

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*.

SING TO ME.

Am, "He died in California."

Sing to me, for I am weary,
While my vision daily scans,
By revelation, shadows dreary,
Creeping o'er earth's brightest lands:
Let it be a song of pity,
Angel music, soft and low,
And its breath of love so near me,
It may sweep my throbbing brow.

Sing a dirge for earth: bemoaning
Her bright gems grown dim and rare;
Trees of righteousness once blooming,
Stretch their branches cold and bare.
Scarcely one redeeming feature
Marks this Mercy-deluged age;
Prayers and Bibles sink her deeper,
While she writes her darkest page.

Jesus save! "the hour of trouble,"
Circles 'round thy "remnant flock;"
Earthly peace is but a bubble,
Broken by the slightest shock;
Sacred bonds are lightly broken;
Perjured priests at every post;
Trust betrayed; no hopeful token
Lingers 'round this bankrupt host.

Sing to me; the vision brightens,
Yonder is a starry shore;
One glad smile that land enlightens,
Where the gathered weep no more.
Far beyond this night of sadness,
And these scenes of mortal gloom,
Man shall walk in native gladness,
Earth shall smile in Eden bloom.

VESTA 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.

HOLINESS TO THE LORD.

BY ELD. I. SANBORN.

TEXT. "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts which war against the soul." 1 Pet. ii, 11.

HERE we find the apostle addressing a people which he recognizes in Verse 9 as holy people. Let us read: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light; which in time past were not a people [that is, not a people of God], but are now the people of God; which had not obtained

mercy, but now have obtained mercy." Verses 9, 10. Then come the words, "dearly beloved," which shows that some one has great love for them. God says that he so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Jno. iii, 16. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. . . . Beloved, if God so loved us, we ought also to love one another. 1 John iv, 9, 11. Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. 1 John iii, 16. Oh! what matchless love! No wonder Peter says, Dearly beloved, as strangers and pilgrims. And why call them strangers? Because they have no real home in this world, and because they have taken upon them the obligation of keeping the holy law of God, the ten commandments, and the faith of Jesus, which means all his teachings, by which he requires us to abstain from fleshly lusts which war against the soul.

We understand that the term, soul, here should be understood to mean the whole man, as in Gen. ii, 7, where God says he formed man of the dust of the ground and breathed into his nostrils the breath of life, and man [thus formed of the dust] became a living soul [or living man]. Here we see the term, soul, means the entire man. Then the lusts spoken of by Peter war against the man, mind and body; therefore, God speaks of a converted man as being a new creature; old things [including our sinful lusts] are passed away, and all things are become new. 2 Cor. v, 17. And Jesus speaks thus to this converted man: If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him. Jno. xiv, 23. Here we can plainly see that Jesus measures our love to him by our acts of obedience. He said to the apostles, All power is given unto me in Heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you always, even to the end of the world. Amen.

Now, as Jesus loves us so dearly that he has given his life for us, and says that if we love him we will keep his words, spoken by his apostles and prophets, we will therefore hear him, through his apostles, and believe that he will help us to keep his words.

First, then, we will hear Paul: Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is HOLY, which temple ye are. 1 Cor. iii, 16, 17. Here we can plainly see the way in which Jesus and his Father make their abode with his people, that is, by his Spirit. And remember, he calls the body the temple, not of an immortal soul, but of his Spirit, which he has promised conditionally, that is, if we do not defile our bodies with fleshly lusts.

Says Paul again, What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own; for ye are bought with a price? 1 Cor. vi, 19. Why are we not our own? Because we have been purchased with the

blood of Jesus, and as we yield ourselves his servants, he begins to reign in us to will and to do of his own good pleasure. Phil. ii, 13. Therefore, you see it will not do for us to set up our wills; for if we do, the Spirit of God will be withdrawn from us and we be left to perish with our wills. But we will hear Paul again: What agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit [the mind], perfecting holiness in the fear of God. 2 Cor. vi, 16-18; and vii, 1. Here the Lord makes an entire separation from sin and uncleanness a condition of our acceptance with him, and of being his sons and daughters. Then may the Lord help all who read these lines to not grieve the Spirit of God away from them by indulging in the pride of life or in the lusts of the flesh, but remember Him who with a crown of thorns upon his head suffered that he might redeem us from these evil things. Therefore, says Peter, likewise ye wives be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear; whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold, and of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women, also, who trusted in God, adorned themselves, being in subjection unto their own husbands, even as Sarah obeyed Abraham calling him Lord; whose daughters ye are as long as ye do well. Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered. 1 Pet. iii, 1-8.

Here the believing wife's duty in regard to her dressing and her deportment toward her husband, and her husband's duty toward her, are clearly set forth.

But there is still something else included in Paul's language in 2 Cor. vii, 1, where he exhorts believers to cleanse themselves from all filthiness of the flesh. It seems to me that Paul in one of his visions must have had a view of the dreadful filthy habit of using tobacco, so commonly indulged in by this last generation of people, out of which the Lord is now fitting up a peculiar people to meet his Son when he comes to make up his Father's jewels. Right here I wish to ask a plain question: Do you think that any of his peculiar people who will be ready to meet Jesus when he comes will be found using tobacco in any form? I think I hear many thousand voices saying, No, never! Then may the Lord help many who have not yet done so, to cleanse themselves from this filthy, lustful habit, which, by its narcotic poison, is warring against the soul, stimulating the nerves of the body, deranging the

powers of the mind, and involving a vast waste of time and money.

But we must not forget that there are other lusts of the flesh from which we are required to abstain, and one is the use of coffee and tea. But some may say, What harm is there in using these stimulants? Answer. First, they are poison, and therefore destroy, in a certain degree, the digestive organs, causing headache, &c. Listen a moment to medical authority on this subject. Dr. Coles says coffee is a narcotic stimulant, bearing some resemblance to opium, and so powerful is its action that it is considered and used as a most certain antidote to poisoning from opium; and it can readily be seen that unless it was an article of much power itself, it could never overpower such a poison. Coffee should never be drank as a luxury or beverage. Tea is another objectionable article, because of its stimulating properties. Like alcohol, it increases beyond its healthy and natural action the whole animal and mental machinery, after which there comes a reaction—a corresponding languor and debility. The washerwoman becomes exhausted and must have her bowl of tea to recruit her energies instead of giving Nature a chance to recover herself.—*Philosophy of Health.*

Thus people make themselves believe that tea is a good thing. So it is; but only to kill people.

Professor C. A. Lee, of New York city says, A strong decoction of green tea speedily destroys life in the inferior animals, even when given in small doses.

Dr. Trall says, From a pretty close observation, I am fully satisfied that the general prevalence of female weaknesses, a phrase including an extensive and formidable class of ailments, is in a great measure attributable to warm teas.—*Encyclopedia, Book I, pp. 311, 312.*

Do not all tea-drinkers know that, as a general thing, a strong cup of tea just before going to bed will keep them awake most all night; and the longer they drink it the more nervous they become, until the stomach and nervous system become a perfect wreck, all on account of the gratification of this fleshly lust, which is thus warring against the soul? Therefore, says Paul, Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God. 2 Cor. x, 31.

I understand the way to glorify God is strictly to obey him in all things; for Jesus says, If a man love me he will keep my words. Jno. xiv, 23. The Father says, Come out from among them, and be separate, and I will receive you. 2 Cor. vi, 17. Peter says, Add to your faith virtue, and to virtue, knowledge, and to knowledge, temperance. The addition of this grace to our faith will clear away all the tobacco, coffee, and tea. Then we can add patience, and to patience, godliness, and to godliness, brotherly-kindness, and to brotherly-kindness, charity, or love, which is the crowning grace; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. What a promise! Who of the readers of this article want the benefit of this promise? I do; yea, I must have it. Then let us cleanse ourselves and abstain from fleshly lusts which war against the soul, for so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Amen.

CHRISTIAN LABORS THWARTED.—Rev. J. L. Phillips of Orissa, India, describes the moral desolation spreading among the Burmese and Karens, from the growing use of alcohol and opium, introduced by the English government. Some entire villages are ruined; honest, laborious working-men have become idle vagabonds; and some churches are completely and hopelessly disorganized by this vice, as opium-eaters seldom reform. Fifty years ago the native Burmese were remarkably free from intoxicating habits; now they say, "The English taught us to use arrak and opium." The English government realize from this traffic an immense revenue, sixteen times more than is expended for public education throughout the province.

LIFE INCIDENTS.

BY ELDER JAMES WHITE.

CHAPTER TWO.

Christian Experience.—My Mother's words upon the Second Coming of Christ.—Impressions of Duty.—Rash Decision to drive off Conviction.—The Spirit of God followed me.—Left the School-room to visit my Scholars.—Interesting Seasons by the Way, and with my Scholars.—A Reformation followed.—Impressions of Duty to Preach.—After a Struggle, yielded, and was Blessed.—Heard on the Advent, and Studied the Subject.—The great Tent-meeting in Eastern Maine.—Wm. Miller.

At the age of fifteen I was baptized and united with the Christian church. But I had buried myself in the spirit of study and school-teaching, and had lain down the cross. In my zeal and blindness, a thorough education seemed larger to me than all Heaven and earth beside. I had never descended to the common sin of profanity, had not disgraced myself, nor dishonored my parents, had never used tea and tobacco, nor never had raised a glass of spirituous liquor to my lips, yet I loved this world more than the next, and was worshiping education instead of the God of Heaven. In this state of mind I returned home from my second and last school, when my good mother said to me, "James, Bro. Oaks, of Boston, has been here lecturing on the second coming of Christ about the year 1843, and many believe it; and there has followed the lectures a good reformation, in which most of your mates have experienced religion." I had regarded what was commonly called Millerism as wild fanaticism. And this impression was confirmed by hearing one James Hull, of Maine, speak upon the subject at the house of worship at Palmyra. But now that my mother, in whose judgment and piety I had reason to confide, spoke to me upon the subject in words of earnest candor and solemnity, I was shocked and distressed. In spite of me, conviction would fasten upon my mind that these things might be so. But, then, how could I have it so? I was unprepared. My plans for this life were made. "But of that day and hour knoweth no man," I replied. To this my mother readily responded, "But as the days of Noe were, so shall also the coming of the Son of Man be." God gave the time to Noah. He warned the world. Jesus gives signs in the sun, moon, and stars, and says, "When ye shall see all these things, know that he is near, even at the doors." That day is coming "as a thief," I replied. To this the ready response was, "But ye, brethren, are not in darkness that that day should overtake you as a thief." My good mother was ready to meet calmly and pleasantly all my infidelity upon the second advent near. She gave me books to read upon the subject. The very sight of them distressed me, yet I was inclined to read them. And when in the house of worship I heard my school-mates speak of the love of Christ, and the glory of his appearing, I was deeply impressed that the hand of God was in the Advent doctrine. I began to pray, and to confess my backslidings from God. As I returned to the Lord it was with strong convictions that I should renounce my worldly plans and give myself to the work of warning the people to prepare for the day of God.

I loved books generally, but had no time nor taste for the study of the sacred Scriptures, hence was ignorant of the prophecies. I had, however, some knowledge of the Bible history of man, and had the idea that the race in six thousand years had depreciated physically, and, consequently, mentally. The subject came before my mind in this form: Man once lived nearly one thousand years. In length of days he has dwindled to seventy. In a few centuries, should time continue, with the same results upon the lifetime of man, the race would cease to exist. I had given up the doctrine of the conversion of the world, and the temporal millennium, in which the soil and man were to be gradually restored to their Eden state, as taught me by my father. I therefore saw the necessity, in the very nature of things, for some great changes, and the second coming of Christ seemed to be the event which would most probably bring about the change in man, and in the earth, to remove the curse and its results, and restore all to its Eden perfection and glory.

My mind turned to the young people of my school I had just left. In that school of fifty scholars, twenty-five were near my own age, several were older. My school was a happy one. I loved my scholars, and this love was mutual. As we parted, at the close of the last day of school, I said to them, I am engaged to teach this school next winter, and should I fulfill this engagement, I will not ask one of you to obey my orders better than you have this term. As I found comfort in prayer, I began to pray for my scholars, and I would sometimes wake myself in the night praying vocally for them. A strong impression came upon me, as if a voice said to me, "Visit your scholars from house to house and pray with them." I could not conceive of a heavier cross than this. I prayed to be excused, that I might pursue my studies; but no relief came. I prayed for clearer evidence, and the same impression seemed to say, "Visit your scholars." I went into my father's field, hoping that I could work off the feeling under which I suffered; but it followed me, and increased. I went to the woods to pray for relief. None came. But the impression, "Visit your scholars," was still more distinct. My being rose in rebellion against God, and I recklessly said, "I will not go." These Heaven-daring words were accompanied with a firm stamp of the foot upon the ground. And in five minutes I was at the house packing my books and clothes for Newport Academy. That afternoon I rode to the place with Eld. Bridges, who talked to me all the way upon the subject of preaching, greatly to my discomfort.

The next morning I secured a boarding place, and found my place in several classes in the school, and commenced study with a *will* to drive off my convictions. But in this I did not succeed. I became distressed and agitated. After spending several hours over my books, I tried to call to mind what I had been studying. This I could not do. My mental confusion was complete. The Spirit of God had followed me into the school-room in mercy, notwithstanding my rebellion, and I could find no rest. I there resolved that I would do my duty, and immediately took my cap and went directly from the door of that schoolroom, on foot, to the town of Troy, the place of my last school. I had gone but a few rods on my way, when sweet peace from God flowed into my mind, and Heaven seemed to shine around me. I raised my hands and praised God with the voice of triumph.

With a light heart and cheerful step I walked on till sundown, when I came to a humble cottage which attracted my especial attention. I was strongly impressed to call, but had no reason for so doing, as it was but a few miles to the school district, where I should find a hearty welcome. I decided to go past this house, as I did not wish to find myself in the awkward position of calling upon strangers without some good reason. But the impression to call increased, and the excuse to call for a drink of water occurred to me, and I stepped to the door and called for water. A man in the noon of life waited upon me, then kindly said, "Walk in." I saw that he had been weeping. In one hand he held the Bible. When I had taken the chair he offered me, he addressed me in a most mournful manner, as follows:

"I am in trouble. I am in deep affliction. To-day I have buried my dear son, and I have not the grace of God to sustain me. I am not a Christian, and my burden seems greater than I can bear. Will you please stop all night with me?" He wept bitterly. Why he should so directly open his afflicted mind to a young stranger, has ever been to me a mystery. I could not refuse his invitation, and stopped for the night. I told him my brief experience, and pointed him to Christ, who says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." We bowed in prayer, and my new friend seemed relieved. Then we sought rest in sleep. In the morning I assisted him in erecting the family altar, and went on my way. I have never seen him, nor have I heard from him since.

But I had walked but two miles on that delightful spring morning, when all nature, animate and inani-

mate, seemed to join my glad heart in the praise of God, before the same impression came upon me, as I was passing a neat log cottage. Something said to me, "Go into the house." I stepped to the door, and called for a drink of water. And who should bring it to me but a young lady who had attended my school the past winter. As she recognized me, she exclaimed, "Why, schoolmaster, walk in." This family had just moved from the district, three miles, to a new settlement surrounded by forests. The father was absent. The mother and children greeted me with more than usual cordiality, each calling me "Master." There was the place for my work to commence. I told my errand, and asked the privilege to pray.

"Oh, yes!" said the already weeping woman. "But let me send out the children and call in my neighbors." Some half-dozen little boys and girls received dispatches from their mother, and cheerfully ran to as many log cottages with the word, "Our schoolmaster is at our house, and wishes to pray, and mother wants you to come as soon as you can." In less than half an hour I had before me a congregation of about twenty-five. In conversing with them, I learned that not one of that company professed Christianity. Lectures on the second advent had been given near them, and a general conviction that the doctrine might be true rested upon the people. And as I related my experience of a few weeks in the past, stating my convictions relative to the soon coming of Christ, all were interested. I then bowed to pray, and was astonished to find that these twenty-five sinners all bowed with me. I could but weep. They all wept with me. And after pointing them to Christ, as best I could with limited experience and knowledge of the Scriptures, I shook their hands, said farewell, and joyfully pursued my journey.

As I entered the district I had so recently left, all seemed changed, yet no changes worthy of note had taken place but in me. The school-house where I had spent happy hours in teaching willing minds, was closed, and my scholars were pursuing their daily tasks in the field and kitchen. I had left them a proud, prayerless backslider, but now had come to pray with them. It seemed to me that the Lord could not have selected a duty more humbling to my pride.

The district was made up of Universalists, formal professors, respectable sinners, and Infidels. My employer, who had also engaged me to teach their school the next winter, was an Infidel. I lost no time in making known the object of my visit, and in visiting and praying from house to house. No one opposed me. Some were deeply affected and bowed with me. My Infidel friend said to me as I asked permission to pray in his house, "I am very sorry, Mr. White, to find you in this state of mind. You are a good teacher, and a gentleman. I shall not forbid you." This reception was decidedly cold when compared with what I had met from others. He was evidently much disgusted, and disappointed, but tried to conceal his feelings, out of respect to mine. I tried to pray, and passed to the next house.

In a few days my work in that direction was done, for that time, and I returned home with the sweet assurance that I had done my duty. A few weeks afterward, however, I visited the place again. A general reformation was in progress under the labors of a Christian. On Sunday, the meeting was held in a barn. The interest was general, and the congregation was large. After the minister closed his remarks, I improved a few moments. I felt deeply, and my testimony reached the people, especially my scholars and their parents. The following summer, lectures were given in the town-house, and the next winter, most of the people of that town embraced religion.

