

# ADVENT



# REVIEW

## And Sabbath Herald.

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

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

#### THE WEIGHT OF A TEAR.

A PAIR of scales before him, a rich man sat and weighed A piece of gold—a widow's all—and unto her he said: "Your coin is not the proper weight, so take it back again. Or sell to me for half its worth—it lacks a single grain." With tearful eyes the widow said, "Oh, weigh it, sir, once more; I pray you be not so exact, nor drive me from your door."

"Why, see yourself, it's under weight; your tears will not avail." The second time he tries it; and it just bears down the scale; But little guessed that rich man, who held the gold so dear, That the extra weight that bore it down had been the widow's tear!

### 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.

#### PRAYER.

BY JOS. CLARKE.

TEXT. "Lord, teach us to pray." Luke xi, 1.

PRAYER is the yearning of the helpless child for its absent parent. It is the spirit of adoption, the cry of the helpless, dependent, but trusting soul clinging to its only hope, the infinite One in Heaven. All here is floating and uncertain. Vanity is written upon all earthly possessions. Sickness and death, pain and suffering, are everywhere. Riches and honor are of little value in themselves, and when attained, hard to be retained. Friendships, too often fickle, and oftener rendered uncertain by the ravages of death, and by the fever for change and removal, and the accustomed changes of society, suffice in a few years, to present us with new faces, and in some way to hide away from us most of those we once loved and esteemed.

Most painful of all considerations is this, that sin has marred the fair face of nature, and man, once so noble, and standing innocent and lovely before his Creator, has fallen; and with him the whole aspect of nature is changed, and wears a face of comparative gloom. To God alone the soul turns in its forlorn and disquieted situation, feeling, too, that within, as well as without, there is ruin and desolation.

Man, of himself, is powerless to assist you. In fact, most of your fellow-beings care but little to assist themselves. To help the sin-sick soul, few are will-

ing; and a still smaller number are able to give you wise counsel. There are many blind guides you cannot trust, many worldlings, who would laugh at, and deride your anxious thoughts; many stupid ones, who would stare in blank astonishment at your foolish fears, as they would call them. Almost bewildered, the penitent soul turns away from the sickening confusion around, and turns to its Father in Heaven, who always sees clearly into its troubles and doubts; to the Creator, who cares for the falling sparrow. With relief and confidence the troubled soul looks up to him to aid directly and indirectly, in its emancipation from sin and its iron chain.

Is it possible that Jehovah has condescended to open a door of hope? Is there a ladder like Jacob's which unites Heaven and earth? Do angels ascend and descend between Heaven and earth, to strengthen, defend and enlighten benighted souls? Can the poor soul find where that ladder is placed? Can he view it, even though its lofty height is veiled in clouds, and its distant form is hid from his gaze? May he place his feet upon the lower round, or upon the next above? May he tempt its lofty height? Has God forbidden him? Nay, may not angels stand beckoning you on higher and higher?

How great the privilege we possess, of coming to God in prayer. The worldling, in the height of his prosperity and pride, thinks it beneath him to kneel before God. It would sink him in his own and others' esteem, to bend the knee with Jesus' humble followers in prayer. He could not stoop to this. But were he privileged to telegraph across the ocean, or around the world, this would not be to his discredit; he would at least be pleased to perform such a labor, and would correctly remark that the "telegraph is the greatest marvel of the age."

Away in the distant heavens shine bright and beautiful stars, the abodes of intelligent beings. Among them we behold some far more beautiful and bright than others. Somewhere among these brilliant orbs, is located the home of the Creator, surrounded by a retinue of angels, and the highest order of beings. There Jehovah holds his court in majesty and untold glory.

The humble soul, prostrate before God, in secret and alone, calls for that help which man can not bestow. In a moment, perhaps, he realizes that he is in communion with that Being, whose face no man hath seen, or can see in mortal flesh; that Being, whose dwelling is so many millions of miles away from earth, has come by his Spirit to converse with him in his poverty and weakness. He has placed himself in communication with the Creator of the universe, whom angels revere and worship, personally asking his divine influence and protection.

How superior is the exercise of prayer to all the proud doings of the worldling. He may be in a useful and honorable employment; but if a spirit of pride rules his motives, his work is unacceptable before God, and a low or unworthy motive may render the noblest of traits and acts without merit and excellence before Him. But when the humble publican bows in penitence before the Judge of all, then he transfers his allegiance from the god of this world to his rightful Lord. This is what the Lord requires, and what he views with

pleasure. So long as the soul does not make a complete and thorough reform, however amiable and noble may be its traits of character, God cannot accept it, for there is no whole bond of union; but when, by deep repentance and thorough reform, the soul turns to God, there is an opportunity to call upon Him with a prospect of his prayer's being answered.

It is a marvel to us, that not a desire or aspiration of heart after God, not a word of prayer is uttered to Him, but he is perfectly acquainted with the nature of such desire or prayer, and his knowledge is so all-pervading, that not a prayer, be it ever so hidden and silent, is unknown to him, and when we consider that Heaven, his dwelling-place, is located at so vast a distance from us, from whence he personally superintends his vast domains, receiving the homage of angels, as well as that of the intelligent inhabitants of those sinless abodes in the far-off heavens, amid all his vast concerns, the all-wise Creator so veils his glory as to manifest his great love for fallen man in this sin-cursed earth, and notice all that takes place in this dark world, marking with the strictest scrutiny every word and act. How is this possible? says the finite mind. How does he keep this ever watchful, this sleepless supervision? Can you tell? Truly God is infinite, and his works are wonderful. Surely it is no matter of pride in man that God so manifests himself; but it is certainly a mark of blindness, to be ashamed of calling upon God, our Creator, for what we need, and rendering thanks to him for the countless favors we constantly receive at his hand.

Fervent, humble prayer begets within the heart of him who offers it, holy love, and saving faith, and an increase of all the Christian graces; so that the soul heretofore barren and unfruitful, becomes fruitful in all that is good and holy. Thus works mingle with faith; and watchfulness and circumspection necessarily accompany the prayerful soul; else it is soon turned from prayer to carnality, and from carnality to apostasy.

The prayerful soul is a diligent one; for it has many labors to perform, many things to look to, many sins to overcome, many inlets to evil to watch against, many difficulties to encounter. "In all things be circumspect," is an injunction of Heaven upon all who would inherit the promised land, and to maintain a prayerful spirit, the most rigid watchfulness is necessary; for the Holy Spirit forsakes the unwatchful soul, and leaves it in gloom, in which state prayer is a difficult, and seemingly hopeless employment. Yet, even here, prayer is the only means of restoring the soul to watchfulness and active labor.

Thus we see works attending the prayer of the good man; not merely because it is so commanded, but by a natural affinity between faith and works, so that the faith which is without works is at least a dead faith, perhaps a false one, or one built up in self-deception. And not only do works help faith and prayer, but neglect of duty hinders prayer as much as actual sin hinders the same, and makes it void of fruit; while works, performed in humility, in love, and cheerfulness, do make prayer comforting and strengthening, and render it effectual and availing; and while this is so, watchfulness and circumspection guard the heart, and so protect faith. Faith itself is a main ingredient

in prayer, and works strengthening faith do continually assist prayer.

