Sabbath-keepers, that they would not use pork themselves, knowing its tendency to disease, yet would not hesitate to sell it to their neighbors, to spread disease among them.

It did not require a lengthy examination of this question, to render the class unanimous in the following resolution:

Resolved, That we deem it inconsistent for a Sabbath-keeper or health-reformer to raise pork, to sell to his neighbors, while he argues that its use is a source of disease, and therefore refuses to use it himself; and we would discourage such practice among our people.

The correspondent who sent in this question in relation to pork raising, states in his communication, two incidents, which we deem it proper to lay before the reader; to show the sickening and suicidal course some will pursue in reference to their own diet, and that greatest of all earthly blessings, health. He says:—

"I once assisted to butcher a hog for a neighbor. It had been sick of the blind staggers for some time. It refused to eat; and its owner fearing it would die, actually butchered it, for the eating of himself and family.

"Another neighbor, offering for sale in market the carcass of a diseased hog, was met with the inquiry, 'How long had it been dead before you butchered it?' Not being able to give a satisfactory answer, he was

unable to sell, and, therefore, from a principle of strict economy(?), took it home and ate it in his own family!"

[Bro. Gage being absent we have hastily prepared the above report.—ED.]

Matt. v, 19, 20.

[Bro. SMITH: The following comments on Matt. v, 19, 20, I copy from the second volume of Joseph Lonking's Notes on the Gospels, and if you think them worthy of a place in the columns of the Review, I should like for the sake of others who do not fully see the distinction between the two laws, to have you publish them.

WM. H. WILD.]

Think not that I am come to destroy the law or the prophets, &c. The original word rendered to destroy, also means to loose, to annul, or make void, by freeing from. The term, law, signifies a rule of action; a precept or command from a superior authority, and to which obedience is due. This word is used in two leading senses in the New Testament. One embracing the whole Mosaic institution or ceremonial law, the other signifying the moral law. The moral law is contained in the decalogue or ten commandments, recorded in Ex. xx, 1-17, and specifies the duty we owe to God and each other. The ritual or ceremonial law is that which regulated the services of the Jewish religion.

Our Saviour seems here to refer particularly to the moral law, which he fulfilled or perfected by explaining its spiritual nature, enforcing its obligations, and declaring its perpetuity. There is also a sense in which Christ afterward fulfilled the ceremonial law, when, by becoming a sacrifice for sin, he abolished it, for this law was but an index pointing to Jesus Christ, and after his death was no longer needed, its types being all fulfilled in him.

The term prophets, means the prophetic writings, particularly, says Watson, the preceptive parts. Some think our Lord made the declaration contained in the text, lest the Jews should suppose him to be a setter-forth of new laws.

Verse 13. *Verily.*] Truly, certainly; a strong affirmation and denoting the great importance of what follows.

Till heaven and earth pass.] While the world lasts. How unchanging are God's requirements, and his faithfulness. One jot or one tittle shall in no wise pass from the law. Jot is the name of a Hebrew letter answering to our j, the smallest character in that alphabet. One tittle, that is the smallest particle. This word is supposed to refer to the smallest dots or points which distinguish some of the Hebrew letters from others like them in appearance. The phrase imports that the smallest requirement of the (moral) law shall not be abrogated or superseded; for, being the foundation of our duty to God and to each other, this law is of perpetual obligation.

Verse 19. *Whosoever shall break.*] Violate or transgress.

One of these least Commandments.] That is, one of the least, &c. The Scribes and Pharisees made many frivolous distinctions between what they termed great and small commandments. None of these commandments, however, are of small import. They are all binding, equally binding.

Shall be called least in the kingdom of heaven.] A phrase which imports that such persons shall have no portion in the heavenly kingdom. Although by the deeds of the law, merely, no one can be justified before God, yet it is equally certain that those who hold that faith in Christ, unaccompanied by obedience, is sufficient to salvation, will come as far short of the crown of righteousness.

Verse 21. *Ye have heard.*] From the Scribes and others, reciting the law. Jesus now proceeds to give a more spiritual and authoritative interpretation of the moral law, than had been generally given. He shows that it was designed to take cognizance, not only of the outward act, but of the secret thought.

By them of old time.] This should probably be, to them of old time, as the margin reads. It seems to refer to the giving of the law at Mount Sinai.

Thou shalt not kill.] See Ex. xx, 13. The Jews understood this merely to forbid the act of murder. Je-

sus shows that it meant more than this; that it extended to the intentions and feelings as well as to the external acts. A man who is desirous of injuring another, and is only prevented by want of opportunity, or by fear of the consequence, is criminal in the sight of God.

Scripture Notes.

"AS THE STARS IN MULTITUDE."

DEUT. i, 10. The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.

As the stars.] i. e. those visible to the naked eye, comp. Gen. xv, 5. Although this is evidently poetic language, and not to be taken literally, yet there have been found objectors silly enough in their ignorance to say this is exaggerated beyond bounds. Let such an objector count all the stars visible to the *naked eye* (for neither Abraham nor Moses thought of *telescopes*), and in both hemispheres he will find only about 3,010; whereas the Israelites were 600,000 fighting men. Let him take Herschel's telescope, which magnifies 35 or 36,000 times, and he may find perhaps 75,000,000 stars, the highest calculation ever made. We meet the objector even on this ground. Matthew, chap. i, says, there were 42 generations of Hebrews between Abraham and Christ. The Israelites (who have never ceased to be a distinct people), numbered 603,000 *fighting men*, besides women and children, at their *second census*, now they have so multiplied as far to exceed the number of all the fixed stars taken together. See *Clarke*.—*Jenks*.

BORROWED FROM THE JEWS.

DEUT. iv, 6. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

A wise and understanding people.] Almost all the nations of the earth showed that they had this opinion of the Jews, by borrowing from them the principal part of their civil code. Take away what *Asia* and *Europe*, ancient or modern, have borrowed of the *Mosaic laws*, and you leave behind little that can be called excellent.—*Clarke*.

AN INFIDEL LAWYER'S VIEW OF THE TEN COMMANDMENTS.

EX. xx, 3. Thou shalt have no other gods before me. &c.

An eminent lawyer, and skeptical unbeliever, being driven by ill health from his professional pursuits, was induced by a friend to read what he had so long argued against. Coming to the ten commandments, the thought occurred to him, Can't I add something to these, can't I take something from them, and improve them; can't I mend them? Being a man of vigorous intellect, and of extensive information, he set himself to examining them one by one, with the same acuteness he had often brought to his business. The further he advanced the more he became absorbed in the subject, till at last the truth burst upon him, that they were, as far as he was capable of judging, sufficient and perfect: no modern wisdom could add to, or subtract from them. Whence had Moses this consummate wisdom? He was convinced it was FROM ON HIGH, and thus summed up their excellency and sufficiency: The 1st commandment directs us to make the Creator the object of our supreme love and reverence, which are due to him and to none other, he being also our Preserver and Supreme Benefactor. The 2d forbids idolatry; the 3d profaneness; and the 4th fixes a time for religious worship. For if there be a God, he ought surely to be worshipped; since it is suitable that an outward homage should express our inward regard: and if worshipped, some time should be assigned, that all may join harmoniously, and without interruption. The 5th commandment defines the peculiar duties arising from the family relations. Injuries to our neighbor are then *classified*. They are divided into offences against life, chastity, property, and character. Here, in each class, the greatest offences are forbidden. Thus, the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury: and the greater offence must include the less of the same kind,—murder must include every injury to life, adultery every injury to purity, and so of the rest. Then the moral code is closed and perfected, by a command forbidding every improper *desire* in regard to our neighbor.—*Abbot's Rel. Mag.*

Historical Department.

Prophecy is History in Advance.

HISTORICAL SKETCHES SHOWING THE FULFILLMENT OF PROPHECY.

BY ELD. D. M. CANRIGHT.

(Continued.)

Now about this time, that is, about 600 B. C., God gave this king of Babylon a dream which none of his wise men could either tell or interpret. He saw a great image. "This image's head was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Dan. ii, 32, 33. Daniel, explaining this to the king, said: "Thou art this head of gold." Verse 38. Evidently this image was to represent all the successive universal monarchies beginning with the first one after the flood, and ending with the last one at the end of the world.

"Thou art this head of gold." Nebuchadnezzar being the king of Babylon, is taken as the representative of that nation. This, as we have seen, was the first universal monarchy founded after the flood. It existed about 1700 years with various changes. It was fitly represented by the head of gold, as it was the richest and most opulent kingdom that ever existed. But the Lord continues: "But after thee shall arise another kingdom inferior to thee." This is what the prophet told the king when Babylon was in the height of its glory. As there are many things very wonderful and interesting to the Bible student in the prophecies relating to the overthrow of Babylon, we will notice them and their exact fulfillment.

It would seem like presumption in the prophet to predict the overthrow of Babylon after it had stood nearly 2000 years, and was now the unrivaled mistress of the world; but our wonder is greatly increased when the Lord proceeds by the mouth of other prophets to give the exact circumstances with regard to the time when, and the manner in which, it shall happen. When these predictions were made, the event seemed to be the most improbable of anything which could transpire.

1. God sent his people into captivity at Babylon, and foretold the number of years they were to stay there. To the Jews he says: "And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it a perpetual desolation." Jer. xxv, 11, 12.

2. He foretold the nation by whom Babylon should be overthrown. Jer. li, 11: "Make bright the arrows; gather the shields; the Lord hath raised up the spirit of the kings of the Medes; for his device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of his temple."

3. The very man who was to conduct this mighty work was mentioned in prophecy by his name 200 years before he was born. Isa. xlv, 1-5: "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight. I will break in pieces the gates of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob, my servant's sake, and Israel, mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me."

4. Babylon was to be taken suddenly, by surprise. Isa. xlvii, 11: "Therefore shall evil come upon thee; thou shalt not know from whence it riseth; and mischief shall fall upon thee; thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt not know." Jer. iv, 24: "I have laid a snare for thee, and thou art also taken,

O Babylon, and thou wast not aware. Thou art found, and also caught, because thou hast striven against the Lord."

5. Babylon trusted in Euphrates for defense; but God declared that he would use even this in her overthrow. He says: "I will dry up her sea, and make her springs dry." "A drought is upon her waters, and they shall be dried up." "The passages are stopped, and the reeds they have burned with fire." Jer. iv, 38; li, 32, 36.

6. Babylon was to be taken in the night time, while the inhabitants were feasting and rejoicing. "In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake saith the Lord." Jer. li, 39. "I will make drunk her princes." Verse 57. Isa. xxi, 2-5, 9: "A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam; besiege O Media; all the sighing thereof have I made to cease. Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth; I was bowed down at the hearing of it; I was dismayed at the seeing of it. My heart panted, fearfulness affrighted me. The night of my pleasure hath he turned into fear unto me. And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen: and all the graven images of her gods hath he broken unto the ground."

7. The king was to be seized with great surprise and terror. Isa. xxi, 2-4: "A grievous vision is declared unto me; the treacherous dealer dealeth treacherously, and the spoiler spoileth. Go up, O Elam; besiege, O Media; all the sighing thereof have I made to cease. Therefore are my loins filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth. I was bowed down at the hearing of it; I was dismayed at the seeing of it."

8. At the very time they were feasting, God gives command to arise and take the city. "Arise, ye princes, and anoint the shield."

9. The Lord foretells the confusion of the mighty men, the captains and the watchmen of Babylon, at the time it was to be taken. Jer. li, 30, 31: "The mighty men of Babylon have forborne to fight; they have remained in their holds; their might hath failed; they became as women; they have burned her dwelling-places; her bars are broken. One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end."

10. He says that the loins of the king shall be loosed. "And I will loose the loins of kings." Isa. xlv, 1.

11. God said that he would open the gates of Babylon before Cyrus, that he might take the city. "To open before them the two-leaved gates, and the gates shall not be shut." Isa. xlv, 1.

Various other particulars are made, but we cannot notice them here. Now, if any one of these predictions should fail in the overthrow of Babylon, the prophecy would fail, and prove the prophet an imposter. None but one divinely inspired would dare enter into so many particulars. Most of these predictions were made 200 years before Babylon fell. Now, if we find them minutely fulfilled in history, it will greatly strengthen our faith in the Bible.

Now to return to the history of Babylon. After the death of Nebuchadnezzar, four of the kings in succession followed him on the throne of Babylon in the period of about twenty-five years. The last of these was Belshazzar. He ascended the throne B. C. 555, and reigned till B. C. 538. Some years before this, Cyrus, son of the king of Persia, was born. His grandfather was the king of Media. His grandfather dying, the uncle of Cyrus, known in the Scriptures under the name of Darius, Dan. v, 31, became king of Media. Cyrus married his uncle's daughter 550 B. C., and thus became heir to the thrones of both Media and Persia. 556 B. C., Cyrus and his uncle, the king of Media, marched against the king of Babylon, and defeated his army in a great battle. Ten years after this, Cyrus unites the forces of Persia with those of Media, and again marches against Babylon. Being defeated on all sides, the Babylonians take refuge in the city of

Babylon. Thus Rollins in his Ancient History Vol. I, p. 128 describes this interesting event:

"Cyrus stayed in Asia Minor till he had entirely reduced all the nations that inhabited it into subjection, from the Aegean sea to the river Euphrates. From thence he proceeded to Syria and Arabia, which he also subjected. After which he entered into Assyria, and advanced toward Babylon, the only city of the East that stood out against him."