Much of the summer I was unsettled as to duty. I had visited my scholars, and sometimes hoped to be excused from anything further of the kind, and feel free to pursue my studies. But the definite idea of proclaiming the soon coming of Christ, and warning the people to prepare for the day of the Lord, was impressed upon my mind. I did not dare attend school. The Spirit of the Lord had driven me from the schoolroom once, and in following a sense of duty I had been greatly blessed. How could I resist present convictions, and try to shut myself away from the Lord, over

my books? And, again, how could I renounce all my fondly-cherished hopes of the future?

My brother in Ohio said to me, by letter, "Come out into the sunny West, James, and I will help you." Well, said I, when I become a scholar. How could I give up my school books, and with my small stock of education think of becoming a preacher?

A school-mate, Elbridge Smith, who had also been a room-mate at St. Albans and at Reedfield, was a special friend of mine. He was a firm young man, of good habits, yet not a Christian. I loved him for what he was, and we mutually, in confidence, freely stated to each other all our plans, hopes and difficulties. To this young man I first opened my mind freely upon the subject of the second advent, and my convictions of duty to preach the doctrine. He treated the matter with candor, and seemed troubled, as he learned from my own lips that I was inclined to believe that Christ would come about the year 1843. He had given the subject no study, but evidently feared it might be so. He replied to me as follows: "You know I am not a Christian, and, therefore, am poorly prepared to give you advice in relation to religious duty. I think of these things more than many suppose, though I publicly take no personal interest in them. I, however, think it well for me, and safe for you, to say at this time, Follow the convictions of your own mind."

I honor this friend of my youth for his candor and good counsel. Who could have done better? We have met but a few times since, as I soon left that part of the State, to proclaim the coming of the Lord, and he for Bowdoin College. He graduated in two years from that time, studied law, and now Elbridge Smith is a judge somewhere in the West. This I was told by a Mr. Lancy whom I met in the cars in Maine, in December, 1867, and whom I used to know in my boyhood.

The struggle with me was a severe one. But I finally gave out an appointment, and had some freedom. I soon sent an appointment to speak at the Troy town-house. The congregation was large. Had rather a lean time, and felt embarrassed. And what seemed to well nigh finish me, a good, honest, simple-hearted woman came up to me at the close of the meeting, and said, "Elder White, please come to our house and take dinner." The word "Elder," cut me to the heart. I was confused and almost paralyzed. I will not attempt to narrate anything further that occurred on that day. The remaining portion of the day has ever seemed like a blank. I can only remember my confusion and anguish of spirit as I heard the unexpected word, "Elder." I was unreconciled at the prospect before me, yet dared not refuse what seemed to be duty, and turn to my books. I was urged to speak in the presence of two young preachers, and attempted to preach. In twenty minutes became confused, and embarrassed, and sat down. I lacked resignation and humility, therefore was not sustained.

I finally gave up all for Christ and his gospel, and found peace and freedom. My mind was especially called to the second advent, by hearing Elders J. V. Himes and A. Hale speak several times upon it in the city of Bangor, Me. I then saw that it was a subject that required study, and felt the importance of commencing in earnest to prepare myself to teach others. I purchased Advent publications, read them closely, studied my Bible, and spoke a few times during the summer on the second coming of Christ, with freedom, and felt encouraged.

✓ In September, Elders Himes, Preble, Wm. Miller and others held a meeting in the mammoth tent in Eastern Maine. In company with Elder Moses Polly, a Christian minister of my acquaintance, I attended that meeting. I there, for the first time, saw that great and good man, Wm. Miller. His form and features showed great physical and mental strength. The benevolent, affable and kind spirit manifested by him in conversation with numerous strangers who called on him to ask questions, proved him a humble, Christian gentleman. Infidels, Universalists, and some others came to him with opposing questions. He was quick to perceive their designs, and with becoming firmness and dignity, promptly met their objections, and sent them away in silence. So long had he, even then, been in the field, meeting opposition

from every quarter, that he was prepared for any emergency.

In his public labors his arguments were clear, and his appeals and exhortations most powerful. The tent in which he spoke was a circle whose diameter was one hundred and twenty feet. On one occasion, when this tent was full, and thousands stood around, he was unfortunate in the use of language, which lewdness in the baser sort in the crowd turned against him by a general burst of laughter. He left his subject with ease, and in a moment his spirit rose above the mob-like spirit that prevailed, and in language the most scorching, he spoke of the corruptions of the hearts of those who chose to understand him to be as vile as they were. In a moment all was quiet; yet the speaker continued to describe the terrible end of the ungodly in a solemn and impressive manner. He then affectionately exhorted them to repent of their sins, come to Christ, and be ready for his appearing. Many in that vast crowd wept. He then resumed his subject and spoke with clearness and spirit as though nothing had happened. In fact, it seemed that nothing could have occurred to fully give him the ears of the thousands before him, and to make his subject so impressive as this circumstance.

God raised up Paul to do a great work in his time. In order that the Gentiles might be clearly taught the great plan of redemption through Jesus, and that the infidelity of the Jews might be met, a great man was selected.

Martin Luther was the man for his time. He was daring and sometimes rash, yet was a great and good man. The little horn had prevailed, and millions of the saints of the Most High had been put to death. To fearlessly expose the vileness of the papal monks, and to meet their learning and their rage, and also to win the hosts of the common people with all the tenderness and affection of the gospel, called for just such a man as Martin Luther. He could battle with the lion, or feed and tenderly nurse the lambs of Christ's fold.

So Wm. Miller, in the hands of God, was the man for his time. True, he was a farmer, and had been in the service of his country, and had not the benefits of an early classical education. And it was not till he had passed the noon of life that God called him to search his word and open the prophecies to the people. He was, however, a historian from his love of history, and had a good practical knowledge of men and things. He had been an infidel; but on receiving the Bible as a revelation from God, did not also receive the popular, contradictory ideas that many of its prophecies were clad in impenetrable mystery. Said Wm. Miller, "The Bible, if it is what it purports to be, will explain itself. He sought for the harmony of Scripture and found it. And in the benevolence of his great and good heart, he spent the balance of his life in teaching it to the people in his written and oral lectures, and in warning and exhorting them to prepare for the second coming of Christ.

Much of the fruits of his labors are now seen. Much more will be seen hereafter. Heaven will be hung with the fruits of the labors of this truly great and good man. He sleeps. But if it can be said of any who have toiled and worn and suffered amid vile persecutions, Blessed are the dead which die in the Lord from henceforth, that they may rest from their labors, and their works do follow them, it can be said of Wm. Miller. He nobly and faithfully did his duty, and the popular church, united with the world, paid him in persecutions and reproaches. The very name of Wm. Miller was despised everywhere, and Millerism was the jeer of the people from the pulpit to the gutter.

But, dear reader, if your deed be registered at the office of the county clerk, rough hands may tear the paper you hold in your hand which you call a deed, and your title is no less secure. However men may have handled the name of Wm. Miller here, when the final triumphant deliverance of all who are written in the Book of Life comes, his will be found among the worthies, safe from the wrath of men and the rage of devils, securing to him the rewards of immortality according to his works.

Be guarded in discourse, attentive and slow to speak.

The Commentary.

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

PARAPHRASE OF PSALM XVI.

THE title of this Psalm in the Hebrew is *Michtam Le-david*; or a *Golden Psalm of David*. There are six Psalms that have the title *michtam* prefixed; the others are *lvi*, *lvii*, *lviii*, *lix* and *lx*. *Michtam* also means *pure* or *stamped gold*; and hence it has been supposed that this title was given to them on account of their *excellence*, *golden Psalms* or *Psalms worthy to be written in letters of gold*. It was, and still is, the custom in Asiatic countries, to write the works of men of great *eminence* in *letters of gold* or *on a page highly ornamented with the utmost profusion of golden lines, figures, &c.* It is supposed that these Psalms were thus written and hung in the *sanctuary*, and from this circumstance they may have derived their name. These titles however are of *human origin*, and were probably made long after the Psalms were composed.

David is undoubtedly the author of this Psalm, as it is most pointedly attributed to him in Acts ii, 25-31, but there are a diversity of opinions in regard to its application. Some commentators apply it wholly to David; others, the former part to David and the latter part to Christ; while others are of the opinion that it all belongs to Christ. This is the view taken of it by Dr. Adam Clarke, and with this view we coincide. We think it a hymn prophetically descriptive of the Messiah, commencing with a prayer to the Father for preserving care on his entering upon his earthly ministry, expressing his confidence in God that he would sustain him in all his sufferings, and that through him he would finally obtain a triumphant victory and enjoy the purchased possession throughout eternity.

1 O thou my Father, God of strength,
Preserve and help thou me,
Humanity will not avail;
My trust's alone in thee.

2 Thou art Jehovah and my Lord,
From whom all goodness came;
Redemption's work thou dost not need,
To add to thy great name.

3 But thy great gift is for the saints—
Those who have fallen low;
And who are held as captives still
By man's relentless foe.

And for all those who live and die,
Believers on my name,
It is for these and these alone,
Unto the world I came.

4 'T was with glad tidings of great joy,
I came unto my own,
But they, alas! received me not;
They seek another one.

Their sacrificial offerings
No longer now avail;
Their cries through blood of beasts and birds
With God will not prevail.

Thus they will seek and wander on,
With none to guide aright,
Their sorrows shall be multiplied
Who thus reject the light.

5 The Lord is my inheritance,
I seek no earthly good;
The cup of suffering I drink;
It is the will of God.

By his free grace death's pangs I taste—
I taste for every man,
All those who come I will receive,
My lot thou wilt maintain.

6 A goodly heritage I have,
The lines have favored me;
My title and my right extends,
Through all eternity.

I on my Father's throne will reign,
When conflicts all are o'er,
A name shall have 'bove every name,
Thenceforth forevermore.

And when the curse is all removed,
And all things are made new,
A peaceful kingdom I shall have,
A fair dominion too.

7 The Lord has been my counselor,
In him do I confide;
He's been my stay and my support,
My helper and my guide.

And in the seasons of the night,
Instruction I obtain,
By meditating on his word,
His works and ways to man.

And in the dark and trying hour,
When sorrows press me sore,
The secret purpose of my soul,
Sustains me evermore.

8 The Lord my God is ever near,
Always before my face;
His presence shall be with me still,
And his sustaining grace.

In the great work—redemption's scheme,
Which we together planned,
I fear no foe, the Lord is near,
He is at my right hand.

9 Because I know in whom I trust,
I greatly do rejoice;
My heart is glad, I'll praise the Lord—
Praise him with cheerful voice.

When down into the grave I go,
My flesh shall rest in hope,
And with the adversary great,
Sure of success I'll cope.

10 For well I know thou wilt not leave
My soul within the grave,
Thou also wilt thy Holy One,
From foul corruption save.

11 And in the conflict dire I wage
With Death the prince of foes,
The path which leads to endless life,
To me thou wilt disclose.

Where'er thou art, there is true joy,
And happiness in store,
Pleasures above at thy right hand—
Pleasures forevermore.

E. S. W.

Report of the Battle Creek Bible Class.

MARK XVI.

VERSE 1. And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

Ques. What had these women been doing during this holy Sabbath day?

Ans. They had been resting "according to the commandment." Luke xxiii, 56.

Q. Was their coming to anoint him an evidence of belief, or unbelief, in his resurrection?

A. Unbelief. Supposing him dead, and having no knowledge of his rising on the third day, they came to pay their last respects to his remains.

Q. Was this anointing the same as embalming?

A. It was probably the same. "They took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." John xix, 40.

Q. Inasmuch as Nicodemus and Joseph had already anointed him (John xix, 38, 39), why should these holy women now do so the second time?

A. In order to especially show their love and reverence for their Lord. Dr. Clarke says that as the embalming by Nicodemus and Joseph was hurriedly performed, they now, after the Sabbath had passed, came to complete the work.

Bitter indeed must have been their disappointment as they saw Him in whom centered all their hopes laid away, cold and inanimate, in the dreary tomb. Those alone of his disciples who saw the time pass in 1844 without bringing their Lord from Heaven, can realize the depth of their sorrow at this time.

VERSE 2. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

Q. How are we to understand the record in Matt. xxviii, 1, where it says, "In the end of the Sabbath," &c.?

A. Lexicographers and commentators are generally agreed that the original has the signification of "The Sabbath being past," &c. "After the end of the week: this is the translation given by several eminent critics."—Clarke.

Q. How can we harmonize the fact of the women here coming at sunrise, with the statement in John xx, 1?

A. Probably those who loved the Lord commenced coming to the sepulchre very early in the morning, even before it was light, not having slept, perhaps during the whole night. The discrepancy which there seems to be between these two writers is easily explainable, we think, from the fact that there was a continual coming and going from the sepulchre at this time, and John receives his knowledge of the event from the account given by Mary, who probably was on her way while it was yet dark.

VERSE 3. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

Q. How did they know a stone was placed at the door of the sepulchre?

A. Mary Magdalene and others "beheld where he was laid" when Joseph "rolled a stone unto the door of the sepulchre." Mark xv, 46, 47; Luke xxiii, 5.

Q. Did they know that he had been previously embalmed?

A. According to the different evangelists, some of these women, at least, followed after, witnessed the operation of embalming and beheld where he was laid.

VERSE 4. And when they looked, they saw that the stone was rolled away: for it was very great.

Q. By whom was the stone rolled away?

A. An angel. Matt. xxviii, 2.

VERSE 5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment: and they were affrighted.

Q. Who was this young man?

A. An angel. John xx, 12.

Q. What facts may we learn from these statements?

A. That these heavenly beings do not grow old, for we learn that the "morning stars sang together, and all the sons of God shouted for joy," at the creation of the world; and yet here is one of these same beings, about 4000 years after, having the appearance of a young man. Also, they sometimes appear in the person of men.

Q. Was this the same angel that rolled away the stone?

A. Probably not.

Q. What was the appearance of the angel that rolled away the stone?

A. His countenance was like lightning, and his raiment white as snow. Matt. xxviii, 3.

Q. What effect did the appearance of this angel have upon the guard?

A. It caused them to shake and become as dead men for fear of him. Matt. xxviii, 4.

VERSES 6, 7. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he said unto you.

Q. Why this injunction to tell his disciples and Peter?

A. That Peter might be assured that he was still a disciple. From the course he had pursued relative to denying his Lord before his death, he might doubt whether he had any part with them, and the Lord took this course to re-assure him. Peter's heart sank within him after his Lord's crucifixion, and he said to his fellow-disciples, "I go a fishing," or return to my old occupation for a livelihood. But afterward, when he was sure that Jesus had risen, he stated that he had been "begotten again unto a lively hope." 1 Pet. i, 3.

Q. When did he say he would go before them into Galilee?

A. Before his betrayal. Matt. xxvi, 32.

VERSE 8. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man: for they were afraid.

Q. How were the disciples told to go?

A. Quickly. Matt. xxviii, 7.

Q. Who met them on the way?

A. Jesus. Matt. xxviii, 9.

VERSE 9. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

Q. Where may we find a particular account of this meeting with Mary?

A. In John xx, 13-17.

Q. Was this before or after the previously-mentioned incidents occurred?

A. Probably after.

VERSES 10, 11. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not.

Q. How were the words of these women regarded according to Luke's account?

A. As "idle tales."

VERSE 12. After that he appeared in another form unto two of them, as they walked, and went into the country.

Q. What shall we understand by his appearing in another form?

A. He probably appeared in the form or garb of a traveler; his countenance not being changed.

Q. Where may a detailed account of this interview be found?

A. In Luke xxiv, 15-31.

Q. Who were those two disciples spoken of?

A. Cleophas or Alpheus, and probably Peter.

VERSE 13. And they went and told it unto the residue; neither believed they them.

Q. What is here meant by the residue?

A. The remainder of the eleven disciples, thus showing these two to be of the eleven.

VERSE 14. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

Q. Is there any evidence that the disciples were here assembled to celebrate the Lord's resurrection?

A. There is not.

Q. Is there any evidence to the contrary?

A. The apostles did not then believe he had risen. They were together because they undoubtedly all abode in one place, and at this time were partaking of an ordinary meal.

VERSE 15. And he said unto them, Go ye into all the world, and preach the gospel to every creature.

Q. How broad is this commission?

A. Broad enough to cover all probationary time, and embrace all nations.

Q. Had this commission been previously limited?

A. It had been restricted to the Jews.

VERSE 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Q. Is believing necessary to salvation?

A. It is.

Here quite an interesting discussion took place upon the subject of baptism. It is evident that baptism is not as essential to salvation as believing, else the hundreds and thousands of honest-hearted disciples of Christ, who have died with a good conscience answered by sprinkling or pouring, will not be saved. The Lord requires the earliest possible compliance with all his requirements, yet there may be circumstances where it would be impossible for persons to be baptized, who are owned and accepted of God.

Q. Of what is baptism the figure?

A. It prefigures the death and resurrection of our Saviour.

VERSE 17. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

Q. How long was this commission to last?

A. To the end of the world. Matt. xxviii, 20.

Q. May devils be cast out and people speak with new tongues in this age?

A. They may if they have faith.

Some interesting ideas were here thrown out relative to the church not being wholly responsible for the great sin of unbelief in these last days, but that the Man of Sin would have to bear very much of it, it being through his agency that the church had been led into the gross darkness in which she has been for so many long ages. But now that light and knowledge upon the word of God are spreading, and the church coming up out of the wilderness, we must individually bear this sin as the light comes to us.

Q. Why do these things not occur?

A. On account of the great lack of faith on the part of the church.

VERSE 18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover.