Prayer is hindered often, by the coming in of worldliness, setting our hearts on worldly things, upon this or that thing acquired, our friends, our property, here a care, there a pleasure, or a want, or desire, or design, or disappointment, or failure. Each considered apart from God, and each demanding a portion of the affections, or the attention, time is wasted, and God is forgotten. Thus, by a law of the mind, the affections are gradually transferred to the world; for what we think most of, we soon learn to love most; and what is out of the mind, is soon out of the affections. But the watchful, praying soul will not do this; for in every gift and favor, it finds reason for praise to God, which is a part of prayer; and in every care, and design, and disappointment, it finds cause for prayer, for aid, or support, as the case may be; for all its plans are submitted to God for his acceptance; and disappointments and trials only drive the weary one to God for consolation.

Thus the devout soul finds prayer an antidote for worldliness, a preventive of ingratitude and self-dependence; and he who becomes lukewarm, finds this one of the first evidences of a relapse; that he has lost that spirit of fervent prayer which characterized the early portion of his experience, when his heart was warm with the love of God, and glowing with desire for the salvation of his fellow-men; and a distaste for, and a neglect of, prayer, marks the downward course of the apostate, from his early hopeful state, to his last fatal leap in the dark domains of unbelief.

It has been truly remarked that our prayers are too often aimless, and without plan, and even our most fervent prayers are so often forgotten by us, that, when the answer comes we do not always recognize the hand of God in the matter, having forgotten that we had prayed for this blessing. This is a great neglect, and wrong. God would have us be very careful to mark his providence, and when we pray, let us bear in mind the prayer, and hold ourselves in readiness to praise him for the answer he has given. Indeed, we may say self-examination should always precede prayer, and thus prepare the heart for it.

Prayer is an evidence of faith; for when the Lord called upon Ananias to visit the persecutor, Saul, and restore his sight, he gave to this faithful man this evidence of Saul's conversion: Said he of Saul, "Behold, he prayeth!" This he would have Ananias understand was an evidence of the conversion of that persecutor, that he prayed; not as scribes and Pharisees exhibited themselves in the attitude and with a form of prayer, but truly he would have Ananias understand that the lion was changed to the lamb; that the furious warrior was transformed into the humble, praying Christian. Behold, he prayeth! What a change! How much was conveyed in these few words! Reader, can this be said of you and me? Behold, he prayeth! not as the hypocrite, for display; not as the miser, for more of this world's dust; not as the ambitious, for promotion; not as the worldling, for thrift; but for release from sin, and guidance in holiness; such prayer as the adopted child offers to his Father in Heaven, to bring him safely home from the howling wilderness of earth, where beasts of prey wait to tear and rend. Here is no home for such a child, and he can but pray for deliverance.

Such men as Elijah, fleeing from Ahab and Jezebel; or David, as he fled from the jealous Saul; or Jeremiah, in the miry dungeon; or Daniel, in the den of lions, could realize that this world was not a home for God's people; and each individual of the millions of martyrs could realize personally the same truth. They each of them sent up to Heaven the same cry of distress, and of each it was said, Behold he prayeth!

Ah! such prayers as they offered! We know little of their experience. No doubt angels ministered to them, and often marvelously sustained them in answer to prayer; for, not only did they pray, but their brethren also prayed for them; and thus they were first prepared, and then sustained in their protracted sufferings. "Thy prayers and thine alms are come up for a memorial before God," said the angel, as he addressed the noble Roman centurion, that humble servant of God who took such a lively interest in all that con-

cerned the church; and Peter was sent for, and the Holy Spirit was poured out upon that praying saint, and upon all his house; and neighbors and friends participated in the blessing.

It was while prayer was made without ceasing by the church, that the massive iron door of the prison opened of itself, and a glorious angel set Peter at liberty, freeing him from his fetters, and strengthening his soul within him.

(Concluded next week.)

### THREE RULES FOR AVOIDING CHURCH DIFFICULTIES.

EVERY where we go we are constantly finding trials and difficulties between brethren and sisters to be settled. This has led me to study how they might be avoided. I find three rules, which, if followed, will save the churches from a greater part of these trials.

1. *When a brother or sister in any way injures us, what shall we do?* The common way is to tell it to your wife and children and get them all stirred up about it. Tell it then to all your brethren and sisters, except the offending person, dwell upon it, magnify it, and make it look as bad as you can, so that all who hear you shall be thoroughly satisfied that you are right, and the other inexcusably wrong. Then when the offending brother at last hears of it through some one else, say that you never cared much about it, and that if other people didn't tattle there would be no trouble about it now.

This is the common practice, but very different from the Bible rule. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Matt. xviii, 15-18. This is an excellent rule, and given by the very best authority. If your brother in any way injures you personally, remember it must be against you, yourself, and not against any one else that the wrong is committed, then go to him alone and talk it over with him. Do this before you talk it to any one else. Generally this will put an end to the matter; if it does not, then take a couple of witnesses with you. If this does not settle it, then tell it to the church.

Whoever takes a different course from this, does wrong, and errs from the faith.

2. *If we learn that our brother has anything against us, what shall we do?* In this case, the general custom is to wait till he comes to us with it. We fall back upon our dignity and say, "If he has anything against me, let him come to me; I am ready to meet it; it's not my place to run after him." But will this excuse us if he neglects to do his duty by coming to us with the matter? No, it will not. It then becomes our duty to go to him about it. Matt. v, 23, 24: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." When we remember that our brother has aught against us, then before we offer our gift to God it is our duty to go to him and have an understanding about it. This rule again applies to personal matters between two individuals. Hence from these two rules we see, 1st. That it is our duty to go to our brother if he offends us personally, and 2dly, That it is our duty to go to him if he is offended with us personally. These are excellent rules, and commend themselves to every man's common sense.

3. *But if we shall hear some evil report about our brother, or learn that he has wronged some one else who is not a believer, what shall we do?* Here again the usual practice is to talk this over, very confidentially of course, with all the family whether believers or unbelievers, then with all our brethren and sisters and ask them what they think about it, and, last of all, if at all, go to the accused brother with it. Now, this is all wrong. "Oh no," says one, "I do n't believe in doing that way. When I hear any such thing from outsiders against one

of my brethren, I think it is my duty to go right to him with it." But, my good brother, that is entirely wrong. You are entirely out of your place; that is not your business. "Why, then," says one, "would you have us pay no attention to such stories? am I not interested in this matter? does it not injure the cause generally? Suppose my neighbor comes to me and says, 'I thought Mr. B. was called a Christian, is he not a member of your church? I have n't a particle of faith in him; he cheated me out of five dollars the other day, thus and so. Now, what shall I do in that case? Is it not my duty to go to Bro. B. and tell him about it?' No sir; you have chosen an elder to oversee the church, and all such affairs belong to him. Go to him with it. You may lack discretion, or may not have the right spirit to go to Bro. B. with it; or if you have, others may not have. Now you have chosen for your elder a man in whom you all have confidence. Lay it before him, and then it becomes his duty to investigate the matter, but you have no further responsibility in the matter. What is the use of having church officers, and then assuming their responsibilities ourselves?

