

# 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.

VOL. XXX.

BATTLE CREEK, MICH., THIRD-DAY, OCTOBER 15, 1867.

NO. 18.

### The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

J. M. ALDRICH, PRESIDENT.

TERMS.—Three Dollars a Year, in Advance. For further Particulars, see Prospectus Inside.

Address, J. M. ALDRICH, Battle Creek, Michigan.

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

#### PATIENCE.

Rest, weary soul!

The penalty is borne, the ransom paid,  
For all thy sins full satisfaction made;  
Strive not to do thyself what Christ has done,  
Claim the free gift, and make the joy thine own;  
No more by pangs of guilt and fear distress,  
Rest, sweetly rest!

Rest, weary heart,

From all thy silent griefs and secret pain,  
Thy profitless regrets and longings vain;  
Wisdom and love hath ordered all the past,  
All shall be blessedness and light at last;  
Cast off the cares that have so long oppress;  
Rest, sweetly rest!

Rest, weary head!

Lie down to slumber in the peaceful tomb;  
Light from above has broken through its gloom;  
Here, in the place where once thy Saviour lay,  
Where he shall wake thee on a future day,  
Like a tired child upon its mother's breast;  
Rest, sweetly rest!

### 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.

#### DEVOTION TO THE CAUSE OF CHRIST.

BY ELD. J. N. LOUGHBOROUGH.

"For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." Phil. ii, 20, 21.

THE truths of Scripture are sometimes presented in a positive, and sometimes in a negative form. In the positive we are directly told what we should do. In the negative we are told of the wrong course of the people, and what they are not doing; as in the above text, they are not seeking the "things which are Jesus Christ's," which reveals to us the fact, that it is well pleasing to God that we make the things which belong to Jesus Christ of more consequence than everything else.

We design, in this discourse, to call attention, especially, to the manner in which Christians should live. We can only present a few thoughts on a subject of such magnitude as this. It is a subject that comprehends all the trials, conflicts, crosses, duties, and victories connected with the Christian warfare here, with the proper manner of meeting life's events. The scene of life has been by some writers compared

to weaving. The duties, crosses, trials, disappointments, and conflicts of life, are the warp, while our course of action in meeting life's events, puts in the filling. The texture of the web of cloth we weave, depends on the grace we have to meet the ills of life, so that our peace be not marred, and our good temper disturbed by perplexities around us. As in literal weaving we find some coarse, rough, disagreeable-looking and feeling fabrics, while others delight the eye and the touch by their fine and beautiful texture and figure, so with the web of life. Some fret and worry, find fault with everything, scold at everybody, and keep themselves and all around them uneasy; they are weaving a very coarse fabric. They accommodate no one but themselves, and even interfere with the rights and interests of others in order to accommodate themselves. They are peevish, pettish, and hard to be approached even with the kindest address. The fabric they weave in life would well compare with coarse hemp cloth. But there are others, who ever delight in trying to do good, and make others happy around them, instead of murmuring at their lot and trials. You will hear them say, "My lot might be worse than it is, and is so much better than that of others, that I am content." Instead of blaming others for all that happens, they rather question whether they did all in their power to help others. They have, in short, learned to bear grief without murmuring, and to scatter smiles wherever they go. Such characters are admired, and well compare with the beautiful web of cloth.

The great actuating principle that all must have in order to make much advancement in the life of holiness, is LOVE. Love to God with all our hearts, and love to our fellow-men. In short, to properly guide our affections, that they may not be unduly set on objects which should occupy a minor place in our thoughts. The word of God establishes a gradation for our affections, and the man who follows God's order finds himself in the love of God supremely; loving his neighbor as himself; seeking as earnestly to promote the salvation of his fellow-men as to secure his own salvation; looking upon property with less love than any other object, viewing it as only the mammon of unrighteousness, to be made to fill its subordinate place, and be used especially in turning men to serve the God of Heaven. But, we inquire, does this state of things exist, or is it as when Paul wrote to the Philippians: "All seek their own and not the things which are Jesus Christ's?"

That the love of God would not be abundant in the last days is evident from the description given of them by Paul in his letter to Timothy. 2 Tim. iii, 4, 5. This scripture we will quote here, not for the purpose of proving that we are in the last days, although every one must admit it who reads the testimony and views its complete fulfillment in every-day life around us; but to see how men lack the great principle of love.

"This know also, that in the last days perilous times shall come. For men shall be lovers." But, I thought you said the principle of love would be lacking among men in the last days, and, here it says, "they shall be lovers." Yes, they are lovers, but of what? "Lovers of their own selves." Yes; and it is this inordinate love of self, which, we think, is the

root out of which all these sins here enumerated grow. Let us see. "*Covetous.*" Why covet the things of others? To appropriate it to self, whom they so dearly love. "*Boasters.*" Certainly, they think much of their own qualities, abilities, &c., and must make a display of them to others. "*Proud.*" Pride of appearance, of ability, or of caste in society, all result from thinking of self "more highly than we ought to think," and not thinking soberly, according as God hath dealt to every man a measure of faith. "*Blasphemers.*" I conceive that blasphemy is but the culmination of that *pride of opinion*, which leads a man finally to sit in judgment on the Spirit of God, and its work, denouncing it as the spirit and work of the Devil. See Matt. xii, 22-32. "*Disobedient to parents.*" The child disobeys the parent, because it thinks more of its own opinions and ways than it does of the parent, or their counsel and advice. "*Unthankful.*" Why thank anybody for favors when self is the all in all, and every thing you can grasp is viewed as yours by divine right. "*Unholy.*" Of course those who follow the course above marked out are impure, in thought, in motive, in word, and in action, and all because of an inordinate regard for themselves. "*Without natural affection.*" Where should we expect to see the closest bonds of love and sympathy if not in the Christian family circle? When each seeks to promote the interests and welfare of the other, and their hearts beat in tenderness for each other, it is a type of Heaven; yea, a little Heaven on earth. But, alas! in too many cases, even in Christian (?) families we see just the reverse. Bickering, fault-finding, murmuring, complaining, fretfulness, and "my husband don't try to make it easy for me, but makes my lot just as hard as he can;" or "my wife don't care how hard I work, and when I have toiled all day, I must be scolded because I have not worked a little harder, and done something for her comfort." This is all the result of having more regard for self than for the other members of the household. A better state of things than this can be brought about, by considering that every member of the household has rights and privileges which we must sacredly regard. Each should make it their study to relieve the cares of the other and administer to their comfort; then all are made happy. "*Truce breakers.*" Bargain breakers. Like a brother I met not long since: He had made a fair contract to pay a man a certain sum of money at a certain time, providing he himself received it. He received it but found he could let it for more interest than he was paying on the debt, and did so, not only discommoding the brother, but displaying the same selfishness of which the above text speaks. "*False accusers.*" Self love leads men to clear themselves, and blame some one else for everything that happens. You will sometimes hear a great tirade against their neighbors' cattle—such bad, unruly creatures, and blaming their neighbors for keeping such animals. But, perhaps, when all the facts are made to appear, their own fences were so low that but a slight effort was made to get into their fields by those dumb brutes who knew no better than to obey the instincts of their nature and gratify their wants with the best opportunity to procure food that presented itself. "*Incontinent, fierce, despisers of those that are good.*" These crimes grow out of their love of self, which leads them to grat-

ify their carnal propensities, and to wreak their vengeance on all who oppose their peculiar notion of things. Those who are really good, are taking the opposite course from this. Their lives are a constant reproof to those self-loving, ease-seeking souls, and in their hearts they despise them, and speak evil of them, calling them "old fogies," &c. "Traitors." Men turn traitors to accomplish their own selfish ends. "Heady, high-minded." All can see that this pride and determination to have their own way is the result of inordinate self love. "Lovers." But, I thought they lacked affection. Let us see what they love. "Lovers of pleasure more than lovers of God." Then they do love God some? Yes; but they love pleasure more. They love pleasure more than God because the love of God would lead them to self-denial. But they love themselves, and therefore seek pleasure instead of following the humble, cross-bearing, self-denying way. Happy is he who fully heeds the solemn injunction of the apostle, "From such turn away."

The query may arise, why are men *professing* godliness, in the last days left to thus go on and dishonor their profession. We think our Saviour has given an admonition concerning these times, which, if all professing to love his appearing would heed, they need not be in so sad a plight. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." Here it is. Men are overcharged with earth's cares, and do not take time to closely examine their own hearts every day, to see if their motives, affections, and desires are all right and pleasing to the Lord. No progress can be made in the service of the Lord without taking time for self-examination. Many know that they are making no progress, but they know not why. They know that they are hindered in the work of God, but they know not by what. To make progress, we repeat, there must be close self-examination. This self-examination must be entered upon with a desire to know the very worst of our case. With a determination, that, when we have found our errors, and those causes which hinder our advancement, we *will* put them away, and substitute in their stead, right ways, and correct deeds.

But with the mass in these times, business cares occupy the mind from early dawn till late hours at night, and but a few faint efforts are made to seek the Lord, and comparatively no time taken for self-examination. But, my brethren, if we pass carelessly on in this way, the day of God will certainly come upon us, finding us unprepared. Let us arouse to that condition, that it shall be more than our meat or drink, more than our worldly cares, to do the will of God.

The condition of the people in the last days is again illustrated by the teachings of our Lord in Luke xiv, where three calls are made to the supper, illustrating, as we suppose, the advent proclamation, in its three messages. When the call was made, "They all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." Many would not dare, perhaps, to say thus in so many words; but actions speak louder than words. They pursue their worldly cares, early and late, through thick and thin, rain or shine. All kinds of weather finds them at their post in their worldly cares. But they have no time for secret devotion, for self-examination. They hastily breathe out a few, faint petitions at the family altar, and rush into their business pursuits. Not having taken time to read the word of God, their mind is unfruitful through the day except with worldly cares. At evening there is an assembling of the saints. If they do not forsake it entirely, "as the manner of some is," they have no exhortation to present there, but their testimony, if testimony they bear, is like the lamentation of some as presented by the prophet: "My leanness! my leanness! Woe unto me." But the Lord has given us the doom of those who thus bury themselves with worldly cares, and endeavor to excuse themselves

from activity in the cause of the Lord. You that are thus moving, and who involve yourselves in debt to have a plausible excuse for not lifting your proper burden in the Lord's cause, read it. "For I say unto you, that none of those men which were bidden shall taste of my supper." None who have excused themselves from entering earnestly into the Lord's service, shall have any part in that marriage supper of the Lamb. May the Lord arouse us to a sense of these things.

If we look at the connection of the text we have selected we shall find that an accurate pattern is placed before us, which it will be safe to follow. It is not to follow one another, but *Christ*. See Phil. ii, 1-8. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies." The true child of God does find consolation in believing in Christ, and does taste the Spirit of God, but this lays him under obligation to do something; "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." Then, if we have tasted the love of Christ, it becomes our duty to have in us the mind of Christ, and this will lead us to "Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem others better than themselves." Here is a direct blow against self-exaltation. We may think ourselves "righteous, and despise others," but let us admire that which is good in our brother, and if there be evil about him, prayerfully, carefully, and earnestly strive to convert and restore him, and not hastily cast him aside. "Look not every man on his own things, but every man also on the things of others." Not look on the things of others with a covetous eye, and lay plans, and devise means to secure them at a small figure as our own. Many look on the things of others in this sense, and carry out the characteristic represented by the prophet: "It is naught, it is naught, saith the buyer, but when he hath gone his way, straightway he boasteth." The sense in which we are to look on the things of others must be in the same sense that Christ looks upon us: considering what is for our interest instead of his own. If we look upon the things of others as well as our own, our aim will be in all our dealing with them to be sure that they obtain an equivalent for all that we obtain of them. While you may be advantaged in the bargain you are making, carefully weigh the matter, whether they are doing as well as they could do elsewhere. Place yourself in their position, and ask yourself the question, am I doing by this person just as I would be done by under similar circumstances?

But, the line is drawn still closer: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." What a lesson of love, disinterested love to man, and self-abasement to benefit others, is manifest here. Christ is presented, surrounded with all the glory, happiness, and beauty of Heaven. In the form of God. So God-like in his mien that it is no robbery for him to be an equal with God; and, indeed, he was the counselor with the Father when man was created. As he stands in this high and glorious position, man sins, and is involved with his posterity in hopeless ruin. The Son of God beholds the state of affairs. Does he plead that some one ought to die to rescue man, and inquire if some of the angels cannot go, but that he cannot give up his exalted position and glory? No; but mark the amazing love! he proposes to leave his glory, his exalted position, and take a lower place that man may be saved. Does he stop in his descent in the scale of existence with the nature of an angel? Nay, for then he could not die, and death alone could make satisfaction for the guilt of man. He is "made in the likeness of men." Hear again. Is he born among the wealthy, and highly honored among men? No; but in the depths of poverty. Laid at his birth in a manger. But, though so humble and mean in the eyes of men, angels bright and strong bow to worship the babe in the manger. Look also at his death: It

is not on an easy couch, surrounded with luxury, and then laid out in state; but, "he became obedient unto death, even the death of the cross." The most ignominious death; viewed as an accursed death among men, and the word of God even saying, "Cursed is every one that hangeth on a tree." Why all this humiliation. Not for any selfish end, but, that mankind, yes, you and I, my hearers, might be saved. Have we the mind that was in Christ? Oh, may the Lord impress these truths upon our minds, and by his Spirit engrave the great law of love on the tablets of our hearts, that while here below our aim may be higher than self. May we realize that to seek and save our fellow-men is of more consequence than our own good, our own honor, or pleasure, or gain.

Look now at the testimony of Paul to the Corinthians. He says: "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Giving none offence, neither to the Jews, nor to the Gentiles, nor to the church of God; even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." 1 Cor. x, 23, 24, 31-33. Does Paul mean that he lowered the standard of truth to meet the doctrines and views of men? When with the Gentiles does he favor a plurality of Gods? When with the Jews does he teach them that they must be circumcised and offer bullocks and goats if they would be saved? Nay, verily. He says to the Gentile, "The times of this ignorance God winked at, but now commandeth all men everywhere to repent." To the Jew he says, "circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God" is something. In his examination before Agrippa, he declares not only his doctrines in plain terms, to the king, but assures him that *he* is not ignorant concerning these things, for they were not done in a corner. If you read the writings of the apostles you find no one using greater "plainness of speech" than Paul. When he has the truth of God to preach, he tells it as it is, no matter if his own life is brought in jeopardy by so doing. What then can be the meaning of his testimony to the Corinthians? The expression, "Let no man seek his own, but every man another's wealth," shows that it is his intercourse and dealings with the Jews, Gentiles, the church of God, &c., to which he here makes reference. He would be careful in his course of action, to do nothing to put a stumbling-block in the way of any. Seeking all the while their spiritual profit, "that they may be saved." He avoided the doing of some things that were even lawful to do. Some things that there would be no other sin in doing than the fact that it would jeopardize the salvation of those around him. So he viewed it as not expedient to do these things although it might be lawful. It would not edify, or in other words, it would have a tendency to drive them away from the gospel, rather than to bring them to a saving knowledge of the same.

If we would have that mind in us which was in Christ, we must move with the same carefulness, "Not seeking mine own profit, but the profit of many, that they may be saved." This we will briefly try to illustrate. Suppose your neighbor, a poor man, has lost his cow. In his circumstances, with his large family, he knows he can get along much more economically if he keeps a cow. A cow he views as an indispensable need with him. But, alas! what shall he do? His own is lost, and he has no means to procure another. He has expected no such calamity and has made no provision for it. What he determines in himself to do is this: to buy a cow on time, curtail his expenses in some other directions, and save means to pay the debt. But now comes the important question, as he is a poor man, with nothing but his reputation as security, who will trust him for the cow? He looks over all his neighbors. Such an one is a sharper; I don't want to buy of him. Another one makes no pretensions to fear God, or regard man; I fear he will take advantage of my necessity, and I dread to trust myself in his hands. While looking them all over he recollects having heard you say that you believed the great law of



"love thy neighbor as thyself" should actuate professed Christians in all their conduct and deal with men." Remembering your talk, and supposing that you believed what you said, that you were soon to stand in judgment, he decides that you must be the man to favor him in his time of need? Now, my brother, is the critical moment with you; shall legality or expediency bear sway in this trade? It is your first deal with this poor neighbor; you may make a favorable impression upon his mind or you may ruin his soul. I beg of you, seek his salvation instead of his dollars. He comes to you, he tells the simple story of his loss, his situation, his circumstances, and what he proposes to do, and withal in simplicity tells you even the reason he selected you to trade with. You are not rich, but can spare him a cow of your number and give him six months in which to pay for it, just as well as not; but, love of gain steps in for a say in the matter, and suggests to you, "now you have the man in your power, you can treat him to just about such a bargain as you please." You say, after hearing his story, I do not really want to sell any of my cows, but, I don't know but I might, sir, just to accommodate you, let you have that cow on six months time. Yes, says the poor man, that is a very good cow I should judge, much like the one I lost. What are your terms on that cow? Well, say you, if I let you have that cow, I should want eighty dollars, and your note for it at 7 per cent. interest. The man is astonished and says, Neighbor So-and-so has a cow that he offered me, just like that, for seventy-five dollars, but he wanted cash down. Well, say you that makes the difference. I would sell this one for seventy-five dollars cash in hand. After some hesitation the man decides to take you up at your terms, gives his note, and goes home with his cow. You perhaps are boasting to your family what a nice bargain you have made. Why, five dollars more for the cow than neighbor A. offered me, and then about three dollars interest. A fine thing, is n't it? But stop this boasting, my friend; let's look at your man with his cow. As he leaves your door he says to himself, "religion is all a farce. I had made up my mind almost to that before I heard this neighbor talk, but I took him to be a man of candor. I am deceived; his religion is just like the rest."