Q. Is there any Bible instance of any one taking up a serpent without harm?

A. Yes. In Acts xxviii, 5.

Q. Is there any later promise of the above nature?

A. Yes. Jas. v, 7-14.

VERSE 19. So then, after the Lord had spoken unto them, he was received up into Heaven, and sat on the right hand of God.

Q. Was Christ taken up at this time, or later?

A. Later.

Q. How long after his passion was he taken up?

A. Forty days. Acts i, 8.

Q. What office does Christ now fill?

A. He is now our great High Priest. Heb. iv, 14.

VERSE 20. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Remark. These signs spoken of continued to follow the disciples of Christ as long as they exercised that faith which it was their privilege to do, but when they began to lose their confidence, permit doubts to come in, and unite with the world, they were no longer able to perform these things; the Lord on account of their unbelief, not abiding with them as formerly.

QUESTION.

✓ How much of the book of Job shall we regard as inspiration? And if not all, what part?

The mind of the class seemed to be that it was all written by inspiration. The fact that there is therein recorded the sayings of different individuals, which conflict and contradict each other, is no proof that their sayings were not written by inspiration. In certain places in the Bible, Satan is represented as saying certain things which are not truth, yet we know that such sayings are written by inspiration. We would not, however, use such contradictory sayings to prove any doctrine. We believe that those portions of Job which we use to prove doctrine are generally the saying of Job, and not the sayings of these different individuals.

[Bro. Gage being again absent holding a meeting in Bedford, one less qualified has been called upon to report the proceedings of the Bible Class this week; therefore, any deficiencies that may appear, may be attributed to that fact. E. G. RUST.]

REPORT FROM BRO. RODMAN.

At the close of my last report I was laboring with the church at Washington, N. H. The labors of Bro. and Sr. White and Bro. Andrews were blessed of the Lord to this church. Wrongs were confessed by the erring, and some twelve or more of the children made a start to obey the Lord and be overcomers; so that when the above-named servants of God had to leave to attend their appointment in Enosburgh, Vt., it was thought best for me to stay over the following Sabbath. I did so, and held seven meetings which I think were profitable and interesting. Had good freedom in bearing testimony. The brethren sought the Lord earnestly, and the children that had made a move, advanced, as was fully evident, except one, so that I felt to say, Good is the Lord, and his mercy is toward them that fear him.

Jan. 2, started for Dartmouth, Mass., to join Bro. Howard in holding meetings with the church there. After staying over night with Bro. Rice, in Boston, went on my way, and arrived at Bro. G. L. Ashley's next day. Found Bro. H. waiting. We had nine meetings with them. This church was in a deplorable condition, having had but very little labor bestowed upon them for years. They had become weak by removals and deaths, until they had given way to discouragement, and Satan had them nearly at his command.

But we dealt faithfully and kindly with them, and the Lord blessed the effort, so that we left them encouraged and decided to make a faithful attempt to overcome; and they will if they persevere in obedience to the truths of the third angel's message.

Jan. 9, Bro. J. T. Ashley took us on our way to Fall River. There we took the cars for our appointment with the church at Curtis Corners, R. I. Arrived the same evening at Bro. Tucker's, where we were welcomed by himself and family. This church is la-

boring under some discouragements, and needed help. This we tried to impart. There was quite a good attendance on Sabbath by brethren from other churches. Wish they could all have stayed through the meeting, so as to have had the benefit of the faithful testimonies of Brn. Howard and Haskell, who did the preaching; for the Lord blessed his word and good was done. But we did not see all accomplished that we might if all had humbled themselves as we must, to enjoy the comfort and help of the Holy Spirit in leading us into the liberty of the children of God. After holding seven public meetings, and one to arrange s. b. for 1868, Bro. Howard returned to Dartmouth, and Bro. Haskell and myself to Ashaway. Found Satan had been hard at work here, and some had been too willing to be influenced by him, so that, our time being short, it was nearly all spent in trying to get them into working order. Bro. H. labored with interest and some success. We helped what we could, holding eight meetings with good results, but not all that might have been accomplished if all had stood at their posts when we began, or had taken hold afterward; but the Lord worked with us, to his name be the praise; and I do hope to see every one of this little company pressing their way to the Mount Zion.

The 22d, after the blessing of being at home a few days, left my family in good health as usual, to struggle on without me amid care and temptation, trusting the Lord will care for them, comforting and restraining them as they may need, and, in company with Bro. Haskell started for the Lancaster Monthly Meeting. After two and a half days' drive, reached Bro. Haskell's home.

When I come to reflect on the state of the cause in Dartmouth, Mass., Kingston and Ashaway, R. I., I think I can understand better why Satan is trying to distract this people and keep them in a sickly state, without salvation. He knows that if they come up in the work as they should, he would not only lose them as his subjects, but the children would follow their parents, and also friends around would be drawn in, and embrace the truth. This idea was confirmed by the report Bro. Howard brought us from Dartmouth when I met him at Lancaster.

Again, in these places they are behind on the health reform, especially the sisters. Does not this speak strongly in its favor? for where they have taken hold of it faithfully, they are united and prospering, the Lord adding to their numbers; and where they rather oppose, by being slow to move, and begin to question the Testimonies, there Satan comes in and divides their hearts, and they lose the good Spirit of God, and so peace departs. God is the author of peace in all the churches of the saints. Judge ye, who is dividing his people.

Our meeting at Lancaster was a success. Some few came in from other places. Held three social meetings, seven or eight discourses were given, and the church was comforted and confirmed. One from Vernon, Vt., who had been backslidden for years, started anew; another confessed his desire to be a Christian and go with this people.

The 27th, Bro. Howard started for Maine, to join Bro. Canright. I tarried here and held two meetings, speaking at some length in each. A good impression was left upon the minds of those who came in to hear, so that I feel that if the church is faithful, the Lord will add to their numbers such as shall be saved from among their neighbors.

The 30th, started for Washington, N. H., to attend Monthly Meeting. Arrived at Bro. C. K. Farnsworth's about 3 p. m. In our first meeting, Sabbath eve, after I had spoken a short time, nearly all took part, which was interesting to me, as it gave evidence that there was a mind to work in the work of God. Thus his work is made to prosper among them, in their growing in grace and in a knowledge of the truth.

P. C. RODMAN.

Washington, N. H., Feb. 3, 1868.

It is very indiscreet and troublesome ambition which cares so much about fame; about what the world says of us; to be always looking in the faces of others for approval; to be always anxious about the effect of what we do or say; to be always shouting, to hear the echo of our own voices.

A PETITION.

DEAR Saviour, low before thy throne,
In humble prayer I lie;
Oh! grant me my petition, Lord,
And hear my rising sigh.
I ask thee not for length of days,
For riches, nor for fame,
Nor worldly wisdom's brightest wreath,
To twine around my name.

I covet not that on my brow,
The brightest gems should shine,
Nor gold, nor pearls, nor rich array,
Should deck this frame of mine.
But oh! I crave another boon,
It is that all my days
May in thy service be employed,
Devoted to thy praise.

May righteousness, and faith, and love,
And grace, my riches be;
My fame and glory, that I am
A servant, Lord, to thee.
May my adorning be a heart
Of deep humility;
My clothing, richer far than gold,
A robe of purity.

And, if this weary life should cease,
This frame resign its breath;
The anxious throbings of this heart,
Be hushed at last in death;
I ask no monument to tell
Where these poor ashes lie,
But may my name be found in Heaven,
My record be on high.

Selected for Review by C. A. ELLIS.

A WORD TO THE DESPONDING.

As I think of how many there are who are bowed down by sore temptation, almost ready to give up, driven almost to despair by the suggestions of Satan, to whom he is saying, "It is no use trying, you might as well give up; only a few will be saved; and there are so many who are better than you are," &c., &c., — when I think of this, and realize the weakness of human nature, and the almost unlimited power of this cruel adversary, how I wish that I might speak words of encouragement. But I am at a loss how to begin, or what to say. The very ones who most need encouragement, who are most sorely tempted, are generally the last to be encouraged by anything that may be said; and Satan is so busy, and knows so well how to attack them that everything designed for their benefit is turned by him into a new weapon with which to attack them, and only tends to drive them still nearer the brink of despair. Although, as I sincerely believe, God has a special care for such, and to such apply the words of our Saviour, "Blessed are the poor in spirit, for theirs is the kingdom of Heaven," yet Satan well knows that it is not his purpose to save them independent of their own efforts, and so long as he can make them yield to these feelings of discouragement, and thus keep them from their duty, he is satisfied.

Now if Satan is so intent on our destruction, and is so zealously engaged in the accomplishment of his purpose, is it not an evidence that there is yet hope in our case, and that God is willing to save us? Or must we charge him with such consummate folly as would be manifested in making such efforts for the destruction of those who are already beyond the reach of mercy. "But," says one, "the harder I try, the oftener I am overcome." Strange indeed! Think you, that when we are carelessly dreaming of our own destruction, expecting and hoping for nothing better, that shrewd enemy would take special pains to arouse us? Alas, no! We are already too securely in his power. It is when we, being made aware of our danger, make an effort to elude his grasp, when God in pity and compassion reaches down his arm to deliver, and lifting upon us the light of his countenance, dispelling the darkness with which we have been enshrouded, causing hope to revive,—it is then that this arch-fiend, seeing his prey about to be taken from him, rallies his forces, and renewes the attack. And he knows just where to begin. At one time he may suggest that we are deceived, and thus cause doubts to arise in our minds; and we, by harboring these doubts, drive the Spirit of God from our hearts, and again we are in

darkness. At another time he may throw us off our guard, causing us for a moment to forget our weakness, and we, by becoming careless, and ceasing to watch, and perhaps by neglecting prayer, lose the blessing; then, taking still farther advantage of us, he suggests, and generally with more or less success, that it is of no use for us to try. Here let me say, Prayer is our only hope, and has the enemy been so far successful in his efforts to discourage us that our seasons of prayer are less frequent, and our petitions less earnest, then has he gained a great victory over us, and we may be sure that so long as we neglect this imperative duty, this invaluable privilege, we shall be unprepared to withstand his fiery darts, and to resist, successfully, his evil insinuations.

"Prayer makes the darkest cloud withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above."

Then how important that we spend much time in prayer; not satisfied with praying merely morning and evening at the family altar, but pray in secret, and the promise is, our Heavenly Father which seeth in secret shall reward thee openly. Do we feel poor and unworthy? Do we, discovering the deceitfulness of our own hearts, and realizing our weakness, feel utterly insufficient for the task before us? Then should we, after making up our minds to be wholly the Lord's (for God requires the whole heart) plead with him for the Holy Spirit to aid in this great work (for truly it is a great work, that of overcoming sin and Satan, of subduing self, and bringing our wills into complete subjection to the will of God, and every thought and feeling of our hearts into conformity to the Spirit and teachings of Christ, and requires more true courage and more real generalship than the act of subduing a nation, or even of quelling a civil rebellion), always bearing in mind, the suggestions of the enemy to the contrary notwithstanding, that so long as we are so sorely tempted and tried, the Spirit of God is yet striving with us, and we are yet within the pale of his mercy.

But why is it that we are so easily discouraged? Not so is it in things pertaining to this life. Here we may encounter difficulties and disappointments, and no matter how great, they must and will be surmounted. "Try again," is our motto, and we do try, and generally succeed. Now, making all due allowance for the strong foe we have to contend with, I am inclined to think there is a lack of interest, a want of energy on our part, a love of ease and an unwillingness to sacrifice. Says God, through the gifts of his Spirit, "Those who are willing to make any sacrifice for eternal life will have it." What is there that we would not give up, what effort is too great to be made, if we may but obtain eternal life? True, there is great danger of self-deception; hence the exhortation of the apostle: "Prove your own selves." But how are we to do this? By comparing our lives with the precepts of God's word. Here our duty is made plain. "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. . . . If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Jno. xv, 4-8. But how are we to know whether we abide in Christ? "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." Jno. xv, 10. Nor is this a work of small magnitude. Nor is it necessary in order to encourage those for whom these thoughts are intended, so to represent it. Those who are really honest, and really desire to know and do the will of their Heavenly Father, who have the cause of God at heart, who "love our Lord Jesus Christ in sincerity," and realize the great "love wherewith he hath loved us," and what he has suffered to redeem us, are willing, yea, esteem it a privilege, to "know the fellowship of Christ's sufferings." They have Heaven without any effort on their part? the reward without

the cross? Never! Heaven would not be Heaven, nor could they enjoy that which they were at no expense to obtain. Reward sweetens labor, and *vice versa*. Thank God for the cross. With Paul we will "glory in the cross of Christ." To those who are shrinking at the straightness of the way, unwilling to make the sacrifice, seeking to lay up treasure on the earth, desiring its riches, its honors, its pleasures,—to such I have only to say, Seek encouragement from another source. The Book of God affords you none except you repent. To such the language of the spirit of prophecy is, "Cut loose, cut loose." Heeding it, you are saved; disregarding it, you are lost. There is no time to be thus wasted down here when the last sands of time are running out, "probation's last hour expiring," old earth, weary of the accumulated burden of almost six thousand years of sin and crime, about yielding to the throes of her last death-struggle, when victory, final, glorious victory is about to turn on Zion's side, and they who have fought and bled, spent their lives in the cause of God, are soon to receive their reward, and realize the full fruition of their hopes, and to enter upon the enjoyment of greater bliss than ever the imaginations of mortals conceived. Oh! if all else is denied me, let me but hear the victor's song!

Time is fleeting. Jesus is soon coming. Satan's hosts are raging. It is a continual warfare. Here is no rest, no place to lay down our armor. How important that we learn to exercise faith in God! Without him, the strong must fail. "The weakest believer in the truth," says the Testimony, "relying firmly upon Christ, can successfully repulse Satan and all his host." Says Paul, "I can do all things through Christ strengthening me." "By thee," says David, "I have run through a troop; and by my God have I leaped over a wall." We may do the same. Let us take courage. Let us be in earnest, and like Bunyan's pilgrim, putting our fingers in our ears, cry, "Life, life, eternal life!" Let us make up our minds to have eternal life at any cost, and persevere, and we shall have it. "Resist the Devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." Jas. iv, 7, 8. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money [you who feel so poor, so unworthy, so destitute of everything that would recommend you to God], come ye, buy, and eat; yea, come, buy wine and milk, without money and without price." Isa. lv, 1. "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, for he will have mercy upon him, and to our God, for he will abundantly pardon." Isa. lv, 7. And so we might continue to draw from this inexhaustible mine these pearls of untold value. But let this suffice. Read these, and many other soul-cheering promises in the word of God, remembering, and carefully complying with the conditions upon which they are based, "for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i, 11. JOHN Q. FOX.

Hubbardsville, Madison Co., N. Y.

REPORT FROM IOWA.

My last report closed with the meeting at Pilot Grove, Jan. 11 and 12. During the following week, I spent several days at the hospitable home of Bro. Kilgore, at Washington. At the request of Bro. K., I spoke in the district school-house one evening, upon the signs of the times. There was a good congregation present, and good attention paid by those who came out. Hope it was not a lost season to all.

Jan. 18 and 19, held meetings at Fairfield. There was some interest manifested Sabbath and Sunday by the few who are left there, to attend the meetings and hear the truth. But things look quite discouraging at F. The brethren are quite generally scattered, making it somewhat difficult to attend meetings, and everything in the past, with the exception of within the last year or so, has had a tendency to sadden the hearts of those who are trying to live. There were at first over forty who came out nominally into the truth, but now only three of those who originally came out are with us. Others have been added, from time to time, since that,

so that there is a small church left. Many of those who came out at first, split off on organization, and some others in the last defection, while quite a number of those who remain need a mighty awakening, in order to come up to the standard of some other churches in the State, to say nothing of the great preparation necessary, to prepare us for the kingdom of God. While trying to speak the practical truths of the Bible applicable to these last days, that all might see their true condition, the Lord helped by his Spirit, and in our last meeting, Sunday, many on the background were melted to tears. Some are trying to move forward with the body, and we expect a few, at least, will be saved in Fairfield. We hope the effort was not lost, and that all will quicken their pace in the great work of overcoming.

Jan. 25 and 26, held meetings at Knoxville. A goodly number were present from Sandyville. I gave four discourses in all, Sabbath and Sunday, besides a conference meeting in which nearly all present took part. We had a very good meeting, but not that freedom I have seen in some other places since leaving home. The truth is, many have come to a stand-still; and many are getting further and further from the Lord. And while such are hesitating as to whether they will take an advance step, and have not concluded to be wholly for the Lord, but are looking back in the direction of the world, the Lord withholds his Spirit. The time has come when a decision must be made. As Bro. Smith wrote in a late Review, many are making that decision; and some, I fear, do not realize it—that their actions show they are deciding on the wrong side. These are very solemn reflections to me. How careless many are in regard to these things upon which hang eternal destinies. But while we are careless God's work goes on. Those who are making the needed effort, giving all for the kingdom, avail themselves of every means of grace, every help, have light in their dwellings; while those who take the opposite course, grow more and more indifferent, and, I fear, some of them will never realize the folly of their course till the wrath of God will be felt in their own persons. God is in earnest with us as a people and as individuals. We must walk while we have light, or darkness will be the consequence. Some in Knoxville see these things, and are trying to act upon them. Others, I fear, do not. On the whole, things in this church are taking a more favorable turn, and a gathering influence is to be seen. We trust it may increase.