"The siege of this important place was no easy enterprise. The walls of it were of a prodigious height, and appeared to be inaccessible, without mentioning the immense number of people within them for their defense. Besides, the city was stored with all sorts of provisions for twenty years. However, these difficulties did not discourage Cyrus from pursuing his design; but, despairing to take the place by storm or assault, he made them believe his design was to reduce it by famine. To this end he caused a line of circumvallation to be drawn quite round the city, with a large and deep ditch; and that his troops might not be over-fatigued, he divided his army into twelve bodies, and assigned each of them its month for guarding the trenches. The besieged, thinking themselves out of all danger, by reason of their ramparts and magazines, insulted Cyrus from the top of their walls, and laughed at all his attempts, and all the trouble he gave himself, as so much unprofitable labor."

And well they might laugh at all the efforts of Cyrus, or the power of man, while protected in that mighty city. The reader will remember that it was fifteen miles square, surrounded by a wall 350 feet high, and 87 feet thick. It had one hundred gates of brass. Around the outside of the wall was a wide and deep canal filled with water. The Euphrates ran through the center of the city. On each side of the river in the city were high walls so that none could pass over the river within the city only through strong gates which were always well guarded. They had provisions for twenty years, and thousands of soldiers to guard the city. But God had said that Babylon should fall, and had named Cyrus as the man to conduct the work. The time had come, and the city must fall. Cyrus knew that he could never take it by force or by starvation. It must be done by stratagem. To accomplish this, Cyrus dug an artificial channel for the river, which would carry it around the city instead of through it. When all things were ready he opened large sluices both above and below the city, from the Euphrates into this artificial channel. This soon drained the river of its water, and allowed the soldiers of Cyrus to march into the city through the bed of the river. As Rollins beautifully describes this, I give his words entire:

"After having seen the predictions of everything that was to happen to the impious Babylon, it is now time to come to the accomplishment of those prophecies; and to resume our narrative of the taking of that city."

"As soon as Cyrus saw that the ditch which they had long worked upon was finished, he began to think seriously upon the execution of his vast design, which as yet he had communicated to nobody. Providence soon furnished him with as fit an opportunity for this purpose as he could desire. He was informed that in the city a great festival was to be celebrated; and that the Babylonians, on the occasion of that solemnity, were accustomed to pass the whole night in drinking and debauchery."

"Belshazzar himself was more concerned in this public rejoicing than any other, and gave a magnificent entertainment to the chief officers of the kingdom, and the ladies of the court. When flushed with wine, he ordered the gold and silver vessels, which had been taken from the temple at Jerusalem, to be brought out; and, as an insult upon the God of Israel, he, his whole court, and all his concubines, drank out of those sacred vessels. God, who was provoked at such insolence and impiety, at the same instant made him sensible who it was that he insulted, by a sudden apparition of a hand, writing certain characters upon the wall. The king, terribly surprised and frightened at this vision, immediately sent for all his wise men, his diviners, and astrologers, that they might read the writing to him, and explain the meaning of it. But they all came in vain, not one of them being able to expound the mat-

ter, or even to read the characters. It is probably in relation to this occurrence that Isaiah, after having foretold to Babylon that she should be overwhelmed with calamities that she did not expect, adds: "Stand now with thine enchantments, and with the multitude of thy sorcerers. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from those things that shall come upon thee." Isa. xlvii, 12, 13. The queen's mother (Nictoris, a princess of great merit) coming upon the noise of this great prodigy into the banqueting room, endeavored to compose the mind of the king, her son, by advising him to send for Daniel, with whose abilities in such matters she was well acquainted, and whom she had always employed in the government of the State.

"Daniel was therefore immediately sent for, and spoke to the king with a freedom and liberty becoming a prophet. He put him in mind of the dreadful manner in which God had punished his grandfather, Nebuchadnezzar, and the flagrant abuse he made of his power; when he acknowledged no law but his own will, and thought himself empowered to exalt and abase, to inflict destruction and death wheresoever he would, only because such was his will and pleasure. 'And thou, his son,' says he to the king, 'hast not humbled thine heart, though thou knewest all this, but hast lifted up thyself against the Lord of Heaven; and they have brought the vessels of his house before thee, and thy lords, thy wives, and thy concubines, have drunk wine in them: and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. Then was the part of the hand sent from him, and this writing was written: And this is the writing that was written, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE, God hath numbered thy kingdom and finished it; TEKEL, Thou art weighed in the balances, and art found wanting; PERES, Thy kingdom is divided and given to the Medes and Persians.' This interpretation, one would think, should have aggravated the consternation of the company; but they found means to dispel their fears, probably upon a persuasion that the calamity was not denounced as present or immediate, and that time might furnish them with expedients to avert it. This, however is certain, that for fear of disturbing the general joy of the present festival, they put off the discussion of serious matters to another time, and sat down again to their banquet, and continued their revelings to a very late hour.

"Cyrus, in the mean time, well informed of the confusion that was generally occasioned by this festival, both in the palace and the city, had posted a part of his troops on that side where the river entered into the city, and another part on that side where it went out; and had commanded them to enter the city that very night, by marching along the channel of the river as soon as they found it fordable. Having given all necessary orders, and exhorted his officers to follow him, by representing to them that he marched under the guidance of the gods, in the evening he made them open the great receptacles, or ditches, on both sides of the city, above and below, that the water of the river might run into them. By this means the Euphrates was quickly emptied, and its channel became dry. Then the two fore-mentioned bodies of troops, according to their orders, went into the channels, the one commanded by Gobryas, and the other by Gadatas, and advanced without meeting any obstacle. The invisible Guide who had promised to open all the gates to Cyrus, made the general negligence and disorder of that riotous night subservient to his design by leaving open the gates of brass, which were made to shut up the descents from the quays to the river, and which alone, if they had not been left open, were sufficient to have defeated the whole enterprise. Thus did these two bodies of troops penetrate into the very heart of the city without any opposition, and meeting together at the royal palace, according to agreement, surprised the guards and cut them to pieces. Some of the company that were in the palace opening the doors to know what noise it was they heard without, the soldiers rushed in, and quickly made themselves masters

of it; and meeting the king who came up to them sword in hand at the head of those who were in the way to succor him, they killed him, and put all those that attended him to the sword. The first thing the conquerors did afterward, was to thank the god for having at last punished that impious king. These words are Xenophon's, and are very worthy of attention, as they so perfectly agree with what the Scriptures have recorded of the impious Belshazzar.

"The taking of Babylon put an end to the Babylonian empire, B. C. 538, after a duration of 210 years from the beginning of the reign of Nabonassar." *Rollins' Ancient Hist.*, Vol. I., pp. 130, 131.

"Cyrus having entered the city in the manner we have described, put all to the sword that were found in the streets: he then commanded the citizens to bring him all their arms, and afterward to shut themselves up in their houses. The next morning, by break of day, the garrison which kept the citadel being apprised that the city was taken, and their king killed, surrendered themselves to Cyrus. Thus did this prince, almost without striking a blow, and without any resistance, find himself in peaceable possession of the strongest place in the world." *Ibid.* p. 133.

Thus it will be seen that all the wonderful prophecies relating to the overthrow of Babylon were minutely fulfilled. Truly every word of God is sure. Of this event the scripture record says: "In that night was Belshazzar the king of the Chaldeans slain, and Darius the Mede took the kingdom, being about threescore and two years old." Dan. v, 30, 31.

By reference to the margin it will be seen that this event occurred B. C. 538. It is said that Darius the Mede took the kingdom, although it was actually Cyrus, because Darius was yet living and Cyrus was acting under his command. Darius soon after died, leaving Cyrus king. Says Kitto: "Under Belshazzar, the last king, B. C. 538 or 539, Babylon was taken by Cyrus after a siege of two years. Thus was fulfilled the prophetic words, 'Thou art this head of gold, and after thee shall arise another kingdom.' Thus passed away Babylon the first universal kingdom represented in the great image of Daniel ii by the head of gold, and in chapter vii by the lion. Medo-Persia thus overthrew and succeeded Babylon.

(To be continued.)

SPIRITUALISM.

OF all the deceptions in the land, this seems to be the greatest. As an illustration of this fact I give the following: While visiting some friends to-day, a spiritualist lecturer called on them. After the common salutations of the day and a lively talk on the subject of Spiritualism with our friends, the lecturer inquired my residence. I gave him the desired information. Said he, Were you at the lecture at B. last week? I told him I was not, and did not believe the doctrine at all. He then inquired my objections to it. I told him I did not believe in the immortality of the soul. Said he, What then will you do with the Saviour's words to the thief on the cross? I gave him Bro. Canright's exposition of it. He seemed somewhat discomfited, but presently said, How about Moses and Elias? I gave him Bro. Smith's exposition. He made no comment. But said he, You surely believe the record of Samuel and Saul. I replied that I did, and should have given Bro. Andrews' view of that passage; but he seemed to anticipate that I was posted on that also, and said, What do you believe all this spirit manifestation is, then? I referred him to Rev. xvi, 14. He was greatly taken back, but, after a moment's reflection, said, The Devil and his imps! He then said the Bible was a collection of old mythological ideas gotten together by Constantine, and he would not believe it (as the truth of God) half as quick as he would an old almanac; for that gave a true chronology, and the Bible did not. Later in his conversation he said it was King James' Bible, gotten up by him and his hishops.

Now we can see clearly his aim. He would first have us believe that the Bible taught the immortality of the soul and nothing else. How consistent! But failing in this, he would sweep all by the board and have the Bible brought up in two different ways, and

at last be King James' Bible, just to suit those times; hence the injunction to honor the king.

Does it seem possible that a person with a sane mind can be so deceived? and yet he claimed to be governed wholly by reason. But such is the power of the enemy when once we enter into his stronghold. We are led captive by him at his will. But again this man admitted that there was sin in the world, while many communications from the spirits say there is no such thing as sin. Query: How, then, do they know when they have a true communication? Now we would just compare their evidence and ours, and see who has the most reason for their belief. They believe communications from mediums, and those mediums often young, fifteen, eighteen, or twenty years of age, of very bad characters, of no respect or esteem, and their communications contradictory and unsatisfactory; and upon this heterogeneous mass of contradictory communications they rest their eternal destiny. Now we believe the word of holy men who spake as they were moved by the Holy Ghost; men who laid down their lives to attest to the truthfulness of their words; men who lived hundreds of years apart, yet all speak the truth in harmony; men who uttered prophecies hundreds of years in the past, which we now see fulfilling before our eyes; men whose writings describe countries, cities, seas, lakes and rivers, which living witnesses in our day have visited, and hence know that they gave a faithful description of them.

Now, dear brethren and sisters, let us hold fast the truth. For though we are told that we cannot possibly be lost, we do not want to run the risk of believing a doctrine that all evidence goes to show would be our eternal ruin. We are perfectly safe where we are, if such is the fact. GIDEON G. DUNHAM.

THE CHURCH AND WORLD.

UNDER the apparently serious heading of "Progression," a writer in the St. Clair Republican utters the following cutting, because just, satire upon professors of religion of the present day:

Mr. Editor: That this is an age of wonderful improvement and progression is apparent to the most superficial observer. Individuals progress; nations progress; societies and churches progress.

In the religious world, we had the rigors of the Mosaic dispensation; then the more gentle teachings of Christ and his disciples; and now an almost entire freedom from ecclesiastical restraints; and perhaps this advancement is more marked, rapid and surprising among the so-called Orthodox churches than in any other connection. But a few years ago we had all the horrors of the Inquisition; more lately, the "blue laws" of New England, forbidding a man to kiss his own wife on the Sabbath day; and now, church members luxuriating in the most extravagant of worldly amusements.

Formerly, the minister of the Gospel—a shadow to the old and a ghost to the young—could be identified at the farthest possible range of the human vision, by the simplicity of his dress and his style, and churchmen were known by their "daily walk and conversation." Latterly, the lengthened visage of the minister has been contracted into a genial smile, and his enjoyment of an evening's entertainment with the people of the world is of the most superlative degree; and church members, whether at a fashionable church festival or on a ride to a neighboring village, shake the light, fantastic toe with as much vigor as their unregenerated neighbors. And when we behold, with wondering admiration, the strange (though not unfamiliar) phenomenon of the strong orthodox arm of some pretended follower of the lowly Nazarene, whirling the voluptuous form of a modern Venus through the measured tread of the quadrille to the soul-stirring strains of the violin, we feel inclined to exclaim with one of old, "Almost thou persuadest me to be a Christian!"

