

ADVENT



REVIEW

And Sabbath Herald.

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

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

THE JOYS OF PARDON.

EARTH has a joy unknown in Heaven—
The new-born peace of sin forgiven!
Tears of such pure and deep delight,
Ye angels! never dimmed your sight.

Ye saw of old on chaos rise
The beauteous pillars of the skies:
Ye know where morn exulting springs,
And evening folds her drooping wings.

Bright heralds of the Eternal Will,
Abroad his errand ye fulfill;
Or throned in floods of beamy day,
Symphonious in his presence play.

Loud is the song—the heavenly plain
Is shaken with the choral strain—
And dying echoes, floating far,
Draw music from each chiming star.

But I amid your choir shall shine,
And all your knowledge shall be mine:
Ye on your harps shall lean to hear
A secret chord that mine will bear.

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.

A FEW THOUGHTS ON REV. XXI, 7.

BY ELD. P. C. RODMAN.

Text.—"He that overcometh shall inherit all these things." (margin.)

We propose to notice the subject of overcoming. We consider it important; for he that overcometh shall inherit all these things. Then if we do not overcome we shall not inherit them, and so must be worthy of death.

I. What are we to overcome?

II. What shall we inherit if we overcome?

I. What are we to overcome?

1. We are to overcome self, or our carnal inclinations, and bring our powers to bow in humble submission to the will of Him who has called us to glory and virtue, being led by the Spirit of God. "For as many as are led by the Spirit of God, they are the sons of God." Rom. viii, 14. But how can we know that we are led by the Spirit of God and not by the carnal or fleshly mind? "For they that are after the flesh, do mind [or obey] the things of the flesh; but they that are after the Spirit, the things of the Spirit." Rom. viii, 5. And these are contrary, the one to the other,

so that if controlled by the carnal or fleshly mind, we cannot be obeying the truth or law of God; for "Thy law is the truth." Ps. cxix, 142. So we are disobedient and cannot be saved with God's loyal people, unless we repent and do works answerable to an amendment of life.

But what are the works of the flesh? Answer. "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. v, 19-21.

But you may say, We are not guilty of all these. Perhaps not; but are you innocent of them all? for instance idolatry? You say we do not worship idols. Are you sure? The apostle says, "Beware of covetousness, which is idolatry." You may say, We do not covet riches to serve our lusts and carnal desires. Now look closely; for you do not want to be deceived and come short, by not being an overcomer. Have you brought your whole body into subjection to the will of God, or do you love to gratify your lusts and have them to lead you, instead of the Spirit of God? Do you do all to the glory of God? "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x, 31. Do you do thus? Do you do all that you do for this great object, or do you, when you are persuaded some kinds of food you have been in the habit of eating and come to love the taste of, knowing they are not the most healthful, continue to eat them, because they taste good? For the same reason may the tobacco-user and rum-drinker continue to smoke, chew and drink. Would you approve of such a course in them? You answer, No; it would be unreasonable; for they would prove themselves slaves to appetite. Pray, show the difference between the case of the tobacco-user and rum-drinker, and your own. Are you not as really serving appetite, and so proving yourself an idolater? Christians should eat to live; for the living praise the Lord, but the dead praise him not. Then if we pursue a course in eating and drinking that weakens our powers, shortening our days, we in a sense rob God by offering to him a lame sacrifice, and ceasing to praise him for the length of time that it was our privilege to.

Brethren, awake to righteousness and sin not. Make not a god of appetite. Hear the apostle speak of those that serve the god of appetite: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ. Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." Phil. iii, 18, 19. The apostle here gives to the idea of controlling the appetite, great importance. Shall we do it and be overcomers, and be saved from destruction? or shall we be careless, not informing ourselves, and ignorantly and wickedly go on to destruction when the way is being made plain for us to know ourselves, that we are "fearfully and wonderfully made," so that we can if we will, glorify God in our bodies and spirits which are his?

Hear the apostle speak again: "Know ye not that they which run in a race, run all; but one receiveth

the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body and bring it into subjection, lest that by any means when I have preached to others, I myself should be a castaway." 1 Cor. ix, 24-27.

Here again, self-control is taught us as the way to victory; and is it not apparent that indulging the appetite by eating highly-seasoned food and stimulating meats, and drinking stimulating drinks, has been one cause why so many have fallen and given up the struggle for eternal life, thinking that perhaps they will be saved somehow, or that by some means they will reach the overcomers' reward by being overcome; and so are being deceived?

But to return. We inquire, What is the fruit of the Spirit? It is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts." Gal. v, 22-24. Then they are a loyal people, are they not? No law disobeyed, no law to condemn. So they have no penalty to suffer. Surely such a people will love, will have joy, and rejoice in the Lord, and praise him in the congregation of the righteous, for his victorious grace that has been given them, and because he has enabled them to live in obedience, thus overcoming self and bringing themselves into subjection to the will of God.

2. We are to overcome the world. Here some may say, I do not care what the world thinks of me, neither do I care for its frowns or court its favors. Now don't be too fast. Let us inquire, first, do you obey the Lord cheerfully in all things, or do you sometimes neglect to obey for fear you may be thought singular in some things? I have known some to stay from meeting on the Sabbath because some of their friends came to see them, for fear they would be offended if they went, never for a moment thinking that the Lord might be displeased by their not going. Others will try to excuse themselves from obeying the instruction given the church through the Testimonies, not because it is not best for them to obey, both for health of body and mind, but because they fear they will appear singular; that their friends would not come to see them, and they would not want a visit from them if they should eat and drink and dress so peculiar. But will the Lord forsake and leave us if we cheerfully live up to the light brought out through the instrumentality of his own choosing, upon whom he is pleased to let the Spirit of prophecy rest? I think you answer, No. Then if we do not obey them for fear of the frowns of the world and neglect of friends, by whom are we overcome? "For of whom a man is overcome, of the same is he brought in bondage." 2 Pet. ii, 19. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." How then shall we show our faith in the third angel's message as taught by this people? You answer, By humble obedience to the utterance of its voice in the health reform and all other points. Has not the testimony been given that before the loud cry

will be heard, ministers and people must come up in this part of the work? If Jesus could not do many mighty works in a certain place because of their unbelief, will not our unbelief hinder his work among us? It is a fearful thing to stand in the way of the work of God. "Be not overcome of evil, but overcome evil with good," and so be co-workers with God, and he will give us the victory over self and the world through our Lord Jesus Christ. But if we are stubborn and refuse to obey, we shall be overcome and deceived, because we received not the love of the truth that we might be saved.

3. Another and third enemy to overcome is Satan; and a powerful foe he is, because of his wisdom and strength. He is also a decided enemy, and with malicious art watches each unguarded heart. To lead away from the truth, he works through the two foes previously mentioned, stirring up the enemies of God, the carnal mind and the world, to lead us to grieve the Holy Spirit, whereby we are sealed unto the day of redemption. For if he can persuade us to be carnally minded, it is death eternal, and so we are ruined; for the friendship of the world is enmity with God. Rom. viii, 6. James iv, 4.

Surely, then, Satan must be overcome. But how shall we successfully resist such a powerful foe, who is the prince of the power of the air, the spirit that now worketh in the hearts of the children of disobedience? Let the apostle answer: "Humble yourselves therefore under the mighty hand of God; that he may exalt you in due time; casting all your care upon him, for he careth for you. Be sober, be vigilant; because your adversary, the Devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist, steadfast in the faith." 1 Peter v, 6-9. By faith are we united to Christ, and to God. Then if we stand fast in the Lord, he that is for us is more than all that can be against us. Then let us hold fast the beginning of our confidence without wavering, firm unto the end; for it hath great recompense of reward.

The judgment cry has led us to look for the Lord. The third angel's message is informing us what we need to do, to escape the unmingled wine of the wrath of God, when probation ends. Have we confidence in this work? or does our confidence begin to waver as the testimony comes closer and closer? Beware. Satan will throw in doubts here, if possible, and overcome us. We have need of patient continuance in well-doing, until a moral character is formed, such as will enable us to say, Satan cometh and hath nothing in me. The last stain is taken from me, and my garments are washed and made white in the blood of the Lamb.

But to keep the Sabbath of the Lord, and obey the testimony, makes one so different from the world, that it is a cross; but if we would be victors and wear the crown, we must bear the cross; and as the cross is in obeying present truth, it is by obeying we prove ourselves the disciples of Jesus; for my sheep, he says, hear my voice, and they follow me, and I give unto them eternal life, and they shall never perish. Again he says, Be of good cheer. I have overcome the world. And it is he that is to destroy death, and him which hath the power of death, that is, the Devil. Will he not lead us to victory? He will. Then heed his voice as he speaks in the third angel's message; for there is nothing required but what is for our good; and if for our good it will be to our hurt not to do it. Let all take hold of health reform in the fear of the Lord as he leads the way. Don't linger; for while we wait, Satan advances with his host and may ensnare us. Don't begin to murmur, and wish to dictate as did ancient Israel, who were swallowed up, or fell in the wilderness; but like Gideon's men, embrace the simple instrumentalities at the first bidding, and cry aloud and spare not, against all immoral and unhealthful habits of these last days, and so hasten on the loud cry of the third angel. Then will truth bear away the victory, and we shall share in its triumph with the 144,000, and join in singing the new song.

II. What shall we inherit? The text says, "All these things." They are spoken of above. "And I saw a new Heaven and a new earth, for the first Heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of Heaven,

prepared as a bride adorned for her husband. And I heard a great voice out of Heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful. And he said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the water of life freely."

Is there not enough here to stimulate us to endure to the end? The same shall be saved. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. ii, 7. And so he that overcometh shall not be hurt of the second death. Then we shall be no more exposed to the world, and liable to be drawn away from God and his truth. "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations." So shall we be safe forever. "He that overcometh, the same shall be clothed with white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." We shall reach the city, for we shall be marked as the property of God, and directed to the New Jerusalem, in care of holy angels. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God which is New Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new name." Shall we not then yield unto him, and bid him come in and control our entire being in all we do and say, having him to sup with us and we with him? If we will thus do, being overcomers, he will give us to share with him in his throne or power even as he has overcome and is set down with his Father in his throne. Shall we not say, It is enough? Lord command and we will obey. If need be, we will suffer with him, that we may also reign with him. Yes, give me affliction with the people of God rather than to enjoy the pleasures of sin for a season. Let us have respect unto the recompense of reward. Amen.

ONLY IN THE LORD.

THESE words (1 Cor. vii, 39,) were written to the Corinthian church in reference to marriage. It was true then that the marriage of believers should be only in the Lord. It was then important to the welfare of the church, and the salvation of its individual members that the marriage relation should be entered into only in the Lord. And, certainly, as the church enters the perils of the last days, the importance of adhering to this injunction is greatly increased.

"Only in the Lord." By this we understand the apostle to teach that marriage of believers should be according to the will of God. This institution was originally designed for the glory of God and the good of man. And after the fall, when Satan would make the worst of this sacred relation between man and woman, and lead them to abuse it, and in every way possible to violate it, God taught his servants that this union should be in him.

Abuses of the marriage relation and violations of the law of marriage, called down upon the wicked in the days of Noah and Lot, the judgments of the Almighty in the form of flood and flame. And those who believed in God, who were beguiled into any violation of the plan of God in relation to marriage, received marked tokens of the displeasure of the God of Heaven. Read Spiritual Gifts, Vol. iii, chaps. 11, 12, and 13, and learn the care which the Lord manifested that his servants should preserve pure the marriage relation. And also learn from these chapters, and from the Bible, that Satan has been most successful in linking the faithful with infidelity and idolatry by wrong marriages. This was the great sin of the Israelites, which caused the spirit of murmuring from the mixed multitude to be diffused into the entire camp, which proved their ruin.

Separation from the world is as truly taught in the New Testament as in the Old. Union with idolaters and infidels is shown by the sayings of Christ, and in the epistles of the apostles, to be as wrong in the present dispensation as it was in former dispensations. Christians must, in order to be united with Christ, refuse union with the unbelieving world. If they do not, they will be lost. God means what he says. Where the love of the world is, the love of the Father is not. And he who would be a friend of the world, is the enemy of God.

And the closer this unholy union with men and women who have the spirit and love of this world, the greater the sin, and more fearful the danger of being overcome and lost. If believers should be guarded against union with unbelievers in a general sense, they should be against the close union of marriage in particular. Therefore, those believers who enter into a life-long union with unbelievers, in the close relation of marriage, do so in open and direct violation, in the highest degree, of the teachings of the New Testament in relation the people of God being separate from the world.

Those believers who are united with unbelievers will be sustained in the performance of duty if they trust in the living God. But if those believers who are free choose to unite themselves with unbelievers in the face of the historical facts of the Old Testament in relation to the sin of intermarrying with unbelievers, and the plain declarations of the New in regard to unholy alliances with the world, they take a fearful step in the dark, which may embitter the entire life, and place them where they may find it exceedingly difficult to claim the promises of God in affliction. May God pity those who are already in this condition, and save others from recklessly flinging themselves into the arms of cruel unbelief.

We would say to the unmarried among us, Be not deceived. As long as you stand, after being properly instructed, where you can act rationally in this matter in the fear of God, you will not be in danger in this direction. But your danger is in being deceived. In that degree that unbelievers gain your affections, to that degree do they obtain your confidence, and, therefore, to the same degree are you exposed to their deceptions. Your only safety is in ever being on your guard. If in an unguarded hour you suffer your affections and confidence to be placed, in a degree, where they should not be, ere you are aware of danger, you are in a condition of mind that cannot view things in a proper light, and cannot reason correctly. And to just that degree that affection and impulse overpower reason, to that degree you are insane. And it is then that Satan comes in, and draws upon the tender cords of affection and sympathy in order to assist in your life-long union with some unworthy object of your love, in the hope of making your ruin complete.

Be not deceived. The numerous and painful instances of deception played off upon young women who appeared devoted to the present truth, should be a warning to all others. In these cases the deceiver generally professes to be very favorable to the Sabbath, and expresses a desire to investigate, when, as most cases prove, he despises the truth in his heart, and he waits in disguise only until he has gained the object, when he manifests unbelief, indifference, opposition, and, finally, persecution and abuse, if thought necessary, in order to drive from the truth the one he pledged at the marriage altar to love and cherish as long as they both should live.

We have reason to question the sincerity of nintenths, at least, of those who profess regard for the religious sentiments of Seventh-day Adventists at the very time they wish to gain the hearts and hands of believers. If they really wish to investigate, they will investigate. If they engage in this work in earnest, they will grow stronger and stronger. And, if they have sufficient intellect and decision of character to be a proper head of a family, they need only a few days, or weeks at most, to decide on all points of present truth. Those who want months and years, to study and decide, have not sufficient force of character to do more than to take care of themselves.

But many of these persons will profess to be favorable to the Sabbath, and even profess to believe it, yet

break the Sabbath every week. They profess faith in the health reform, yet use tobacco, tea and coffee, and eat pork. Of how much weight are all their sanctimonious pretensions? When thrown into the scale of proof that they are downright hypocrites, they are weighty. Otherwise, they are lighter than feathers.

But as surely as Satan had a hand in the improper union of the people of God with those of the idolatrous nations by marriage, as recorded in the Old Testament, in order to destroy thousands, just as certainly will he seek to captivate and destroy precious souls in these last days by improper marriages. It is Satan who leads that Spiritualist to profess to be shaken as to Spiritualism, and at the same time make pretensions of regard for the truth of God's word. He appears so changed! He is so kind and mild! But he is a Spiritualist inside. The power of Spiritualism, which is the power of Satan, is with him. The demon now acts the part of an angel of light, and there is such a fascinating power in his words and movements that the innocent bird is even charmed into the jaws of the serpent.

Will the church awake to this subject? When she shall stand where she should, with scripture distance between her and the world, then will the dangers that threaten the ruin of the youth in our midst be removed. Until she does, Satan will delight himself in forming a life-long link between them and the world, in order to destroy their influence here, and secure them to himself in the end.

Paul addresses the church at Corinth in regard to unholy union with men and women of the world, in the following language:

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and 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 will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi, 14-18.

From this important portion of the word of God, we may learn

1. That the condition of being sons and daughters of the Lord Almighty is separation from "unbelievers," "unrighteousness," "darkness," "Belial," "infidels," and "idols."

2. That although the language of Paul does not apply to marriage alone, but to unholy union with the world in general, it does most certainly include marriage.

3. That those who comply with the condition, and separate themselves from the world, can claim the promise of being sons and daughters of the Lord Almighty. Such are not orphans, but have a Father in Heaven.

Those who barter away their birthright and heirship to the eternal inheritance of the saints for a little of this poor world, make a poor trade. Those who are free in Christ, and strong in faith and hope, had better remain so. Before they sell their birthright, let them think of Esau who sold his for a mess of pottage. After the miserable sale was made, careful seeking with tears could not help the matter. His birthright was gone forever. Keep out of so poor a market, dear friends. If you give yourself to the Lord, he will give himself to you, and you may enjoy the assurance day by day, that you are sons and daughters of the Lord Almighty. And at last the Lord will give you life eternal and the immortal inheritance.