At Sandyville we met Sabbath and Sunday, Feb. 1 and 2. Quite a number were present from Knoxville. Very good attention was paid, and considerable interest manifested in the preaching. But there was a feeling of coldness plainly perceptible in all the meetings. We had a communion season to close with, Sunday afternoon, and I can but say that there seemed to be full as much interest manifested by some to be attending to their worldly business as to this solemn ordinance of the Lord's house. In short, some felt they could hardly spare the time. While this was observable, it fully explained the coldness felt in the meetings. It is unpleasant to make these observations, but if there is any sense in having reports at all, it is best to have those which give a truthful statement of matters. Yet there are a goodly number in this church who are trying to be found in the work, and who are in full union with the body; and I expect the Lord will yet work in Sandyville. There are some good omens to be seen, some hopeful signs; and I fully believe there will never be darker days for the prosperity of that church than some they have already seen. May God give grace to help all those who do feel like moving forward in the work of God.

A few reflections force themselves upon my mind in regard to these churches and some of the trials through which they have passed. One great lack when they first embraced the Sabbath and kindred truths, and came out a separate people, was plain, practical teaching on the principles of the Christian religion as it has existed in all ages. What we call "present truth," if I rightly apprehend it, is but truth which has been buried for ages and brought again to light, and some truths which have a special application in the last days. Honest souls are scattered all through the religious de-

nominations of the present time, which as bodies, have fallen from the favor of the Lord by rejecting the doctrine of Christ's coming near at hand. These churches all have more or less truth mixed up with popular tradition, and since their moral fall have been growing more and more proud, worldly, and sinful, and are fast filling up with wicked men, so that the day cannot be far distant when they will be in the condition spoken of by the Revelator, "the hold of every foul spirit, and the cage of every unclean and hateful bird." Of course it is necessary that God's people be separated from this state of things. The Sabbath comes along as a mighty cleaver, with all the other important theoretical truths of the message, to bring out the honest into a separate place, where God can work for them with those agencies which he has prepared, to fit them for translation into his everlasting kingdom. The theory of the truth is of mighty importance to accomplish this object. But we have had abundance of evidence in the past, as a people, to ascertain this fact—that individuals may have a faultless theory, and never be Christians in deed and in truth. A Christian may be defined as one who takes Jesus Christ as a leader, and follows him. If a person really does this, the principles of love, benevolence, justice, meekness, and humility, will stand out clearly in his life and character. It follows from these principles that as soon as the theory of the truth has separated a people from the world and nominal Christianity, the work of preaching the plain, practical, heart-searching truths of the religion of Jesus should immediately commence, and be followed up, till all in the church should have their lives tested by them. And we believe a candid search among our churches throughout the field will verify the statement, that in every case where this course has been pursued, good results have been attained in proportion to the faithfulness with which these ideas have been carried out.

In my judgment these three churches have been great sufferers in consequence of theory's being dwelt upon when practice was more needed. Within the last year or two the great practical truths of God's word have been dwelt upon, and as a result, some are seeing their condition, while others rather hear theory. Some are making an effort to arise, but others stand back. But not only has much time been lost by the course which has been pursued, but, in all probability, some of those who might have been helped when they first came out with their hearts warm and tender, it will now be impossible to reach. After church difficulties and disappointments have caused many to lose their first love, it is hard to make them see the importance of the work, and make the mighty effort necessary, to shake off the lethargy and coldness of years.

Another great cause of the stagnation to be observed in these churches is the lack of judicious church discipline in the past. They have been, in many respects, like a ship in a storm without a captain, an army in battle without a commander. Every one doing what seemed right in his own eyes, and these different opinions of what was right sadly disagreeing, causing confusion, inefficiency, and general discouragement. And perhaps one of the most unpleasant features of the case is, that many seem really to like this state of things, and are loth to change it for a better. In my judgment the only salvation of these churches, as organized bodies, is the establishment of judicious church discipline founded on the principles laid down by the gospel, and firmly carried out to the mark, in moderation and love, that all may learn that there is an authority in the church, and all its members must accept it or take the consequences. What is a family without a head? What is a nation without a head? The world, as a general thing, show much better sense than many of us. They never think of establishing any organized enterprise without having a recognized authority. Every railroad or insurance company has its head and by-laws, and every petty debating society throughout the length and breadth of the land. Shall not the church of God, the pillar and ground of the faith, recognize these principles, to whose trust are committed the mightiest consequences which have ever occupied the attention of man?

We are very thankful that in these respects, there is ground for hope in Knoxville and Sandyville. And if those who have been placed at the head of these

churches can be persuaded to stand firmly at the head, and lead matters in moderation and love, not for their own good but for the good of those over whom they have been placed, I believe better days are before these churches; if not, as organized bodies I have no hope for their future.

In preaching I have endeavored, but in great weakness, to bring out the close, searching truths of the word of God just as they are revealed to us, let them hit where they would. We hope our brethren of experience and judgment at the head of the cause will consider our wants and our lack, and grant us that help which we need in the future, if it can be spared from other places.

GEO. I. BUTLER. ✓

Knoxville, Feb. 6, 1868.

THE LITTLE FISH.

WHILE reading the article under the heading, "Too Busy to Freeze," in Review Vol. xxxi, No. 5, my mind ran out on my own present but sad experience; and then was carried back to former days; and I fancied I was taking a pleasant walk down the hill to Bro. Kellogg's little rippling brook, and there I beheld a numerous company of little fishes. They all seemed to be trying to make their way up the stream, though the swift current would sometimes get the advantage of some of them, and carry them down the stream a short distance; but they would rally again and again, and come up with the company. They all seemed to show signs that there was danger below, and they were constantly trying to make riffle after riffle, marching onward and upward to the fountain head.

These things caused me to reason thus: Why is not this little brook frozen, while the bosom of the great river below is covered with a strong bridge of ice that nothing can remove until the warm rays of the summer sun shine upon it, and mellow its congealed condition, and the fleecy snow is caused to flow down the sides of the mountains in liquid currents? The reason of the little brook's not freezing is this: it is fresh from the bosom of the warm earth. But as this stream winds its way down the ravine, it mingles with the wild water from off the surface of the earth, and loses its own warmth received from old mother earth, and is soon congealed by the piercing winds. But why do the little minnows try so hard to stem the current and get up to the fountain head? 1, Because it is more congenial to their health and well being; and 2, Because if they suffer themselves to be carried down the stream by the strong current, they are liable to be swallowed up by the large fish, or frozen up in the ice.

Now this brings to mind the time when I first embraced the third angel's message. I think I was in company with all my brethren, constantly bathing in living streams that flowed fresh from the throne of God; and while I continued faithful, gaining rifle after rifle, and getting closer up to the fountain head, I remained healthy, and grew in grace and the knowledge of the truth. But, oh! my dear brethren, I have suffered the waves to carry me down the stream into the deep, wild waters, where I am liable to be swallowed up by the Devil's sharks, or frozen up entirely—unless the Sun of righteousness arise with healing in his wings, and cause the rays of divine grace to shine into this cold heart of mine afresh, and the melting influences of the Holy Spirit to invigorate my feeble and almost wasted energies to start anew for the fountain of life. Oh! that I may at last gain an entrance with all the faithful, through the pearly gates, and be permitted to eat of the fruit of life's fair tree, and drink of the water of the river of life.

Dear brethren and sisters, I pray that my present experience may not be yours; but let me exhort you to keep close to the fountain head of present truth, where the stream never freezes, and where good angels ever stand keeping guard over the flock of little innocent minnows, and beating back the great fishes that are wishing to swallow them up.

Dear brethren, pray for poor, unworthy me, that if I am, like Jonah, to be swallowed up of some great shark, I may again be cast ashore and be found doing the bidding of the Lord.

C. G. DANIELS. ✓

Defiance, Ohio.

MANNERS often make fortunes.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 18, 1868.

URIAH SMITH, EDITOR.

PUBLIC PRAYER.

THIS is a question which has elicited no little discussion, and upon which there is, even now with a few a difference of opinion. As a practical question of present importance, it was recently examined in our Bible Class, as reported in No. 7, present volume. A correspondent has just written taking exception to the decision of the class, that public prayer is supported by the Bible, both in the language of inspiration, and in the practice of holy men of old.

In the examination of this question by the class, considerable light was elicited, and we should be glad could a more extended report have been given. Those who do not believe in public prayer appeal to Matt. vi, 5, 6, in defense of their position. This is the only text they have, and to this they make their first, last, and final appeal. It is so with the correspondent aforesaid. They will emphasize the passage like this; "But thou, when, thou prayest, enter into thy closet," &c. As though it meant, and might be read, *Every time* you pray, and whatever kind of prayer you utter, enter into thy closet. And every argument to the contrary they will meet with a persistent reiteration of this language, as if it covered all the ground and admitted of no qualification. But is this so? Let us candidly inquire into the import of these words.

Upon what point was our Lord speaking? To what kind of prayer did he have reference in giving this direction? The context has a bearing in all these questions, and that bearing must be allowed, if we would come to correct conclusions. Now let us read the passage: "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Such is the language which is supposed by some to lie like an impassable barrier in the way of public prayer. But we inquire, Was it public prayer which the Lord reprobated, on the part of these hypocritical Scribes and Pharisees? It must be evident to all that only the kind of prayer made use of by them at the corners of the streets, is what Christians are commanded to pray in their closets. If there is no distinction, then all our praying is to be done in our closets; but if it has reference to a particular kind only, then that only is what we are commanded to enter into our closets to pray. We inquire again, therefore, whether it was public prayer in which these hypocrites engaged at the corners of the streets. Have we any evidence that they prayed at these places with an audible voice? If such had been the case, the record would no doubt have been that they prayed to be heard, as well as seen, of men.

There is no intimation that this was public prayer; but every consideration in the matter proves that it was not. Bishop Horne informs us that it was the custom of the Jews in the days of our Lord, those who were really devout, and those who wished to appear so, to pray three times a day after the example of David and Daniel. And these were not acts of public worship at all, but their own individual and private devotions. And so scrupulous were they in this practice, that when the stated periods arrived for their devotions, whether they were in the market, the streets, or any other public place, they would instantly cease from their avocations, whatever they might be, and engage in their devotions. And it hence came to be the case, that those who wished to make a show of their piety, managed to be at these stated hours of daily prayer, in the synagogue or in the street, that men might behold them in their acts of devotion, and

they thus gain a reputation for unusual holiness and sanctity.

It was this practice which our Lord reproved. He did not reprove public prayer, but he did reprove offering secret prayer in public. There is nothing in his language to show that it is wrong to engage in audible prayer, in public or family worship; but it is wrong to bring our secret devotions out of our closet and make a public display of them before men.

Then what is the kind of prayer about which our Lord is here speaking? Secret prayer. What is the kind which he says we should perform in our closets in the presence and for the ears of God alone? Secret prayer. When you engage in your secret devotions, enter into your closet and shut your doors about you. The language has no reference to public prayer whatever, and no one has any right to quote it on the question of the propriety or impropriety of that practice. But when we remove this text, the controversy is settled; for then we have nothing against it, and much both by way of approval and example, in its favor.

THE CAUSE.

THE cause of truth and reform in all its branches must be sustained, and for our brethren to do this properly, not leaving one branch to suffer, while another is overdone, the comparative importance of the several branches, as far as possible, should be understood. We do not claim to fully understand this matter, and only wish at this time to make suggestions, and offer a few reasons, and shall be glad to hear from others on the subject. In importance does not the subject of the several branches of the work rank as follows?

✓ 1. The ministry. The proper support of our ministers seems to me of the first importance. Are they in want from sickness, or from other causes, they should at once be relieved. If they are hindered in their work, the cause is hindered and suffers. Do they cease from labor for want of means, the cause ceases to progress. And more—without their labors the cause loses ground. We would call attention to the General Conference fund which must be very low at this time. The amount of missionary labor is large the present year, and will require about \$2500 to meet expenses, and next to nothing is coming into the treasury for this object. Churches and individual brethren who have means to help the cause should remember that missionary labor is first in importance.

✓ 2. The publications. The Review and Instructor, I would suggest, should be of a size, and at such a price, as to sustain themselves after sending a few hundred copies to ministers, and to the poor, free. Our larger books, and our pamphlets and tracts generally, should be sold at prices to meet cost. Tracts, and a class of reading of vital importance to the cause, yet objectionable to the unconsecrated, should be given when certain persons refuse to purchase. In close connection with the work of our ministers, and next in importance to the ministry, is the circulation of our publications.

✓ 3. Widows, orphans, and the worthy, suffering poor in general, have claims on the church of Christ. Careful readers of the sacred Scriptures cannot fail to see this. We do not say that such persons should look to the church for support, and be made to understand that the church is to free them from care and labor necessary to their sustenance. Such persons need the especial watch-care of the church, and more or less assistance in helping themselves. Good counsel is all many such persons need.

✓ 4. Health Institute. This is a noble enterprise, whose ultimate object is the salvation of men and women. The relief of the afflicted here is worthy of the efforts of the people of God. But to raise them from feebleness, and to free them from disease, so that they can better secure eternal life, and, also, be a help to others in the way of life, is the great object of this institution. Much can be done in this direction for the salvation of souls. More can be done, with the expenditure of a tithe of the means by a well-directed care for widows, orphans, and the worthy poor. Still more can be done through that mighty engine—the

press. Our people must read. The public must have a chance to read and become intelligent relative to truth and duty. But above all, and to which all else are but appendages, is the ministry. May God bless those called and chosen servants of his people, and may those who wish to aid in the great cause of present truth care for them in temporal matters with all that tenderness and interest manifested by a faithful shepherd of the flock of Christ. JAMES WHITE.

APPEAL TO THE FRIENDS OF TRUTH.

BRO. WHITE'S "Appeal to the Friends of Truth," in regard to making special efforts to circulate a certain class of our works more thoroughly, is reasonable and compatible with our profession; therefore I most heartily endorse it, and would stand by it in word and in deed, for the sake of the right and the advancement of the cause that we all profess to love.

The value that I place upon the works referred to, from my own experience, would lead me to redouble my efforts and diligence to place them within the reach of others who can be helped by them, and to invite my brethren and sisters to do the same. I am not formal in my remarks; I mean and feel what I say. That I am what I am, is by the grace of God, which was wrought mercifully in my behalf through the mighty agencies of his blessed word, and the productions of the gift of prophecy that is among us, and of which I am not ashamed. These productions stand next to the Bible in my estimation; and how can it be otherwise when I believe them to come from the same source that the Bible does, and when I have received so much help from them?

I believe that the cause demands that I should here state that, though I am naturally skeptical, Sr. White's consistent life, in connection with her writings, has done more toward establishing me in the present truth than any other agency besides the Bible. I make this statement more especially for the benefit of those who are not personally acquainted with Sr. White. It was difficult for me to embrace present truth. I looked upon everything that was new and that purported to be truth, with a cautious and jealous eye, demanding good reasons for every new position. And even after my judgment was convinced, I wanted to see the practical workings of the theory, reasoning like this: If this is the truth, those who live it out, and especially those who are at the head of the work, will be as much better than others, as their profession is higher than theirs. And under this head I had the evidence that I desired. To God be all the praise.

And are there not others who are in the same condition that I was in? and have I nothing to do to help them? Are we, who have received such tokens of love and long-suffering, always to take a passive position, and take no active part in the great work before us? God forbid.

I need not recommend the other works that Bro. White mentions. They have gained a reputation among us. All such works should be fulfilling the object for which they were published.

One idea that Bro. White advances is ponderous to my mind, and deserves the serious attention of this people; and it is how that the energies of our preachers can be saved to be spent in new fields, by scattering these works more thoroughly among the brethren. We are all ready to admit that we need more ministerial help; but are we as ready to preserve that which we already have, to be applied to the best possible advantage? This can be done by having our publications do the work assigned them. But these publications are not conscious, and they will not act alone. They need to be kept moving, and this requires means, and judicious hands to circulate, who need not necessarily be ministers, though these have a great part to act in this matter. How I have longed to not be detained by those professing the truth, that I might use the strength God has given me where the truth has not been proclaimed, and not enter into other men's labors. And this is the case with other preachers.

We have something to do besides supporting our preachers: we must labor and lift with them, that they may not break down under their heavy burdens. A liberal support is appreciated by them, as it enables

them to devote their energies in the cause. But what is money given to ministers in comparison with relief from burdens that others should bear, and which, as they are rolled upon preachers, hinders them in the work of advancing the truth among those without the pale of the church? What is gained in supporting preachers, if they are checked and crippled in other directions? They might as well support themselves in laboring with their hands, as far as the advancement of the cause is concerned, and have the co-operation of the church while they do labor in their office, as to be wholly supported by the church, without having their help in other respects.

Here is a point at which many can step in by their means and judicious labors, to relieve preachers, and save them from premature graves. My soul cries out within me, Lord, stir up thy people on this important subject. Help them to favor thy servants, that other laborers may be thrust into the field. For how can God send more laborers, until the church prepare the way for those already in the field to labor to advantage, until the church work for themselves and with their preachers in every branch of this extensive work?

Again, we all look forward to the time when our works will be scattered like the leaves of autumn, to reach all who can be reached. And why not commence now to bring about this time by raising a Tract Fund? Why not try the experiment now, as far as our strength goes, and not wait for others to do a work that we ought to engage in ourselves? It is too natural to roll our burdens and responsibilities on others. We must work.

But one great object of this move is that our people may become posted on all points of present truth, that we may be enabled to present an unbroken front to the enemy. The Dragon is to be wroth with those who have the testimony of Jesus, or Spirit of prophecy, as well as keep the commandments of God; and how can those stand by the truth then who are not previously settled upon it? There is no evading it. The contest will surely come, and we should prepare for it.

But some will fear to sacrifice. The Devil will tell them to be sure and invest their means in some other enterprise; that those at the head of the work are after their money. Mistaken souls! It is not your money. You are not your own. You are stewards over the means that the Lord has entrusted to your care. He requires that which is his own to advance his precious cause; and if you do not do your duty, others will be raised up to fill your place and wear your crown. God is not dependent upon you, but you are very dependent upon him; and he has made it a part of his wise plan, that to be favored by him here and hereafter you must deny yourself, and sacrifice for his truth. Therefore we invite you to do this.