You have made five dollars, have you? May that five dollars burn its way out of your pocket, and so trouble your conscience that you will make this trade right, and never make another like it.

Suppose that instead of this you had said, "Neighbor, I am sorry for you. I will let you have a cow. Here is one neighbor A. offered me seventy-five dollars in cash for but I did not wish to part with her then. I want to do something for you. You may have that cow at seventy, and I am so situated that I can wait; you need not pay me any interest, and if you have leisure days when you are out of work, come over and I will try and furnish you employment. Do you think there would be any different state of things? In tears he would probably thank you for your kindness; and as he returns to his family, instead of claiming that there is no such thing as religion, he says, "Wife, that neighbor deals just as he talks; he has got a different kind of religion from these worldly-minded professors. I want to learn more about it." He learns more, embraces the truth, and is saved in the kingdom of God. Do you lament about your five dollars? Let me tell you there is something to be done by you in this world besides gaining dollars.

But you say, "He made a fair bargain to pay me eighty dollars for the cow and seven per cent. interest; I can't see as I cheated him, or that there is anything unlawful about it." I trust you see with Paul, that there may be many things which are "lawful," which are "not expedient."

Again I would admonish you, in all your intercourse with your neighbors, use the greatest kindness. Have a cheerful greeting for them when you meet them; never allow yourself to treat them to irritated and piercing words. Do not use the truth as a goad to stir up strife with your neighbors. Be sure you exemplify before them the truths you hold. Then, with

carefulness, and prayerfulness, introduce the truth to them; if it irritates, wait till another time; do not crowd their already wounded feelings. Leave them perhaps a tract, with the request that at their leisure they will read it. "If it be possible, as much as lieth in you, live peaceably with all men."

We read important testimony bearing on this subject, in Rom. xv, 1-7. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, the reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God."

Here we are required to make the edification and good of our neighbor of more consequence than the pleasing of ourselves. And instead of having a spirit of censure and fault-finding, be sure to take all the blame on ourselves that we consistently and truthfully can. Especially does this scripture have a bearing on the church of God. They are required to have this mind toward one another that Christ exercised toward all. The result will be union of spirit and unity of action. Instead of accusing others of moving too fast or too slow, we will each strive to be benefited by the other: the quick brother be tempered with the caution of the slow brother, and the slow brother nerved up to action by the zeal of the quick one, yet both moving with such carefulness of each other that there is perfect union between them, so that "with one mind and one mouth" they glorify God.

As expressed in verse 7, we are admonished to "receive one another, as Christ also received us." This is beautifully illustrated in Christ's teachings: "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, until seventy times seven. Therefore is the kingdom of Heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents [over nine million dollars]. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence [about twenty dollars]: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So, likewise, shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt. xviii, 21-35.

In this testimony is presented the kindness of the Lord in forgiving the truly penitent; fitly illustrated in the forgiveness of a debt of nine million dollars. The course of ingratitude and the exacting spirit of the natural heart, is illustrated in the course of the man with his fellow who owed him the comparatively small sum of twenty dollars. Not only are we

taught here how kind and merciful the Lord is to us, and that the same spirit of kindness should actuate us in our intercourse with our brethren and sisters, but we are taught, in the reversing of the merciful decision made in this case, that our course of action with our fellows is to decide the case whether we remain in the favor of God or not. Here is the manner Christ receives the repenting sinner. May we have a heart to cherish the same spirit of kindness toward all who strive from the heart to obey the Lord.

In Rom. xiv, 7-13, Paul again speaks of the position the true believer occupies, in the following words: "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living. But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

Sometimes we find persons who claim that it is not of much consequence about them, for they have not much influence any way. This is not so. We are all creatures of influence. All exert an influence either for or against the truth, and as we cannot live entirely to ourselves, how important that our deportment be such that our influence shall ever be in favor of the Lord's cause, and that our course shall not cause any to fall. If we look no higher than ourselves, we shall be very apt to wound others, but, if we make the good of our fellow-men and the advancement of the Lord's cause of more consequence than every thing else, then shall we love and follow the wholesome advice of Paul as found in the 19th verse of the same chapter: "Let us therefore follow after things which make for peace, and things wherewith one may edify another."

In order that we may exemplify in our lives the instructions we have already presented to you, we need to be in the position the wise man has exhorted us to occupy: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Prov. iii, 5, 6. The import of this text is not, as infidels tell us, that the Bible requires men to throw away their judgment and their reasoning faculties; but its meaning is evident: that we should not endeavor to substitute the natural inclinations of the carnal heart for the commandments and ways of the Lord. That this is the true meaning is evident from the statement, "In all thy ways." Not simply thy words, but in all thy doings in life. "Acknowledge him." If we maintain this kind of deportment, his promise is: "He shall direct thy paths." We cannot certainly expect the Lord to guide us, if when he has taught us his will we take, in preference to that, our own feelings and desires to guide us. To thus acknowledge the Lord will not cause us to throw away our judgment, but to exercise it in an expert manner, as will appear by reading Prov. ii, 1-9. "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

If we thus live, then, indeed, shall we heed the divine command: "Honor the Lord with thy substance, and with the first fruits of all thine increase." In doing this, we certainly shall be making the Lord's cause and its advancement of more consequence than every

thing else. Then may we expect the Lord to verify, on his part, the promise: "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. iii, 9-10.

To effectively carry out this great law of love we must realize that our help is in God, and at all times place only a proper estimate on ourselves; not thinking of ourselves "more highly than we ought to think," but ever walk as admonished by Jeremiah: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this: that he understandeth and knoweth me; that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." Jer. ix, 23, 24.

But before we leave the subject we will notice the circumstances under which Paul penned the words of our text. He had sent to the Philippians, to aid them in the gospel, Epaphroditus, of whom he says: "My brother, and companion in labor, and fellow-soldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death; but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation; because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me." Verses 25-30. The course of Epaphroditus certainly proves that he regarded the things that belonged to Jesus Christ of more consequence than his own things, in that he made them of more importance than his own life.

Paul found it necessary to send the Philippians still further aid, and he says to them, "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man like-minded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." Verses 19, 20. Here we have, in the person of Timotheus, an individual whose whole soul was wrapped up in the prosperity of the Lord's cause. So long had he cared for the spiritual prosperity of God's people that it had become second nature, "natural" for him to care, and labor for their prosperity. Here, indeed, is an illustration of that spirit of sacrifice and consecration which is acceptable with God. My brother, my sister, have you this spirit of devotion to God's cause? Do you make the salvation of your fellow-men, and the advancement of God's cause of more consequence than earthly good? Are you longing in anxiety, planning what you can do, and praying often, earnestly, and in faith, for the salvation of your fellow-men? Do you spend sleepless hours in anxiety about your worldly affairs, and have no anxious moments for your fellow-men? Do you excuse yourself from activity in the salvation of men because you are not a minister? If you are a minister do you love ease, and seek only to go where everything will be just adapted to your comfort? Do you content yourself with simply preaching a few sermons per week that may pass as a week's labor, and draw your pay, and rest content there? Do you labor "in season, out of season?" Are you urging the truth upon those ears that are not closed against it wherever an opportunity presents? Do you visit from house to house, pressing home with earnestness, yet with tenderness and love, upon God's people, the importance of having on the armor, walking in the light, and maintaining a life of entire consecration to God? Whoever you are, minister or layman, whatever position you occupy in the church, whatever place you fill in God's cause, do you realize that the heavenly race demands your zeal, and that you should love God and enter upon the service of his cause with all your heart? Are you serving the cause in any of its departments where your support depends upon that cause; do you content yourself with what that branch of the cause can consistently afford you? or is

worldly gain your object? Do not, I beg of you, like Hophni and Phineas "kick at the sacrifices of the Lord;" but, like a true servant of the Lord, be content with that which may be needful while the Lord's sacrifices are in seething. 1 Sam. ii.

May the Lord help us all to answer these questions in the fear of God. The Lord is coming; the work of preparation for that event is going on. Thousands about us are exposed to ruin. A responsibility rests upon those who have the light, to enlighten and arouse them that can be reached, to get ready. Shall we play with the trifles of earth, and leave our fellow-men to go to ruin? If we do it, we shall go to ruin ourselves. If we gather not with Christ we scatter abroad. May the Lord wake up his people to take hold with activity of the mighty work which is before us, and every one zealously labor to pull souls out of the fire, that we be found awake and thus save our own souls. Amen.

#### THE TEMPTERS WITHIN.

THE sinners that entice from within are the man's own thoughts and desires. There is quite an army of these in a young man's breast. Thoughts have wings. They pass and repass unobserved. They issue forth from their home in the heart, expatiate over every forbidden field, and return like doves to their windows, through the air, leaving no track of their path. These thoughts become acquainted with sin. They are accustomed to visit the haunts of vice without detection. They revel unchecked in every unclean thing. They open up the way, and prepare a trodden path on which the man may follow. A gossamer thread is attached to an arrow, and shot through the air unseen, over an impassable chasm. Fixed on the other side, it is sufficient to draw over a cord; the cord draws over a rope; the rope draws over a bridge, by which a highway is opened for all comers. Thus is the gulf passed that lies between the goodly character of a youth fresh from his father's family, and the daring heights of iniquity on which the veteran libertines stand. The sober youth stands on the solid platform of religious and moral worth. No one can think it possible that he should go over to the other side. But from the brink on this side he darts over a thought which makes itself fast to something in these forbidden regions. The form no one saw, as it sped through the air, but it has made a lodgment in that kingdom of darkness, and the deeds of wickedness will quickly follow when the way has been prepared. "Out of the heart," said He who knows it, (Matt. xv, 19) "proceed evil thoughts." Exactly that is what we expected; but what come out next? "Murders, adulteries, fornications, thefts, false witness, blasphemies." That is a horrible gang. How quickly they come on! How closely they follow their leader! Murders and adulteries march forth unblushing; but they follow in the wake of evil thoughts. Oh, if the fountain were cleansed, the streams of life would be pure. So thought David, when, in agony of grief, despairing of his own efforts, he cried, "Create in me a clean heart, O God!" This is the root of the evil, and no cure will be thorough or lasting that does not reach and remove it.—Sel.

#### Steel-faced Hammers.

WHEN the blacksmith wields the hammer, which is made of the same material as that upon which he is working, would not his labor be vain if the face of his hammer had not been properly tempered and prepared, although it should fall with great force upon that which is being wrought? The Christian is of the same nature, with the men of the world; therefore, in order that he may work with success upon them, he must be tempered, it may be through the fires of great trials, but he must be tempered by the Holy Ghost, and made of that heavenly temper and power that he may work upon stony hearts to break them, and fashion rough material to the praise of the glory of Divine grace.

ONE of the saddest things about human nature is, that a man may guide others in the path of life without walking in it himself; that he may be a pilot, and yet a castaway.

## The Commentary.

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

#### Infidel Objections to the Bible Answered. No. 18.

*No Work to be done on the Sabbath under penalty of death.*—Whoever doeth any work on the Sabbath day, he shall surely be put to death. Ex. xxxi, 15. And they found a man that gathered sticks on the Sabbath day . . . And all the congregation brought him without the camp and stoned him with stones, and he died: as the Lord commanded Moses. Num. xv, 32, 36.

*Jesus Christ Broke the Sabbath and justified his Disciples in the same.*—Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. John v, 16. At that time Jesus went on the Sabbath day through the corn: and his disciples were a hungry, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it they said unto him, Behold thy disciples do that which is not lawful to do upon the Sabbath day. But he said unto them . . . Have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless. Matt. xii, 1-5.

A TOTAL misunderstanding of the nature and obligation of the Sabbath seems to have been the occasion of the above attempt to create a contradiction in the word of God. A misunderstanding, too, which is not peculiar to avowed infidels, but which characterizes many of the efforts of those who are in opposition to the Creator's great memorial.

Let us look at the case of the man who was stoned for picking up sticks on the Sabbath. We are not to suppose that the simple act of gathering a handful of sticks for the purpose of building a fire by which to warm himself, was the occasion of his summary punishment, for as we examine the nature of the case it is apparent that the offense was a willful, presumptuous transgression of the law. The children of Israel were so situated that no fire was needed, either for personal comfort or for culinary purposes, and as his crime was an aggravated one, he was made an example that others might see the awful consequences of willful disobedience.

To the declaration that our Saviour broke the Sabbath, and justified his disciples in so doing, we have only to quote his words in reply to the Pharisees, who preferred this charge against him: "It is lawful to do well on the Sabbath days." He also declared that his disciples were *guiltless* of the charge of doing "that which is not lawful to do upon the Sabbath day." Matt. xii, 7. Acts of mercy and works of necessity are now and always were lawful on the Sabbath, and the work which is forbidden by the commandment is servile labor, that which is not necessary on the Sabbath, and which can be done as well on some other day.

W. C. G.

#### The Candle of the Wicked.

"The candle of the wicked shall be put out."—Prov. xiv, 20.

"Her candle goeth out by night."—Prov. xxxi, 18.

IT is the custom of Oriental families to burn a lamp all through the night, usually in every inhabited room. The poorest people would rather retrench a part of their food than dispense with it. The lamps are very simple, usually only a small flat dish with oil in it, and a bit of cloth for a wick. The expression "The candle of the wicked shall be put out," is equivalent to predicting their total destruction. So, too, when God promises to give David a light always in Jerusalem (1 Kings xi, 36), it is the same as an assurance that his house should never become desolate.

#### Notes on Genesis.

Chapter xxiii, 1. And Sarah was a hundred and seven and twenty years old; these were the years of the life of Sarah.

Sarah is the only woman whose entire age is recorded in Scripture.—She was ten years younger than Abraham, and died thirty-eight before him.—God often takes the youngest before the eldest.—*Fuller.*

It is somewhat remarkable that Sarah is the only female mentioned in the Scriptures, whose age, death, and burial are distinctly noted. She was 65 at the period of Abraham's departure from Haran, lived with him in his pilgrim state 62 years, and died 38 years before him. She is always spoken of in the sacred writings as the pattern of conjugal fidelity and love, and her example is held forth by the apostle, 1 Pet. 3, 6, as the highest model for Christian women, and the title of her "daughters" as their most honorable distinction. The very fact that so few of the in-



cidents of her history are recorded speaks strongly in her favor; for there is little in the even tenor of female life, when that life is passed in the retired and noiseless path of devotedness to God, and in the peaceful round of domestic duties, which can or ought to form the subject of the historian's pen. The very privacy of the Christian graces, manifested in such a walk and conversation, while it endears them the more to the select circle in which they move, and which alone can duly appreciate their unobtrusive amiableness and worth, is adverse to their gaining eclat. The traits of character which best entitle them to celebrity, are the very ones which prevent their attaining it.—*Bush.*

Chap. xxiv. 45. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well and drew water, and I said unto her, Let me drink, I pray thee.

Some things form more proper subjects for secret than for social prayer; Abraham's servant therefore used mental prayer, and was silent, till the singularity of the answer required that it should be communicated.—*Scott.*

Chap. xxv. 8. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people.

The word, rendered "gave up the ghost," means no more than *expired*, or *ceased to breathe*. A Greek word of similar import is used concerning Ananias and Sapphira. . . . The expression, "gathered to his people," decides nothing concerning the eternal state of the persons spoken of, being used without any exact discrimination of characters.—*Scott.*

Verse 31. And Jacob said, Sell me this day thy birthright.

*Birth-right.*] It is generally supposed that the rights of primogeniture were, 1. Authority and superiority over the rest of the family. 2. A double portion of the paternal inheritance. 3. The peculiar benediction of the father. 4. The priesthood previous to its establishment in Aaron's family.

Chap. xxvi. 5. Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

*Kept my charge.*] Heb. my keeping, *i. e.* ordinances to be kept; a general term for whatever God commands or ordains for man's observance. *Commandments*] *i. e.* moral precepts; as those of the decalogue, and also occasional directions or appointments, such as the command to leave the land of the Chaldees, to offer up Isaac, &c. *Statutes.*] *i. e.* Ceremonial institutes, rules and ordinances respecting ritual services, such as circumcision, sacrifice, distinction of clean and unclean, &c. These are founded solely on the will of God, and not upon the intrinsic nature or propriety of things. *Laws.*] *i. e.* Authoritative instruction in regard to the doctrines and duties of religion in general; moral teachings which bind the conscience.—*Bush.*

Verse 12. Then Isaac sowed in that land and received in the same year a hundredfold; and the Lord blessed him.

