

# 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*.

#### UPWARD.

GONE is the spell that binds me downward;  
Here on the earth there is no rest.  
Upward my way shall be and onward;  
Up to the mansions of the blest.

Here storm and tempest round me gather;  
Dark is the night; my pathway lone.  
Guide and direct me, O my Father,  
Through the dark portals of the tomb.

Or should the Son descend in glory,  
Ere I am laid within the tomb,  
Brightly with joy I'll hail his coming,  
And bid farewell to sin and gloom.

Gladly I'll bid farewell to sorrow;  
Joy, for my pilgrimage is o'er,  
Brightly I'll hail the glorious morrow  
Where sin and sorrow are no more.

Welcome then woe and tribulation,  
If they but waft me nearer home.  
Soon I shall taste the glad salvation  
To be revealed when Christ shall come.

L. D. SANTEE.

Princeville, Ill.

### 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.

### OVERCOMING, OR INDIVIDUAL EXPERIENCE.

BY S. N. HASKELL.

TEXT.—Rev. iii, 21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

THE importance of this subject cannot be overestimated. It is one of those subjects that is always present truth. It is something that relates to individual experience. It is to him that overcometh. The promise is *only* to the overcomers. Hence, the important inquiry arises,

#### I. What is it to overcome?

I answer, it is to obtain the victory. It is to bring into subjection every pulsation of our being to the will of God. The work of overcoming implies a conflict. It is the bringing into captivity every thought to the obedience of Christ. See 2 Cor. x, 5.

Man, in his natural state, is under the reign of sin. However generally the fact may be denied, yet it is true that sin reigns. See Rom. v, 21.

Sin is transgression of the law. For "whosoever committeth sin, transgresseth also the law; for

sin is the transgression of the law." 1 John iii, 4. "Law is a permanent rule prescribed by the supreme power of a State to its subjects for regulating their actions."—Webster. The laws of God are those rules that man was adapted to when placed in the garden of Eden, both moral and physical, and are as unchangeable as God himself. The moral law is a transcript of God's mind, and thus shows the justness, or perfectness of God's character. Hence, a change in these laws must change the character of God.

The principles of physical law govern all created objects—man, beast, and even the vegetable creation. The great Author of these laws first made the laws and then created man and adapted him to them. Hence, to change the law would be to introduce confusion in God's creation. God is not the author of confusion, but man sinned—violated the laws of God, and was thus brought under the power of sin, and, to a certain extent, under the control of the Devil, the great originator of sin. Although man cannot be totally depraved as long as he possesses desires to be holy, yet the motions of sin work through man's passions, so that when he would do good, evil is present with him; for the carnal mind is not subject to the law of God, neither indeed can be. So they that are in the flesh, or unrenewed by grace, cannot please God. Rom. viii, 7, 8.

The work of grace is to bring man back in favor with God, by placing him in a state of obedience to the laws of God. Here we have to contend with wrong *habits* which have been formed by errors in faith and wrong educational influences, and thus the natural inclination of our hearts is to do wrong.

This work creates a conflict, and in the conflict we are to obtain the victory; not partially, and then sink back into a state of inactivity; but to obtain the victory complete, bringing into subjection every member of the body. The text reads, "To him that overcometh." Thus we shall be made free from sin and servants of righteousness. So we "yield our members as instruments of righteousness unto [to practice] holiness." If we fail in this work, we shall fail of the kingdom of God, and as our efforts in themselves are weak so that we are unable to accomplish this work, we inquire,

#### II. How shall we overcome?

To this, various answers have been returned. Some tell us that it is by the blood of Christ exclusively—that his blood has been freely shed for all mankind, and salvation has been freely purchased, so that we shall all be saved without any special effort on our part. This text is quoted as proof: "And they overcame him by the blood of the Lamb, and the word of their testimony." Rev. xii, 16. Others tell us that by a single act of faith, we are overcomers, and this text is very familiar to them: "This is the victory that overcometh the world, even our faith." 1 John v, 4. "Therefore it is of faith that it might be by grace." Rom. iv, 16. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. vi.

Others tell us that it is by works that the victory is gained. If we do right in the place of wrong, substituting a good habit in place of a wrong one, it is all-sufficient, for we read, "Be not overcome of evil, but overcome evil with good." Rom. xii, 21.

We inquire, Is here a conflict, or are there three successive steps to be taken at different times, or how is this? We think, dear friends, there is harmony here, and they are all applicable at the same time. It is by the virtue of Christ's blood that we receive strength to overcome. It is by faith in that blood that we avail ourselves of that strength that prepares us to reform in life and overcome our evil habits. Thus we overcome evil with good.

That works are an essential element in the work of overcoming is very conclusively shown. "The hearers of the law are not just before God, but the doers of the law shall be justified." Rom. ii, 13. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that *doeth* the will of my Father which is in Heaven." Matt. vii, 21. "I say unto you that every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii, 37, 38. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. . . . Pure and undefiled religion before God and the Father is this: To visit the fatherless and widows in their affliction, and keep himself unspotted from the world." James i, 25, 27. "What doth it profit, my brethren, though a man say he hath faith, and hath not works? can faith save him? . . . But wilt thou know, O vain man, that faith without works is dead? Was not Abraham, our father, justified by works, when he offered Isaac, his son, upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? . . . Ye see, then, how by works a man is justified, and not by faith only." James ii, 14, 20, 21, 22, 24.

Thus it is evident that works is as necessary as faith, in the work of *overcoming*. Our text says we are to overcome as Christ overcame. In Christ's history we learn that the word of God was the weapon he used to combat the wily foe. After he had fasted forty days and nights, he afterward became an hungered. Satan, tempting him through his appetite, says, "If thou be the Son of God, command these stones to be made bread." The Saviour answered him, saying, "It is written." Also when taken to the pinnacle of the temple, and upon the exceeding high mountain, the language in each instance to Satan was, "It is written." See Matt. iv, 8-10. Thus by the wielding of the sword of the Spirit, the fiery darts of the enemy were successfully quenched. From the above we learn the following facts:

1. Our works which have been wrong must be made right, *i. e.*, brought into harmony with God's law.
2. It is the word of God that is to instruct us in the matter. An inquiry at once arises, if works are so essential, what particular works are necessary for me to reform in? If we would have correct works, it implies a knowledge of the truth, or the word of God.

The Jews, as a people, were destroyed for lack of knowledge. "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee." Hosea vi, 6. But how much knowledge is necessary? Must we understand all of God's word—every promise, every threatening, and

every prophecy the word of God contains, in order to have correct works? I think not. But that truth that relates to the times in which we live. Says David, "Thy word is a lamp unto my feet, and a light unto my path." Ps. cxix, 105. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. iv, 18. It is on the condition of "walking in the light as he is in the light, that we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i, 7-9. The Saviour says, This is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil. Every one that doeth evil hateth the light, neither cometh to the light lest his deeds be reproved; but he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God. John iii, 19-21. We learn from the above, 1. That the light of God's truth is on the advance. 2. If we would have fellowship with the saints, and the blood of Jesus Christ cleanse us from all sin, we must walk in the light. 3. By walking in the light, our sins would be discovered unto us, so that we can confess them and put them away. 4. The honest and sincere will come to the light, that their works may be made manifest that they are wrought in God.

Out of the circumstances under which God's people have been placed, have grown requirements, obedience to which has led them to prepare for what was coming. These circumstances have been of that nature that the act of obedience has developed the secret motives of man's heart; and thus it has been discovered to him what he must overcome. If Israel felt very strong, and could boast of their numbers, and think by their numbers to do some great exploit, God would reduce their numbers, and humble them until he could use them in a manner that he could get the glory, and they acknowledge it to be all of God. See Judges vii.

If they felt in their hearts to say, "We will flee upon horses; . . . we will ride upon the swift," the language to them was, "In returning and rest shall ye be saved. In quietness and confidence shall be your strength." Isa. xxx, 15, 16.

The walls of Jericho fell down by the blast of rams' horns and the shout of Israel, after marching a certain number of times around the city. At another time, an angel of the Lord was sent without their help, and fought for Israel, so that in one night one hundred and eighty-five thousand were slain. See 2 Kings xix.

Thus by these different circumstances they were to discern whether their hearts beat in unison with the ways and plans of God, and thus discover what was in their hearts. Many times they found themselves disposed to work out their own way and reject the counsel of the Most High; reasoning, no doubt, it is more convenient, it seems better; as more agreeable to their own carnal hearts. When thus it was the case, they, through their lack of submission, brought upon themselves swift destruction. The history of Nadab and Abihu, and Korah and his troop, are individual examples. Israel rejects God's ways by rejecting the counsel of Moses. Num. xvi. The Jews, rejecting the light of prophecy (Luke xix, 41-44), are national examples. If it is so important that we have a knowledge of the time in which we live, and the nature of the events that are about to transpire, it leads us to inquire and give earnest heed,

III. *To those means that God in infinite wisdom has seen fit to use to instruct us concerning those wrong habits which must necessarily be overcome.*

While God has in his word given the general history of the world in advance, and unfolds prophecy as we advance, step by step, so that we may understand our general duty; at the same time he has placed in his church various gifts to give his people special instruction under special circumstances. These gifts are to better enable us to be prepared for the coming event, and thus be saved from the power of Satan. While we may reform in character, yet the effect of sin must be wiped out by the blood of Christ; and hence we read, "When he ascended up on high, . . . he gave

gifts unto men." Eph. iv, 8. The object of these gifts is plainly stated in the 12th verse: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The gift of prophecy stands prominent among these gifts, and is especially spoken of as edifying the church of God. See 1 Cor. xii, 31; xiv, 1-5, 24, 31.

I would now call your attention to a few instances where the gift of prophecy was manifested in the early church, and we can thus, perhaps, see its importance in discovering to them especial duties under circumstances to prepare them for events that were about to transpire. "And in those days came prophets from Jerusalem to Antioch; and there stood up one of them named Agabus, and signified by the Spirit that there should be a great dearth throughout all the world, which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the elders by the hands of Barnabas and Saul." See Acts ii, 27-30.

This famine commenced soon after this (A. D. 44), and continued until A. D. 47.

From the above we learn several important facts: 1. The gift of prophecy was in the church at least ten years this side of the cross. 2. They all had confidence in the testimony, for every man, according to his ability was interested in this work. 3. Without this knowledge, the brethren in Jerusalem would not have been prepared for the famine. 4. It tested their hearts. Had they been covetous, they would not have entered into this work as heartily and promptly. By consulting Acts xiii, 1-3; xxi, 9-12, and chapters x, and xi, we learn that visions were not only common, but that they filled an important part in the church of God, and were necessary to instruct them in those things, the doing of which prepared them for impending events.

This being the plan of the work of God, a heart that would rise in opposition to this, would show itself to be carnal, and discover something not right in itself. Thus they would see what they had to overcome. God has never departed from this arrangement in leading his people. During the reign of Paganism and Papacy the gift of prophecy was manifested to encourage and edify the church of Christ, and thus instruct them.

Said a widow of great age, who served God with her heart, Catharine of Holzhhausen, to Luther on his way to Worms, "My father and mother predicted to me that God would one day raise up a man who should expose the vanities of the Pope, and rescue the word of God. I hope you are the man, and I wish you the grace and Holy Spirit of God for your help."—*Hist. Ref.*, Vol. 2, p. 216.

Of John Huss we read; "Prophetic words resounded from the depths of his dungeon. He foresaw that a real reformation of the church was at hand." On one occasion he uttered the following prophecy: "The wicked have begun by laying treacherous snares for the goose.\* But even if the goose, which is only a domestic fowl, a tame creature, unable to rise high in the air, has yet broken their snares, other birds, whose flight carries them boldly toward heaven, will lead them with much more power. Instead of a feeble goose, the truth will send eagles and keen-eyed falcons." The Reformers fulfilled these predictions.—*Vol. 1*, pp. 70, 72.

The dream of the Elector of Saxony was in harmony with many other incidents that might be mentioned in the history of the Reformation, which show that the spirit of the gift of prophecy existed during the dark reign of Papacy. One striking feature of this dream is its harmony with Huss' prediction. "The pen," replied he, "once belonged to the wing of a goose of Bohemia, a hundred years old," &c.—*Hist. Ref.*, Vol. 1, p. 236.

One important fact in connection with this is, this gift was manifested in connection with the advancing light of truth. Peter's vision, in connection with that of Cornelius, instructed him to go to the Gentiles. Also Paul's experience was similar. See Acts xiii, 46-48; xvi, 10.

\*The word *Huss* in Bohemian signifies a goose.

The effect of rejecting or not walking in the truth as it advanced in the successive ages, is clearly seen in the condition of the Jews after the disciples left Jerusalem; in the old Roman Catholic church; and also in the present condition of the churches which rejected the advent message in 1844.

The question would here arise, Have we taken an advance step in the third angel's message beyond any taken by the common professors? And also, Is the gift of prophecy manifested in connection with the advance step? If so, it becomes important for us to give heed, not only to the general truths of the third message, but also to the special instructions of the gift of prophecy, providing, nevertheless, that it bears the divine characteristics, and proves itself to be of God. It being a fact that we are here with the gift of prophecy among us, we inquire, Is it in harmony with the advancing light of truth? Does it speak of impending judgments, and instruct us in duty concerning them? If so, we cannot be too much interested in knowing what it teaches, and giving heed to it, if we would be prepared for the coming storm.

The manufacturing of crosses like the Catholics, to break the will and to crucify self, is altogether unnecessary, for "the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, . . . and is a discernor of the thoughts and intents of the heart." Heb. iv, 12. The truths thus revealed will discover to us that which we must overcome. Is there a time of trouble just before us? Does the gift of prophecy give us particulars concerning the time of trouble, of its nature, and what we must do if we would be prepared for it? Is it in harmony with the time of trouble brought to view in the word of God, of the warning of wrath contained in the third angel's message? To this an affirmative is the response. War, famine, and pestilence, are elements that will make up the time of trouble. There will be no Intercessor to offer his blood during that time. We shall stand condemned before an offended God if we are found transgressing any of the laws of God, either physical or moral. Hence we have what we call the health reform. It is no more nor less than restoring man, and bringing him back where his physical relations to life will be in harmony with those laws of God that governed Adam while in Eden. It is this work, and this work only, which will prepare us to withstand the contagious burning diseases of the seven last plagues. Rev. xvi, 2, &c.; Hab. iii, 5. *Margin.*

Now are our hearts beating in harmony with this work, or do our feelings rise up at times against the straight testimony in relation to these things? If so, my beloved friends, you will find work to do in your hearts—a work of overcoming, before you will ever pass safely the time of trouble, and enter the pearly gates of the New Jerusalem. It is the truth of God brought to light in the manner here alluded to, that tests the motives and affections of God's people. We being differently constituted, our temptations may vary somewhat; but of whatever nature they are, one thing is certain, a victory is to be obtained. "To him that overcometh." Is your appetite your strongest passion? Does your appetite crave things that are in opposition to the laws of your being? God has offered you the fruit of life's fair tree, with which you may satiate your appetite in the kingdom of God. Rev. xxii, 2. But the unnatural appetite must be overcome. "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. Is death to you a king of terrors? Do you feel the effects of disease coursing its way through your system, which reminds you that the clouds of the valley will soon cover you unless deliverance comes? The second death is far more to be dreaded. No comparison in point of suffering can be drawn. But, thank God, it can be escaped. Light looms up before us. "He that overcometh shall not be hurt of the second death." Rev. iii, 11.

Have you a desire to reign? The spirit of ruling, governing or reigning, has caused mourning, sorrow, and woe. So families, nations, and even the church of God, have, at different times, felt its blasting influence. But the selfish, reigning spirit is to be overcome, and then a reigning with Christ is offered. "To

him that overcometh, and keepeth my works unto the end, to him will I give power over the nations. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I have received of my Father."

But the dress is a source of trial with many at the present day. Dress, dress, is the spirit of the age. The more costly, the better; and to take the humble, modest dress that is advocated as the reform dress, is very humiliating on the part of some. Now is the overcoming time, and I would point you to a dress that is far more costly than any robe of earth. Ah, yes, of spotless purity. It cost the precious blood of the Son of God. It will be worn by those, and only those whose names are found written in the book of life, and confessed before the Father. Do you think it worth while to wear it? Do you think it preferable to the gaudy, disgusting, fashionable dresses of earth? The condition is plain: "To him that overcometh, the same shall be clothed in white raiment, and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels." Would you be a pillar in the church of God, and be marked or labeled for the kingdom of God—secured for that heavenly city, from whence there will be no return to this dark world of sin and sorrow? The promise is yours on one condition: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out forever, 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." Rev. iii, 12. Is the reward of the faithful of sufficient magnitude to lead you forward in this work of overcoming? Do you prefer your present enjoyment to the proffered boon of God's word? Had you rather gratify your appetite here, than to eat of the tree of life, or of the hidden manna? Had you rather reign in this world of sin than in the kingdom of God? Do you prefer your own unhealthy, fashionable dress to a robe of Christ's righteousness? We here can take our choice. But "to him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne;" which may God grant for his name's sake may be our happy lot. Amen.

#### GOVERNMENT OF THE TEMPER.

WHETHER we regard the honor of religion or the comfort of domestic life, much depends upon governing the temper. Some persons are naturally possessed of a temper kind and sweet; and are thus prepared, when they become partakers of religion, to display its most attractive charms. Others are naturally violent and passionate, or sullen and morose. It is as much the office of religion to soften and subdue harsh and unruly tempers, as it is to mortify the most flagrant vices. Little do they know of the design of religion, and little do they feel of its power, who are insensible to this. The word of God inculcates meekness and gentleness, and the mild and lovely temper of the Saviour. "Cease from anger and forsake wrath." "Let not the sun go down upon your wrath; neither give place to the Devil." "Let all bitterness, and wrath, and anger, and clamor be put away from you with all malice." "Put on, as the elect of God, humbleness of mind, meekness, long suffering." "Be ye kind one to another, tender hearted." "The fruit of the Spirit is peace, gentleness, meekness." "Follow after meekness."

In these passages how many weighty reasons are included for cherishing a meek and gentle temper, and for repressing harshness, sullenness, and passion. If the authority of God avails, you here have his commands. If a dread of yielding to the wicked one can prevail, he cautions us not to give place to him by indulging wrath. The Saviour enforces the necessity of gentleness and meekness, by pronouncing the meek blessed; by declaring gentleness a fruit of the Spirit; and by teaching us that if we would walk worthy of our holy calling, it must be with lowliness and meekness. Important promises are made to the meek. "The meek will he guide in judgment; the meek will he teach his way." "The meek shall increase their

joy in the Lord." If anything more were wanting to stamp a value on mild and gentle tempers, it may be found in the declaration that they form an ornament to the human character highly valued by God himself. "Whose adorning let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price."