If these three rules are enforced, I can see no excuse for tattling and backbiting among brethren and sisters.

D. M. CANRIGHT.

### "DARE TO BE RIGHT."

THIS is a short sentence, but filled with meaning. It implies a battle to be fought, and points to the victory won. The battle is not for the strong alone. All may engage in it; and, as expressed by the apostle, the contest is "with the world, the flesh and the Devil." These are all mighty foes, but not invincible.

In what does true moral courage consist? Is it the mere acknowledgment of truth? When soldiers arrange themselves on the field of battle, with the enemy at hand, they have yet to make the trial of their courage. Many test it with their life-blood. So with those who engage in the contest with evil. When they see and acknowledge the truth, they have but marched out upon the battle-field. Their courage is yet to be proved. It is at this point, many draw back and show their lack of bravery. They cannot stand up stiffly and valiantly for the right, against the sneers of their enemies. My friends, if the frown of the world look so terrible, how do you expect to meet the penetrating gaze of the King of kings, when the "great day of his wrath is come?" Oh! I entreat you, gird yourselves anew for the battle, and cease not the warfare till the victory is yours. Many have already sealed their courage with their lives. Shouts of victory have ascended from the flames and the racks, and millions of martyrs rest from their labors, awaiting the crown, which, the apostle tells us, is to be bestowed at the coming of Christ. A person may be numbered among the world's heroes, may stand unmoved in the thickest of the fight, and unterrified may face death at the cannon's mouth, and yet be destitute of moral courage. Alexander the Great (?) is an instance of this. The conqueror of nations, he had not the courage to resist the temptation presented through the medium of the appetite. He fell, and his glory is shrouded in shame.

What a striking and beautiful contrast to this, do we behold in the life and character of Jesus. In him we have a perfect example of true courage. He was tempted in all points like as we are, yet without sin. Despised and rejected of men, and buffeted by Satan, he ever kept in view his mission on the earth. He was a "Man of sorrows" and acquainted with grief, yet he overcame all, and is exalted to the right hand of God, making intercession for us. Blessed Saviour! we would look to thee for strength in the battle.

Brethren and sisters, Jesus is our Captain; and he bids us overcome even as he also overcame. We each have a work to do, and the promise is, that, if we act well our part, we shall sit with Christ on his throne. What greater honor could we desire? 'Tis more than we could claim, to be exalted to a place at his feet, but his great love lifts his people to a place at his side. Truly, if Alexander could demand of a cowardly soldier, bearing his name, to give that up or else imitate his courage, our Lord with greater emphasis, calls on us to give up his name or follow his example. If there

ever was a time when the people of God should have courage, it is now, while the perils of the last days are thickening around us. Let us study more to be like Christ and to reflect his image. May the Lord help us who are young to heed the solemn testimonies given us, and to show forth the character of Christ in our lives. I have never felt more like being in earnest about my salvation than I do at the present time. Jesus is soon coming: We can engage in the battle but little longer. Our enemy is making every effort to deprive us of eternal life, but our Redeemer is mighty to save. Then let us possess courage in the Lord, fight nobly, and when the battle is over and the roll called, not one will be missing. May we ever live faithful, and be saved in the kingdom of God.

"Dare to be right, dare to be true,  
You have a work which no other can do.  
Do it so bravely, so kindly, so well,  
Angels will hasten the story to tell.

Dare to be right, dare to be true,  
God who created you, cares for you too,  
Treasures the tears that his striving ones shed,  
Counts and protects every hair of your head."

R. R. F.

Battle Creek, Mich.

#### IT MAKES NO DIFFERENCE.

This is often said by people when the claims of the fourth command are urged upon them. I don't think, say they, it makes any difference which day we keep. Still, they are particular to keep the first day; and why? Because the masses keep it.

Some contend that the Sabbath has been abolished; others, that it has been changed from the seventh to the first day; others, that there is no Sabbath. Still, it comes to us from the lips of Jehovah, so plain that a child may understand it: "The seventh day is the Sabbath of the Lord thy God."

Can we say it makes no difference whether we obey the Lord or not? Surely his law is not abolished; for we read that all his commandments are sure; they stand fast forever and ever." Ps. cxi. Again, we read concerning his testimonies, "I have known of old thou hast founded them forever." What a pity so much time, paper, and ink, should be worse than wasted in order to prove that the seventh day is not the Sabbath. In vain do we seek for the abolition of a law when God has pronounced it unchangeable. It will not do to say that the first day is the Sabbath; for sin is the transgression of the law, and where there is no law there is no sin; and in vain do we search the Bible from beginning to end, for a command to keep it. We have abundant proof that Christ and his disciples kept the seventh day, as also Paul. We learn also in the last chapter of Isaiah, that it is to be kept in the new earth.

Still it is said, It makes no difference. Now, supposing a father on leaving home, should tell his son to do a certain piece of work; but instead, the son should, in spite of his father's command, do something altogether different. Would he receive the approbation of his father? And is the Almighty less particular? Should a man sow foul seed instead of wheat, and contend that it made no difference, would he not find that what a man soweth, that shall he also reap? We read that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God; and is not the Sabbath a part of those words? Supposing Noah, after warning the Antediluvians faithfully to repent, for unless they did, the Lord would send a flood on the earth to destroy them all, should then turn around and tell them, But if you can't believe it, it makes no difference; would it therefore make none?

It makes no difference! Alas! look back and see what God's ancient people suffered on account of their disobedience. Nation is destroyed of nation, and kingdom after kingdom, to say nothing of the punishment of individuals. How careful we should be to keep the perfect law of God. In the great day of accounts, when called to answer for the deeds done in the body, we shall then realize the difference.

But list! what words are these, that fall so sweetly on the ear? It is the blessing falling from the lips of

the great Lawgiver, pronounced on those who keep his commands: "Blessed shalt thou be when thou goest out, and when thou comest in. Blessed shall be thy basket and thy store." Again, we listen to the words of our adorable Saviour in his closing benediction: "Blessed are they that keep his commandments, that they may have right to the tree of life, and enter through the gates into the city."

Dear Jesus, it is enough. Thou hast died to purchase for us this inestimable treasure. With hearts full of gratitude we would keep the commandments, that to the words, "Behold, I come quickly," we may utter the glad response, "Even so, come, Lord Jesus."

SUSAN ELMER.

Ashfield, Mass., Jan. 6, 1868.

#### THE CHANGEFUL—THE UNCHANGING.

"Jesus Christ the same yesterday, to-day, and forever."