*An hundred-fold.*] If this be the meaning of the passage (for it is not without difficulty), it was an extraordinary increase, and an evident effect of the divine blessing.—*Scott.* Varro says, that in Syria, near Gadera, and in Africa, about Bizantium, they reaped a hundred bushels from one; nay, Bochart shows from several good authors, that some places in Africa produced two or three hundred-fold. So that what Moses mentions here as *extraordinary* is far from being incredible.—*Stackhouse.*

Chap. xxvii. 16. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

The animals in those hot climates are not covered with so thick a coat of hair as they are in more northerly regions. [And Bochart observes, that in eastern countries goat's hair was very like to that of men.]—*Scott.* Dr. A. Clarke thinks Isaac's sense of feeling must also have been impaired by his malady.—*Jenks.*

Verse 27. And he came near and kissed him. And he smelled the smell of his raiment and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed.

*The smell of his raiment.*] The Orientals sprinkle their clothes with sweet-scented oils, extracted from spices; they fumigate them with the most valuable incense or scented wood, and also sew the wood of the aloe in their clothes. Dr. A. Clarke thinks aromatic herbs were used, as thyme, lavender, &c., to defend

from moths, and remarks that he has seen sprigs and leaves of such plants put in eastern MSS. for the same purpose; and this would lead Isaac's recollection to the fields where such plants grew. *As the smell of a field.*] Pliny observes that "the land after a long drought, moistened by the rain, exhales a delightful odor, with which nothing can be compared;" and "that it is a sign of a fruitful soil, if it emits an agreeable smell, when ploughed."—*Rosenm. in Burder.* Ainsworth says, "this 'goodly raiment' was in all likelihood, the holy robes, received from their ancestors," and thinks it probable "the first-born had such (Exod. xxxviii, 2-4.) to minister in. These were not in Esau's keeping, but the mother of the family kept them in sweet chests, from moths and the like." So also *Bush*, at large.—*Jenks.*

#### READING THE BIBLE FOR THIS—READING THE BIBLE FOR THAT.

"LAMP of our feet! whereby we trace  
Our path when went to stray;  
Stream from the fount of heavenly light—  
Brook by the traveler's way!"

*Read the Bible!* Multitudes read it, throughout the land. No book, perhaps, is read more than the Bible. Put the question to whom you please, in this land of Bibles, "Do you read the Bible?" The response is almost invariably in the affirmative. It is unpopular to be wholly ignorant of the contents of this blessed book; and yet, with all this reading, how very little is this sacred treasure understood and practised! How few, comparatively, appreciate its value, embrace it, clasp it to their bosoms, drink in its spirit joyfully! Why is it that so few, among the innumerable multitude of Bible readers, read the Bible understandingly and practically, with a firm resolve to make it a lamp to their feet, and a light to their path.

1. It is because many read it merely to have a general idea of what it contains, as a necessary part of polite education.

2. Many read it to obtain the means of proving the dogmas which they already profess.

3. Very many study the Bible from a spirit of pride or self-esteem, or with a design of being considered extremely wise in their own opinion of its contents.

4. Others make themselves familiar with the Holy Scriptures from no higher motive than to be able to explain it to others.

5. Some read it from a spirit of curiosity, without the least design of treasuring up or practising what they read.

6. Not a few read the Bible skeptically, or with a caviling spirit, to controvert its sacred pages.

7. Many study the Bible, or certain portions of it, merely to improve their style of composition.

8. Again, many make themselves familiar with certain parts of the Bible from necessity, to complete their education. This is true of lawyers, doctors, and judges of law.

9. A very large portion of the people, both old and young, read the Bible superficially, pass over its sacred contents hastily, inattentively, and irreverently, without the least desire or intention of being intellectually or spiritually benefited.

10. Others, again, read the Bible with very little profit, from the fact that they adopt no plan, no regular, systematic order in reading it.

11. Again, some read the Bible as they would any human author, without humility, due reverence, and godly fear.

12. The majority of Bible readers do not read God's book, mixed with faith and earnest prayer, for enlightenment.

13. Very many read the Scriptures without any special benefit, from the fact that they do not put away their sins. How can any one expect light from Heaven to shine upon him, enlightening his understanding to understand the Holy Scriptures, while living in open disobedience to any one command? "If I regard iniquity in my heart, the Lord will not hear me," the Psalmist said. "I have refrained my feet from every evil way, that I might keep thy word." Psa. cxix, 101.

14. Finally, among the multitudes that read this holy book, very few, comparatively, read it with fervent prayer, with a full determination to know and do the whole will of God. This is the only reading of it that is really profitable. In this way, and only in this way, the spirit of it is caught, retained, and exhibited. "Open thou mine eyes," says the inspired penman, "that I may behold wondrous things out of thy law." "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." Josh. i, 8.—*D. F. Newton.*

#### THE MEASURELESS LOVE.

I CAN measure parental love—how broad, how long, and strong, and deep it is; it is a sea—a deep sea which mothers only can fathom. But the love displayed on yonder hill and bloody cross, where God's own Son is perishing for us, nor man, nor angel has a line to measure. The circumference of the earth, the altitude of the sun, the distance of the planets—these have been determined; but the height, depth, breadth, and length of the love of God passeth knowledge. Such is the Father against whom all of us have sinned a thousand times! Walk the shore where the ocean sleeps in a summer calm, or, lashed into fury by the winter's tempest, is thundering on her sands; and when you have numbered the drops of her waves, the sand on her rounding beach, you have numbered God's mercies and your sins. Well, therefore, may we go to him with the contrition of a prodigal in our ears and his confession on our lips: "Father, I have sinned against Heaven and in thy sight." The Spirit of God helping us to go to God, be assured that the father, who seeing his son afar off, ran to meet him, fell on his neck and kissed him, was but an image of him who, not sparing his Son, but giving him up to death that we might live, invites and now awaits your coming.—*Dr. Guthrie.*

#### JOHN BUNYAN.

It being well known to some of his persecutors in London that Bunyan was often out of prison, they sent an officer to talk with the jailor on the subject; and, in order to find him out, he was to get there in the middle of the night. Bunyan was at home with his family, but so restless that he could not sleep; he therefore acquainted his wife that, though the jailor had given him liberty to stay till the morning, yet, from his uneasiness, he must immediately return. He did so, and the jailor blamed him for coming at so unreasonable an hour.

Early in the morning the messenger came, and, interrogating the jailor, said, "Are all the prisoners safe?" "Yes." "Is John Bunyan safe?" "Yes." "Let me see him." He was called, and appeared, and all was well. After the messenger was gone, the jailor, addressing Bunyan, said, "Well you may go out again just when you think proper, for you know when to return better than I can tell you."

WORDS.—Beware of impure words.—Filthy conversation is a fruitful means of corrupting. It is the channel by which the impurities of the heart may be communicated to another. And we know who said, "Evil communications corrupt good manners."—Words are an index of the state of the heart. Hence, says Christ, "By thy words shalt thou be condemned, and for every idle word men shall speak, they shall give an account in the day of judgment." There are those whose conversation is filthy and disgusting. Parents should guard their children from such. They should themselves avoid every indelicate expression, and check the first appearance of any such thing in their children.—Avoid foolish talking and jesting. Children let your words be pure.

It is a rudeness among men to ask a favor, and not stay for an answer; and do we count it no fault to pray for blessings, and never to think of them afterward, never to wait for them, never to give God thanks for them?

## Historical Department.

Prophecy is History in Advance.

### PRIMITIVE CHRISTIANITY IN ENGLAND.

AN INCIDENT OF ROMISH AGGRESSION.

"DRUNKEN with the blood of the saints," is the character the apostle gives to that corrupt woman which stands forth upon the prophetic page, as the symbol of the Papal church. The following narration, which we copy from D'Aubigne's *History of the Reformation*, shows the methods which that church adopted to advance its interests in England in the seventh century, and is a most striking confirmation of the accuracy of the prophetic description:

Augustine, appointed archbishop, not only of the Saxons, but of the free Britons, was settled by Papal ordinance, first at London, and afterwards at Canterbury. Being at the head of a hierarchy composed of twelve bishops, he soon attempted to bring all the Christians of Britain under the Roman jurisdiction. At that time there existed at Bangor, in North Wales, a large Christian society, amounting to nearly three thousand individuals, collected together to work with their own hands, to study, and to pray, and from whose bosom numerous missionaries (Columbanus was among the number,) had from time to time gone forth. The president of this church was Dionoth, a faithful teacher, ready to serve all men in charity, yet firmly convinced that no one should have supremacy in the Lord's vineyard. Although one of the most influential men in the British church, he was somewhat timid and hesitating; he would yield to a certain point for the love of peace; but would never flinch from his duty. He was another apostle John, full of mildness, and yet condemning the Diotrefes, *who love to have pre-eminence among the brethren*. Augustine thus addressed him: "Acknowledge the authority of the Bishop of Rome." These are the first words of the papacy to the ancient Christians of Britain. "We desire to love all men," meekly replied the venerable Briton; "and what we do for you, we will do for him also whom you call the Pope. But he is not entitled to call himself the father of fathers, and the only submission we can render him is that which we owe to every Christian." This was not what Augustine asked.

He was not discouraged by this first check. Proud of the pallium which Rome had sent him, and relying on the swords of the Anglo-Saxons, he convoked in 601 a general assembly of British and Saxon bishops. The meeting took place in the open air, beneath a venerable oak, near Wigornia (Worcester or Hereford), and here occurred the second Romish aggression. Dionoth resisted with firmness the extravagant pretensions of Augustine, who again summoned him to recognize the authority of Rome. Another Briton protested against the presumption of the Romans, who ascribed to their consecration a virtue which they refused to that of Iona or of the Asiatic churches. "The Britons," exclaimed a third, "cannot submit either to the haughtiness of the Romans, or the tyranny of the Saxons." To no purpose did the archbishop lavish his arguments, prayers, censures, and miracles even; the Britons were firm. Some of them who had eaten with the Saxons while they were as yet heathens, refused to do so now that they had submitted to the Pope. The Scotch were particularly inflexible; for one of their number, by name Dagam, would not only take no food at the same table with the Romans, but not even under the same roof. Thus did Augustine fail a second time, and the independence of Britain appeared secure.

And yet the formidable power of the popes, aided by the sword of the conquerors, alarmed the Britons. They imagined they saw a mysterious decree once more yoking the nations of the earth to the triumphal car of Rome, and many left Wigornia uneasy and sad at heart. How is it possible to save a cause, when even its defenders begin to despair? It was not long before they were summoned to a new council. "What is to be done?" they exclaimed, with sorrowful forebodings. Popery was not yet thoroughly known: it

was hardly formed. The half-enlightened consciences of these believers were a prey to the most violent agitation. They asked themselves whether, in rejecting this new power, they might not be rejecting God himself. A pious Christian, who led a solitary life, had acquired a great reputation in the surrounding district. Some of the Britons visited him, and inquired whether they should resist Augustine or follow him. "If he is a man of God, follow him," replied the hermit. "And how shall we know that?" "If he is meek and humble of heart, he bears Christ's yoke; but if he is violent and proud, he is not of God." "What sign shall we have of his humility?" "If he rises from his seat when you enter the room." Thus spoke the oracle of Britain: it would have been better to have consulted the Holy Scriptures.

But humility is not a virtue that flourishes among Romish pontiffs and legates: they love to remain seated while others court and worship them. The British bishops entered the council-hall, and the archbishop, desirous of indicating his superiority, proudly kept his seat. Astonished at this sight, the Britons would hear no more of the authority of Rome. For the third time they said No—they knew no other master but Christ. Augustine, who expected to see these bishops prostrate their churches at his feet, was surprised and indignant. He had reckoned on the immediate submission of Britain, and the Pope had now to learn that his missionary had deceived him. Animated by that insolent spirit which is found too often in the ministers of the Romish Church, Augustine exclaimed: "If you will not receive brethren who bring you peace, you shall receive enemies who will bring you war. If you will not unite with us in showing the Saxons the way of life, you shall receive from them the stroke of death." Having thus spoken, the haughty archbishop withdrew, and occupied his last days in preparing the accomplishment of his ill-omened prophecy. Argument had failed: now for the sword!

Shortly after the death of Augustine, Edelfrid, one of the Anglo-Saxon kings, and who was still a heathen, collected a numerous army, and advanced toward Bangor, the center of British Christianity. Alarm spread through those feeble churches. They wept and prayed. The sword of Edelfrid drew nearer. To whom can they apply, or where shall they find help? The magnitude of the danger seemed to recall the Britons to their pristine piety: not to men, but to the Lord himself will they turn their thoughts. Twelve hundred and fifty servants of the living God, calling to mind what are the arms of Christian warfare, after preparing themselves by fasting, met together in a retired spot to send up their prayers to God. A British chief, named Broccmail, moved by tender compassion, stationed himself near them with a few soldiers; but the cruel Edelfrid, observing from a distance this band of kneeling Christians, demanded: "Who are these people, and what are they doing?" On being informed, he added: "They are fighting, then, against us, although unarmed;" and immediately he ordered his soldiers to fall upon the prostrate crowd. Twelve hundred of them were slain. They prayed and they died. The Saxons forthwith proceeded to Bangor, the chief seat of Christian learning, and razed it to the ground. Romanism was triumphant in England.

The news of these massacres filled the country with weeping and great mourning; but the priests of Romish consecration (and the venerable Bede shared their sentiments) beheld in this cruel slaughter the accomplishment of the prophecy of the *holy pontiff* Augustine; and a national tradition among the Welsh for many ages pointed to him as the instigator of this cowardly butchery. Thus did Rome lose the savage Pagan against the primitive church of Britain, and fastened it all dripping with blood to her triumphal car. A great mystery of iniquity was accomplished,

It is better to pray than to fret. It is a pity to cheat one's self of true happiness by not looking at times and circumstances in God's light. If you keep any burden or care from Christ he is not your bosom friend. He who said, "Children, have ye any meat?" is to-day ready to hear your cry for temporal blessings.

### PROSPECTS OF THE PAPACY.

Not content with the late demonstrations at Rome, the Papacy is about to call an Œcumenical Council. In dying, it struggles hard, for it seems not conscious that its agony is mortal; but hopes, like the drowning man, that, by catching at straws, it may yet rise to life and power. Nothing could prove more its fatal condition, inherent weakness, and utter self-delusion, than the means it uses for its self-rescue.

One of the most astonishing of these means was its declaration of the Immaculate Conception, made with the utmost pomp a few years since. Notwithstanding the general tendency of modern thought against the "supernatural," it dared to venture on this preposterous affirmation. That tendency is chiefly a reaction against the extravagances of "supernaturalism," especially as they have prevailed under the pervading influence of the Papal church in Europe. All true, enlightened believers could not fail to perceive the importance of protecting well the just supernatural claims of Christianity, at such a time particularly, by guarding against such extravagances as might, unnecessarily, challenge the skepticism of the age. But Popery, on the contrary, chose directly to provoke it not merely to new criticism, but to general ridicule and sarcasm. Not content with vindicating with us all the legitimate supernaturalism of the holy Scriptures, it took its stand on an extra-Scriptural, not to say an un-Scriptural dogma, respecting the mother of Christ. It thereby attempted to affirm, not the supernaturalism of Christianity, but of the Papacy—of the poor, imbecile, effete Popedom itself; for it claimed to determine, by inspiration of the Pope and his assembled prelates, a doctrine which had never been dogmatically taught by Christendom, which has not a word of intimation in the Scriptures, which had been stoutly denied by great Catholic authorities for ages, and which is revolting to all modern reason, not to say modern rationalism—namely: that the Virgin Mary herself was born in a manner exceptional to all the rest of the human race. The civilized world looked upon the scene in Rome with astonishment; the irreligious world laughed; devout, enlightened men mourned. Popery put itself again under the heel of a gainsaying world by this act. Europe had long seen that Romanism deified the Virgin; in the pompous scenes at Rome, at the time of this new declaration, it beheld an attempted re-consecration of the mediæval and expiring idolatry. A severer self-infliction could hardly have been made by the dying Papacy.

Exasperated by its self-delusion, it has again attempted to impose upon the wondering world by its late demonstrations in the Eternal City. It assembled its prelates from the four quarters of the planet. It displayed all its banners and pomps. But what did it all amount to? What new or enlightening truth was uttered to our enquiring age? What measure proposed in aid of the advancing civilization and liberty of the human race? None whatever. Even the egregious blunder, the unpardonable impolicy of the Vatican in being the only power on earth that recognized the slaveocratic traitors of America, was not qualified, except in general non-committal babblings of good wishes for America. The world has looked in vain to the late displays at Rome for anything befitting our age or civilization. It saw there only a reproduction of the mediæval ceremonies. It averted its gaze with mortification, if not contempt, from a most important part of the ceremonies—the opening, on a given day, of all the city churches expressly for the exhibition of their "relics." These hollow pretensions, these Dark-Age shams, were the last insult that Rome could give to the intelligence of the nineteenth century. But prelates from the United States, from England, from Germany, from the very centers of modern civilization, went in processions, from temple to temple, bowing and mumbling Latin ejaculations over the display of decayed bones, finger-nails, wooden splinters, rusty spikes, antique pocket-handkerchiefs, etc.