But many will say, We have no means, and therefore cannot give. This is a nice point to meet; for there are some worthy souls who have but little or no means to command, and from whom God does not require even as much as they are disposed to give. We would be very careful in presenting the subject before such. But nearly all can do something, according as the Lord has prospered them; and very often those who would excuse themselves on the ground of destitution, have had means, and have applied it to their own advantage, without planning for the Lord, to give him his due. They have forgotten that God and the advancement of his cause should be first; and when they are called upon to help with their means, they will say, "Oh, I cannot! let the wealthy who have their thousands come forward." But will such be excused in the day of Judgment? Will they bring their flimsy excuses then?

But some who have not ready means now, may have it soon, if they will plan and labor as faithfully as they do to pay the debts they owe to man; and they can, in the future, be prepared to respond to calls for help by laying aside occasionally a few mites for the Lord, and by not feeling at liberty to use what they devote to God for other purposes. Is not this the way that even poor people contrive to pay their debts? Why not use the same wisdom with regard to God, to whom we owe all we are and all we have? It is in doing this that many in moderate circumstances outstrip the wealthy in sacrificing for God.

We should learn wisdom from what we pass through. If, as we travel in a new road that we are likely to go over again, we come to a bad place that is difficult to pass over, wisdom would dictate that we try to better it, that it may be easy to pass it the next time. So when we come to a season of the year when we cannot command means as readily as at other seasons, we should so plan in our money matters as to have, as it were, a little balance on hand when we come to it again. Thus we will be like minute-men, prepared to help at any moment.

Oh! that all were imbued with the spirit that David had, when he and his people had sacrificed freely to prepare to build a house for the Most High. On that interesting occasion, David blessed the Lord before the congregation, and said, "Blessed be thou, Lord God of Israel, our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers; our days on the earth are as a shadow, and there is none abiding. O Lord, our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things; and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of thy people, and prepare their heart unto thee."

D. T. BOURDEAU.

REPORT FROM BRO. WHITE.

FEBRUARY 1 and 2, Bro. Andrews, Mrs. W. and self held meetings with the Orleans church. The attendance and interest were good. At this meeting we introduced the case of Sr. Hannah More, now sojourning with friends in north-western Michigan who do not observe the Bible Sabbath. We stated that this servant of Christ embraced the Sabbath while performing missionary labors in Central Africa. When this was known, her services in that direction were no longer wanted. She returned to America, to seek a home and employment with those of like faith. We judge, from her present location, that in this she has been disappointed. No one in particular may be worthy of blame in her case; but it appears to us that there is either a lack of suitable provisions connected with our system of organization for the encouragement of such persons, and to assist them to a field of useful labor, or those brethren and sisters who have had the pleasure of seeing Sr. More have not done their duty. A unanimous vote was then given to invite her to find a home with the brethren in this vicinity until General Conference, when her case should be presented to our people. Bro. Andrews being present, fully indorsed the action of the brethren.

On returning from this meeting, Mrs. W. was taken very sick. She suffered from frequent fainting, and great depression of spirits. Bro. Andrews decided to fill the appointments in Gratiot Co. alone. While all were at meeting fourth-day evening, she fainted, and we supported her for one hour in a breathless condition half of the time. We felt an unusual spirit of prayer for her. Bro. Andrews on returning prayed earnestly. She then enjoyed sweet sleep in which she had most encouraging dreams, and the next morning arose much refreshed. Our captivity was turned, and we decided to accompany Bro. Andrews to the appointments.

Sabbath, Feb. 8, we found a large hall at Alma, Mich., well filled. Mrs. W. and self occupied the forenoon, and Bro. Andrews the afternoon. Mrs. W. spoke

in the evening. The attention was good. But there is evidently a great want of consecration and vital godliness among the brethren in this county. Bro. Nelson, the elder of the church, was on a visiting tour, and suitable arrangements for the meeting were not made. Eighteen of our brethren from another county sought entertainment at public houses. They did not complain of this, neither was any one in particular deserving blame in the matter. It was unfortunate for the meeting that elder Nelson should be absent at this time. The people were to have the labors of Eld. Andrews, and no pains nor means should have been spared to have all the Sabbath-keepers in the vicinity present. There are many calls for our united labors, and we do not feel it our duty to visit those places where there is not sufficient interest to make our labors the means of good, to the neglect of those places which fully warrant the expectation of great good.

On first-day we spoke to a large congregation who gave the very best attention. Mrs. W. spoke on health and dress reforms in the afternoon, and Bro. Andrews gave a most solemn and searching discourse, in the evening, on the Christian life, the reward of the just, and the righteous judgment of God on the wicked. We then decided to discontinue our meetings at Alma and give the brethren time to make provisions for a large gathering at some future time.

Learning that our much-esteemed sister Jeffrey, of Ithaca, was sick, second-day we called to see her. She was some better, but confined to her bed. We had a good visit and a free praying season, and left for this place. She handed us \$10 for book fund, \$5 for Bro. Fuller, and handed Mrs. W. \$5, which it is a pleasure for her to give to this afflicted minister of Christ. We are all, this morning, in usual health, resting at Bro. Sevy's. Our appointment for next Sabbath and first-day is at Tittabawassee. Brethren, pray for us. Address us at Greenville, Montcalm Co., Mich.

JAMES WHITE.

TO THE FRIENDS OF PRESENT TRUTH IN OHIO.

You have doubtless all read Bro. White's "Appeal," and I have had the opportunity of pressing it upon the minds of some in our late meetings. But I cannot see you all, and I take this method of calling your further attention to it.

Your Committee hope that you believe with them that the Gifts of God's Holy Spirit are the Heaven-appointed means "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ;" and we have ever noticed, as might be expected, that those who most rely upon their aid, "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ," while those who neglect their counsels grow lukewarm, and those who oppose them invariably make shipwreck of their faith. We need to have these Testimonies more perfectly established in our households, and in our hearts.

As those who bear a responsibility and must give an account, we affectionately urge and entreat you to take this matter in hand. Carefully read again that Appeal. We shall have circulars sent to every church, and we request you to act immediately. We have been praying for God to revive his work in our State. When our efforts are so directed and energetically put forth that God can bless them, we may look for an answer to our prayers.

Most of you are aware that we have been and are making efforts to have Bro. and Sr. White visit Ohio. Though this may not be immediately accomplished, we shall still press our request, hoping to receive a compliance therewith at their earliest convenience. And you will readily perceive that we could present our request with more assurance, and they would probably feel greater desire to come, if you show that you appreciate their labors, and are willing to second their efforts to advance the cause. Phil. iv, 17.

J. H. WAGGONER,
For the Committee.

AMBITION often plays the wrestler's trick of raising a man up merely to throw him down.

Republished by Request.

AN OLD HYMN.

"Come out of her my people." Rev. xviii, 4.

WHILE I was down in Egypt's land
I heard my Saviour was at hand.
The midnight cry was sounding,
And I wanted to be free,
So I left my scoffing brethren,
To sound the Jubilee.

They said that I had better stay
And go with them in their old way;
But they scoffed at my Lord's coming,
With them I could not agree,
So I left their painted synagogues
To sound the Jubilee.

'Twas thus I joined the Advent band,
Though just come out from Egypt's land,
They were on the road to Canaan,
A blessed, praying company.
And with them I am proclaiming
That we're near the Jubilee.

They call us now a noisy crew,
And say they hope we'll soon fall through;
But we then were growing stronger,
Both in love and unity,
Since we'd left old mystic Babylon
To sound the Jubilee.

We were then united in one band,
Rejoicing Christ was just at hand,
To reward his faithful children
Who were glad their Lord to see.
Bless the Lord, our souls are happy,
Sounding forth the Jubilee.

Though opposition waxed strong,
Yet now the battle won't be long;
I've been through the fiery furnace,
And no harm was done to me,
I've come out with stronger witness
That we're near the Jubilee.

If Satan comes to tempt our minds,
We'll meet him with these blessed lines,
Saying, Get behind me Satan,
I'll have nought to do with thee;
I've come out of Babylon,
And I'll sound the Jubilee.

A little longer here below,
And home to glory we shall go.
I believe it; I believe it;
Hallelujah, I am free
From all sectarian prejudice
To sound the Jubilee.

We'll soon remove to that blessed shore,
And shout and sing forevermore,
Where the wicked cannot enter
To disturb our harmony;
But we'll wear the crown of glory,
With our king eternally.

A HOME IN HEAVEN.

How cheering to the weary saint as he journeys through the dark vale of tears, that this is not his abiding home. We look forward with loving eyes to that heavenly home, that city which hath foundations, whose builder and maker is the Lord. There are many mansions prepared for those who love Christ's appearing. We shall not always live in this world of sorrow and affliction. No, weary soul, Jesus, our beloved, is soon coming, to take us home to the blest inheritance of the saints! Oh those living fountains, those walls of jasper, those gates of pearl, those streets of transparent gold, how glorious to contemplate!

But the most blessed of all is, the beautiful city is just before us. A few more conflicts, a few more trials, our warfare is accomplished, our sorrows ended. Who will be permitted to enter that beautiful city? Only those who have clean hands and a pure heart, and have not lifted their eyes unto vanity.

Oh! should not the attractions of that heavenly home cause us to be diligent in our Master's service and make our calling and election sure. Oh! the blessed assurance of faith is ours to enjoy. Then, though we meet with scorn and reproach, and all manner of evil is spoken against us falsely, because we love the law of the Lord, which is better to us than thousands of gold and silver, we may rejoice with exceeding joy, for great is our reward in Heaven.

Can we not endure hardness as good soldiers? We

have not yet resisted unto blood. Let us remember the sufferings of Christ who endured such contradiction of sinners against himself, and had not where to lay his head. He bore our sins and carried our griefs. If we sin, we have an advocate with the Father. Yes, Christ our blessed advocate ever lives to make intercession for us, and our kind heavenly Father can never turn away the face of his Anointed. Every petition we ask in Christ's name, shall be granted unto us, and no good thing will he withhold from those that walk uprightly.

How sweet to contemplate the joy that awaits the faithful. In our heavenly home all sighing will be past, all trials forgotten, and an eternity of bliss will be ours to enjoy. Reader, will you be there? Will you seek an inheritance among the blest, that will never pass away? Will you be prepared in that great, that solemn day, to look up with confidence and say, Lo! this is our God, we have waited for him and he will save us?

The bright day is dawning, the saints will all sing
The praises of Jesus our heavenly king;
For soon we shall leave this dark world of pain,
And our sweet home in Heaven eternally gain.
O come, my Redeemer, come quickly, I pray,
Why tarriest thou? Why dost thou delay?
I'm weary of waiting, I long to be free,
And dwell in bright mansions forever with thee.

L. E. MILLNE.

Shabbona, Ill.

A LITTLE WHILE.

How fearfully solemn and full of interest are the few remaining moments, the closing hours of probation. "A little while and He that shall come will come, and will not tarry." God's people are now in the patient waiting time, waiting for the promise to be fulfilled. Looking for that blessed hope, and the glorious appearing of our Saviour. The Lord is now proving his people. As they near the haven of rest, dangers increase. The conflict grows more and more severe. Their faith must be tried. Who will stand the test, and receive the overcomer's reward?

We must fight the good fight of faith if we would have eternal life. We must have a well-founded hope, a hope both sure and steadfast, that will prove an anchor to the soul. Happy are they who can say in the language of the Psalmist, "I have chosen the way of truth." And may we all strive in our daily walk and conversation, to tell to those around us that we have indeed chosen the path of life, the narrow way that leads to joys above. Oh! for that true and living faith in the promises and work of the Lord that will enable us to put on the whole armor, that we may be able to stand against the wiles of the enemy, and be shielded from the coming storm. Let us seek for more of the meek, humble, self-sacrificing spirit of Jesus, that we may be perfect, even as our Father who is in Heaven is perfect. Then shall we be ready, waiting and watching for the coming of Jesus.

He says, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." Who will be ready?

H. F. DAVIS.

Woodstock, Me., Jan. 28, 1868.

WHY DON'T YOU WRITE?

READERS of the Review, why don't you write for its pages? You can write, and you ought to try to help make our paper one of interest. Why don't you? There are many whose names appear once in six months, once a year, or once in two years, who might write often; many who have never written for the Review who might, would they only make an effort, and add greatly to the interest of our paper. I have some five or six in mind now, and I could soon count up as many more, whose pens might be wielded with power. Don't say you have no talent for writing. If all the writers of the Review who think they have no talent, should lay aside their pens, I fear our paper would cease to be ours, and be almost a bundle of selections. Only now and then, would we find anything in regard to our Saviour's soon coming, and very little of the "meat in due season" would the eager ones find as they searched its pages, very little would it contain of the "line upon line, precept upon precept," so needful to spur us up to diligence in the work of preparation to meet our Lord; and few and far between would be

the words of cheer. Seldom would our drooping spirits be revived, as they now are, by the report of some refreshing from the divine presence; and an ingathering to the fold of Christ, of precious souls. Think what a change this no talent for writing would make in our paper if yielded to by all, as you are now yielding. If you could only write as well as Bro. A., or Sr. B., then you would write. Well, perhaps you might, like me, add your little mite; it may do some good, even though it is not of much importance. But there are many who have the talent, and still let it go unimproved. They have the power to illustrate, and set their ideas forth with a clearness of diction to be envied, and ability to combine depth of thought with beauty of expression. They have ideas of their own which might benefit the public, but they are silent, or nearly so. I cannot think that they are careless of the prosperity of the cause our paper advocates. Is it so?

No time to write? Is this the plea? It will not hold good, I fear. It is very seldom that there is not a way where there is a will. Whatever may be the excuse, let it have a faithful examination, before you adopt it as good.

We are sojourners in a strange land, journeying to our home, seeking our Father's house. There are dangers in the way, pitfalls, snares, and many slippery places, where great care is needful that we pass safely.

And it is our duty to help each other as we pass along. Sometimes a word of cheer, sometimes one of warning. Between the rough and thorny places, there are smooth, even paths, leading through pleasant bowers, and amid beautiful flowers, and all along the way we meet pleasant, agreeable persons, whose tones, and honied words, are calculated to draw our minds from the journey on which we have started, and make us forget our Father's home. They speak only of the beauties around us, and of the pleasures they enjoy in these delightful bowers; and we are in great danger of pausing to listen to the enchanting music which is wafted on the air, and of sitting down to rest in these tempting places. Perhaps we wonder a little whether there is danger lurking here; it seems almost impossible, and we begin to pluck the flowers, and chant to those delicious strains. But words of warning come to us from some fellow-traveler, and we become aware that we are on dangerous ground; we find to our sorrow that there are thorns concealed beneath these bright flowers, and we fling them down, resolving not to be again allure from our journey, and breathing a prayer for help, start onward.

How grateful we should be for these words of warning. Had it not been for them we should perhaps have lost all desire for seeking that home which we only see by faith, and been lulled to sleep. The very air which floats around us is stupefying, and only by actively, and steadily moving forward can we resist its influence. Then let us give heed to the warnings which come to us, and be ever ready to gently warn others. Sometimes when we come to the rough and slippery places we get discouraged, and begin to think we may as well give up, that our strength is not sufficient, and looking at the difficulties in the way, we lose sight of the promised rest. Suffering our eyes to be thus drawn from the light ahead to contemplate only the roughness of the way, darkness soon closes around us, we forget the precious promises our gracious Father has given us, and with a sigh of despair we are just ready to sink down, when a cheering voice says, Take courage, weary, despondent one, a little longer urge thy way onward, only a little longer, and thou shalt reach the haven of eternal rest. Look upward and thou shalt receive more strength. Do thorns pierce thy feet? remember that thy Saviour's brow was torn and bleeding; bound about by a crown of thorns. And dost thou forget his sufferings? Another gentle voice whispers, The promise is sure. "I will never leave thee, nor forsake thee. Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Thus we are reminded that 'tis not in our own strength that we are to tread the rugged path. We take fresh courage, fix our eyes upon the light, by faith reach

forth and grasp our Father's outstretched hand, and clinging to this never-failing support, we are enabled to keep our footing. Are we not thankful for these words of cheer? They have inspired our hearts with fresh ardor, brought to mind the glorious hope we had lost sight of, and we again start onward with firmer resolutions, and more determined zeal.

Many of these faithful warnings, and kind words of cheer come to us through the columns of the Review. And shall we not give as well as receive? A bit of our experience may be of use to some one else. Come brother, sister, take your pen, and give our Editor "a variety to select from."

MARY J. COTTRELL.
Orleans Co., N. Y.

JESUS KNOCKS.

YES, O my soul, a friend stands at thy door knocking for admittance. Yea, a friend, and more than a friend. He is one that will be more to thee than a brother, or sister. Yes, and more than all the world besides. The Lord of glory knocks. Just now he knocks. He has knocked before. He has long been knocking. He has knocked at the door of thy heart, many and many a time. He begs for admittance. In those many mercies he has been calling thee. Those long years of abundance, prosperity, and health, have been so many calls for admittance.