Only in the Lord. The marriage of believers is not always in the Lord, as they are sometimes out of harmony with the laws of life and with common sense. The glory of God and the good of the parties are the worthy reasons for the marriage of believers. Fancy and impulse govern the world in marriage. Principle should control Christians. Believers do not move in the Lord—

1. When the brother that has reached the noon of

life, takes a wife about the age of the eldest of his motherless children. The influence of such a marriage is often bad upon his children. Why not take a wife, if he should have a second one, near his own age? The laws of life and common sense more than inquire, Why not? The evil results of such union are often seen in the failing health of one of these of different ages, in the constitution and temperament of the second crop of children, and the lack of harmony in the family in consequence of a want of respect for the new mother, by the grown-up children, and her inability to lead them.

2. Believers near the same ages, are often so different in temperament, taste, and education, that a union would be a life-long curse to both parties.

3. Many should never be married at all. Unless a man has sufficient health, mind, moral culture, social qualities, and force of character, to provide liberally for a family, and make a wife happy, he should not take one. Some marry who should remain single, and be assisted over the uneven road of life by the counsels and, perhaps, the more tangible help of others. They have not the good judgment, or the good energy, or the good health, to act a respectable and proper part in family relation. It is sometimes the case when persons possess sound judgment, energy, and health, yet lack in some one or more of the other essentials, that one of the party gets badly cheated. But where there is a decided lack in good judgment, health, and energy in both parties, both get terribly cheated.

4. There are those called in the providence of God to fill stations more or less connected with this work, who are happy as they are, and would be far happier and more sure of life eternal to remain as they are. These sometimes marry, and in so doing take themselves out of the hands of Providence. "Only in the Lord," brethren and sisters, where you can better glorify God, and fasten your hold stronger on eternal life, are you justified in taking upon yourselves the duties and responsibilities of the married life. "Only in the Lord." Amen.

JAMES WHITE.

THE DRAGON-LIKE TALK.

"AND I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

The symbolic term *dragon*, as used in this text, is admitted by all Protestant commentators to mean Paganism. As the dragon brought to view in the twelfth chapter represents Pagan Rome, some may think that Pagan Rome alone is the power referred to in this text. If the prophecy said that he spake as the dragon, this application might be correct; but the indefinite article *a* being used, I see no reason why the dragon-like talk may not be looked for in all Pagan nations with which God's people have ever been connected.

A nation speaks by its laws, and through its legal representatives. Now, if we can find how those Pagan nations with which God's people have in the past been connected, have spoken, we shall have the key to the dragon-like talk of the two-horned beast. The first Pagan nation with which ancient Israel were connected, was Egypt. How spake the dragon in this case? Without entering into detail, we shall find what the dragon spake, in the words of Pharaoh to Moses and Aaron, as recorded in Ex. v, 1, 2. Moses and Aaron had related to their brethren how the Lord had appeared to Moses, and had performed the signs before them. "And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." All the subsequent acts of Pharaoh were in harmony with this position first taken, until Jehovah interfered in behalf of Israel, and this audacious despot was overthrown while in the act of carrying out his wicked designs.

The next most prominent instance brought to view is the Babylonish captivity. Pagan Babylon had God's people in their power. We shall find one instance of the way the dragon spake by reading the third chapter of Daniel. An image of gold was set up in the plains

of Dura, and then went forth the decree found in verses 4-6. "Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace." All Bible readers know that this decree was carried into execution, and that the truth was vindicated in a most miraculous manner.

Again, in the sixth of Daniel, we find an account of certain individuals in high stations who wished to injure God's people, and influenced the king to make a decree that no one should worship any being save the king. Thus we read in verses 4-9, "Then the presidents and princes sought to find occasion against Daniel, concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live forever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree." The deliverance of Daniel from the den of lions was equally miraculous with that of the three worthies.

Our Saviour was crucified by Pagan Rome. The accusation was written by a Roman governor. The work was performed by Roman soldiers, in obedience to their superiors. In fact, the crucifixion of our Saviour was made the occasion of uniting political factions in the Roman nation. "And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves." Luke xxiii, 11, 12. But our Lord triumphed over the dragonic power—nay, over the grave itself; and to-day we are rejoicing in that triumph.

Many other instances to the same import might be brought forth from both sacred and profane history. But these are sufficient to bring out the point I wish to present. In each of these instances the civil arm was wielded against God's people, and that for no other crime than that of being the worshipers of the God of Heaven. It is also true, that in each instance the civil power was exerted at the instigation of those who were the enemies of God and his truth. In Egypt, it was the magicians, astrologers and soothsayers, who became the controlling spirits and private advisers of Pharaoh. The presidents and princes who influenced the king of Babylon were of the same stripe. Our Saviour was crucified to appease the clamor of hypocritical Jews.

Reasoning, then, from analogy, may we not expect that the dragon-like talk of the two-horned beast will be of like character? It is true the dragonic spirit may be manifested in the fugitive slave law and laws of like character. But I think it can only be in a secondary sense. The dragon-like talk of those nations with which God's people have in past times been connected, has been in direct reference to that people. Hence I do not see how the prophecy can meet its fulfillment until a decree goes forth from the government represented by the two-horned beast, that shall in some way attempt to deprive the remnant people of the liberty of worshiping God according to the dictates of their own conscience.

But we are not dependent on analogical reasoning to arrive at this conclusion. I do not see how Rev. xiii, 15, can be understood in any other light; for we read, "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

J. S. MILLER.

Ashaway, R. I.

THE BETTER COUNTRY.

[Bro. SMITH: The following beautiful poem I found several years ago, among some old papers bearing no credit except "selected." I have never seen it in print, and never yet found any one who could give me any information in regard to its origin or author. Thinking it worthy a place in our excellent paper, I place a copy at your disposal.

M. J. COTTELL.]

Where is the better country, Where?
Ye who have found it, lead me there;
I long have sought a happy home,
Yet weary, weary still I roam.
I've tried by turn each pathway bright,
My sun goes down, and all is night.
I grope my way in sad despair,
Where is the better country, where?

I catch at every beaming ray
That shines upon my weary way;
I'm taken captive by a flower
That blooms and withers in an hour;
And yet, whenever my bosom tries
To shield a flower, there it dies;
Away the withered thing I throw,
And sadly on my way I go.

An infant in its cradle smiled,
Its look of joy my heart beguiled,
But when I gazed a moment more,
Its joyous brow was clouded o'er;
Then sick at heart I heaved a sigh,
And turned away my tearful eye;
How vain the search for pleasures here,
With every smile there comes a tear.

I saw a shining, beauteous thing,
It hung before me glittering,
They called it friendship; and with joy
My hand I stretched to seize the toy,
It proved to be a gilded dart,
Which e'er I knew, it pierced my heart;
Then faint and bleeding, thus I thought
Experience must be dearly bought.

I saw the star-bespangled sky,
And then I fixed my earnest eye,
One star grew brighter to my gaze,
For me it seemed to shed its rays:
I thought if I could soar afar,
I'd hie me to that lonely star,—
Ah me! 'twas but a meteor bright,
It fled away—that star so bright.

As carelessly I moved along,
I heard a soft delightful song;
I turned aside to catch the sound,
But no sweet songster could be found.
It was my own canary bird,
Whose faint receding notes I heard,
He breathed farewell in every tone,
The cage was there,—the bird had flown.

A beauteous, meek-eyed carrier dove
Came flying with the speed of love,
I caught and kissed him o'er and o'er;
I knew the bird a letter bore;
I broke the seal with eager hand,
For tidings from a distant land,
But oh! I shuddered while I read,
It told me one I loved was dead.

The falling of a far cascade
Most sweet, harmonious music made,
It charmed me oft at even tide,
And once by moonlight there I bled;
But when I reached the chosen spot
The tender music pleased me not.
'Tis thus with many things I meet;
They're only at a distance sweet.

Long, long ago I left my home,
For many a year 'twas mine to roam;
And when at last I there returned,
Oh! how my heart within me burned;
But every thing I saw was changed,
And from my home I felt estranged;
And then I cried in deep despair,
Where is the better country, where?

Oh! he whose heart is fixed below
Finds disappointment, change and woe.
Where are the never-clouded skies?
Oh! where the joy that never dies?
Where is the music ever sweet?
Oh! where the friends I long to greet?
No more earth's changing scenes allure;
Where is the land all bright and pure?

The land where all is pure and bright,
That better land is out of sight;

And I must journey here awhile
And see by turns the tear, the smile,
Yet even now 'tis bliss to me
That I one day that land shall see,
And joyful wing my eager flight
To that sweet country, out of sight.

CONVERSATIONS ON IMPORTANT SUBJECTS. NO. 5.

BY ELD. D. M. CANRIGHT.

Min. Well brethren and sisters, we have had quite a long intermission; but now will resume our investigation. Some one I think proposed to talk about the health reform.

Bro. A. Yes. I would like to ask some questions on that subject, if it will be in order.

Min. Oh yes! that is a very healthy subject to talk about, and withal very interesting to me. But before we begin, let us have this room in as healthful a condition as possible. The room is so full that we shall exhaust the oxygen in the air unless we can have a fresh supply. Please lower those windows a little. Windows should always be made to be let down from the top. Now Bro. A. we will hear you.

Bro. A. If it is wrong for us to eat meat, why did God not only allow the Jews to eat it, but sent it to them on purpose, as he did when he sent the quails?

Min. Paul once said that all things were lawful to him, but all things were not expedient. So we understand that the time has come when it is not expedient to eat flesh, even though it were lawful. All flesh is greatly diseased, and will be more and more so till the end. Hence we prefer not to eat it.

Bro. A. That seems quite plausible; but health reformers tell us that flesh should not be used for food any way: that we partake of the nature of the food we eat, and hence that it tends to lower our moral faculties and make us more animal than spiritual. If this were so, would God have permitted his ancient people to eat flesh?

Min. Well, facts show that it is really so with regard to the effects of flesh when eaten. But in speaking of the Israelites eating flesh, you have used just the right word: "Why did God permit them to do it." Yes, it was only a permission, and that obtained against the declared will of God, as I will show you in a moment. What Christ said to the Pharisees about divorcing their wives is just as true concerning the eating of flesh.

Bro. A. I do not remember what he did say.

Min. The Pharisees asked him if it were lawful for a man to put away his wife for every cause. Jesus argued that it was not lawful, because God did not so arrange it at the beginning. Then the Pharisees thought that they had caught him in a contradiction with Moses, the same as Bro. A. thinks we are contradicting Moses on the meat question!

Bro. A. I confess that it does look to me as though you and Moses did not agree about eating flesh; for Moses told them to eat flesh, and you say not.

Min. So thought the Pharisees about the question of divorce. Let us hear what they say, and Jesus' answer, and perhaps it will help your mind. Matt. xix, 7, 8. "They say unto him, Why did Moses then command to give a writing of divorce, and to put her away? He saith unto them," [now Bro. A. listen carefully,] "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so." It was because of the hardness of their hearts that Moses, or God through Moses, suffered them to do it. So with respect to eating flesh.

Bro. A. But how do you know? It does not say so.

Min. I think that it does say all this. Let us see. Was it so from the beginning? Did man eat flesh before the fall?

Bro. A. No he did not, I grant. God gave man every herb bearing seed, and the fruit of the trees, Gen. i, 29, but no permission to eat flesh.

Min. Very well, then as Jesus said, it was not so from the beginning, was it?

Bro. A. It would seem so.

Min. Now let us see about God's permission to the

Jews to eat flesh. Turn to Num. xi, 4, 10, 13, 18-20, 31-33. "And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the flesh which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlicks; but now our soul is dried away: there is nothing at all beside this manna before our eyes. And the manna was as coriander seed, and the color thereof as the color of bdellium. * * * Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the Lord was kindled greatly. Moses also was displeased." Then Moses said to God, "Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat." Then God told Moses to say unto the people, "Sanctify yourselves against to-morrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt: therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days: but even a whole month, until it come out at your nostrils, and it be loathsome unto you." Then the Lord sent the quails, a great quantity of them, and the people gathered them and began to eat. "And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord kindled against the people, and the Lord smote the people with a very great plague."

Here we see under what circumstances the Lord suffered the people to eat flesh. They would not put up with the plain, wholesome food which God had provided for them, and upon which he wished them to live. They lusted, they murmured, they rebelled: God then gave them flesh to eat, and with it his wrath. Now Bro. A. what have you to say to this?

Bro. A. Well I declare, I guess that you have the question. I had not noticed this circumstance before. But are you sure that it was because they asked for flesh to eat, that God was angry with them?

Min. It says so very plainly. David, in Psalm lxxviii, in rehearsing this matter, says thus: "And they tempted God in their hearts by asking for meat for their lust." Verse 18. And again Verse 26-31. "He caused an east wind to blow in the heaven: and by his power he brought in the south wind. He rained also flesh upon them as the dust, and feathered fowls like as the sands of the sea: and he let it fall in the midst of their camp, round about their habitations. So they did eat and were filled: for he gave them their own desire; they were not estranged from their lust. But while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel."

I see no chance for dispute here.

Bro. B. No; that is so. It is very clear that it was not the will of God that they should eat flesh. He only gave it to them at last because they would have it. This has a good deal of weight in my mind with regard to God's allowing the Jews to eat flesh.

Bro. D. Does not Paul say that these things were examples to those who should live in the last days?

Min. Yes. I am glad you mentioned it. 1 Cor. x, 5-11. "But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things are examples, to the intent we should not lust after evil things as they also lusted." What did they lust after particularly?

Bro. D. Flesh.

Min. Paul says we should not do as they did. Verse 11. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." That must mean Adventists.

Bro. A. I guess that we meat eaters will not get much aid and comfort from the Bible at this rate!

Bro. D. Especially for eating swine's flesh!

Min. I guess not either. After the Israelites would have flesh to eat at any rate, still there were certain kinds which God would by no means allow them to eat. Among the worst of these was swine. Deut. xiv, 8. "And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto

you; *ye shall not eat of their flesh, nor touch their dead carcass.* Who shall contradict God and say that swine is good to eat when he has so plainly said it is not?

Bro. A. Did he not have some particular reason for not allowing them to eat it at that time?

Bro. D. Yes; a very good reason; because it was not fit to eat!

Min. If swine had been good for them to eat, God would not have forbidden them to eat it. If it was not good then, it certainly is not now. At any rate God has plainly declared his mind with regard to it.

Bro. A. Does not Paul say that in the last days some will forbid to marry and command to abstain from meats which God has created to be received? Does he not say that every creature of God is good and not to be refused, if it is received with thanksgiving?

Bro. D. Yes, "meats which God hath created to be received, &c. If God had created swine to be received, why did he forbid the Israelites to use it? You see, Bro. A., that it cannot cover all kinds of flesh. But he further limits it by saying, "For it is sanctified by the word of God and prayer." 1 Tim. iv, 1-5. Has the word of God ever sanctified a hog? No, it has pronounced him an abomination.

Bro. A. It does look so I confess. A hog is a filthy thing, I know.

Min. With regard to the last days, I find a prophecy relating to that time, which speaks of the eating of swine's flesh in no very commendable terms. Isa. lxvi, contains many allusions to the last days, as in verses 5, 8, and particularly verses 15-18. "For behold the Lord will come with fire," &c. Then it says that those who are found at that time "eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." If this be so, I prefer not to eat it.

Bro. A. So should I, if that be so. I have noticed this passage before. But do you think that it is a sin to eat meat? Do you think that we cannot be saved if we use it?

Min. We do not think that the eating of meat is a sin like swearing, or stealing, or lying, &c. We think that there is a more excellent way; but we attach the most importance to this question in view of what is coming on the world—the seven last plagues. We think that God is preparing a people to stand in the time of trouble, and that there are many reasons why we should not use meat, especially swine's flesh; but the most important reason is the one I have already stated.

Bro. A. Then I should like to know what connection it has with our preparation for the time of trouble.

Min. Very well. We will have a short intermission, and then take up that subject in particular.

BATTLE CREEK BIBLE CLASS.

THIS class in discussing questions relative to the faith and practice of God's people, is no doubt doing a good work; but that their decisions are final, and that from such decisions there is no appeal, is not admissible. Nor does it claim infallibility. And yet, occupying the position it does, its decisions have great weight with believers in present truth in all parts of the field. How important then that its deliberations should be conducted with the utmost discretion and solemnity, lest in deciding upon questions that do not immediately affect the interest of its members, it should discourage weak brethren, or lay a stumbling block in the way of honest inquirers after truth.

In the matter of raising hogs, its decision is adverse to such practice; yet there are brethren who own hog yards upon the produce of which they depend, principally, for the support of their families. They have been at considerable expense in getting up their yards, erecting buildings, &c. Now what shall they do? If they continue in the business, and the decision against hog-raising be not revoked, they will be likely to be regarded by some as not being in harmony with the truth, and as classed with those who raise tobacco for the market, or barley and rye for the distillery; or worse than all, the church will be reproached for endorsing practically what it theoretically condemns.

The same rule on a smaller scale might apply to those who manufacture "hair jewelry;" as also to those of various other occupations, in which "present truth" finds individuals engaged, and from which it seeks to cleanse them by grace.

It is easier to point out a wrong than it is to remedy it. No man who is unwilling to sacrifice his hop yard, or his hogs, or any business which should prove to be not consonant with the spirit of the third angel's message, is worthy of the kingdom of Heaven. But the heart of such an one may be less set upon his particular vocation, than is that of his brother upon the broad acres or fine buildings which he owns. Now if the first sacrifice his vocation for Christ's sake, he may receive an hundred fold more, even in this life, and at the appearing of the Son of man, a crown surpassing in glory that given to his more fortunate but less-sanctified brother.