In view of the fact that "revolutions never go backward," is it not reasonable to suppose that this same spirit of generous progression will continue to disseminate itself until all mankind are united in one happy, joyful family—the Jew and the Gentile, the saint and the sinner, the church and the world; and that the day is not far distant when the minister will be seen on Sabbath mornings going to his church with a Bible in one hand and a violin in the other, prepared to vary the religious exercises of the day according to his own inclinations or the requirements of his congregation?

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 11, 1868.

URIAH SMITH, EDITOR.

SOME FEATURES OF OUR TIMES.

THIS is an age of brilliant pretensions, but sad realities. Its professions and practices, its facts and theories, present a climax of contradictions.

There never was so much of the form of godliness, and never so little of the power.

Never were there so many professors of religion, and never so little of religion itself.

Never so many assurances of peace, and never so extensive and urgent preparations for war.

Never so many tokens of coming danger and calamity, and never such a feeling of security, expressed and implied, on the part of the people.

There never was a time when the doctrine of the immediate opening of the temporal millennium was more universally cherished and talked of, and never a time when every feature of society, social, moral, and political, rendered such an idea more preposterous.

There never was a time when there was so much money in the world, and never a time when there was more wide-spread and distressing poverty.

There never was a time when there were so many remedies for every disease, real or imaginary, which profess to be sure cures, absolutely infallible, and never a time when there existed so much disease, sickness, suffering and death.

There never was a time when there was so much boasting of progress and advancement on the part of the race, and never a time when they gave more palpable evidence of fast descending into every depth of iniquity and sin.

And what does all this show? It shows that the pretensions on which men build themselves up are a sham, and their professions, hypocrisy. They are willing to deceive others, and to be deceived themselves. This is the time when the prophet tells us that evil men and seducers shall wax worse and worse, deceiving and being deceived. We see this work going on before us, which proves that we have reached the time when the prophets words apply. There is nothing to which men will not put their hand for gain. With worthless nostrums, which the vendors know will not accomplish what they claim, the confidence of the afflicted is secured, and their means filched. Falsity and hollow-heartedness exist on every hand. Truth is fallen in the streets, and equity cannot enter. Nor will this state of things improve in this present dispensation, but grow worse and worse. Let us be thankful that the Lord sees it all, and is displeased; Isa. lix, 15; that he is about to put on righteousness as a breastplate, and the garments of vengeance for clothing, and recompense fury to his adversaries, but come in mercy to Zion, and to them that turn from transgression in Jacob. We have reason to sigh and cry for the abominations done in the land. We patiently wait for the end of that which is false, evil, and full of violence and strife, and long for the approaching reign of truth, righteousness, and peace. Not before He whose right it is, the Prince of the house of David, takes the throne, will this be. Hasten, O King of kings, the glad day.

THE BLESSING OF GOD.

Why is this so often withheld when we so earnestly desire to receive it? It is for a sufficient reason. We do not seek it with the right object. We desire the blessing of God not that we may be thereby made a blessing to others, but merely that we may be personally benefited and made happy. God does not bless us for this purpose. We are not to be made simply a reservoir of God's blessing, with all its goodness shut up in ourselves; but we receive his mercy and grace that we may be made a living fountain of blessing to others. The blessing of God is given us for the same reason that God sends sunlight and rain upon the

earth. It is not sent that it may simply add benefit and blessing to the earth, but that it may make the earth the fruitful source of blessing to mankind. When we ask the blessing of God that we may thereby honor him and benefit our fellow-men, we shall find that it will be freely and graciously given. Some err even here. They would like to honor God if they could thereby honor themselves. They are very willing to do good to others if they can do it by performing some great thing. If it is to labor patiently in obscurity, and to suffer in silence; if it is to bear heavy burdens known only to God; or to set an example of patience, humility and meekness, under the continued trial of innumerable petty vexations, they have no heart for this kind of work at all. If the Lord has some great thing for them to do they would gladly accept. But the Lord gives man his work to perform in such a manner that self shall be crucified and slain. Vain ambition has to be uprooted and destroyed. God never blesses us to foster and cherish this pernicious evil.

Many seek the blessing of God simply that they may feel better. Such wonder that their souls are left in barrenness. They receive not because they ask amiss, that they may consume it upon their lusts. But is there no way that we may have the best frames of mind secured to us? Undoubtedly there is. But this is never to be obtained by simply aiming for it. There is a higher and nobler object to be sought. It is the power of God and the benefit of our fellow-men. Seek the blessing of God that you may be fitted to do this work in any way that he shall call. Leave the frames of feeling out of the account. God will give you that which is best, you will receive his blessing when you seek it thus. J. N. ANDREWS.

INCREASE OF KNOWLEDGE vs. TIME-SETTING.

THE work of the Lord, in fulfillment of prophecy, is harmoniously progressive. It was promised that in the time of the end, when the sealed book should be unsealed, knowledge should be increased, and the wise should understand. Dan. xii. We are also taught that the pathway of the just is as a shining light, which shineth more and more unto the perfect day. We believe that in the time of the end, that is, in the period just preceding the second advent, we may expect a steady, progressive increase of knowledge in relation to the prophecies and their fulfillment, and the necessary work of preparation, to meet the crisis of closing probation, and stand acquitted before the Lord at his appearing. This work of the Lord will be like a regular, through train, touching each station once, but not returning, but ever moving onward to the final station, the terminus of the line.

The work of Timeists, that is, of those who for the past twenty years have been prophesying that the Lord would come at such a time, and, when that had passed, at such a time, and so on, does not bear the characteristics of a harmonious, progressive work—a steady and constantly increasing light. They quote the text, however, that knowledge should be increased, but at every step of their progress, if progress it may be called, their increasing light casts into the shades of total darkness all their former light, and claims that their former progress was no progress at all. "All our former calculations," they are obliged to confess, "were——"

I had reached this point in the foregoing article, when I was taken sick some three months since, and the article from which I was quoting, I fail now to find. But the short of the matter is, God does not contradict himself concerning the time of the advent every six months, and it is self-evident that he does not employ men to do it for him. Hence those who have set some twenty different times for the Lord to come in as many years, are not sent of God to do such a work. The Lord does not employ men to do a work which he cannot (inasmuch as it is impossible for God to lie,) do for himself. R. F. COTTRELL.

A CHRISTIAN should never plead spirituality for being a sloven. If he be a shoe-cleaner, he should be the best in the parish.

PERVERSION OF SCRIPTURE.

WE are often astonished to see how readily some will pervert the word of God, while professing to believe and reverence it. Several times I have known instances like the following: A man or woman was disfellowshipped by the church when the wife or husband, as the case might be, would draw off, or murmur and complain at the exercise of discipline, and endeavor to justify their murmurings by the scripture.

"The Saviour said, Let the wheat and tares grow together until the the harvest."

True; but the Saviour did *not* say, "The field is the church." We take no step to prevent the wicked from living where the Saviour spoke of—in the world. But if they are indeed to be retained in the church, what mean the many Scripture directions on discipline? Among which are the following.

In Matt. xviii, 17, the Saviour said, If he neglect to hear the church, let him be unto thee as an heathen man and a publican." Is his place still in the church?

Paul said, 2 Thess. iii, 6: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." In what does this withdrawing consist if he is to be retained in the fellowship of the church? See also verse 14; 2 Tim. iii, 5; and 1 Tim. vi, 5.

These directions are so plain that I have sometimes doubted whether the individuals were deceived in regard to them, or merely quoted the scripture as above in self-justification. If the latter, they are incurring a great responsibility in thus trifling with the sacred word of God.

A still more trifling objection (if possible) is urged, that, to disfellowship a husband or wife while the companion is a church-member is to separate husband and wife! The reader may smile, but I am not drawing on fancy at all; I have more than once heard it urged. "What God hath joined together," they quote, "let not man put asunder." First, I reply, the action of the church has no reference whatever to the marriage relation; and the objectors know it. Second, to justify the objection they should show that God had joined them together, which, in many instances, we should not admit. We respect marriage as a civil contract wherever it is found. But to say that God joins together those who unite in selfishness, and live in ill-will, strife, and contention, is more than I am prepared for. There is far too much of this practice in the world, of ascribing everything to God; making no distinction between his ordinances and their abuse; and making him blamable for all the confusion and wrong on the earth. Better far to humble one's self, and confess our departures from the order of God's wise and just government, than to justify self, and thereby endeavor to make him the author of confusion.

J. H. WAGGONER.

ASKING THE BLESSING AT THE TABLE.

THAT this was practiced by our Lord and his apostles, is manifest: Thus we read of Jesus: "And Jesus took the loaves; and when he had given thanks, he distributed to the disciples," &c. John vi, 11. Also at other times it is mentioned the same. Of Paul, we read: "And when he had thus spoken, he took bread, and gave thanks to God in the presence of them all; and when he had broken it, he began to eat." Acts xxvii, 35.

By this we see that it was customary for them to give thanks to God before partaking of food. How reasonable this is. Here we are seated at the table filled with food of which we are about to partake. Who gave this to us? God. Ought we to be thankful to him for this? Certainly. Then how appropriate for the father, in the presence of his wife and children, to bow his head and offer a few words of thanks to God for these blessings. How could he better say to all that he trusts in God, that he believes that all his blessings come from God? How better teach his family the fear and reverence of God?

Fathers, think of this. These remarks are called forth by the fact that I know of some professed Christians who do not do this. Brethren, show your religion in little, as well as in big things.

D. M. CANRIGHT.

REPORT FROM OHIO.

Dec. 18, 1867, I left Battle Creek, for my field of labor in Ohio. I arrived in Bowersville in time to spend the following Sabbath with the little band of commandment-keepers, who had so recently begun to do the will of the Lord during the labors here with the tent. They were all glad to see me, and the day was profitably spent. On the Monday following, Bro. Waggoner joined me here for the purpose of continuing the discussion with Eld. Moore which had been postponed to this time by his (Moore's) request. But Eld. Moore failed to appear, and did not come till two days after the appointed time fixed by himself. When he did come, he refused to go on with the debate, and stated as a reason that we had backed out. But we read the correspondence in public by which all saw how the matter stood in its true light.

By our being present there to vindicate the right, the truth has not lost anything, but on the other hand its friends were much strengthened. We began a series of meetings which resulted in much good; for we took up the propositions yet pending for discussion and gave them a thorough examination before the people. Thus we left the cause in that place free from reproach, and those interested in it much encouraged.

Jan. 16, left Bowersville to fill the appointment for meeting at Bellville. I was welcomed in this place by the little company of Sabbath-keepers, who cheerfully and with earnest invitations extended their hospitality to me. The society in this place is not large, and mostly composed of female members, yet they are firm and zealous in the truth. Last September they were deprived of a public place to hold meetings, and the inconvenience of going from house to house was very great. Under these circumstances they determined to build a house of worship. Some thought they were not able to do so, and being opposed some in obtaining a site for the house, things began to look quite dark. But the more zealous ones pushed the matter ahead, and this gave courage to the others, and to the astonishment of the people of the place, they soon had a house 24x32 up and enclosed. They soon after had it plastered, which was all dry and nice at the time of our meeting. Temporary seats were arranged for the present, which made it quite comfortable for all who had a desire to attend. They will seat it in the spring.

Our meetings in this place were blessed of the Lord to the good of the society. I was with them twelve days, and gave during the time fifteen discourses. We held also four business meetings at which various matters pertaining to the meeting-house and the society were considered. Six united with the church, making their present number twenty-eight, besides some who had moved away. We were unable to elect an elder under the present circumstances, but left them much encouraged, and appointed Bro. Grant as their leader for the present. They are carrying out the plan of Systematic Benevolence, as well as they can in their present condition.

They saw, by the straight testimony to which they listened attentively, the high moral standard we have taken as a people, and the most, if not all, of them we think will come up to it. They have not adopted the health reform in all its branches yet, but we have reason to think they will not long be behind in this. May the Lord help them, and may they take courage and go forward. We believe there will be jewels in Bellville, whom the Lord will take to himself when he comes in all his glory.

Dear brethren and sisters, seek not your own will but the Lord's, and remain steadfast in the way of life.

I. D. VAN HORN.

Appleton, O. Jan. 31, 1868.

REPORT FROM BRO. CORNELL.

SINCE last report I have found it difficult to get into the work in several new places on account of protracted meetings in progress or in prospect. Held six meetings in Tyrone and one in Holly. Trust that the word spoken, and the tracts circulated will bring fruit. While waiting to hear about other openings, I made a flying visit to Saginaw and Midland counties, and held meetings in two places. Was glad to find so good

an interest still manifested in the meetings and Sabbath School, and Bible Class. One more had embraced the truth and united with the church after I left. After the Sabbath a load of us went from Tittabawassee up to Jerome, thirty-two miles up the river, where there is a little church of twelve members. We had three long preaching and social meetings with good interest. The hearty confessions, wet down with penitential tears, made us feel that our visit was timely, and that this little company would henceforth stand on higher ground.