How beautiful thou art, O green, bright earth!  
How sweet thy tones of music and of mirth!  
Thou hast bright, laughing halos poured from heaven;  
Thou hast the cool, pale beams by moonlight given;  
And stars that flash out from their jewelled skies  
And smile on thee, O earth, with watchful eyes.  
How beautiful! how beautiful!

Thou hast small flow'rets and green forest trees,  
Old silent hills, and summer bird and breeze;  
Thou hast the melody, so clear and sweet,  
Of winds and waters when their voices meet;  
Thou hast bright faces round the clustered hearth,  
The infant's laugh—the songs of love and mirth.  
How beautiful! how beautiful!

O earth! thou home of lovely things and fair!  
Hath CHANGE a dwelling midst thy beauty rare?  
Go ask yon angry cloud that veils the sky;  
Go ask yon bud that blossoms but to die;  
Go ask the storm-wreathed hills, the leafless trees—  
The turbid streams—the wildly surging seas!  
How mournful! Oh, how mournful!

Go ask each cherished home of happy years!  
The babe's sweet laugh hath changed to troubled tears!  
The heart that clung to heart now clings no more;  
Forsaken is the joyful love of yore;  
Death calls the loving and the loved away,  
And others fill their vacant seats to-day.  
How changeable! Oh, how changeable!

And dost thou, CHANGE, bear universal sway?  
Can mortals pass not from thy realms away?  
There was a day of darkness and of doom,  
Which raised pale dwellers from the risen tomb;  
When angels trembled, and men fearless gazed;  
When on the quivering earth a cross was raised!  
How awful! Oh, how awful!

Upon that blood-red cross a MONARCH hung!  
An ELDER BROTHER'S bleeding brow was wrung!  
For man he bore the purple gauds of scorn,  
His kingly crown, a diadem of thorn!  
His heart, which thrilled with love, so deep, so strange,  
For man was probed! Thou wert not there, O CHANGE!  
How wonderful! how wonderful!

Ah no; He cannot change, that SAVIOUR, KING!  
Whose songs triumphal saints and angels sing;  
The same, when crushed to earth his cross he bears—  
The same, when soul-gemmed coronet he wears,  
The same, when coming in his bright array—  
The same forever, yesterday, to-day!  
How glorious! how eternal!

#### NEW YEARS.

It may perhaps interest some to know how the church in this place spent New Years. It was determined to provide a basket dinner and recreation for the church and Sabbath-school scholars. Some wondered what could be done for amusement, as we do not believe in the popular amusements of the day. New Years came at last and all the children were on the *qui vive*, expecting a good time. The little folks began to gather in good season. The cold gave a rosy glow to their cheeks, and they formed a pleasing picture as they gathered around the fire. They amused themselves in various ways until dinner. One of the Sabbath-school scholars read the 150th Psalm, after which the children gathered around a large table spread with an abundance of healthful food, the older ones being served afterward. Dinner over, another short Psalm was read, when nearly all adjourned to a wide lane and engaged in simple and athletic games calculated to give tone and

vigor to the system. It was pleasant to see those that had long been engaged in the struggle with the world, cast aside their sterner cares and become for a little while children. After playing a suitable length of time, all returned to the house, where Bro. J. M. Santee addressed us for a short time on the debt of gratitude that we owe to our Creator and Preserver, and on the duty of children to their parents.

The company then dispersed well pleased with the day's entertainment. Some were with us who were not professors. They enjoyed the occasion much. May they be wise and seek by obedience for immortality and pleasures that shall last forever.

New Years eve we attended a prayer-meeting at Bro. Sock's. It was a solemn time. We all vowed to be more faithful in the year to come. May the Lord help us to pay our vows. Just one year ago we attended a prayer-meeting at the same place. Dear friends then met with us that are now separated from us. May they with us be sanctified through the truth, and bid a long farewell to mortality when Jesus comes. Will another New Year's dawn find us upon the earth? Shall we still be probationers? May the Lord help us to be patient, to establish our hearts in every good word and work.

L. D. SANTEE.

Gridley, Ill.

#### THE MINISTER'S SALARY.

A WORTHY miller—so Dr. Chaplain tells the story in Mr. Dunbar's memoir—was once pained by hearing that the minister was going away for want of support, the church having decided that they could no longer raise his salary. He called a meeting, and addressed his brethren very modestly, for he was one of the poorest among these comfortable farmers. He asked if want of money was the only reason for this change, and said if they all were united in desiring the services of the pastor, they could still keep him. The pastor was useful and beloved; but the flock was so poor.

"Well," said the miller, "I have a plan by which I can raise his salary without asking any of you for a dollar, if you will allow me to take my own way to do it. I will assume the responsibility for one year. Have I your consent?"

Of course they could not refuse this, although they expressed surprise, knowing the miller to be but a poor man.

The year drew to a close. The minister had been blest in his labors, and no one had been called on for money. When they came together, the miller asked the pastor if his wants had been supplied, and his salary promptly met? He replied in the affirmative. When the brethren were asked if they were any poorer than at the beginning of the year, each one replied "No," and asked how they could be when their church privileges had been so mysteriously paid for. He asked again, "Is any man poorer for keeping the minister?" And the reply was the same as before.

"Then," he said, "brethren, I have only to tell you that you have paid the salary the same as you always did, only more of it, with greater promptness. You remember you told me to take my own way in this matter; and I have done so. As each one of you brought his grist to mill, I took out as much grain as I thought your proportion, and laid it away for the salary. When harvest was over I sold it, and have paid the minister regularly from the proceeds. You confess that you are no poorer; so you have never missed it, and therefore made no sacrifice. Now suppose we stop talking about letting our minister go, and add enough to his salary to make us feel that we are doing something.

Mr. Dunbar used to say, "Oh, for a miller in every church!"

CHRISTIANS IN THE VALE.—Some well meaning Christians tremble for their salvation, because they have never gone through a valley of tears and sorrow to arrive at regeneration. To satisfy such minds, it may be observed that the slightest sorrow for sin is sufficient if it produce amendment, and that the greatest is insufficient if it do not. Therefore, by their own fruits let them prove themselves; for some soils will take the good seed without being watered by tears or harrowed up by affliction.—*Moore's Rural New Yorker.*

RELIGION will always make the bitter waters of Marah wholesome and palatable, but we must not think it will continually turn water into wine because it once did.

## The Commentary.

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

### PARAPHRASE OF PSALM XII.

1. **HELP**, Lord, the godly cease, the faithful fail:  
No truth is found among rebellious men,
2. Let not the men of flattering lips prevail  
Who speak with double heart; their thoughts  
are vain.
3. O Lord, cut off the lips of flattery.  
And bring down low the stubborn tongues of  
pride,
4. Who claim a right to utter vanity,  
And have the Lord with boastful words denied.
5. Now will I rise to save the poor oppressed,  
And set him up in safety, saith the Lord.
6. The sighing sufferer shall in me find rest.  
And they shall know the power of my word.  
For all the words of God are pure and tried  
As silver in a furnace purified.
7. Thou shalt, O Lord, preserve the needy poor  
From this vain generation evermore.
8. The wicked we on every side desory,  
When vilest men are here exalted high.