The whole significance of the prelatical assembly was a theatrical exhibition of mediævalism. But does Romanism expect to conquer the world by theatrical performances? The world is on its sublime



march, from battle-field to battle-field, of intellectual and moral victory; Roman ecclesiasticalism turns harlequin on the wayside, expecting to arrest the mighty column by its display of puerile frippery and dramatic trickery. What can the world, in the nineteenth century, do but laugh, or brush the child's play aside out of its sight? We are told by newspaper correspondents that the Italians themselves "have ridiculed greatly these fetes. In the shops of Florence, numerous portraits or pictures could be seen, which represent the Pope and his acolytes under the most comical and grotesque forms. How could Romanism recover its authority by such absurd means? There is but one way for the Papal church to re-establish itself; it must renounce its false traditions, its worldly pomps, its tyrannical pretensions, and return to the truth which is in Christ. But will it do this? Will it consent to introduce into its bosom great reforms? The history of the past does not warrant us in hoping it. Thus, in spite of brilliant shows, it is marching toward the abyss, and must sooner or later fall into it."

The expected General Council will but precipitate it into that abyss. When it meets to challenge once more the attention of the civilized nations, they will virtually and rightfully say to it: "You pastors of the millions of the people, priests and princes of the church, bear the chief responsibility; you call yourselves their teachers, their guides, their saviours. What have you now to say for their amelioration, their enlightenment, their liberation? Dare you to speak again for their tyrants? Do you still confirm the encyclicals against their right of conscience, their self-government, their struggles to save themselves and their children? Proscribe you again the free intellect of Europe, the science and enterprise which are putting bread into their hands, light into their brains, and hope into their hearts? Answer, and be prepared to survive or perish according as ye answer."

We all know what that answer will be; for we all know that Rome must perish—is now perishing.—*The Methodist.*

#### POPULAR WORKS OF FICTION.

"How shall I speak thee, or thy power address,  
Thou god of our idolatry, the Press!  
Like Eden's dread probationary Tree—  
Knowledge of good and evil is from thee!"

"And the serpent said to the woman, Ye shall not surely die."

Satan is transformed into an angel of light: the sweet is mingled with the bitter, gall and wormwood with honey.

Here lies the danger, the snare is concealed! These fashionable periodicals are Satan's traps to catch the unwary; multitudes are caught in these snares of the Devil. They go after them "as an ox goeth to the slaughter: or as a fool goeth to the correction of the stocks. Till a dart strike through his liver; as a bird hasteth to the snare and knoweth not it is for his life." Prov. vii, 22, 23.

"Hearken unto me," says Solomon, "now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."

Never did Satan devise a more artful, subtle, successful stratagem to decoy the unwary, and fill the regions of despair, than when he set on foot these fascinating, popular weeklies and monthlies: that are flooding the land, darkening the heavens like the flies, frogs, lice and locusts of Egypt, but far more dangerous. They "go up and come into thine house, and into the bed-chamber, and upon thy bed, and into the house of thy servant, and upon thy people, and into thine ovens, and into thy kneading-troughs."

Thus:—

"Crimes in every shape increase,  
Judgments stalk throughout the land;  
Signs are borne on every breeze,  
That destruction is at hand."

"While men slept the enemy came and sowed tares among the wheat, and went his way." Matt. xiii, 25.

Let us look at this question a moment, and turn it over.

1. Who are the writers of these love-stories, fictitious tales, novels, romances, fatal tragedies, horrid scenes of rape, blood and murder, that grace the pages of these popular weeklies and monthlies? With few exceptions, are they not known to be persons lax in principle, and loose in life? "As is the tree, so is the fruit." "Do men gather grapes of thorns, or figs of thistles?" "Out of the abundance of the heart the mouth speaketh." "Can a man take fire in his bosom, and his clothes not be burned?"

Books and papers have souls; they think, speak and act for evil or for good. A bad book or paper is as dangerous as a bad woman, a bad boy or a bad girl. Reading a bad book is keeping bad company, and reading a good book is keeping good company. Every book, every paper, has a soul breathing a spirit good or bad. It is the soul of its author, and when spread over the pages of the book, that soul acts upon its reader as truly as when acting directly.

2. If any good there be in these works, there is no good which cannot be obtained elsewhere.

3. Their general tendency is to evil. They often present virtue and vice in false colors.

4. The reading of them is a wicked waste of time which should be employed in the acquisition of useful knowledge. Precious hours, more precious than rubies, which God has given for noble and holy purposes, are wasted in ministering to the morbid appetite of a depraved heart. Golden moments lost, are not lost alone, because they carry souls upon their wings.

5. Their cost is another objection. Thousands of God's money are lavished on these literary serpents, these poisonous reptiles, unclean things like the frogs spoken of by John, the Revelator, that proceed out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of Devils." See Rev. xvi, 13.

6. These fictitious readings often lead to insanity and suicide. The imagination becomes wild and extravagant, like a ship in a storm without compass or helm. A distorted imagination unfits human beings to live and think and act, in this common-sense, matter-of-fact world of ours. Hence the many disappointments, the discontentments, the misery, the broken hearts, the insanity, and the suicides among novel-readers.

7. They weaken the judgment, the reasoning powers are unbinged, and all the perceptive faculties destroyed or greatly vitiated. More than this, all the generous affections of the heart, and all the noble sensibilities of human nature, become blunted and seared under their blighting and withering influence! The intellect is greatly injured by their creating a distaste for nobler and more solid reading. Men do not like to go from the splendid palaces of kings—from the soft and lascivious saloons and drawing rooms of dukes and counts, into the common walks of life—no, they would rather luxuriate amid the splendid castles and enchanted scenes of the novel-writer!

8. They beget a vain, volatile, trifling, frivolous mind. Dr. Arnold says:

"Childishness in boys even of good ability, seems to be a growing fault, and I do not know what to ascribe it to, except to the great number of exciting books of amusement. Parents need to exercise the utmost watchfulness for their children, and to exhibit to them, in this particular, consistent example, lest they become enslaved to the pernicious habit of making these publications their mental food. The habit is to the mind what indulgence in intoxicating drink is to the body. In both cases there is a constant craving for excitement, and for an excitement which unfits the faculties and draws away the affections from duty, from Heaven and from God."

9. Novel-reading and idolatry in dress, foolish talking and jesting go hand in hand; they aid and stimulate each other. Are not most habitual readers of fictitious works excessively fond of gay and expensive clothing—external decorations, ornaments of jewelry, of "gold, pearls, and costly array," things strictly forbidden in the word of God? See 1 Tim. ii, 9, 1 Peter iii, 9.

10. They produce indolent and sluggish habits of thought. The habitual novel-reader unfits himself for intense mental application, as the history of literature abundantly shows. "The taste of such persons is like that of the epicure, who has long been fed upon highly-seasoned and stimulating food; he no longer relishes plain diet, such as nature and health demand."

11. They are the stepping-stones to the theatre, the house of ill-fame, "the way to hell, going down to the chambers of death." Prov. vii, 27.

12. They unfit the mind for devotion. Who ever knew a novel-reader, or one spending daily whole hours poring over the pages of "Harper," Godey," "Peterson," "Ballou," "Leslie," the "New York Ledger," the comicals, and other mixed publications of a similar character, a diligent student of the Bible, a lover of prayer, a consistent follower of Jesus Christ? Was such a thing ever? "Can two walk together except they be agreed?"

13. They lay the ground-work for gambling and stealing. Young men that have their mind vitiated, and their moral sensibilities perverted by novels, will not endeavor to procure wealth in the ordinary way, by labor and patience; this is too slow a process to satisfy the fevered and excited mind. Fortune must be made at once.

14. They are one of the most potent engines the Devil has ever been able to plant upon our earth, to undermine the principles of virtue, and subvert the morality of the Bible. They drive the individual from the sanctuary, close the Bible, alienate the heart from God, and plunge the soul into temporal ruin and eternal death? The habit grows with our growth, and, if permitted to run on, will pollute the soul even in the world to come.

15. Finally, these popular works of fiction and foolish comicals poison the soul in all her faculties. "The whole head becomes sick, the whole heart faint," the native depravity is fed and fostered, and, like the sickly plant of a hot-house, rapidly forced to maturity. The Bible, that "dread, wondrous book, the author, God himself, the subject, God and man," that book which is a transcript of the Eternal Mind—that book which has "God for its author, truth without error for its subject, and Heaven for its object,"—that book has no charms for the novel-reader! No, it deals in truth and not in fiction! and he has no soul to enjoy the beauties of truth.

Novels are sharp rocks just beneath the smooth surface of the moral sea of life, around which float in shattered fragments the wrecks of lost and ruined millions! And yet others will still venture in that treacherous sea!

Satan was the first author of novels, and his followers have been quite successful in carrying out the principles of his school. It was he who first addressed the imagination and passions of Eve in the garden of Paradise; and was it not a deceptive and unfounded tale, that "brought death into our world, and all our woe?"

What can be done to stay this desolating scourge, issuing from the pit, so long as religious editors advertise and puff novels, romances, comicals, foolish, nonsensical, sickly, sentimental love-tales?

Ministers and ministers' wives write novels, read novels; religious editors write novels, puff novels, read novels. "Woe to them that build by unrighteousness!" "Woe to thee that spoileth, and thou wast not spoiled." "Woe to the rebellious children," saith the Lord, "that take counsel, but not of me." "Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." "Some men's sins are open beforehand, going before to judgment; and some men they follow after. Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid."—1 Tim. v, 24, 25.

Good books and papers preach; bad books and papers preach. One is a savor of life to life, the other of death to death! One preaches salvation, the other damnation! "As a mad man who casteth fire-brands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport?"—D. F. Newton, in *Advent Herald*.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, OCT. 15, 1867.

URIAH SMITH, EDITOR.

### EDITORIAL CORRESPONDENCE, NO. 4.

Our last report closed with a meeting in prospect in Southern Iowa. After a pleasant ride of twenty-eight miles across the beautiful prairies, Oct. 2, with pleasant company, pleasant weather, and pleasant scenery, our journey reached its end and climax together in the town of Mount Pleasant, a thrifty and enterprising place of about 6000 inhabitants—a place which we found very appropriately named, if we take the "Mount" in a somewhat accommodated sense, it being a prairie but slightly elevated above the surrounding country. Here is a church of S. D. Adventists of fifty-four members. The tent had been transported from Pilot Grove, for the purpose of meetings here; but owing to unfavorable weather Thursday and Friday, could not be pitched before the Sabbath. Halls were therefore used on that day, in the forenoon the hall owned by the church, which proving too small for the congregation, the meeting was moved in the afternoon to Union hall where a good assembly listened to sister White. After the Sabbath the tent was erected, and seated Sunday morning in season for meeting at 10. The fact of the tent not being up on the Sabbath, and there being several funerals on first-day, operated unfavorably for a large congregation; yet a good representation of the citizens of the place came out, the congregation at one point in the afternoon amounting to about one thousand persons, to whom sister White spoke with much freedom, and apparently to good acceptance. Bro. White spoke three times. The brethren of the place, who, of course, best understood the conditions and wants of the cause there, expressed themselves as well pleased with the effort. The meetings can but result favorably to the interests of the truth there. There is a good foundation to build to, a spirit of honest inquiry seems to exist in many hearts, and we confidently expect substantial and permanent progress in the work in that section. A feature of especial interest was the readiness with which books were purchased from the stand by those desirous of investigating our views. The meeting throughout seemed quite like a second edition of the good Convocation Meeting at Pilot Grove.

Monday forenoon we visited the chief feature of the place, the Insane Asylum. This is a magnificent building, the largest west of the Mississippi. It stands in a lot of one hundred and seventy-three acres, presents a front of five hundred and twelve feet, while the outside line of the building gives an actual circumference of half a mile. Through the courtesy of the gentlemanly supervisor, Mr. Ashby, though our visit was outside of the hours designated by the regulations of the institution for the reception of visitors, we had the privilege of examining many features of this noble asylum. Of these we cannot here speak particularly. A grand, double stair-case ascends the rotunda, in the central portion of the building, to the height of three stories. From thence we ascended by spiral steps to the cupola, one hundred and thirty-seven feet from the ground. The view from so elevated a position in so level a country, the reader can well imagine, would be almost boundless. All the beauties which can be condensed into prairie landscape through the combined effort of nature and art are here presented at one view. But alas! we find in earth's fairest spots, there is still need of the grave-yard; we are reminded that the curse is here, and "the trail of the serpent is over it all." So we turn our eyes forward to the times of restitution when a redeemed earth relieved of the curse and all its blight, shall be given in everlasting possession to a redeemed people. Hence, as we are but pilgrims and strangers here, it matters but little in what portion of this world we make our brief sojourn. We long for the inheritance that is incorruptible, undefiled and that fadeth not away; and we pray, "Thy kingdom come," where men will no longer have occasion to

build asylums for the unfortunate of their race, whose reason is dethroned, and where attendants for the dying and dead, will be needed no more.

At 2:48 p. m. we took the cars for Michigan, reaching Battle Creek at a little past noon the next day. Bro. and sister White have endured their arduous labors in the West, and the fatigues of the journey, without any apparent detriment to strength or health.

We now return to familiar Office duties, grateful to those who have so cheerfully taken upon themselves these duties in our absence, feeling also rested and refreshed by the brief relaxation we have enjoyed. We have seen much in our visit west calculated to give us new strength and courage in the great work of the third message. The spirit of love and union among the brethren that we witnessed at all the meetings, and their devotion to the cause of truth, were truly cheering. We have seen how highly they valued these truths, and what they have been willing to sacrifice to embrace them; and as we have seen this, we have felt a new sense of the responsibility that rests upon those who have important positions to fill in this work, that it be not marred by any wrongs or unfaithfulness on their part. The Lord give us all new consecration to his work, and bless and prosper his cause in all its departments.

### LEAVING IOWA.

We leave this State to-morrow after remaining in it upward of one year and four months, during which time we have enjoyed the favor of the Lord in laboring in his vineyard, and formed many happy acquaintances. We have had enough to do, but have been encouraged in seeing our labors appreciated, and in seeing much of the seed that we have sown spring up, thrive, and bear fruit to the glory of God. To him be all the praise.

At our last Convocation Meeting, my soul was refreshed in seeing the large gathering of Sabbath-keepers from different parts of the State, and in enjoying the presence and labors of our beloved Bro. and sister White, and Brn. Smith and Aldrich. It is indeed cheering to see Bro. and sister White standing in the light of Heaven, and earnestly engaging in the important work the Lord has assigned them. Their testimony is appreciated. Bro. White is not only coming up in health, but his preaching is characterized with even more than usual clearness, simplicity, power and experience, for which we would be truly grateful to our Heavenly Father. May Bro. and sister White still prove a blessing to the cause, and may we as a people ever stand by them and stay up their hands in their arduous work.

Our Convocation Meeting was excellent—just such a meeting as we love to attend, and as most conduces to the prosperity of the cause in Iowa. Its commencement was characterized with a solemn spirit of self-examination, and as each one endeavored to make an individual application of the truths spoken, and to take a step in advance by confessing the truth, and resolving to move forward in developing a Christian character, the sweet and gentle movings of the Spirit of God were gradually realized by those engaging in the work. This is the proper order: First, let the mind be enlightened in regard to our duty and condition; and then as we move out in harmony with the light given, and resolve to reform, we can reasonably expect the approving blessings of God's Spirit. If we were greatly blessed in our sins, we would feel no special need of reforming. The first office of the Spirit of God is to convince of sin, and we ought to feel just as grateful for a knowledge of our sins, that we may overcome them, as for an approving blessing, because we have forsaken our sins. The greatest blessing that we can have at certain stages of our Christian experience, is a knowledge of our defects that we may overcome them.

But our good Convocation season is past. Those who enjoyed it have returned to their homes. The time has now come for them to carry out their resolutions, to watch unto prayer, and guard against the spirit and influence of the world. Those only who do this, will improve upon the privileges enjoyed at the Convocation.

Since the Convocation Meeting, we have enjoyed a continual feast in the society of Bro. and sister White, Bro. Smith and others, and have improved in physical, mental, and spiritual health, as we have been relieved from the pressure of responsibilities which have for some time been upon us. We thank God for the strength and grace we have had while in Iowa, and as we return to Vermont to rest awhile, we would say to the dear brethren and sisters in Iowa, You will not be forgotten by us. All your favors will be remembered. You will often be called up in our imaginations, and will live in our affections, and be remembered in our prayers. Pray for us, and may we meet in the kingdom of God. In the meanwhile, farewell.

D. T. BOURDEAU.

Mt. Pleasant, Iowa, Oct. 7, 1867.

P. S. Until further notice, my P. O. address will be West Enosburgh, Vermont.

October 9, at Battle Creek. We reached this place yesterday afternoon, in company with Bro. and sister White, Brn. Smith, Aldrich and R. M. Kilgore, somewhat weary, but in good spirits, having enjoyed a most pleasant and prosperous journey. Never have we enjoyed ourselves better every way than we have for the past two weeks. The society that we have been in has contributed much to our happiness. It is the first time we have had an opportunity of devoting a portion of time almost exclusively to visiting with Bro. and sister White, for a long while. It has been a sweet repast to us. Praise the Lord for sweet union in this life, and the solid comfort it affords. If such is the blessedness resulting from pure, brotherly love here, what happiness will we not realize in the world to come.