On my return to Tittabawassee found a request from Johnstown for a course of lectures, and I came on without delay and arranged to commence the 5th inst.

Spent last Sabbath with the church in Battle Creek and spoke on the Signs of the Times. It had been five months since I left, and a great change has been wrought here. A different feeling exists. It has been cheering to meet with this people, and we are greatly encouraged. The work of revival and reformation is still going on, new ones are becoming interested, and backsliders are being reclaimed. Praise the Lord for his goodness. We thank the Lord and take courage.

M. E. CORNELL.

Battle Creek, Feb. 4, 1868.

AT EASE IN ZION.

TAKING our ease, resting when we should be hard at work; asleep when we should be thoroughly awake; half or more than half dead, when we should be alive in earnest!

Can this be said of any of us with truth? Is it possible that any of us have so little interest in our own eternal welfare? Have we forgotten the cunning, vigilant foe, who is ever in pursuit of us like a hungry wolf, ready to pounce upon us the moment we are off our guard? Have we forgotten that we were not commanded to sleep but to watch? The Judge is near even at the door. Are we all ready to render up our account? Have we attained to a waiting position? If not we certainly should not be at ease.

Are any of us losing little by little our interest in the truth, reaching out a little more every day after the world, its honors and vanities, possibly not aware of it ourselves, and yet it may be true? Others may see our danger though we may not. Are we fully consecrated to God, and earnestly crying, Lord what wilt thou have me to do; and then watching to see what he will reply to us? And when he shows us the work he wants done, do we hasten to set about it? If it be some little sacrifice to make, some little cross to bear, do we hasten forward saying, Even for thy sake, dear Saviour; cheerfully will I do it? Or do we feel that the Lord requires grievous things of us that we cannot do?

Will we let a depraved and pampered appetite stand between us and God, eating and drinking things that he has made known to us were contrary to his will?

Or shall a desire to dress, and appear like the world stand between us and God, and cause him to hide the light of his countenance from us? Ah! when we get down low at the very feet of the dear Saviour; when we realize a little the magnitude of the sacrifice he made for us; counting his life not dear unto him for our sakes, we will count nothing too dear to give up for his sake. No sacrifice too great to make, were it life itself. No cross too heavy to bear. Yea, we will count all joy that we can endure for his sake.

At ease in Zion are we, and souls perishing all around us for lack of knowledge? We know that soon the door of mercy will be closed forever, and what are we doing to save sinners? When we see God's wrath poured out upon them, shall we feel that we have done all we could to save them?

Will no neglected opportunity, when we might have spoken a word of warning, come up before us? When we meet the unbeliever, would he judge from our appearance that we were deeply concerned for his soul's welfare? Do they not oftener go away from us thinking, That person pretends to believe the Lord is coming soon to destroy us; but I cannot think he believes it, for he acts and talks like the rest of us; and I heard one say of a believer, He is worse than he was before he professed to believe such things.

We are all preachers in a certain sense; our life and example preach a sermon every day, and what do they teach? Do they teach that with humility we are walking with God; pressing nearer to him every day; that we are striving with all our power to live to his glory, and doing all the good we can? Or do they teach that we are just as eager for riches and honor, just as proud, as full of vanity and levity as the worldling, and thus give the lie to our profession? When we live so that we reflect the image of Jesus, and show by all our acts that we believe what we profess, then talk the truth to others, it will not seem altogether like an idle tale to them.

I do desire to so live in future that I may not be altogether an unprofitable servant, but that I may have that earnestness to get ready myself for the Lord's coming that is necessary, and do what I can for others.

M. E. WILLIAMS.

Randolph, N. Y.

GOD'S FAITHFULNESS IN INSTRUCTING.

I stood among the piles of back numbers of the Review, and of the Reformer, and I thought, Truly it is as God has said, For precept hath been (margin) upon precept, precept upon precept; line upon line, line upon line; here a little, there a little. "But the word of the Lord was unto them precept upon precept; precept upon precept; line upon line, line upon line; here a little, there a little;" &c. Isa. xxviii 10, 13. "Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early and sending them." Jer. vii, 25.

So the Lord said of ancient Israel: "I have sent also all my servants the prophets unto you, rising up early and sending, saying, Return ye now every man from his evil way, and amend your doings * * * and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me." "Howbeit I sent all my servants the prophets unto you, rising early and sending, saying, Oh! do not this abominable thing that I hate; but they hearkened not, nor inclined their ear to turn from their wickedness," &c. Jer. xxxv, 15, xlii, 4.

And I thought, He is still repeating this unto us, unto me now, and, oh! shall we, shall I, prove like our fathers, negligent of his instruction? Here, week after week, month after month, have these faithful white-winged messengers come to our doors with line upon line, precept upon precept; and how many have we heard and obeyed? How many have we hastened to carry out in the life? How many things do I that are wrong in his sight, which they have reformed, once, twice, yea many times? And have I not perhaps read them and failed to remember them?

Will these rise up in judgment and condemn me? Oh! my Lord help us, help me to consider thy ways, and with gratitude remember thy care; that Thou art the source from whence all blessings flow.

It was said anciently, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." Yes, it is our lack in considering. And why is it we neglect to meditate? God said of our fathers, "They have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink. They are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment." Isa. xxviii, 7. May not our stupidity of mind, our failure to believe the testimonies, or to rightly interpret the visions that have been given, and our poor judgment in spiritual things be in a great part owing to our being swallowed up of meats and drinks?

"O wake thy slumbering people;
Send forth the solemn cry;
Let all thy saints repeat it,
The Saviour draweth nigh!
May all our lamps be burning,
Our loins well girded be;
Each longing heart preparing
With joy thy face to see."

H. C. MILLER.

Monroe, Wis.

CHRISTIANITY is the most perfect kind of knowledge; it must essentially produce the most perfect kind of happiness. It is the golden, everlasting chain, let down from heaven to earth; the ladder that appeared to the patriarch in his dream, when he beheld Jehovah at its top, and the angels of God ascending and descending with messages of grace to mankind.

HEAVENLY LONGINGS.

How the longing heart goes out for God,
When tossed on life's rude surging tide,
When faith points up the narrow road,
That leads us to the heavenly bride.

Like a weary child we long to rest,
Where sin and sorrow come no more,
Our weary heads on Jesus' breast,
And know our trials all are o'er.

Dear Jesus, Lord, we sigh for thee,
We wait, we watch, we humbly pray,
Come set the pining captive free,
Cut short the hours of thy delay.

With joy we hail the signs thou'st given,
To mark thy swift return again,
When we shall reach our long sought haven,
And thou shalt take the spoil and reign.

Then blow, ye rudest tempests blow,
Though earth's strong pillars all be riven,
For in our longing hearts we know,
That we are nearing home and Heaven.

C. H. ROGERS.

Mauston, Wis.

Conference Department.

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

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

From Bro. Daniels.

BRO. SMITH: For a long time I have felt as though I would like to say a few words to the saints scattered over the wide harvest field, and as I have received letters from different ones, they have asked me why I did not write for the paper. I would say that it is not because I have lost my interest in the paper, or in the present truth; but I have often thought that if I could write as well as some of the brethren, I would write something every week. My faith is strong in this last work. I embraced the Advent doctrine in 1842, and was one of those that met with the disappointment in 1843; but when the time passed by, my faith was unshaken. I still believed that God had led us up to that point, for I saw from the word of God that the vision was to be sealed up until the time of the end, or, which was the same to me, the last generation, and as the vision was then understood, I knew that the time of the end had come; and I fully believed that some time in this generation, Christ would come and the resurrection would take place. And although I have been buffeted by the enemy and cast down and afflicted, yet my faith in the truth has staggered not, I have always believed that there would be no generation beyond this, only the generation of the redeemed, and so I believe now.

The third angel's message, I embraced about fifteen years ago. I kept the Sabbath for a few months in 1845, but through the influence of those in whom I had the utmost confidence, I gave it up for awhile; but I had no rest day nor night until I repented and began to keep it again. About that time I was visited by our much beloved Bro. Joseph Bates. He spent a day or two with me at my place of residence in Chicopee Falls, Mass., and although I felt established in the Sabbath, the visit was timely, and his preaching was meat in due season. I saw clearly that the temple of God was opened in Heaven at the end of the 2300 days, and Jesus, our great High Priest, had entered it, to cleanse the sanctuary, and by faith I saw the ark of his covenant. Since then I have kept the Sabbath of the everlasting covenant, or law of God, and I think I can say, it is a delight unto me, the holy of the Lord, honorable.

The time has fully come for the breach to be restored, and I want to be among the blessed ones that are helping restore it, that I may with them stand in the battle of the day of the Lord. Although all my brothers and sisters have forsaken me because I am a Millerite, as they call me, I am trying to live consistent with my faith. They are most of them professors,

but do not love the Advent doctrine. But I know that friends cannot save us in the day of wrath that is just before us. The Lord must be the hope of his people now, or he will not be their hope then. I choose rather to suffer affliction with the people of God now, than I may be delivered with them then, than to enjoy the pleasures of sin for a season.

The health reform has been a blessing to me indeed. I have been subject to the bilious colic ever since I was a small boy. As often as five or six times in the year, I would have that terrible complaint, sometimes so severely that I would not get over it for a month. If any one could have told me what to do, to be free from it, I would have given all that I was worth. I tried everything, consulted all the doctors I was acquainted with; but none of them could do me any good, and I sometimes thought that I must die. But since I have left the use of tobacco, coffee, tea, and meat of all kinds, I have not had that so-much-dreaded complaint, once. Bless the Lord for the health reform! I have removed the cause, and the effect has ceased. Oh! how much suffering would be saved if people would live up to the laws of health.

Truly God has led his people in a way that they knew not; he is making darkness light before them, and crooked things straight. God is now trying his people as he did anciently. It appears to me that God is now pleading with his people face to face, like as he plead with our fathers in the wilderness of the land of Egypt. Eze. xx, 35-38. I feel thankful for the Testimonies. The Bible, the Testimonies, and the Review, comprise our Sabbath library. God has truly shown his people marvelous things, to encourage them to go on. God says, "Behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her," &c. Hos. ii, 14-23. Oh! that I could realize more that God is speaking to us by the gift of prophecy. Where there is no vision, the people perish. This I realize more as I talk with Adventists and other church members. They know nothing of the present work of God. I believe that the latter rain will soon come, and God is preparing his people for it. But none will receive it only those who are ready. What a fearful time is this. God has shown us that the drops of the latter rain will be caught in clean vessels. My heart says, O Lord, search me, help me to search myself and wash in the fountain that is now opened for sin and uncleanness. Zech. xiii, 1. Let us, brethren and sisters, drink of that water, and plunge into it and be clean, and be ready for the latter rain. It appears to me that now is the time. The church is coming up, leaning upon her Beloved. O Lord, grant me a place among them, is my daily prayer.

DEXTER DANIELS.

New Boston, Mass.

From Sister Sprague.

DEAR BRETHREN AND SISTERS: While reading one of the communications in the Conference Department of the last Review, the thought occurred to me that it was as much my duty to improve upon my one talent as for others their ten. Nearly a year and a half ago I first heard the truths of the third angel's message proclaimed. A little previous to this time an Adventist family became our near neighbors. I soon learned that they had weekly prayer-meetings at their house, and I was invited to attend. I was at that time very bitterly opposed to the views of the Adventists, but as I had confidence in the piety of this family I decided to go. And I being in the way, the Lord there led me by his Spirit to pledge myself to investigate the Sabbath question and receive the truth whatever it might cost me.

I had not been like the noble Bereans who "searched the Scriptures daily whether these things were so;" but had been content to follow the traditions of the fathers, consequently I believed in first-day observance. I immediately commenced an investigation of the subject and to my great surprise I could find no ground for keeping the first day of the week; but everything in favor of the seventh. But now a heavy weight rested upon my mind. I clearly saw it was my duty to keep the Lord's Sabbath; but the cross appeared so heavy it seemed for a while impossible for me to lift it. After a severe struggle I was enabled to

throw myself on the promises of God and move forward in the path of duty, leaving the consequences with Him. I have never for a moment regretted taking this step. As soon as I moved forward in the performance of this duty, my heart was filled with sweet peace, such as the world can not give.

About this time Eld. R. F. Andrews came to our place; and through his preaching I was led to believe that what I had before thought to be pernicious doctrine was Bible truth.

Through prejudice and the pride of my unsanctified heart, I have been slow to receive many of the truths connected with the third angel's message, but I can say I see more and more beauty in these truths, and feel that they are increasingly dear to me.

I have been called to pass through deep afflictions, but the loving arm of my Heavenly Father has been my constant support. A heavy burden of care still rests upon me, but Jesus kindly invites me to cast it upon him. At times I am enabled to do this. I know it is my privilege always.