After these testimonies to the importance of mildness and gentleness, think not that the government of your temper is of little importance. A furious, or sullen and sour professor of the gospel, instead of recommending religion, more effectually teaches men to hate it than does a drunkard or a blasphemer. And the same authority that condemns drunkenness and the drunkard, declares harsh tempers the fruits of the flesh, and forbids them to the followers of the Lamb.

The honor of religion, your own happiness, and that of those around you, depend so much on the daily exercise of mild and gentle tempers, that it may be important to pursue the subject by viewing the example of the holy Jesus. During his life of trials he manifested unruffled gentleness and meekness. No passion, no resentment, no sullen anger ever appeared in him. When unjustly led to death, he was led as a lamb to the slaughter, and not one angry word escaped his lips. Wrath and passion are most apt to be displayed to enemies. His enemies were many; but he displayed no resentment. When the Jews were about to stone him, he mildly said, "Many good works have I shown you from my Father, for which of those works do ye stone me?" When cruelly insulted before the tribunal of Caiaphas, he said, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" His friends often displayed much dullness and unbelief; yet he manifested no resentful emotions, but kindly instructed them, or mildly expostulated with them. And for them, when sleeping even during his agony, he pleaded in excuse, "The spirit indeed is willing, but the flesh is weak."

Would you honor religion, and have your dwelling the abode of peace, copy the gentleness of Jesus, and watch and pray for meekness like your Lord's. By soft words turn away anger; and never, never relax in your prayers and exertions, till your temper is brought into obedience to Christ. Great occasions for displaying some of the splendid virtues of Christianity seldom occur; it is by a daily attention to its more retired graces that you must manifest its power. A martyr's firmness you may never be called to display; but the Saviour's gentleness and mildness you are called upon to manifest every day. A hundred petty, yet vexing occurrences may arise even in a day, to give you an opportunity of proving that you imitate Jesus' example, and show that you treasure in your heart, and display in your life, his admonitions respecting the loveliness and worth of a meek and quiet spirit.—Pike.

#### SUNSHINE IN HEART AND HOME.

It is not *where* we are, but *what* we are, that determines whether we shall be happy, or be wretched. The sunshine or the shadow of life seldom depend on external conditions. When we read of the most eminent sovereign in the world sitting in her melancholy weeds of mourning, beside her dead husband's tomb, and refusing to be comforted, we say to ourselves, "Royalty cannot save a heart from the heaviness that maketh it to stoop!" In splendid mansions quite as often as in lowly huts, the heart knoweth its own bitterness.

When an envied statesman was congratulated with the usual salute, "My lord, I wish you a happy New Year!" he sorrowfully replied, "It had need to be a happier one than the last, for I never knew one happy day in it." After a gifted young man had, by hard study, won the first honor in old Cambridge University, he said, "I was surprised to find that I had grasped a shadow." In more senses than one it was a shadow, for it shaded his soul with disappointment. But when that same brilliant young Henry Martyn gave himself to the missionary work, and lay dying alone under the wall of Tocat, he wrote in his diary, "I thought with sweet comfort of God—in solitude my companion, my friend, my comforter. Oh! when shall appear to me that new Heaven and new earth wherein dwelleth righteousness and love!" Ah! here was sunshine in the soul, that flowed from the light of God's countenance.

It is not *where* we are, remember, but *what* we are, that determines the joy or sorrow of our lot. I know of many an one who walks the lowly vale of utter poverty with a perpetual sunshine on their path. I could take my reader to the little room of an aged widow of my flock, and show him how cheerful a Christian can be when the light of the eye has been ex-

tinguished. Blindness has hidden from her the sight of her own grandchildren, the pages of her Bible, and the faces of those she loves. She lives in a perpetual night. Yet there is not a happier, serenest spirit among us. The sun shines in her soul. Her inner eye sees Jesus, and the whole heart is full of light.

"So lives she patient on, for God is kind,  
And well she knows in Heaven no eye is blind."

Often do I receive the most cheerful epistles from a reader, or rather *student*, of The Independent, whose ears are closed to the music of a pastor's voice in the sanctuary, and of all friends at her own hearth-stone. Her heart has an open ear, and the voice that said "peace be unto you" is heard through the chambers of her Christ-loving soul. Sin makes the dreariest darkness that can oppress a human life. But the presence and smile of a forgiving, comforting Saviour has made a prisoner to sing praises at midnight in a dungeon. Paul sat in perpetual sunshine in his cell at Rome; the shadow passed over him, and rested on Nero Caesar's guilty spirit in the imperial palace. It was not *where* the two men were, but *what* they were, that made all the difference.

Sometimes a home is darkened by some one huge, hideous sin. There is a secret sorrow that broods over the whole household. The "skeleton" is not "in the closet," alone; but it sits by the table, glowers at the fireside, and haunts every room in the dwelling. I went to such a home lately with a pledge of total abstinence from the sin that made that home so dreary. The husband signed it and kept it. What a heavenly burst of sunshine poured in at once into the long-darkened abode! How it played over the table, and kindled on the walls, and gilded every door-post, and blazed on the hearth-stone, and filled every apartment with its "rosy bloom!" Gladness has come back there to eyes that had failed through long wakefulness and tears. When the evil spirits were cast out of him who was possessed of them, the sunshine poured in. God grant that regenerating grace may soon follow this first decisive step of reform!

"A good word maketh the heart glad," says the blessed Book. A kind, gentle word has saved many a drunkard. It was the brief utterance of a few syllables, on a Sunday evening, by a poor mechanic, that saved, under God, my glorious friend, John B. Gough. Accents of kindness were a strange sound to the homeless, friendless, wretched, dissipated youth. And all the sunshine that Gough has ever poured into human hearts and homes came first through the loophole that was opened by Joel Stratton's hand on that Sabbath evening. Scolding words of contempt never saved any man, nor ever did aught but harden him. It never reforms an inebriate to call him a "sot," or a fallen woman to fling her sin into her leering, woe-worn face. Contempt kills. Patient sympathy doeth good like a medicine. At the door of the darkest and most degraded heart, if *love* gives a gentle knock, a faint voice of welcome will often answer from within. There is a verse something like this in the English tongue, which we quote from memory:

"If a soul thou would'st redeem  
And lead a lost one back to God,  
Would'st make a cheering sunlight gleam  
On the darkened path he long has trod,  
Go kindly to him, take his hand,  
With gentlest words, within thy own,  
And by his side a brother stand  
Till all the demons thou dethrone."

We must, before closing, say a word about the sunshine that is cast over our own homes by little words and actions. Some men—some honest, godly men—so neglect the little amenities of life that their presence affects us like a March wind. They forget that religion ought to regulate those *little things* that make up so much of the brightness or the shadow of daily existence. I know of men whose entrance into their own dwellings casts a painful restraint over their households; and they are not vicious or brutal men either. But they have no sunshine about them. They have no sympathy with the troubles, and no ready attentiveness to promote the enjoyment of those they meet. Their children are shy of them. They give their money to send the gospel to gladden far-away India and China; but they never bring any gladness to their own homes.

Good friend! begin to sympathize with your own family before you expend so much on the heathen. As my dear friend, Dr. James W. Alexander, used to say, "Begin at home and work outward." If you do not love your own wife, do not pretend so much love for the people on the other side of the globe." Don't let so much worry and irritation drizzle like a Scotch mist into your own family-circle. It is good to give money to support a missionary to China or Turkey; but pray begin to support at least one missionary of gospel love and daily kindness in your own shoes, and under your own hat! Keep your heart in the love of God and of your fellow-men; and then let the blessed sunlight fall on every human being that you meet. If a man have not the spirit of Christ, how can he prove that he is one of his disciples?—Cruyler.



## The Commentary.

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

### PARAPHRASE OF PSALM XX.

THIS Psalm was doubtless composed and publicly sung when David was about to engage in some perilous expedition; it is generally thought, in that of the Ammonites and Syrians. The children of Ammon had merited the displeasure of David, King of Israel, and expecting chastisement at his hand, they hired men, horses, and chariots of war, of the Syrians, and with their own forces gathered together from their cities and came to battle. When David heard of it, he sent Joab, the Captain of his host, with an army against them. The enemy's forces were divided into two grand divisions. The Syrians composing one, and the children of Ammon the other. Joab chose the young men of Israel and led them against the Syrians, and gave Abishai, his brother, the command of the balance of his army, who engaged the Ammonites.

They went into the battle counseling each other to be of good courage and to behave valiantly for their people and for the cities of their god. The result of the conflict was soon decided by the flight of the Syrians before the valiant men of Joab's army; and when the Ammonites saw that their allies were routed, they likewise fled before Abishai and entered into their city. Joab then returned to Jerusalem.

The Syrians, smarting under their defeat, determined to make a desperate effort to retrieve what they had lost, and obtain a victory over the Israelites. For this purpose they sent messengers and called in their forces beyond the Euphrates and gave command of the combined army to Shobach, captain of the host of Hadad-ezer. When David heard this, he determined to collect all his available forces, cross the Jordan and attack them before they could move upon his capital. He was well aware that the expedition would be attended with great peril. He knew the implements of warfare that his foe would bring to bear against him, but his trust was not in chariots and horses, but in the name of the Lord his God. He had intrusted the former expedition to Joab, the captain of his host, but this was of so much importance that he determined to command it in person, and to move with the whole of his army at once.

Before setting out on this expedition, it is supposed that he comes to the tabernacle to offer sacrifice. This Psalm being composed for the occasion, after the offering is presented and the prayer made, the people probably perform the first three verses on instruments, accompanying them with their voices. The high priest takes up the fourth verse. David and his attendants, the fifth to the last clause. The last clause by the high priest. The sixth verse, by the high priest after the victim was consumed. Verses seven and eight, by David and his army; and the ninth as a chorus by the whole congregation. If this was thus performed by that vast company in different bands, at different heights and distances, with different kinds of instruments, the effect must have been grand and imposing in the extreme.

#### THE PEOPLE.

- 1 The Lord give ear to thee our King,  
And aid in time of trouble bring.  
The name of God—a strong, high tower—  
Thy sure defence in danger's hour.
- 2 And may the father of all grace  
Give strength from out his dwelling place:  
Help from the sanctuary send,  
And e'er to all thy wants attend.
- 3 Accept thy sacrifice of blood,  
And offerings of gratitude.

#### HIGH PRIEST.

- 4 The Lord impart success to thee,  
And to thine arms the victory;  
Fulfill thy counsel and desire:  
Grant thy request—respond by fire.\*

#### DAVID AND HIS ATTENDANTS.

- 5 The Lord Jehovah is our choice:  
In his salvation we rejoice.  
Our war is just—our cause is true,  
We in his strength our foes subdue.  
The name of God—our only stay—  
Upon our banners we display.

#### HIGH PRIEST.

The Lord in battle give thee skill  
And thy petitions all fulfill.

#### HIGH PRIEST, AFTER THE VICTIM IS CONSUMED.

- 6 The Lord doth save, we will not fear;  
He from his holy Heaven will hear.  
The sacrifice he does respect,  
And his anointed will protect.  
His enemies he can withstand  
By saving strength of God's right hand.

#### DAVID AND HIS MEN.

- 7 Some men on chariots rely,  
With horses some their foes defy;  
Our trust is not in sword or spear,  
In horsemen, nor in charioteer,  
In armies grand, nor numbers great,  
Nor earthly prince nor potentate.  
Earth's mighty men—we fear them not;  
We bear in mind what God hath wrought  
With Canaan's hordes and Egypt's hosts,  
On Judea's hills and Red Sea coasts.  
Our trust is in Jehovah's name—  
To-day and yesterday the same.
- 8 The Lord has wrought, the work is done,  
The battle's fought, the victory's won.  
We now are risen—praise the Lord!  
Our foes are vanquished by his word.

\* Responses were thus made—See Comp. Com.

#### WHOLE CONGREGATION.

- 9 Save us, O Lord; protect our king,  
Who will thy bounties to us bring;  
And ever hear us when we call,  
Thou kind preserver, God of all.

E. S. W.

### Battle Creek Bible Class, April 11, 1868.

#### JOHN I, 15-28.

VERSE 15. "John bear witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me, for he was before me."

#### Q. Of whom did John bear witness?

A. Christ. It is said of John that he *cried*, &c. This accords with the prophecy, Isa. xl, 3, which he fulfilled: "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."

#### Q. Of whom I spake.—What time does John here refer to?

A. The first part of his ministry. Matt. iii, 11.

#### Q. In what sense was Christ before John?

A. Both in point of time and honor. Christ was before John as to time, for he was with the Father in the beginning, and in honor he was preferred before angels. Heb. i, 4.

#### Q. What may be said of this text in regard to the pre-existence of Christ?

A. It is strong proof on that point, for Christ being younger than John and coming after him, he must have had a pre-existent state to meet the demands of the text.

VERSE 16. And of his fullness have all we received, and grace for grace.

#### Q. What do you understand by the term "fullness" in the text?

A. It refers to the abundance of grace and truth, verse 14, of which he is possessed, and which he bestows on all those who believe on him.

#### Q. What of "grace for grace?"

A. It doubtless means grace in abundance, or grace in the fullest sense. Campbell, however, and some others say, "And of his fullness have all we received, even grace for his grace; that is, of every grace or celestial gift conferred above measure upon him, his disciples have received a portion according to their measure." Dr. Bloomfield says: "*χάριν ἀντὶ χάριτος*, is a periphrasis of the superlative, an idiom not unknown to the Greek. Thus the sense is, 'benefits upon benefits,' abundance of benefits."

VERSE 17. For the law was given by Moses, but grace and truth came by Jesus Christ.

#### Q. What law is here spoken of?

A. The law dispensation is referred to, and is mentioned as being inferior to that of Christ here represented by grace and truth.

VERSE 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

#### Q. Did not Moses see God?

A. Moses beheld his similitude (Num. xii, 8), but could not see his face. (Ex. xxxiii, 20.)

#### Q. What is meant by being in the bosom of the Father?

A. It intimates a very near relation; being specially dear to the Father, and present in all his secret counsels. "In the bosom." This expression probably had its origin from the custom of the ancients in sitting or reclining at meals; so that he who sat or reclined immediately below another seemed to lie in his bosom; and the most favored guests, who were placed nearest the host, sometimes literally did so.

VERSE 19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

#### Q. Why were priests and Levites sent to catechise him thus?

A. Because they represented the Jewish church, and took cognizance of all matters pertaining to religion.

#### Q. Why did they consider it a matter of such importance as to send such a commission to wait upon John?

A. His surprising appearance in the world and manner of life (Matt. iii, 4), together with the fame that he was rapidly gaining, and the inroads that his doctrine was making into their church (verses 5, 6,) excited to such an extent their curiosity, their fears and their jealousy; and the fact that they were looking for the Messiah or some noted personage to make his

advent about that time, all combined to make his case of peculiar importance to them.

VERSE 20. And he confessed, and denied not; but confessed, I am not the Christ.

#### Q. What was the import of his answer?

A. That he was not that great personage that some took him to be. The answer implies that Messiah was especially the subject of conversation.

VERSE 21. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.

#### Q. Why did they ask if he was Elias?

A. Because they were looking for Elias (Elijah) to come in person to fulfill the prophecy of Malachi iv, 5.

#### Q. How do you understand this prophecy?

A. He was to come in the spirit and power of Elias, Luke i, 17, and not literally, and that John was indeed the Elias that was to come. Matt. xi, 14.

#### Q. Did John then give a truthful answer?

A. He answered according to the intent and understanding of the questioner, viz: that he was not the literal person of Elias.

#### Q. Whom did they mean by that prophet?

A. They probably had reference to that prophet which Moses said the Lord would raise up to them of their brethren like unto him. Deut. xviii, 15-18.

VERSE 22. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

#### Q. Why do they press their question?

A. That it might not be said of them that they were sent on a fool's errand. They were anxious to be the bearer of some positive information to the high court that sent them. And, doubtless, judging from John's plainness and sincerity that he was a truthful man and would give a true account of himself, they were anxious to hear what he would say of himself.

VERSE 23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

#### Q. What of John's answer?

A. He gave it in the words of scripture, which showed that the prophecy (Isa. xl, 3,) was fulfilled in him, and that his office was supported by divine authority. In this his answer seems very discreet. It shows also that the agents employed in the fulfillment of prophecy may, and should, understand their mission, and the work they are accomplishing.

VERSES 24, 25. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, then, if thou be not that Christ, nor Elias, neither that Prophet.

#### Q. Why is it said that the persons sent to inquire of John were Pharisees?

A. Probably as explanatory of the reason for asking the questions they did. The Pharisees were extremely tenacious of rites and ceremonies, and considered themselves the only proper defenders of the religious liberties of the people; and, therefore, indignantly ask John why he baptized, seeing that he was neither Christ, nor Elias, nor that prophet. They doubtless considered John's baptism a gross encroachment on the privileges that they claimed for themselves, and insinuated that he, being only an ordinary person, had no right to exercise this new important rite.

VERSE 26. John answered them saying, I baptize with water; but there standeth one among you, whom ye know not.

#### Q. What of John's reply, that he baptized with water?

A. He signified that his baptism was unto repentance, and was only introductory to the more important baptism of the Holy Ghost, which Christ should afterward give. See Matt. iii, 11.

#### Q. What of the expression, There standeth one among you?

A. Reference was made to Christ, that he was one of their own nation, that he was brought up among them, and moved about in their midst. And though they had opportunity to know him as one of the common people, yet they knew him not as the real person that he was—the Messiah to come.

VERSE 27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

#### Q. In what sense was he preferred before John?

A. In point of office and honor. His office and mission were of such a high and exalted character, that John counted it too great an honor for him to even unloose his shoe-buckle. It was a custom of the ancients to remove from their feet their shoes or sandals

on becoming the guest of another, and it was deemed a mark of respect for one to stoop down and unloose the same for that purpose.

VERSE 28. These things were done in Bethabara beyond Jordan, where John was baptizing.

Q. Which side of the river Jordan are we to understand the term, "beyond Jordan?"

A. East side, being farthest from Jerusalem or the land of Judea.

Q. Where was Bethabara, and what is the meaning of the word?

A. It was on the east bank of Jordan a little north of east of Jerusalem, and is thought to be the place where the Israelites passed the river under the leadership of Joshua; and its meaning, literally, is said to be, "the house of passage."

#### QUESTIONS.

1. Is it right for those who have jewelry that they do not wish to wear themselves, to sell it to others, or have another sell it for them?

Decided that it would be right.