Our pleasant surroundings have had a tendency to make our parting scenes in Iowa more endurable; yet it was difficult to leave Iowa. There is no place in this world that has more attractions to us as a field of labor, than Iowa. Here we have freely spent precious strength, and God's rich blessings have surrounded us; and here too we have true friends, who have faithfully stood by us and held up our hands in our labors. God bless these true friends of the cause; and may his prosperous hand attend our dearly-beloved fellow-laborer, Bro. Geo. I. Butler, and make him a blessing to his people and cause in Iowa.

D. T. BOURDEAU.

### JOSEPH HOAG'S VISION.

PROBABLY the most of our readers are familiar with an article purporting to be a vision of Joseph Hoag, which has gone the rounds of the papers for several years, and has been variously commented upon by the press. It was also published in the last volume of the Review, No. 13.

Whether it be true or false, it has met with a most signal and literal fulfillment thus far, and there remain but a few points yet to be fulfilled, and the signs of the times would indicate that there is a strong probability of the remaining portion of it meeting its fulfillment as literally as that which is already past.

The view purports to have been given in 1803. The substance of it is as follows: The guiding hand of the Lord is shown in conducting our forefathers from a land of oppression and establishing them in this country, and whilst they remained humble they were blessed and became a numerous people, but in their prosperity they became proud and haughty, and forgot that God who had nourished and protected them in the wilderness, and returned to every evil abomination and practice of which the Old Country was guilty, and suffered a dividing spirit to come among them. This dividing spirit commenced in the Church on points of doctrine, and next appeared in the lodges of the Free Masons, and last of all it entered Politics throughout the United States, and did not stop until it produced a civil war, in which the Southern States lost their power and slavery was banished from our borders.

Thus far its fulfillment is a matter of history. It concludes as follows: "When a monarchical government arose, and established a National religion, which made all societies tributary to support its expenses. Whilst beholding property taken from dissenters to



support this National religion, a voice proclaimed: 'This power shall not always stand, but with this power will I chastise my church until they return to the faithfulness of their forefathers. Thou seest what is coming upon thy native land for their iniquities, and the blood of Africa, the remembrance of which has come up before me.'"

The idea of this government ever becoming a monarchy will no doubt appear chimerical to most of my readers, but those who have been intently watching the signs of the times for the last few months will view it in a different light. Our best statesmen apprehend danger, and they look upon our government at this time as being in a more precarious situation than it was at any time during the rebellion. The President will not scruple to use any means promising success to further his insane and ambitious projects, and he is not wanting for advisers and abettors to urge and assist in carrying out his schemes of treason and disloyalty. The South would rejoice to see this government overthrown and a monarchy erected on its ruins, and there is a party in the North ready to unite with them in anything that would put down Congress and the ruling party, even to that of shouting, "Long live King Andy!"

The establishment of a National religion is what we expect and are looking for, and it is quite probable that God will use that power to chastise his church in order to bring them down to the simplicity of the faith. But in order to show that it is not mere conjecture on my part, and that there are grounds for alarm I give a few extracts from the papers of the day.

#### "THE SOUTH PREPARING FOR WAR."

"The Washington Chronicle of the 19th says: Letters have been received here from the South, showing that the ex-rebels of that section, including certain newspaper editors, expect a renewal of the late civil war on the reassembling of Congress. The writer argues that the paroles given by the rebel soldiers to General Grant prevent them from fighting against the North again, except under the leadership of some recognized power in the Government, and they expect that President Johnson will furnish that leadership when Congress attempts to impeach him. The canards published in the Administration papers, apparently authorized by the President himself, especially through the columns of the Boston Post and New Orleans Picayune, regarding the intention of the Radicals North and their alleged inclination to forcibly depose Johnson from the White House, have so excited the people of that section that they are actually preparing themselves for a war. With these facts before them, our readers can readily perceive the significance of General Mower's recent order in Texas and Louisiana prohibiting the establishment of unauthorized military picket guards at night in those States.

"PRESIDENT OR KING.—A Washington correspondent of the Rochester Express says: I have no doubt but Andrew Johnson has had a longing eye on a position that he regards as more permanent than being a republican executive; and that he has studied the chances of a change in our form of government in these perilous and revolutionary times, but there has always stood, and now stands, a lion in the door—the loyal army—grim, firm and defiant. If he only be in reality what he is in name, commander-in-chief, then, with this powerful organization to help him, there would be danger. As long as there stood a war minister like Stanton, backed by the incorruptible Grant, the idol of the army, he knew there was no chance for success, and this idea was abandoned. At the present time the worst possible influences center round this city. They swarm in the hotels and cluster in knots about the executive mansion. Among these are the worst of traitors—men whose venom is discharged with the serpents, and whose counsel would culminate in assassination, or other dark and hellish deeds, if their ends and purposes could thus be carried. Their presence spreads a great cloud black with gloom over the whole city. Their influence is like the upas, withering everything loyal that comes beneath its shadow. It is this influence that, for the present, controls Johnson. He is not yet sufficiently up to their idea of a hero; but if they can have control of him long enough, they hope to use him to further their ends by a great revolution. He promises them enough, but fails to meet all his promises. They ply him with flattering phrases; speak of his 'Jacksonian decisions;' tell him that 'great men lift great responsibilities;' that the head of the Government should be the judge of the law and the expounder of the constitution. He, poor fool, drinks in their flatteries and believes himself born to a great mission."

The Cincinnati Commercial, in a lengthy article on the situation of the country says:

"Without question, we may congratulate ourselves that General Grant is in possession of the head quarters of the army and of the War Office. He would not hesitate, in a great emergency, to use the military power to execute the laws of Congress to the extent of making the President a prisoner. We hear, though, that it is contemplated by the President to put Steedman in the War Office, and select for the command of the troops in the District of Columbia an officer who could be relied upon in a difficulty, to adjourn Congress at the point of the bayonet, and make the members captives. That these are exceedingly grave matters to talk about, no one need be told: That the most deadly civil wars have grown out of antagonisms between departments of government, is a matter of history. That it is threatened, on the part of friends of the President that there will be found means to resist impeachment if it is attempted, is a fact of newspaper notoriety."

It might be objected on the part of some that according to prophecy there never can be a monarchy in this country. We do not think there ever will be a permanent Kingly government established in the territory of the two-horned beast, but there may be an attempt to establish one, as there was an attempt to establish a Southern Confederacy, which existed in name for about four years.

Whether these things occur or not, we are assured that perilous times are upon us. The people of the different governments are like the pent-up fires of a volcano, ready to burst forth at any time. Kings and rulers hold their offices by a very uncertain tenure. The coming of Him whose right it is to reign, draws nigh, when all present rule, power and authority will be put down, and a reign of righteousness inaugurated. Satan's lease of this world will soon expire by limitation, and the rightful owner will enter upon and possess it for ever, even for ever and ever. We who are looking for these things should act consistently, and instead of using all our powers and energies to procure favor and property in this world, which is so soon to be destroyed, should be making to ourselves friends of the mammon of unrighteousness, so that when we fail they may receive us into everlasting habitations. E. S. W.

#### FIFTH ANNUAL SESSION OF THE VERMONT STATE CONFERENCE.

ACCORDING to appointment by the Committee in the Review, the Vermont Conference held its fifth annual session at West Enosburgh, Vt., Friday, Sept. 13, at 9 o'clock, A. M. Bro. A. C. Bourdeau called the meeting to order. Prayer by Eld. J. N. Andrews. The credentials of delegates were then called for, and examined. There were eleven delegates present, representing eight churches. Two churches were represented by letters only.

Moved, By Bro. M. Gould, that we invite Elders Andrews, Howard, and Taylor to take part with us in the deliberations of this Conference. Carried.

On motion, a third section was added to Art. VII of the constitution as follows: "This Conference may at its discretion, invite all persons present who are members of churches in good standing, to take part in the discussions of business; but not to participate in voting."

On motion of Bro. L. Bean, all brethren present in good standing were invited to take part in the deliberations of this Conference.

The minutes of the previous meetings were read and accepted.

Moved, That a committee of three be appointed to nominate officers for this Conference and for the coming year; whereupon Brn. Wm. White, S. H. Peck, and F. Gould were appointed as said committee.

The committee on nominations presented their report, showing the following result: President, A. C. Bourdeau; Secretary, W. J. Cross; Treasurer, F. T. Wales; Executive Committee, A. C. Bourdeau, D. T. Bourdeau, and L. Bean. By vote of the Committee this nomination was ratified.

The reports of the churches were called for and read.

On motion, the church at Andover, Vt., was admitted to this Conference.

Whereas, The churches of Dunham and Sutton, C. E., and of Troy, Vt., have become enfeebled by death and removal of families; Therefore,

Resolved, That we recommend the remaining members of those churches to unite with the church in East Richford.

On motion, the church was empowered to appoint an auditing committee. Brn. H. Bingham, S. H. Peck, Wm. White, M. Gould, F. T. Wales, and F.

Gould, were thereupon nominated as said committee. Adjourned till 2 P. M.

#### AFTERNOON SESSION.

Met according to adjournment. Prayer by Bro. L. L. Howard. On motion, it was voted that the name and place of the Roxbury church be changed to Braintree.

Resolved, That no church should ever consider that their systematic benevolence is disorganized because it has not been re-organized for the existing conference year; but that those persons whose names are entered upon the s. b. book should consider themselves holden to continue to pay as during the previous year, unless they report their inability to do this to the s. b. treasurer; and also that the s. b. treasurer of each church should hold his office until his successor is chosen.

Resolved, That we recommend to those of our brethren within the limits of this Conference, who live remote from our churches, that they unite with that church nearest to themselves.

The Treasurer's report was then called for, read and approved, showing the following result:

Cash in treasury at close of last	
Conference year,	\$ 31.34
Received during the year,	1,518.52
Total,	\$1,549.86
Paid to ministers,	\$1,149.21
Paid to A. C. Bourdeau, expenses to	
Battle Creek, Mich.,	14.00
Paid on Missionary Fund,	16.00
Paid for Conference Blanks and incidentals,	20.65
Paid to erect Battle Creek meeting-house,	50.00
Cash on hand to balance,	300.00
Total,	\$1,549.86

A. C. BOURDEAU, Treasurer.

Resolved, That we express our approval of the course pursued by Bro. A. C. Bourdeau in appropriating \$50.00 of the Conference Fund toward erecting the S. D. Adventist meeting-house at Battle Creek, Mich.

The resolutions of Gen. Conf., passed at its annual sessions of 1866 and 1867, were approved as follows, under their respective heads, which please read in Review, in minutes of Gen. Conference:

Unorganized Churches, Statistics from Secretary, Ministers' Reports, Expulsion of Members, Resolutions on Dress, Fields of Labor, Letters of Commendation, Members Moving, Spiritual Gifts, Appeal to Mothers, Health Reform, The Health Institute, Reform Dress, War, Humiliation.

The resolutions on Health Reform, Reform Dress, and Humiliation were endorsed by all the brethren and sisters present.

Adjourned to the call of the Committee.

Sunday at 8 o'clock A. M. the Conference was called in session by the Committee. Prayer by Bro. C. O. Taylor.

Resolved, That we express our gratitude to God for the faithful labors of Bro. and sister White with us in former years; and for the recovery of Bro. White's health; and that we extend to them an earnest invitation to visit us again at their earliest convenience.

The report of the Auditing Committee being presented was approved by the Conference.

The credentials of the following ministers were renewed: A. C. Bourdeau, D. T. Bourdeau, A. S. Hutchins, A. Stone.

Resolved, That we express our deep regret that in our great lack of ministerial labor in this Conference, Bro. Stone has suffered other things to occupy his time when he has been greatly needed by our suffering churches and scattered brethren; and that we express our anxious desire that he shall hereafter give himself fully to the work of God.

Resolved, That we request the Executive Committee of this Conference to personally state to Bro. Stone our deep convictions on this subject.

Voted, That the districting of this state and Canada, and arranging Quarterly Meetings, be referred to the State Conference Committee.

Resolved, That we pay \$125 of our funds to the Gen. Conf. Missionary Fund.

Resolved, That we pay \$125 of our funds to the S. D. A. Publishing Association.

Resolved, That we pay \$50 of our funds to the charitable fund of the Health Reform Institute.

Voted, That the doings of this Conference be published in the Review.

Adjourned to the call of the Committee.

A. C. BOURDEAU, President.  
W. J. Cross, Secretary.

## WHO IS WITHOUT FAULT?

Is there one here, who, e'er thus far,  
Has blameless been preserved?  
Who never strayed, made one mistake,  
Or e'er from duty swerved?

There may have been no outward act  
To cause one pang of grief.  
But has there been no secret fault,  
No sin of unbelief?

Then judge not harshly; who can tell  
Thy brother's suffering now,  
That he has failed in any point,  
To pay the Lord his vow?

From secret faults, the Psalmist prayed,  
Dear Lord, Oh cleanse thou me,  
And from presumptuous sins keep back,  
Preserve and make me free.

Left to himself, how great his fall!  
And he himself the guide.  
How humbled, mortified, subdued,  
His vanity and pride!

We are left to sin, to punish sin,  
No consolation here,  
Reflection only swells the tide  
Of anguish sad and drear.

Our falls oft cause a bitter grief,  
That no redemption knows,  
The deep, the painful, bleeding wound,  
Time here can never close.

The die when cast, the ship when sunk,  
To light can never rise.  
Our good name lost—and all on board,  
Then goes in sad surprise.

Oh! what a vacancy then made,  
An empty, aching void;  
Our peace of mind in silence crushed,  
And hope's bright boon destroyed.

But there is pardon with our God,  
For crimes of deepest dye;  
Be self and pride then humbled low,  
In dust and ashes lie.

It should be there and God will see,  
Those whom he loves refined.  
He'll keep them in the crucible  
Till they his statutes mind.

He'll watch the furnace and will see  
The gold sustains no loss.  
Oh! be the faithful process borne,  
And all consumed the dross.

God must in us his image see,  
And we reflect the same.  
Oh! may we honor and adore  
And glorify his name.

REBEKAH SMITH.

Adams Center, N. Y., Sept. 26, 1867.

## APPEAL TO YOUNG SABBATH-KEEPERS.

DEAR YOUNG FRIENDS: God has spoken and shall we not take heed? In Testimony No. 12, the youth among Seventh-day Adventists are represented as occupying an awful and dangerous position—awful at any period, but doubly so in consideration of the fact that we are living very near the close of time; in a time when the last solemn message of mercy is being given to a perishing world, when, therefore, every one professing godliness should let their light shine, and have a saving influence on those around, that they may be led to seek a shelter from the coming storm; in a time when probation is soon to close, and the destiny of all to be eternally fixed. Solemn thought! awful, not so much from the nature of the danger, as that we are seemingly insensible of it. Oh, that we might be aroused to a sense of our true condition, while yet there is hope, while yet Jesus pleads in our behalf.

I cannot expect, neither is it necessary to add any thing to the testimony given, for it is plain and unvarnished. Our salvation or destruction will in a great measure depend upon whether we disregard, or heed and profit by it. But knowing the tendency of young people in these days to disrelish, and pass by unnoticed, every thing of a serious nature, I feel constrained, as one of you, as occupying with you this dangerous position, to advise you to read and try to profit by

it. We have had many warnings and solemn admonitions, several, like this, directly from Heaven. In almost every "Testimony for the Church" is a message for the young, warning, instructing, and encouraging us to greater diligence in the cause of God. Had they had their designed effect upon us, this last would not have been necessary. It may be our last. "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." We have a holy, a just God to deal with. He has borne long with and has dealt kindly toward us. Shall we presume upon his mercy, and lightly regard his warnings, until he, in his strict justice, visits us with judgment, or cuts us off as cumberers of the ground, as stumbling-blocks to others? What ingratitude! What an insult to that Saviour who has suffered so much for us, to manifest so little concern for ourselves, to live at this poor dying rate, and thus bring reproach and dishonor upon the cause we profess to love.

Were we warned to escape from the magazine about to explode, or to ply the oar against the current rapidly sweeping us on to the foaming cataract, a second warning would be unnecessary; but infinitely more awful is the fate of which we have repeatedly been admonished, yet we make little or no effort to avoid it. On the very brink of destruction, yet apparently indifferent with regard to it! True, we have fallen upon an evil time, a time when the tide of iniquity is fearfully against us, when every influence outside the people of God, tends to divert our minds from heavenly things, to drown our interest in and love for the truth, to draw our affections away from God and his people, and blind our minds to our eternal interests; but God, aware of this, kindly condescends to instruct us as to our duty. He has pointed out the way in which he would have us walk, and has held out every inducement for us to walk in it. Now if we pass by lightly, or take no notice of this, will not God hold us responsible; and will not our condemnation be thereby greatly increased? But we by such a course, shall not only endanger our own safety, but there are those all around us, whose hearts are tender, and who if rightly influenced might be brought to a saving knowledge of the truth, whose everlasting ruin may be the result of our wrong course, and their blood be found on our garments. We must soon appear before the Judge of all the earth, and Oh, if we have been unfaithful, what will be our excuse. We shall have none, and our position will be with hypocrites and unbelievers.

This is no fancy sketch. Alas! it is too true; and we if not soon aroused, may awake when it is too late for repentance, to find it a terrible reality.

"That awful day will surely come,  
Th' appointed hour makes haste,  
When I must stand before the Judge,  
And pass the final test."