And then again those adversities were but divine calls. That angry dispensation of Providence, which took from thy bosom that loved one, that kind parent, that beloved brother or sister, that dear companion, or that darling, prattling little one, who had just learned to lisp thy name, and laid them in the cold, cold ground, were but so many repeated knocks of this Friend of friends, for admittance, as a welcome guest. Then open thy door. Just now he knocks again. Louder and louder still, he knocks. He stands as a sentinel outside. He sees trouble coming. He has seen lions in the way. He has a message for thee. He fain would commune with thee of thy safety. Your country is infested with an enemy. You must arise and flee or be taken in ruin. He would save thee; would spread thy table with the choicest dainties from another clime, would provide food for thy journey, and such food too, as, if thou shouldst eat, thou wouldest never hunger nor thirst any more. Oh! then, open to such a guest, yea, open the door of thy heart. Too long thou hast refused. He may knock but once more. Too long he has waited without. His locks are wet with the dews of night. He grieves at thy neglect. He patiently waits. Soon he will cease praying for admittance. See, he is just about to go away. He cannot always linger. Others may admit him. Others will admit him, if you will not. See, oh! see, he turns away. My Spirit shall not always strive. But he lingers yet a moment. It may be the last time, Oh! haste thee, open, open; bid him welcome. Bid adieu to the pleasures of this world, cut loose from the allurements of Satan. Turn your back upon the fleeting scenes of earth. Buy what he offers to sell, take it, it is thine. Be wise, now. Now is the time. Secure that eternal inheritance now while you can.

Reader these words are to you, as well as me.
HENRY F. PHELPS.
Pine Island, Minn.

LEARN TO BE WORKING CHRISTIANS.—"Be ye doers of the word, and not hearers only, deceiving your own selves." It is very striking to see the usefulness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel, undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness, but it is alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not, and yet will not speak of him? See, here you have got work to do. When Christ found you, he said: "Go, work in my vineyard!" What were you hired for, if it is not to spread salvation? What blessed for? O, my Christian friends, how little you live as though you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself! How few for Christ and his people! This is not like a servant.—McCheyne.

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. McAllaster.

BRO. SMITH: I wish to say through the Review that I love the Lord, and delight to keep his Sabbath. Truly, his law is enlightening to the eye. Seven years ago, when I started to serve the Lord, I knew but little what it was to serve him.

Truly, he has led me in a way that I knew not of, and I thank his holy name for it. How good he is! He only shows us one step at a time, and when we are ready to take them as fast as shown us, then it is that we are making progress toward the kingdom. I am determined to keep stepping until I step into the New Jerusalem. That will be a joyous time. We shall not be sorry then that we have brought our bodies into subjection to the laws of God. No, we shall then rejoice that we have overcome our perverted appetites, and all the lusts of the flesh.

I thank the Lord for the health reform. I believe it is a part of the third angel's message, and I am trying to live it out. My diet is strictly vegetable, with the exception of a very little salt. No butter, milk, nor eggs. Some say, "Why, what do you live on? You will starve." Others, "We pity the poor children." But we choose to please God rather than our unconverted friends and neighbors. We are striving to overcome all our sins, that we may stand upon Mount Zion. We desire an interest in the prayers of God's people.

Yours in hope, AUGUSTUS MCALLASTER.
Wis., Feb. 1, 1868.

From Bro. Vanard.

BRO. SMITH: I feel it a duty and also a privilege to express my thanks for the light that the Lord is causing to shine upon his Word. I feel to praise him for the light that I have received on Luke xxiii, 43, through Bro. Canright, in his Sermon in Review, No. 5. I have heard this passage of scripture quoted to prove the conscious state of the dead, but I never could believe that I had a good foundation to base an argument upon until I saw this passage explained by Bro. Canright. I can now ask them to prove that the thief on the cross died on the same day that he was crucified; and how can they prove that? And when they tell me that Christ said to the thief, This day shalt thou be with me in paradise, I will ask them what day Christ meant? If he meant that same day that himself and the thieves were crucified, then I think the thief did not believe him, because it does not look reasonable that the thief expected to die on that day; then again the thief only asked the Saviour to remember him when he came into his kingdom.

Now, dear brethren and sisters, when any of us get into sore trials and lose all hope of receiving any help from the arm of flesh, let us look to Jesus and ask him to remember us when he comes into his kingdom. Will he not give us some precious promise too, to cheer us on through this vale of tears? Yes, he surely will. What more consoling answer could he have given to the poor thief on the cross than to tell him, "This day shalt thou be with me in paradise." Dear brethren and sisters, could we wish for a better promise than this, to be with Jesus when he comes into his kingdom? When we know that we have such a friend as Christ, who when the nails were driven through his tender hands and feet, which fastened him to the rugged tree, could ask his Father to forgive those cruel murderers, for they knew not what they did, why should we be discouraged? Oh, blessed hope! What a consolation to the Christian to know that that same Jesus is still pleading for us in the holy sanctuary in his Father's kingdom. Shall he plead in vain? I feel to answer, no! Blessed Saviour.

WM. VANARD.

Stephenson Co., Ill.

FORGIVE any sooner than thyself.

From Bro. Stevenson.

It was not with rejoicing in our hearts that we left Battle Creek; for the sacrifice was too great for that; but things look so encouraging here in the Parkville church that we feel as though the sacrifice was nothing. Better days have truly begun to dawn upon this church, and we firmly believe that the standard of truth will be elevated here, and that there will also be an ingathering of souls to Christ. The Lord has certainly set his hand to the work, and if the Lord be for us, he is more than all that can be against us. Tokens of good are plainly to be seen. Our prayer is that the good work of the Lord may go on, and that there may be a coming up to the help of the Lord against the mighty. The adversary of all good is busy here as well as elsewhere. Pray for us, that we may always stand in the counsel of God, and thus be able to accomplish the work he has for us to do.

E. G. STEVENSON.

St. Joseph Co., Mich.

BRO. AND SR. H. AND C. BOWEN write from Liverpool, N. Y.: We enjoyed a feast at the conference at Roosevelt. There for the first time we beheld Bro. and Sr. White. Their testimony was plain and heart-searching to every lover of present truth. We believe we brought a share of the good spirit home to Liverpool. We hope and pray that it may abide with us continually that we may be fitted up to bear burdens for our dear Redeemer who has suffered and borne such heavy burdens for us. We are lonely, nevertheless the Lord is not confined to numbers; he is ever willing and ready to bless the weakest of his little ones that are trying to keep and obey all his commandments. While at Roosevelt we felt to thank and praise the name of the Lord that he has kept us from being prejudiced against Bro. and Sr. W. by the grievous wolves that are trying to divide and scatter the little flock. We are looking forward with anxiety to the time when the Lord will influence some minister to come to this place, that the honest may have a chance to hear the last message of mercy, and that a little church may be raised up here so that we can assemble together on the Creator's Sabbath. Two of our number have been removed by death.

SISTER M. JUDSON writes from Medina Co., Ohio: It is now three years since I determined to cast my lot with God's people who keep the commandments of God and the faith of Jesus. The more I strive to do right, the more opposition I find. I desire to do something for my Master that I may honor him before men. I strive to live so that I may not be a reproach to his cause, to have wisdom to keep all his commandments aright, that I may stand before him without spot or wrinkle. I long for the time to come when I shall meet with the people of God to part no more. May that glad day soon come.

BRO. A. H. BLAKE writes from Wis.: I still thank the Lord that I have been permitted to hear the third angel's message and the glorious truths connected with it. I am striving to obey God's word by keeping all the commandments and the faith of Jesus. It has been about eight months since my brother and myself embraced the truth of the third message. All the preaching we have here is through the Review, as we are all the Sabbath-keepers in this place. I am trying to live out the health reform as fast as I get light on it. It has thus far been a great blessing to me. I want to live up to all God's requirements, that when Jesus comes I may gain an inheritance and a crown that fadeth not away.

SISTER L. W. JONES writes from Genesee Co., N. Y.: I have commenced with the new year to double my diligence, and lead a more watchful and prayerful life, and strive harder to overcome all my sins, that I may be found without spot and blameless when Jesus comes. I have also commenced to read the Bible through this year according to the suggestion in the Review, and hope many others will do likewise.

I handed the paper containing that suggestion in to the Methodist minister in this place, and requested him to read it at their watch-meeting, hoping it might induce some to read that blessed book, who had heretofore neglected it.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 18, 1868.

EATING AND DRINKING.

In the days before the flood we read that the careless inhabitants of the world were "eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark." As it was then, so, says the prophetic record, it shall be in the last days when the Son of man is about to be revealed. The following is the description which the N. Y. Independent gives of the proceedings at a modern fashionable dinner table. Look well at the picture and see how it compares with the copy set in the days of Noah.

"It is very common, among people who would be shocked to hear themselves called profligate, wasteful, extravagant, or intemperate, to sit three or four hours at a dinner, to drink half a dozen different kinds of wine, to partake of eight or ten different dishes, to excite their appetites by stimulants, and finally to retire cloyed, stupefied, and verging upon apoplexy and death. Are such habits becoming to rational beings, to say nothing of republicans, or Christians?"

BOOKS! BOOKS!!

We are glad to say that, as far as our experience is concerned, the plan entered upon to circulate among the destitute such publications as Spiritual Gifts, How to Live, Sabbath Readings, Appeal to Mothers, Appeal to the Youth, and the Charts on cloth, works admirably.

We offer them for sale to all who can and will purchase, and urge that all should have a full set of these works. Those who have a part of these publications we urge to make up a full set. Then we give them to those who manifest a desire for them, and state that they are unable to pay for them. If they are strangers we sometimes ask the following questions:

Do you keep the Sabbath? Are you in fellowship with the church? Will you read and faithfully study these books? If these questions are answered in the affirmative we take the person's name and leave the books.

During the last four weeks we have disposed of about \$130 worth of these books, and have received \$75, have trusted some to responsible persons, and have given in all only \$27 worth. With a little pushing this enterprise will move off beyond all expectation, and call for a second edition of most of these works.

Spiritual Gifts must be read by all our people. See to it, brethren, that you have a full set of them. Spend your long evenings in reading these books to your children. Let their sentiments and spirit find way to your own and your children's minds and hearts. Read five or ten chapters each evening. After you have read these, and other works of the kind, then we have two precious books for your families. We have heard them read, and know what they are. If you and your children can hear them without shedding tears, you and they can do what we could not do.

"The Old Red House" is the title of one, and delineates not only the virtues but the failings of a family living in a red farm house, where faith, a sweet spirit, and firm religious principles, had a sanctifying influence on the entire family.

The other is a most interesting story of a Bible which is allowed to give its own history, how it was neglected, or ill-treated by ungodly hands. Then read with delight, and loved by the virtuous. How it appealed to infidels, sinners, and apostates, reaching the hearts of some, and feeling the wrath of others. And how its words of instruction, consolation and hope cheered true Christian hearts.

We have had a copy of both these works—not in our library, but going from house to house, from town to town, among our people till they are nearly worn out, and seeing the interest manifested in them, decided to obtain them, and furnish all who wish them.

Price of the Red House, \$1.50, postage 24 cents. Pocket Bible, \$1.25, postage 20 cents.

Address Eld. James White, Greenville, Montcalm Co., Mich. We can furnish all where we travel.

JAMES WHITE.

TWO GREAT EVILS.

HABITS, in their first formation are weak, easily controlled, and therefore those who indulge them think there is no danger; but by indulgence they become passions, and then they hold our very being under their despotic sway.

Probably there are no two passions more ruinous to every moral principle than those of drunkenness and gambling. We all know more or less of the power of appetite, and we could easily judge if we had no direct testimony, of the almost hopeless condition of the slave to the use of intoxicating drinks: a habit for evil fixed, and the nervous system so shattered that little or no power of resistance is left. And those who have been addicted to gambling testify that the passion for it is strong as any other, often amounting to a mania or frenzy. Yet, strange as it may appear, these two evils are finding their way into the families of all classes in the land, not excepting professors of religion.

The habit of drunkenness is formed in many respectable families by the custom which has become so prevalent of using *home-made wines*; or drinks which are erroneously called wine, made from the juices of various plants, and berries, very commonly from currants. These drinks are generally a compound of the juices with brown sugar and water. It needs but little knowledge of the chemical nature of these compounds to determine that they are intoxicating. Their taste betrays them. A truly temperate man, whose taste is not perverted, may detect it at once. And to these may be added cider, often drank by professedly temperate or pious people, sometimes so *hard* that it will turn the brain of a *truly* temperate man in three minutes. This ransacking all the realm of nature to find *something to drink* is a great evil. We need nothing to drink but water, and but little of that. If we live as we ought to, abstaining from unhealthy, stimulating, and irritating substances in our food, we shall not desire much drink, and water will be chosen. It is generally conceded by observing and truly scientific men, that we drink too much; both at our meals, and in the fields of labor. A sister says, "I cannot drink water for breakfast." Answer. Choose your food by reason, not by appetite, eat slowly, learn to eat without drinking, and it will be for your health. A brother says, "I cannot work in haying or harvesting without drinking a great deal, and so much water does not agree with me." I find generally three difficulties in such cases. First, eating when fatigued and not chewing the food sufficiently; second, drinking too much when eating, which hinders digestion, weakens the stomach, and creates that sensation which they vainly try to allay by drinking more largely; third, using much salt in the food. I am satisfied that very many are greatly deceiving themselves, thinking they have adopted *health reform*, when they have scarcely learned the alphabet of its principles. Nothing with which the human family abuse themselves has so great a tendency to create and cultivate this mania for drink as the free use of salt. As it is commonly used it is one of the great food-curses of the age. Train your appetite as you would your child, to choose the good and eschew the evil, and not excuse its use because you like it, which is the same excuse that the veriest sinner in the land has for his evil ways. Study, pray, and act as though you meant to overcome, and not spend the precious hours of probation in strengthening perverted appetites to drag you down in the time of trouble. Drinking so much is a *habit*, and as such may be controlled and overcome, as any other habit may. But if the habit must be indulged, do not turn it into a worse one by seeking a substitute for water.

If intemperance were confined strictly to drinking drugged whiskey, the half-way prudent would not easily get caught in the snare. So if gambling were confined to vicious dens, card tables, and billiard saloons, it would be a trifling matter compared to what it is at present. Stimulated by church fairs, it has grown into general favor, and so lulled the consciences of the people as to scarcely meet a remonstrance from the press or the pulpit. The last and most formidable phase of gambling is in "Gift Enterprises."

It is but a simple act of justice to say that the American Agriculturist, edited by Orange Judd, New York, has been most untiring and very efficient in exposing these swindling operations. Their advertisements are found in nearly all the papers, and there are few, even in the ministry, but have been insulted by receiving their cards and offers of "Splendid Chances." Were their goods as represented, and each ticket holder possessing a reasonable hope of some return, still they are lotteries—it is gambling, and as such, all moral and religious persons should shun the unhallowed gain as they would stolen goods. But their representations are not true. A "gold pen, warranted \$1.00," for a twenty-five-cent ticket, being tested was found to be worth eight cents! They deal largely in cheap jewelry, entirely worthless. The getter-up of a club generally gets something of real value (when they ever hear from them, which is not always the case), showing that it is not an impartial drawing, as is pretended, and thus a bait is thrown out to induce others to engage in the traffic in tickets, and aid the swindlers.

This nefarious business received a great impetus from the "Crosby Opera House" lottery. This house in Chicago was valued in the "scheme" at \$600,000, and all for a few dollars in a ticket! The sum was so large and the tickets being offered for sale in the first banking houses and book-stores throughout the land, many who had been opposed before, stifled their scruples and bought tickets. The managers, of course, made a snug fortune; the ticket holders lost their money. But many of them lost much more than this. They built "air castles" on the foundation of the Opera House. Day after day, and week after week, they fluctuated between high hopes and fears: their minds passed through the dangerous excitement of the possibility of their waking up some morning to immense riches; is it any wonder that they lost their sensibility to the moral evil of gambling, and were prepared to enter anew into similar excitement?

Many of these enterprises have, professedly, a moral or benevolent design; got up for the relief of the soldiers, &c. The greatest of these, and a sample of all, was the "Gettysburg Asylum Association." So plausible were its pretenses that Congress exempted it from the payment of tax and license. But this led to its exposure. A Congressional Committee examined into its operations, and reported that the chief articles in the scheme were some diamonds bought by a New York merchant for about \$150,000; but the transaction was a fraud, the diamonds not proving as represented, and the Asylum scheme was got up to recover his money on his sham diamonds. They were valued in the lottery at \$300,000! Another of the managers put in a farm at \$45,000, which was valued in the "scheme" at \$60,000. The Committee found it on the Assessor's book valued at \$8,500; testimony showed its value to be from \$6,000 to \$8,000. This is a sample of the honesty of one of the best of these enterprises; if it be allowable to use such a word in reference to them. But my object in referring to this was to quote the closing remarks of the Report, which has been published since I commenced writing this. The Committee says:

"All lotteries are swindles. Yet by far the most dangerous lotteries are those where vice is made attractive, where a sense of the crime is deadened, and consciousness of the guilt removed by the pleasing delusion that honorable names indorse, and a pretended good end justify, violations of the law; yet there is not a tithe of the excuse there is for a man bankrupted by misfortune staking his last dollar upon a throw of the dice or a shuffle of the cards. There has been more demoralization in this country from gift enterprises than any other single cause. Not only all classes, but each sex and all ages are drawn into the giddy whirl, and many, in buying a first ticket here, will spend their last dollar at the gaming table. Already the harvest has been prolific in an outgrowth of villainous schemes, each with a different device, such as Elmore & Co.; Clarke, Webster & Co.; jewelry distribution; Toilet Watch Company; the Pen and Pencil; and Kelly Pictorial, and others, each with its own trick to victimize the ignorant and credulous."

Every word solemn truth. And I would exhort all

to beware of the deception. If any have been so blinded by the enemy as to be partakers in this sinful excitement, let them repent before the Lord, lest they be reckoned in the last day with Balaam, who "loved the wages of unrighteousness."

J. H. WAGGONER.

Clyde, Ohio, Feb. 7, 1868.