2. 1 Cor. xi, 15: "But if a woman have long hair, it is a glory to her; for her hair is given her for a covering (or veil, margin). How reconcile this scripture with the mode adopted by many of our sisters in cutting their hair?"

This question was given to the class two weeks ago; and meantime, A. S., another correspondent, sent in the same text for the consideration of the class, giving also his own comments, which we also append.

The two correspondents evidently had different ideas in regard to the text which they wished the class to consider respectively.

The first correspondent, doubtless, had in mind the practice of many in cutting the hair short, contrary to what might be inferred from the text as proving that they should wear it long; while the question in the mind of the second correspondent seems to relate to the covering of the head while prophesying or praying, as introduced and discussed in the former part of the chapter.

After considerable discussion, it was quite unanimously decided that the questions of hair-cutting, and head-covering, both related more specially to the taste, custom, and opinions of society and the church at the time the apostle wrote, than to divine authority or apostolic injunction to perpetuate such a taste, custom, or opinion in the church.

Matt. vi, 16-18, was cited as an illustration: "Moreover, when ye fast be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

At the time our Saviour instructed his disciples thus, it seems that it was proper on occasions of fasting to anoint the head and wash the face, in order not to appear unto men to fast, or to avoid outward show. But now, it was argued, the case would be reversed. If one should now anoint his head to fast, it would have the contrary effect, *i. e.*, to appear unto men; so that the very thing that was formerly enjoined, to avoid an outward show of our devotions, would now have just the opposite effect.

It was decided that the same rule would apply in regard to the questions under consideration. We give the remarks of A. S. as follows:

"Paul, in his first epistle to his Corinthian brethren, reasons that as the head of every man is Christ, and the head of the woman is the man; so for man to pray or prophesy with his head covered would dishonor Christ, and for woman to pray or prophesy with her head uncovered, would be dishonor to her head.

"Commentators have frequently puzzled their brains as to what constitutes the covering above alluded to, very strangely losing sight of the plain declaration of our text that 'her hair is given her for a covering' (or veil). But I would ask, How in the name of reason could long hair when twisted and secured with pins and combs in a knot behind the head, or when confined in a net, in any sense answer as a covering, or veil; might it not as well be shorn? Has woman of our day borrowed the custom of plaiting or braiding the hair or of confining it in a net, from the practice of the holy women of old, whose outward adorning was not in plaiting the hair, &c., but in the exercise of a

meek and quiet spirit, which in the sight of God is of great price? If our sisters justify themselves in wearing nets or cauls, whose bravery shall be taken away in the day of the Lord, and baldness take the place of well set hair, because it is customary, might they not also for the same reason justify themselves in wearing chignons, nay, in devoting themselves unreservedly to the worship of the goddess Fashion?"

"As a people, we profess to be led by the Spirit of God according to his revealed will. If, therefore, to plait the hair, or to inclose it in a net, be contrary to the word, it seems to me that it only remains for our sisters to wear it in its full length, which would be inconvenient, untidy, and not at all uniform; or to crop it at a point reaching just to the shoulders, allowing it to hang unconfined about the neck, thus in every sense serving as a veil or covering, and so fulfilling the word of God."

"I seldom notice female apparel, but so much has been said and written about the dress reform, that, when in the congregation of the saints, I cannot well help observing a difference in the practice of sisters in regard to this matter. My attention has been more particularly drawn to the text which I have inscribed at the head of this article, from the practice of certain sisters in laying aside their hats or bonnets when worshipping God in the congregation, while others would retain them upon their heads. If, thought I, the hat or bonnet is the covering to be worn by the women when worshipping God, it is as much the duty of one to wear it, as of another; and for any woman to disregard such duty would be as coming into the presence of Royalty unbidden."

"Hats and bonnets are worn as a protection against heat, and cold, and storm; but when in a heated room, no such protection is needed; reason would therefore seem to dictate that for health's sake they should be laid aside, (a proper regard of course being had to custom, lest the hearts of unbelievers be steeled against the truth,) and resumed again on going out of doors."

Remarks. We are of the opinion that A. S. does not rightly apprehend the apostle's argument. We think the question discussed by the apostle did not relate primarily to the hair, but to the covering or veil worn by women, in accordance with the custom and law of the times. He argued that it was not comely or proper for a woman to pray to God with her head uncovered (verses 5, 13.), *i. e.*, with the veil removed. By so doing, she would dishonor her head, *i. e.*, the man, the same as the man would dishonor his head, *i. e.*, Christ, by praying with his head covered. (See also verse 10, with marginal comment.)

After presenting his argument in the former part of the chapter on the impropriety of a woman having her head uncovered when praying, &c., he makes an appeal to what nature teaches in regard to the hair, for the purpose of illustrating his argument. (Verses 14, 15.)

Possibly the foregoing opinion is not correct. It is respectfully submitted to the reader. J. M. A.

#### Scripture Notes. 5.

PSA. xciv, 12, 13. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law; that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

Not he that prospers in his wickedness, is happy; but he whom thou chastenest, O Lord, when he doeth amiss; and thereby teachest to study and obey thy law with greater care and diligence, which will quiet his mind under all his troubles, and at last procure the removal of them; when absolute ruin and destruction, meantime, are preparing for the ungodly.—*Bp. Patrick*. The sharpest correction, by which God leads men to search, believe, and obey his word, are inestimable benefits. Persecutors and tyrants often are the instruments of this salutary correction to the chosen tribes of God. The persecuted and oppressed, not the persecutors and oppressors, are the happy persons; they will have rest when the day of vengeance overwhelms the wicked. God may, indeed, let his people endure sharp and tedious sufferings, but he "will never leave them, no, nor ever forsake them;" "Therefore, they may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."—*Scott*.

JER. xi, 21-23. Therefore thus saith the Lord of the men of Anathoth, that seek thy life, saying, Prophecy not in the name of the Lord, that thou die not by our hand: therefore thus saith the Lord of hosts, Behold, I will punish them: the young men shall die by the sword; their sons and their daughters shall die by famine; and there shall be no remnant of them; for I will bring evil upon the men of Anathoth, even the year of their visitation.

"Those who venture to address presumptuous professors of religion after the manner in which Jeremiah

addressed the Jews, must expect to be hated for their faithfulness; howmuchsoever they weep over them, and pray for them, or spend themselves in laboring for their good. Though they be harmless and gentle as the lamb, and patient and laborious as the ox, and devoid of guile and suspicion, they will be persecuted, instead 'of being highly esteemed for their works' sake; for such men as crucified the holy Lamb of God, will always abhor those who rebuke and warn them as he did; and they would put them to death also, if they had it in their power, and if they could not otherwise silence them. For they want to destroy their reprovers, that they may no more remember, or be tormented by, their faithful testimony. But the Lord knows his servants, and can protect them against all the devices of persecutors; and he will certainly plead their cause, and execute vengeance on their enemies. In every age of the church, ungodly priests have been ringleaders in this diabolical work; 'a man's foes' are often those of his 'own household,' and a prophet will be sure to be most without honor in his own country. When the Lord, by any means, discovers to us the enmity and devices of our opposers, we shall find it a peculiar comfort to be able to appeal to him, as the heart-searching and righteous Judge, that we suffer for well-doing, and not for evil-doing; and we should reveal our course, and refer the whole matter to him. We should, however, look well to our spirits, that we 'be not overcome with evil;' but that, by patient continuance in praying for our enemies, and showing them kindness, we may, if possible, 'overcome evil with good.'—*Scott's Practical Observations*.

#### CUT OFF HIS THUMBS.

JUDGES i, 6. But Adoni-bezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

Cut off his thumbs.] 'That he might never be able to draw his bow, or handle his sword; and great toes, that he might never be able to pursue, or escape from, an adversary. This species of maiming was common among the ancient Greeks and Romans, it being sometimes practiced by parents on their little sons, (especially the cutting off of the thumbs,) that, by being incapacitated, they might not be called to go to war. It was also sometimes designed as a brand of reproach for cowardice. The Italians, *Calmet* remarks, have preserved a term *poltrone*, which signifies one whose thumb is cut off, to designate a soldier destitute of courage and valor; and we use *poltrone* to signify the same, without considering the import of the word.—*Dr. A. Clarke*.

#### COULD NOT DRIVE OUT.

JUDGES i, 19. And the Lord was with Judah, and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

This passage has been made the subject of the profane scoffs of Voltaire and his copyists, as though the Lord were unable to succeed against the inhabitants of the valley with their iron chariots; but it is wholly relieved by simply observing, that the *he*, when it is said, "he could not," does not refer to the Lord, but Judah.—*Horne*.

A SLEEPING CHRISTIAN.—"The Devil," says Luther, "held a great anniversary, at which his emissaries were convened to report the results of their several missions. 'I let loose the wild beast of the desert,' says one, 'on a caravan of Christians, and their bones are now bleaching on the sand.' 'What of that,' said the Devil, 'their souls are saved.' 'For ten years I tried to get a single Christian asleep,' said a third, 'and I succeeded and left him so.' 'At this the Devil shouted,' continued Luther, 'and the night stars of hell sang for joy.'"

PROF. DELISSER declares that a series of celestial and terrestrial phenomena are close at hand. He says on the night of Feb. 27, in the western heavens there was a conjunction of the moon with Jupiter and Venus, and three nights later Jupiter passed Venus by only 23 seconds of a degree. The result of these conjunctions and perturbations will be atmospheric commotion, electric discharges, heavy gales and high tides, with a succession, through the remainder of the year, of the unpleasant terrestrial agitations which has recently taken place in the West Indies. With vast inundations, volcanic eruptions and hurricanes and quakings of the earth, what a sensation is in store for us.

## LIFE INCIDENTS.

BY ELDER JAMES WHITE.

## CHAPTER EIGHT.

*Camp-meetings in Maine.—The parting scene at the Orlington Meeting.—Character of the Work.*

ON returning from the Exeter, N. H., camp-meeting, I visited the Advent congregation at Poland, Me., and attended camp-meetings at Litchfield and Orlington. At these two camp-meetings, ministers and people became imbued with the spirit of the message, "Behold the Bridegroom cometh, go ye out to meet him." The evidences upon which it was based, seemed conclusive, and a power, almost irresistible, attended it. And the fruits of this message every where were alike excellent. Whatever of differences in opinion, division in feelings, and plans of action, or schism of any kind that had sprung up during the time of suspense, represented by the tarrying of the bridegroom, and the slumbering of the virgins, was now being swept away, and lost sight of in the onward course of this mighty movement. The hearts of the believers were being united as never before.

The first evening of the Orlington meeting, I spoke to the people, and stated my convictions that Christ would come on the tenth day of the seventh Jewish month of that year. There was a tent's company on the ground affected more or less with the spirit of fanaticism, and there was a great want of that solemnity in most all present, which characterized the recent meeting which I had attended where the evidences in favor of the tenth day of the seventh month had been presented.

As I spoke of the disappointment, the tarry, the slumbering and sleeping, and the cry, "Behold the Bridegroom cometh, go ye out to meet him," a death-like stillness reigned throughout the entire encampment. The application of Advent history thus far to these specifications of the parable seemed so natural and forcible as to convict all.

And there was no more heard the irreverent shout of the fanatic, nor the heartless prayer of the formalist, after that evening meeting. As in the days of Christ's first apostles, all were pricked in the heart, and the inquiry of all seemed to be what they should do to be saved. The labor of that meeting, from that time onward to its close, was the presentation of the evidences that the 2300 prophetic days of Daniel would end that autumn, that the types pointed to the tenth day of the seventh Jewish month as the time for the second advent, and that we had reached the point in Second-advent history where the slumbering ones were to be aroused by the midnight cry. To this were added practical sermons and solemn exhortations setting forth the necessity of giving up the world, and consecrating all to the Lord. Social meetings were marked with great solemnity. Sins were confessed with tears, and there was a general breaking down before God, and strong pleadings for pardon, and a fitness to meet the Lord at his coming.

And the humble disciples of the Lord did not seek his face in vain. Before that meeting closed, hundreds testified with tears of joy that they had sought the Lord and found him, and had tasted the sweets of sins forgiven. The parting was most solemn. That was the last camp-meeting the brethren expected to attend on these mortal shores. And as brother shook the hand of brother, each pointed the other to the final gathering on the immortal shores at the grand encampment of the saints in the New Jerusalem. Tears flowed profusely, and strong men wept aloud. God grant that those who read these lines may see as good a day. And even now, although more than twenty years have passed since that meeting, and that parting scene, as I write, my being seems to be inspired with its solemn, humble spirit, and my tears will flow.

The ministers all fully believed that time was short, and now the work that lay before us was to fly to every part of that wide field, sound the alarm and wake the slumbering and sleeping ones.

In company with one who professed the truth, I visited two towns each day, and sometimes spoke the same day in three different towns. Congregations were crowded, and every meeting was wonderfully marked with the presence of the Holy Spirit.

## CHARACTER OF THE WORK.

As to the character of the work which resulted from giving what was called the midnight cry, it evidently was the special work of God. It was not, as many suppose, the result of fanaticism.

1. Because it bore the marks of the especial providence of God. It was not characterized with those extremes ever manifested where human excitement, and not the word and Spirit of God, has the controlling influence. It was in harmony with those seasons of humiliation, rending of heart, confession and complete consecration of all, which are matters of history in the Old Testament, and are made matters of duty in the New.

2. Because it was subversive of all those forms of fanaticism which had made their appearance somewhat in connection with the Second-advent cause. And it is a fact that Satan has crowded upon some who bore the Advent name, almost every stripe of fanaticism he had ever invented. But these were at once swallowed up by the solemn power of the midnight cry, as the rods of the magicians were by the rod of Aaron.

3. Because the work was marked with sobriety, humility, solemnity, reverence, self-examination, repentance, confessions and tears, instead of lightness, exaltation, trifling, irreverent expressions, self-justification, pride in spiritual things, voluntary humility and will worship, which generally characterize the conduct of fanatics.

4. Because the work bore the fruit of the Spirit of God as set forth in the New Testament. It was evidently guided by wisdom from above. The apostle James declares this wisdom to be "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. Chap. iii, 17. Paul says that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Gal. v, 22, 23. These are the good fruits of the work and Spirit of God, and these did all appear in an eminent sense as the results of the midnight cry.

But fanaticisms are the works of the flesh, the power of Satan being brought to bear upon the carnal mind. The apostle says,

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Gal. v, 19-21. Again he says, "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 1 Cor. iii, 3.

It is true that Satan seeks to clothe his work, as far as possible, with that which may resemble garments of truth and righteousness. But the experienced, close observer will not fail to see that he, and those who are brought under his influence, come infinitely short of counterfeiting the work of God. He may succeed in blinding the eyes of men so that they may not be able to discern the difference between the work of God and his imperfect mimicry. But the work of high Heaven he can not imitate. And when the work of Satan in fanaticism is carried out, and its terrible fruit is ripened into bitterness, its contrast with the fruit of the work and Spirit of God will be seen as wide as Beelzebub with Christ, perdition with all its terror and blackness of despair with the matchless glories of the kingdom of God.

Reader, there is a difference between the road to life, and that leading to death. And these do not lie side by side. They are in opposite directions. Do not be deceived by those who mix fanaticism with the work of God, and affirm that the compound all came from Heaven. Neither be ye deceived by those who, seeing evidence of fanaticism in some who have been connected with the Advent cause, denounce the entire movement as being the work of men, or of Satan. I here enter my solemn protest against making one grand Second-advent chowder of all that in any way has been connected with the great Advent movement, of truth and error, of wisdom from Heaven and the spirit and work of fanaticism, and then presenting it to the people as being all the work of Satan, or all the work of

God. Such insult God by making him the author of fanaticism and confusion. They also please the Devil by attributing the work of God which he has tried to mar, to his satanic power. That they might do this, and make no difference between the pure work of God and the results of his miserable efforts at counterfeiting, is the spur of his ambition.

But of all the great religious movements since the days of the first apostles of our Lord, none stand out more pure and free from the imperfections of human nature and the wiles of Satan than that of the autumn of 1844. In fact, after looking back upon it for more than twenty years as the greenest spot on all the way in which God has led his people, I do not see how it could have been better, at least, so far as the direct providence and work of God is concerned. It was beyond the control of human hands, or human minds. Men and demons sought to hinder and to mar this work, but the power that attended it brushed away their influence, as you would remove a spider's web, and there stood the work of God free from the print of a man's hand.

But as the reader will be better edified by reading the statements and experiences of those ministers who had the burden of the work upon them, and were imbued with the spirit of that solemn message, I will here let them speak in confirmation of the foregoing statements:

Eld. George Storrs, New York, Sept. 24, 1844, says,

"I take up my pen with feelings such as I never before experienced. *Beyond a doubt*, in my mind, the *tenth day of the seventh month* will witness the revelation of our Lord Jesus Christ in the clouds of heaven. We are then within a few days of that event. Awful moment to those who are unprepared—but glorious to those who are ready. I feel that I am making the *last appeal* that I shall ever make through the press. My heart is full. I see the ungodly and sinner disappearing from my view, and there now stands before my mind the *professed believers* in the Lord's near approach. But what shall I say to them? Alas! we have been *slumbering and sleeping*—both the *wise* and the *foolish*; but so our Saviour told us it would be; and 'thus the Scriptures are fulfilled,' and it is the last prophecy relating to the events to precede the *personal advent* of our Lord; now comes the *True Midnight Cry*.—The previous was but the *alarm*. Now the *real one is sounding*; and oh, how solemn the hour. The 'virgins' have been *asleep or slumbering*; yes, all of us. *Asleep on the time*: that is the point. Some have indeed preached the *seventh month*, but it was with *doubt* whether it is *this year* or some other; and that doubt is now removed from my mind. 'Behold, the Bridegroom cometh,' *This Year*, 'Go ye out to meet him.' We have done with the nominal churches and all the wicked, except so far as *this cry* may affect them; our work is now to wake up the 'virgins' who 'took their lamps and went forth to meet the Bridegroom.' Where are we now? 'If the vision *tarry*, wait for it.' Is not that our answer since March and April? *Yes*. What happened while the Bridegroom *tarried*? The virgins all slumbered and slept, did they not? Christ's words have not failed; and 'the Scriptures cannot be broken,' and it is of no use for us to pretend that we have been awake. We have been slumbering; not on the *fact* of Christ's coming, but on the *time*. We came into the *tarrying time*—we did not know '*how long*' it would *tarry*, and on that point we have slumbered—some of us have said in our sleep, 'Don't fix *another time*;' so we slept. Now the trouble is to wake us up. Lord, help, for vain is the help of man. Speak *thyself*, Lord. Oh! that the '*Father*' may now '*make known*' the *time*.