J. H. W.

### Are the Dead Conscious? No. 5.

Acts vii, 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

On this passage it is claimed that Stephen called upon God to receive his conscious, intelligent soul, when he should fall in death. Christ used a similar expression in Luke xxiii, 46: "Into thy hands I commend my spirit." The expression seems to be borrowed from Ps. xxxi, 5; which Psalm declares how David puts his trust in the Lord against those who "devised to take away his life." But, we inquire, if the soul lives right along in one uninterrupted course of existence, where would be the propriety of committing it at the hour of death into the hands of our Maker, any more than at any other time? There would be none. The expression bears upon the very face of it evidence that those making use of it desired to commit something into the care of their Maker which was about to pass out of their possession; to commit something into his hands for safe keeping while they should fall back from the plane of life into unconsciousness. What was this? Answer, their *pneuma*. Now let us look at Robinson's second definition of this word, as follows: "The spirit of man, i. e., the *vital spirit, life, soul* [animal soul—*Greenfield*]; Latin, *anima*, the principle of life residing in the breath, breathed into man from God, and again returning to God." This, then, is what Stephen commended to his God, to be bestowed upon him again at that time when they who for Christ's sake lose their life, shall find it. Matt. x, 39.—*Ed.*

### Questions.

A CORRESPONDENT writes: In Heb. x, 28, 29, Paul speaks of sorer punishment than death. Some say that this sorer punishment is eternal misery.

Queries. Is there any punishment sorer than death? If so, what is it, or in what does it consist? and when will it be inflicted?

ANSWER. The verses referred to, read as follows: "He that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace." It will be noticed that reference is made to the temporal punishment inflicted under the Mosaic dispensation, upon those who despised his law, and the punishment to be inflicted in the future upon those who will not avail themselves of the provisions of the gospel. In other words, the two punishments that are contrasted are temporal death and eternal death. It is the latter which is called the sorer punishment. Hence there is no necessity nor any ground for supposing eternal misery to be meant.—*Ed.*

It is not work that kills men, it is worry. It is not the revolution that destroys the machinery, but the friction.

### Scripture Notes.

#### VICARIOUS SACRIFICES OF THE HEATHEN.

Lev. xvi, 22. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.

Most ancient nations had vicarious sacrifices, to which they transferred, by certain rites and ceremonies, the guilt of the community at large. The white bull sacrificed to Apis, by the Egyptians, was of this kind; they cut off the head, and after having loaded it with execrations, that "if there be any evil hanging over them, or the land of Egypt, it may be poured out upon that head," they sold it to the Greeks or threw it into the Nile.—*Herod.* *Petronius Arbiter* says, the ancient inhabitants of Marseilles, [a colony of Phœnicians from Asia,] whenever afflicted by pestilence, took one of the poorer citizens, who offered himself for that purpose, and having fed him a whole year with the purest and best food, adorned him with vervain, then clothed him with sacred vestments, led him round their city, loading him with execrations; and having prayed that all the evils to which the city was exposed might fall upon him, they precipitated him from the top of a rock. *Suidas* mentions a custom, to devote a man annually to death, for the safety of the people: throwing him into the sea with the words, "*Be thou our purifier.*" But the custom nearest to the Hebrew is found among the Hindoos, [with whom] a horse is used for a goat. See *Halhed.* *Dr. A. Clarke.*

#### HOW TO COMPUTE HEBREW NUMBERS.

1 Sam. vi, 19. And he smote the men of Beth-shemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter.

The Arabians, in dates and other large numbers, place the units first, then the tens, then the hundreds, then the thousands; thus, they speak of the year twelve and three hundred, which is not 1500 but 312,—and applying this method of notation to 1 Sam. vi, 19, The Lord smote 50,070 men, in the Heb. text *evenity, two fifties, a thousand* (in figures 70, 100, 1000,) equal 1170. As we can hardly suppose 50,070 persons had looked into the ark, the smaller number is more credible. The same method may be applied with the same success to 2 Kings, xix, 35. Perhaps, too, there were other methods of reckoning used in the sacred books, as by the *abacus*, &c., and if we cannot reckon their numbers properly, it follows not that they are erroneous, but that we are ignorant.

#### WEIGHT OF THE TABERNACLE.

Num. iv, 25. And they shall bear the curtains of the tabernacle and the tabernacle of the congregation, his covering, and the covering of the badger's skins that is above upon it, and the hanging for the door of the tabernacle of the congregation, &c.

*Dr. A. Clarke* computes that there were 14 tons, 266 lbs. of metal employed in this movable temple, besides the immense weight of the skins, hangings, cords, boards and posts.—*Jenks.*

#### EASTERN WRITING.

Num. v, 23. And the priest shall write these curses in a book, and he shall blot them out with the bitter water;

*Write.* Probably with ink prepared without any calx of iron. The ink used in the East is almost all of this kind,—a wet sponge will completely efface the finest of their writings.—*Clarke.*

#### QUAILS.

Num. xi, 31. And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

*Quails.* These visit Egypt in vast quantities about this time. (March and April.) *Hassely.* It should not appear absurd, that these (driven across the sea, so the Heb.) fell in such a multitude about the camp, [20 miles or so] from it on each side, waiting, as it were, for the Israelites to come out and pick them up. *Forskal* notices from the letters of Michael, from Constantinople, that it was there known, and a circumstance of daily occurrence, that quails were so fatigued by flying across the sea, without a chance to rest, as to fall down immediately on attaining the shore. *Two cubits high upon the face of the earth.* *Vulg.* they flew in the air at two cubits height above the earth: which the Heb. does not seem to admit. I think rather, that the Heb. indicates that piles of two cubits high were

here and there collected, leaving vacant spaces, through which the people might walk to collect them. *Rosenm.* Though the phrase "stood up," v. 32, (as *Dr. A. Clarke*, remarks) seems to indicate that they knocked them down, with clubs perhaps, in their low flight: for if they had lain about the camp, exhausted, they need not have hurried themselves. v. 32.—*Jenks.*

### CONVERSATIONS ON IMPORTANT SUBJECTS. NO. 1.

BY ELD. D. M. CANRIGHT.

THE following is the substance of many conversations that I have had with different persons, with regard to the visions, health reform, &c. I give it hoping that it may help those in whose minds objections against these things still exist.

*Minister.* Well, brethren, I hear that you have been in somewhat of a trial about some parts of the third angel's message. Perhaps if we talk these things over freely we may get some light on them, and have our minds helped. Now speak out plainly whatever you have on your minds that troubles you.

*Bro. A.* Well, I confess that I have had doubts about some things which you call a part of the message. I want to believe all that is from God, all that I can find taught in the Bible, but nothing more.

*Min.* Very well, name the point that troubles you, and we will examine it.

*Bro. A.* Well, there are the visions of sister White; I can not seem to believe them as you do.