My husband and two sweet babes rest in the grave. My heart thrills with joy when I think of the near coming of the Saviour, and that I, if faithful, shall meet those dear ones again never more to part. My four remaining children are all believers in present truth, have been buried with Christ in baptism, and I trust are walking in newness of life. Pray for us that we may press on in the narrow way, and finally be an unbroken family in our Father's kingdom.

H. F. SPRAGUE.

Adams Co., Wis., Jan. 22, 1868.

From Sister Foster.

DEAR BRETHREN AND SISTERS: Although nothing has appeared in the Review from me for a long time, yet my love for the truth has not abated, though it is sometimes sorely tried through the deceitfulness of sin; for Satan has come down in great power, knowing that his time is short. And especially does he exert all the influence in his power, to lead away the minds of the youth. I know this by sad experience; for I am too apt to fall into his snares, and he led away in the paths of sin and folly. And I have often thought that if Jesus were here upon earth, he would address the same words to me that he did to Peter of old, "Satan hath desired to have you, that he might sift you as wheat."

Though we are separated from those of like precious faith, and surrounded by the wicked on every hand, yet we enjoy many privileges. The Review and Reformer are constant visitors at our home, and, indeed, we could not live without them. They seem like old friends. Some of the ministering servants of Christ have visited us occasionally, which has been a source of great strength and comfort to us, as we were just moving out upon the truth; and we cordially invite them to come again.

Bro. Taylor was here the first of September, and most of our family had the blessed privilege of being buried with Christ in baptism—a privilege, which once I would have blushed to own; but, thank Heaven, I now know more about what privileges are than I used to.

This earth which has long borne the revolutions of time, has grown old like a garment, and is fast approaching its dissolution. Already the earthquake's distant moan reminds us that the pent-up fires of earth are growing impatient with their long confinement, and are about to burst in wrath upon this world with its sin-loving inhabitants. I tremble as I look about me, and see to what a fearful extent wickedness is carried. As I see those who lived right, under the light of the first and second angel's messages, scoffing and taking the name of the Almighty in vain, surely I think he cannot tarry much longer. His wrath must be appeased. Yes, the thunders of that long-looked-for day will soon burst upon an unprepared world. And yet there will be one little company, who will be prepared to meet their descending Lord. My prayer is, that I may be found in that small and hitherto despised company who shall have come up through great tribulation, and shall have washed their robes and made them white in the blood of the Lamb who reigneth forever and ever.

P. A. FOSTER.

Washington Co., N. Y.

From Sister Cowdrey.

DEAR BRN. AND SISTERS: I have felt for some time a disposition to speak to you through the Review. I do not have the privilege of either social or public meeting; but as I read your soul-stirring testimonies from week to week, my heart is warmed and cheered, and I feel strengthened to urge my lonely way onward through this wilderness world to that better land, "long, long ago" promised to the Israel of God. I feel to praise God to-day for his unspeakable goodness and mercy to me, in opening my eyes to see the light of truth, and giving me a heart to receive it.

My faith is firm and unshaken in the cause which I love. My whole soul responds to every advance move in the truth. The health reform has been an angel of mercy to me, and all the sacrifices we are called upon to make are only for our good. Let us then go fearlessly on. What if we are looked upon as fanatical? What if scoffers do scoff and deride us? When a duty is made plain to us, through the gift of prophecy, shall we stop to enquire what the world will say of us? God forbid!

I beg you will pray for unworthy me that I may have grace and wisdom to direct me in my ways, that I bring no reproach upon the cause I love so well, but that I may stand firmly and nobly for the truth, and at last share with you in the final triumph of the saints.

To the ministers, I would desire to tender my sincerest thanks for the sermons provided for the paper from week to week, and also say that I look with anxious eye each week, the first thing, as I open my paper, to see if there is not some appointment for preaching near enough for me to attend. I had fondly hoped that Bro. and Sr. White would pass through Connecticut and so hold a meeting on their way from their New England tour; but I was doomed to be disappointed. I hope to be resigned to my lot, and have grace to stand in just the place the Lord would have me.

AURELIA L. COWDREY.

Litchfield Co., Ct.

From Sister Hoxie.

BRO. SMITH: Knowing that we are to work as well as pray, I would be found trying to occupy the one talent that may be committed to my care. I embraced the third angel's message, under the preaching of Brn. J. H. Waggoner and I. D. Van Horn, about four months ago, and I thank the Lord that he sent those faithful servants to labor here in this part of his vineyard. I doubt not that they had the Spirit of God to assist them in pointing out the truth so plain. I am trying to live it out so that I may be ready when the Saviour comes.

I love my Bible better and better the more I learn of the truth. I want to be more like my dear Saviour, to have his meek and quiet Spirit to guide me in all things, that I may not be drawn away of the evil one; for I know that as a roaring lion "seeking whom he may devour," he attacks us on our weak points. We are to watch and pray that we may have strength to resist him.

I have been very much encouraged by reading the reports from Maine, of our neighbors and friends. A little over three years ago when we moved from there, there was no church, and no Sabbath-keepers at Norridgewock, while now, praise the Lord, there is a goodly number.

I am trying to separate myself from every influence that would lead me to set a higher value on earthly than heavenly things, and I pray that I may enter into it with more zeal and earnestness, not be lukewarm, but put on the whole armor of God. I am trying to live out the health reform as far as I know, believing that it is a part of the Christian's work to be temperate in all things.

LOUISA G. HOXIE.

Green Co., Ohio.

From Sister Fulton.

DEAR BRN. AND SISTERS: Being now deprived of the privilege of meeting with those of like precious faith, to worship God on his holy Sabbath, I desire to bear my testimony in favor of the truth through the Review. Eight years since, at the age of thirteen, I

received the ordinance of baptism, and resolved to walk in newness of life, and strive to overcome all evil, that I might be prepared to meet my Saviour with joy. Since that time I have ever loved this precious truth, and in a weak way tried to live it out in all its advanced steps. But as I look back and see the follies, errors, and short-comings of those years, my heart feels sad; and I would here say to the young, Oh! do not neglect to watch and pray. There is where I have failed. That is why I have been so weak to resist temptation. If the precious time worse than wasted in trifling conversation had been employed in communion with my Heavenly Father, seeking strength from on high to overcome my many besetments, I should have made more progress in the good cause.

Oh! that the young could realize the importance of employing their youthful days in getting a thorough knowledge of all the holy truths of the Bible. Then, when their minds are free from care, it is so much easier to study and remember what is learned than when one's mind is occupied with the care of a family.

But with all my sin and folly, the Lord has ever been merciful to me. Oh! the wonderful love of God to his unworthy creatures! His love has followed me all my life, and still he bears with me. When I draw near to him, and form new resolutions to serve him better, he is ever ready to bless; and I find sweet words of comfort and courage in his Holy Word, promises of forgiveness to those who sorrow for their sins after a godly sort.

What great blessings we as a people have in all the knowledge of all the perfect chain of truth connected with the messages and Christ's soon coming. Then in this important time comes in the health reform. How could we ever have been prepared for what is before us, without its purifying effects.

I can say that the whole truth in all its branches is dearer to me than ever before. I am determined by the help of my heavenly Father, to be faithful in living it out, that I may at last, through the merits of my precious Saviour, gain an incorruptible inheritance.

ELLEN M. FULTON.

Burt Co., Nebraska.

From Sister Keith.

BRO. SMITH: My companion and myself have been firm believers in the doctrine of the second Advent of our dear Saviour, since 1843, but it is only since last June that we have observed the true Sabbath. We had always been taught to keep the first day of the week; but since the Lord has opened our eyes, the Bible has become a new book to us, and every thing is so plain, that it seems impossible for any one to err in reading it that has common understanding. Our friends and neighbors, especially the church members, are all turned against us. They will not read our papers nor our books. Oh! that their eyes may be opened before it is forever too late. It would be a great consolation to us to have some of the ministers come to this little out of the way place, called Branch, three miles from Coldwater city, where we live. Although we are of the poor of this world we would be willing to divide with any good Seventh-day Adventist preacher that would preach present truth with power, and wake benighted souls in this place. We are living in a time when sin and wickedness abound, and the love of many is waxing cold. Oh! for an outpouring of the Spirit of God.

As for me and mine, we are determined, with divine assistance, to serve and love God; for he first loved us. We are trying to keep his commandments, and to overcome all evil with good, that we may, with the dear saints of God, have right to the tree of life.

How sweet the name of Jesus sounds to me. I want to see Jesus, yet when I think of meeting him, how unworthy I feel. But I know he is my friend, and that he has suffered and died on the cross to redeem such unworthy rebels as we are. Hence we feel to put our trust in him. He says, Him that cometh unto me, I will in no wise cast out. What a precious promise! Some kind friend has sent us the Review and Sabbath Herald free for over six months. He has our thanks, whoever it may be. We would not receive it so, if my companion or myself were able to work, but he being 85 years of age, and myself 72, we cannot do much. We are alone here, so far as our faith is con-

cerned. There is not another Sabbath-keeper nor Second Adventist that we know of nearer than Burlington. We never heard an Adventist preach, nor went to one of their meetings; but we love the Review. We should feel very lonely without it. We love to read the good sermons and exhortations, and the testimonies of the brethren and sisters. Although they are now strangers to us we shall know each other in Heaven. We are trying to live the health reform and have succeeded in part.

We should be very glad to have the Review continued.

PERSIS M. KEITH.

Branch Co., Mich.

SISTER R. WHITE writes from Brenton Co., Iowa: I embraced the Advent faith when the tent was in Vinton, Iowa, in 1860. Many received the word with gladness, but soon got weary in well doing, and turned back to the weak and beggarly elements of this world. The next year the tent was set in Marysville and quite a number received the truth there. But now they are all scattered. Two of them went with the defection in this State. They liked that way so much better as they do not have to lay aside their idols. I was in Marysville a short time ago and found a preacher there by the name of Buck. He calls himself an apostle, keeps the seventh day, says he can heal the sick, and do many mighty works, but says there is no resurrection of the wicked. The two persons I spoke of above, are now going with Mr. B. They both lead very inconsistent lives, and still call themselves Seventh-day Adventists. I feel sorry that such things do exist, but will not be discouraged by it. My desire is to lead a holy life. Oh! that I may have grace to help in every time of need. I want more of that love that casteth out all fear. I pray that God may send some true servants of his into this neighborhood. I believe that great good might be done. The people all seem to be asleep. Apparently all they care for is fun, fashion, and money.

BRO. M. PEPPER writes from Alton, Ill.: My sister and myself are the only Sabbath-keepers here, and we are looked upon as holding very strange views; but we are striving to so live that we may, if possible, influence others to search into these blessed truths which we profess. I have scattered a good many papers and tracts, and pray that they may be the means of converting, and turning some from the error of their ways. It will soon be two years since I was led into the light of present truth. I thank the Lord that I may be counted as one of those who are keeping the commandments of God and the faith of Jesus. I can look back to the time when with hearts filled with gratitude and love to God. I made the vow that I would henceforth forsake the ways of sin and serve the Lord. But, alas! how often have I come short of fulfilling that vow. How often have I suffered unguarded and foolish words to pass my lips, and many other things not calculated to glorify God. The spirit is willing, but the flesh, how weak! still I am not discouraged. With God's assisting grace I must overcome. I view with longing desire the reward that awaits the overcomer.

SISTER S. MEANS writes from Warren Co., Pa.: Often while reading the cheering testimonies from the dear brethren and sisters, I have felt that it would be a privilege and perhaps a duty to cast in my mite in favor of this glorious yet solemn truth; and I am thankful I have the privilege of thus numbering myself with the little company who are trying to keep the commandments of God and are obeying the testimonies of Jesus Christ. I love the Testimonies that have led out into such marvelous light. As I read them from time to time in connection with the Bible, they often cause the silent tear of heartfelt repentance to fall at the discovery of some subtle sin. My heart has often thrilled with joy as I have seen the beauties of the great plan of salvation pointed out as they are in the Testimonies. Pray for me, a lonely one, that I may yet be able to come to a more perfect knowledge of the truth as it is in Christ Jesus, and more than all, that I may be willing to do his will in all things.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 11, 1868.

MONTHLY MEETING AT NEWTON, MICH.

This meeting, held Feb. 8, 1868, at which it was our privilege to be present, was one of interest, and, we trust, profit. Brethren were present from Parma, Leslie, Leroy, Monterey, Battle Creek, Convis, and Burlington. The house of worship was filled with nearly as many as could be comfortably seated. The brethren in Newton seemed to be greatly cheered by the presence of so many from abroad; and as they expressed their gratification, all who had come from other places felt amply repaid for the pains taken, to get to the meeting. But we had more than this; for the Lord evidently owned the efforts of his people to assemble together, and let his refreshing Spirit rest upon us.

We felt that it was good for brethren thus to meet together, in obedience to the apostolic injunction, not to forsake the assembling of ourselves together, but to exhort one another and so much the more as we see the day approaching, and endeavor to aid and encourage each other in the work of avoiding present dangers, and getting ready for the issues before us. Nearly all in the house took part in the meeting. It was encouraging to see so much discernment manifested in regard to the times in which we are now living, and to hear such strong determinations expressed on the part of all to press forward in bright hope of speedy and certain deliverance.