QUARTERLY MEETINGS IN VERMONT.

THE Quarterly Meeting for the church in Sutton, Vt., was held at the house of Bro. Stephen Wiley, Sabbath and first-day, Jan. 11 and 12. A number of brethren and sisters came from Irasburgh, Charleston, and Wheelock, and a good interest was manifest on both days. The Brn. and sisters were encouraged, and strengthened. Parents manifested an interest for their children; and one who had been on the background started anew for eternal life. On first-day eve there was much freedom, and a profitable time in observing the ordinances.

Jan. 14 we moved on to our next appointment, deeply regretting that the effort with that people could not have been protracted, as it seemed like the beginning of a good work.

Jan. 14 and 15, rode 35 miles to Wolcott, to meet a previous appointment on 5th day, when the church came together and listened to a discourse on baptism, received one person into the church, and observed the ordinances of feet-washing and the Lord's supper. At this place I met Bro. N. Orcutt who, on the 17th accompanied me to Johnson, to attend the Quarterly Meeting on the following day. Here I also met with Bro. D. T. Bourdeau, and a few Brn. and sisters from Enosburgh, Wolcott, and Irasburgh.

The meeting at this place was characterized by a good interest, all feeling it was good to be there. From this meeting I proceeded on the 20th to East Richford, and Sutton, C. E., to visit the brethren in these places. With this church I have spent fifteen days, preaching and visiting, not only the families of Sabbath-keepers, but others who are favorably disposed toward the truth.

Our first meeting was Sabbath, Jan. 24. On first-day and third-day evening, we held meetings in a school-house. Quite a number of the neighbors came in. Some were interested and confessed the truth, others confessed their backslidings and started anew for eternal life. May they hold out to the end is my prayer.

Sabbath, Feb. 1, the Quarterly Meeting for this church was held at the house of Bro. Cyrus Smith, in Sutton. Bro. D. T. Bourdeau was present, and assisted in preaching the word.

This church need to raise the standard a little higher, and to realize more fully the peculiar character which God's remnant people are to attain.

ALBERT STONE.

North Troy, Vt., Feb. 5, 1868.

UNION.

THE great object at which all Christendom is now aiming is union. Two methods are resorted to to obtain this end: the one, to set up God's truth as the standard, and bring men to that; and the other, to lay aside all differences of opinion and compromise the truth for the sake of union. The latter method is being resorted to just at this time in this village. As I sit writing this, the largest public hall in this village is crowded to overflowing with the members of six different denominations who are holding union meetings, in which no controverted subjects are to be brought up. In striking contrast to this, is an effort which an Adventist brother and myself have for several weeks past been putting forth to establish a weekly reading circle for the investigation of present truth. The result is, that only two or three of the apparently honest could be induced to come in, and even these have now backed down, and left us entirely alone. Truly, Babylon is fallen.

J. S. MILLER.

Westerly, R. I., Jan. 19, 1868.

MANY favors which God giveth us ravel out for want of hemming, through our own unthankfulness; for though prayer purchaseth blessings, giving praise doth deepen the quiet possession of them.—Fuller.

MICHIGAN CENTRAL RAILROAD.

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

GOING WEST.

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

GOING EAST.

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

NOTE 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.

The Days of Famine.—From Sweden, Finland, Northern and Eastern Russia, Eastern Prussia, Tunis, and Algeria, we have accounts of the people perishing for want of food. In some parts of France and Spain the scarcity is also great. In Tunis, so many are the deaths that burials are made in trenches, as after a battle, or during the height of a malignant pestilence. In the colder regions, bark and buds of trees, in the warmer, blossoms and tender vegetation, are consumed for food. In England the destitution is greater than has been known for many years. The London Star says: "Men and women die in the streets every day of starvation. One is afraid not to relieve the professional beggar, knowing that yesterday one who looked like him lay down in his rags on the spot where you are now solicited, and died of sheer starvation. Whole districts are sinking into one vast, squalid, awful condition of helpless, hopeless destitution." This has more particular application to the East End of London; but the distress in many country places is extreme.

China.—LONDON, Feb. 10. Despatches from China, and news to the latest dates received, state that United States Minister Burlingame had left Pekin on his mission for the Emperor of China and arrived at Shanghai, from which place he was to proceed direct to the United States.

An earthquake has been felt at Shanghai and Ning-poo, and surrounding districts, but no destruction of property or loss of life is reported. The oscillation was not violent, but unusual. The occurrence caused great consternation among the Chinese, and whenever the phenomena was felt the wildest panic prevailed.

Intelligence in regard to the rebellion in North China is not very definite. The Imperialists report that a battle has taken place since the conflict at Shinting, and claim that the rebels were defeated in all these encounters, and that the Imperial arms are rapidly gaining the ground they had lost.

California.—The winter of 1867-8 has been one of the most severe ever experienced in California, and by far the roughest since that of 1861-2, when all the valley country was desolated by floods. This season the levees of Sacramento have stood the test, and that sadly afflicted city has not been deluged, but the entire valley country, from one end of the State to the other, has been flooded, and the loss is immense. In Yolo County, opposite Sacramento, orchards, worth as high as \$50,000 or \$75,000 each, have been utterly ruined by the floods, which have swept over them and covered them with wood, clay and coarse gravel, washed down from the mountains. In early times the rivers carried off the floods of the rainy season, or, if an overflow took place, it benefited rather than injured the rich alluvial bottom lands. But since the vast mining enterprises of the State have been in operation, the foot-hills all along the Sierra Nevada have been gradually washed down into the gulches and carried bodily by the winter floods down into the rivers, the beds of which have been filled up to such an extent that they can no longer carry off the surplus waters which now periodically inundate the country, and leave such deposits behind them as ruin the finest farming lands over which they pass. It was proposed at first to construct levees along the rivers to keep in the floods as they do in Louisiana, but this was soon found to be impracticable. Then side ditches and canals were suggested, and these, too, ultimately were found inadequate. Now it is recommended by the best authorities on the subject that the floods be allowed to take their course unopposed, and that the farmers or ranchmen along the bottom lands simply build embankments high enough to be above the water at its highest point, and construct thereon their houses and barns. By this means the valleys can still be cultivated, though the farmers must live on little islands for a month or two each season, and do their visiting in boats. Since the floods have proved so disastrous in the low lands

it has been discovered that the hillsides and mountains even are better for fruit growing, and even for cultivating grain and vegetables than the valleys, and all attention is being turned toward them. The wine produced at the vineyards on the mountains is found to be far superior to that of the valleys, and to the hills we may look hereafter for our raisins, figs, apricots, peaches, pears, plums, nectarines, apples, and even breadstuffs.

A writer in the Chicago Tribune, speaking of the wide-spread famine in the old world, and its probable effect upon this country, says:—

Some well-read thinkers here fear that the "hard times" are just beginning. The year preceding a Presidential election is usually one of great commercial depression. But this is not all. From every part of the Old World—from the tropical countries of Africa, as well as from the northern climes of Sweden and Finland—come the cries of famine-stricken multitudes; and many there be who fear that the world is again to experience the horrors of one of the same kind of widespread famines that desolated it so awfully in the middle ages; and they fear that the "hard times" of 1868 are but the first indications of such a calamity in this country.

The Queen Consulting the Spirits.—A London letter says: I hear from a reliable source that Queen Victoria has been to see the Davenport Brothers, and has imported a trial of their spiritual, dark lantern jugglery game at Windsor Castle. She has gone quite daft with spiritualism, and these impostors have promised to bring back Prince Albert to this world for an hour, in the very room where he died. They have promised, moreover, I am told, to not only allow the Queen to have conversation with him, but to actually touch him. As their performances are conducted in the dark, they will no doubt succeed in carrying out the delusion. Pray, what are the guardians of the poor Queen about to permit such a criminal imposture to be practiced on one who is already far on the road to lunacy? Such an arrant imposture is a melancholy exhibition of human weakness and folly.

Novel Church Socials.—The Corunna American chronicles the fact that "a mush-and-milk" social was held in that village last week for the benefit of one of the churches, and says that it was an amusing affair and enjoyed with zest.

The young people of the First Baptist Church of Terre Haute, Indiana, have lately turned their church "sociable" into a masquerade. The local newspaper reports: "Thursday evening last was held the church social, and thirty or forty couples assembled at the parsonage, dressed in every variety of fancy and fantastic costumes, and all masked. When all were congregated, the gentlemen and ladies, in pairs, went over to the residence of Dr. Mahan, where after the usual exercises of social gatherings, at about 10 o'clock, masks were removed and not a few were taken aback when they ascertained whom they had been doing the agreeable to during the evening, and many amusing and ludicrous situations were developed." It is not supposed that the example will be very widely followed by their co-religionists.

Distress Among the People.

It is hardly necessary, we presume, to say to any of our readers that the distress among the poor people of our great cities has been, and is still, unusually great this present winter. We are glad to know, however that the efforts which have been made to relieve the poor have been in due proportion to the increased destitution. An appropriation by the State Legislature of \$500,000 has been proposed for the relief of the poor of New York and Brooklyn. Several establishments for the relief of the poor have been opened in this city, one of which, located at No. 1 Bond Street, we illustrate on page 100. The number of applicants daily at this house alone amounts to 1000 persons. Every day before the opening hour, 10 o'clock A. M., a line of several hundred men, women, and children are to be found waiting for assistance. Among these are bookbinders, carpenters, tailors, shoemakers, and other tradesmen, all out of employment and all suffering. So many persons, and especially mechanics, have not applied in the same time since the "bread or blood" procession in this city. In two instances whole families of children have been taken into the institutions in order that the parents may go to work and save sufficient to support themselves. The plan of relief is, when fuel is required, to send a quarter of a ton at the outset, and two more up to March 1, to such applicants as filled up an application, which is furnished in blank, and have sworn to the truth of the statement made therein, and after its truth has been verified by a visit to their houses. Those who need money, if worthy, receive a dollar, and are desired to call again in two weeks. This, of course, is only a temporary relief.—Harper.

European Armies.

It is a truism that the weakness of a nation can never be a guarantee for its security; but is it equally true that national peace can only be placed beyond the risk of disturbance by the maintenance of immense and costly military armaments? The philosophers of the Peace Society teach a very different wisdom, but Louis Napoleon, who is not generally believed to be a fool, pronounces this to be the only true faith, and the French people, acting through the Assembly of their representatives, have yielded to his demand for an army of 800,000 men in time of peace, and the establishment of a system that will enable him to bring into the field a force of one million and a quarter of soldiers in time of war. One-thirtieth of the whole population of France is to be converted into soldiers, and as an inevitable consequence, the other European nations are to go on in what seems to us to be an endless and insane competition in military expenditure and armaments. Under the reign of Louis Philippe, France contented herself with an army of 300,000 men; under Louis Napoleon, until now, she has borne the burden of sustaining the subtraction of 400,000 of her male citizens from the pursuits of industry and production; and now, at one step, this immense force is to be doubled. Out of a population of 38,000,000 souls, 800,000 "bread-winners" are to be taken for nine years, one-half of whom will be for five years in the active army, and the other half for four years in the reserve. Before the war in the Crimea, 80,000 men were annually conscripted for the army in France; during the war this number was raised to 140,000 men; then it was reduced to 100,000 men, at which figure it has since remained until now. To supply these conscripts, 300,000 young men are annually obliged to take part in this singular lottery, and of the 100,000 who draw the fatal "black bean," about 73,000 are really obliged to become soldiers. The term of service is seven years, but in practice this is generally reduced to five or six years. Of these recruits only a portion join the regular army, the remainder being drilled at home, in the departments to which they belong. A conscript can purchase a substitute for \$460—the Government for this sum undertaking to fill the vacancy, which it does by paying a bounty and increased pay to old soldiers who re-enlist. But this system is now, in many respects, to be changed, the terms of service being extended to nine years, the conscription being more severe, and the purpose of the new law being to have an army of 800,000 men always ready for action. To keep our army in the field during the late rebellion—an army which varied in nominal strength from 75,000 to 1,000,000 men—rolled up that gigantic debt, under which the people of the United States are now groaning. But not only was this debt contracted for an exceptional and holy purpose, but it was incurred by a people who have no other national burdens upon them, and will be paid with the hopeful and cheering assurance that it will be the last expenditure of this nature that they will be called upon to make, and that the blessings secured by it are well worth all they cost. But France must make up her mind to be reconciled to the necessity of furnishing a permanent standing army of 800,000 men, at a cost that must seriously increase the financial troubles of the State—an army that must turn away from all the productive occupations of life the flower of her children in the best days of their life, making them forever after unfitted for these pursuits, and at once a menace to other countries, and a burden and danger to their own. This is only the regular army; but in addition to this, there are to be about 460,000 "mobile" National Guards, whom the Emperor may summon to his aid in time of war. Thus a force is to be provided of 1,260,000 men, with which at his heels, Louis Napoleon may perhaps feel tolerably secure. Austria is now laboring to provide for an effective army of a little more than 1,000,000 soldiers. Italy is organizing an army of little less than 1,000,000; Germany has a force of 1,250,000 men, and Russia can muster 1,800,000 soldiers. The "general arming" movement which commenced after the issue of the war of 1866, has not yet ended. It still remains true that when France arms, the other nations must do so likewise. But the converse is likewise true, and Louis Napoleon has plausible reasons to prove that he is only acting the part of prudence in thus making France so formidably strong. Russia, always powerful, has now waxed so great as to inspire well-founded alarm among those of her neighbors whom she has not already seized upon and swallowed. Toward the others she glances with a hungry air, and her king and his minister have plainly shown that they are restrained from making war only by their own pleasure, and not by any fear of the consequences. Public opinion is powerful, but Bismarck laughs it to scorn. The time has been when Prussia, less powerful than she now is, held at bay the allied forces of France, Russia, Austria, and Sweden; and the glorious history of a score of gigantic battles attests the magnificent discipline and the extraordinary courage of the great armies which seem to spring from her soil in constant readiness to crush the foes of the Faderland. As we contemplate the spectacle which

the whole of Europe now presents, we must bid farewell to the idea of Lessing, Bastiat, Cobden, and Gladstone, that as nations become wealthy they will grow peaceful, and that Free-trade is the most potent foe of war. Never was trade so free as it now is all over Europe, and never were the preparations for war so extensive and alarming. A hundred years ago, a philosopher proclaimed the discovery of the great truth that men were not born into the world, to send each other out of it—but the greater part of mankind, ever since that proclamation, have been engaged in demonstrating its practical falsity.—*Boston Journal*.

California to Ireland and Back in Two Minutes.

THE New York Journal of the Telegraph of Monday has the following: "At an early hour this morning, the wires of the Western Union Telegraph Company, from San Francisco to Plaster Cove, Cape Breton, and the wires of the New York, Newfoundland & London Telegraph Company from Plaster Cove to Heart's Content, were connected, and a brisk conversation began between the two continental extremes. Compliments were then passed between San Francisco and Valentia, Ireland, when the latter announced that a message was just then coming from London direct. This was said at twenty minutes past 7 A. M., Valentia time, February 1st. At twenty-one minutes past 7 A. M., Valentia time, the London message was started from Valentia for San Francisco; passed through New York at 35 minutes past 2 A. M., New York time; was received in San Francisco at 21 minutes past 1 P. M., San Francisco time, January 31st, and was at once acknowledged—the whole process occupying two minutes actual time, and the distance traversed about 14,000 miles!

"Immediately after the transmission of the message referred to, the operator at San Francisco sent an eighty-word message to Heart's Content in three minutes, which the operator at Heart's Content repeated back in two minutes and fifty seconds. Distance, about 5,000 miles.

The Crisis in France.

A REVOLUTION of some kind seems to be inevitable in France. The letters of our Paris correspondent, himself an original Bonapartist, show how great is the discontent even among the early and disinterested friends of the Empire. The prestige of the Emperor is fast waning. Men begin to ask themselves where are the proofs of his greatness. He has carried on three foreign wars since the *coup d'état*, and where are their fruits? The Eastern question, which he thought to settle in the Crimea, has never been settled a moment since the fall of Sevastopol. It is ready to break out again any day. Italy, in whose behalf he drew the sword against Austria and sacrificed life and treasure without stint, looks upon France as her foe, and upon Napoleon as her dragon. So all that has been lost. In Mexico he has failed to establish a foreign prince upon the ruins of a republic, but succeeded in incurring the hostility of the United States and the distrust of his own people. The last vestige of the kingdom of Poland, in which he encouraged insurrection, has disappeared. He encouraged Prussia to go to war with Austria, in the hope that both would be weakened by the struggle. He was surprised and chagrined to find a new power created by that conflict, whose consequence he estimates at so high a rate that he demands a conscription calling the whole French people to arms. So much for his foreign policy.

At home he has corrupted everybody whose virtue is assailable, and has persecuted the remainder with unceasing malignity. With an army of soldiers, an army of spies, and an army of harlots, he has thus far kept the spirit of the people in subjection. He has made his name a synonym for everything depraved, and has laid the foundations of his dynasty on all the low instincts and base passions of human nature. It is impossible that such a foundation should be stable. The four winds of heaven conspire against it. Crumble it must. The French people, appearances to the contrary notwithstanding, are a great nation—far too great to be much longer bestridden by such a criminal. All the signs of the times point to a crisis in the affairs of the Second Empire. The public debt has increased at the rate of ten per cent per annum ever since the fatal year 1851, and now we hear that a new loan of four hundred millions is about to be put upon the market, although the revenues are not sufficient to pay the interest and current expenses of a time of peace. What with more grinding taxes, new conscriptions, severer laws against the press, and a heavier hand on the safety-valve generally, it will be surprising indeed if three more years pass over the throne of Napoleon III.—*Chicago Tribune*.