But turning from this we may hopefully contemplate the other side of the picture. The people of God are rising and, by laying aside their idols, are coming into a position where God can bless them with a great measure of his Holy Spirit, and thereby prepare them for translation into his everlasting kingdom. Would we rise with them? Would we share in their joys and trials here and in their final triumph, and with them receive the rich reward of eternal life? Then must we be willing with them to make a sacrifice. We must deny ourselves the pleasures and vanities of earth, be willing to suffer persecution, to bear the scorn and contempt of the world, and to strive to glorify God in our bodies and spirits which are his.

Is not the Christian's hope—the hope of Heaven, the hope of reigning with Christ, and enjoying the society of the redeemed throughout the never-ending ages of eternity, of ranging the plains of the earth when restored to its primeval glory, when there will be no tempting Devil,

"No rude alarm of raging foes,  
No cares to break our long repose,"

no sorrow, sickness, pain or death—is not this enough to induce us to be overcomers? Oh, the unbounded goodness and tender mercy of God! How unwilling that we should perish! How ready to forgive! If we lose Heaven it will be our own fault. Oh, let us be in earnest now to get an experience for ourselves,

to build a good foundation against the time to come, to lay up treasure in Heaven, and learn to exercise that faith and confidence in God which will enable us to stand in the time of trouble, when there will be no Saviour to plead our cause. We may, with great profit and encouragement to ourselves, meditate upon the goodness of God, contemplate the glories of his kingdom, and try to realize the great sacrifice that has been made for us. Oh, may God help us that we may outwit the enemy of our souls, and finally share the rest that remains for his faithful people.

JOHN Q. FOY.

Madison Co., N. Y.

## "I HAVE PLACED YOU."

THERE is often much comfortable suggestion in a single phrase, or word of inspired Scripture. Jesus said to his disciples in the hour of deepest grief and anxiety, John xv, 16, "I have chosen you and placed you." Our version renders it, "I have *ordained* you." But the original is simply, "I have *placed* you." The place you occupy, then, is his appointment, his choice. We may not like it. It may be a low place, a narrow place. The work it requires may not afford much scope for energy, or excitement to activity, or opportunity for distinction; it may not even be so directly spiritual, or have so proximate a relation as we could wish to the advancement of the cause of God. But if Christ by his resistless providence has allotted it to us, we had better be contented with it, and make the best of it.

One of the titles of Christ is "The Captain of Salvation." No captain will permit a soldier to quit his place in the ranks because he thinks it below his merit, because it does not give him a good chance to show his courage, or to win distinction in the war. Whether he is placed in front or rear, in the forlorn hope, or among "the reserves;" whether he is attached to a scouting party, or ordered to cover a retreat, or guard the baggage, his part is bravely, watchfully, skillfully, cheerfully to keep the place and do the duty assigned him. No act of disobedience would be more flagrant than to forsake it without orders for one more conspicuous. Even to murmur, or to "sulk," because of the inactivity or obscurity to which he was consigned, would be regarded as disloyal, and expose him to rebuke, perhaps to degradation.

The Captain of the Lord's host, the captain of salvation, does not require a less prompt and absolute obedience than human commanders. The most skillful and penetrating officer may be mistaken in his estimate of the capacity and skill of subordinates. Christ cannot be mistaken in us. He made us. He gave us whatever of talent or grace we have. He will not waste a particle of either. He knows "the very niche we are designed to fill," and if we humbly and observantly yield to his guiding hand, he will drop us into it.

"Lord, what wilt thou have me to do?" was a prayer which began a glorious career of usefulness. His own gracious words may calm our disquieting aspirations,—“He that is least among you all, the same shall be great.” The awards of the last day will greatly reverse the present order of things, and disappoint alike the sky-aspiring thoughts of one class, and the lowly self-depreciation of another. There is solemnity with which our Lord makes this declaration: "Behold! there are last which shall be first, and there are first which shall be last."—*Tract Journal*.

A BEAUTIFUL ILLUSTRATION.—The following paragraph by Dr. Holmes contains a beautiful and truthful illustration:

If one should give me a dish of sand and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how would it draw to itself the most invisible particles, by the mere power of attraction. The unthankful heart, like my fingers in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find, in every hour, some heavenly blessings; only the iron of God's sand is gold.



## VISIT TO CONNECTICUT.

I HAVE just returned from a visit with Bro. Rodman among our Connecticut brethren, and although a report of those meetings has already been forwarded, perhaps it may not be amiss to briefly acknowledge the blessings the Lord has bestowed on me in connection with this visit.

At Kensington I had the pleasure of forming an acquaintance with several who may properly be called pioneers, who had an experience in the first and second messages, and were intimately connected with the rise of the third message. Oh, how my faith was confirmed and my hope strengthened as they related some incidents connected with the infantile days of this message, and with its progress from that time to the present. Kensington may truly be said to be sacred to the memory of those trying hours which were experienced by those who first preached the unpopular truth of the Sabbath in connection with the second advent of our Lord from Heaven. Some of those experiences have been alluded to in the testimonies of sister White, but oh, how it gives life to those events therein related to hear them confirmed by those who were associated with her in those bitter trials. With the church in Kensington the third angel's message is a reality in a sense that it can be to but a few. I could truly say on leaving that place that my spiritual strength had been renewed.

From Kensington we went to Pleasantville, N. Y., to attend a grove meeting gotten up by Bro. Wild, the only Sabbath-keeper in that section. At this place I was permitted to become acquainted with a number of God's children, who came all the way from thirty to seventy miles to attend this meeting, and who might truly be said to be hungering and thirsting after righteousness. Oh, how have I been encouraged to plead the promise of the Master to such, that "they shall be filled." Among those who attended that meeting were many who apparently possessed as much of a love of the truth as any Christians I ever saw, and while I could but regret that they had never been instructed in the truths pertaining to the third angel's message, my hope was encouraged that the way would by some means be opened for them to receive the whole truth intended for this generation. May the ties of love there formed remain unbroken until we all meet on Mt. Zion.

Not the least interesting to me was the administration of the ordinance of baptism to some half a dozen candidates for the kingdom that is promised to the faithful. I can now see a beauty and solemnity in this ordinance that must be entirely unknown to those who disconnect it from the glorious doctrine of a literal resurrection from the dead.

May the Lord bless Bro. Wild and give him the wisdom that he needs to fill the responsible position in which Providence has evidently placed him.

From Pleasantville we proceeded to Abington, Ct. The week that I spent with Bro. Rodman in visiting among the brethren in that section was of profit to me. I trust that the acquaintances which have just commenced with the little flock there will be perpetuated in the new earth. May the Lord go with them both in joy and affliction.

And now, as I return to Rhode Island, I feel that I can truly say that the last four weeks have been weeks of spiritual growth to me. I can look back and recount various little items of experience which will be of profit to me in coming days; and as I enumerate those who have been added to the precious ones that have a place in my prayers and my heart's best affections, I can raise my voice in praise to God for the cementing influence of Christian love.

J. S. MILLER.

Ashaway, R. I., Sept. 30, 1867.

ALL the little vexations of life have their use as a part of our moral discipline. They afford the best trial of character. Many a man who could bow with resignation, if told that he was to die, is thrown off his guard and out of temper by the slightest opposition to his opinions or his projects.

THERE are two ways of being rich: Raise your revenue to the level of your desires, or lower your desires to the level of your revenue.

## SECRET PRAYER.

THERE is, perhaps, no better test of the religious state of the individual than the frequency and delight with which he engages in secret prayer. If we have a dear and confiding earthly friend, our communion with him is sweet, and we seek his society often. We do this the more proportionally as our attachment to them is increased. Our relations to God are regulated by the same law as to our friends. The true child of God will be on terms of the greatest intimacy with his Heavenly Father and will ever delight to seek counsel and direction of him, while he who has never been adopted into his family cannot share his presence.

Secret prayer is not only a test of Christian character, but it is also an effectual means of grace. To continue the figure which we have already introduced, frequent intercourse is often conducive to strong and lasting friendship. It is a common remark, "One only need become acquainted with that man to love him." This is emphatically true of Christ. The closet is one of the best of places in which to become acquainted with him, and have our attachment to him strengthened. It will be well for us if we are often found there. We should enter it not only to pour out the secrets of our hearts, but burdened for the welfare of souls, remembering that "the effectual, fervent prayer of the righteous man availeth much."

Were there more earnest wrestling with God in secret we should witness corresponding results. There would be greater attachments to Christ, a higher type of piety, more earnest and extensive Christian efforts, and a larger ingathering of souls into the Redeemer's fold. Let none forget the injunction, "Enter into thy closet."—*Morning Star*.

## 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 Merrick.

DEAR BRETHREN AND SISTERS: I feel truly to rejoice in the Lord and praise his holy name for the many blessings I have been permitted to enjoy. About seven years ago it was my privilege to hear the third angel's message preached, and ever since, by the help of the Lord, I have been trying to live out the truths therein presented. What glorious truths! to shed such light on divine inspiration! Step by step the light is advancing which brings to us the glorious boon. The Health Reform, to which I feel greatly indebted, found me suffering with the many ills arising from a weak constitution and nervous dyspepsia. Now, by living out the laws of health as well as I can, I enjoy good health. I want to get the victory over every besetting sin. Many are the trials and temptations we have to endure whilst the perils of the last days are thickening around us. Oh, for grace to sustain me through these trying times. I hope to be an overcomer and meet you all on Mt. Zion.

MARTHA A. MERRICK.

Sibley Co., Minn.

## From Bro. Smith.

BRO. SMITH: A few names of us here in Blendon are striving to buy the gold, the white raiment, and the eyesalve, which Jesus offers without money or price. My companion, from first being opposed, afterward consented to be led, and to my joy finally herself took the lead in many points of present truth. We are striving, in our own family especially, to keep the Sabbath more perfectly than in time past. It appears to me that the Sabbath is as sacred now as when it was promulgated from the summit of quaking Sinai. We strive to make the Sabbath a delight; but we seek not our own pleasure, profit, or convenience, in matters that could as well be attended to on other days. We think it our duty to treat all about us with due regard to their age, their capacity, and their moral re-

lation to us. We strive to be clad in our Sabbath garments before the going down of the sun on preparation-day. We partake of no warm food, so prepared, on the Sabbath, when we can partake of cold food as well without detriment to our health. These things we think it is right to do that we may discipline our minds and bodies to reverence God's holy day.

From the first being opposed to the Health Reform, and especially to the Health Reform Institute, I have learned, from happy experience, to bless God for the former, and to consider the latter as a most beneficent institution for the suffering flock of God. My objections to a substantial brick building in lieu of cheaper wooden ones, in view of the shortness of time, have given place to the more reasonable conclusion that such buildings would be far more comfortable, and better adapted to the wants of this cause while time does last.

Myself and companion for two years past have been awaiting baptism. We are without an organization here, and only one out of nine of our present number is in possession of a church letter. Yet we cannot call a messenger to leave a good work elsewhere for our benefit, except to explore the field, and judge for himself in the sight of God whether his labor be needed here or not. We shall, by the Lord's aid, endeavor to hold out against the enemy. We want to live so that our neighbors will know without being told that we are followers of Jesus.

ADOLPHUS SMITH.

Ottawa Co., Mich., Sept. 28, 1867.

## From Bro. Keyser.

DEAR BRN. AND SISTERS: By the request of the people I gave a lecture in this place on the Sabbath and the perpetuity of the Law. I showed them that the Sabbath was binding in the gospel dispensation, and that the law was binding in all its parts. The meeting held in a school-house was well attended, notwithstanding there was a basket-meeting and a funeral at the same time in the neighborhood. I spoke two hours with good freedom, a good interest rising all the time. I felt the Spirit of the Lord was with us. The people want to hear more of the truth. There is no opposition as yet. I think God has a people here. I got five subscribers for the Review. I could sell some books if I had them. Can not some preacher come and give a course of lectures here? If so, will he please inform me.

NATHANIEL KEYSER.

Kimball P. O., Jasper Co., Iowa.

SISTER M. HAYES writes from Eaton Co., Mich.: I am still striving to keep the commandments. I humbly ask the prayers of the people of God that I may be an overcomer and have a part with the remnant people in the new earth. The following lines on the dove in Noah's ark I copied from a book eleven years ago. They spoke the language of my heart then and they do still.

Dear little dove, when I think of you,  
I sigh for an ark of safety too.  
A storm is coming when Christ will be,  
To those who are his, like the ark to thee.

Dear little dove, you did not know  
Who it was that kept and sheltered you so;  
But I can read of the Son of God,  
Who to save my soul has shed his blood.

Dear little dove, you trusted in one  
Who kept you safe till the storm was done.  
May I believe and be sheltered too;  
There is an ark for me as there was for you.

DANGER OF REVERIE.—"Do anything innocent," says the memoir of Dr. Channing, "rather than give yourself up to reverie. I can speak on this point from experience. At one period in my life I was a dreamer and castle-builder. Visions of the distant future took the place of present duty and activity. I spent hours in reverie. I suppose I was seduced in part by physical debility. But the body suffered as much as the mind. I found, too, that the imagination threatened to inflame the passions, and that if I meant to be virtuous, I must dismiss my musings. The conflict was a hard one; I resolved, prayed, resisted, sought refuge in occupation, and at length triumphed. I beg you to avail yourself of my experience."

## The Review and Herald.

Battle Creek, Mich., Third-day, Oct. 15, 1867.

### SCATTER THE PUBLICATIONS.

How this sentence rings in my ears! And to it my heart responds, Amen; for it seems to me that we must awake to our duty on this important subject. And if we do, we shall act immediately. Time is short, and souls are precious. Testimony No. 12 speaks to the point in this matter: "There are many honest souls who would be brought where they would embrace the truth by this means."

Let us think of this, dear brethren and sisters, and ask ourselves the question, What would I not give for the salvation of one soul? Yet one dollar appropriated to this worthy object may, with the blessing of God, save some friend from the second death. The Lord speaks; let us hear and obey.

Bro. Amadon informs us in Review No. 16 that "about \$75.00 will print and make ready for market 4,000 sixteen-page tracts," or double that number of eight-page tracts, and so on. Now who will be one of seventy-five to raise \$75.00 for this object? Who one of seventy-five to raise \$150.00? Who one of the same number to raise five or ten times this amount, if needed? Or who will give from a ten-cent scrip to one dollar for the tract fund, that these publications may be placed in the hands of devoted, consistent, pious men and women who fear God, and by them given to those whom it may seem they would benefit?

I believe we have brethren and sisters who would seek to act with reference to the glory of God in the distribution of our publications. This is the class which the apostle addresses in Gal. vi. 1. "Ye which are spiritual," have a work to do here.

A. S. HUTCHINS.

Health Institute, Battle Creek, Oct. 9, 1867.

### JETHRO'S WISE COUNSEL TO MOSES.

"AND it came to pass on the morrow that Moses sat to judge the people: and the people stood by Moses from morning unto the evening. And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even? And Moses said unto his father-in-law, Because the people come unto me to inquire of God: When they have a matter, they come unto me, and I judge between one and another, and I do make them know the statutes of God, and his laws. And Moses' father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it alone. Harken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do. Moreover, thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness; and place such over them, rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all seasons: it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father-in-law, and did all that he said." Ex. xviii, 13-24.

All must acknowledge the reasonableness of this counsel of Jethro to Moses. It is so replete with common sense and wisdom, that Moses endorses it at once, and shapes his conduct in harmony with it. It is evident that Moses had more burdens upon him than he could well bear up under, and that, unless he changed his course, he must soon break down under the enor-

mous weight of his responsibilities. But the only way to avert this threatening calamity, was for Moses to appoint men of wisdom, God-fearing and disinterested men, to aid him in his arduous work; and they were to refer to him only such matters as were too deep and complicated for them to decide upon. Thus this eminent and useful servant of God could be preserved unto the people of God, to bless them with his rich counsels and instructions. And even then he would have all the labor that he could well perform.

Now this counsel was not recorded that we might view it as applying only in the age in which it was given. There have been in every age those who have sustained the same relation to the people and work of God that Moses did; and we as a people understand that this is true in regard to those whom God has called to lead out under the last message of mercy. Their gifts and experience are precious to the cause, and we desire to have them continue among us. And how shall this object be gained? We answer, By not rolling upon them burdens that we or others can bear. We are sorry to say that this is frequently done, especially at large gatherings, where matters are brought before them that elders and preachers should decide upon. Brethren and sisters, shall we not learn from the past and reform on this point? It is just such burdens as these that have greatly helped in wearing Bro. White's vitality, and bringing him where his gift and experience were for a time nearly lost to the cause. I trust we shall awake to this subject. Order has been established among us to distribute the burdens in the church equally, that some may not be eased while others are burdened. Let us not be guilty of burdening Bro. and Sr. White with matters that we or others can attend to. They are glad to see us, but it should not be expected that they can visit with all; much less that they should be detained by our relating trials, that we have either brought upon ourselves by our lack of consecration and that we should bear ourselves, or that our elders and preachers should help us in deciding upon. Let us cheer these servants of God as we meet them, and give them the friendly hand, with holy buoyancy and encouraging words.

A word to the wise is sufficient.

D. T. BOURDEAU.

### REPROOF.

"REPROVE, rebuke, exhort, with all long-suffering and doctrine." 2 Tim. iv, 2.