*Min.* What is the trouble with them? Why do you not believe them?

*Bro. A.* Well, I can't believe that she may not make mistakes as well as any one else. It looks to me like leaving the Bible, and being led by something else. I am willing to follow the Bible.

*Min.* Your trouble then is that you cannot believe that God has shown these things to sister W., as she says, he has?

*Bro. A.* Yes, that is about the way it looks to me.

*Min.* Has not God revealed things to his people in the past, through different persons?

*Bro. A.* Oh, yes! of course.

*Min.* Is he not able to do the same now?

*Bro. A.* Certainly; I don't deny that.

*Min.* Well, do we not need a revelation from God now as much as we ever did? See the numerous sects, and divisions, and confusion that exists to-day. See the corruption and wickedness that is in the land. When did we ever need direction from the Lord if not now?

*Bro. A.* Yes, we need something very much, I know, probably more than ever before. It seems as though we did not know what to believe any more.

*Min.* Well, then, do you not think that God cares for his people as much now as he has in the past? Is he not as willing to send them warning and counsel now as ever?

*Bro. A.* Yes.

*Min.* If, then, God has sent his prophets in the past to lead his people, if he is still able to do so again, if we need it now as much or more than ever, and if he cares for his people now, why object to having a prophet among God's people to-day?

*Bro. B.* The trouble is, we should not know whether he was from the Lord or not. So we should not know whether to believe and obey what he taught or not.

*Sister C.* Oh! I know that I would believe him if I should see a prophet.

*Min.* Do you believe sister White?

*Sr. C.* Why, well, no, not exactly; I am not satisfied that her visions are of God.

*Min.* I fear Sr. C. that you would be just as unbelieving if God had chosen any one else.

*Bro. A.* But it seems to me that there is enough in the Bible for us if we will obey it. Paul says that the Scriptures were able to thoroughly furnish us unto all good works.

*Min.* But, Bro. A., he said this of the Old Testament Scriptures, did he not? as it was those Scriptures only which Timothy knew from a child; for the

New Testament was not written then. 2 Tim. iii, 14-17.

*Bro. A.* I had not thought of that.

*Min.* If this be so, then, according to your argument, we do not need the New Testament. We will throw that away! Of course you see that this will not do. But how and when were the different books of the Bible given? Of course you know that they were not all given at the same time nor by the same person. First, we have the first five books of the Bible given by Moses, and written nearly 1500 years before Christ. God there gave his people much general instruction with regard to how to serve him. Besides this, he warns them of the particular sins and dangers to which they were liable then. All succeeding generations had this to read, and to be instructed by. Yet it was not long before God sent them other prophets, such as Samuel, Nathan, Isaiah, Daniel, &c. Did any of these contradict what had been written before? Not at all. Then why was it necessary for them to come? Why did not God on the start write out and give to his people all the instruction which was finally contained in the whole Bible? Why would not this have been just as well as to give it a piece at a time, and by different persons, or even better? The reason is very manifest. As the people of God were from time to time placed in different circumstances, different things came up upon which they were compelled to act; or they were inclined to run into wicked things which had not come up before, and against which there was no direct warning, because the thing had not existed before. This made it necessary for an additional revelation from God, touching this particular thing. Thus you will notice that each prophet generally had some particular sin or wrong against which he directed the burden of his testimony. Now did those prophets who came last throw away what had been written before? Certainly not. They only confirmed and explained them, and showed how they applied them at their time. Now, that another time has come when we need additional instruction from God, I think is very clear. You believe with me that the seventh day is the Sabbath, that man is mortal, that Jesus is soon coming, that slavery is wrong, that the use of tobacco, tea, coffee, &c., is wrong, and contrary to the Bible.

*Bro. A.* Yes, I firmly believe all that.

*Min.* Well, you know, Bro. A., that you may bring as plain Scripture proof on these points as you can, and yet men will evade them. For instance, they say that the Bible does not condemn tobacco using, because it is not directly mentioned by name.

*Bro. A.* That is no argument at all; because tobacco was not used when the Bible was written, and, hence, of course it would not be mentioned. Other things of the same nature are named and condemned.

*Min.* In this I think that you can see that there is a necessity for the Lord to speak directly upon these points so that we shall be without excuse. This would not be adding to the Bible or taking from it any more than one prophet added to or took from the others, would it?

*Bro. A.* No; I can not see that it would.

*Min.* Then this objection is removed from your mind is it?

*Bro. A.* Oh, yes! I did not place much stress on that any way; but I can't see why one should not have these revelations or visions as well as another.

*Min.* Very good, we will look at that point. Then why may not Sr. White be that one? You cannot see why one can not have them as well as another. Do you think that every person is fit to receive and communicate revelations from God? Are all righteous? Have all the proper qualifications? Can not God choose best in this matter? If God had chosen you, or some one in whom you have confidence, would not thousands of others have brought the same objections against you or your friend that you now bring against the one he has chosen.

*Bro. A.* I had not thought of that particularly. But it seems to me that there ought to be more than one who has these visions, if they are of God.

*Min.* Why more than one? Can not God give through one all the instructions that are necessary for

us to have? Has not this generally been the case in the Bible time, that there was only one prophet at a time? I see no need of more than one at a time.

*Bro. A.* If there were two or more who had these visions, and they both agreed, it would show that they were correct.

*Min.* Well, then, suppose that for the second one God had chosen Bro. White; would that have satisfied you any better? I see you laugh at that idea. Now, my good brother, do you not see that unless you could choose this second person, you would not believe two nor a dozen, any sooner than you would one?

*Bro. A.* I guess that is about so, come to look at it carefully.

*Min.* It is now meeting time. We will talk more on this to-morrow.

#### THE SONG OF STEAM.

HARNESS me down with your iron bands,  
Be sure of your curb and rein,  
For I scorn the power of your puny hands,  
As the tempest scorns a chain.  
How I laughed, as I lay concealed from sight,  
For many a countless hour,  
At the childish boast of human might,  
And the pride of human power.

When I saw an army upon the land,  
A navy upon the seas,  
Creeping along, a snail-like band,  
Or waiting the wayward breeze;  
When I marked the peasant faintly reel  
With the toil which he daily bore,  
As he feebly turned the tardy wheel,  
Or tugged at the weary oar;

When I measured the panting courser's speed,  
The flight of the carrier dove,  
As they bore the law a king decreed,  
Or the lines of impatient love;—  
I could not but think how the world would feel,  
As these were outstripped afar,  
When I should be bound to the rushing keel,  
Or chained to the flying car.

Ha! ha! ha! they found me at last,  
They invited me forth at length,  
And I rushed to my throne with a thunder blast,  
And laughed in my iron strength.  
Oh! then ye saw a wondrous change,  
On the earth and the ocean wide,  
Where now my fiery armies range,  
Nor wait for wind nor tide.

—Anon.