But is it necessary to sacrifice a hop-yard, or any business in which capital has been invested, with out any remuneration? It may be. But I think it would be proper to sell such a yard if possible, even at a sacrifice of part of its value; but if such a sale can not be effected, let the owner grow out of the business as soon as possible, and let not the church reproach him; but if they would hasten his sacrifice, let them bear a share of the burden or expense, "and so fulfill the law of Christ."

Swine raising is no doubt more objectionable than hop raising, and yet present truth may find a man in possession of a number of hogs, of the value of which if his family were deprived, they would suffer. Now it would manifestly be right for him to dispose of his hogs at a price; but if he purchase, or raise others afterward, I could but consider it as doing wrong. If he make other uses of them than to feed the human stomach, and that at a pecuniary loss, he would no doubt be blessed in his deed; and if his brethren insist upon such a sacrifice, let them bear a share of the burden. In all cases we must put away evil from our ranks, if we would have the blessing of God upon the church.

The Bible Class should never discuss unimportant questions with the intention of having them printed in the Review. On questions of great importance, one week of prayerful thought and study would not be too much before giving a final decision. If its discussions are marked with solemnity, and its decisions rendered with deliberation, in all parts of the field will be felt the influence of the Battle Creek Bible Class for good.

ADOLPHUS SMITH.

Ottawa Co., Mich.

NOTE. We think we can say in behalf of the Bible Class, that the foregoing remarks very accurately express the feelings of all its members. We do not wish to be conscience for any one; and the decisions of the class are given simply as their views upon the various subjects brought before it, with the hope that it may be a gratification to the brethren to learn what our views are, and that in some instances, at least, light may be imparted, and the minds of the brethren be helped. We endeavor to consider the various questions with all the caution, solemnity and deliberation, above recommended; and in order that there may be ample time for this, the questions are given to the class a week before they are called up for discussion and decision.

Ed.

PAUL SLAIN.

"For I was alive without the law once; but when the commandment came, sin revived, and I died." Rom. vii, 9. Evidently Paul does not refer here to any period that he did not obey the letter of the law, but to the time when he was living out his Pharisaical religion, and did not see the spiritual force of the law.

Paul had been zealous in his former profession, and thought that he was doing God's service in persecuting the disciples of this new religion. Therefore, having authority, he starts on a tour of persecution; but the Lord meets him in the way, and reveals to him the truth of the gospel. He sees his error, and a reformation commences. And the commandment which was ordained to [their, the disciples'] life, Paul found to be unto death to him. Verse 10. He had coveted

power, and broken the tenth commandment. Verse 7. He feels that he is dead, and the curse of the law is resting on him. And who is to point him the saving way? He cannot go to his former brethren for light. Their light is darkness to him. He therefore turns to this new light, and cries, What shall I do, Lord? Acts xxii, 10. I did not understand that I was fighting against present truth. The Lord does not give him the desired information; but sends him to Straight street, among those whom he had come to persecute, for information.

Ananias is given a vision of Paul's situation, and what he is destined to suffer with them, and then charged with a message; and after giving it, he said, And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. Acts xxii, 16. Paul had broken one of the commandments, and they slew him. Ananias then buried him with the Lord in baptism, in order to fully initiate him, or bring him to life in the new way, or truth.

How different the conversions of the present time. Some start professing to be dead to the world, but never have been buried, while others live for years without a burial, and then do not follow the pattern given them by the Lord. And there is still another class who profess to have been slain, like Paul, by the law, but do not feel the need of a burial. Paul broke the tenth commandment, and it slew him. He felt the necessity of a burial, and was buried. They have broken the fourth commandment, and were buried while doing so. They now see their sin. Sin revives, and they profess to be slain. Why not be buried? Or is Paul's sin greater than theirs? Paul had been lusting or coveting honor, and they had been robbing God of his sanctified time. Both are condemned by the same law. Both did it through ignorance. Both ought to follow the same example, and be buried.

And there are others who have laid Christ off by open violation of many of the commandments, returned to the world, and have been renewed again. Would it not be scriptural for such to do their first works over again? Many such embrace the truth; and yet trust in their old experience, and worldly practices. Would it not be safer to begin the work from the foundation? We have a Heaven-sent message in the truths which we as a people believe; which is to cleanse us from all our sins, through obedience, and fit and prepare us to stand the trials of the last day; and that we can meet Jesus with peace when he comes.

P. STRONG.

Orange, Ionia Co., Mich.

TIME FOR RELIGIOUS EMPLOYMENTS.

I AM sure the necessity of taking time for devotion daily, is not duly appreciated by many who live in our time. Even S. D. Adventists, may not all of them look at this subject aright.

Can a man raise a crop without taking time, and pains, and labor, to prepare the ground, to sow the seed, to till his crop, to keep the ground clean and mellow?

Can the man who neglects to set apart daily a portion of his time, for private reading, meditation, and prayer—can such a man grow in grace? We say No. Is it presumptuous to ask God to grant a crop, without the use of proper means? So is it presumption to ask him to make us to grow in grace while we spend all our time in secular employments.

The health-reform movement, gives us time and power. Every excuse is taken away. We must take time for private devotion; and if we would have eternal life, we must value it enough to take the proper time and means to obtain it.

Isaac went out to meditate at eventide. No doubt he was early taught by Abraham, the importance of this exercise; and now, when if ever, his heart would be upon the world, we find him abstracting his mind from earthly things. He took time for this exercise. Probably, he now looked abroad upon the starry heavens, and contemplated the works of God, displayed above in the firmament of his power; and this display of God's power led the noble mind of Isaac to the Creator; and in the sublimity of God's works, he viewed his loving benefactor, God, as the Creator of all. At the present time, most are so intent upon the world, that they lose sight of God's works, and of course forget the Creator.

JOS. CLARKE.

Historical Department.

Prophecy is History in Advance.

HISTORICAL SKETCHES SHOWING THE FULFILLMENT OF PROPHECY.

BY ELD. D. M. CANRIGHT.

MEDO-PERSIA.

"AND after thee shall arise another kingdom inferior to thee." So said Daniel to the king of Babylon. As we have seen, this was fulfilled 538 B. C., when the Medes and Persians overthrew Babylon and "Darius the Median took the kingdom."

Perhaps no fact in ancient history is better established than this. "Belshazzar, his grandson, and the last Babylonian Monarch, was subdued by Cyrus, B. C. 538, and his kingdom was added to the Persian Empire." *Mitchell's Anct. Geography*, p. 41.

In Rollin's *Anct. Hist.*, Vol. 2, p. 631, in his Chronological Table, we find the following: "B. C. 539, Labynit (Belshazzar) is killed at the taking of Babylon. The death of that prince puts an end to the Babylonian Empire, which is united with that of the Medes. After the death of Cyaxares (king of Media, uncle to Cyrus and Cambyses (king of Persia, and father of Cyrus), Cyrus, who succeeds both in their dominions, united the empire of the Medes with those of the Babylonians and Persians; and of the three, formed a fourth, under the name of the empire of the Persians, which subsisted 206 years." In Vol. 1, p. 136, he says: "Here, properly speaking, begins the empire of the Persians and Medes united under one and the same authority. This empire, from Cyrus the first king and founder of it, to Darius Codomanus, who was vanquished by Alexander the Great, lasted for the space of 206 years."

This kingdom is represented in Dan. ii, by the breast and arms of silver; and in Dan. vii, by the bear having three ribs in its mouth; and in Dan. viii, by the ram having two horns. "The ram which thou sawest having two horns are the kings of Media and Persia." Dan. viii, 20.

ITS HISTORY.

Medo-Persia was the second great empire represented in prophecy. It covered the best part of Asia, extending from "India even unto Ethiopia, over an hundred seven and twenty provinces." Est. i, 1. Cyrus' army numbered 120,000 horses, 2000 chariots armed with scythes, and 600,000 foot.—*Rollin*.

Thus it will be seen that it was a great empire, only inferior to Babylon which had just passed away. Daniel was in captivity at Babylon during the reign of Cyrus. In the first year of his reign, Cyrus put forth the first decree for the Jews to return to Jerusalem. Ezra i, 1. He died B. C. 529. He was succeeded by his son Cambyses who conquered Egypt. This king reigned seven years, and was followed by Smerdis who stopped the Jews from building the temple. Ezra vi, 21. B. C. 521, Darius Hystaspis ascended the throne. He was an enterprising prince. He favored the Jews, confirmed Cyrus' decree, and allowed them to finish the rebuilding of Jerusalem. Rollin thinks that Esther lived during his reign. Kitto and others think that it was not till the reign of the next king, Xerxes. Darius conquered all India, and sent a large army against Greece, which, however, was defeated. From this time the history of Persia and Greece is intimately connected.

Xerxes succeeded Darius B. C. 485. Good authorities suppose him to be the Ahasuerus of the Scriptures. He is celebrated for his vast army with which he invaded Grecia. Daniel, the prophet, 50 years before, had foretold what this king would do. In the year 534 B. C., while Cyrus was yet on the throne, an angel told Daniel thus: "Behold there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches, he shall stir up all against the realm of Grecia." Dan. xi, 2. Cambyses, Smerdis, and Darius Hystaspis were the three who followed Cyrus. The fourth was Xerxes. The prophet, 50 years before, had said that he would "stir up all against the realm of Grecia."

Will he do it? He did. After a successful invasion of Egypt, and after strengthening himself by an alliance with the Carthaginians, the most powerful nation of the West, and by other means, Xerxes prepared to invade Greece. The Carthaginians gathered from Spain, Gaul, Italy, &c., 300,000 men with whom to attack the Grecian colonies. Xerxes was a proud, self-conceited, ambitious tyrant. He showed his vanity by writing a letter to a mountain not to oppose his march, and by giving the sea 300 strokes with a whip for sinking his vessels! When all his army, and navy, and attendants, had arrived in Greece, they amounted to above five million, two hundred thousand persons!! It is thus described by Rollin's *Anct. Hist.*, Vol. 1, p. 217:

"Xerxes, directing his march across the Thracian Chersonesus, arrived at Dor, a city standing at the mouth of the Hebrus, in Thrace; where, having encamped his army, and given orders for his fleet to follow him along the shore, he reviewed them both.

"He found the land army which he had brought out of Asia, consisted of 1,700,000 foot, and 80,000 horse, which, with 20,000 men that were absolutely necessary, and the camels, made in all 1,800,000 men. When he had passed the Hellespont, the nations that submitted to him made an addition to his army of 300,000 men, which made all his land forces together amount to 2,100,000 men.

"His fleet, when it set out from Asia, consisted of 1207 vessels of war, all of three banks of oars. Each vessel carried 200 men, natives of the country, that fitted them out, besides thirty more that were either Persians or Medes, or of the Sacæ; which made in all 277,610 men. The European nations augmented his fleet with 120 vessels, each of which carried 200 men; in all 24,000; these, added to the others, amount together to 301,610 men. Besides this fleet which consisted all of large vessels, the small galleys of thirty and fifty oars, the transport ships, the vessels that carried the provisions, and that were employed in other uses, amounted to 3000. If we reckon but eighty men in each of these vessels, one with another, that made in the whole 240,000 men. Thus when Xerxes arrived at Thermopylae, his land and sea forces together made up the number of 2,641,610 men, without including servants, eunuchs, women, sutlers, and other people of that sort that usually follow an army, and whose number at this time was equal to that of the forces. So that the whole number that followed Xerxes in this expedition, amounted to 5,283,220 men."

Thus he had literally fulfilled the prophet's declaration that he should stir up all against Grecia. He had a high throne erected, from which he could view this mighty host, both on sea and land. At first it filled him with pleasure to survey the vast extent of his power; but remembering that of this innumerable host, one hundred years from that time, not one soul would be living, his joy departed, and he wept over the instability of all earthly things. What a lesson this ought to teach us on the vanity of all earthly glory. Now, for 2000 years that vast army has been sleeping among the silent nations of the dead!

The king felt confident of victory. The Greeks, by doing their utmost, could raise only 11,200 men to meet this vast host. But these were hardy, disciplined soldiers, who fought for their country and their freedom. The millions who came against them were effeminate slaves to a king, and served him either through fear or for money. They met; the battle began; only 7000 engaged on one side, millions on the other! The brave Greeks were victorious every where, and thousands of the Persians were slain. Xerxes retreated from Greece with great loss. When he recrossed the water between Europe and Asia, he stole away in a small fishing boat! What an illustration of the vanity of human glory! This occurred B. C. 480.

This great failure of the king of Persia entirely discouraged him, so that he abandoned himself to luxury and ease. Being despised by all, he was at length murdered by Artabanus, the captain of his guards, 472 B. C. Artaxerxes, his son, succeeded him. He was surnamed, Longimanus. He was remarkable for his goodness and generosity. He was successful in subduing his enemies, of whom he had many. The

Egyptians revolted against him, but he subdued them. Under him the Persians had frequent combats with the Greeks. This was the king who gave Ezra and also Nehemiah commission to return to Jerusalem and rebuild the city. After a successful reign of nearly half a century, he died, and was succeeded by his son, Xerxes. After a reign of only forty-five days, he was murdered and succeeded in the throne by his brother, Sogdianus. He was a wicked wretch, and soon all the nation abhorred him. His brother turned against him, raised an army and defeated him. He then put him to death and took the throne himself. He is known as Darius Nothus. During a reign of 19 years, he sustained very well the honor of Persia. He was succeeded by Artaxerxes Mnemon. This king's reign was made unhappy by many revolts and rebellions of his subjects. At one time about half of his subjects turned against him; but they were brought to obedience again. After a reign of 43 years, he was succeeded by his son Ochus. He was an ambitious, cruel tyrant.

At length, in the year 336 B. C., Darius Codomanus came to the throne of Persia. We have now reached the last king of Persia, and must next relate the fall of that empire. This I will do at some future time, if the Lord will.

TRANSLATION OF THE HEBREW SCRIPTURES INTO GREEK.

[Bro. Smith; Thinking many of the readers of the Review would be pleased to read the historical account of the translation of the Hebrew Scriptures into the Greek language, as given by Rollin in his *Ancient History*, Vol. iii, Book xvi, Chap. 2, and Sec. 6, I herewith copy the same, and place it at your disposal.

[I. D. VAN HORN.]

"PTOLEMY PHILADELPHUS CAUSES THE BOOKS OF THE HOLY SCRIPTURES TO BE TRANSLATED INTO GREEK."

"The tumult of the wars, which diversity of interest had kindled among the successors of Alexander, throughout the whole extent of their territories, did not prevent Ptolemy Philadelphus from devoting his utmost attention to the noble library he had founded in Alexandria, and wherein he deposited the most valuable and curious books he was capable of collecting from all parts of the world. This prince being informed that the Jews were masters of a work which contained the laws of Moses, and the history of that people, was desirous of having it translated from the Hebrew language into the Greek, in order to enrich his library with that performance. To accomplish this design, it became necessary for him to address himself to the high priest of the Jewish nation; but the affair happened to be attended with some difficulty. A very considerable number of Jews had been actually reduced to a state of slavery in Egypt, by Ptolemy Soter, during the invasions of Judea in his time; and it was represented to the king that there would be no probability of obtaining from that people either a copy or a faithful translation of their law, while he suffered such a number of their countrymen to continue in their present servitude. Ptolemy, who always acted with the utmost generosity, and was extremely solicitous to enlarge his library, did not hesitate a moment, but issued a decree for restoring all the Jewish slaves in his dominions to their full liberty; with orders to his treasurer to pay to their masters, twenty drachms each for their ransom. The sum expended on this occasion amounted to four hundred talents, so that one hundred and twenty thousand Jews recovered their freedom by this bounteous proceeding. The king then gave orders for discharging the children born in slavery with their mothers, and the sum employed for this purpose amounted to more than two hundred talents.

"These advantageous preliminaries gave Ptolemy hopes that he should easily obtain his request from the high-priest, whose name was Eleazar. He had sent ambassadors to that pontiff, with a very obliging letter on his part, accompanied with magnificent presents. The ambassadors were received at Jerusalem with all imaginable honors, and the king's request was granted with the greatest joy. Upon which they returned to Alexandria with an authentic copy of the

Mosaic law, written in letters of gold, and given them by the high-priest himself, with six elders of each tribe, that is to say, seventy-two in the whole; and they were authorized to translate that copy into the Greek language.

"The king was desirous of seeing these deputies, and proposed to each of them a different question, in order to make trial of their capacity. He was satisfied with their answers, in which appeared great wisdom, and loaded them with presents, and other marks of his friendship. The elders were then conducted to the isle of Pharos, and lodged in a house prepared for their reception, where they were plentifully supplied with all necessary accommodations. They applied themselves to their work without losing time, and in seventy-two days completed the volume which is commonly called the Septuagint Version. The whole was afterwards read and approved, in the presence of the king, who admired, in a peculiar manner, the wisdom of the laws of Moses, and dismissed the seventy-two deputies with extremely magnificent presents; part of which was for themselves, others for the high-priest, and the remainder for the temple. Expenses of this nature, though very considerable, never ruin a state, and do a prince great honor.