"To illustrate the position we have occupied. *Time*—the preaching of *definite time* for the coming of our Lord was what led us to take our lamps, and go forth to meet the Bridegroom. The great truth, our Lord Jesus Christ is coming again, *personally*, to this earth, was, so to speak, the *rope* let down from Heaven, made fast to the throne of God, equally immovable as that throne; by faith, as with both hands, we took hold of that rope; under our feet we had solid platform, *time*, where we stood, and all opponents could not remove it, nor make us let go of the rope. There we stood, and rejoiced in the '*blessed hope*.' What our opponents never could and never did do, the end of the supposed Jewish year 1843, effected, viz: swept away our *platform* from under us, and left us with nothing but the rope to hold on by. Did we let go? Some have, and *drawn back to perdition*. But many have continued to hold by the rope. The scoffing winds have beat against us severely, and we have swung in the air the sport of our opponents. They told us we were now with them, looking for the Lord's coming, but without any definite time; and we have been compelled to admit it, but have refused to let go the rope,—saying—'If the vision *tarry*, wait for it.' But we have not known how



long we were thus to swing upon the rope, without a foundation for our feet; and we have not felt the same joy and glory that we did when we stood on definite time. God has been trying our faith, to see if we would hold on. Now, once more, he offers us a platform on which to stand. It is in the 25th chapter of Matt. Here we have the *chronology* of the tarrying time, and its duration. "If ye shall receive it," you will find once more your feet upon a rock, and the glory that the first belief in time produced in our breast, returns with a large addition to it, even a "joy unspeakable and full of glory."

"The present stroug cry of time commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was '1843.' It is now literally, 'Go ye out to meet him.' There is a leaving all, that I never dreamed could be seen. Where this cry gets hold of the heart, farmers leave their farms, with their crops standing, to go out and sound the alarm—and mechanics their shops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth such as was never felt in the previous cry, in the same degree; and a weeping or melting glory in it that passes all understanding except to those who have felt it."

"On this present truth, I, through grace, dare venture all, and feel that to indulge in doubt about it, would be to offend God, and bring upon myself 'swift destruction.' I am satisfied that now—'whosoever shall seek to save his life,' where this cry has been fairly made, by indulging in an 'if it do n't come,' or by a fear to venture out on this truth, 'shall lose' his life. It requires the faith that led Abraham to offer up Isaac—or Noah to build the ark—or Lot to leave Sodom—or the children of Israel to stand all night waiting for their departure out of Egypt—or for Daniel to go into the lions' den—or the three Hebrews into the fiery furnace. We have fancied we were going into the kingdom without such a test of faith; but I am satisfied we are not. This last truth brings such a test, and none will venture upon it but such as dare be accounted fools, madmen, or anything else that Antediluvians, Sodomites, a lukewarm church, or sleeping virgins, are disposed to heap upon them. Once more would I cry, 'Escape for thy life'—'Look not behind you.' 'Remember Lot's wife.'"

N. Southard, editor of the Midnight Cry, Sept. 26, 1844, says:

"Before God, whose swift, approaching judgment will bring every secret thing to light, I wish to say, that up to this hour my professed consecration to him has not been complete. If this fact makes me a hypocrite, I have been one. I have not been dead to the world. If all Christians are dead to the world, I have not been a Christian. But I now say, Let Christ be all, and let me be nothing. He has a balm for every wound, for his blood cleaveth from all sin; and I, even I can stand complete in him."

"After writing thus far, I kneeled and asked God for direction, as to what I should say next. I arose, and took my Bible, and opening it, I read Rev. vii. 9-17. 'After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb, &c. If this great multitude is admitted before the throne, is there anything to keep me from being there? They differ in every conceivable particular from each other, except in two. They have all washed their robes in the blood of the Lamb, and have all suffered great tribulation for his sake. Here, then, is the touch-stone. Is your robe all washed clean in the blood of Christ? or have you been insulting him, by trying to patch up a robe out of the filthy rags of your own righteousness? Alas! I have thought that I could rest partly upon myself and partly on Christ. I now cast myself naked and helpless upon that mercy which saved the thief on the cross, which received denying Peter, which honored Mary Magdalene as the first witness of his resurrection, and which changed a persecuting Saul into a chief apostle."

"But can I bear the second mark? Can I joyfully endure tribulation for Jesus? Not in my own strength, but his grace is sufficient for me. In that grace I believe; Lord, help mine unbelief."

"One of my besetting sins has been a desire to please those around me, instead of inquiring simply, what would the Lord have me to do, to be, and to say. I confess this before the world, but I cannot confess that I have not thought I was doing right in publishing the evidence of Christ's near coming. I have not been half enough awake to the greatness of the subject. May God forgive me in this thing, and grant me grace to be wide awake till he comes. Dear reader, are you awake? If not, it is HIGH TIME TO AWAKE OUT OF SLEEP."

Eld. F. G. Brown, Oct. 2, 1844, says:

"I wish to say to all my dear brethren and sisters,

who with me have been waiting for the kingdom of Heaven, that I am thoroughly convinced that we are now in that portion of the parable of the ten virgins represented by the cry at midnight, 'Behold the Bridegroom cometh, go ye out to meet him!' I fully respond to the cry; my expiring lamp has been re-kindled, and I am now permitted, by God's grace, to see additional light blazing from the Scriptures, and all converging to one glorious point—the advent of our blessed Lord this very month! My dear friends, I have been in an awful *slumbering, sleeping* state. I have been on the verge of perdition; though I have never ceased to cherish in my heart the great and leading doctrines of the Lord's coming. I thought a few weeks ago that I was in a pretty good state; awful delusion! Look out for deception! Awake, and trim your lamps, or you will be lost after all!"

Eld. J. Litch, late editor of the Advent Herald, Boston, Oct., 1844, says:

"I wish to say to my dear brethren and sisters who are looking for the coming of the Lord on the tenth day of the seventh month, but especially to those who have hesitated on the question—that the strong objections which have existed in my mind against it, are passed away, and I am now convinced that the types, together with the signs of times, are sufficient authority for believing in the Lord's coming at that time; and henceforth I shall look to that day with the expectation of beholding the King in his beauty. I bless the name of the Lord, for sending this midnight cry to arouse me, to go out to meet the Bridegroom. May the Lord make us meet for the inheritance of the saints."

William Miller, Low Hampton, N. Y., Oct. 11, 1844, says:

"I think I have never seen among our brethren such faith as is manifested in the seventh month. 'He will come,' is the common expression. 'He will not tarry the second time,' is their general reply. There is a forsaking of the world, an unconcern for the wants of life, a general searching of heart, confession of sin, and a deep feeling in prayer for Christ to come. A preparation of heart to meet him seems to be the labor of their agitating spirits. There is something in this present waking up different from anything I have ever before seen. There is no great expression of joy; that is, as it were, suppressed for a future occasion, when all Heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting; that, too, is reserved for the shout from heaven. The singers are silent; they are waiting to join the angelic hosts, the choir from Heaven. No arguments are used or needed; all seem convinced that they have the truth. There is no clashing of sentiments; all are of one heart and of one mind. Our meetings are all occupied with prayer, and exhortation to love and obedience. The general expression is, 'Behold the Bridegroom cometh; go ye out to meet him.' Amen. Even so come, Lord Jesus! WILLIAM MILLER."

I will here give, as the closing testimony relative to the good fruits of the seventh-month movement, one from the Advent Shield, published January, 1845. And let it be borne in mind that the Shield was a standard work of 440 pages, for all Adventists at that time, and that the following testimony from it was not published till about three months after the seventh-month movement, when Adventists had taken time to review the past, and settle, as was supposed, upon a firm, united position.

#### "ITS FRUITS."

"It produced everywhere the most deep searching of heart and humiliation of soul before the God of high Heaven. It caused a weaning of affections from the things of this world, a healing of the controversies and animosities, a confession of wrongs, a breaking down before God, and penitent broken-hearted supplications to him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God, by Joel, commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping, and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon his children; they looked to Him whom they had pierced, there was a great mourning in the land, every family apart and their wives apart, and those who were looking for the Lord afflicted their souls before him. Such was its effect on the children of God."

"While none could deny the possibility of the Lord's then coming, and as the fulfillment of some of the types chronologically at Christ's first advent rendered it highly probable that those which typified the second advent would also be chronologically fulfilled, so general an awakening, and with such blessed fruits, could not but impress many minds; and those who were not convinced of the soundness of the typical argument, were led to regard it as a fulfillment of the parable of the ten virgins in the 25th of Matthew,—as their arising to trim their lamps, after having gone forth to meet

the Bridegroom, and slumbering while he tarried; so that the definite time was finally embraced by nearly all of the Advent faith. So universal a movement among those who a short time before were comparatively asleep on this question, could not be unnoticed by the world."

"The wicked, consequently, flocked to the various places of meeting,—some out of idle curiosity to hear, others out of concern for their spiritual interests, and others still to scoff at solemn things. Those who believed they should so shortly stand in their Saviour's presence, and whose works corresponded with their faith, could not but feel a nearness of access to God, and sweet communion with him; and the souls of such were greatly blessed. With a realizing sense of such a nearness of the greatest of all events, as we came up to that point of time, all other unnecessary cares were laid aside, and the whole soul was devoted to a preparation for the great event. God being more ready to give than we are to receive, does not permit any thus to plead in vain; and his Holy Spirit came down like copious showers upon the parched earth. It was then evident that there was faith upon the earth, such faith as is ever ready to act in accordance with what the soul believes that God has spoken,—such faith as would, in obedience to a supposed command, bid all the pleasures of this world adieu, having respect to the recompense of reward. Such was a faith like that of Abraham's, when, at the command of God, he went out 'not knowing whither he went,' nor withheld his only son; and here were those all ready to join the multitude, who through faith will inherit the promises."

#### I MUST WRITE.

I OFTEN think thus; but a press of other duties often prevents. "Duty calls but one way at a time," is a true proverb. But to be able to decide what is duty at all times, is the question not so easy to be decided; at least I so find it. The wise man seems to think there is a time for everything. He says, "To everything there is a season, and a time to every purpose under the heaven." Eccl. iii. 1. In verse 7, he says, "a time to keep silence, and a time to speak."

I have not yet forgotten the promise I made some time ago, in regard to doing well my part toward sustaining our paper; giving Bro. Smith plenty of articles from which to select, and so have its columns well filled with original matter. No. I still mean to do my duty. But it seems there is a time "to keep silence," as well as a time "to speak." The best time for me "to speak," is when I am measurably free from other duties, at least enough so that I can find the time. But when pressed by many a care, so that I cannot find time, or having time, am so nearly exhausted in body and mind, that I cannot collect my thoughts, I think there is the time "to keep silence." For unless I feel my mind free—feel that in the course of the day or week I have gained some advancement, or new baptism of the Spirit, how can I, a weak, puny man, write to acceptance, or to edification; for I do not write but to do good; and unless I can do good, I had rather "keep silence." For even though I might, by hard work, be able to get up something that might pass, yet I fear that the errors would be so common, that, if we take into consideration (and most certainly we should), the time and labor it would cost the editor to hew, and counter hew, so as to fit it to the place, the good would be more than balanced by the trouble it might cause.

It seems to me that it would be but a lame offering at the very best, and should it be accepted? Oh! let us offer to God a sacrifice acceptable, the very best. I think I see the need of those who write for this paper being wholly dead to this world and alive to God. Oh! that I might become thus in every sense of the word.

Let us draw nigh to God with the whole heart, and offer a sacrifice acceptable, not a lame one. If we were to offer a lamb, or a goat, as people were once required to do, how it would look to overdrive it, in our desire to spend as little time as possible, so as to be at our worldly business again, and so lame it, and then offer it to God. Would it be accepted?

What is our duty? How many of us could, and should contribute one article each week, or one each month? But now is the point at which I have been aiming so long. We have a duty to do, many of us, and shall we, I say, shall we allow ourselves to be so overburdened with cares of this life, as not to be able to offer to God a sacrifice well pleasing to him; that is, so as not to be able to contribute our mite to sustain a paper devoted to so good a cause?

H. F. PHELPS.

Pine Island, Minn.

EVERY one who has a heart to pray, a tongue to speak, or a cent to give, may be a "worker together with God."

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 21, 1868.

URIAH SMITH, EDITOR.

### WHEN WAS THE SABBATH MADE KNOWN?

Those who deny the Edenic origin of the institution of the Sabbath, are sorely puzzled to tell just when and by what means Sabbatic observance became obligatory on any people. The Sabbath was proclaimed from Sinai with the other nine precepts of the moral law; but it will not do to place its origin there; for Ex. xvi. plainly shows that it was known at least a month before that proclamation of the law. We go back to the first mention of the Sabbath in the book of Exodus, and there we find no record of any institution; no precept is recorded, and no reason is assigned for its observance; but it appears upon the stage as a living institution, with which the people were already familiar, and the origin of which it was not necessary to give. Therecord itself is sufficient proof that the Sabbath did not originate there. Then when and where did it originate? Long have they racked their brains over this question, but the puzzle is still unsolved. As for putting it at creation, that they will not do; for that would be to admit the truth; they must somehow make it appear that it originated this side the exode; but finding no reasonable arguments to sustain their position, they endeavor to carry their point by sophisms; and here is one of the latest, apparently manufactured to order for this purpose. Mr. W. Sheldon, in the Voice of the West, says:

"The Sabbath was made for man." Yes: but when, and for what length of time? Am I told that it was enjoined upon man at the creation? I deny it. There is not a word of the kind in the account. It is a mere statement concerning what God performed on six successive days, followed with the statement that he "rested on the seventh day," and sanctified it, because that in it he had "rested;" but not even an intimation was then given that he required man to rest every seventh day; indeed man had not then fallen, and was enjoying Paradise, and did not stand in need of a day of rest. But Nehemiah tells us precisely when God made the Sabbath known to man: "And MADEST KNOWN unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws by the hand of Moses." (ch. 9: 14.) Hence, the Sabbath was unknown to them till the time of Moses. In Exodus 16, the Sabbath is mentioned for the first time in the Bible, and there Moses makes known the Sabbath."

Man's denial, as opposed to God's word, does not amount to much. And W. S. may deny as long and as loud as to him may seem good, that the Sabbath was enjoined upon man at the creation, but since he offers us only his denial, and the Lord plainly informs us that the Sabbath was then enjoined upon man, he will not be apt to accomplish a great deal by such a course.

But he has unwittingly made an admission here which is fatal to his own position. He acknowledges that at creation, God rested on the seventh day, and sanctified it, because that on it he had rested. Sanctified the day at creation! That is enough. But he does not seem to know what sanctified means. Hence he must be told. It means to set apart to a sacred or religious use; and it can be done only by giving directions how the thing sanctified shall be used. There is no other possible way in which anything could be sanctified, as the Sabbath was sanctified in the beginning; and we challenge our opponents to show any other. The sanctification of the Sabbath, then, consisted in giving directions to those who were to use it, how to use it; or, in other words, it consisted in commanding our first parents (for it was made for man) to devote it to a sacred and religious use. And this, on Mr. S's own admission was done at the creation.

But we wish to call attention especially to his effort to show that the Sabbath was made known by Moses. "Nehemiah," he says, "tells us precisely when God made the Sabbath known to man." Here he is very

definite; let us see how he carries it out. He then quotes Neh. ix, 14, "And madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws by the hand of Moses." But when was this making known accomplished? He says that Nehemiah tells us precisely when it was; but in quoting his language he endeavors to convey the idea that it was at some indefinite time, through Moses. And this he does by adroitly omitting the preceding verse, which is a part of the same sentence. If this is not garbling and perverting the Scriptures, we know not where to look for an instance. Let us read the whole in connection, and see how it will sound. "Thou camest down also upon Mount Sinai, and spakest with them from Heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes and laws by the hand of Moses thy servant."

We know that the Sabbath was one of the things which God "spake from Heaven;" and here, when he came down on Sinai, was the time and place of his making known the Sabbath unto them. Hence we learn that the expression madest known the Sabbath, does not mean that he here first brought it to their knowledge; for they had it, at least a month before, as we learn from Ex. xvi. This is all the making known of the Sabbath that Nehemiah speaks of, and this was not by the hand of Moses, but by the Lord speaking from Heaven, when he came down upon Sinai; yet hear Mr. S. as he continues. After quoting Neh. ix, 14, he says, "Hence the Sabbath was unknown to them till [till when? Till Sinai? No. He knew it would not do to say this, with his use of the terms madest known, for it would be too glaring a contradiction of Ex. xvi, so, although this is the time of which Nehemiah speaks, he slinks off on to the indefinite expression, till] the time of Moses!" But his sophism is too transparent to deceive.

The terms "madest known," W. S. takes to signify, first brought to their knowledge, Nehemiah does not so use them; the time he fixes a month before Israel came to Sinai; Nehemiah fixes it at Sinai; hence Mr. S. takes an expression of the sacred writer and gives it a different meaning and applies it to a different time, from the meaning given by Nehemiah himself, and the time to which he applies it.

And this "unmitigated and unpardonable scandal," upon all just reasoning, is done up in pamphlet form, with a series of other fallacies equally glaring; and the Voice of the West pronounces it a "candid and searching review of the Sabbath question." Verily every man will say that which he deems to be for his own interest.

### A SUPPOSED OBJECTION CONSIDERED.

By those who believe that the Sabbath ceased with the former dispensation, a kind of indirect objection is frequently urged in the following language: "If the Sabbath is binding in this age, why did not our Saviour teach that it was?"

The above is by no means a fair or proper way of treating any question; for while it assumes none of the responsibilities of offering anything, yet it claims all the benefits of affirmation; for it supposes a fact and demands a decision upon said fact, challenging proof to the contrary—thus throwing all the burden of proof upon others.

Now as it seems that any view worth holding is worth stating and defending, if it be a fact that both the Sabbath and the commandment guarding the sacredness of the same were peculiarities of the Jewish dispensation, why not have the moral courage to say so? Why not say,

Resolved, That both the Sabbath and the commandment guarding the same, were peculiarities of the Jewish age, and ceased with the same; therefore we have an undoubted right to live in open disregard of these, and to teach others to do the same.

The above demand, and the language in which it is contained, are perfectly reasonable; for if it be a fact that both the Sabbath and the law for the observance of the same ceased with the Jewish age, it is both the right and duty of every Christian to act and teach in accordance with this fact. The unwillingness with

which many take anything like a positive position on this question, impresses one very unfavorably, and reminds him of the chief priests and the elders of the people of whom the Saviour asked, "The baptism of John, whence was it? from Heaven, or of men? And they reasoned with themselves, saying, If we shall say, From Heaven; he will say unto us, Why did ye not believe him? But if we shall say, Of men; we fear the people; for all men held John as a prophet. And they answered Jesus, and said, We cannot tell."