The principal burden that seemed to rest upon the minds of the brethren was how to pass through the peculiar dangers that now encompass us, how to secure in our hearts the effects of the close and purifying work that must now be accomplished for the church, to prepare them to be taken into the personal presence of the Lord of glory, and the infinite importance of being in season in this work. The Lord now sits as the great refiner, ready to work for his people in the removal of their sins. Every stain may now be taken from us, as spots are removed from a garment by fuller's soap; every particle of dross may be purged away, as gold is purified by the refiner's fire. And this work must be done for us; but soon it will be too late. No fuller's soap, no refining fire, no cleansing fountain then. We may cherish some darling sin in heart or life if we will. The Lord will not take it forcibly away from us. But lo! it will leave its fatal spot upon our garment, and bar us out at last from the pure and white-robed hosts of the redeemed.

We believe a good impression was made by the meeting, and that those whose privilege it was to be present, went from the place with their probabilities of overcoming stronger than when they came. No better result could come from a meeting than this; for every particle of strength that can be imparted in this direction is now of untold value. We are confident that brethren living within any reasonable distance of these monthly gatherings would do well to attend them. The churches where they are held would be cheered by your presence, and you would get good to your own souls by so doing.

MEETINGS IN ALLEGAN CO., MICH.

SINCE our last report, and during the frequent, and almost incessant snow storms during the month of January, we have been at home with the churches in Monterey and Allegan. Since Bro. Loughborough closed his series of meetings in Allegan the church in Monterey have been holding a series of meetings; in some of which we have re-read and re-examined testimonies Nos. 12 and 13. There was no dissenting voice in these meetings respecting the truthfulness and absolute necessity of all its bearings on us, and also on all the remnant people of God in the present stage of the third angel's message. How plain, simple and consistent, when compared with the testimony of the prophets and apostles, that God our Heavenly Father has shown us through Sr. White, just what we need in reforming our habits in eating and drinking, the health and dress reform; to go forward now in union

and communion one with another, and with our blessed Lord and Saviour Jesus Christ, finish up the mystery of God, and then be redeemed and stand "without fault before the throne of God." Rev. xiv, 5.

We were also greatly refreshed while celebrating the ordinances of the Lord's house, with the renewed determination and strong desires of the brethren and sisters in their testimonies to go forward to the consummation of the blessed hope.

The church in Allegan have been endeavoring to advance in the good state which Bro. Loughborough left them in at the close of his series of meetings by the plain straightforward truths of God's holy word. By their request the Allegan County Monthly Meeting at Monterey, was changed to Allegan, Sabbath, Feb. 1. A number of sleigh loads of brethren and sisters from Otsego, Watson, and Monterey, enjoyed a good, profitable season and refreshing from the Lord. Business meeting in the evening at Monterey.

By request and previous appointment, we held a meeting in a new school-house in Heath, about six miles west of M. We were told that some in this neighborhood were in Allegan a few times to hear Bro. Loughborough and wished to hear further. We gave them our position, they listened attentively and invited us to come again. We also distributed many of our small tracts, and some Reviews, which they readily received.

From this meeting we returned in season to meet with the brethren in their extra meeting at M.

In the circulation of books, as Bro. White says, let us be engaged. As the Lord in his great mercy has furnished us with light to learn, and take our position, so let us help others to do the same, by furnishing them with books from the Publishing Association. The church in Monterey are filling up their subscription list to aid in this work.

The next Monthly Meeting will be held in Monterey on the first Sabbath in March next.

JOSEPH BATES.

Monterey, Mich., Feb. 3, 1868.

REPORT FROM BRO. STRONG.

CLOSED our meetings in Tittabawassee Dec. 23 and 24. In company with Bro. Lawrence, and Bro. and Sr. Cornell, came to St. Charles. Found the way hedged up for public meeting, and the church in a rather dark state. Held meetings at their houses, and tried to get them into working order. Bro. Cornell preached to them twice, and then left for a new field of labor. Held in all with them, public and private, twenty meetings; four of which were business meetings, in which most of their trials and wrongs were confessed. Still some are holding on to their hard feelings, to their own hurt, and the injury of the cause.

In going to St. Charles, it was my intention to hold meetings for those without, but everything seemed to be against it. First, there was a protracted meeting in progress, then shows, dances, donations, singing school, and last but not least, trials in the church. Yet we trust some good has been accomplished. Bro. Lawrence left for home, Jan. 9, and I closed my labors there, the 13th.

As I look back over my labors in Saginaw Co., with Bro. Cornell and Lawrence, I have great reason to rejoice. It is true we had some dark clouds to pass through, but in most cases there was light beyond.

And here, for the encouragement of those that have given of their substance to scatter Reviews and tracts, I would give a brief history how the truth first came to be presented in Tittabawassee. An old sister, who had kept the Sabbath for years without seeing any of her family or friends come with her, began to feel that she was indeed alone. She gave away a bundle of old Reviews to a caller, little thinking that from them a strong church would be raised up. But the Lord can work, though it may seem long to us. The lady took the good seed home and hung it on a rafter in the chamber, not being interested enough to even look at them. Finally, one day, not feeling well, she thought she would look at those old Reviews, and the first piece she read riveted her attention, and she read them all through, and sent to the Office for more. Soon conviction took hold of her, and conversion soon followed.

But this was not enough, her friends must see the truth also.

Therefore she kept sending for books, till six eight-dollar packages have been scattered in that region; and through the influence of the books, Bro. Cornell was called to labor in Midland and Saginaw counties, and as the fruits of those old Reviews, books, and labors, under the blessing of God, there is a church of twelve established at "Sixteen," and one of fifty at Tittabawassee, with an interest spreading to hear more, and I hope and trust that those old Reviews will be the means of saving many in the kingdom of God. Still scatter the seed.

Jan. 14, held one meeting with the scattered few in Duplain, and then came on to Orleans to rest a few days. Was cheered on preparation day in meeting Bro. and Sr. White, and Bro. Andrews again. On the Sabbath as we listened to their straight, but cheering testimonies, our heart was made glad in the Lord, and we are led to say, Truly the Lord is leading this people through to a safe place. Sunday, at the close of the meeting, fourteen came forward for prayers. It did our heart good to see the children calling on the name of the Lord.

Tuesday came to Orange and commenced a course of meetings where Bro. Loughborough had advertised to commence. Held six meetings before he came. There is some interest manifested to hear, but it is not general. Bro. L. is now here, and I hope the interest will increase, and much good be accomplished.

P. STRONG.

Orange, Mich., Jan. 30, 1868.

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.	EV'G. EXP.	NIGHT EX.
Detroit,.....	7:10 A.M.	11:00 A.M.	5:35 P.M.	10:30 P.M.
Battle Creek,	1:25 P.M.	3:48 P.M.	11:15 P.M.	3:40 A.M.
Chicago, Arve,	9:00 P.M.	10:00 P.M.	6:30 A.M.	11:00 A.M.

GOING EAST.

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

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

News and Miscellany.

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

Child Murder.

In our paper for January 25, we published a view of the wicket of the Foundling Hospital at Florence, in Italy, and we called attention to the fact of the alarming increase of infanticide, and of other unmentionable crimes. Indeed, the most startling phenomenon of our life is the apparent decline of the maternal sentiment. Essays are constantly published by medical men which explain the mysterious advertisements in otherwise respectable newspapers. In some papers the reader may find nearly a column of such advertisements, which, in plain English, are merely murder made easy and disease made sure. They are both a cause and a symptom; and the essays of which we speak are the record of the experience of faithful and wise physicians. The late Dr. Worthington Hooker, one of the most eminent among them, declared, in a former number of this journal, that the average of children in American families has declined from eight to less than three, and that one of the chief causes is the consent of the mother.

The inevitable consequence of such a condition is that human life declines in value, and that the unwilling mother views infanticide with composure. It is, therefore, not surprising that the Secretary of the Board of State Charities in Massachusetts has ascertained during the last year that eighty out of every hundred infants placed in public alms-houses die within a short time; and an asylum has been founded to care for the unfortunate children; and all the town authorities are authorized to send foundlings and all deserted infants thither. During the last week, also, another instance of this wanton carelessness of life, or in other words, murder, was exposed in this city. A woman applied to the Board of Health for a burial permit for a child two months old. Dr. Harris was suspicious, and upon inquiry it was ascertained that the body of the infant was brought from the house of Catharine D. Putnam, who keeps a lying-in hospital for women who are not wives.

The certificate upon which the permit was sought was given, according to the report in the morning papers, by Dr. James W. Ranney, and a false number of the house was mentioned. To the inquiry, whether it

was a disreputable house, Dr. Ranney replied that if taking children from the breast and feeding them upon "spoon victuals" tends to shorten their lives, and "if persons in a house doing this thing makes it disreputable, then this is a disreputable house." The cook testified that Mrs. Putnam advertised children for adoption, and kept them until they were adopted, and that there was a death in the house every two months. That is, Mrs. Putnam keeps a lying-in retreat for mothers who wish to abandon their offspring, and Mrs. Putnam disposes of them. If there are no applicants for adoption, the fate of the infants may be surmised.

The experience of Europe has led to the establishment of foundling hospitals as the surest method of diminishing child murder. The argument that such institutions tend to promote vice by alleviating its consequences is not sound; for we have no right to make the sacrifice of those who are wholly innocent a means of restraining the guilty. Nor is the correction of the evil from which this crime springs to be found in vehement denunciation, and exclamations of horror, and then leaving it to cure itself. In the city of New York we believe that the *Creche* receives foundlings under certain conditions; but the time is fully ripe for such foundling hospitals as those in Europe. Nor have we any doubt that the revelations of every month and week, the testimony of science and of the police, will rapidly persuade the public of this truth.—*Harper's Weekly*.

The European Dead Lock.

WHEN Mr. Puff, in Sheridan's play of the Critic, is bringing his "Tragedy Rehearsal" to a conclusion, he makes all the characters in the scene hold their swords or daggers at each other's breasts in such a way that none of them dare to strike for fear of being struck. Upon which he exclaims, "There's a situation for you! There's a heroic group! I have them all at a dead lock! For every one is afraid to let go first." This is very much the attitude of the Great Powers of the Continent at this moment. France and Prussia are pointing their right-hand daggers at each other, while they threaten with their left, the one Italy and the other Austria, to compel their help, or at least their neutrality; while Russia holds her sword at the throat of Turkey, all ready to dispatch her as soon as the other combatants are fairly engaged; and England, by strengthening her fleet in the Mediterranean, is at least making a feint of striking at Russia should she persist in her designs on Constantinople. While thus

"Willing to wound, and yet afraid to strike,"

this conflict of discords makes an ominous calm, which is but an indifferent substitute for a true peace. For this state of things is, financially and politico-economically, almost as bad as war itself. It prevents all enterprise, condemns a large proportion of the flower of the populations to the unproductive and wasteful condition of waiting for war, discourages marriage, makes capital stagnant in the vaults of the banks, and multiplies poverty and vice on every hand.

The assurances of Bonaparte and of Bismarck that there is no danger of a breach of the peace between them this year is scarcely a palliative of the mischief; for it continues the present state of doubt and distrust, which is continually making the industrial classes poorer and poorer, and crushing the poorest of all with a still more cruel weight of poverty. It were better that war should come at once, with the factitious stimulus which it always brings for the time to industry, rather than this warfare, under the mask of peace, with all the best interests of mankind. That armed hands can be held forever in this readiness to strike is impossible. Some one will think an advantage is discerned, or will be for an instant off its guard; the first blow will be struck, and the general *mêlée* ensue. It is a curious and a sad commentary on the boasts of modern civilization that France thinks herself obliged to take nearly a million of able-bodied men from the occupations of peace in order that she may not be obliged to go to war! And the other nations feel themselves forced thus to drain their life-blood in advance, to hinder its being spilt! Italy, which needs nothing so much as productive labor to ward off the financial crisis which threatens to overwhelm her independence—if, indeed, in her present posture as to France, she can be said to have any—has to keep between three and four hundred thousand men on foot to guard her against foreign enemies, while a large portion of her domain is virtually abandoned to the tender mercies of brigands. And so with the other continental nations; though the emancipation of the serfs in Russia and the compulsory general education of Prussia, joined to their happy freedom from the taint of Catholicism, have given to the northern tribes a hardihood of political as well as moral and physical constitution which makes their condition and prospects infinitely better than those of Bonaparte's boasted "Latin races."