"The author, from whom these facts are extracted, is Aristæus, who represents himself as one of the officers of the guard of Ptolemy Philadelphus. He adds a number of other circumstances which I have omitted, because they seem more improbable than those I have inserted. It is pretended that the writers, whether Jews, as Aristobolus, Philo, and Josephus; or Christians, as Justin, Irenæus, Clement of Alexandria, Hilary, Austin, and some others, who have employed their pens on the subject of the Septuagint version, have founded all their relations solely on the veracity of Aristæus, when the work that bears his name is thought to be a spurious piece. Some of these authors have added circumstances which are generally disbelieved, because they have too much of the marvelous in them. Philo declares that though their translations were made in separate apartments, yet the least difference in the sense or style in which they were couched was so far from appearing, that, on the contrary, the expressions were everywhere the same, even to a single word; from whence he concludes that these persons were not mere translators, but men inspired by the Spirit of God, who conducted them on that occasion, and dictated the whole to them, even to the minutest word. Justin, and after him the other fathers already mentioned, suppose that each of the seventy-two interpreters performed his version in a separate cell, without the least correspondence with each other, and yet that all their translations were perfectly conformable to each other in every particular.

"I have frequently declared my resolution not to enter into any historical disquisitions of this nature, which would require much time and learning, and would, therefore, call off my attention too long from my principal object. The reader may consult the learned Erideaux, who has treated this subject at large. All that can be depended upon, and which no one has thought fit to contest, is, that a translation of the sacred books from the Hebrew into the Greek, was made in Egypt, in the time of the Ptolemies; that we have this translation still extant, and that it is the same which was used in the time of our blessed Saviour, as most of the passages cited by the sacred writers of the New Testament from the original Greek of the Old, are to be found *verbatim* in this version. It still subsists and continues to be used in the oriental churches; as it was also by those of the primitive ages, among whom it passed for a canonical translation.

"This version, therefore, which renders the Scriptures of the Old Testament intelligible to a vast number of people, became one of the most considerable fruits of the Grecian conquests; and was evidently comprehended in the design God had in view when he delivered up all the East to the Greeks, and supported them in those regions, notwithstanding their divisions and jealousies, their wars, and the frequent revolutions that happened among them. In this manner did God prepare the way for the preaching of the gospel, which was then approaching, and facilitate the union of so many nations, of different languages and

manners, into one society, and the same worship and doctrines, by the instrumentality of the finest, most copious, and correct language that ever was spoken in the world, and which became common to all the countries that were conquered by Alexander."

TEMPERANCE.

TEMPERANCE is a Christian grace, and has more to do in forming and developing moral character, shaping and directing the minds of men into a correct, consistent, and Christian course of life, than most people are aware. The Holy Spirit has seen fit to place it among a catalogue of Christian graces, as a prominent stepping-stone upon which we are to plant our feet, in order to bear away a glorious victory, and secure a home in the earth made new. Peter declares this fact when he says, "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance," and so on, until the list is complete. See 2 Pet. i, 5-7.

Temperance means moderation, sobriety, calmness, which is the result of self-denial. Self-gratification is one of the greatest sins of the present time; hence there never was a time when the graces of the Spirit, and especially that of temperance, were more adapted to the spiritual wants of the professed followers of Christ to direct them how to live, and to teach them how to overcome their selfish desires and propensities, and fit them for the society of holy angels in the kingdom of God.

Paul, in teaching a preparation for the coming of Christ, exhorts the young men to be sober-minded, and then adds, "For the grace of God that bringeth salvation, hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii, 11-14.

In looking over the condition of human society at the present time, as apart from the effects of Christianity, we find, at least, two general characters exhibited before us. One character, or class, comprising those who are proud, ambitious, selfish, covetous, grasping after the things of the world, and bowing at the shrine of pleasure and fashion, while the other class are low, vile, reckless, and far below the common level of mankind.

The great object of the plan of salvation, and of the grace of God, when the Spirit of God operates upon the mind, is to level up and level down, until we are brought upon one common basis, the Christian level, the holy standard, the rule of perfection, where our minds will be equal and well balanced, where we shall develop an excellent and holy character, and secure us health and strength to perform those Christian duties which shall be well-pleasing and commendable in the sight of God.

Temperance acts a conspicuous part in this matter. Hear Paul: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible." 1 Cor. ix, 24, 25.

The antediluvians were noted for intemperance and self-gratification. Says Christ: "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark; and knew not until the flood came and took them all away." Matt. xxiv, 38, 39. "Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all." Luke xvii, 28, 29. But what next? "Even thus shall it be in the day when the Son of man is revealed."

We who live in this age are not left in darkness in relation to duty. The light of present truth shines clearly upon our pathway. The third angel's message is especially designed to correct God's erring people, and a course of self-denial is enjoined upon us. We are to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. "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.

The work of overcoming is not the work of a moment. It is a progressive work, and is accomplished according to the grace given us. To illustrate: A building is to be erected. The timber for the purpose is taken from the wilderness in its rough and crooked state. The rule and line are stretched upon it, and its crookedness, deformity, and unfitness appears. The master-workman with his broad-axe hews it down to

the line. Next comes the smoothing-plane, which works off the rough edges, making it smooth and uniform, so that it corresponds with the standard of measurement. It is then placed upon the spot, and the level is placed upon it. If it is too high, it is lowered; if too low, it is raised. Thus the stick is finished.

Man, in a state of nature, is crooked, rough, and sinful, unfit for the society of Jesus and holy angels. The law of God, the rule of moral action, and line of measurement, shows him his true condition. He sees that he is a sinner, and feels the need of pardon through the blood of our Lord and Saviour Jesus Christ. The gospel axe is then laid at the root of the tree. The hewing, smoothing, refining and leveling process goes on, until he is fitted for his place in the spiritual building. Faith leads out in company with virtue and knowledge to do the first part of the work, temperance leading out in connection with patience, godliness, and brotherly-kindness, to do the smoothing and leveling, while charity (love), the crowning grace, does the purifying and refining.

The prophet in referring to John the Baptist, and speaking of the work of grace, says: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." Isa. xl, 3, 4.

May the good work among the remnant go on, until the building fitly framed together groweth unto an holy temple in the Lord. Eph. ii, 21.

FRANCIS GOULD.

ARE THERE FEW THAT BE SAVED? //

THIS question was once asked our Lord while he went through cities and villages, teaching, and sojourning toward Jerusalem. Undoubtedly he was able to answer it correctly; and we learn from his reply that but few will be saved, or at most, but a small portion of the inhabitants of this world; not many, even of those who are seeking to be saved. Jesus said unto them, Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able. It is evident that a desire to obtain an object will never secure it to us unless we exert ourselves to obtain it. Neither can we reasonably expect eternal life by merely desiring it. We must strive for it, and that lawfully. To strive lawfully would be to act agreeably to that law which will bring eternal life within our reach.

We read in Rev. xxii, 14, Blessed are they that do his [God's] commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. We learn from this language that we must keep the commandments of God in order to have eternal life granted us; and to do this will cause a constant striving on the part of the one that is so doing: for it is not agreeable to the natural man or carnal heart to be subject to the law of God.

When we see the beautiful and sublime truths of the third angel's message presented to the people, we think that most every one can but see and embrace them; but it is not the case, and we should not be fearful of the success of this message, though the majority will turn away from it. We may expect this according to the language of our Saviour. Especially may we look for a hardening of the heart, and a turning away of the ear, in these last days, when those who profess to be seeking for the strait gate, have only a form of godliness, denying the power thereof. And as I have heard some of this class laugh and chuckle over miserable slang, thrown out against the perfect law of God, I have thought, Truly Babylon is fallen; her cup of iniquity is nearly full; yet many of these poor deluded souls expect to enter in at the strait gate into the city.

Jesus says in connection with the injunction to strive to enter in at the strait gate, in the thirteenth chapter of Luke, that after the door is shut many will stand without, knocking and desiring to come, thinking that they ought to be admitted because they had some acquaintance with the Lord, and had eaten and drank in his presence as they supposed. But alas! they were deceived. Jesus could not be the guest here of those that would scoff at his coming, and make derision of his Father's just and good law; and they cannot be with him in his glory. WILLIAM CARTHY.

Little Prairie, Wis.

THERE is a living power in true sentiments. When we hear them spoken, they take their place in our memories, and seem often to hide themselves away out of sight. But in times of trial, temptation, or suffering, just when they are needed for strength or comfort, some angel-hand turns the leaf on which they were written, and lo! they are ours again.

THE essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of action is gone, like the bloom from a soiled flower.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 17, 1868.

URIAH SMITH, EDITOR.

HOME AGAIN.

WE reached home Feb. 5, by driving about sixty miles. Many roads were blocked up with snow, compelling us to go out of our way to find passable roads. We broke down once, and were all driven out into the deep snow to repair, and got nearly stopped in drifts several other times. When we were within five miles from here it began to rain, and has continued forty-eight hours, until most of the snow is gone, and small lakes of water lay all along the roads. We escaped home from our northern tour just in time.

Sabbath, the 7th, we spent at home, the first rest from the labor of Sabbath meetings we have enjoyed since last May. We are both quite as well as usual, and hope to enjoy home, and rest, and writing for several weeks, when we may leave for General Conference, via Wright and Monterey.

We were glad to find on our return twenty-eight letters, and hope to hear from friends often. Mrs. W. will do up her writing as fast as possible, and prepare for Test. No. 14. Our principal work will be to carefully revise chapters of Life Incidents, and prepare the work for the press as soon as possible.

JAMES WHITE.

Greenville, Montcalm Co., Mich., March 8, 1868.

A MISTAKE OF PARENTS.

WHEN we consider that an error on the part of parents is very likely to prove fatal to the eternal interests of their children, we can but feel sad when we see parents living and acting under a continual mistake in regard to what is necessary for the salvation of their offspring; for whose salvation they are in a great measure responsible. One very common and very serious mistake we wish to point out.

The importance of keeping the Sabbath can hardly be over-estimated; but to make its observance a substitute for any other duty, or an excuse for the neglect of any other duty, is to abuse and pervert it. The commandment makes it the duty of parents to enforce the proper observance of the Sabbath on their children; but those who stop at this point, as many do, deceive themselves, and neglect the most vital interests of their children.

Many parents manifest a great anxiety to have their children keep the Sabbath, and feel deeply troubled over any prospect of their disregarding it, but their minds are perfectly quiet in regard to them so long as that duty is observed. We would like to impress upon the minds of such parents the evident truth that keeping the Sabbath will not save their children.

The fourth commandment is a moral law, and to observe the Sabbath is a moral duty. Some seem to think if the observance of the Sabbath will not save them, it is, therefore, of no use to keep it. This is very unreasonable. Mere honesty toward your fellow-men will not save you, yet who considers himself at liberty to steal on that account? The Lord reproves such as are "partial in the law." Mal. ii, 9.

Children, as well as adults, need to be converted. Their hearts are wrong and wicked in the sight of God. Their tempers and dispositions are displeasing to him. They incline to evil, and are daily led astray into sinful thoughts and desires, if not into sinful actions. Without the forgiveness of their sins, they will most certainly be lost. God is strict in his justice, and his requirements must be complied with. He has made provision for the young in the gospel of his dear Son, and if they continue to neglect it, they will surely suffer the consequences.

All our children are sinners, and no amount of future obedience will take away a single sin committed in the past. The blood of Christ alone cleanseth from sin, and to this they must look—by this be cleansed, or be forever lost. The Saviour calls them to him; he

cannot save them unless they come. And they not only need the aid of Jesus to remove their guilt already incurred, but they need the power of his purifying blood to take away the sinful disposition, the love of folly, and vanity, and of self, and implant within them the love of God, without which all morality is mere formality. They need the Spirit of God to lead their hearts and minds aright, that they may be God's loving, obedient children, and worship him in spirit and in truth.

Children who keep the commandments of God, who love the Sabbath, are in a favorable condition to be led to the Saviour. If they truly respect and love the Sabbath, they may be easily impressed with a sense of the sinfulness of past neglect or transgression. "Every one that loveth him that begat, loveth him also that is begotten of him." "The commandments of God and the faith of Jesus," are easily blended; they are so harmonious and so inseparably connected in the divine plan, that the tender minds of the young will preserve their relations under proper instruction.

Parents, the time is coming when your children will stand by faith in Christ, or fall under the seven last plagues; when the righteousness of "Noah, Daniel, and Job," "shall deliver neither son nor daughter," Eze. xiv; when utter destruction will come upon "old and young, both maids and little children, and women," unless sealed with the seal of the living God. Eze. ix. Act now in reference to that day, and show your love to your children by bringing them to the Saviour, while he is offering mercy from the sanctuary above.

Good reading and preaching may convict and convince the youth; but God requires the parents to "train up" their children, and this duty cannot be laid aside for any reason whatever. Convince your children that you are in earnest for their salvation, and they will seek for it. To tell them that they ought to obey God, or believe and love the Saviour, with about as much emotion as you would tell them to bring in an armful of wood or go to school, will do them no good. Your children's hearts will move when they see your hearts moved. When you talk, and pray, and entreat, and confess, to and with your children, with weeping, and prove that you think they are in danger, and that you desire above everything to rescue them, then you may expect to see them turn to the Lord, and walk with you in love and obedience. But if you show by your actions that you care more for what they have to eat, drink, and wear, &c., than for their giving their hearts to God and seeking his kingdom, you need not be surprised if they receive these things at your own estimate, and choose the pleasures of earth rather than the joys of Heaven; but if they fall by your neglect or indifference, it may well be feared that their blood will be required at your hands. If you can once think of your children's being lost by your carelessness, and yet rejoice in your own prospect of Heaven's glory, you are greatly to be pitied. Bring them to Jesus in the arms of love and faith, and your homes may be the abode of Christian love and peace such as angels will behold with joy.

J. H. W.

OFFENSES MUST COME.

MANY seem to imagine that their prospect of salvation would be good, if it were not for the wrongs of others. If every one else would do as they think is right, they could bear all the trials of the way and overcome. In other words, if nothing occurred to try their faith and patience, they could get the victory. But others do so wrong that they are tempted to give up in despair, make up their mind to be lost, and charge the blame to the faults of others.

It would be poor consolation to me, in view of losing myself, to think that some other poor sinner will be lost too, as the cause of my ruin. In fact I do not think my salvation or condemnation depends so much on what other people do, as on the course which I pursue myself. I think that with the light of the gospel which God has given, I may be saved, notwithstanding others may wrong me so much that it prove their condemnation. Therefore I make no calculation to be lost and charge it to others. There is a woe to him by whom the offense cometh, but that cannot reconcile me to the loss of myself. There are, on the other

hand, many blessings promised to the overcomer. This intimates that there is something to overcome, and the possibility of success.

How we would bear the cross, if there was no cross to bear, and endure trials, if there were none to endure!

Trials are necessary for us. If we had none, we should not know ourselves. No trial can come too great to be borne, if our heart is right with God. He will not suffer it; but will provide a way of escape, that we may endure. Our worst foes are not without, but within. Nothing can separate us from the love of Christ—no outward circumstance, neither principalities nor powers, tribulation nor distress. The Lord is with us, as long as we be with him. He desires to save us, and will, if we permit him to do it in his own way.

R. F. COTTRELL.

REPORT FROM BRO. D. T. BOURDEAU.

SABBATH, Feb. 1, I spent in Quarterly Meeting with the church of Richford and North Sutton, at the house of Bro. Cyrus Smith, and spoke twice, besides taking part in a social meeting. Eld. Albert Stone was also present, and preached with liberty. Since this esteemed brother and father in Israel has given himself wholly to the work, his labors have been greatly blessed to the strengthening of the churches and upbuilding of the cause. May the Lord still make him a blessing to his cause and people.

While at this meeting, my mind was deeply impressed with two important points: first, the necessity of properly relating ourselves to our property; and second, the danger of resenting the plain testimony, and the evils resulting from so doing. Many do not realize the connection there is between their worldly affairs and their spiritual prosperity and their salvation hereafter. They do not stop to plan with reference to their age, health, and the shortness of time, but act in their worldly matters as though the Lord were not coming in this generation. Such are in great danger of getting overcharged with the cares of this life, so that the day of the Lord will come upon them as a snare and as a thief in the night; they having spent their best energies in a worldly direction, to the neglect of their health and best interests, and without making such sacrifices for the advancement of the cause as the Lord required at their hand.

Some are too slack in their business transactions, and suffer means to leak out of their hands, that ought to benefit them and the cause, and that will be demanded of them with usury in the great day of final settlement; while others are too close and exacting, bringing reproach upon the truth by their selfishness and penuriousness, and will hold on to their means until they are not needed, to further the work of the last merciful message to man, and it shall be said to them, as they awake to their condition and urge their means upon the servants of God, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James v, 1-5.

Some make the cause an excuse for their closeness and grinding the face of the poor; but the cause is not dependent on covetousness and injustice. Better, a thousand times better, be just and benevolent, and exert a salutary influence, than to resort to closeness and penuriousness under the pretense of doing more for the cause.

Again, when some have made a rash move, and lost thereby, the Devil would take advantage of their minds, and either lead them to discouragement, or to go to extremes in labor, etc., to make up for past losses. How many have lost their balance and lost their souls in consequence of a wrong course pursued in their worldly matters. But this need not be the case. Those who have erred, can learn lessons of wisdom from the past, and pray God to be kept from running into extremes.

The aged who have means are not beyond danger. They are more liable to be controlled by their strong traits, and to be influenced by the counsels of the 'ungodly.' This truth is clearly exemplified in the lives of many in the Bible, who were noted for their piety in early life; but when they came to old age, they failed so gradually that they did not realize the change they were undergoing, and could not guard against their strong tendencies, and were either led entirely away from the Lord, to be lost, or so backslidden as to be saved by the skin of their teeth, if saved at all. Hence in view of this danger, David prayed: "Cast me not off in time of old age; forsake me not when my strength faileth." "Now also when I am old and grayheaded, O God, forsake me not." Ps. lxxi, 9, 18. How important it is for the aged to make a proper appropriation of the means the Lord has intrusted unto them, to meet the wants of their children, if they have any, and advance the cause of truth, that there may be no occasion for contention among their heirs when they are no more, and that in the day of final accounts, when all will be rewarded according to their works, they may be found to have laid up a treasure in Heaven.