Touching the objection referred to above, it is false; for our Saviour taught in every possible manner both the sacredness and the observance of the Sabbath. Now all teaching is embraced in three points: (1.) Doctrine, (2.) Reproof, and (3.) Corrections. And there are only two ways of preaching any truth: (1.) Theory, (2.) Practice. To the former (that is theory) belong all those distinct statements and definite propositions whereby any right or duty is declared, or any course of conduct recommended. While the latter embraces all those illustrative examples, all those forms and customs, and every action whereby it is shown how theory is to be applied.

And in the demonstration of truth, it does not matter whether the theory is presented and then the example, or first the example and then the theory, as an explanation of the example. At the time that our Saviour made his advent to earth, the Jewish church had so far apostatized from the true faith, they had so far corrupted the worship and law of God, that we cannot regard them as the proper representatives of God's will; but we are to have Jesus the great Master, teacher in all things.

The first plain and direct reference that we have in the New Testament to any controversy upon the observance of the Sabbath, we find in Matt. xii, 2, in which the disciples of our Lord are accused of doing that which was not lawful to do on the Sabbath day. And the point of dispute is neither the sacredness nor the perpetuity of the Sabbath, but the manner in which it should be observed. The Saviour after justifying the disciples by reference to certain examples, as of David eating shewbread, and that of the priests who in the temple profaned the Sabbath day, and were blameless, declared his right to determine this question by laying down the proposition: "For the Son of man is Lord, even of the Sabbath day." A lord is a ruler or one who has authority or jurisdiction over any matter. And here is indeed a very broad and positive proposition of right and authority—a proposition from the decision of which no one has a right to appeal. And upon all questions upon which the Saviour has pronounced, we should regard his answers as final.

And we may continue to read from the same chapter: "And behold there was a man which had his hand withered. And they asked him saying, Is it lawful to heal on the Sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. Then said he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole as the other."

This scripture just read, contains a very plain and forcible argument in vindication of that which is lawful to do on the Sabbath day. The argument contains examples of sound logical reasoning, and it concludes with a plain and conclusive proposition; and the whole is completed by an illustrative example which demonstrates the truth as a problem that is solved.

We have, therefore, in this chapter and the lesson that it contains, everything necessary to a full and complete argument in defense of the Sabbath and its proper observance. We have doctrine, we have reproof, we have corrections, we have theory, and we have practice. And by turning our attention to Mark ii, 27, we have another plain proposition declared: "The Sabbath was made for man, and not man for the Sabbath;" and the conclusion: "Wherefore the Son of man is Lord also of the Sabbath."

This lesson is also enforced by an illustrative example showing the truth. And if we add to this array of testimony, the fact that our Saviour, at the very



beginning of his ministry, declared, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill;" also the fact that he observed the Sabbath; we have an amount of evidence sufficient, it would seem, to convince any one that Jesus taught both the design, the sacredness, the perpetuity, and the proper observance of the Sabbath day.

We may add to the above, the fact that the apostles, and the churches established by them, observed the Sabbath day. And if all the facts contained in the foregoing are insufficient to show that the Sabbath belongs to, and is binding in, this age, it is difficult to conceive what would be evidence in the matter.

But if we are to suppose that the Sabbath was abolished with the Jewish age, and that neither Jesus nor the apostles enforce its observance, we may ask, Have we a Sabbath in this age? and if so, upon what authority, either in precept or example, does it rest? Does it rest on divine or human authority? And having answered these questions, we may continue to ask, How oft are we to have a Sabbath? for if the original Sabbath was destroyed, the order of time ordained at the beginning was broken up; and if this be broken up, who can tell what the new order of time is, whether we are to have a week of seven, ten, or forty, days each? In other words, if God's order of time, ordained at the beginning, was destroyed, why retain the divisions of time into periods of seven days each? Again we may ask, By what authority is the sacredness of the fourth commandment transferred from the day upon which God rested, and which he sanctified and blessed, to some other day? All these, and many more such questions may be asked; but if the Sabbath be not binding in this age, enough.

E. GOODRICH.

Edinboro, Pa.

#### THEY SLEEP IN JESUS.

THE recent obituary notice of Sr. Nichols, wife of Bro. Otis Nichols, of Dorchester, Mass., called to mind the fact that many of the faithful friends of present truth, who from the Second-advent ranks were the first to embrace the Sabbath, now sleep in Jesus.

They bore the Sabbath cross when it was heavier than it now is, on account of its friends being few, and its enemies and their persecutions being many and bitter. Now the Sabbath cross is comparatively light, because of the many friends of the Sabbath, and the well-known fact that the Sabbath of the Bible is clearly sustained by sacred and secular history.

Bro. and Sr. Nichols were among the first to embrace the Sabbath, and liberally hand out their means to sustain the cause in its infancy. It was money from her hand that bore our expenses from their door, in 1844, to the first Conference of believers in the third message, held at Rocky Hill, Conn. Of these who then bore the cross, and with their means sustained the cause, and have since toiled and suffered for the good of others, and have died in hope, it is said, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Among these are also my venerable parents. They both rest in hope: my mother in Illinois, my father in Connecticut; but when the trump of God shall awake the dead, and they be caught up to meet their Lord in the air, these who have toiled side by side in their Master's vineyard, will meet in immortal vigor, to see in many of those who shall be saved by the influence of the third message, the fruits of their labors and their prayers.

Learning that my father was very feeble and near his end, and that he was anxious to see me before his death, I left my sick husband in Brookfield, Nov., 1866, and went alone to see him. He was living with one of my sisters, in Kensington, Conn. When I met my dear father, I saw a great change had come over him since last we parted. I at once saw that the feebly-burning taper of life must soon go out. As we met, he wept like a child, and expressed his gratitude that I had made the sacrifice of leaving my sick husband to come to see him. He often remarked that he felt that it was our last meeting, and that he felt that

he could not be denied the privilege of seeing me and hearing me speak once more to the people. I immediately sent for my three sisters, living in Maine. They all came, and together we, five sisters in all, surrounded the bed of our dying father, who had then passed his fourscore years.

But before these sisters came, we enjoyed a Sabbath meeting in which my father took part. Although very feeble, he was dressed, sat up during the meeting, and finally arose and bore an excellent testimony. His mind was very fruitful on Bible subjects, and he seemed sweetly ripened for the heavenly garner. This was his last testimony, and its memory is precious.

In two weeks I enjoyed another Sabbath with my father. The large kitchen was well filled with brethren and sisters, some from a distance. My sisters from Maine were present, and there I had the privilege of speaking to them. It was suggested that the meeting be at the next house on account of my father's feebleness; but this he would not listen to for a moment. He stated that this would be the last time he should hear me speak, and he could not be denied the privilege. It was a most solemn, affecting meeting. This was evidently the last meeting we should all enjoy together in the present state of things. One at least, of our family, would be severed from us before we could meet again. And the solemn inquiry was, Shall we all meet again in that world where sickness and death will be known no more?

This visit with my dear sisters was most satisfactory, and I trust profitable. Although we were not practically agreed on all points of religious duty, yet our hearts were one.

My father, as he sank nearer and nearer the grave, did not lose his clearness of intellect, but to the last his mind was active, and especially fruitful in the things relating to the kingdom of God. He often stated that it was a great pleasure to him to have so many of his children around him in his last hours. His patience in his afflictions, and willingness, and even anxiety to have the hours of his probation close, were remarkable. The praise of God, and grateful expressions of his goodness were continually upon his lips, and thus he died.

He sleeps in Jesus, and we are awaiting the coming of the Life-giver to break the fetters of the tomb, and release the captives from their prison-house, and reunite the severed links of the family chain. All who have kept the word of his patience, shall be exalted to the right hand of God, and be rewarded with an inheritance in the better world, and possess everlasting life.

We cherish feelings of the tenderest regard for our dear Bro. Nichols. More than twenty years since, we shared his hospitalities when friends were few and poor. For several years nearly all the means necessary to bear our expenses came from his purse. And although his lot may still be in the furnace of affliction, he should be comforted with the fact that his was the great privilege of doing for the advancement of the cause of truth, when one dollar would count more than one hundred at its present stage. May the sentiment of his heart be in harmony with the words of the prophet, so frequently quoted at his house more than twenty years since:

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation."

ELLEN G. WHITE.

Greenville, Mich.

BACKSLIDING.—All serious declension in religion begins in negligence of closet duties. These are meditation, self-examination, reading the Scriptures, praise, and prayer. A close walk with God insures regularity, and alacrity in performing these duties. But an indisposition for them is one of the first signs that spiritual health is failing. We can go to hell without intending to do so, without putting forth any efforts to that effect. But to go to Heaven requires prayers, self-denial, vigilance, running, wrestling, fighting.—Dr. Plumer.

#### FALSE SYMPATHY.

Of all the evils which afflict those who have the care and responsibility of others, in schools, families, churches, societies, and nations, none are more annoying and mischievous, than those which arise from false and misplaced sympathy.

Of the evil effects created by false sympathy, none but an unprejudiced, just, and experienced person, can have any adequate idea. Indeed, it is reserved for the eye of Omniscience alone to measure the length, breadth, and depth of this evil and its far-reaching influence. In the common affairs of life, this influence is so manifest as to call forth the strongest expressions of deprecation for that blind affection, which exerts all its influence in behalf of the reprobated, but erring one, who is undergoing the pangs of correction for a wrong; or on the other hand, we admire that wise fortitude and self-control, which restrains the overflow of love, and does violence to an unwise manifestation of natural affection toward a favorite child, or associate, which would otherwise defend a moral wrong.

How often is the faithful teacher baffled by the parent, who should be his co-worker and friend. How often the father is baffled in his efforts to promote the order and propriety of his household, by sympathy at home. Or does the too indulgent father sometimes destroy the authority of the mother who is inclined to restrain the waywardness of the child? And here in our own once happy country, we see Southern rebellion upheld and nourished by Northern sympathy. And does it not sometimes happen that ring-leaders in crime walk forth as free citizens, because of misplaced sympathy? Why is it that Jefferson Davis is to-day at large, while his menial, Wirtz, of prison notoriety, fills a felon's grave? Is it not because of sympathy for fallen greatness and pride?

Why has Satan, in his fall, brought so many angels with him? Is it not because of mistaken sympathy? In every trial in church or State, offenders have some to sympathize and share their wrongs.

A little boy of some four or five years of age, the son of a sea captain, who had often been with his father upon the ocean, was one day racing upon the masts and rigging of the ship, with a monkey which also belonged upon the vessel. He finally reached the top-mast, and balanced himself upon the main truck. The Captain seeing his idolized child in this perilous situation, from which there seemed no way of escape, ran instantly to his cabin, seized his gun, and apparently with stern authority, commanded his boy to jump into the sea; at the same time with his gun threatening to shoot, unless his command was instantly obeyed. Only a moment elapsed, and his child was swimming in the sea, and half a dozen sailors were soon in the water to rescue their favorite. What if some sympathizing friend had interposed between the father and the child as it stood upon the main truck? How quickly it would have fallen upon the deck! No, every one saw that to oppose the father, would be death to the child, and all waited in breathless silence the event. So violent was the struggle, in the father's bosom, that he nearly fainted with agitation and fear; but his firmness saved his child.

Not less important is the case of every erring one who is corrected; and a word of sympathy, thrown in at such a time, between right and wrong, may prove the destruction of a soul, or of many souls.

Many a family, many a neighborhood, and society, and church, and nation, has been ruined by this cause; and this same false sympathy once jeopardized the happiness of Heaven, and consigned legions of once happy angels to dark despair. Let us then beware of sympathizing with wrong, be it ever so friendly and smooth. The principles advocated by this people are truth; let us beware of doubters.

JOS. CLARKE.

We treat present things as realities, and future and eternal things as fables; whereas the reverse should be our habit.

SOME men are like pyramids, very broad where they reach the ground, but grow narrower as they reach the sky.

## THE CROSS.

"Whosoever will come after me, let him deny himself, and take up his cross and follow me."

Yes, Saviour dear, I'll take thy cross,  
Deny myself, and follow thee;  
Nor shun the trials, pain, and loss,  
That well I know are waiting me.  
Though pain and anguish be my lot,  
And friends depart, I'll falter not;  
My Saviour dear will guide me still,  
And all his promises fulfill.

Ye are my friends, if ye but share  
My cross and sufferings here below.  
I'll guard you with the tenderest care;  
All needed grace I will bestow.  
I'll comfort you with love divine,  
On you, I'll cause my face to shine;  
With Satan's host, though sorely tried,  
Forever with you, I'll abide.

Oh! then thy cross I'll gladly bear,  
And suffer all thy righteous will;  
I'll tread the path though thorns are there,  
And follow on my journey still.  
The patience of the saints is here,  
Who look for Jesus to appear  
With glory crowned; he soon will come,  
To gather all his people home.

Lift up your heads, ye saints, rejoice;  
Redemption now is drawing near.  
We hear the angel's warning voice,  
Our glorious Lord will soon appear.  
Oh! how we long, and weep, and pray,  
For that bright morn, that endless day,  
When all our sufferings will be o'er,  
And we shall tread the golden shore.

L. E. MILLNE.

Shabbona, Ill., March 13.

## CHILDLIKE FAITH.

We sometimes hear people say, in speaking of the Testimonies, "I can't see it," "I don't understand it." Well, suppose you do not? Is it for us to question the Almighty? Shall poor, frail, mortal man, say to the Ruler of the universe, What doest thou? or Why doest thou thus? Jesus said to Peter, "What I do, thou knowest not now, but thou shalt know hereafter." John xiii, 7.

Said Thomas, when told by the other disciples that the Saviour had risen, and that they had seen him, "Except I shall see in his hands the prints of the nails, and put my finger into the print of the nails, and thrust my hand into his side I will not believe." \* \* \* \* Jesus saith unto him, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side; and be not faithless, but believing." And Thomas answered and said unto him, "My Lord and my God." "Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." John xx, 25, 27-29. There is such a thing as a blind faith, a believing without seeing, and I believe it is well pleasing unto the Lord.

Not long since a little child came to my house on Sunday. My little girl told her that Sunday was the Pope's day. She inquired of me "Who was the Pope?" I told her he was a wicked man who wished to make every one keep the first-day of the week, instead of the holy Sabbath of the Lord. Soon she ran home to her mother, saying, "O ma! you're keeping the Pope's day." I stood reeling before the unquestioning faith of this little child. An older person would have said, "How do you know which is the Sabbath-day?" "Has not a day been lost?" "Has not time been changed?" or "The world is round, therefore we cannot keep the Sabbath day," &c., &c. But this little one, unlearned in the wisdom of this world, had no arguments to bring, no doubts to solve, not even a question to ask. I had said it and that was enough.

This is the faith we need; a simple, childlike trust and confidence in the wisdom and goodness of our Heavenly Father. Such had David when he said, "I was dumb; I opened not my mouth, because thou didst it." Ps. xxxix, 9. "Though he slay me yet will I trust in him." Job xiii, 15.

Oh! let us buy largely of this "gold tried in the fire, that we may be rich; and may our prayer continually be, "Lord I believe, help thou my unbelief."

Oakland Co., Mich.

S. S. BARTLETT.

## SWINE ABOMINATION.

THE term swine may be said to be a synonym of "scavenger." A scavenger is one that gathers up and carries off the filth. No animal in existence collects and consumes so much filth as the swine. Outside and inside, and in all its habits, the hog is the filthiest of the filthy. Wallowing in the most filthy places, and eating the most abominable garbage in existence, and being filled with scrofula and all corruption, the swine has become the representative of all abomination and uncleanness.

Look at that herd of swine. See how they scratch themselves against every stump, stone, and fence-corner. Now see them running, and squealing as they go, to cool themselves in the mud and water. They are burning with scrofula and itch, which they have during life.

Says Watson:

"In such detestation was the hog held by the Jews, that they would not so much as pronounce its name, but called it 'The strange thing.' \* \* \* In impurity and grossness of manners, this creature stands almost unrivaled among the order of quadrupeds."

Says the Religious Encyclopedia:

"It was avarice, a contempt of the law of Moses, and a design to supply the neighboring idolaters with victims, that caused whole herds of swine to be fed on the borders of Galilee. Whence the reason is plain of Christ's permitting the devils to throw the swine into the lake of Gennesareth. Matt. viii, 32."

The heathen nations could eat the swine and offer them in sacrifice to their gods, but God's people were forbidden to even touch them.

"Of their flesh shall ye not eat, and their carcass shall ye not touch: they are unclean to you." Lev. xi, 8.

"Ye shall therefore put difference between clean beasts and unclean; and between unclean fowls, and clean; and ye shall not make your souls abominable by beasts, or by fowls, or by any manner of living thing that creepeth on the ground, which I have separated from you as unclean." Lev. xx, 25.

The prophet Isaiah speaks of a people that provoked God to his face, "which eat swine's flesh, and broth of abominable things is in their vessels." Chap. lxxv, 4.

"They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together saith the Lord." Chap. lxxvi, 17.

Here we see that swine's flesh is classed with the abomination and the mouse, and both are abominable things.

Dr. Clarke says the sentence in Matt. vii, 6, should be translated thus:

"Give not that which is holy to dogs,  
Lest they turn again and rend you:  
Neither cast ye your pearls before swine,  
Lest they trample them under their feet."

Here dogs and swine are classed together, both are unclean, and neither is fit to be food for man. Here it is custom to eat the hog, and in China, they eat rats and puppies! Where is the difference?

Can Bible believers use swine's flesh for food? Can they eat such to the glory of God? Both reason and the Bible are against its use. The law of distinction between clean and unclean beasts was not ceremonial, but founded in nature. We are forbidden to eat swine, because it is unclean and not fit to eat. It is unhealthy food. Much of it is full of the trichina, or pork worm. Only think of eating thousands and millions of boiled and fried worms! It is certainly safest and best to abandon the use of pork forever. A word to the wise is sufficient.

"Our knowledge of the trichina" (tre-ki-na), says a writer in Moore's Rural New Yorker, "dates from 1835. It was first described by Prof. Owen of England from species of muscle sent to him by a London anatomist."

"It appears that what has been called the 'sausage poison,' in Germany, causing the death of hundreds, is now proved to be the trichina spiralis infection. The symptoms were the same as the recent cases of this wonderful infection. 'One instance occurred in Hettstadt in 1864. One hundred and three persons, mostly men in the prime of life, partook, on a festive occasion, of the German sausage, duly smoked and

fried. The trichina disease appeared in several of these individuals the next day, and eighty-three out of the above number evidently died from the malady."