TEACH your child to be honest, because it is right so to be; let sinners inculcate the quasi-religious proverb of honesty being the best policy.

Publication Department.

Buy the truth, and sell it not. Prov. xxiii, 23.

The Publishing Association.

The Seventh-day Adventist Publishing Association was incorporated in Battle Creek, Mich., May 3, 1861. Its object is to issue "periodicals, books, tracts, documents, and other publications, calculated to impart instruction on Bible truth, especially the fulfillment of prophecy, the commandments of God, and the teachings of Jesus Christ." Its capital stock is raised by shares at \$10 each; and every shareholder is entitled to one vote in all the deliberations of the Association, for every share that he or she may hold. The Association has now a large and well-furnished Office of publication, established in Battle Creek, Mich., and employs two steam power presses in carrying on its business. A meeting of the stockholders is held each year, at which a board of trustees is elected to manage its business, and editors chosen to conduct its periodicals, till the ensuing meeting. All persons employed in the publishing department, are engaged at stipulated wages, and all profits accruing from the business, are strictly applied by the Association to the carrying out of the object of its formation, and to its charitable uses and purposes. All lovers of truth, who "keep the commandments of God and the faith of Jesus," are still invited to take shares in the Association, and have a voice in all its deliberations.

The Advent Review and Sabbath Herald

Is a large sixteen-page religious family paper, issued weekly by the S. D. A. Pub. Association, and devoted to an earnest investigation of all Bible questions. It is designed to be an exponent of momentous and solemn truths pertaining to the present time, some of which are set forth by no other periodical in the land. The fulfillment of prophecy, the second personal advent of the Saviour as an event now near at hand, immortality through Christ alone, a change of heart through the operation of the Holy Spirit, the observance of the Sabbath of the fourth commandment, the divinity and mediatorial work of Christ, and the development of a holy character by obedience to the perfect and holy law of God, as embodied in the decalogue, are among its special themes. And while it will endeavor to present impartially both sides of all important questions, it has a definite theory to teach and hence will not devote its space to an indiscriminate and aimless mass of conflicting sentiments and views.

Regular price, \$3.00 per year, or \$1.50 for a volume of 26 numbers. On trial for six months \$1.00. No subscriptions taken for less than six months. To the worthy poor—free, by their reporting themselves and requesting its continuance, once in six months. The friends of the Review are invited to earnest and unceasing efforts to extend its circulation.

The Youth's Instructor

Is a monthly sheet, published as above, and designed to be to the youth and children what the Review and Herald is to those of riper years. You who wish to see your children instructed in the great truths which so interest you, will here find a sheet in which these things are set forth in a plain and interesting manner, free from the popular fables and errors of the age. It should not only visit regularly every youth and child who professes to be a follower of Jesus, but should be taken and read in every Sabbath-keeping family. Don't forget the children. See that they have the Instructor. Terms, 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, viii, and viii, showing from the course of empire that the God of Heaven is about to set up his kingdom. The Sanctuary question is the great central subject of the plan of salvation, and yet there are but few, comparatively, who have any acquaintance with it. It gives a new interest to a great part of the Bible, leads to an intelligent view of the position and work of Christ as our great High Priest in Heaven, completely explains the past Advent movement, and shows clearly our position in prophecy and the world's history. The three messages bring to view present duty, and future peril. All should read these books, and ponder well their teaching.

Immortality through Christ Alone.

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

Packages of Tracts.

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

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

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

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

Our Book List.

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

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

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

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

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

—SPIRITUAL GIFTS, VOL. III.; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.

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

—HOW TO LIVE, treating on Disease and its Causes, and all subjects connected with healthful living. An important work. pp. 400. Cloth \$1.00, 12 oz. In pamphlet form, 75c., 16 oz.

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

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

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

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

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

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

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

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

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

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

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

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

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One-Cent Tracts.

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—GEOLOGY AND THE BIBLE; or a Pre-Adamic age of our world doubtful; showing that no true claims of Geology are against Bible facts. 20c., 1 oz.

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

—THE PROPHECIES of Daniel and John, illustrated upon a Chart, to be used by Preachers, varnished and mounted, \$2.00. The two Charts with Key, \$1.00. The two printed on cloth, \$2.75.

—SMALL CHART. A Pictorial Illustration of the Visions of Daniel and John, on paper 20 by 25 inches. Price 10c. 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. 18, 1868.

BOOK NOTICES.**"THE SWORD THAT CUTS, AND FIRE THAT BURNS."**

A copy of "The Sword that Cuts, and Fire that Burns," by D. F. Newton, notice of which was given in the Review some weeks since, has been received from the publishers. Our readers are familiar with his style. The present work is a collection of sharp reproofs forcibly uttered against a multitude of sins, with illustrations and sketches, forming a handsome volume of 456 pages. Price in cloth \$1.50, gilt \$2.00. To be had of D. F. Newton, 303 West 20th street, N. Y. City.

"THE GLAD TIDINGS."

We have received the first number of a well executed monthly, entitled "The Glad Tidings," a monthly magazine, devoted to Christ's second coming, and kindred Bible truths, and the promotion of practical Christianity in its primitive purity." Edited and published by W. H. Spencer, Brockport, N. Y. Terms \$1.00 per year.

E. ENGLES. You will find the question proposed to you on Heb. xi, 27, answered in Review, Vol. xxx, No. 14, under the heading, Infidel Objections Answered.

We wish to say to Bro. Waggoner that his letter of invitation to Bro. Andrews, Mrs. W. and self to visit Ohio, is received, and is being considered by us. It will give us pleasure to visit our brethren in that State, if it be the will of God, when pressing duties are done elsewhere. At present we have work to do in Northern Michigan. If we can see our way clear to visit Ohio before General Conference, seasonable notice will be given in Review. JAMES WHITE.

The Tract Fund.

WHEN we were at Ithaca last summer, we were speaking upon the subject of circulating tracts, and were overheard by sister Jeffrey at whose house we were stopping. In a moment she expressed her approbation and handed Mrs. W. five dollars toward a tract fund. From this the matter started which finally suggested the more enlarged plan of circulating Spiritual Gifts, &c.

Learning that our good sister Jeffrey was sick, we have come to her house and find her some better. Her interest in the cause is the same. From her hand we have just received \$10 for the book fund, and in her sitting-room we now write.

In regard to tracts, when we set forth the importance of their circulation and offer them for sale for purchasers to give to the poor, and that we will give them to those who have not the means to obtain them, we find most ready to pay for them. We have them in packages, and take only what we have to pay for them of those who give them to the needy.

JAMES WHITE.

Ithaca, Mich.

Notice.**To THE S. D. A. CHURCHES IN MAINE:**

It will be seen by reference to our Constitution, that Art. iii, Sec. 3 and 4, provides that the s. b. Treasurer of each church, and all scattered brethren within the bounds of this Conference, shall at the end of each quarter, send in to the Conference Treasurer all funds in their possession which have been paid in for the support of this Conference. And that they shall be required to send a written report of all such sums so paid into the Secretary of the Conference together with the amount pledged by their respective church, and a strict account of all money which may have been paid out by them to any ministers in the employ of said Conference. Also that said ministers should

make a report to the Secretary of all their expenditures and receipts at the end of each quarter.

The first quarter of our Conference year ended Feb. 1, 1868. And we hope that all our brethren will be prompt in sending in their reports, and in settling up their s. b. accounts, as the prosperity of the cause in this State, depends to a greater or less degree upon the faithful performance of our individual duties.

The address of the Conference Treasurer is W. A. Towle, Cornville, Me.

Secretary, H. C. Winslow, Topsham, Me.

If any have not received blank Reports, let them write me and I will send again.

By order of the Maine State Conference Committee.

H. C. WINSLOW, *Secretary.*

Topsham, Feb. 5, 1868.

COME LORD JESUS, COME QUICKLY.

YEA, come. We long for thee. We are weary of waiting. Long years have we looked for thy return. Why dost thou tarry so long. The cup of the wicked is fast filling up. Iniquity abounds. The love of many is waxing cold. So long hast thou now tarried, that few believe thou wilt return. Every thing seems to demand thy return. Old earth seems to heave from her very center. Nature is decaying, waxing old. She feels the weakness of old age. Her pulse beats feebly. Her life blood is ebbing away. And with louder voice, earth and nature combine in calling for thy return, to robe her in her Eden beauty.

The curse is wearing heavily. Every thing feels it more and more. Both man and beast must soon sink into decay, unless thou dost come to restore. Man, made in the image of God, has so long felt the effects of the curse that he is fast dwindling away. We are weary of this state of things. Everything has decay written upon it. Passing away, everywhere. Mortality is indelibly stamped upon every thing, both animate and inanimate.

I am tired of earth in its present state. I long for thy return. Come and change me to immortality. Come and change earth to a beautiful Eden. Come burst the silent tomb. Awake the silent dead. Call forth thy sleeping saints. We long to meet our loved ones. Oh! joy will fill our hearts then! We shall shout praises to thy name. Glad day, roll on! Glad meeting, haste thee! Come Lord, come quickly. Thy persecuted ones cry, Come. The tried and tempted say, Come. "The weary pilgrim sighs, O! come." All the church join in the united cry, Come quickly.

Thou wilt come, full soon enough for me to get ready. I turn my eyes within myself. Am I ready? Nay, verily! I am still a slave to wicked passions. I am full of sin and uncleanness. In mercy thou art staying away. Thou art giving me time to get ready. Help me to improve upon it. May I not slight the offers of mercy. That morning will soon come. I have little time to get ready. O my soul, rouse thyself! make an effort! Shake off this lethargy! Why sleepest thou? Thou art upon enchanted ground. Satan is intent upon thy destruction. Awake! or thou art lost, and lost forever!

Jesus, help me. I will try to awake. I cannot alone. I can almost feel death's stupor upon me. My strength is weakness. My efforts are vain. I can do nothing alone. I cast myself at thy feet. If I perish it must be clinging to thee.

May the Lord help me to get ready.

H. F. PHELPS.

Appointments.

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

PROVIDENCE permitting, I will meet with the church in Parkville, Sabbath, Feb. 22. At the school-house near John Langdon's, Feb. 23. Meetings at 10½ o'clock.

JOHN BYINGTON.

THE next Quarterly Meeting of the Seventh-day Adventists of this vicinity will be held at the Gregory school-house, March 7 and 8. We hope to see all the scattered friends of the truth at this meeting. Come up in the name of the Lord.

W. H. SLOWN, *Elder.*

THE next Quarterly Meeting of the Marion and Lisbon churches will be held at Anamosa, March 7 and 8, 1868. Let it be understood by the scattered brethren that meetings will be held, the third Sabbath in each month, at Fairview. S. T. CHAMBERLAIN, *Clerk.*

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.

A GOOD LOCALITY FOR A GOOD CARPENTER OR BLACKSMITH.—The subscriber desirous of changing his location, would like to trade his house and lot situated in Johnstown Center, Rock Co., Wis., for a small farm in Southern or Central Illinois or Southern Michigan, or will sell at a bargain for cash.

For particulars address Alfred Hough, Johnstown Center, Wis.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

M. JOHNSON: Cannot give you the information you ask in reference to a hand mill. The address of Eld. J. N. Andrews is 313, Main Street, Rochester, N. Y.

J. H. W.: We cannot tell who have blanks. We will send wherever you may direct.

L. B. PERKINS: Your poster shows the credit.

S. B. GOWELL: It is impossible for us to say at present.

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. S E Scochensparge 32-6, Dr Ballou 32-6, Wm Darrow 32-6, M M Lane 32-6, C L Hasbrouck 32-10, T White in fall, D T Fero 32-1, Diana Fero 32-1, M A Judkins 32-6, I Page 32-6, A Gammon 32-6, S E Edwards 31-17.

\$1.50 each. M Current 31-15, J Atkinson 32-7, Susan Shaw 32-7, W H Carter 32-1, M II C 32-1, L H Priest 32-1.

\$3.00 each. O A Purchase 33-6, A Coney 33-1, H M Bachus 33-1, E Payne 33-1, L Griswold 33-1, J Haro 33-9, Mrs A Morrison 33-9, N Auton 32-1, Wm Hornaday 32-1, Mrs M A Eggleston 33-20, J H Lonsdale 33-1, M A Brigham 32-16, H Hammond 32-22, J Fishell Jr 33-1, M S Marrian 32-5, Mrs M Buzzell 33-6, J T Ferrel 33-1, C H Burrows 33-1, W Bellamy 32-10, S B Gowell 33-9, N Atkins 33-6.

Miscellaneous. Mrs E J Bump \$2.00 32-6, J Rawson 3.38 33-7, A R Perkins 2.00 31-2, J Kronkhite 5.00 33-1, J Goss 5.00 33-1, M B Bronson 3.25 33-1, E Pomroy 2.25 32-1, I Roscoe 2.00 33-6, A G Pixley 2.88 32-19, R D Richer 2.00 32-14, B Sawyer 2.00 33-6, L Law 2.00 33-1, G A Gilbert 2.00 33-6, C W Smith 2.00 33-6.

For Review to the Poor.

1 W Barker \$1.00.

Cash Received on Account.

Eld R F Andrews 37c, Eld G I Butler \$7.00, H C Miller \$12.00.

Books Sent By Mail.

D Hoxsie 25c, J R Hooper \$1.10, J Atkinson 1.32, W C Duncombe 1.12, Mrs King 1.12, Mrs Judson 1.12, D R Palmer 20c, S Shaw 20c, P Cornell 3.15, Jesse Coy 20c, Noah B Hovey 20c, H Sutherland 3.40, Mrs G Osterhout 28c, J Rawson 1.12, E J Clark 1.61, Wm E Newcomb 2.04, E E Mitchell 20c, M E Lockwood 20c, H E A Dennis 2.52, C Russell 22c, Wm V Field 32c, E Calkins 1.00, M Van Dorn 40c, M B Brown 20c, Geo H Dimmick 45c, J H Lonsdale 5.25, H N Bates 1.40, A G Pixley 1.12, M Addison 20c, M A Brigham 20c, B A Seal 50c, Miss F Thompson 28c, E Parker 25c, E Kingsworth 30c, Mrs E C Holman 50c, P E Ferrin 50c, W M Law 25c, G A Gilbert 1.27, Joan Walker 20c, J Q A Haugher 7.70, P Scarborough Jr 20c, L M Gates 1.00, Wm Field 22c, M I Birry 22c.

Books Sent by Express.

H C Miller, Monroe, Wis., \$14.66, Eld. James White, St Charles, Mich., 40.28, H C Jewel, Fowlers Mills, Ohio, 5.75.

Michigan Conference Fund,

Church at Gaines, Mich., \$15.00.

Pledges for Book and Tract Fund.

J M Foster \$5.00, E Foster 1.00, I C Snow 10.00, M S Burnham 5.00, E J Burnham 1.00, O P Symonds 5.00, G M Foster 5.00, H H Pierce 2.00, A J Foster 1.00, C Walters 1.00, C C Spear 2.00, D T Shireman 5.00, W Hoff 2.00, T Porter 25c, Wm V Field 1.00, M L Field 50c, R P Stewart 1.00, John Fishell Jr 1.00, Jennett Fishell 1.00, N J Dubois 50c, James Dubois 25c, A W Smith 25.00, S B Craig 5.00, W B Prentiss 5.00, Nicholas Smith 2.00, E B Saunders 2.00, S A Craig 1.00, E M Prentiss 1.00, H Hilliard 5.00, A Crosbie 3.00, S B Whitney 2.00, A H Hall 3.00, S Crosby 2.00, C M Whitney 1.00, J Perry 1.00, T Coburn 50c, F C Castle 50c, E Dalgrien 25c, A Dalgrien 10c, L C Hilliard 2.00, J Ghering 2.00, W Thompson 2.00, M Thompson 1.00, C Ghering 1.00, Bunios Hall 3.00, C P Hilliard 65c, Geo F Evans 5.00, Wm Bellamy 5.00, B Green 1.00, D Oviatt 1.00, G G Green 50c, R Voorhees 2.00, N Fuller 5.00, H J Stone 1.00, E A Dike 1.00, H Hopkins 1.00, S A Mephorson 20.00, Sarah M McPherson 3.00, W Hastings 1.00, H W Gordon 3.00, Ira Tubbs 1.00, E Stafford 3.00, H C McDearman 3.00, M Mc Dearman 1.00, E McDearman 1.00, C G Cramer 2.00, James Cramer 1.00, Sarah Cramer 1.00, James Sawyer 10.00.

Received on Book and Tract Fund.

A Friend \$1.64, A C Gilbert 1.00, H L Richmond 2.60, H S Guilford 5.00, Mrs F Jeffrey 10.00, Wm E Newcomb 5.00, T Hare 5.00, Geo Walling 50c, J Tomlinson 1.00, E Frothingham 50c, G Tomlinson 50c, R Davis 50c, A Tomlinson 30c, M Davis 25c, D R Palmer 2.00, A Palmer 50c, Eld D T Bourdeau 10.00, Sr D T Bourdeau 5.00, M E Connell 5.00, A M A Cornell 5.00, W Carpenter 5.00, A S Smith 2.00, Margaret Smith 2.00, D C Phillips 1.00, J S Carle 1.00, L Vincent 50c, W W Williams 1.00, G W Amadon 5.00, E H Root 20.00, H Root 5.00, J S Wicks 5.00, C Buck 5.00 M Buck 2.00, S W Hastings 1.00, J Wilson 1.00, Wm Sevey 1.00.

On Shares in the H. R. Institute.

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

Abigail James \$25.00, L J Hall 25.00, P Scarborough Jr 10.00, A W Cummings 25.00.