In regard to the danger of resisting the plain testimony, we read among other things, "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. xxix, 1. Those who resent the truth spoken in love, and for whom there is still hope, can either learn to yield now and avert the threatened danger, or pass along until they will have to feel the scourge of the Almighty. As we read in Testimony to the Church, No. 7, pages 21, 22: "There was war, bloodshed, want, privation, famine, and pestilence in the land; and as these things were without, God's people began to press together, and to cast aside their little difficulties. Self-dignity no longer controlled them. Deep humility took its place. Suffering, perplexity, and privation, caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom." May God help us to submit ourselves now, that we may not realize by sad experience that it is a terrible thing to fall into the hands of the living God.

Sunday, the 23d inst., having given two discourses at home the day before, wife and I went to East Richmond, to rest our minds by visiting the brethren in that place. In a short time most of the brethren and sisters in the place were present, and I spoke to them over an hour with freedom on the reality and certainty of coming events. Our series of meetings in Enosburgh is still progressing. I have given thus far about fifteen discourses. The interest in the church is quite good, and I trust our efforts will have their designed effect.

D. T. BOURDEAU.

West Enosburgh, Vt., March 4, 1868.

REPORT FROM BRO. LOUGHBOROUGH.

At the time of my last report I was in Battle Creek. Jan. 23, I went to Windsor to attend the Monthly Meeting for Eaton Co., at the Potter School-house. This meeting, which was held Sabbath, and first-day, Jan. 25 and 26, was quite well attended, and the Lord gave me good liberty in speaking to the people assembled. I believe the effort was not in vain, but that some good was accomplished. Especially were those encouraged who had of late commenced to keep the Sabbath. But in the churches of Windsor, and Charlotte, who are embraced in this Monthly Meeting district, there is much disaffection, doubting on the health reform, Gifts, Systematic Benevolence, &c. A work needs to be done here for those who have long professed to keep God's law, before the church will be prepared to care for others who might be brought into the truth. I tried to do what I could for them in preaching, but my experience with such cases has learned me that many can be reached by visiting them at their firesides, and there prayerfully taking away their objections, and appealing to them to yield to God. I learned, during my stay at Windsor, something of what was needed, but as I had other engagements I passed on, hoping, and praying that God, in his own good time, would open the way for further labor in Windsor and Charlotte.

Jan. 27, Bro. Howe met me at Windsor, and conveyed me in his sleigh some 42 miles to his own home in Orange. Here Bro. Strong had already given six lectures in a neighborhood where they had earnestly requested preaching. After attending one or two meetings, and learning the state of interest, I took hold to speak in the meetings. We continued our labors there together for four weeks. We had a number of day-time meetings with the church, and in these meetings some good was accomplished. Some who had not spoken in meeting for many months, were induced to take hold again of the work of the Lord. We believe some good impressions were made, also, on the minds of the young, some of whom expressed their desires to go with the people of God.

The Lord gave some freedom in our public labors, still there was not that interest we desired to see. This is a place where an interest was once raised to a high pitch, by one of our ministers giving about 10 discourses, then going off and leaving the work. Opposition discourses were preached with no one to defend the truth. The result was, those who were church members, almost to a person, decided against the truth, so much so that hardly a professor was seen in our meetings, aside from Sabbath-keepers, during the whole series. Those who were the most deeply interested in the ten lectures first given, carried such subjects as the Sabbath, immortality, &c., into their debating society, where it was "made a subject of repartee, and laughter," and, as Bro. Waggoner said in his report of Feb. 19, "I have noticed that such debates tend to a spirit of lightness and irreverence in speaking of Bible truths. Where reverence for the word of God is destroyed, preaching is almost useless." I think this was one of the main difficulties we had to contend with, in the effort in Orange. But we are not left to record, as the result of this meeting, "nothing." Many were convinced of the truth, and a few expressed their determination to obey, before I left the place. The seed sown with care, will, we trust, still more of it, bear fruit to God's glory.

Toward the last of this meeting my mind was deeply exercised that it was my duty to return to Windsor, and try to help things here in the church. I decided to leave Orange, Bro. Strong still remaining there to labor as the way might open before him. I came to Lansing, by R. R. Feb. 27, where I met Bro. Newman who conveyed me to his home in Windsor, and his house has been my head quarters while I have been here this time. My design was to hold meeting each Sabbath, at the Potter School-house, which is a central point for the churches of Oneida, Charlotte, and Windsor, to assemble. And as this is the breaking up season of the year, when it is difficult to hold a series of meetings, especially in the country, this seemed a favorable time to go from house to house, to labor for the disaffected ones.

I have now spent some 10 days here. Heavy snow first blocked me in. Next protracted rain, yet I have had opportunity to speak in public four times, with freedom, especially the funeral discourse of Sr. Kelley, on first-day, March 1. I have also visited several families, which has not been in vain, as some fruit appears. Still I press on in the work here, expecting the blessing of God to attend the efforts put forth in humility to advance his truth, whether those efforts are public or private.

Brethren, pray earnestly that success may still attend the efforts made in all directions to advance this truth.

J. N. LOUGHBOROUGH.

Windsor, Mich., March 8, 1868.

REPORT FROM BRO. INGRAHAM.

I HAVE been laboring in connection with Bro. Steward, about six weeks among our brethren in this State. The first of January, Bro. Steward going to Prescott, Wis., came to our place. I took my team with the intention of carrying him to his field of labor, and if it was the mind of the Lord, to tarry with him awhile, and then he go with me on my tour west. We had traveled only six miles when we found the roads were so blocked up with snow that we could not get through to Prescott. We then started west. Our first meeting was at Mantorville. In this place we stayed

three days. We found the brethren pressing forward for the kingdom. Our meeting was of much profit to us all. Our brethren in this place are consistent in their manner of life. They keep up their Sabbath meetings, and have a good Sabbath School. We organized a church in this place. Their number is few, but union and peace prevail. We left this place for Deerfield. It was a bitter cold day. We thought of our preachers that speak of cold weather, when the mercury is thirteen degrees below zero, but when it runs down to 30, 39, 40, and until it freezes up; we think it is quite severe, especially if on the open prairie, riding in a cutter. Some in this State have frozen to death this winter. In Deerfield we found the church in trial, which seems to be their element, but had made some advancement since our last meeting with them. They seemed to take fresh courage. We think if this church will learn to manifest greater Christian forbearance, and strive to get nearer the Lord, they will yet come out of the furnace, like gold tried in the fire. We tarried here four days, and then started for Shelbyville; after traveling 25 miles we put up with Bro. Church's family. Were glad to see them in earnest for eternal life. The next day we went to Mankato. We found Bro. Hackett and family who embraced the present truth when we lived in Ulysses, Penn. They are still living with reference to the kingdom of God. As we passed through St. Peters and Mankato we had some serious reflections in regard to the great Indian massacre. In Mankato we visited the spot where thirty-eight of these red savages were executed in 1862. Leaving Mankato we passed within fifteen miles of New Ulm on our way to Garden City. We crossed over the prairie where, in time of this Indian raid, some innocent ones perished by the tomahawk. We conversed with one who had lost a companion and children on this field of blood. According to the best estimate, two thousand whites lost their lives by the cruel hand of the wild savage.

In Garden City we visited Bro. Rew and family; here we found a good home, and a shelter from the storm which raged about two days. After leaving Bro. Rew's we came to Bro. Kunselman's in Shelbyville. We tarried here three days, and then leaving our good friends we went to Blue Earth City. Out of the city about 5 miles we found a company of Sabbath-keepers, about 14 in number. Nearly all had embraced the truth by reading our works devoted to the third angel's message. We spent four days with them, and it was a time of interest. The people in this vicinity are very poor, having just commenced on their homesteads. But the poor must have the gospel preached unto them. The interest among the people to hear the truth increased, but we were under the necessity of going to Bass Lake. In this place we found the church in great trial, in consequence of some committing sins worse than the Gentiles are guilty of. The cause of trial was so clear that it was decided to drop the names of two, and have no fellowship with them. Two others were guilty of covering up this crime, and bringing reproach upon the innocent. It was thought best to have them stand out by themselves, and their names dropped from the church book. We trust that this church will recover from their trials, and move on with great caution hereafter. We left them much encouraged. Last Sabbath, Feb. 21, was our Quarterly Meeting at Pine Island. It was a very interesting time; our meeting was in the Methodist meeting-house. Bro. Steward has rendered me much service on this tour. May the God of all grace reward him.

WM. S. INGRAHAM.

Cherry Grove, Minn., Feb. 28, 1868.

☞ Come in the spirit of prayer, expecting a blessing, and you will certainly receive it. Come to meet Jesus, and you will not go away, saying "he was not there." The Lord fulfills all his appointments, let him not wait for you and you be absent. If you pray in secret before going to meeting that the Lord will manifest himself as one of your company, then you will have a blessed realization of his presence. If you speak, avoid all attempt at oratorical display; it is out of place—in fact it awakens disgust in the meeting for prayer; have in view the spiritual profit, the edification of every brother and sister present and absent, and let nothing be said for the sake of mere effect.

IS IT I?

Off amid my daily labor, does the solemn thought
come home,
Shall I be an overcomer, or shall I be overcome?
Shall I persevere in walking in the way of truth and
love?
Shall I see the heavenly mansions, shall I reach the
home above?
Oft the frame is worn and weary, and the mind is
racked with care,
And my heart is sad and dreary, when I think how
few there are
Who shall in the end prove faithful to the calling true
and high,
And I ask again the question, Is it I? oh! is it I!

Oft I wound my blessed Master, sinning here, and sin-
ning there,
In a word unfitly spoken, in the mirth I sometimes
share,
In a rash or hasty spirit, in an uncurbed appetite,
Doth the enemy find entrance, to unshield me in the
fight,
When the signs, so fast fulfilling, plainly tell the time
of night,
While the message that is sounding, points us to the
morning light,
Some will stop to sully earth's pleasures, and forget the
warning cry,
To prepare to meet the Bridegroom—Is it I? oh! is
it I?

Oh! the world is dark around me, like a wild and
tangled copse,
And with winning voice, the siren calleth to delusive
hopes.
Snares there are for heedless footsteps, planted all
along the way;
And in each enchanted arbor, it is death for those
that stay.
There's a lamp to light the trav'ler as he walks the
weary road,
And the Master's kindly-promised help, to bear each
heavy load;
Yet shall some turn back and leave him; for earth's
fleeting treasures sigh,
Wail at last with bitter weeping—Is it I? oh! is it I?

Oh! the promised help is waiting, only waiting for our
call,
Who shall stand the fiery trial, buy the pearl that
costeth all?
Messengers have sometimes fallen, way-worn pilgrims
too may fall;
For the fearful times before us shall make sternest fac-
es pale.
If we're wearied by the footmen, and e'en now of tri-
als tell,
Who shall stand the race with horsemen, and abide
'mid Jordan's swell?
Who shall stand amid those perils—quaking earth, and
darkened sky,
Ready then to meet the Master? Is it I? oh! is it I?

Listen to the rumbling earthquake. Angry nations
surge and roar,
While volcanoes sympathizing, belch forth now their
fiery store;
And the burdened earth seems rocking with premon-
itory throes,
While around us now are flocking, myriads of spirit
foes.
The prophetic word proclaimeth trials ere we're puri-
fied;
Many shall walk boldly forward, who the trial shall
not bide;
Often, then, amid the conflict, does the wearied war-
rior cry,
Who at last shall basely falter? "Is it I? oh! is it I?"

When, at last, the Lord descending, comes to meet his
waiting band,
And before his august presence, saint and sinner both
shall stand,
When 'mid thunders loud, the heavens, like a scroll,
shall pass away,
And for mount and rock to cover, shall the trembling
sinner pray,
Some shall lift their heads to greet him, and with
hearts forever glad,
Cry, "We long have waited for thee," never more
shall they be sad.
Who shall feel his blessed welcome dry the tear, and
hush each sigh?
Who shall then be overcomer? Is it I? oh! is it I?
L. C. HUTCHINS.

Allegan Co., Mich.

MODERATION is the silken string running through
the chain of all the virtues.

Don't wait for your fervor to cool before you act.
The workmen at a foundry might as well wait for the
molten iron to cool before pouring it into the mould.

CHILDLIKE HUMILITY.

"EXCEPT ye be converted, and become as little chil-
dren, ye shall not enter into the kingdom of Heaven.
Whosoever, therefore, shall humble himself as this lit-
tle child, the same is greatest in the kingdom of
Heaven." Matt. xviii, 3, 4.

These words of our Saviour were forcibly brought to
mind by a little incident which occurred recently in
my own family. Several little children were playing
at my house, their little hearts running over with
mirth and joyousness. I was very busily engaged in
domestic duties, and as one of the children inadvert-
ently came in my way, causing me some inconvenience,
I rebuked her harshly, speaking in a fretful, impa-
tient tone. Instantly the merry voices were hushed.
Sadness and depression stole over the little group.
My own little girl threw herself wearily upon the
lounge saying she was tired. The others sat down in
mute sorrow, gazing wistfully first at me and then at
each other. After a few moments they arose and si-
lently went away.

How my heart smote me at that moment! These
children were daily visitors at my house, often spend-
ing nearly the whole day there. For some months I
had been endeavoring to instill into their young hearts
the teachings of the meek and lowly Jesus. Especially
had I endeavored to teach them the duty of love, and
kindness in their daily intercourse with each other.
Never had I intentionally allowed an unkind word to
pass unrebuked, and whenever any act of injustice or
wrong had been committed, I had required the of-
fender to confess her wrong, and ask the forgiveness
of the injured one. This they had always willingly
done, and I had rejoiced in the hope that my feeble ef-
forts were being blessed to their good. But now, alas!
what had I done? By my unkindness and impatience
I had clouded their innocent mirth, and sent them
away in sadness; brought darkness into my own soul,
and worse than all, had grieved the tender spirit of
Him who said, "Of such is the kingdom of Heaven."

As I raised my heart in earnest prayer to my Heav-
enly Father for forgiveness, the words at the head of
this article came with force into my mind. "Except
ye be converted and become as little children, ye shall
not enter into the kingdom of Heaven." What was
now my duty? As I had required these little ones to
humble themselves and ask forgiveness for wrongs
committed, was it not my duty, having committed a
similar wrong, to humble myself in like manner, even
to these little children, if I would follow the precepts
of Him "who spake as never man spake?" Most as-
suredly it was. My proud heart rebelled but for a mo-
ment. My duty was plain.

Next day I awaited the coming of the children.
They came at length, their cheerful faces telling
plainly that the unpleasant impression of yesterday
had passed away. Not so, my duty. I gathered them
around me, and after expressing my regret for my im-
patience, I told them that as I had always required
them to ask forgiveness in similar cases, I now asked
their forgiveness for the wrong which I had committed.
Wonderingly the little faces were raised to mine, but
they saw that I was in earnest, and the boon was
freely, though somewhat timidly granted. And as I
bent to receive the kiss of reconciliation so lovingly
bestowed, I thanked my Heavenly Father that he had
enabled me to become, in spirit, more like these
guileless little ones.

Very salutary was the lesson I then learned. I trust
it will not soon fade from my memory. Oh! that I
had more of the spirit of a little child. Loving, confid-
ing, generous to a fault, "thinking no evil," "believ-
ing all things, hoping all things." Sweet blossoms
of the heart! Would that the withering blight of the
world might never dim their unfolding beauty! Oh!
how jealously should we watch over these little ones
committed to our trust; how carefully shield them from
the contamination of vice and sin. How faithfully for-
tify them by strict religious principles against the evil
influences we cannot avert. How earnestly, in the
arms of our faith and love, commend them to the
watchful care of Him who once "took little children
in his arms and blessed them." And oh! how pray-
erfully should we watch over ourselves, how circum-
spectly walk before them at all times, that our example
may ever be such as they may safely imitate, remem-
bering that their young and tender hearts are like the
plastic wax, easily receiving impressions for good or
evil which time may not efface.

May God help us all who have the care of the young
to realize the great responsibility which rests upon us.
God grant us heavenly wisdom to guide their young
minds aright, and overcoming grace for ourselves,
that when Jesus comes we may be able to say, "Here
am I, and the children which thou hast given me."

S. S. BARTLETT.

MAINTAIN dignity without the appearance of pride.

AN INVITATION.

JESUS says, Come unto me all ye that labor and are
heavy laden and I will give you rest. Matt. xi, 28.

Here is an invitation to all mankind. Whosoever
will, may come and find rest in Jesus.

Dear reader, have you heeded this precious call?
Have you repented of your sins, and accepted pardon
through the blood of the Lamb?

If not, what excuse have you for staying away?
What reasons have you for turning a deaf ear to his
precious call, and saying by your actions, if not by
words, go thy way for this time?

Do you want to seek a little longer after the pleas-
ures of this world before you can obey the Saviour's
call? Has not your past experience been sufficient for
you to see that there is nothing real and substantial in
the pleasures of earth? and that if we bestow our af-
fections upon it, we shall meet with disappointments?
As we are living down in the closing-up scenes of this
world's history, amidst the perils of the last days; and
as life is short, and uncertain, and its pleasures inter-
mingled with pains and sorrows; we should not delay
in cutting loose from the world, and fleeing to Christ
now. Very soon it will be too late.