"It would be satisfactory to know whether trichina, and the disease caused by them, have always existed; but upon these points we must confess our entire ignorance. We know that a species of tapeworm is derived from 'measly' pork, and that the hog was pronounced an 'unclean' animal by the Jewish Lawgiver."

"The trichina is normally present in the rat, and is occasionally found in other animals, but its evil effects in the human family are due entirely to the use of pork. \* \* \* A pound of meat may contain 600,000 worms, and the hog affected to this extent appears to be in good condition, and finds a ready sale. We have remarked on the strange vitality of the trichina. It will remain alive after the meat has become putrid or frozen. When taken into the human stomach, the cyst dissolves and liberates the worm. In two days it increases to two or three times its former size; and in about a week the female trichina brings forth its living young, each month produces from 100 to 200, and perhaps repeating the operation several times before it dies, or is expelled from the body. The minute young worms penetrate the intestines, and in a very short time find their way to the muscles, where they rest, and after a short period cease to grow. They then become invested with the cyst, &c. It is estimated that 30,000,000 may exist in an adult subject."

"No breed of swine is exempt from trichina."

M. E. CORNELL.

## Conference Department.

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

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

From Sister Rousseau.

BRO. SMITH: As I have so often been encouraged by reading letters from Brn. and Sisters, I want to express my gratitude to our kind Heavenly Father for all the means he is using, to strengthen and encourage those who are deprived of attending meetings. I cannot attend meeting often, and when I do, I cannot hear; hence I prize the pages of the Review. How many admonitions and warnings it brings to us! How often I am led to exclaim. How good the Lord is to one so unworthy as I. Oh! how I rejoice to think of the instruction given us through the gifts of the Spirit, and through persons who are endowed with wisdom from on high. If faithfully heeded, they will purify, and prepare a people for Christ's soon coming. I feel like redoubling my diligence, and doing all in my power to save myself and others. There is no time for me to stand idle.

I feel a great responsibility in bringing up my children. When I read the piece in the Review, headed, "A mistake of parents," I felt that I was a parent, and that to God I must account for the training of my children. Let us all look well to this important work which God has assigned us, lest we come short at last.

ELIZA ROUSSEAU.

Iowa.

From Sister Foster.

DEAR BRETHREN AND SISTERS: As a part of our paper is set apart for the brethren and sisters to converse with, and edify one another, upon the soul-stirring themes of present truth, I gladly embrace this opportunity of adding my testimony to the many that are weekly penned by the "watching, waiting ones." I am truly thankful that God in his "loving kindness and tender mercy," has spread the truth so far that it has reached our door, and been received by all the members of our family. And I feel to thank God that he ever inclined the hearts of his careworn messengers to visit us. I believe their efforts to proclaim the truth in this place have not been lost. Although none of our neighbors have embraced the truth, yet they understand why we try to be so different from them, in not "running to the same excess of riot." And I hope and pray that there may be some here who will yet heed the call, "Come out of her my people;" and "be ye separate." Pray for us, that the Lord may carry on the good work which he has begun here, and that we may be accounted worthy to overcome this "present evil world," and reign with Christ throughout the unending ages of eternity.

MARY S. FOSTER.

Washington Co., N. Y.

From Sister Hutchins.

BRO. SMITH: I desire once more to express my interest in the momentous truths advocated by the Review, with my own hopes and desires in relation thereto. I have been pained by the affliction of the messengers; especially so when reflecting upon the fields whitening for the harvest. I have prayed the Lord to send forth more laborers, but fear my feeble aspirations have partaken far too much of the spirit of the poet, when he said, "Come let us pray that come it may, as come it will, for all that." Bro. Waggoner's letter is timely. I feel stimulated to entreat the Lord, by earnest prayer, that God would fit and send forth suitable messengers, to proclaim the last, loving message of warning and mercy to a sinful world, which I sincerely believe is now going forth. But such must first be baptized in the bitter waters of affliction, to prepare them for the solemn, self-denying work. So, indeed, must all God's chosen ones. I believe the time is not far distant when severe trials and persecutions shall shake out the world-loving, the joking, the trifling, time-serving, and lukewarm among the people of God, and leave the solemn and warm-hearted alone to battle for God and his truth. Who shall be able to stand? Like those of old I feel to inquire, Lord, is it I?

"Shall such a worthless worm as I,  
Who sometimes am afraid to die,  
Be found at thy right hand?"

It is truly lamentable that by mistakes, misapprehensions, and haste in words and actions, we so often bring afflictions upon ourselves and others. I am truly sorry for my own shortcomings, and desire to exercise toward others the same charity and forbearance which I now humbly ask at their hands. My mind has been solemnly affected while reflecting upon the injunctions of Scripture to reprove, rebuke with all long-suffering and doctrine. "Thou shalt not suffer sin upon thy brother, but shalt in anywise reprove thy brother." While, no doubt, the duty to reprove sin rests with greatest weight upon the leaders of God's people, who of us can complacently fold our hands, inquiring, Am I my brother's keeper? beholding, and fellowshiping the wrong-doer, while the world mock on, and sinners are hardened. Would it not be well while prayerfully endeavoring to arouse from lukewarmness and put away our sins, to humbly, kindly, honestly, and faithfully reprove the sinner, remembering the time is at hand when "fearfulness shall surprise the hypocrites, and sinners in Zion shall tremble," lest haply at the last day the blood of souls be found upon us? And would not such a course have a tendency to stop that undercurrent of gossip which flows from lip to lip, poisoning the stream of friendship, drying up the fountains of brotherly love, and distracting the church and the world, and which is the reverse of that charity which thinketh no evil? My heart is saddened with such things. God loves the sinner while he loathes the sin. Can his children do less? For my own part I see in such a course nothing contradictory or unforgiving, but the strictest consistency with true charity and holy living.

Far be it from me to cast upon the church, or the ministry, or any one, any burden which should lie upon my own shoulders. We live in a peculiarly solemn time. Oh! to be prepared for coming judgment! This is, of all things, most important. For this I am willing to make all lawful concession to all—and, if need be, to have cast upon me undeserved obloquy. The Judge standeth at the door. To him I have committed all. So long as I am faithful I have no fears for my reputation, dear though it be. Having committed to Him all, He will not permit more than I can bear, since mine is his. Only be faithful! Poor, weak self! When shall I overcome? Thank God, through Jesus Christ our Lord, a way is open.

Ten years' experience has deepened the impression that it is far better to live out the truth than to contend about it, and such shall be my endeavors.

I am thankful for the light upon health reform, and am striving to conform in habit to the laws of my being. I have never had the severe cross in this which has weighed upon most. Having been somewhat familiar with most of the principles of the reform from childhood, and practiced them in a measure, I have not been called at this time to omit, with but a very slight exception, stimulants or condiments for myself or family. I have eaten no pork for about three years, and find mind clear, and health good upon vegetable diet. Perhaps it is due the cause to say that, although skeptical in the beginning, I am convinced, upon trial, that two meals of graham are as satisfying to nature, as three of the fine flour with flesh diet.

I will only add that I am thankful for open vision. I have for some years listened with candor to friends and foes with the book of God in my hand as the criterion by which to judge, and am compelled to say the

work is God's. But when I read humble confessions from those in high stations, I feel humble in view of my own shortcomings and theirs, and can only exclaim, Truly, "we have this treasure in earthen vessels, and that the excellency of the power may be of God, and not of us." It is not my forte to follow the leaders blindly, like sheep passing a gap in a fence. But upon patient, faithful investigation I hope to ever follow in the light of Bible truth. The world looks like a dark forest through which I am traveling. While scriptural present truth, as a lamp, just shows me where to place my feet in the narrow way. I see the light of eternity beyond, and dare not listen to the myriad syren voices calling to me from the tangled copse, lest for a moment I suffer my eyes to turn from looking straight before me, my attention to be diverted, and I forever lose sight of the pole star of my hope, and am lost.

L. C. HUTCHINS.

Allegan Co., Mich.

From Sister Winslow.

DEAR BRETHREN AND SISTERS: I am still trying to live for God. I feel my weakness and unworthiness to be great; but, when I look into God's word, and see there the glorious promises for them that will overcome, it gives me courage to strive on, and try to keep all God's holy commandments and the faith of Jesus. I want more of the love of God and more of his Spirit to guide me in this perilous time. I want to be more dead to the world and alive to God, or I fear that I shall not be one of those that will be found ready and waiting when the Master comes.

It rejoices my heart to hear from you through the Review. I ask you not to do as I have done, wait and let those that can write well and compose well, do all the writing; but let us bring in our testimonies, and perhaps the Lord will bless us in so doing. Almost every day do I see and hear things which strengthen my faith in the near coming of our Saviour. This bears me up. I will gladly suffer with Jesus, if I can reign with him in glory. The prospect looks bright ahead. The signs tell us that God's everlasting kingdom is soon to be set up. We are almost home. Courage, fellow-pilgrims. A few more light afflictions and we shall receive the far more exceeding and eternal weight of glory.

I feel very lonely here. Three years have passed since I have heard a sermon on present truth. My books and papers have gone from Maine to Oregon, since that time. There are many inquiring souls here. Some have begun to keep the Lord's Sabbath. Could some preacher come here? I think there is a large field of labor here.

LUCY H. WINSLOW.

Boone Co., Iowa.

From Sister Dutcher.

BRO. SMITH: I desire to add my mite with the rest of the brethren and sisters in giving thanks unto the Lord for his goodness. How heartily do I feel to thank God that ever my eyes were opened to the truth, and that through the influence of the Spirit of the Lord I gave my heart to the Saviour, and to-day am one of those that are striving to keep the commandments of God and the faith of Jesus. It is a little over five months since I first began to remember the Sabbath day to keep it holy. I have received much persecution, being the only Sabbath-keeper in the place; but it has only tended to draw me nearer to Jesus. It has helped me to realize more fully that he is a friend that will never leave nor forsake those that put their trust in him. There are no hours so dear to me as those of the holy Sabbath day. I do not feel it a trial, but rather a blessed privilege to rest upon the seventh day, the day which the Lord blessed and hallowed. I am one of the lonely ones with no arm to lean upon but the arm of our Beloved; but I find that his arm is all-sufficient. I ask no greater blessing than to ever feel a Saviour's presence, and though I mourn the loss of a dear companion, still I sorrow not as those without hope; for I trust that he is fallen asleep in Jesus.

"Asleep in Jesus, blessed sleep,  
From which none ever wake to weep."

And I trust that I too may be ready to yield up all the joys of earth, and lay all upon the altar unmurmuringly. Oh! if there is one lonely one that may, perhaps, peruse these few lines, one whose heart is aching in its loneliness and desolation, one who feels as though his heart was buried in the grave with the form of some loved one, listen and hear in this bereavement the voice of the Saviour saying, Be of good cheer, it is I. Remember that he feels for your sorrow with a sympathy felt from experience. Remember how in anguish of spirit at the grave of Lazarus, Jesus wept; and put your trust in him. Believe in him. Believe in the comforting promises that he has given us, that they that believe in him shall never die,

and that though they are dead yet shall they live again. Let us weep, not for the dead, but rather for the living. Does it seem that the clouds hang so heavy and dark that not one ray of light may penetrate through the gloom? Then let Faith bear you upon her snowy pinions forward to the time when you shall meet your loved ones again, nevermore to part. As I listen, I seem to hear, "harp strings touched by angel's fingers," and it seems as though, "evermore their sweet song would linger," in my heart, "We shall know each other there."

Pray for me that I may perform my duty faithfully, being ever desirous of being led by the good Spirit, in all things submitting myself to the will of Him who doeth all things well; and let us never mind the scoffs nor the jeers of the world, but strive to obey God in all his blessed requirements so that at last we may obtain eternal life. Hoping with all of God's dear children to gain an entrance through the pearly gates into the golden city,

I remain your pilgrim sister,

MARTHA DUTCHER.

Westchester Co., N. Y.

From Bro. Crous.

BRO. SMITH: Permit me once more to speak in favor of the truths held by Seventh-day Adventists. I have long since learned to love them. Eight years of experience has endeared them to me, and the longer I try to live up to the truths we hold, the brighter they shine. The truths of God's word have lighted up my pathway, so that I have been able to keep his commandments. I am truly thankful for the light of present truth, especially the health reform. What a blessing to the remnant of God's people; but how slow we are to move out in regard to these things.

"Look how we grovel here below  
Fond of these earthly toys."

How could we live in harmony, and be of one mind and heart were it not for the light of the third angel's message, which is the commandments of God and the faith of Jesus.

Why are we so slow to heed the instructions given us through the gift of prophecy? Let us try to be more ready to do our duty, that we may not grieve the Holy Spirit, nor discourage the laborers. May the Lord pity us, and his Spirit move us to action, that we may not be left behind.

Your brother in Christ.

WM. F. CROUS.

Appleton.

SR. RUSHA EVANS writes from Ogle Co., Ill.: When I first tried to serve the Lord I was afraid to be heard praying, and I went away alone. At a prayer-meeting I was called upon, but after saying a few words I could think of nothing more to say, so I made several attempts, still on my knees, waiting on the Lord. Presently the Lord came in and filled my soul with light and glory, and I went home rejoicing in God my Saviour. In a short time I was impressed to pray in my family, but I tried to think it was not my duty because I was not the head of the family. But I had no peace of mind till I was willing to take up my cross, and then my peace was like a river. I am still striving to serve the Lord, and am sorry I have not been more faithful. I am alone in the cause, but pray that my family may yet go with me, and we stand together on Mount Zion.

BRO. AND SR. PRIEST write from Mass.: We feel to say that truly God is good to us, and to thank and praise him for his word, which is, truly, a lamp to our feet and a light to our path amid the perils of these last days. For truly signs foretell that the coming of the Just One draws near. Our prayer is that we and all God's people may be ready when he comes, to hail him with joy, and enter into his rest.

R. MORAN writes from Iroquois Co., Ill.: If I have any heart or sympathy, it is toward the Seventh-day Adventists. I really believe they are nearer the truth than any other people of whom I have any knowledge.

LET US RUN, let us run but in the savor of thy ointment, not in the confidence of our merits, not in the greatness of our strength; we trust to run but in the magnitude of thy mercies, for though we run and are willing, it is not in him that willeth nor in him that runneth, but in God that showeth mercy. O let thy mercy return, and we will run; thou, like a giant, runnest by thy own power; we, unless thy ointment breathe upon us, cannot run.—St. Bernard.

If a good man cannot prevent evil, he will hang heavy on its wings, and retard its progress. Admit no guest into your soul that the faithful watch dog in your bosom barks at.



## The Review and Herald.

Battle Creek, Mich., Third-day, April 21, 1866.

### TO CORRESPONDENTS.

F. GOULD. An exposition of 1 Cor. xiv, 34, 35, is given in Review No. 4, Vol. xxviii, p. 28, June 26, 1866.

A. BISBEE. We understand the sin against the Holy Ghost to be attributing the work of the Spirit to the agency of Satan, for the purpose of avoiding the truth. This we learn from the circumstances under which Christ spoke the words recorded in Matt. xii, 31. Christ had performed a notable miracle. All the people were amazed. It must in some way be accounted for. It was evident enough that it was wrought by the power of God. But to acknowledge this, would be to confess Christ the Son of David, and the promised Messiah. This the Pharisees would not do. There was no other alternative but to attribute the wonderful work to the power of Satan; and this they did, rather than to acknowledge the truth. Christ first refutes on logical principles their impious claim, and then pronounces his fearful denunciations against the sin against the Holy Ghost, which is doing just what they had done, attributing work which was plainly enough the work of God, and which they undoubtedly knew to be such, to the agency of the Devil, in order to avoid the cross of humbly acknowledging unpopular truth.

An explanation of Rev. iv, 4-6, will be found in Thoughts on Revelation, pp. 75-79.

### VALUABLE AND INDISPENSABLE RECIPES.

BRO. SMITH: The following very valuable recipes, if you deem them worthy of an insertion, I give for the benefit of those who need them.

#### FOR A SPIRIT OF LEVITY,

Which often leads to vain and foolish conversation. Equal parts of a sense of our responsibility and danger, in view of the work of preparation for the impending Judgment, and the coming of the Lord, combined with nearly equal quantities of serious reflections upon the shortness of time, the condition of the church and world, and the time of trouble.

To be taken in liberal doses at the first appearance of the symptoms, and according to the constitution of the patient, and the severity of the attack.

Having found the above very beneficial in my own case, I can recommend it as an unfailing remedy. Also the following:

#### FOR FAULT-FINDING.

Self-examination, five parts. Brotherly love and Christian forbearance, each, four parts. Meekness and humility, each, three parts.

To be held in solution with tears drawn from our own eyes by a due consideration of the "exceeding sinfulness of sin" and the "beauty of holiness."

Directions same as above. S. B. WHITNEY.

### COMMENDED FOR DOING RIGHT.

Not long since, in the village of M., a series of lectures were given on the subject of physiology; and, at the close, one especially for the benefit of females. Mrs. H. felt somewhat delicate about displaying her reform dress among the fashionables; but reason got the better of pride, and she wore it. How many minds were turned from the subject of the lecture to the short dress is unknown; but it did not escape the eyes of the doctor; for he took occasion to remark to the audience that he was glad to find one among them that dared, despite of fashion, to wear a sensible dress. Mrs. H. felt richly rewarded for the sacrifice she had made, and who would not?

Do what is right; for the day dawn is breaking,  
Hailing a future of freedom and light.  
Angels above us are silent notes taking,  
Let this be our motto then, Do what is right.

Minnesota.

S. W. H.

### CONVERSATIONS ON IMPORTANT SUBJECTS. NO. 8.

BY ELD. D. M. CANRIGHT.

Bro. E. There is one thing with regard to Sr. White's having visions that I should like to understand better than I do. I cannot see how it is possible for her to see so much in one vision. In the few minutes in which she is in vision, sometimes she sees enough to fill volumes, if all written out. It would be utterly impossible for the mind, naturally, in the same length of time to receive one-hundredth part of the ideas she receives while in vision. I know that this seems to be changing the subject, but I thought of it, and would like to know what you think about it. It is sometimes brought up as an objection against her visions.

Min. This is surprising, indeed; and I have often thought of it myself; but circumstances have occurred with other individuals, where the mind has exhibited the same wonderful power of thought, in the case of drowning persons particularly. Those who have been drowned, and then restored to life, tell us that in the short space of three or four minutes, all the events, the words, and the actions of their former life, pass through their minds. They seem to appear before their minds in a sort of panoramic review. They can seem to see a thousand things at a glance.

Bro. D. Is there any authentic record of such events?

Min. Yes, I have just been reading from a book, entitled, *Man all Immortal*, by D. W. Clarke. He relates some very interesting instances of the kind. If it would interest all, I will read a few pages on this point.