#### LABORS IN ILLINOIS AND WISCONSIN.

ACCORDING to appointment, we met with the church at Princeville, Ill., Nov. 15, and continued laboring with them till Dec. 3. Held twenty-four meetings. The church was encouraged and strengthened. Two made a start to go with them to Mount Zion. Dec. 1, we broke open the ice, and one willing soul was buried with her Lord by baptism. Oh! that she may be faithful till her Lord comes.

The church here are trying to let their light shine. They have a commodious church building, 28x40, which they have paid for.

Dec. 3, we left Princeville for Gridley, Ill. Staid over night at Eureka, with some young brethren and sisters from Princeville, that are staying there going to school. Had the privilege of speaking to the people in the Christian meeting-house. Hope that some good has been done by our stopping in the place.

Dec. 4, arrived at Gridley. Held eight meetings with the brethren here. One young man made a start to serve the Lord. God grant that he may endure to the end, that he may be saved.

Dec. 12, commenced meetings with the church at Clyde, Ill., and continued our labor with them till the 25th. Held eighteen meetings, which we think were some benefit to the brethren and sisters. There was some interest manifested by the young to go with God's people to Mount Zion. Two made a start.

Dec. 26, commenced meetings with the church at Elkhorn Grove, Ill., and continued our labor till Jan. 1, 1868, during which time we held ten meetings. Dec 31, we broke open the ice and buried five willing souls with their Lord by baptism. God grant that they may walk in newness of life. There are others that will come out on the Lord's side if they yield to their con-

victions of duty, which they doubtless will do, if the church set a right example before them.

Jan. 1, went to Rockton, Ill. Held one meeting with the brethren there, while on our way to Little Prairie, Wis. Found the brethren glad to see us, and all holding on to the truth; yet there was not that life and zeal among them that we would like to see.

While holding the above meetings, and visiting around among our brethren, we have become more convinced than ever, that, as a people, we must arise, and make a greater effort to draw nigh to God. Our efforts in the past, dear brethren, have been too weak. While the servants of God are in our midst, and a special effort is being made for us, we seem to arouse a little from our slumber, but only to settle back in formality and indifference, when again we are left to ourselves. This carelessness and indifference will prove our ruin. Oh! that we could realize that we are in the midst of the perils of the last days, and that our greatest danger consists in being in a cold, formal, inactive, and indifferent condition. Says the faithful and true Witness, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. iii, 16. While in such a state, the enemy can and does take great advantage of us. A little fault in a brother is magnified an hundred fold, until our feelings are alienated from him, and instead of our possessing the kind and forgiving spirit of our Saviour, we have bitter envyings in our hearts, and can readily surmise evil. Our love is extinguished, the graces of the Spirit leak out of our hearts, and in their stead we have a fretful, fault-finding, impatient, and exacting spirit. The enemy now rules and controls us; and no matter what we do, or how much we injure the precious cause of truth while in this state, we can readily roll the blame over upon others, and say that our course is in consequence of the action of others. Oh! that God may help us to see ourselves as we are, and as he sees us.

Dear brethren, we must cultivate more love in our hearts for one another. Jesus says, "By this shall all men know that ye are my disciples, if ye have love one to another." Do we exemplify in our lives this characteristic of the disciples of the Lord Jesus. Let us remember that the dragon is wroth with the remnant, and that in order to stand up against his attacks, we must be united in the bonds of brotherly love. Solomon says, "Where there is union there is strength;" and a lack of this love and union makes us weak, and we easily become the captives of the adversary. Dear brethren, come, let us arise in the name of the Lord, and go forward. Instead of laboring to get the mote out of our brother's eye, let us try to get the beam out of our own eye. Let us examine ourselves, and prove our own selves, and see whether we be in the faith or not. We cannot be in the faith while we are watching each other for evil, and neglect to cultivate the spirit of love and affection for each other in our hearts, and while we suffer ourselves to become stupid and careless in the cause of the Lord. Oh! let us humble ourselves under the mighty hand of God, and confess our faults, and cry mightily to God to revive his work in our hearts, and to stir us up to a doubling of our diligence in his service. If there is anything calculated to give the servants of God joy and consolation in this life, more than another, it is to see the cause of the Lord prosper, and to see the brethren and sisters wholehearted in the work. But oh! how painful, and discouraging, after they have been labored with, and see their condition, and are revived in a measure, to see them settle back in coldness and indifference again. The lukewarm are to be spued out of the mouth of Jesus. O God, help us, as ministers and people, to realize it.

R. F. ANDREWS,  
H. C. BLANCHARD.

Do not be troubled because you have no great virtues. God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests but with grasses. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a hero nor a king.

INDEPENDENCE.—"A desire of disposing of ourselves—of being independent of God—is the root of all sin."—Wesley.

## WHEN JESUS COMES.

When Jesus comes, said a pilgrim here,  
I shall soar to meet him in yonder air;  
I shall leave this world so dark and drear,  
And the light of his love forever share.

When Jesus comes, his saints who sleep  
In safety 'neath his watchful eye,  
Shall leave their graves so dark and deep,  
For thrones of joy with Christ on high.

When Jesus comes, we'll meet again,  
All free from our great tempter's wiles,  
In a land that knows no grief nor pain,  
But basks in the light of a Saviour's smiles.

When Jesus comes, said a dying one,  
I'll join in the song of the angels bright;  
For he will burst my silent tomb,  
And take me to that land of light.

When Jesus comes, said a trembling soul,  
I shall be safe with Christ at last,  
No more to fear sin's dark control,  
When all the ills of earth are past.

ELIZA J. YOUNG.

Minnesota.

## A MISER'S DEATH.

## THE ALMIGHTY DOLLAR.

They brought him a dollar.

He took it, clutched it in his long, skinny fingers, tried its sound against the bed-post, and then gazed on it long and patiently with his dull, leaden eyes.

That day, in the hurry of business, Death had struck him, even in the street. He was hurrying to collect the last month's rent, and was on the verge of the miserable court, where his tenants herded like beasts in their kennels—he was there, with his hand-book in his hand, when Death laid his iron hand upon him.

He was carried home to his splendid mansion. He was laid on a bed with a satin coverlet. The lawyer, the relations and the preacher were sent for. All day long he lay without speech, moving his right hand, as though in the act of counting money.

At midnight he spoke.

He asked for a dollar, and they brought one to him, and lean and gaunt he sat up in his death-bed, and clutched it with the grip of death.

A shaded lamp stood on a table near the silken bed. Its light fell faintly around the splendid room, where chairs, and carpets, and mirrors, silken bed and lofty ceiling—all said, Gold! as plainly as human lips can say it.

His hair and eyebrows were white. His cheek sunken, and his lips thin and surrounded by wrinkles that indicated the passion of Avarice. As he sat up in his bed, with his neck bared and the silken coverlet wrapped about his lean frame, his white hair and eyebrows contrasted with his wasted and wrinkled face, he looked like a ghost. And there was life in his leaden eye—all that life centered on the dollar, which he gripped in his clenched fist.