"To day the Saviour calls,
For mercy flee;
For all the guilty soon
Must guilty be."

And still he pleads. Yes the good Shepherd with
outstretched arms is still calling for the wandering
sheep. Him that cometh to me I will in no wise cast
out. Blessed Jesus! Lovely Saviour! How good
thou art to poor mortal man! Not willing that any
should be lost, thou didst suffer and die that he might
have life, eternal life in the kingdom of God. Thou
didst wear a crown of thorns, but wilt with thine own
hand place a crown of gold upon the heads of all that
will come to thee.

Oh! that every one might realize the importance of
coming to Christ now. Now our calling and election
may be made sure. But in a little from this the mo-
mentous work of man's redemption will be finished.
Jesus will then and forever cease pleading with his
Father for poor sinners. Solemn thought! and yet
how true! The filthy must then and forever remain
filthy. O poor sinner, what will you do in that day?
You can come to Christ now and he will accept you.
Mercy yet lingers, and Jesus yet intercedes. He still
waits to be gracious. Oh! will you come? Some will
come when it will be too late, after pleadings of mercy
have ceased; and Christ will say to all such, Depart
from me, I know you not. Then will we realize what
it is to be forever cast away from the presence of the
Lord. Reader, will it be you, will it be I, that will be
found wanting in that great day? Let us see to this
all-important work now, while it is called to-day, and
the rich glory and surpassing loveliness of Heaven will
be ours to enjoy eternally.

DANIEL ANDRE.
Lisbon, Iowa.

THE TWO MASTERS.

How simple it sounds to hear one employed in the
service of the Devil, say, "It is the only way he has
to get a living." O vain and foolish man! Is the
Devil better able to give you a living than God, the
great Creator? I say, No? Well, then, throw away
your fiddle, cease to be a musician for his Satanic maj-
esty, and away to the Saviour who is acquainted with
all your wants, and he will give you good employment
and good wages in this world, and in the world to come
everlasting life. Satan can deal only with the present.
Christ is the great presiding Judge to reward every one
according to his works. If we give the Devil our labor
we shall have our portion with him. But, on the other
hand, if we labor for the Lord, we shall become thriving
and fruitful branches of the living Vine, and He who
knows all our wants will abundantly supply them. Rich
or poor, we are always happy, and our reward will be the
reward of the righteous, which is a crown of never-fad-
ing glory—a home of love and joy. Who, then, would
not labor for such a reward, and do it faithfully and
cheerfully? Well might the gospel say, "The suffer-
ings of this present life are not worthy to be compared
with the glory that shall be revealed in us." Choose
between life and death. Let each one be sure he
makes a wise choice. The wages of sin is death—
eternal death. But the reward of the righteous is
life—eternal life. Sin is of the Devil, but righteous-
ness is of Christ. Now, which character will you
choose? Consider between the two, and make your
own choice. As for me, let me live the life of the
righteous, and let my last end be like theirs.—*Earnest
Christian.*

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. Jones.

DEAR BRETHREN AND SISTERS: The prophet says, "They that feared the Lord spake often one to another," and we are to exhort one another so much the more as we see the day approaching; and as the Review is made a medium through which we may speak to each other, I avail myself of the opportunity of testifying to the truths which the Review so faithfully advocates. I love them, and I love that people who rally around the Advent banner. The sermons in the Review are all the preaching I have. But yet it raises the standard of holiness so high that it seems that so vile and sinful a creature as I am never can attain to it. But I am resolved to try. Poor, weak nature is ready to sink, but a loving Saviour says, My grace is sufficient for thee. Oh! these precious promises are like a helping hand reaching out to lift us over and above the troubles of life. Let us never despair while Jesus is on the giving hand. May we all so live that when Jesus comes we may hear him say, Come ye blessed; inherit the kingdom prepared for you. Amen.

E. O. JONES.

Lapeer Co., Mich., 1868.

From Bro. Gurney.

BRO. SMITH: It is with pleasure that I acknowledge the hand of Providence in leading us to contemplate those points which stand so closely connected with moral excellence. If it was so that John the Baptist in his work of preparing the way for the first advent was a reformer in regard to both diet and dress, and laid the ax at the root of the tree, then certainly the spirit of Elijah will mingle with the last message of mercy in a similar manner. It is true that there is a greater necessity for reform at the present time than ever before; yet the spirit of Elijah wherever manifested would work the same results. Hence I view a divine Providence in the work of reform as certainly as Jesus has said that Elijah will first come before the day of the Lord. The idea is clear from the language of Christ that the manifestations under the closing work of the gospel would be similar to that of John the forerunner of the first advent of Christ. Then certainly we cannot be too careful in regard to those points which seem so evidently, and we might say resolutely claiming a prominent position (see Matt. xi, 7-15; and Luke i, 76,) among the remnant while waiting for the Lord. As a general thing among the masses, appetite is their God. I know of some, Christians (?) shall I say, who think more of their appetite for tobacco and tea than they do of their best friends. This I have proved. When the great apostle pointed to some whose God was their appetite, could he say less of these tobacco-users and tea-drinkers? That church which can countenance such an appetite are far from a clear sense of Christian principles.

But some acknowledge on evil in these things, but they have been sinning so long they cannot break off sinning. Such clearly acknowledge they have brought themselves under the jurisdiction of other gods beside the God of Heaven. Such barter away their birthright. Their sensibilities are so blunted by the use of those things, that they can hardly discern a moral obligation.

Jesus says, speaking to the last generation, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life," &c., Luke xxi, 34; and Matt. xxiv, 49, clearly shows that the subject of eating and drinking would be agitated while looking for the Lord; and which is the right side of the question is apparent.

To speak of experience. It is not those who have tried the health reform thoroughly who condemn and find fault with it; neither is it those who reason from the science of physiology. Well, who then? Why, it

is those whose appetite is their god; and quite likely we may find some among Seventh-day Adventists who suppose their obedience to the Sabbath law will entitle them to the favor of God, whose appetite is a governing principle. These serve not the Lord, but their own appetite. Rom. xvi. And in Phil. iii, 11, we read, "Whose god is their belly, who glory in their shame, who mind earthly things."

The Lord will have a pure people for translation. And the reason why the subject of health is now agitated, is because the sanctuary is being cleansed, and the principles of health bear a close connection with moral cleanliness. Pure religion embraces the spiritual and intellectual, moral and physical, man; hence the exhortation to cleanse ourselves from all filthiness of the flesh and spirit, and perfect holiness in the fear of the Lord.

I do say with confidence, being taught by reason, experience and the Bible, that our manner of living may very much affect our moral condition. Then how can I say that I am not under moral obligation to investigate the subject of health, and live in accordance with the laws of our life? Let us "TAKE HEED TO OURSELVES."

H. S. GURNEY.

Memphis, Mich., March 2, 1868.

From Bro. Gould.

DEAR BRO. SMITH: I still feel a deep interest in the advancement of present truth, and wish to do every duty made known to me. We have prayed that the Lord would send laborers into his vineyard. There are few, perhaps, but have felt the need of more ministerial labor. Brethren, can we expect more, if we do not give enough to support those already in the field? In order for success, we must regard the word, Luke x, 7: The laborer is worthy of his hire. I would be happy to join with those that love God and the souls of men in the request of Bro. White and Bourdeau, for missionary labor. In addition to my s. s., I pledge \$100 to the General Conference for this object. It is but a little while longer that we can help in the precious cause of truth.

Yours in hope.

DANIEL H. GOULD.

N. H., Feb. 26, 1868.

From Bro. Philbrick.

BRO. SMITH: May I be permitted to add my testimony for the Lord and his truth? I do highly esteem the Review. How cheering the news it brings of the work of the Lord. My prayer is, that his blessing may rest upon all that have had, and still have, the burden and charge of the great work of the third angel, and that they may have heavenly wisdom to send out the last warning to all that have ears to hear.

With your permission, I would say a few words to the dear brethren through the Conference Department. I always love the conference meeting, especially when I can hear the brethren talk a living experience. How it feeds and cheers the hungry soul! I feel that I am an unworthy creature; unworthy of the least of all his mercies; yet my poor heart has been often elated with holy joy, while I have realized that the heavenly angels have such a watchcare over the Lord's afflicted, tempted, and tried people. And their interest will increase as dangers thicken around them. Blessed be God for his great love, and for what he has done, and for what he is doing for his humble, obedient, confiding children. So sure as the angels ministered unto the dear Son of God while fasting and being tempted of the Devil forty days and nights, fulfilling the great work he came to do, and was strengthened by them, so sure will the angels minister to the dear saints, all the way through to the time of trouble, and by miraculous interposition of heavenly angels, will they be kept through the awful hour of temptation, until the dear Saviour comes and brings deliverance. And as I view probation closing, and the love of God toward me, I am led to realize, in some degree, what it is to be a Christian. Having put on Christ, it is our privilege to "abide in the Vine," to walk as he walked, and to "rejoice in the Lord always." Yes, how blessed and heavenly it is to exalt and magnify his great name; constantly feeling our entire dependence upon the efficacy of his blood so freely shed on the cross, and the power of his matchless love filling the entire being, that we may be kept from the strong power and influence of this world, and have a surety against Satan and his angels. And as his devices are so cunning, and his power so much stronger than ever before, how grateful I should be, and how great is my indebtedness to the Lord, for the precious means he has provided for me through his word, and the ministration of his Spirit in the gifts of the church. How could I ever have understood the strong power of the enemy and his satanic devices, without this very means. It is no wonder that he

hates the very name of Jesus and his followers, and that he despises the Testimonies. Again and again have I felt thankful for them. I love their sweet, exalted, heavenly influence.

I now desire, as never before, to feel the sad effects of transgression of law relating to my mental and physical being, and my daily dependence upon the atoning merits of Christ, and a fresh application of the virtue of his blood, that I, so unworthy, may have eternal life. I sometimes mourn and am sad, to think how weak I am, compared to what I might have been, had I always lived a holy life. And now can Jesus own me? Can he save me, so sinful, so depraved as I have been, at this late hour? Oh yes! I believe he can; I believe he will; I believe he does. Blessed be his dear name! The angels rejoice and sing when we believe in his sweet name. O brethren, how sweet the name of Jesus sounds! I do love to feel my need of him. How blessed the evidence that he owns and loves his unworthy child! Hallelujah to the Lamb forever! He is coming to take his children home. Sweet home, sweet home! I long for a complete preparation to meet my Saviour, and all the redeemed, and to hear the angels sing, and to join redemption's song.

JOSHUA PHILBRICK.

Kent Co., Mich., Feb. 29, 1868.

From Bro. Metzgar.

DEAR FRIENDS IN CHRIST: I feel as though I can not keep silent. Still I do feel too unworthy to write anything. Yet I can stand up for Jesus, and say that by the grace and strength of my Heavenly Father I am determined to make Heaven my home. I know that I must still grow in grace and in holiness, before I shall be prepared to receive such a reward.

My companion and myself are trying to serve the Lord in our weak and feeble manner. Isolated as we are from those of like faith, we put our trust in God, for he will never leave us nor forsake us. We love the holy Sabbath and our Bible. We have never received the ordinance of baptism, but trust ere long to be buried in the likeness of our dear Redeemer. We would ask you, dear friends to remember the lonely and tried ones. Pray for us that we may ever be faithful.

M. A. METZGAR.

McKean Co., Pa.

SISTER J. M. REYNOLDS writes from St. Joseph Co., Mich.: I feel a deep interest in the cause; but feeling is not doing; yet a word fitly spoken is of great value, and if a word from me can be the means of encouraging any soldiers of the cross to run the race set before them with patience, I shall feel that I have not lived in vain. I love to read the testimonies of those who are fighting the good fight of faith. I feel like exhorting those who are young in the cause, to beware of the wiles of the enemy. He assumes so many forms that it is necessary to watch, and pray without ceasing. Let the darkness be ever so great, trials ever so severe, so long as we can say, "Save, Lord, or I perish," never yield to discouragement. The path of righteousness is alone the path of safety, Jesus, the only never-failing Friend. May we all strive to put off the old man with his deeds. This is a great work, for

"The passions are a numerous crowd, Imperious, positive, and loud."

May the Lord grant us the light of his Holy Spirit to see ourselves, and his grace to strengthen us, that we may be overcomers, through the blood of the Lamb and the word of our testimony.

SISTER E. D. CARMICHAEL writes from Mt. Pleasant, Iowa: How cheering to me are the letters that we receive from week to week from the lonely ones through our good paper. How glad would I be to say one word to cheer the hearts of such. How sad to feel that we are despised and rejected of men, and all alone; yet when we read the precious promises in God's word to such, we can take courage and go on rejoicing, knowing that soon deliverance will come. I am still struggling along, trying to keep God's commandments. I want to be sanctified through the truth, and be prepared to meet Jesus at his appearing, with joy.

BRO. J. H. ROGERS writes from Daviess Co., Mo.: I wish to say that we are in great need of a messenger. The way seems to be opening for present truth to be preached here. Prejudice seems to be giving way, and an inquiry in respect to these truths is manifested by some. Our meetings have become more interesting. We have been called upon to explain our position to our neighbors and friends. Oh! how we could appreciate the faithful, judicious labor of a messenger. We need being brought into the work more fully. We wish to keep pace with the body. Pray for us here in Missouri, that we may with the remnant overcome.

The Review and Herald.

Battle Creek, Mich., Third-day, March 17, 1868.

TO A BROTHER AT MONROE, WIS.

DEAR BROTHER: Yours of Feb. 23 I have, and think proper to reply through the Review. Probably there has not been an important movement or reform for the benefit of fallen man, which would, if properly conducted, result in his own spiritual advancement, that has been free from extremes. There are always many who move too slowly, and that testimony necessary to urge them to duty, is always sure to be taken advantage of by some who have more zeal than caution. While Satan tempts the many to be too slow, he always tempts these to be too fast. Mrs. W.'s labors are made very hard, and, sometimes perplexing, by reason of the course of extremists, who think the only safe position is to take the extreme view of every expression she has written or spoken upon points where different views may be taken.

These persons will often hang upon their interpretation of an expression, and push matters at all hazards, and utterly disregard what she has said of the danger of extremes. We suggest that these loosen their hold of some of her strong expressions designed to move the tardy, and for awhile suspend their whole weight upon some of the many cautions she has given for the benefit of extremists. In doing this, they will be more safe themselves, and will get out of her way, that she may speak freely to those who need urging to duty. Now they stand between her and the people, and paralyze her testimony, and are the cause of divisions.

Satan uses two classes to keep the body of the people behind their duty. First, those who are too fast, and second, the rebellious. The latter are usually either those who have been reproved for their haste, or those who have been turned aside by these hasty persons. Let these get out of the way, and let the body be moved forward unitedly, by the testimony of the Lord.

Having made these general remarks, we will now notice some of the particulars of your letter.

1. In the case of —, deceased, Mrs. W. did state that had she been present, she should have given food, and a little grape wine diluted with water. That at a previous sickness, when she appeared to be near her end, she gave her wine to stimulate, and a trifle of food, and she recovered. Mrs. W. did not charge the friends and attendants with fanaticism, but did suggest that her case might not have been understood by them as well as by herself, as she had been with her several times when very sick. She did not say that she need not have died.

2. Mrs. W. had nothing to say about "alcoholic stimulants," and is at a loss to know what you mean by referring to what she has written about drugs. Certainly you would not class the purest juice of the grape with drugs, such as are used in the common practice of physicians. The apostle Paul, we presume, would not recommend drugs. Neither would he advise the use of alcoholic stimulants, in their varied forms, to well persons for common use, such as rum, brandy and gin. And more, he has not recommended even wine in its purest form to well persons. But notice how cautiously he speaks to Timothy touching his health: "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities."

a. Timothy might use wine. Pure wine was better for him than water.

b. He is cautiously told to use a *little* wine. Much might be worse than none.

c. Timothy had a bad stomach, which needed to be gently stimulated to action by a *little* wine.

d. By the expression, "often infirmities," we conclude that his illness was not periodical, but occasional. Not every morning, requiring an early glass of wine, but in his labors in the ministry, ever on the move, and ever changing, he had occasional ill turns, and on those occasions, needed a *little* wine.

During the past year, Mrs. W. has, at three or four times, had feelings of great debility and faintness in the morning. One was at Eld. Sanborn's, at the time

of the Convocation Assembly at Johnstown, Wis. To prevent distressing fainting at these times, she, immediately after rising, has taken an egg in a little pure, domestic, grape wine, perhaps a spoonful at a time, and never thought that this had to do with drugs, as she uses the term in her writings, more than with the man in the moon. During the past year, she may have used one pint of wine. It is only in extreme cases that the use of wine is justifiable, and then let it be a "*little* wine," to gently stimulate those in a sinking condition.

2. What Mrs. W. has said in regard to two meals a day for adults, and the proper manner of feeding children, she should be understood as suggesting general rules. To these there may be a hundred and one exceptions, especially in the care of children. She believes and teaches that it is the duty of all to adopt the two meals, excepting infants and some very aged persons. In the first, it is too early to establish the habit of two meals. In the last, it is too late to make so important a change, unless for conscience' sake they can do so without suffering.