Bro. A. I should like to hear, for my part, and I think we all would.

Bro. B. Yes, read on.

Min. You will remember that Clarke is a strong believer in the immortality of the soul, and hence he has mixed in this idea to some extent; but the facts are what we wish for. He says:

*"A Fourth Class of Mental Phenomena, Bearing upon the Subject, is found in the Surprisingly-quickened Action of the Memory in the case of Drowning Persons."*

"In many instances of this kind, the memory seems to have been so astonishingly quickened, that the whole past life—even its long-forgotten incidents—rush back upon the soul, so as to appear in clear and distinct view upon the broad field of its vision.

"An individual of my personal acquaintance was nearly drowned some years since. He stated that when first precipitated into the foaming deep, he fully realized the hopelessness of his condition; but almost at the very moment, the recollection of former events and of former years came rushing upon the memory. Its action was intense and rapid. Everything was remembered with all the distinctness of present life. Incidents, events, acts, words—all started up in rapid succession, till his whole life seemed to be reflected as from a mirror. His memory seemed to have grasped every event from very childhood to middle life, and hung them up, as though painted on canvas, before the broad glance of the drowning man. Almost by a miracle, he was plucked from the very jaws of death; but ever after was he accustomed to dwell with astonishment and wonder upon the singular development of his memory while the floods compassed him about, and to declare that he believed it possible for the mind to recollect everything that had ever come within the range of thought and feeling.

"Admiral Beaufort, of the British Navy, gives a like account of the action of his mind when placed in circumstances precisely similar. This whole account is so striking that we give it entire. It is taken from the life of Sir John Barrow, published in London, and is contained in a letter from Admiral Beaufort, addressed to Dr. Wollaston. It is as follows:

"Many years ago, when I was a youngster on board one of His Majesty's ships in Portsmouth harbor, after sculling about in a very small boat, I was endeavoring to fasten her along side the ship to one of the scuttlings; in foolish eagerness I stepped upon the gunwale, the boat of course upset, and I fell into the water; and not knowing how to swim, all my efforts

to lay hold of the boat or the floating vessel were fruitless. The transaction had not been observed by the sentinel on the gangway, and therefore it was not till the tide had drifted me some distance astern of the ship, that a man in the foretop saw me splashing in the water, and gave the alarm. The first lieutenant instantly and gallantly jumped overboard, the carpenter followed his example, and the gunner hastened into a boat and pulled after them.

"So far, these facts were either partially remembered after my recovery, or supplied by those who had latterly witnessed the scene; for during an interval of such agitation, a drowning person is too much occupied in catching at every passing straw, or too much absorbed by alternate hope and despair, to mark the succession of events very accurately. Not so, however, with the facts which immediately ensued. My mind had then undergone the sudden revolution which appeared to you so remarkable, and all the circumstances of which are now as vividly fresh in my memory as if they had occurred but yesterday.

"With the violent but vain attempt to make myself heard, I had swallowed much water. I was soon exhausted by my struggles, and before my relief reached me, I had sunk below the surface; all hope had fled, all exertion ceased, and I felt that I was drowning.

"From the moment that all exertion had ceased—which I imagine was the immediate consequence of complete suffocation—a calm feeling of the most perfect tranquillity superseded the previous tumultuous sensations. It might be called apathy; certainly not resignation, for drowning no longer appeared to be an evil. I no longer thought of being rescued, nor was I in any bodily pain. On the contrary, my sensations were now of rather a pleasurable cast, partaking of that dull but contented sort of feeling which precedes the sleep produced by fatigue. Though the senses were thus deadened, not so the mind; its activity seemed to be invigorated in a ratio which defies all description, for thought rose after thought with a rapidity of succession that is not only indescribable, but probably inconceivable by any one who has not himself been in a similar situation. The course of those thoughts I can even now in a great measure retrace—the event which had just taken place, the awkwardness that had produced it; the bustle it must have occasioned—for I had observed two persons jump from the chains—the effect it would have on a most affectionate father, the manner in which he would disclose it to the rest of the family, and a thousand other circumstances minutely associated with home, were the first series of reflections that occurred.

"They took then a wider range—our last cruise—a former voyage, and shipwreck—my school—the progress I had made there, and the time I had misspent—and even all my boyish pursuits and adventures. Thus traveling backward, every past incident of my life seemed to glance across my recollection in retrograde succession; not, however, in mere outline, as here stated, but the picture filled up with every minute and collateral feature; in short, the whole period of my existence seemed to be placed before me in a kind of panoramic review, and each act of it seemed to be accompanied by consciousness of right or wrong, or by some reflection on its cause or its consequences; indeed, many trifling events which had been long forgotten then crowded into my imagination, and with the character of recent familiarity.

"The length of time that was occupied by the deluge of ideas, or rather the shortness of time into which they were condensed, I cannot now state with precision; yet certainly two minutes could not have elapsed from the moment of suffocation, to that of my being handed up."

Bro. B. That was remarkable indeed. I now remember of having heard others make similar statements.

Min. Yes, this man in the short space of two minutes, had all the scenes of his life distinctly presented before his mind. Certainly that is as much, if not more wonderful than any vision Sr. White has ever had. It shows what the mind can do in certain circumstances. Dr. Clarke gives additional circumstances illustrating the point, but I forbear reading them now.

Bro. D. I am glad that this subject has been introduced; it helps my mind much, for I have often thought of the same objection, how it could be possible for Sr. White to see so much in one vision. But these facts certainly show that it is possible for the mind to receive ideas and impressions very rapidly.

(To be continued.)

### WILLIAM MILLER.

#### HIS PUBLIC LABORS.

THE public labors of Mr. Miller, according to the best evidence to be obtained, date from the autumn of 1831. He had continued to be much distressed respecting his duty to "go and tell it to the world," which was constantly impressed on his mind. One Saturday, after breakfast, he sat down at his desk to examine some point, and, as he arose to go out to work, it came home to him with more force than ever, "Go and tell it to the world." He thus writes:

"The impression was so sudden, and came with such force, that I settled down into my chair, saying, 'I can't go, Lord.' 'Why not?' seemed to be the response; and then all my excuses came up—my want of ability, &c.; but my distress became so great, I entered into a solemn covenant with God, that, if he would open the way, I would go and perform my duty to the world. 'What do you mean by opening the way?' seemed to come to me. 'Why,' said I, 'if I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord's coming.' Instantly all my burden was gone, and I rejoiced that I should not probably be thus called upon; for I had never had such an invitation. My trials were not known, and I had but little expectation of being invited to any field of labor.

"In about half an hour from this time, before I had left the room, a son of Mr. Guilford, of Dresden, about sixteen miles from my residence, came in, and said that his father had sent for me, and wished me to go home with him. Supposing that he wished to see me on some business, I asked him what he wanted. He replied, that there was to be no preaching in their church the next day, and his father wished to have me come and talk to the people on the subject of the Lord's coming. I was immediately angry with myself for having made the covenant I had; I rebelled at once against the Lord, and determined not to go. I left the boy, without giving him any answer, and retired in great distress to a grove near by. There I struggled with the Lord for about an hour, endeavoring to release myself from the covenant I had made with him; but I could get no relief. It was impressed upon my conscience, 'Will you make a covenant with God, and break it so soon?' and the exceeding sinfulness of thus doing overwhelmed me. I finally submitted, and promised the Lord that, if he would sustain me, I would go, trusting in him to give me grace and ability to perform all he should require of me. I returned to the house, and found the boy still waiting. He remained till after dinner, and I returned with him to Dresden.

"The next day, which, as nearly as I can remember, was about the first Sabbath in August 1833,\* I delivered my first public lecture on the Second Advent. The house was well filled with an attentive audience. As soon as I commenced speaking, all my diffidence and embarrassment were gone, and I felt impressed only with the greatness of the subject, which by the providence of God, I was enabled to present. At the close of the services on the Sabbath, I was requested to remain and lecture during the week, with which I complied. They flocked in from the neighboring towns; a revival commenced, and it was said that in thirteen families all but two persons were hopefully converted.

"On the Monday following I returned home, and found a letter from Elder Fuller, of Poultney, Vt., requesting me to go and lecture there on the same subject. They had not heard of my going to Dresden. I went to Poultney, and lectured there with similar effect.

"From thence I went, by invitation, to Pawlet, and other towns in that vicinity. The churches of Congregationalists, Baptists and Methodists, were thrown

open. In almost every place I visited my labors resulted in the reclaiming of backsliders, and the conversion of sinners. I was usually invited to fields of labor by the ministers of the several congregations whom I visited, who gave me their countenance; and I have never labored in any place to which I was not previously invited. The most pressing invitations from the ministry, and the leading members of the churches, poured in continually from that time, during the whole period of my public labors, and with more than one half of which I was unable to comply. Churches were thrown open everywhere, and I lectured to crowded houses, through the western part of Vermont, the northern part of New York, and in Canada East; and powerful reformatory results were the results of my labors."

#### CONVERSION OF ONE HUNDRED INFIDELS.

With the 1st of January, 1838, he commenced a second course of lectures at Lansingburgh, N. Y., in compliance with the urgent request of the Baptist church in that place, and of E. B. Crandall, their pastor. The lectures continued nine days, and were listened to by crowded and attentive audiences. The result also was most heart-cheering. Infidelity had several strongholds in that neighborhood, and many of that class attended his lectures, and were greatly affected by them. In a letter dated on the 25th of that month, two weeks after the close of the lectures, a gentleman of that place writes to Mr. Miller:

"I have never witnessed so powerful an effect in any place, as in this, on all who heard. I am of the opinion that not less than one hundred persons, who held infidel sentiments, are brought to believe the Bible. Infidelity is dumb in this place, as if frightened, and converts are many."

The following testimony of one who was converted from infidelity during these lectures, is copied from the Boston Investigator (an infidel paper) of January, 1845.

"MR. EDITOR: I was a warm supporter of the views of Abner Kneeland, attended his lectures and protracted dances, disbelieved in Divine Revelation and a future existence, and fully accorded with Mr. Kneeland's views of religion. Having read every work of note that I could obtain, and having heard many lectures opposed to God and the Bible, I considered myself prepared to overthrow the Christian faith, and feared no argument that could be brought from the Bible. With these feelings, I attended a full course of Mr. Miller's lectures. He gave his rules of interpretation, and pledged himself to prove his position. I approved of his rules,—to which I refer you,—and the result was, he established the fact that the Bible is what it purports to be—the Word of God—to my mind, beyond a doubt; and I have taken it as the man of my counsel. I notice your doubts of the truth of the statement in relation to hundreds of infidels being converted under the preaching of Mr. Miller. This may possibly be owing to your never having given Mr. Miller a candid and thorough hearing. He is a man mighty in the Scriptures, and has done terrible execution in the ranks of the 'King's enemies,' with the sword of the Spirit, which is the Word of God. I am personally acquainted with nearly one hundred, who held to similar views with Abner Kneeland, who were converted under the preaching of Mr. Miller; and we did not yield the point without a struggle, nor without due consideration. Each and every prop and refuge of infidelity and unbelief were taken away from us, and our sandy foundation was swept by the truth of the Almighty as chaff is driven by the wind. Yet we parted with them much as a man parts with a diseased tooth. We tried to cure and keep it there, and when made to know that the root and foundation was rotten, it was painful to part with; but we rejoiced and felt better after the separation; for there is balm in Gilead—there is a Physician there."

From the 24th to the 28th of May, Mr. M. lectured in Groton, Mass., and from the 3d to the 9th of June, in Lynn, Mass. In connection with his visit to this place, he made the following entry in his memorandum-book: "Thus ends my tour into Massachusetts, making eight hundred lectures from October 1, 1834, to June 9, 1839—four years, six months, nine days." The editor of the "Lynn Record" gave the following notice of Mr. Miller, and his visit to that place:

#### "MILLER AND THE PROPHECIES.

"We took a prejudice against this good man, when he first came among us, on account of what we supposed a glaring error in interpreting the Scripture prophecies so that the world would come to an end in 1843. We are still inclined to believe this an error or miscalculation. At the same time we have overcome our prejudices against him by attending his lectures, and learning more of the excellent character of the man, and of the great good he has done and is doing. Mr. Miller is a plain farmer, and pretends to nothing except that he has made the Scripture prophecies an intense study for many years, understands some of them differently from most other people, and wishes, for the good of others, to spread his views before the

public. No one can hear him five minutes without being convinced of his sincerity, and instructed by his reasoning and information. All acknowledge his lectures to be replete with useful and interesting matter. His knowledge of Scripture is very extensive and minute; that of the prophecies, especially, surprisingly familiar. His application of the prophecies to the great events which have taken place in the natural and moral world is such, generally, as to produce conviction of their truth, and gain the ready assent of his hearers. We have reason to believe that the preaching or lecturing of Mr. Miller has been productive of great and extensive good. Revivals have followed in his train. He has been heard with attention wherever he has been.

"There is nothing very peculiar in the manner or appearance of Mr. Miller. Both are at least equal to the style and appearance of ministers in general. His gestures are easy and expressive, and his personal appearance every way decorous. His Scripture explanations and illustrations are strikingly simple, natural, and forcible; and the great eagerness of the people to hear him has been manifested wherever he has preached."

On his way home he lectured at the following places: Commencing on the 16th of June at Westford, Vt.; the 23d, at Cambridge, Vt.; and on the 30th at Colchester, Vt. As a result of his labors in Colchester, twenty-three were added to the Baptist church between that time and the 2d of December following.

The letters addressed to him and his son at this period show that a report was in circulation that he was dead; and, as soon as that was successfully contradicted, another was current that, on re-examining his calculations, he had discovered a mistake of one hundred years. Both of these rumors were several times subsequently revived, and had to be as often contradicted.

On the 15th of September, in compliance with "the wish of many in Rutland, Vt.," who were "very anxious to hear" his "course of lectures," he visited that place, and lectured each day, to the 22d, when he returned to his family, and made arrangements for a second visit to Massachusetts.

He commenced his labors at Groton, Mass., on the 13th of October, and lectured ten days. In reference to these lectures and others in neighboring towns, Rev. Silas Hawley, Congregational minister, wrote from Groton, on the 10th of April, 1840, as follows:

"Mr. Miller has lectured in this and adjoining towns with marked success. His lectures have been succeeded by precious revivals of religion in all those places. A class of minds are reached by him not within the influence of other men. His lectures are well adapted, so far as I have learned, for shaking the supremacy of the various forms of error that are rife in the community."

Closing his lectures in Groton, Mr. M. gave a third course of lectures in Lowell, continuing from the 23d of October to the 1st of November. These, like the previous lectures in that place, were attended with precious fruits.

From the 2d to the 10th of November, he lectured in Haverhill, Mass., where he made the acquaintance of Elder Henry Plummer, pastor of the Christian church, who embraced his views, and was a steadfast friend till Mr. Miller's decease.

On the 11th of November, Mr. M. commenced a course of lectures in Exeter, N. H., which continued till the 19th. On the 12th, a Conference of the Christian Connection was in session there, and they called on Mr. Miller in a body. He was a stranger to nearly all of them; and few of them regarded his views with anything more than mere curiosity. Several of them questioned him respecting his faith; but they were speedily silenced by the quotation of appropriate texts of Scripture.

It was on this occasion that he became acquainted with Eld. Joshua V. Himes, then pastor of the Charlestown-street church, Boston. Eld. H. had written to Mr. M., on the 19th of October, inviting him to give a course of lectures in his chapel. He now renewed his invitation, and got the promise of a course of lectures in December. Before commencing there, Mr. Miller gave a second course of lectures in Stoughton, Mass., from the 24th to the 29th of November, and one in Canton, Mass., from the 1st to the 6th of December. In this last place, he writes to his son, he "lectured three times on the last day, to a house jammed full." Pressing invitations for further labors in the surrounding region had to be disregarded, in order to fulfill his engagement in the metropolis of New England.

(To be continued.)

"Two-thirds of the members of my church," said a pastor, "are honorary members. They don't come to prayer-meetings; they don't attend Sunday School; they don't add to the life of the church; they are the passengers on the gospel ship; they bear no burdens; add no strength; their names are on our books; they are honorary members."

\*The printed article from which this is copied was written in 1845. By an examination of his correspondence, it appears that he must have begun to lecture in August, 1831. So that this date is a mistake of the printer, or an error in Mr. Miller's memory. As no mention is made of this in the letter to Elder Hendryx, from which the previous extract is made, he could not have gone to Dresden before the second Sabbath in August, 1831.

## DEEDS, NOT WORDS.

"Why call ye me, Lord, Lord, and do not the things which I say?"

Not forever on thy knees  
Would Jehovah have thee found:  
There are burdens thou canst ease;  
There are griefs Jehovah sees:  
Look around.

Work is prayer if done for God,  
Prayer which God delighted hears.  
See beside yon upturned sod  
One bowed 'neath affliction's rod;  
Dry her tears.

Not long prayers, but earnest zeal—  
This is what is wanted more.  
Put your shoulder to the wheel;  
Bread unto the famished deal  
From thy store.

Not high-sounding words of praise  
Does God want, 'neath some grand dome;  
But that thou the fallen raise;  
Bring the poor from life's highways  
To thy home.

Worship God by doing good—  
Works, not words; kind acts, not creeds.  
He who loves God as he should  
Makes his heart's love understood  
By kind deeds.

Deeds are powerful; mere words weak,  
Batt'ring at high Heaven's door.  
Let thy love by actions speak;  
Wipe the tear from sorrow's cheek;  
Clothe the poor.

Be it thine life's cares to smother,  
And to brighten eyes now dim.  
Kind deeds done to one another  
God accepts as done, my brother,  
Unto Him.

## "ALL IS VANITY AND VEXATION OF SPIRIT."

"VANITY of vanities, saith the preacher; all is vanity." These impressive words were spoken by one who knew "whereof he affirmed;" for he had made full trial of all that earth is able to afford, and had found all empty and unsatisfying. He was ruler "over a people like the dust of the earth for multitude," and withal was wise, rich, and glorious. And it would seem that he was in possession of all that heart could wish or imagination crave. To use his own words: "So I was great, and increased more than all that were before me at Jerusalem; also my wisdom remained with me. And whatsoever mine eyes desired, I kept not from them; I withheld not my heart from any joy." But in after years, when his sun had passed its meridian, and was just ready to drop below the horizon, he turns and takes a retrospective view of his long career of fame and unrivaled greatness; and, as he glances over his life, which had been passed 'mid scenes of untold splendor and magnificence, and realized that his glittering pageantry, which none before him had possessed, and remembers that it has forever passed away, he is filled with sorrow at the transitory nature of all earthly things, and exclaims in anguish of spirit, "All is vanity and vexation of spirit."