And in this posture of affairs, the petty tyrants who

have been ousted of their dominions feel, as our petty despots of the plantations do in this country, that in the general confusion they have a chance to come by their own again. King Bombalino thinks he sees the road opening for his return to the throne and the prisons of Naples. The Grand Duke Ferdinand is casting hopeful eyes toward Florence and the Pitti Palace. Duke Francis of Modena and Duke Robert of Parma believe that they may yet be carried to their old dominions over the ruins of the Kingdom of Italy. And it is not beyond the bounds of possibility that all this reaction may be accomplished, should Victor Emanuel link his fortunes with Prussia, and France be more than a match for the two. This, however, is not likely to be the result of such a conflict. The map of Europe may be reconstructed; but it will more probably show all German-speaking races united under the rule of the King of Prussia, with his royal crown changed into an imperial one, and Victor Emanuel enthroned in the Eternal City. It will be a change for the better, as it will strengthen Protestantism as against Catholicism, and constitutional government as against the personal despotism of France.

If we are wise in this country, this European complication will only work for our good. We have only to pursue the things that make for peace, to build up our waste places, to maintain our honor and credit, to relieve our industries from all burdens which our honor and credit do not make imperative, to revive our old energy and enterprise, and the disturbance of Europe will only help us to recover our old prosperity. We can hold our former rank among the nations in material success, as we have bettered it as to our military strength. If we can avoid, wisely, a Dead Lock on this side the Atlantic, we shall be able to turn that on the other to our own advantage, and, by our example, to that of the whole world.—*Independent*.

What Next in Europe?

THE political barometer has risen a little these last few days. A few months ago it stood at "immediate war." It has come down to "changeable," with oscillating tendencies toward "peace." Whether the future belligerents, that is to say, the whole of Europe, have begun to be afraid of each other, in view of the perfected armaments; whether the pressure of public opinion, which is especially desirous of peace, has overdone the warlike notions of Messieurs, the Governors; whether, as I am inclined to believe, the different powers, financially ruined by foolish and extravagant expenses, wish to restore public confidence by promises of peace, in order to negotiate their loans on better terms—whatever may be the cause, there is a very decided tendency in favor of peace.

ARMAMENTS.

Meanwhile the military preparations, the increase of the forces, the armaments, and, especially, the loans, followed each other in feverish succession. Russia and Italy, as if in concert, have just purchased a large number of needle guns from Prussia, and the latter has taken advantage of this opportunity to get rid of a great deal of material that is out of date, which, in French military parlance, is termed "nightingales." With the money thus obtained, Prussia, in a very ungrateful manner, is making Chassepots—a weapon reported to be much superior to needle guns. France continues her naval and military preparations. The time of service is now nine years and a half, which will place 1,000,000 constantly under arms, and furnish a contingent of six or seven hundred thousand in the National Guard. All the forts and fortifications are to be provided with guns of long range, capable of carrying about four miles—six kilometres. Austria, while improving every opportunity to talk of peace, is exchanging her old arms for the Wiendl guns, which are said to fire eighteen shots a minute. Spain is doing the same thing, and is devoting 2,000,000 francs to this work, which seems to have become the greatest necessity of Europe. And, last of all, the Pope has an army of nearly 17,000 men, which will soon be armed with American guns.

BEGGING LOANS.

To cover the necessary expenses of these stupendous armaments, some increase their imposts, others borrow, some beg, some pretend to undertake extensive public works and give their bonds,—in short, all try to get money the best way they can.

Italy levies a tax upon incomes, which is the commencement of bankruptcy. Its bankers say to the public: "We owe you a hundred francs interest on money you have lent; but we will not pay more than ninety." And another Italian loan is also expected to cover the existing deficit, which is supposed to amount to a milliard. Spain has formed a national bank, with a capital of 100,000,000 francs, which seems to be a loan disguised by the name of business, but which in reality is intended to take from the pockets of whoever may be its creditor the hundred millions of which Spain has need.

Turkey is negotiating a loan of £100,000 under the pretense of erecting public works at the mouth of the Danube. Doubtless the Pachas, the armaments and the seraglios will absorb a large portion of this loan intended for the Danube. But who of the French or English creditors will have permission to go and investigate whether the money is properly employed?

Portugal is making a loan of 137,000,000 francs. The country is not arising, for no one menaces it. There is neither famine nor pestilence within its borders. The reason is, that on account of maladministration the government has need of funds to cover its unwarranted expenditures.

Under a pretense of building a railroad in Hungary, Austria is borrowing—I do not remember how many millions—and, in order to make negotiations as easy as possible, glowing descriptions of the fertility and wealth of Hungary are met with everywhere. Yesterday one of the agents of the government asked me if I would write a series of articles on that country, its agriculture, mines, customs, &c., to which I only could reply that I was not a drummer for loans.

The Pope has literally gone a begging at every door in the Catholic world. The Catholic journals are everywhere urging the claims of the good cause. There are, on every side, Papilini, Peter's Pence, offerings, collections, indulgences, and benedictions—all for money. This seems to be the sole object of the head of Christianity in 1867. The Sovereign Pontiff, the Apostle of Peace, the Demi-Dieu, has also need of an army. If respect did not arrest my pen, I should not be able to find language to express a just indignation at this Antichristian monopoly. France is again obliged to resort to a loan, and for no other reason than the inordinate and inconsiderate expenses of the government. Meanwhile a million of earnings lie idle in the bank, and distrust of the future will tend to keep it there. For ten years France has loaned to different governments more than three milliard of francs, and, tired of this, money is hoarded in expectation of better times.

FAMINE AND CHARITY.

While the governments are negotiating loans and augmenting their armies, famine is devastating Europe from one end to the other. In some parts of Prussia the inhabitants are actually dying of cold and hunger. In some portions of Russia, hundreds are dying from the same cause. The same misery exists in England, and is augmented by the fear of the Fenians. There has also been considerable suffering in France, but public and private charity have done much to mitigate these evils.

ITALIAN DISUNITY.

The political horizon is still overcast. In Italy, the crater constantly belching out revolutions, the tendency to disunion is on the increase. The new Ministry under Menabrea, has been formed, but Rattazzi is preparing vigorously to oppose him, and has obtained the publication of official documents which prove that, to some extent, he, Rattazzi, was implicated in the recent revolutionary movements. The Italians are busily engaged in making red shirts, on which are marked the letters V. M., which signify—Vengeance, Mentana. Cardinal Andrea, whom Victor Emmanuel and the revolution wished to make a sort of anti-Pope, has yielded entirely to the Pope, and asked forgiveness, but, it is reported that, discontented because he has not been reinstated in the emoluments of his bishopric, he intends to retract his retraction, return to Naples, join the opposition, and openly rebel against Rome.—*Chicago Tribune*.

—Fall River, Mass., manufactures 85,200 miles of print calico in a year—enough to give three breadths of a skirt for old mother Earth.

—Another attempt at revolution is on foot in Spain, and France and Russia are quarreling over "the peace of Europe," which is generally a signal of an approaching rupture.

Famine in Europe.

The governments of Europe have an enemy to contend with that cannot be overcome by needle-guns or Chassepots. The reports of destitution there are most distressing. From Sweden to Algiers, and from England to Crete, there is hardly a country in which there is not fear of famine. In the barren districts of Sweden and Norway where, when the crops fail, there is little left but ice and trees, the people are subsisting on cakes made from birch-bark. Across the Baltic, throughout East Prussia, the destitution is so great that the hunger-typus has broken out. Our German exchanges contain full accounts of the ravages of hunger in the eastern provinces of Prussia.

A correspondent of the *Stettiner Zeitung*, writing from one of the districts on the Baltic, says: "Young able-bodied men and women, with their crying infants wrapped in cloth and bound to their bodies, wander about from village to village, seeking bread or work."

They hardly can find bread for their own needs, to say nothing of their aged and feeble parents at home. The peasant-farmer has nothing to give, and looks the gates of his yard against them. The large proprietors themselves have little left to give, and two-thirds of the winter is yet before us." A correspondent of the St. Louis Westliche Post says that the hunger-typhus has broken out in Gumbinnen, and is threatening even to appear in the western provinces at Strasburg. The cause is attributed to the bad crops and the wet season of last year. The whole of Eastern Prussia is nothing but a low, sandy plain, Berlin itself being built to a great extent on piles.

While the facts are indisputable, public and private charity have been very slow to come to the relief of the sufferers. The official organs of the government sought at first to conceal the fact, and pronounced the reports of destitution a "democratic exaggeration." But the government has at last come feebly to the rescue. The Crown Prince has placed himself at the head of a committee of relief to which Prince Albrecht of the royal family has contributed the enormous sum of twenty-five thalers. The Queen is organizing private charity among the ladies. Wheat is expected to arrive from Hungary and the coasts of the Black Sea. But there is reason to fear that the government has been too slow.

Crossing the Rhine, and passing over the fertile districts of Alsace, we find hunger and destitution in all most every part of France. A change in the fashion, which has diminished the demand for the kind of silks manufactured at Lyons (in connection with the uncertainty of the political future), has paralyzed the manufacturing industry of that city. The operatives of the Faubourg Saint Antoine besiege the doors of the Hotel de Ville, at Paris, for bread or work, so that around the square where so much blood has been shed, and where, for slighter causes, revolutions have commenced, the guards have been doubled. From Nantes, Rouen and Roubaix, the great manufacturing district of France, comes the same story. At Lille starvation is epidemic, and even in Bordeaux, where the rigors of winter were unknown, suffering is very great. Beyond the Mediterranean, in Algiers, where the drought of two years ago has been followed by the plague of Egypt, the grasshoppers, the Arabs are living upon grass and leaves, and may be seen, naked and emaciated, quarrelling with their feeble strength over the offal at the opening of the sewers. Every morning in one of the seaport towns a dozen corpses are found in the streets, and little children, clinging to their dead mothers, are rescued by humane hands. Some mothers, even, whom the pangs of hunger have made mad, offer their infants in the streets for sale for a few cents. One hundred thousand souls have perished in six months from famine. And while Napoleon asks 400,000 francs for the relief of this colony he is negotiating a loan of 440,000,000 francs to create an army which shall embrace in its ranks every able-bodied man in France.

In England the suffering seems even greater than in France. In that vast "East of London," which embraces a population of 600,000, there are 40,000 persons dependent upon charity, and 60,000 in actual distress whose pride conceals their condition. The deaths greatly exceed the ordinary rate. The poor law is inadequate to meet the requirements. The poor rates have been very much increased, and in one district of 11,000 souls, who legally should pay the poor rate, it was found that 4,000 were in need of relief themselves. Where the defaulters were formerly hundreds they are now thousands, and when an officer gets out a warrant to distrain he finds nothing but pawnbrokers' tickets; while ill-organized public and private charity, according to the London Times, "is actually increasing the amount of pauperism and demoralizing the district."

The condition of things is very gloomy, and contrasts strangely with the increase of the military establishments and the general preparations for war on the continent.

Moral and Social Condition of England.

A RECENT number of the North British Review gives a fearful account of the social sins and moral rottenness of British society. The British press have much to say about the "vices of democracy," but no description of American society presents a picture of demoralization, barbarism, incapacity and dishonesty, one-quarter as bad as the British Review depicts the condition of British society. The substance of the article is thus epitomized by the New York Post:

The reviewer tells us that justice is so slow and costly in England, that to go to law, even in a just cause, is to court ruin; that the lawless classes have been fostered and encouraged; that the criminal class is "numerous, increasing, organized, daring, skillful, and growing daily more and more formidable and audacious; that the police is inadequate, and not so clever as the rogues; that the administration of the law is such as not to deter criminals or repress crime. The criminal class is so prodigiously numerous as to

amount to fourteen per thousand of the adult population; the number of persons "convicted summarily" is twenty-six in every thousand; and this though the law appears to be administered with a shocking laxness. For instance, only 27,000 persons were arrested in 1866 for 50,000 "grave" offences known to have been committed; of the 27,000 only 19,000 were sent to trial, and only 14,700 were convicted and punished. Thus nearly half of those arrested for "grave" offences escaped punishment. No wonder the criminal classes are increasing in numbers and audacity in England.

Of two hundred and seventy-two cases in which a coroner's jury brought in a verdict of murder, in only one hundred and twenty-four were persons arrested for the crime; only fifty-five were actually tried, only twenty-six were found guilty, and only twelve were executed. This would seem to show not only incapacity in the police, but carelessness, to say no worse, in the administration of the law.

The reviewer dilates upon the frauds in great mercantile transactions, and the adulteration practised by retail dealers, showing astounding recklessness and lack of conscience and honor in every rank of merchants, from the greatest to the least; and then turns to the management of the English railway system. Of the two thousand millions of dollars which the railways of England have cost, two-fifths, or eight hundred millions, he says, were "thrown away;" five hundred millions alone were paid for what is called "Parliamentary expenses," which means lobbying charters through Parliament. "English fares are higher and English dividends lower than abroad; and while engineers, contractors, jobbing speculators and Parliamentary lawyers made large fortunes out of them, railway companies have been a source of ruin, instead of wealth, to thousands and hundreds of thousands of our innocent and unknowing countrymen."