There are certain general rules which may govern in the treatment of all infants; but in some particulars there may be as many variations as there are different constitutions of the parents, different circumstances and conditions. And he who would urge in the cases of all infants a general rule for taking of nourishment three times a day, is certainly more fit for an insane asylum than to be about talking the health reform. She teaches that at as early a period as possible, the infant should take nourishment at regular periods. She opposes the common stifling practice, so generally resorted to, whenever necessary to stop their crying.

3. Mrs. W. uses no medicines, in the common use of the word, gives none, recommends none.

4. On the subject of hoops, Mrs. W. did say in Testimony No. 11, p. 14, "I protest against the perversions of my private conversations on this subject, and ask that what I have written and published be regarded as my settled position." You say, "I have thought it to be proper to apply this rule to all other points upon which she has written, preferring to take the written testimonies as her views, instead of verbal reports of conversations."

In this you are partly right and partly wrong. And the wrong may be carried to that length as to prove a very great wrong. You are right in not receiving all verbal reports. You are also right in taking what Mrs. W. has written and published as her settled positions on general principles. Wherever she has descended to particulars, showing exceptions to general rules, please regard that as her settled position also. But when you take what she says relative to what she has said on the subject of hoops, and apply this rule to all other points upon which she has written, you are in danger of erring greatly. For, while there are exceptions to general rules on almost all points upon which Mrs. W. has written, there are none upon the subject of hoops.

She teaches that stimulating drinks are wrong, yet in a few cases a *little* wine might be better than water.

She teaches that the use of flesh meats is a great evil, yet in the cases of age and debility, she would advise to make the change slowly. And even in a very few extreme cases, especially in females, a small amount of the least objectionable flesh would be better than suffering, and injury to the offspring.

She teaches that children will do best to take nourishment twice, or at most three times a day; but in the case of infants, especially if the mother has not had a nourishing diet, they may take nourishment twice as many times each day for a while.

She teaches the use of water as a remedial agent for the sick, and that all may use water, more or less frequently, in quantity and temperature suited to the condition of persons, yet a bath that would meet the case of that strong man, burning up with fever, might extinguish the life of that feeble person as easily as it would the fire of a feebly burning candle dropped into the same cold water.

She teaches the importance of ventilation. That pure air is necessary to life and health, yet she would not expose herself to cold air, thinly clad, so as to unnecessarily chill and take cold.

She teaches that it is the duty of all Christian women to adopt the reformed dress, with the exceptions of those cases where a rigid father or husband forbids it, causing a constant war which might be a greater detriment to health than an improper style of dress; and also a failure in getting up a neat tasty style of dress. She says to all, "Don't put on the short dress till you can put it on right."

She teaches that hoops are a shame, that they are unnecessary, that they are destructive to health, and should be put away. No exceptions here, dear brother, and when you take this as a general rule on all points, you greatly err.

Mrs. W. needs the help of all who can help in the cause of truth and reform. The people generally are slow to move, and hardly move at all. A few move cautiously and well, while others go too fast. The work of reform is not brought about in a single day. The people must be helped where they are. They can be helped better by one standing on the line of truth nearest them, than on the side the greatest distance from them. It is best for them to be taught on all points of truth and duty by persons of judgment and caution, and as fast as God in his providence unfolds them to his people. He who is but partly reformed himself, and teaches the people, will do some good. He who sees the duty of reform, and is full strict enough in any case, and allows of no exceptions, and drives matters, is sure to drive the reform into the ground, hurt his own soul, and injure others. Such do not help Mrs. W., but greatly burden her in her arduous work. We invite, yea, entreat, such to get out of the way, and let Mrs. W. come to the people. She works to this disadvantage, namely: she makes strong appeals to the people, which a few feel deeply, and take strong positions, and go to extremes. Then to save the cause from ruin in consequence of these extremes, she is obliged to come out with reproofs for extremists in a public manner. This is better than to have things go to pieces; but the influence of both the extremes and the reproofs are terrible on the cause, and brings upon Mrs. W. a three-fold burden. Here is the difficulty: What she may say to urge the tardy, is taken by the prompt to urge them over the mark. And what she may say to caution the prompt, zealous, incautious ones, is taken by the tardy as an excuse to remain too far behind.

We say to those who wish to help Mrs. W. in her work, you will not find her far ahead of the people, with a few extremists. No, she is back with the people, tugging away at the wheel of reform, and has to lift all the harder because of your extreme advance. Come back, good, whole-hearted souls, and stand by her side, and lift where she lifts. What can you do there at such a distance from the people? Come back. You must meet the people where they are.

By this, dear brother, we do not mean that any are to come back to the wrong habits of the people. No, indeed. Their habits should be right. In this respect we say to them, Go on. But those who have run ahead of the work should come back from their heated zeal, and want of Christian patience, and labor for their brethren in the cause of reform as they can bear it. In this way they can help Mrs. W., who is tugging along with a double burden of the work. There may be those, whom others cannot reach, that she can, if rashness on the part of others does not place them out of her reach. If one cannot mend a vase, he need not break it into fragments. It is possible that another can mend it.

We protest against the plan practically taught by some, "Cure or Kill," and give a dose accordingly. Some sores need help in their cure, others will work their own cure best. It takes time to reform a poor, sinful, intemperate, blind, stubborn piece of humanity. It is a large job. And those who come a good way short of the faith of Abraham, and the patience of Job, had better lay out a little more time and toil on their own case, before going to work for others. He who deals with mind, engages in the nicest piece of business ever undertaken by mortal man. And the greater the reform, and the closer the work, the more difficult and responsible it is.

Some persons can be converted in a day, others in a week, and still others in a month, while it takes from

one to two years, to convert and thoroughly reform some. Those who have a work laid upon them for others, will patiently set before the people plain principles, and clear facts, and then leave them to answer for the use they make of them. Those called to teach, are responsible for what they teach, and how they live their own teachings. And it should be a matter of great relief to them, that they are not responsible for the manner the people dispose of their teachings, providing they do their duty, both by precept, and example. Let him who teaches make haste to do his duty, then patiently wait the result. Don't drive. "My sheep hear my voice, and they follow me."

God has called some to teach the truth, and has called all to live it, teachers, and all. Some leave off living out the sweet principles of the truth, and go to battling for it. Now if they cannot do both, they had better live out the truth, and leave the teaching of it to those who can both patiently live and preach the truth. In fact, those not especially called of God, and qualified for the work, will be safest for themselves and others in the position of learners.

Satan stands ready to tempt unconsecrated persons, and prejudice them against the truth. And those who practice it, and especially those who teach it should be exceeding careful not to give Satan good grounds to tempt people concerning their course. The day of the Lord is the great event before us. The keeping of the commandments of God, and the faith of Jesus is the great duty of God's people. And that they may do this acceptably, they must reform in life, and cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Those who drop all other points, and run their own testimony all on the health, and dress reform, will disgust the people, and before they are aware of it, they will introduce a spirit of discussion, and contention into their meetings.

The health reform has not taken the place in any respect whatever, of the third angel's message. It is a work designed to follow in its wake. Yet it is a fact that from the course of some, people might labor under similar difficulties of that of the colored boy at Johnstown Convocation, who differed with Mrs. W., and was filled with prejudice against her, because he could not see that the Health Institute was the third angel's message. Mrs. W. explained the matter, patiently, and the poor boy appeared quite satisfied.

Let the work go on, saith my soul, in all its branches. Not a piece at a time, lest it go all to pieces; but let it move on as a complete whole. Not fluttering and trembling in the wind, but like an old seventy-four gun ship, let all the friends of truth and reform get on board and work together. Yet let all the friends of Jesus, his coming, and the future glory of the kingdom, patiently, cheerfully, joyfully unite and stand together in the work of preparation.

Dear brother, your letter suggested a few thoughts, and as I have written, others have come. I would not give the impression that all I have said is directed to you alone. My acquaintance with you has amounted to a little more than meeting you in a crowded meeting a few times. I have been favorably impressed with your zeal for the truth, and hope it will be balanced with due caution, patience and tenderness toward the erring. What I have stated in these remarks to you, have been for the benefit of the readers of the Review. If anything I have said meets your case, and that of brethren in Monroe, I am glad, and hope it will accomplish good. I wish you prosperity, and hope to hear from you and others of your church soon.

A servant of the church, JAMES WHITE.

FROM TITABAWASSEE, MICH.

BRO. SMITH: Permit me through the columns of the Review to say a few words concerning the visit of Bro. and Sr. White, and Bro. J. N. Andrews to this place.

I would say first, that it is with heart-felt gratitude to God, and many thanks to Bro. M. E. Cornell for his labors of love, in the faithful presentation of the truth here; that we have thus been enabled to secure their brief services at all. Bro. C. will be held in grateful remembrance by this church, while memory shall last. May the Lord bless his labors, and crown them

with that success elsewhere, that he has been pleased to do here. Through his teachings, reading the Review and Spiritual Gifts, we had gained a knowledge of the important relation which Bro. and Sr. White sustained in connection with the rise and progress of the third angel's message. We felt very anxious to hear their testimony. Accordingly, through an invitation sent them by a unanimous vote of our church, we have been pleased to receive a visit from them. I must say we had "great expectations" and were only happily disappointed. Our feelings bordered on the reverential as we saw how premature age had taken hold of Bro. White, and remembered why it was. Yet notwithstanding their worn and jaded condition, they did not suffer the banner of the cross to trail; but bore it aloft, and defended the truth with fervent zeal and strength in the Lord. It seemed strange, considering the physical disability of Bro. and Sr. White, that they should be enabled to preach with so much force and power. Truly they know in whom is their strength. There was previously quite a general confidence in the testimonies of Sr. White and their source, but that confidence has been greatly strengthened and confirmed.

In her exhortations and warning, reproofs and encouragements, every case among us seemed to be met. Also her impressive appeal to the sinner was such as to banish from their minds all opposition and prejudice. We all felt to exclaim, Truly "this is the Lord's doings, and it is marvelous in our eyes." Bro. Andrews stood the minute man of the occasion, ever ready at a moment's notice to stand up, and in his clear and forcible manner, present the claims of present truth. We feel that their united labors with us have been signally blessed of the Lord. Some for whom we had felt a deep interest, and who had been with us in sentiment, and had rendered material aid in our time of need, were brought into the fold, and into Christian fellowship with us. May the same kind Providence that has thus far watched over, and sustained them in their arduous labors, and given them the victory in the contest for truth, still lead them on to conquer, until the blessed Jesus shall crown them and us together with immortality and eternal life.

H. T. HAWLEY.

Titabawassee, March 8, 1868.

P. S. Inclosed, I send you Preamble and Resolutions passed unanimously by our church the next meeting we held after Bro. and Sr. White left us.

H. T. H.

Resolved, That it is a pleasure for us to express our gratitude to God, and our thanks to Bro. and Sr. White, and Bro. Andrews, for their recent labors among us; and that we earnestly invite them to visit us again and give us the benefits of their labors, as soon, as in the providence of God, their way may be open to do so.

And whereas, We were instructed and edified by Bro. White's discourse on the "Law and the Gospel," delivered on first-day morning, Feb. 16, 1868, which is worth the candid thoughts of every lover of truth; and which also gave entire satisfaction to the whole congregation,

Resolved, That it is our request that he publish it in pamphlet form for circulation,

By order of the church,

JOHN MCGREGOR, Church Clerk.

Titabawassee, Feb. 26, 1868.

OUR THOUGHTS.

"FINALLY, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Phil. iv, 8.

Could all who name the name of Christ, and who professedly keep his sayings, observe and do all that is included in this eighth verse of Phil., fourth chapter, how happy would the people of God be!

In this verse we find the very heart and soul of genuine godliness; and brief as it is, it is the work of a lifetime to attain to its elevated standard.

The fatal consequences of not heeding this advice, are seen everywhere in the moral wrecks around us; for in all moral action the thought is pioneer to the deed. The imagination paints evil in fanciful colors, and desire follows, and bare passions wake into life,

and become strong to carry out all that desire suggested, and man becomes a servant of sin, because his thoughts leaned in that direction.

First of all, *think, think on these things* (above named), accept no evil thought, encourage no discouraging feelings, nor any train of reflections which conflict with the principles above quoted.

There are an abundance of profitable subjects for the mind to feed upon; and the food our minds live upon has as much to do with the formation of our characters, as our daily food has to do with our physical health and strength.

It is impossible to control our thoughts. But only with the help of God can we do this. Amid the cares and perplexities of life, our minds may be stayed upon God, our reflections may be upon those things which strengthen us for the work of the Lord.

JOS. CLARKE.

32

DOES THE LAW OF GOD DEMAND OBEDIENCE?

How simple the language in which is enjoined our duty to keep holy the Sabbath day. "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath." Who can fail to understand it? What untutored peasant cannot comprehend it? What child does not perceive its meaning? The command to refrain from the adoration of idols is not more plain.

Was the law of God abolished by the teachings of our Lord and Saviour Jesus Christ? Says he: "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill; for verily I say unto you, Till Heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. v, 17-19. Christ had said that not one jot or one tittle should pass from the law till all be fulfilled, so that there could be no excuse for those who teach that a part of the law has been destroyed, and that the remainder is yet in force.

But Christ did not leave the subject thus. He now tells us what shall be the fate of those who violate the least of the commandments. Those who select nine of them, and omit one which they think not worth their notice, are the very persons that Christ here reproves. The fourth commandment has long been trodden down, but under the last message of mercy to men, the people of God are seen keeping all his commandments, and the faith, or testimony, of Jesus Christ. God is unchangeable, the same yesterday, to-day and forever. The law of God demands perfect obedience. We should make full preparation, and rest "according to the commandment."

The Bible is the light of my understanding, the joy of my heart, the fullness of my hope and thoughts, the consoler of my sorrows, the guide of my soul through this world. Every promise in it invites me to Heaven, every precept commands, every exhortation urges thither, every warning alarms against the danger of its eternal loss. Oh! for faith to give a substance to the unseen realities of the heavenly Jerusalem. How mean are all the objects of human ambition compared with the glory that shall be revealed in us. We could dwell on the grandeur, and beauty, and bliss of the happy state, till we could sing with the Psalmist, Oh! that I had wings like a dove, for then would I fly away and be at rest. I would hasten my escape from the windy storm and tempest. May grace fit us for the glory, for the Lord giveth grace, and he giveth glory, and no good thing will he withhold from them that walk uprightly. The gospel still invites sinners to come to Christ, its offers are frank and free. Let none fear, let none hesitate. Whosoever will, let him come and take of the water of life freely. Blessed Saviour, give us hearts to accept of thy gracious invitation; then shall we gladly welcome thy coming, and say from the depths of our hearts, Even so, come Lord Jesus.

A. K. CROSBY.

Oakland Co., Mich.

BEER fills many a bottle, and the bottle many a bier.

All About Printing.

Movable types for printing were not used until the 15th century.

Books were printed by the Chinese and other Eastern nations from engraved blocks long before the invention of type.

The first types were of wood. The same material is still much used for the larger varieties of letters.

Johannes Gutenberg is generally believed to have been the first to manufacture movable types.

An edition of Donatus was the first book printed from movable types.

The first letters were characters imitating handwriting. Printing was introduced into Paris in 1470; into London four years later.

Roman type first made in 1465. Italic about the year 1500.

Type founding was formerly a part of the business of a printer, and was declared a distinct art by a decree of the Star Chamber in 1637.

The largest size of type used for books is Great Primer; the smaller sizes are English, Pica, Small Pica, Long Primer, Bourgeois, Minion, Nonpareil, Agate, Pearl, Diamond and Brilliant.

Pearl is the smallest type found in ordinary printing offices.

Agate is the smallest type used for setting advertisements in any American newspaper. It is in favor with those papers, which from their large editions and the great demand for their columns, are necessitated to economize space.

The type in most general use for advertisements is Nonpareil. Those papers which use larger are generally of a poorer class for whose advertising columns there is little demand.

In America printers are paid by the 1000 ems, (M) an em being equivalent to about two letters. In England the matter is measured by ens (n) 2000 of which equal 1000 ems.

A good compositor will set, correct and distribute about 8,000 ems in a day of ten hours. Several of the N. Y. newspapers are printed from stereotype plates which are prepared with great rapidity and melted over for use again in printing the next edition. So rapidly is this work performed that in some instances forms have been got ready for the press in twenty minutes after the last page had been given to the stereotyper.

The hand press was invented in 1450 and is still used without any important improvement in the majority of country newspaper offices.

Ink rollers are made of a mixture of molasses and glue, and were first invented by one Gannal, a glue manufacturer of Paris.

The first newspaper ever printed by steam was the London Times of Nov. 28, 1814.

Hand presses are still used in large offices where very fine and perfect work is required.

The Hoe press was patented in July, 1847, and is indispensable to all newspapers with large circulations.

Photography was invented by Isaac Pitman, an Englishman, in 1837.

The Pacific Press.—The first Californian paper was published twenty years ago. Trubner's Literary Record, gives the following statistics of the Pacific Press at the present time:

In San Francisco there are twelve dailies, one tri-weekly, and forty-one weeklies. Part of the letters are printed in French, Spanish, and Italian.

In the remainder of that State—twelve dailies, one tri-weekly, and seventy-three weeklies.

In Oregon—three dailies and nineteen weeklies.

In Nevada—four dailies and six weeklies.

In Washington Territory—eight weeklies.

In Idaho—one daily, one tri-weekly, and three weeklies.

In Utah—two dailies, one semi-weekly and two weeklies.

In Colorado—one daily and one weekly.

In Montana—one tri-weekly and one weekly.