Here we have Scripture authority for reproving, but to perform this work so that it may be effectual for good, is one of the most difficult tasks allotted to mortals. The righteous only should reprove. David says, "Let the righteous reprove me, it shall be an excellent oil which shall not break my head." But let a person who is not right himself in the matter to be corrected, reprove another, instead of being an excellent oil, it will stir up their evil nature and the old adage of "the Devil reproving sin" will pass through the mind of the person reprov'd, or perhaps the retort, "Physician heal thyself," will rise to the lips, if it is not spoken. We all know from experience how we are affected on hearing a person speaking against wrongs that we know they are guilty of themselves. Perhaps a person denouncing the sin of covetousness, and at the same time in all their business relations doing all they can to accumulate property; or a brother declaiming against light and trifling conversation, and reproving his brethren and sisters for jesting and laughing, and perhaps in a day or two, or in a few minutes after, he will engage in the very actions he has been condemning in them, or go to such lengths in "carrying on" that he will disgust both saint and sinner with his actions, and bring a reproach on the cause he professes to love; or a sister takes exception to some article of wearing apparel, and thinks it her duty to labor with the offending members, and perhaps in a few weeks wears the very article herself, without an admission on her part to those she has labored with, that they were right, or that she was wrong in reproving them. Such a course is calculated to destroy their influence with the church, and to lessen the respect for them by their brethren and sisters. Consistency, from its rarity in the world,

is considered a jewel, but it should not be so in the Christian church. It is not necessary to multiply instances, as any one can call up circumstances where reproof from such sources has done harm, rather than good.

There is still another class of reprovers who utter their reproofs in the spirit of bitterness, pride, or self-exaltation. They will cut and slash without regard to the effect it may produce upon sensitive natures and fine feelings, and perhaps bear down so hard that they not only crush out the foible or fault condemned, but with it every good desire and disposition, at the same time manifesting that pharisaical spirit of "stand off, for I am holier than thou." Should a brother or sister be reproved by one having authority and in a Christian spirit, this class of self-made, second-hand reprovers, instead of letting the wholesome reproof which has found a lodgment in their hearts bring forth fruit, they will pursue them, and in their egotism reiterate in their ears the words of reproof, harrow up their feelings, and tear up the seeds of reproof which perhaps have already germinated, and in doing so break off the tender shoots, and then bury them so deep with their unamiable dispositions and bitterness of spirit that they never have a resurrection. This class of persons are not suited to their work; they lack true delicacy of feeling and refinement, and instead of doing good they do harm, for where they do not cause anger they cause contempt, frequently both, either of which leaves a shadow behind.

There is, however, a method of reproving that is always effectual, and all can safely and profitably engage in it. It is by actions rather than words. Let that godly brother pass in and out before us, or engage with us in our daily avocations, with a pleasant yet solemn countenance, cheerful and kind to all, never too much engaged to greet you with cordiality, nor too deeply absorbed in study or himself as to pass you on the street without speaking; never himself engaging in light and trifling conversation, nor taking part in the silly jest, but always maintaining that sobriety consistent with his profession. Such a person will always command our esteem and respect, and should any one be inclined to engage in trifling conversation or jesting in his presence, a shade of sadness will pass over his countenance, condemning more effectually than words. All trifling will be immediately stopped and our countenances sympathize with his, our thoughts will turn to holier themes, and we feel reprov'd and ashamed of our conduct without his having said a word. Such a reproof was given by our Saviour to Peter. After Peter had denied him the third time, the Saviour "turned and looked upon him." The result of that look was that Peter went out and wept bitterly.

And again, let a sister move in her proper sphere among us, adorned with modest apparel, with shamefacedness and sobriety, with good works, grave, faithful in all things, discreet, chaste, and in all her behaviour as becometh holiness; what an influence for good it would have on the church, what a living, moving, silent reprov'er all such would be to those who were inclined to act and dress as near like the world as they could and yet retain their name and place with the people of God.

The reprov'er should enter upon the duty of reproving a fellow-sinner in the spirit of meekness, with trembling and deep feeling, taking into consideration their own frailties, and with a thankful heart that God's grace has enabled them to escape the fault in which their brother or sister has been overtaken. And may God help us all to receive reproof in the spirit of meekness, and when our wrongs are made known to us, to put them away, being warned by the words of the wise man: "He that being often reprov'd hardeneth his neck, shall suddenly be destroyed and that without remedy." Prov. xxix, 1. E. S. W.

DEFECTIVE RELIGIOE.—A religion that never suffices to govern a man will never suffice to save him; that which does not sufficiently distinguish him from a wicked world will never distinguish him from a perishing world.—Howe.



## NEED OF JESUS.

I NEED thee, precious Jesus,  
For I am full of sin;  
My soul is dark and guilty,  
My heart is dead within.  
I need the cleansing fountain,  
Where I can always flee—  
The blood of Christ most precious,  
The sinner's only plea.

I need thee, precious Jesus,  
For I am very poor—  
A stranger and a pilgrim,  
I have no earthly store.  
I need the love of Jesus,  
To cheer me on my way;  
To guide my doubting footsteps,  
To be my strength and stay.

I need thee, precious Jesus,  
I need a friend like thee!  
A friend to soothe and sympathize,  
A friend to care for me.  
I need the heart of Jesus,  
To feel each anxious care—  
To tell my every trouble,  
And all my sorrows share.

I need thee, precious Jesus,  
For I am very blind—  
A weak and foolish wanderer,  
With dark and evil mind!  
I need thy charming presence  
To tread the narrow road,  
To guide me safe to glory,  
To bring me home to God.

## THY KINGDOM COME.

READER, I dare say you have often heard those words, "Thy kingdom come." They are part of the Lord's prayer. Perhaps you have often used the words yourself. But did you ever consider what the words mean?

Reader, the subject is one about which many mistakes prevail. It is one about which it is most important to your own comfort to have clear views. Give me your attention, while I try to explain to you the kingdom of God.

I ask you then to understand, that Jesus Christ will come back again to this world one day, and reign over it as a king. He shall return with power and great glory in the clouds of heaven, and the kingdoms of this world shall all become His. And then shall be fulfilled the words of the Lord's prayer, "Thy kingdom come."

Then He intends "to execute judgment upon all the ungodly" inhabitants of Christendom—"to burn up the chaff with unquenchable fire"—and "in flaming fire to take vengeance on them that know not God, and obey not the gospel." (Jude 15; Matt. iii, 12; 2 Thess. i, 8.)

Then He intends to raise His dead saints and gather His living ones, to gather together the scattered tribes of Israel, and to set up an empire on earth, in which every knee shall bow to Him, and every tongue confess that Christ is Lord.

When, how, where, in what manner, all these things shall be, we cannot say particularly. Enough for us to know that *they shall be*. The Lord Jesus has undertaken to do them, and they shall be performed. As surely as He was born of a pure virgin, and lived on earth thirty-three years as a servant, so surely He shall come with clouds in glory, and reign on earth as a king.

Reader, I charge you to settle it down in your mind, that Christ is one day to have a complete kingdom in this world,—that his kingdom is not yet set up,—but that it will be set up in the day of His return. Know clearly whose kingdom it is to be one day: not Satan the usurper, he is to be cast out: when the Lord Jesus returns in person, and not before. Know these things clearly, and you will do well.

Know these things clearly, and then *you will not cherish extravagant expectations* from any church, minister or religious machinery in this present dispensation. You will not marvel to see ministers and missionaries not converting all to whom they preach. You will not wonder to find that while some believe the gospel, many believe not. You will remember that "the days are evil," and that the time of general

conversion is not arrived. Alas! for the man who expects a millennium before the Lord Jesus returns! How can this possibly be, if the world in the day of His coming is to be found as it was in the days of Noah and Lot? (Luke xviii, 26-30.)

Know these things clearly, and then *you will not be confounded and surprised by the continuance of immense evils in the world*. Wars, and tumults, and oppression, and dishonesty, and selfishness, and covetousness, and superstition, and bad government, and abounding heresies, will not appear to you unaccountable. You will not relapse into a state of apathy, and disgust when you see churches full of imperfections, and theologians making mistakes. You will say to yourself, The time of Christ's power has not yet arrived,—The Devil is still working among his children, and sowing darkness and division broadcast among the saints,—the true king is yet to come.

Know these things clearly, and then *you will see why God delays the final glory*, and allows things to go on as they do in this world. It is not that He is not able to prevent evil,—it is not that He is slack in the fulfilling of His promises,—but the Lord is taking out for himself a people by the preaching of the gospel. (Acts xvi, 14. 2 Peter iii, 9.) The Lord is not willing that any should perish, but that all should come to repentance. Once let the number of the elect be gathered out of the world,—once let the last elect sinner be brought to repentance, and then the kingdom of Christ shall be set up, and the throne of grace exchanged for the throne of glory.

Know these things clearly, and then *you will work diligently to do good to souls*. The time is short. "The night is far spent. The day is at hand." The signs of the times call loudly for watchfulness, and speak with no uncertain voice. The Turkish empire is dying up. The Jews are cared for as they never have been for eighteen hundred years. The gospel is being preached as a witness in almost every corner of the world. Surely if we would pluck a few more brands from the burning before it is too late, we must work hard, and lose no time.

Know these things clearly, and then *you will be often looking for the coming of the day of God*. You will regard the second advent as a glorious and comfortable truth, around which your best hopes will all be clustered. You will not merely think of Christ crucified, but you will think also of Christ coming again. You will long for the days of refreshing, and the manifestation of the sons of God. (Acts iii, 19; Rom. viii, 19.) You will find peace in looking back to the cross, and you will have a joyful hope in looking forward to the kingdom.—J. C. Ryle.

## News and Miscellany.

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

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

Many can love at their tongue's end; but the godly love at their finger's end.

It is asserted in Paris that the king of Greece has resolved to abdicate. This startling piece of news has been spread by a Vienna journal, and is not yet confirmed. But assuming it to be true, people ask what the Powers will do with Greece. They are also curious to know what will become of the projected marriage between the young king and the daughter of the Grand Duke Constantine of Russia. It was to make her queen of the Greeks that the Imperial family of Russia consented to the union; they may not be willing to bestow her on the cadet of a third-rate reigning family.

Seventeen divorce cases were acted upon in Chicago, one day last week.

**Great Alarm in Rome.**—London, Oct. 7. Despatches from Rome state that great agitation and alarm prevailed in that city.

**What Napoleon Says.**—Paris, Oct. 6. It is reported that Napoleon has informed the Italian government that it may occupy Roman Territory with its troops, but they must not enter the city of Rome.

**Europe.**—Florence, Oct. 7. Reports hourly received here from the south show that the revolutionary volunteers are invading Roman territory on all sides. Yesterday a detachment of troops was sent out from Rome to meet the invaders in Frosinone, a province lying southeast of the city. A fight took place between them and the Garibaldians near the Abruzzo frontier. The Papal troops were again defeated and compelled to fall back toward Rome. Deputations are arriving here and memorials are pouring in from all cities of the kingdom demanding that Rome be made the capital of Italy. The press throughout the country are urging subscriptions and money for the Garibaldian volunteers who have been wounded in fights which have occurred in Viterbo.

## Light Your Fires.

The unexampled wet summer, followed by a warm, dry autumn, has produced its natural and disastrous effect upon the general health of the country. The earth, first deeply saturated with moisture, and its surface subsequently baked and cracked with heat, has become a veritable Pandora's box, with an open lid, from which is escaping its plentiful supply of diseases. Thus in the southern portion of our country the intense miasmatic poison has generated yellow-fever, with a virulence hardly ever before equaled, and in the north and west, where congestive and intermittent fevers usually prevail in a mitigated form, even in seasons most favorable to health, they have this year become more rife and severe. So intense is the miasmatic poison, and such its diffusive force, that there is reason to believe that it is exerting its baleful power in places which have been hitherto proof against its influence.

There is a simple and most effective means of weakening, if not of annulling, the force of the miasmatic poison. Where this is less intense such means will of course be more advantageously applied, although they will be of use even in the presence of its most virulent manifestation. The means alluded to consist merely of a good blazing fire, lighted at least every morning and evening, but still better, kept burning the whole day. In spite of our sunny autumnal days, and seductive Indian Summers, it would be advisable for every family in town or country to have daily a fire of wood or coal in each inhabited room of the house. No furnace will do; there must be a blaze in the open fire-place, so not only that the apartment may be dried by the heat, but that it may be thoroughly ventilated by the current set in motion by the burning fuel exposed to the air. Don't be governed either by your sensations, your thermometers, or the date of the month, in first lighting the fires. Light them betimes, even *now*, and keep them burning long. If the heat should force you to open the window, so much the better, for thus you will have a stronger and purer current of air. If you wish to escape agues and fevers, we repeat: "Light your fires."—*Harper's Weekly*.

## Reconstructed Kentucky.

We reprint the New York *Tribune's* letter from its Louisville correspondent, enumerating some hundreds of outrages, committed upon unoffending freedmen and upon loyal whites, in reconstructed Kentucky. The deplorable condition of affairs it depicts, is an exposition of what might be expected in the ten States now under military supervision, if readmitted to the Union without equal suffrage. To take the ballot from the blacks would be to leave them defenceless in the midst of their worst enemies.

The irrepressible conflict seems to be raging in Kentucky with greater fierceness than in any other portion of the country. There a black man insults a white man by looking him straight in the eye. There a colored girl, proceeding along the public highway to Sabbath School, may be ravished with impunity. There one of the dominant class can shoot down a darkey to test his skill as a marksman, without fear of arrest or punishment. There to sell a patch of ground to an "African" becomes an act calling for the prompt interference of the regulators. There persons of the persecuted race are liable to be ordered out of the country by an incensed people for daring to frequent the highways. There marauders are not brought to justice for robbing and burning the dwellings of freedmen. There these outrages are occasionally varied by toasting a negro's feet at a slow fire. There mobs delight to drag from the jails colored men incarcerated for petty offences, and hang them to the first convenient limb. There Judges are pleased to discharge from custody, on writs of *habeas corpus*, criminals arrested by order of the Freedmen's Bureau for committing the above deeds. There a band of guerillas, regularly

armed, equipped and mounted, overawe four counties, rule with a rod of iron, and defy the power of the State Government. There white sojourners are subject to have their right of presence brought into question, on account of their suspected political sentiments.

Such is Kentucky, a State in the Union. Such is Kentucky without impartial suffrage. It exemplified what condition of affairs might be looked for in the unreconstructed States, if re-admitted on a basis of white voters only. Kentucky never formally seceded; but it contributed men to the rebel armies. Though part of the battle-ground of the war, it early comprehended the downfall of the Confederacy. Civil government, often imperiled, never ceased. Just near enough to the scene of conflict to feel its effects without being overwhelmed, and just near enough to the North to understand the temper of its people, Kentucky's first act was to welcome home as heroes its recreant sons. In that State, treason has been growing more and more respectable ever since; and the sectional animosity that precipitated rebellion has been steadily intensifying. A proposition to enfranchise the negroes was met with scorn and derision. The whole political community has lapsed into the hands of disloyalists. Private rights have ceased to be respected. Officers of the law are derelict in the performance of duty. Free speech and a free press are under the ban of a pernicious public opinion, as in the old days of slavery. Color, irrespective of conduct, is a badge of disgrace, and subjects its possessor to persecution and outrage. Such is a picture of reconstruction without impartial suffrage.

The party that holds sway in Kentucky is the same party that wants to hold sway in States under military supervision. The spirit which animates Kentucky also animates its ten sisters. The theory of race put in practice by Kentucky, is also put in practice by the others, so far as they have opportunities. If these opportunities are increased by reconstruction on a white basis, Kentucky will be the model after which the new governments will pattern.

The proposition of the Democrats to disfranchise the negroes, on the plea of their ignorance, is, in other words, a proposition to leave the fate of the freedmen in the hands of their late masters and present enemies. What that fate would be can be learned from Kentucky's example. Let the Democratic or Kentuckian plan of reconstruction prevail, and the complications awaiting adjustment would not only be augmented in localities where they exist, but would also spread to the halls of Congress, in which twenty disloyal Senators and fifty-eight disloyal Representatives would sow dissensions broadcast. The Reconstruction acts offer the only reliable and enduring settlement of the Southern imbroglio.—*Chicago Tribune*.

### Mexico.

For the first time in fifty years Mexico is at peace. Since Iturbide, in 1821, declared the country independent, and made good the claim, its history is one of uninterrupted civil war. President succeeded President, Dictator followed Dictator; the success of any chieftain created a dozen rivals, and the Government was no sooner set up by one faction than it was pulled down by another. The victor banished or executed the conquered, only to find himself in a short time the victim of his own revengeful policy. No administration was safe from revolt; no leader dare trust his comrades; the army was now the instrument of Guerrero, now of Santa Anna, now of Bustamante. Quiet there was none for the country; it was either at war, or preparing for war, and the only periods during which internal strife was suspended were those of the Spanish invasion, and the aggression of the United States. The condition of the nation was indeed desperate when it could only be saved from ruining itself by the necessity of repelling its foes, and when the advance of a foreign army was the only hope of union and peace at home. The causes of this perpetual strife are evident. Mexico had never succeeded in reconciling her different races; the people were unfitted for self-government, and assumed all the dangers of a Republic without the ability to secure its blessings. The country was burdened with an ambitious clergy, owning, it has been calculated, one-half of its real estate; and if the soldier did not begin a revolution, his neglect was remedied by the priest. Nature, too, had done her share in fitting the country for continual war; in that superb climate armies were easily sustained, and if money was needed the inexhaustible silver mines supplied it. Thus wars which would have ruined greater nations were borne by the Mexicans with comparative ease, and their evil was not so much the exhaustion of the country as the paralysis of its enterprise, and the absolute suspension of its progress. The condition of Mexico could hardly have been worse in 1861, when, while the administration of Juarez was struggling to maintain itself, the European alliance was consummated, and that long war begun with France which has ended in the triumph of the Republic.