In municipal government the English have failed, even worse than we. Our great cities, if their people are heavily taxed, have at least abundance of pure water, a decent police, and good order, but London and other English cities are as heavily taxed, and the result, this writer tells us, is "a complicated outcome of impure water, bad gas, streets filthy and broken up, a poisoned river and pestilential drainage, abused and neglected poor, the law insulted, conflicting jurisdictions, crime rampant, and pauperism and disease swelling and spreading year by year; while at the same time, we are paying for all these bad results heavier rates than under a wiser system would amply suffice for good ones."

Nor is the agricultural population better off. Ignorance, squalor, filth and hopeless poverty to the most industrious, is the rule.

"In our agricultural districts a vast proportion of the working classes live in hovels where decency is difficult, and comfort and self-respect impossible, and in many of our towns, and most of all in the metropolis, the number of persons who herd together in habitations scarcely ventilated, drained imperfectly or not at all, with no water supply, and, in reference to the filth, indecency, and pestilential condition of which no language can be too unmeasured, must be reckoned by hundreds and thousands at least."

Obituary Notices.

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

DIED, in Dorchester, Mass., Jan. 15, 1868, Mary Nichols, my beloved wife, aged 68 years. Mrs. N. was taken Jan. 5, with paralysis, and the next day with erysipelas and much pain. She endured her sufferings with much patience and resignation to God's will. Soon after she was taken she requested me to pray with her and for her, that her sins might be forgiven. We have good evidence that the Lord heard and answered our supplications. She told me her peace was made with God, her sins were forgiven, and that she was willing and ready to depart. About half an hour before she died, she said, The Saviour is precious.

She sleeps in Christ. Mrs. N. embraced the second advent message early in 1843, and had a deep-rooted faith in the time that the hour of God's judgment had come. She dissolved her connection with the Congregational church, and has never expressed a doubt respecting the Advent movement in 1843-4. In the following year she embraced the seventh-day Sabbath, and has ever since regarded this day as God's sacred day of rest.

OTIS NICHOLS.

DIED, in Parma, N. Y., at the residence of Asahel Munson, Jan. 18, 1868, of dropsy on the brain, Ernest, only son of William Nichols, aged 1 year and 19 days.

Farewell Ernest, lovely boy,
We leave thee with the silent dead,
Till Jesus' voice in tones of joy
Shall call thee from thy lonely bed.

F. E. MUNSON.

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.

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—**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. 11, 1868.

We are happy to commence this week the articles from Bro. White, entitled, Life Incidents. We can promise our readers a series of sketches of great interest.

We call the attention of the reader to the articles contained in our News Department this week. Famines, pestilences and earthquakes were to be in divers places, with wars and rumors of wars, and high over all, the cry of Peace and safety. What more do we want to fulfill the prophecy. Who cannot discern the signs of the times?

In its column of "Foreign Facts," the N. Y. Independent prints the following item:

A monastery of the Cistercian Order has been commenced at Dubuque, Iowa, to comprise four large buildings of cut stone, costing \$200,000. We place this item among our foreign facts, for certainly nothing could possibly be more foreign to our institutions, and to the very spirit of Americanism, than a body of Cistercian monks. We talk about the monkish ages as things of the remote periods of history, while monkish institutions are springing up all around us.

THE LEAVES OF THE TREE OF LIFE.

THESE are said to be for the healing of the nations. Rev. xxii, 2. These nations are the nations of the saved that shall walk in the light of the city. Rev. xxi, 24. They are the redeemed out of every nation. Rev. vii, 9. Those who have access to the tree of life are commandment-keepers. Rev. xxii, 14. These are the very persons who have eternal life. Matt. xix, 17. The inhabitants of the new earth shall never be sick. Rev. xxi, 4; Isa. xxxiii, 24.

Why then is it said that the leaves of the tree are for the healing of the nations? Two answers may be returned: 1. The word rendered "healing" in this sentence is literally translated "service;" but it is only in a secondary or figurative sense that this is made to signify healing. Certainly there are other kinds of service for the immortal saints besides healing them of diseases.

2. But if the idea of healing be insisted upon, this is the proper answer. When God brought Israel out of Egypt he said to them: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians: for I am the Lord that healeth thee." Ex. xv, 26. We are informed that "there was not one feeble person among their tribes" at this time. Ps. cv, 37. So it follows that when the Most High says to Israel, "I am the Lord that healeth thee," he speaks not of restoring them from sickness, but of preventing disease from coming upon them. If the leaves of the tree of life are used with any reference to disease, it is not to cure, but to prevent it. They may in this way be for the healing of the nations just as God represented himself as healing the Israelites. Then the fruit of the tree of life will cause men to live forever; Gen. iii, 22; its leaves will prevent disease of any kind.

I think either of these answers removes the difficulty; but I prefer the first. J. N. A.

A FAVORABLE OMEN.

In looking over back numbers of the Review with one of the brethren, recently, my attention was called to the fact, that in the volumes for 1863, (the oldest papers he had) the obituaries numbered from five to ten each week, while at the present time there are seldom more than three, and usually less than that number in any one paper. The query arose, whether this wonderful decrease of obituaries during a period that has been marked by large accessions to the body might not fairly be attributed to the health reform. It certainly speaks well for the movement we are taking in that direction. J. S. MILLER.

"WHY WILL YE DIE?"

DEAR sinner, hast thou weighed this matter well—God's broken law? And art thou settled? Tell, If with a fearless spirit thou canst brook The future? Hast thou seen within God's book What thou hast scorned, and all which thou hast lost, And what this law transgressed, thy God hath cost?

Oh! is there not reserved some hidden spring, That might be reached by mercy's tears, and win Thy heart of steel? hast thou no tender spot Can yet be touched by gratitude? a thought Unselfish? Is it nothing Christ has done, And is his blood so cheap—God's blessed Son?

Thou hast remorseful hours! when future scenes Put on a dress they have not worn; when springs That quenched thy thirst, seem strangely dry, And vines that fed thee, yield thee no supply; When all earth's pastures seem to thee less green, Till scarce a star, or sunny spot is seen.

If just one glimpse of stern reality, One thought of thy long future destiny, Can banish joy, and bring tormenting fear, Or dip from those deep wells one briny tear, What will it be the truth to realize, When not a star shall light those inky skies? And mercy's dove, grown weary, folds her wing, And far from thee shall take her flight to sing?

Pause but once more! aye, pause before you drink, From sin's sweet chalice; see that fearful brink That lies beneath thee; then if thou wilt drain Its poisoned waters, and with frenzied brain Rush to thy fate, then with the angels, I Will weep, to see so rich a jewel lie In broken fragments, beautiful, but lost, A gem obscured that Jesus' blood has cost.

VESTA N. CUDWORTH.

Springfield, Mass.

FEATHER BEDS, MEETING-HOUSES, AND THE HEALTH REFORM.

THREE out of the five Seventh-day Adventist churches in Rhode Island are sadly crippled in their efforts to forward the work of the third angel's message for want of suitable places in which to hold their meetings. Now, if this obstacle can be removed without crippling the work in some other direction, certainly an effort to accomplish that end must meet the approval of the Master. I trust my brethren will not be offended if I throw out a suggestion on this point. Rhode Island Seventh-day Adventists own property enough in feather beds, which, if converted into money, would purchase an equal number of good mattresses, and leave a surplus of funds sufficient to build three meeting-houses large enough for our present wants. Question: Do we care enough about good health to learn to sleep on mattresses? Do we love the truth well enough to build houses of worship? Let actions, which speak louder than words, answer these questions.

J. S. MILLER.

Westerly, R. I., Jan. 25.

FEAR God and keep his commandments, for this is the whole duty of man.

Appointments.

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

The Lord willing, I will be in Genoa, N. Y., Feb. 22, 23.

Would like a general attendance of the brethren from Catlin at this meeting, as I wish them to arrange their Monthly Meetings. S. B. WHITEY.

The next Monthly Meeting for the Burlington, Newton and Convis churches will be held in Convis, at the Austin school-house, north of Bro. Smith's, the second Sabbath in March. As many as can come from other places, are invited to be present.

The next Quarterly Meeting of the Seventh-day Adventist church of Albany, Green Co., Wis., will be held February 22, 23. The Brn. and sisters from other churches are expected to meet with us. Come brethren and sisters, praying the Lord to meet with us, and give us a more perfect understanding of his will concerning us, that we may better improve the time given us to prepare for the coming of Jesus.

G. L. HOLIDAY.

BUSINESS AND PERSONAL.

A limited space will be given under this head for Business Notices from the brethren, at 20 cents per line for each insertion. Parties must give good reference as to their standing and responsibility.

GRAPE ROOTS.—Those wishing grape roots for planting this spring, can obtain some varieties of the subscriber at the following rates. Isabella, 1 year, \$5.00 per hundred. Same of two years' growth \$6.00. Catawba, same ages, \$7.00 and 8.00 per hundred. Concord \$16.00. Delaware \$30.00. Other varieties in proportion. They can be sent almost anywhere at a small expense to the purchaser.

E. B. SAUNDERS.

North Parma, Monroe Co., N. Y.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

D. B. STAPLES: Ycs.

Mrs. L. E. MILLNE: Your Instructor has been mailed regularly. JENNIE MESSERSMITH: We are out of Storms Six Sermons. D Hale's Instructor is mailed regularly to Victory, Wis.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. H W Lawrence 33-9, D B Dunham 31-1, J Althouse 31-7, Z Brooks 32-17, R Smith 32-1, Geo Davidson 32-1, J H Riede 32-1, Maria L Butler 32-1, H P Wakefield 32-1.

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Donations to Publishing Association.

Mrs G W Pierce \$2.38, James Aldrich (s n) 5.00.

Cash Received on Account.

Henry Nicola \$4.25, J M Lindsay 16.35, T Brown 50c, I D Van Horn 2.00.

Books Sent By Mail.

E R Tillotson 60c, C W Stanley 15c, Geo S Howell \$1.15, Charles Woodman 68c, H W Lawrence 34c, Mrs G W Pierce 2.12, Mrs L E Millne 1.12, T Brown 20c, Harriet White 1.00, Wm Ellis 25c, J A Dunham 25c, T McKee 19c, J D Morton 1.13, L B Lockwood 15c, F A Packard 5.00, Wallace Eggleston 20c, Mrs J Conley 3.93, D B Staples 1.00, W W Wilson 4.88, L A Grover 2.10, C A Ellis 10c, A Brown 50c, A Erway 2.00, J Coap 38c, J Marshall 37c, Mrs M Parsons 92c, James Ashley 15c, Joel Sanders 10c, N S Warner 3.34, M W Brown 2.00, M Marquart 2.00, Catharine Frantz 1.00, R Ladlee 1.00, M J Clarke 40c, H C Winslow 1.50, T R Horner 22c, D N Fay 40c, A G Wilbur 1.13, R C McAuley 1.00, J H Jaquith 23c, G W Bartlett 75c, C Jensen 1.10, H P Wakefield 50c, M A Stroud 20c, T Brown 40c, H Hilliard 1.00, S E Nichols 35c, I Sanborn 2.00, J F Thompson 15c, S M Darrow 10c, E Engles 25c, F W Morse 45c, W Dawson 1.13, S D Salisbury 20c, W James 1.00, M M Stowell 60c.

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C L Palmer, Three Rivers, Mich., \$6.00, G W Parker, Fishkill Landing, N Y, 4.00, Eld P Strong, Muir, Ionia Co., Mich., 12.82, S D Salisbury, Hudson, Mich., 9.00, Lucius Winston, Pontiac, Ill., 10.00.

Michigan Conference Fund.

Church at Newton \$17.00, Wright 220.00, Allegan 20.00, Ransom Center 50.00.

General Conference Missionary Fund.

Church at Ransom Center, Mich., \$16.00.

Pledges for Book and Tract Fund.

M Chapman \$1.00, M A Eggleston 2.00, Geo W Eggleston 2.00, H A Beebe 1.00, J S Adams 2.00, S Osborn 1.00, Wm Caviness 1.00, J M Ferguson 5.00, H A Curtis 1.00, T Yates 50c, E Chipman 25c, J W Adams 1.00, S Tomlinson 50c, L Tomlinson 25c, B F Curtis 50c, S E Curtis 1.00, C Ross 2.00, C Caviness 25c, L Deen 25c, A Freadwell 15c, A Adams 25c, J Adams 25c, P A Ferguson 50c, J M Deen 50c, N M Jordan 2.00, John P Tabor 1.00, Im Abley 25.00, J J Abbey 5.00, J Q Foy 5.00, T T Wheeler 1.00, James Marvin 2.00, Lewis Harlow 25c, M M Churchill 1.00, A Warren 25c, H W Williams 2.00, W S Ernst 2.00, T V Canright & wife 8.00, J T Mitchell 4.00, E E Mitchell 1.00, D Andre 3.00, R D Tyson 2.00, M Tyson 1.00, R Ferguson 5.00, H Stanley 1.00, A D Smith 1.00.

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On Shares in the H. R. Institute.

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

O F Guilford \$25.00, M E Guilford 25.00.