Thousands have trod in the same path to earthly glory, have run "foremost in honor's dusty race," and have braved almost every hazard for a "fanciful wreath in glory's romantic career." Some have

"Drank every cup of joy, heard every  
Trump of fame; drank early; deeply drank;  
Drank draughts that common millions  
Might have quenched, then died  
Of thirst, because there was no more  
To drink."

Yes, dear reader, you and I can bear witness to the fact that "hours of pleasure are short," and our brightest hopes are often, crushed in the blossom by the blighting hand of time and change.

"Oh! ever thus, from childhood's hour,  
I've seen my fondest hopes decay;  
I never loved a tree, or flower,  
But 't was the first to fade away."

Let us then, in view of these things, choose, like Mary, that better part which can never be taken from us. Let us shun the light and trifling scenes of earth, and set our feet toward the New Jerusalem. There

we shall find pleasures that never grow old, and bliss that never fades. How will the baubles of earth sink in the scale, when we look back from eternity's shores to this miserable, sin-cursed earth, which now occupies so much of our time and attention. We, the youth of the last generation, are too much given to pleasure, mirth, and levity. I fear there is danger of our becoming lovers of pleasure more than lovers of God. This is one of the characteristics of the last days. We who profess to be looking for the glorious appearing of our Lord and Saviour Jesus Christ, should not join in the sinful pleasures of the age. Let us arouse ourselves and do "works meet for repentance."

P. A. FOSTER.

Washington Co., N. Y.

—The property of the Romish Church, in the new city of Leavenworth, Kansas, is, from the published estimate, some 475,000, while that of all other Christian denominations in the same city, is less than 100,000. Sustained by all this wealth, the grand agency of the Romish church for proselytism is the school, and especially the school for girls. Such a school is established in every large town, and these schools are chiefly supplied with scholars by the patronage of Protestants.

## France.

*La Liberte* has another editorial calculated to allay the general discontent and uneasiness which have been inspired by the recent warlike preparations of the French Government. The writer says that the United States Legation at Paris, is continually overrun with Frenchmen, who are anxious to escape the military service to which they are now liable under the provisions of the new Army bill. Knowing nothing of the American laws of naturalization, and having only the lately concluded Prusso-American treaty in their minds they are literally besieging the United States representative for naturalization papers. Of course all the applicants were refused, lacking the five years' actual residence in America, as required by law.

**The Dangers of Benzine.**—Our lady readers should be informed that the liquid called benzine, which they use so freely for removing grease and stains from clothing, is a very dangerous article. It is one of the substances distilled from petroleum, and is highly volatile, inflammable, and, when the vapor is mixed with air, explosive. We have frequently observed a phial of this fluid standing in close proximity to a lamp or gas flame, and the odor pervading the rooms. A very small quantity is capable of doing irreparable mischief. The contents of a four ounce phial, if overturned and vaporized, would render the air of a common room explosive, and a whole family might be seriously burned, or lose their lives from it. It should never be used in the vicinity of flame; and it is important to remember that, through the medium of the escaping vapor, when the phial is uncorked, flame will leap to it through a space of several feet. Benzine is often sold under various fanciful names; and, therefore, any article procured from the druggists for removing oil or grease from fabrics should be handled with the utmost care.

## Obituary Notices.

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

DIED, in Madrid, N. Y., March 20, 1868, of consumption, Betsey M. Wright, aged 28 years and 23 days.

Sr. Wright had been for several years a consistent and practical believer in the present truth; and in her last illness was patient and resigned although a great sufferer. Toward the last, all that seemed wanting to make her triumph complete was the privilege of shouting victory over death and the grave, which we expect she will have soon; for we committed her to the dust with the assurance that her flesh rests in hope.

Discourse by the writer from Ps. lxxix, 20.

S. B. WHITNEY.

DIED, at Fort Ridgely, Minn., March 6, 1868, of quick consumption, Martha, wife of Bro. Amos Bliss, and daughter of Bro. Barton Crandall, aged nearly twenty-nine years. She leaves a husband, parents, brothers and sisters, to mourn her loss. But they mourn not without hope; for Sr. Bliss did possess a meek and quiet spirit, which in the sight of God is of great price; and which will entitle her to an inheritance in the new earth, where will be an abundance of peace. Remarks by the writer from Rev. xiv, 13. "Blessed are the dead which die in the Lord from henceforth."

S. PIERCE.

## 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 bring to view present duty, and future peril. All should read these books, and ponder well their teaching.

### Immortality through Christ Alone.

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

### Packages of Tracts.

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

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

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

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

### Our Book List.

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The 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, April 21, 1868.

The question answered in No. 17, on trine immersion, should have been signed, "I. C." instead of "J. C."

### REMEMBER THE CAUSE.

"And those who cannot come, we ask to remember the cause in their prayers."

As I read these words in the call to the Conference, in Review No. 17, the following thoughts passed through my mind. How many remember the cause while an effort is being made to advance the truth in their immediate vicinity, but when such effort ceases, their prayers in that direction, are, in a great measure, at an end. They forget that the cause is one, and that all the while, in some place, or places, souls are being reined up by reading, or the living preachers, to decide on the truth. Silently, angels of God are trying to impress these truths upon hearts. If you do not see the work where you may be living, nevertheless, it is going on. Are your prayers ascending to Heaven that this work may go on? Are we all praying as ardently to God as we should, that God may send his angels forth to impress the truth on the hearts of those who read and hear, who are getting within reach of mercy?

But to the call in the Review; "Remember the cause." Those words are full of meaning. In a few days the servants of God are to meet to consult on the best ways and means to advance that truth which is to prepare a people for the Judgment. What a solemn work, to present truths to men that will fit them to stand, or, they disobeying, seal their doom, and leave them subjects of destruction in the seven last plagues. How solemn, how sacred such truths! What fearful responsibilities are connected with the work! The work is of that character that poor mortals, unaided by heavenly wisdom, are inadequate to the task. The wisdom from on high is needed. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

May ministers, delegates, and others who assemble, come in the name of the Lord, and all others realize that this convocation is to do, not secular business, but business connected especially with preparing for the Judgment.

May, indeed, all our prayers ascend to Heaven, fervently, that God's signal blessing may attend the councils of his people. J. N. LOUGHBOROUGH.

### MONTHLY MEETING IN TOMPKINS.

This meeting was held in the house of Bro. Weed, on the 4th inst. By request I attended it, accompanied by Bro. S. W. Rhodes. It was a season of encouragement to us, and we think it was to all present; though quite a number were hindered from meeting with us, in consequence of the snow-storm, and the severity of the weather.

On first-day, we spent some hours at the house of Bro. Pomroy, a friend, who is interested in the examination of the truth, and at the house of Bro. E. P. Giles, listening to, and answering the questions of different friends, on the subjects of the Sabbath and Spiritual Gifts. Bro. R. spoke principally on the latter subject. Here he seemed to be perfectly at home, and spoke with freedom and feeling, and in love and tenderness. The Holy Spirit was present to assist and to approve of this effort to help the inquiring mind. And I am sure it was not labor spent in vain.

The friends here have been seeking to draw nigh unto the Lord, by fasting, prayer, and holding extra meetings since I was with them last February. The result is good. Parents have been strengthened and refreshed, and some of their children seem fully resolved, by assisting grace, to go with them to Mount Zion. For several reasons, baptism was deferred till the next Monthly Meeting.

I shall remember with lively satisfaction my interview with this dear people. May they all be overcomers, and reach the haven of endless rest.

A. S. HUTCHINS.

Health Institute, B. C., Mich.

### BRIEF REPORT.

THURSDAY, Mar. 26, 1868, I started for Pleasantville, N. Y., where I arrived the 27th. I was received kindly by the brethren. Held eight meetings, and did what I

could for the church here. Quite a number are interested in the Sabbath, and some of them are making some progress in the truth; but they have much to learn and overcome. I hope they will seek the Lord, as the meek of the earth, cheerfully submitting to his holy will, seeking righteousness and meekness, that they may be hid in the day of the Lord's anger.

April 2, went to West Cornwall, Conn., having been repeatedly requested to do so since the grove meeting last Sept., at Pleasantville. The people from there heard on present truth at that time so as to become interested to that extent that one had already commenced to keep the Sabbath. I gave nine discourses much to her comfort. Three others decided to keep all the commandments of God and the faith of Jesus. Others are interested, and, I hope, will come into the truth.

Wednesday, the 8th, walked twelve miles through snow and mud to Amenia station, on the N. Y. and Harlem R. R., then proceeded in the cars to Pauling, and gave two discourses apparently to good acceptance. Hope some there will obey the truth. They desire me to return, and give a course of lectures. This, I think I may do this fall, if Providence permit. There is a comfortable house that can be occupied, and I think good can be done in Jesus' dear name with little effort. There is one Sabbath-keeper near here, but we did not see her. The going was so bad that she did not get to our meetings, as she lived some three miles away; and our walk the day before, so affected us that we needed all the rest we could obtain while there.

April 10, returned to Pleasantville, and have held four meetings, and I hope the lovers of truth are being built up in the faith; for to this end we labor and pray in much infirmity, hoping in the God of Israel for success, that truth may bear away the victory, and a few be found ready in Pleasantville to stand in the terrible storm that is gathering, and will soon burst with all its fury on the heads of the guilty.

Shall we understand our errors, and put away our sins, while the blood of Jesus speaks mercy and pardon? Soon he that is filthy will be filthy still. Will any of us be so tardy in submitting to obey the truth that our sins shall return upon our own heads? If so, then destruction from the presence of the Lord will be our doom, instead of an entrance in through the gates into the city. Read what the character of that company will be, that shall dwell in the holy hill. Ps. xv. P. C. RODMAN.

Pleasantville, N. Y.

### Acknowledgment.

BRO. SMYTH: I wish to say through the Review, that, within a few months, I have received from brethren, whose sympathy and kindness I hope I appreciate, the following amount, a portion of which was handed me in consideration of my feeble efforts in laboring among them, and to meet traveling expenses.

May the blessing of Heaven rest upon these dear friends, and may they find a full reward in the kingdom of God.

Church in Hillsdale, \$10.00. J. P. Kellogg, Wm. Carpenter, Bro. Sanborn, each \$5.00. A. J. Richmond \$2.00. E. Walworth, A. Burwell, H. H. Bramhall, each \$1.00. Brethren and sisters at Tompkins and vicinity, \$4.00. Asa Loveland, Vt., \$5.00. A. S. HUTCHINS.

Health Institute.

### To the Churches in Ohio.

BRO. VAN HORN has been called to Battle Creek on business preparatory to the Conference, and there is not money enough now in the Ohio State Treasury to pay him for services during the winter. We hope the churches will be prompt to forward to the Treasurer the sums now on hand. We shall do all that we possibly can to advance the cause in Ohio during the coming year, and trust we shall have the hearty co-operation of all the friends of the cause in the State.

There are some scattered ones able to assist in this matter—men of means—who have done nothing for some time past. Now is a good time to come up to the work. Their gold and silver, lands and cattle, will not save them in "the day of the Lord's anger." May they feel the importance of making a "covenant with the Lord by sacrifice," while it may be accepted at their hands. Brethren, remember what brought the curse upon Meroz, and "be zealous and repent."

OHIO STATE COM.

### Notice.

I WOULD say to the churches belonging to the Vermont State Conference, that Art. iii, Sec. 4, of the Constitution reads as follows: "The churches will be expected to make a report to the Secretary, at the end of each quarter, of the amount they have sent to the Treasurer, or paid to preachers, during each quarter." The churches in Richford, Irasburgh, Sutton, Wolcott, Stowe, and Johnson, being delinquents, are hereby re-

minded that the third quarter ended March 1, 1868. Hope to hear from these churches soon.

W. J. CROSS, Vt. Conf. Sec.  
West Enosburgh, Vt., April 10, 1868.

P. S. The address of the Vermont State Conf. Treasurer is, F. T. Wales, West Enosburgh, Vt.  
W. J. C.

### 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.

WAGON AND CARRIAGE MAKER WANTED.—I wish to employ a Sabbath-keeper who is a wagon and carriage maker to work for me (I being a blacksmith), either by the day, or piece, as is desirable. Steady employment will be given, and good pay.

Address, W. T. HINTON,  
Toledo, Iowa.

WANTED.—A young man to work at the wagon and carriage business. Apply by letter to  
JOHN WALTON, Watrousville, Mich.

MILLINERY.—Sisters coming to Conference, in want of any work in the millinery line, will find Sister Lucetta Daigneau prepared to furnish them work in accordance with our faith and their tastes.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

### 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 Papers. If money for the paper is not in due time acknowledged immediate notice of the omission should then be given.

\$1.00 each. S Sylvernale 32-18, S Devolve 32-18, W J Springsteel 32-18, I G Camp 33-1, S Brusie 32-18, W Boice 32-18, J Clarke 32-1, C T Havens 32-1.

\$1.50 each. S B Anderson 32-15, H Williams 32-1, H Patch 33-1, T F Johnson 32-1, J Jacobson 31-24, Geo Poulson 32-18, Mrs Mowry 33-1, M M Scott 32-18, S H Snow 33-1, D B Webber 32-1.

\$2.00 each. C Barker 32-1, T Fletcher in full, C C Van Doren 33-18, C M Shepard 33-1.

\$3.00 each. L Lowrey 33-1, A Wood Jr 31-14, H Holt 33-14, E C Taylor 33-10, L Squier 33-1, A Sorens 33-1, A H Enns 33-15, A F Prange 33-17, Harriet White 33-1, D C Frothingham 33-1, Mrs Betsey Judd 34-11, B C Chandler 33-14, T A Myers 32-18, O D Washburn 34-1, O C McIntyre 33-13, Betsey Hall 33-13.

For Review to the Poor.

A O Tobey \$5.00, O D Washburn 1.00.

Cash Received on Account.

J W Raymond \$10.00, Eld J Matteson 4.00.

Books Sent By Mail.

G W Newman 15c, C W Olds 30c, J T Mitchell 30c, O K Dawns 20c, N M Jordan 15c, D Kellogg \$1.20, C G Cramer 30c, J A Demill 15c, Dr J D Hough 30c, A B Williams 15c, W Morse 1.80, Wm Dawson 35c, Carl Larson 2.44, P B Peterson 2.44, John Leland 15c, J E Wilson 13c, C S Linwell 15c, W Cottrell 1.05, C M Shepard 15c, T P Finch 1.00, C Jensen 15c, B Armitage 30c, Sarah S Robinson 35c, Wm S Lane 15c, E F Reynolds 15c, L O Stowell 15c, David Price 2.00, Alex Paton 1.00, Allen D Smith 15c, E Lohsoll 15c, S E Sutherland 15c, Harriet White 10c, W F Cross 30c, O Mears 50c, D R Palmer 30c, I N Van Gorder 30c, O Mears 1.35, J M Wilkinson 15c, S M Abbott 15c, John Clarke 60c, R Holland 30c, M P Stiles 15c, Marshall Edson 30c, E H Bliss 15c, W W Lockwood 1.50, W H Eggleston 60c, W B Chesebro 60c, E O Fish 30c, H W Barrows 1.20, S H Peck 1.05, Jas Harvey 75c, Mrs I B Finch 45c, Martha Watkins 45c, A H Enns 25c, Julianne Hoffer 15c, D W Johnston 1.00, B Hart 10c, E Walworth 30c, Eugenia Newman 15c, J Clarke 15c, D L Gulick 30c, M A Packard 1.00, N S Warner 15c, Mrs F Glascock 20c, D H Gould 35c, A Van Dorn 15c, R S Kenney 25c, H G Buxton 15c, S H Snow 15c, H C Miller 2.80, Martha L Rider 15c, Caroline E Frank 15c, R Baker 60c, Wm M Ellis 45c, J F Shaw 1.10, L G King 15c, O F Brockway 1.30, S Vincent 35c, O S Eddy 15c, T Smith 75c, R O Damon 15c, D C Phillips 30c, Mrs Betsey Judd 1.00, J S Miller 30c, J W Raymond 1.20, D Marsh 50c, P L Cornell 15c, Mrs H Smiley 15c, E Stiles 15c, L Schellhouse 15c, H J Rich 1.20, A W Cummings 1.35, W V Field 15c, E Green 15c, W Carthy 30c, Mrs O F Guilford 35c, G W Strickland 25c, Mrs P W Cottrell 92c, T Alverson 35c, H Thurbur 15c, E S Fulton 5.13, A G Carter 15c, D S Beers 15c, O D Washburn 1.07, Oley A Olson 1.80, W T Hinton 4.00, C L Davis 30c, E M Kimball 50c, D Mallin 45c, Agnes Ellis 15c.

Books Sent by Express.

J N Loughborough, Allegan, Mich., \$26.00, J W Raymond, Bath, N Y, 23.67.

For Eld. N. Fuller.

O D Washburn \$2.00, E M Kimball 1.00.

Pledges for Book and Tract Fund.

Sarah Jones \$1.00, H Moore 2.00, Wm White 5.00, M White 5.00.

Received on Book and Tract Fund.

H Gardner \$1.00, D Gardner 50c, J Roushey 50c, Mary Roushey 25c, B Sperry 10c, E Roushey 10c, Mary Steward 10c, Newell Brister 50c, M Brister 50c, O A Heath 25c, G Heath 10c, I Heath 10c, Allen D Smith 1.00, O S Eddy 1.00, E Robinson 1.00, W E Caviness 88c, R Godsmark 10.00, A Nellis 30c, A C Bourdeau 4.23, P A Maynard 4.00, L P Baldwin 2.00, Joseph Clarke 1.00, John Clarke 1.00, Zerah Brooks 15c, Church at Bryant's Pond, Me, 10.50, D M Canright 5.00, L O Canright 5.00, W J Haynes 2.00, D Haynes 1.00, E Putman 1.00, A Holt 1.00, C C Blanchard 50c, M M Jones 10c, F Kilgore 50c, J Carlton 1.00, H Holt 1.00, E Taylor 50c, R R Robinson 2.00, C E Spear 1.00, H Atwood 50c, J Taylor 25c, W W Putman 1.00, M R De Cow 1.00, R Loveland 1.09, J W Raymond 3.00, S Raymond 1.00, N S Raymond 2.00, A O Raymond 1.00, C Raymond 1.00, A C Raymond 1.00, Sandford Rogers 5.00, Jane Rogers 2.00, L Graves 3.00, L E Graves 1.00, E Walworth 3.00, W Coon 2.00, A Gleason 1.00, J D Morton 1.00, A F Fowler 50c, E M Kimball 50c, L Putman 50c, H Kilgore 25c.