Mexico had rough training in this perpetual war, and probably the French invasion will mark the beginning of a new and brighter era. The Mexicans owed the usurpation of Maximilian to their own quarrels, and may profit by the bloody lesson. A people who fought as the Liberals fought, and who prized so dearly their independence, and sacrificed so much to maintain it, cannot be incapable of self-government. Radical as their faults may be, their virtues are no longer to be questioned. The execution of Maximilian was a proof of weakness, yet it must be admitted that there was cause for retaliation. It was a cruel ending to a cruel war. But with the late Emperor died all the hopes the Powers of Europe may have had of establishing their rule upon American soil; the Austrian fleet which will carry back to his own land the body of Maximilian will bear with it another corpse, and in the vaults of St. Stephen the vast ambition of Napoleon, side by side with its victim, will share the darkness of its sleep. Mexico, by the proof she has given of her strength, has secured long peace with her alien foes; her leaders have but to unite in repressing domestic factions to make their Republic only second to our own; it is in their power to renew the ruinous struggles of the past, or to build enduring peace in the future. The task is hard; the character of a nation is not changed by war; but it must not be forgotten that this war has swept away many evils, and that, as we rid ourselves of Slavery, Mexico has annihilated the political power of the Church.

Difficult as it is to understand the Mexican situation, and impossible to discern the intentions of the leading Generals, it is clear, we think, that the war has united certain factions, and inspired the nation with a higher patriotism. With the death of Maximilian the passion for revenge seems appeased. The trials at Queretaro have not ended in the execution of the prisoners; Escobar, Casanova, Salm-Salm, and the rest, have been sentenced to imprisonment. Gen. Castillo, who had been condemned to death, has been pardoned. It is probable that the executions of the Imperialists are ended. In this moderation we rejoice, and it is equally encouraging to find that many of the reports of Mexican enmity to the United States had no better foundation than the invention of the foes of the Republic. Escobedo has formally denied the calumny that he was in favor of the exclusion of foreigners from the country, and we take this letter as proof that no influential party in Mexico aims to prevent peaceful immigration and friendly relations with other States. Gen. Diaz, it is said, has united with Juarez in the effort to unite the country. It is true there still are divisions of the Liberals, and the elements that threaten new troubles, but if Diaz honestly sustains Juarez, the party of Union must succeed in the end. Since that letter was written the telegraph has brought the tidings of the flight of Marquez. Thus one danger is averted. It is conceded that while the popularity of the other Liberal chieftains is limited to their own districts, that of Juarez is universal. It is to him that Mexico must look for deliverance, and he has shown the qualities of a deliverer. But whatever may be the fate of his efforts they must command our sympathy. The people of the United States are not concerned in the civil affairs of Mexico, or in the downfall or elevation of any of her leaders; but in the pacification of the country and the permanence of the Republic, they have an interest which will deepen with time, which no event can destroy.—*New York Tribune*.

### Obituary Notices.

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

DIED, in Monterey, Mich., Oct. 1, 1867, sister A. P. Kenyon, wife of Harvey Kenyon, in the 51st year of her age. Sister K. embraced the Christian religion in her youth. Brother and sister Kenyon moved into the town of Monterey when there were but seven families in the town. She attended the first religious meeting held in Monterey and connected herself with the Methodist church when it was first formed there, of which she remained a worthy and active member until about twelve years since, when she and her husband embraced the faith of the soon coming of the Lord, and the Bible Sabbath; at which point of time, she left her former brethren and connected herself with the Seventh-day Adventists. With us she evinced a consistent, devoted, Christian life.

When she left the Methodist church, one of the members of that church remarked, "it is too bad to lose her. When the church was spiritually dead all around, there was always a living spark that burned at the house of Bro. Kenyon." The Sabbath but one before her death she attended Bro. Loughborough's meeting in Allegan, which was the last time she was out from home. She died suddenly of fever, of typhoid type. May the Lord bless and sustain our beloved, afflicted brother who is left alone in feeble health. A funeral sermon was preached to a large, sympathetic, and attentive audience, from Titus i, 2.

A. S. HUTCHINS.

### 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, 25 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 Miscellaneous.

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

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

### Our Book List.

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

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

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

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

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

—**SPIRITUAL GIFTS, VOL. III**; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 3 oz.

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

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

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

—**APPEAL TO THE YOUTH**: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 25c., 2 oz. Without likeness, 10c., 2 oz.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### Tracts in Other Languages.

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

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

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

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

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

### One-Cent Tracts.

—**THE SEVEN SEALS**: An Exposition of Rev. vi. —**THE TWO LAWS**. The Distinction shown between them.

—**PERSONALITY OF GOD**. A popular error disproved. —**THE LAW** of God, the Ten Commandments by John Wesley.

—**APPEAL** to Men of Reason on Immortality. —**THOUGHTS** for the Candid on the Nature of Man.

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

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

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

### Two-Cent Tracts.

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

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

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

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

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

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

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

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

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

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

—**TRUTH**.

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

### Three-Cent Tracts.

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

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

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

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

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

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

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

### Charts.

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

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

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

### Postage.

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

### Address.

All communications in reference to the Publishing Association, the Review, Instructor, and any of the foregoing books, should be addressed to J. M. Aldrich, Battle Creek, Mich. All business pertaining to the Western 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, Oct. 15, 1867.

### Showing His Faith by His Works.

A BROTHER sends \$15.00 and writes thus: "According to the Apostle's instructions, given in 1 Cor. xvi, 2, I have laid by a portion of my earnings for the purpose of spreading the truth.

I enclose fifteen dollars for that purpose."

The above is not only according to the instructions of the apostle Paul in the text referred to, but it is also according to the apostle James, where he says, "I will shew thee my faith by my works." Jas. ii, 18.

Agreeably to the request of our brother, we sent "History of the Sabbath" to the friend he named.

We shall be pleased to have many more of our brethren manifest their faith, after the above example, and thus aid effectually in "spreading the truth."

J. M. A.

ERRATA. In Review No. 16, page 249, in the article entitled "Sunday in Politics," last paragraph, read, "If the 'heretic Protestants' had not become ashamed of the author of their cherished institution," &c. Pardon me, reader; I will try to be more careful in my copy.

J. H. W.

In "Notes by the Way," in last Review, third paragraph from the bottom, for "sympathizing beauty," read surpassing beauty.

J. M. A.

It may be proper to say in regard to the above, that the absence of the Editor, and others, from the Office, threw the responsibility of reading proof and "holding copy" upon inexperienced hands, and the pardon craved by Bro. Waggoner, must be extended to the "copy holder" instead of the copy or its writer.

W. C. G.

### REPORT FROM BRO. OANRIGHT.

FRIDAY, Sept. 27, we returned to Norridgewock after an absence of seven weeks. It seemed good to meet our dear brethren and sisters after so long a time. About fifty assembled in the meeting house that evening and we had a sweet season of prayer and social meeting. We find all going on quietly and trying to live peaceably with all men and serve God according to his word. The Sabbath School is as full and interesting as ever. If it be the will of God, we hope to spend more time here in the future.

I have become so worn down by constant labor that I have little strength or energy left to do any thing. Our meeting house at Athens is progressing finely. From the day we began it, from eight to fifteen men have been at work upon it all the time. It is now up and boarded. This is making a great noise among opposers around. At first, they laughed at it and said we could not do it. But men who are able to build three such houses alone have taken hold of it and say, "It shall go up," and it will be built in the name of the Lord. Amen.

This is the third house that God's remnant people have within a few miles of this place. To God be all the thanks.

D. M. CANRIGHT.

### MEETINGS IN WISCONSIN.

AFTER attending the Convocation Meeting in Johnstown, which was the best meeting that I have ever attended in the Ill. and Wis. Conference, I have returned to my appointment in Cassville, Grant Co., Wis., and find the good work still progressing. People are still deciding in favor of the truth. Last evening the Methodist minister came out to hear, and after the discourse he challenged me for a discussion on the Sabbath question, for one evening, stating that he could tell all he knew or wished to say in that length of time. I told him that a hundred years' experience had convinced the Methodist ministers that public discussions were not generally promotive of good, which he acknowledged. I then told him that I would speak alternate evenings with him on that subject, which he reluctantly agreed to do some time in the

future. We hope he will do it soon, because he makes some of the people hope that he will confirm the word; that is, he makes them hope that he can show them that Sunday is the Sabbath of the Lord. See Eze. xiii, 4-7; "O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying the Lord saith: [the first-day is the Sabbath.] and the Lord hath not sent them; and they have made others to hope that they would confirm the word."

ISAAC SANBORN.

Cassville, Oct. 7, 1867.

### GRACE.

ONE signification of this word is divine help. When we pray for grace to overcome, do we realize that the work is our own, and that we are required to take hold of it with a will to help ourselves? An individual who has a hard task to perform cannot consistently ask for the help of his friends, when he has not put forth a proper effort to help himself. And if we would have our prayers prevail in the heavenly sanctuary, we must know that there is in us a determination to work for ourselves, not striving in doubt, but in full expectation of success, knowing that our warfare is not uncertain in the strength of God.

It was by this mode of action that all the ancient worthies performed great deeds, in the strength of grace. It was thus that the little shepherd slew the giant of the Philistines, and gave victory to the army of the Lord. David was confident of victory as he went out to meet his antagonist; and we may move as confidently as he if we not only have determined to work, but do work with a zeal according to the object to be obtained. Yes; though propensity for sin is chronic as a physical disease of long standing, the victory is sure to those who will learn endurance—"who by patient continuance in well doing," seek the reward—"who press toward the mark for the prize."

Of those who strive for high attainments in the things of this world many fail, and none can be sure of success. But, praise God, none who strive in His cause need fail. His grace is sufficient for the weakest, and the strongest cannot succeed without it.

Surely, "happy is the people whose God is the Lord."

J. F. McREYNOLDS.

Mt. Pleasant, Iowa.

GOING TO A "BETTER COUNTRY."—A Christian does not turn his back upon the fine things of this world, because he has no natural capacity to enjoy them, no taste for them; but because the Holy Spirit has shown him greater and better things. He wants flowers that will never fade; he wants something that a man can take with him to another world. He is like a man who has had notice to quit his house, and having secured a new one, he is no more anxious to repair, much less to embellish and beautify, the old one; his thoughts are upon the removal. If you hear him converse, it is upon the house to which he is going. Thither he sends his goods; and thus he declares plainly what he is seeking.—Cecil.

## Appointments.

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

### SPECIAL NOTICE.

TO THE BRETHREN IN THE EAST.

It gives me great pleasure to be able to say that Bro. and sister White design to visit the Eastern States this Fall.

Providence permitting, they will meet with the church at Roosevelt, N. Y., Sabbath and first-day, Oct. 26 and 27. It is hoped that some may be present from all parts of the State.

They will also attend the State Conference at Norridgewock, Maine, Nov. 1. It will be a cause of great rejoicing to our brethren once more to meet these servants of the Lord. I expect also to be present at each of the above meetings.

J. N. ANDREWS.

THE next Monthly Meeting for Southern New Hampshire and Massachusetts, will be held at Bro. Benjamin F. Wilkinson's, Peterboro, N. H., about three miles south of the village, the last Sabbath and first-day in Oct., the 26th and 27th. Bro. J. N. Andrews is requested to be present on his way to Maine, if consistent with his other arrangements. It is hoped the brethren will get together as early as possible Sabbath morning for a prayer meeting.

In behalf of the brethren.

S. N. HASKELL.

THE next Monthly Meeting for Central New Hampshire, will be held in Washington, N. H., the first Sabbath and first-day in November, the 2nd and 3rd. Providence permitting, I shall be present.

By request of the brethren.

S. N. HASKELL.

### 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.

FOR SALE.—A small place of about 12 acres, in Monterey, Mich., a few rods from the S. D. A. meeting house, and near a school. The land is under good cultivation, and has on it a number of young, bearing fruit trees. Good house, barn, well, cistern, &c. For further particulars enquire of O. B. JONES, Battle Creek, Mich., or correspond with L. M. JONES, Allegan, Mich.

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

**\$1.00 each.** A Coon 31-16, J Royle 31-18, M Mack 31-18, J A Young 31-18, W Stewart 31-18, M White 31-18, Mrs O J Burnham 31-18.

**\$1.50 each.** H Patch 31-1, J Stillman 32-18, W Stillman 31-1, H H Tooker 32-19, R Wilkins 31-16, A Atwood 31-18, H Lockwood 31-9, J Fleming 31-18.

**\$3.00 each.** Mrs J Day 35-1, E Sherman 31-5, W L Saxby 33-1, H Bunce 32-11, I Green 32-20, M Brown 32-11, A Ross 32-20, C B Preston 33-1, G H Mathews 33-1, E O Fish 33-1, L R Chapel 34-1, A Tuttle 33-1, E Spencer 33-5, M J Clark 32-16, G Veder 32-1, J Hueter 32-9, C Avery 32-18, D A Wetmore 32-10, H Jackson 33-1, T Alverson 32-18, H Westcott 32-10, M C Hodges 32-1, A M Paist 32-16, J B Slayton 32-1, J Marvin 32-1, N Hiddleston 31-20, J T Freeman 33-1.

**Miscellaneous.** S Miller \$5.00 31-14, S H Peck \$2.00 32-9, S Harriman \$6.25 32-18, C Smith \$4.25 32-1, D Pettis \$2.00 32-18, L Crosby \$2.00 31-1, W A Dains \$2.75 31-7, D Burr \$2.00 32-18, T A Hanghey \$2.00 32-18, M Jones \$2.00 32-18, N Youngman 25c 31-18, A H Robinson \$2.00 31-9, N H Ordway \$2.00 32-15, J W Marsh \$2.00 31-1.

### To make up Advance Credits.

A Tuttle 12c, M J Clark 33c, G Foster 50c, J T Freeman 50c.

### Donations to Publishing Association.

Vermont Conference \$125, Church in Brookfield, N. Y. \$25, E P Osgood \$2.00, P M Osgood \$1.00, N. Y. Conference \$100, S J H \$15.00.

### Cash Received on Account.

A C Rourdeau \$120.00, S B Whitney \$15.00, L D Van Horn \$2.00.

### Books Sent By Mail.

J Leland 50c, W H Wild 30c, W Kelley 35c, A E Dart 33c, M Judson 35c, L D Newton 50c, D A Wetmore \$2.20, M G Reed 25c, P A Foster 15c, A Rust 15c, Mrs C Bryant 60c, J Wilson 70c, H A Fenner \$2.00, S D Salisbury 37c, T L Waters 25c, G Castle 15c, Mrs E Smith 15c, Mrs J H Aldrich 30c, I H Cheesbro 15c, Mrs L A Marsh 15c, L Bryant 15c, H R Hurlbert 25c, R Loveland 45c, H W Barrows 15c, E O Fish \$2.00, A C Bourdeau \$2.45, A Green \$1.00, R T Payne \$1.00, I Gardner 25c, M J Clark 15c, O E Starr 40c, J Starr 25c, Mrs L A Grover 40c, I N Pike 15c, Mrs M Kline 15c, Mrs C Loop 15c, S J Herron 25c, D Marsh 15c, D Huginin 70c, C A Bates \$2.00, L Chandler 15c, Mrs B M Hibbard 15c, D Smous \$1.00, W VanGieson 30c, Mrs R Wilkins 15c, W A Dains 25c, M J Cocagne 15c, H Jackson 15c, T Alverson 50c, M C Hodges 25c.

### Michigan Conference Fund.

Church at Oakland \$50.00.

### General Conference Missionary Fund.

Vermont Conference \$50.00, Church in West Monroe, N. Y. \$13.00, New York Conference \$150.00.

### For the Health-Reform Institute.

The following amounts are subscribed for shares, in The Health-Reform Institute at \$25.00, each share.

J Hiestand \$100.00, A Fife \$50.00, R C Austin \$25.00, F T Wales \$25.00, L Wales \$25.00, M A Newman \$25.00, C B Preston \$25.00, A W Raymond \$25.00, L Green \$25.00.

### On Shares in the H. R. Institute.

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

R Hart \$2.00, S Hart \$25.00, J Hiestand \$100.00, Mrs W B Prentice \$75.00, A Fife \$100.00, R C Austin \$25.00, M A Newman \$25.00, C B Preston \$25.00, P H Brigham \$25.00, A W Raymond \$25.00, L Green \$13.00, J W Cottrell \$25.00, N Cottrell \$25.00.

### Charitable Fund of the Institute.

Vermont Conference \$50.00, New York Conference \$100.00, T E Spencer \$4.00.

To Publish Small Tracts for General Distribution, A S Hutchins \$1.00, Friend of Truth 25c.