In British Columbia—three dailies and five weeklies.

In Pacific ports of Mexico—six weeklies.

In Sandwich Islands—two English and two Hawaiian weeklies, and two monthlies—in all six papers.

The total comprises 214 papers. The advertisements paid for in San Francisco exceed \$400,000 per annum.

The weekly circulation of all the city papers exceeds 225,000 copies. The circulation of the three English papers printed in Honolulu (Advertiser, Gazette and Friend) is about 2,200 copies, and that of the three Hawaiian papers (Kuokoa, Au Oka and Aulola) 7,800—in all 10,000 copies, among a population of 5,000 foreigners and 60,000 Hawaiians.—*London Newspaper Press.*

Picnics.—It is not easy to detect any necessary connection between rowdiness and religion; but disgraceful scenes at church festivals and picnics are getting sadly common. A Brooklyn congregation started out to enjoy themselves the other day by a sail on the sound, but they took too much whisky along, and so the exercises wound up with a desperate

fight, and the police as well as the rioters were dreadfully beaten. The dollars which that picnic brought into the church treasury were dearly purchased at the cost of drunkenness and broken heads, and nights in the cells, and mornings in the police court. All is very well to say that the clergy need money and can get it in no other way. For the glory of God they had better go without it, if it can only be obtained through the gambling shops called "charity fairs," and the Bacchic orgies called picnics. It is not long since a man was murdered in one of these charity rows, and many disorders are common at them which never find their way into print.

AN "UNNATURAL CRIME."—Pope Pius has lately warned English Roman Catholics of the deadly peril in sending their sons to the English universities. The Universe, a Roman Catholic paper in Philadelphia, also protests against sending Catholic children to public schools in that city. It says: "A Catholic father who sends his children to a Protestant school is far, far worse in unnatural crime than the mother who exposes her infants on the path of the wolf. To send them where their faith is certain to be poisoned, is ingratitude to our Saviour, of parallel heinousness to the pride of the fallen angels against the Almighty. Those angels are now devils in hell for their sin. The Catholics who send their children to Protestant schools have inevitably before them eternal companionship with those fiends," according to this Catholic paper.

THE NEW FASHIONS IN HAIR.—A number of wealthy and fashionable ladies of New York city, who have been in the habit of using hair dyes for the purpose of coloring their hair, have become convinced that the use of many of these compounds is highly detrimental to the health, in many instances causing the most deplorable consequences, such as dimness of sight, intense headache, vertigo, etc. These ladies have decided to wear their hair gray, and we learn that gray hair is fast becoming fashionable, and is held by dealers at double the price asked for other colors. As high as \$40, and even \$75 have been paid in that city for a very small bunch of gray hair.

Armageddon.

We give the following from the American Missionary, not as endorsing the idea that the United States is to be the theatre of the battle of Armageddon, but to show how many elements of hostility and trouble are being concentrated in this country.

A ministerial friend once told us that he had just preached a sermon to prove that the last great battle before the millennium was to be fought in this country; in other words, that when "God gathered them together into a place called, in the Hebrew tongue, Armageddon," the great battle-plain was to be America.

We have no great faith in such special interpretations of the book of Revelation, but there are some facts that indicate that there is a gathering of earth's population here, and the consequent struggle of the vast forces of moral good and evil. Heathen Africa has had her people brought here until now they number millions. China has already begun to unbar her Celestial gates to let loose her very terrestrial masses to enter the Golden Gate on our Western shores; and when the Pacific Railroad is completed, we may expect them to come in greater numbers, and to spread themselves abroad in our country.

Romanism has not only come, but is taking the chief places in our cities and towns by vast cathedrals and churches.

With all these elements around us, and whatever else may come, as well as the depravity and vice which is indigenous, it is manifest that a great battle is before us. We cannot shirk the contest if we would. We can gain no victory by abuse, denunciation, or party contests. *We must conquer by love and truth.* The colored race, as being early here, and now in circumstances to call for most immediate effort, must first be won to Christ and the country. If we succeed in this, and make them good citizens, enlightened Christians, and active Missionaries to Africa, we shall have manifestly made the proper use of this people's presence among us—we shall have shown that we understand the providence of God, and are ready to respond to its call. In like manner, and with like results, may we meet, and greet, and win to Christ, the Chinaman, the Papist, and all other comers.

With the Romanist the contest is urgent. He is not a negative power, but active and untiring, determined to conquer, and just now striving to win to himself the colored race in America. A dark day will it be for our country, and for Christianity, if he adds these unlettered multitudes to the obedient masses he already controls. We must anticipate Rome, by saving these people for Christ and liberty. If we fail in this, we fail in our duty to them and to Romanists themselves. Our success in educating and evangelizing the colored people will be the test struggle for the whole vast conflict.

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, vii, and viii, showing from the course of empire that the God of Heaven is about to set up his kingdom. The Sanctuary question is the great central subject of the plan of salvation, and yet there are but few, comparatively, who have any acquaintance with it. It gives a new interest to a great part of the Bible, leads to an intelligent view of the position and work of Christ as our great High Priest in Heaven, completely explains the past Advent movement, and shows clearly our position in prophecy and the world's history. The three messages bear 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 of the Sun. pp. 342. Cloth, 80c., weight, 12 oz.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—THE END OF THE WICKED. 5c., 1 oz.

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

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

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

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

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

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

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

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

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

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

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

Tracts in Other Languages.

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

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

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

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

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

One-Cent Tracts.

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

—THE TWO LAWS. The Distinction shown between them.

—PERSONALITY OF GOD. A popular error disproved.

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

—APPEAL to Men of Reason on Immortality.

—THOUGHTS for the Candid on the Nature of Man.

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

—TIME LOST; or Old and New Style Explained.

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

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

Two-Cent Tracts.

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

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

—THE SABBATH: The time of its Institution.

—THE SABBATH: A stirring Argument by Elihu.

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

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

—WHO CHANGED the Sabbath? Roman Catholic Testimony.

—PREACH THE WORD: An Argument for the Sabbath.

—DEATH AND BURIAL; or, Scriptural Baptism.

—TRUTH.

—POSITIVE INSTITUTIONS; their Nature and Claims.

Three-Cent Tracts.

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

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

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

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

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

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

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

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

Charts.

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

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

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

Postage.

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

Address.

All communications in reference to the Publishing Association, the Review, Instructor, and any of the foregoing books, should be addressed to J. M. Aldrich, Battle Creek, Mich. All business pertaining to the Health Reform Institute, or Health Reformer, should be addressed to Dr. H. S. Lay, Battle Creek, Mich.

Form of Bequest.

Important bequests are frequently lost to the Association through informality. Those who wish to will property to the Association to be devoted to the spread of the truth, should adopt the following form of bequest:

"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in _____ days after my decease, to the Seventh-day Adventist Publishing Association, located in the city of Battle Creek, Michigan, to be applied by the Trustees of that Corporation, to its charitable uses and purposes."

Three witnesses should state that the testator declared this to be his last will and testament, and that they signed it at his request, and in his presence and in the presence of each other.

The Review and Herald.

Battle Creek, Mich., Third-day, March 17, 1868.

LIFE INCIDENTS.—A line from Bro. White stated that the sixth chapter would reach us by Friday's mail, which we hoped would be the case; but it did not arrive till too late for this paper. We regret this as much as the readers will, but it is unavoidable on our part.

New Tracts.

We have just issued new editions of the tracts, *Thoughts for the Candid*, and, *What is Truth*. Also a revised edition of *Much in Little*, enlarged from 16 to 24 pages.

Also the following tracts entirely new: "Some Features of our Times," and "God's Answers to Man's excuses for not keeping the Sabbath," 8 pages each, and "The State of the Churches," 24 pages.

By the issue of new editions it will be seen that our tracts have been selling; and we recommend the new tracts as being both interesting and important.

Two New Books Forthcoming.

INCIDENTS IN THE PAST LIFE OF ELDER JOSEPH BATES, and **LIFE INCIDENTS BY ELDER JAMES WHITE**, are the titles of two new and deeply interesting books of about 320 pages each, soon to be issued from this Office.

The manuscript for the former is already in the hands of the printer, and having set to work upon it an extra force of compositors, it will be ready in a very short time. This work has been in contemplation a long time. We now design to have it ready in a few weeks at the farthest. Those who have had the pleasure of reading Bro. Bates' series of articles that were put through the *Youth's Instructor* a few years since, are somewhat prepared to judge of the merits of this book. Those articles, thoroughly revised, with additional matter of the same fascinating character, will comprise this new work.

The work of Bro. White will also be ready in a short time. See Bro. W.'s reference to it in another column. Those who have read "Life Incidents," in recent numbers of the *Review*, can also anticipate and estimate the interesting character of his work. These works, though similar in title, are entirely distinct in subject matter, each covering different ground from the other.

We speak for them both a large and ready sale. Composed as they are of incidents of the most thrilling interest in the life and experience of these pioneers of the cause, they will be greedily sought after by all the friends of the present truth.

Orders for these books, accompanied with the cash, may be sent in immediately. Our earliest attention will be given to those who subscribe in advance.

The price of each book will be \$1.00. Postage on each, 12cts. J. M. A.

To the Church at Battle Creek.

Our dear brother Seneca King, as I write, lies upon my lounge with a badly fractured skull, and cut face. His horses ran away with him, and he was unconscious more than an hour. He was about one mile and a half from home. A man called, on his way for a surgeon, and informed us. Bro. and Sr. Strong were here. I drove my team to the place. He had just become conscious where he was, and what the matter was. We wrapped his head in cloths, and his body in blankets, and brought him here. A second surgeon is sent for. To see the hole in his head, and know that the skull is pressed upon the brain, gives one the idea that he is fatally injured. But he is sensible, and quite comfortable. I will write to-morrow.

Will you, as a church, remember him before the Lord. JAMES WHITE.

P. S. Bro. King seems to be doing well. Rested well last night. Surgeon thinks the inner layer of his skull not broken. J. W.

D. F. King: You will find answers to your questions in the pamphlet entitled, "Which? Mortal or Immortal."

For Bro. Mead.

IRA ABBEY, \$5.00, church at Adams Center, \$9.00, Sister Chamberlain, \$2.00, H. Maine, \$1.00, Friends in Northern Michigan, \$6.00.

When we first mentioned the case of this family we knew that the facts would move the sympathy of the people, and fearing that if we made a definite call for money, more would be sent in than needed, we made no such call. The friends can see the small sums receipted above, and of their abundance contribute as they choose to do, forward the same to us, and we will forward it, and make occasional acknowledgments in *Review*. JAMES WHITE.

Wanted.

WILL those who have them to spare, send to Eld. James White, Greenville, Montcalm Co., Mich., the following works: Word to the Little Flock—All the numbers of *The Present Truth*—All the numbers of the *Advent Review* printed at Auburn, N. Y.—The first Vol. of the *Advent Review* printed at Paris, Me.—*Dream of Wm. Miller*—and *Experience and Views* printed at Saratoga Springs, and Supplement printed at Rochester. J. W.

Calls for Help.

We have now before us some most urgent calls for labor, from Maine even to Kansas. Truly, the harvest is plenteous, and the fields all ready to be occupied; but where are the laborers? We believe the Lord of the harvest is observing these calls, and hears the cries of those who long for light in these days of darkness and peril. When will the church awake to her responsibility, and cry in strong faith to our Father in Heaven for help? May the Lord pour the spirit of supplication on his people. J. H. W.

Meetings in New Vineyard.

We have now been in this place a little over a week. The interest has been far above that which we could have expected. The opposition from certain ones has only served to increase the interest. We have occupied the Union meeting-house. The attendance has been from seventy to one hundred and fifty, which is a large congregation for so small a place as this. The resident Baptist minister has preached, and prayed, and exhorted against us, but with little or no effect thus far. The people will hear for themselves, and we think many are seriously investigating, and will judge candidly. They have taken our publications quite freely, which is a good sign. We expect to stay here some time yet. D. M. CANRIGHT.

Appointments.

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

No preventing Providence, I will meet with the friends in Bellville, O., March 21, 22, and at Jackson, O., at the house of Bro. Hodgson, or as he may appoint, the 28th and 29th. I shall remain at this place two or three weeks, and hold meetings if the way opens. I. D. VAN HORN.

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.

PHOTOGRAPHIC CHARTS.—Any person wishing a Photographic View of the Visions of Daniel and John, can obtain one by remitting 25cts to A. BISBEE, St. Louis, Gratiot Co., Mich.

NOTICE.—Several brethren in the Olcott church are each desirous of hiring a Sabbath-keeper to do farm work. Their policy is good wages for good help. Recommendations are requested. Correspondence may be held with any of the following persons:

JONATHAN LAMSON,
V. B. GASKILL,
E. B. GASKILL,
C. W. LINDSAY.

Olcott, Niagara Co., N. Y., March 6, 1868.

WANTED.—A Sabbath-keeper between the ages of eighteen and thirty, to work on a farm for six months, to commence work April first.

Address GIDEON G. DUNHAM,
Rives, Jackson Co., Mich.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

MRS. S. WHITTIER: Give us your former address, and we will change your paper.

HENRY SCOTT: Should think not.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. W. Martin 32-17, Wm. M. Bryant 32-10, Mrs. M. A. Colkins 32-9, S. W. Look 32-14, C. Harvey 32-14, A. Norton 32-14, S. M. Barker 32-14, O. A. Brooks 32-9, J. C. Bartlett, 31-1, M. V. Mack 32-8, T. Craig 32-9, G. McKenzie 32-9, G. H. Robinson 32-9, L. Palmatier, 32-9, C. S. Eastman 32-9, Geo. Main 32-14, A. Searls 32-14, J. Elsey 32-14, W. S. Allen 32-14.

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Donations to Publishing Association.

I. D. Cramer (s. n.) \$2.00.

Cash Received on Account.

John Matteson \$14.00, Geo. Walling 12.12, F. H. Thurlow for D. M. Canright, 1.00, E. S. Faxon 1.12.

Books Sent By Mail.

A. Knowles, A. H. Hall, J. Stillman, P. Pemberton, G. Chickering, H. P. Wakefield, E. Morrow, W. F. Crous, J. W. Wolf, W. Cottrell, S. N. Haskell, A. E. Stutzman, D. Arnold, R. Loveland, S. M. St. Clair, J. M. Elliott, A. H. Clymer, J. B. Irish, L. Bartholomew, A. C. Raymond, D. E. Gardner, C. K. Farnsworth, W. D. Sharpe, Polly Holcomb, W. S. Lane, S. A. McPherson, Oley A. Olson, H. Nicola, S. R. Chappel, B. F. Bradbury, Hetty Calkins, Mrs. M. A. Robinson, E. Chipman, J. L. Kilgore, James Stiles, B. M. Osgood, J. W. Raymond, J. F. Colby, M. B. Ferree, Hattie Stone, W. Johnson, W. E. Cheesbro, I. Edgerton, O. Mears, M. Borden, S. B. Whitney, John M. Wince, S. A. Doud, E. Styles, J. M. Ferguson, Daniel Hare, S. N. Walsworth, R. F. Cottrell, M. M. Buckland, E. R. Davis, L. O. Stowell, A. Fife, T. Loomis, L. Smith, S. Ross, W. L. Wheeler, D. B. Staples, Geo. Rhodes, R. C. Hunnewell, O. B. Thompson, W. R. Pierce, W. Russell, N. M. Jordan, J. B. Irvin, C. Lindsay, A. Paton, M. Rankin, M. J. Paul, E. E. Dart, R. G. Cowles, J. G. Wood, C. F. Hall, A. McAllister, J. Eggleston, H. C. Hayden, J. Goodenough, R. Bisbee, Mrs. L. Morris, S. Zollinger, A. Brown, B. F. Merritt, W. Vancil, each 92 cents.

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Books Sent by Express.

S. N. Haskell, Worcester, Mass., \$23.50.

General Conference Missionary Fund.

Church at Ashaway, R. I., \$36.86, Curtis Corners, 11.50, Washington, N. H., 12.00, Amherst, N. H., 7.02, Dartmouth, Mass., 6.41, D. W. Johnson 40.00, A. W. Smith 20.00, Donations to P. C. Rodman 21.61, Members of Jackson church in Leslie, Mich., 23.00, Alma, Mich., 35.00, Catherine Lindsay 8.38.

Pledges for Book and Tract Fund.

H. Hitchcock 50c, F. Hitchcock 25c, J. W. Raymond \$3.00, C. Raymond 1.00, S. Raymond 1.00, N. S. Raymond 2.00, O. Raymond 1.00, A. C. Raymond 1.00, M. A. Kilgore 3.00, T. A. Kilgore 1.00, G. V. Kilgore 1.00, J. S. Kilgore 1.00, Nannie Kilgore 50c, E. Smouse 2.00, C. Smouse 50c, D. Smouse 5.00, F. Rousseau 1.00, S. Korb 2.00, J. L. Kilgore 5.00, D. B. Webber 5.00, S. B. Webber 3.00, Wm. R. Avery 2.00, J. Clarke 1.00, J. Ralston 5.00, J. B. Gregory 5.00, John Clarke 1.00, John Mears 5.00.

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For the Health-Reform Institute.

The following amounts are subscribed for shares in the Health-Reform Institute, at 25.00 each share.
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For Eld. N. Fuller.

A friend in Wis., \$5.00, A. W. Maynard 5.00, F. Gould 1.00, D. B. and J. A. Staples 1.00, Addie Staples 10c, S. Zollinger 5.00.