His wife, a pleasant-faced, matronly woman, was seated at the foot of his bed. His son, a young man of twenty-one, dressed in the latest fashion, sat by the lawyer. The lawyer sat before the table, pen in hand, and gold spectacles on his nose. There was a huge parchment spread before him.

"Do you think he will make a will?" asked the son.

"Hardly *compos mentis* yet," was the whispered reply. "Wait. He'll be lucid after a while."

"My dear," said the wife, "had not I better send for a preacher?"

She arose and took her dying husband by the hand, but he did not mind. His eyes were upon the dollar.

He was a rich man. He owned palaces on Walnut and Chestnut streets, and hovels and courts in the outskirts. He had iron mines in this State; copper mines on the lakes somewhere; he had golden interests in California. His name was bright upon the records of twenty banks; he owned stocks of all kinds; he had half a dozen papers in his pay.

He knew but one crime—to be in debt without the power to pay.

He knew but one virtue—to get money.

That crime he had never forgiven—this virtue he

had never forgotten, in the long way of thirty-five years.

To hunt down a debtor, to distress a tenant, to turn a few additional thousands by a sharp speculation—these were the main achievements of his life.

He was a good man—his name was upon a silver plate upon the pew door of a velvet-cushioned church.

He was a benevolent man—for every thousand dollars he wrung from the tenants, from his courts, or from the debtors who writhed beneath his heel, he gave ten dollars to some benevolent institution.

He was a just man—the gallows and the jail always found in him a faithful and unswerving advocate.

And now he is a dying man—see! as he sits upon the bed of death, with the dollar in his clenched hand.

O holy dollars, object of his life-long pursuit, what comfort hast thou for him now in his pain of death?

At length the dying man revived and dictated his will. It was strange to see the mother, and son, and lawyer, muttering—and sometimes wrangling—beside the bed of death. All the while the testator clutched the dollar in his right hand.

While the will was being made, the preacher came—even he who held the pastoral charge of the church, whose pew doors bore saintly names on silver plates, and whose seats on Sabbath day groaned beneath the weight of respectability, broadcloth and satin.

He came and said his prayer—decorously and in measured words—but never once did the dying man release his hold on the dollar.

"Can't you read me something, say—quick, don't you see I'm going?" at length said the rich man, turning a frightened look toward the preacher.

The preacher, whose cravat was of the whitest, took a book with golden clasps from a marble table. And he read:

"And I say unto you, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the Kingdom of God."

"Who said those words—who—who—who?" fairly shrieked the dying man, shaking the hand that clenched the dollar, at the preacher's head.

The preacher hastily turned over the leaf and did not reply.

"Why did you never tell me of this before? Why did you never preach from it as I sat in your church? Why—why?"

The preacher did not reply, but turned over another leaf. But the dying man would not be quieted.

"And it's easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God, is it? Then what's to become of me? Am I not rich? What tenant did I ever spare, what debtor did I ever spare, what debtor did I ever release? And you stood up Sunday after Sunday and preached to us, and never said one word about the camel. Not a word about the camel."

The preacher, in search of a consoling passage, turned rapidly over the leaves, and, in his confusion, came to this passage, which he read:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

"And you never preached that to me!" shrieked the dying man.

The preacher, who had blundered through the passage from James, which we have quoted, knew not what to say. He was perchance terrified by the very look of the dying parishioner.

Then the wife drew near and strove to comfort him, and the son (who had been reading the will) attempted a word or two of consolation.

But with the dollar in his hand, he sank into death, talking of stock, of rent, of copper mines and camels, of tenant and debtor, until life left his lips.

Thus he died.

When he was cold, the preacher rose and asked the lawyer whether the deceased had left anything to such

and such charitable society, which had been engrafted upon the preacher's church.

And the wife closed his eyes, and tried to wrench the dollar from his hand, but in vain. He clutched it as though it were the only saviour to light him through the darkness of eternity.

And the son sat down with dry eyes, and thought of the hundreds of thousands which were now his own.

Next day there was a hearse followed by a train of carriages nearly a mile in length. There was a crowd around an open grave, and an elegant sermon upon the virtues of the deceased by the preacher. There was a fluttering of crape badges, and rolling of carriages, but no tears.

They left the dead man and returned to the palace, where sorrow died, even as the crape was taken from the door knob.

And, in the grave, the dead hand still clenched the dollar!—Geo. Lippard.

## THE 144,000.

"AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. vii, 1-4.

As to what period in the world's history the above scripture meets with its fulfillment, is a question of solemn interest to the child of God. That it did not meet with its fulfillment prior to the giving of the Revelation, is evident from Rev. i, 1, where it is said that to Jesus Christ was given a revelation to show unto his servants things which must shortly come to pass. Here the future tense is used; and as the Revelation was given about the year 96, the argument that the resurrected ones at Christ's crucifixion were the sealed of our text, falls to the ground. It is claimed further that they were the first company raised from the dead, and therefore they must be the sealed ones, as they (the sealed) are said to be the first fruits unto God and the Lamb. But St. Paul says in 1 Cor. xv, 23, that Christ is the first-fruits.

It appears from Leviticus ii, 14, that the first-fruits were of green ears of corn dried by the fire; this prefigured Christ. The harvest, therefore, was not fully ripe. But when it became so, there was also another first-fruit offering of loaves made of the fine flour of the ripe grain. Lev. xxiii, 17. This was fulfilled at the day of Pentecost. But Christ says, "The harvest is the end of the world." Matt. xiii, 39. "Let both grow together until the harvest." Verso 30. Query. If the harvest be in the end of the world, how can Christ be the first-fruits, and the Pentecost the ingathering? We answer, There are evidently two harvests, one at the end of the Jewish, the other at the end of the Christian, dispensations; one at Christ's first advent, the other at his second.

If the 144,000 are not to be found prior to the year 96, where, and at what time this side of that date may we look for them? Shall we seek them among the dead; No; for the dead "have no more a portion in anything that is done under the sun." "In that very day their thoughts perish." "The dead know not anything." As death leaves us, so will the judgment find us.

The language of inspiration is explicit: "The servants of our God;" all his servants; not a part. If the 144,000 are all the servants of God, and we are to seek them among the dead, then at the time of sealing there can be but that number in their graves. What then becomes of the "innumerable company" which John saw "of every nation, kindred, tongue, and people?" The number of sleeping saints is very great, while that of the living is quite limited. Mark the words, "from among men." Not from among the dead, but from among the living. And while this

work is going on, the four angels are to hold the winds (civil commotions, wars, strifes,) until the servants of God are sealed. If the sealed ones are taken from among the dead, what need of restraining the wrath of living men? How, for instance, could the "United States Rebellion" affect the Egyptian mummies, or even the dead of our own native land? Did the battle of Antietam disturb the repose of Washington? or the blood and carnage of the crusades the peaceful slumber of the early Christian dead? No; but the wars of earth affect the *living* saints; they greatly hinder the spread of the truth. God, therefore, restrains the wrath of man that he may gather his own people, that they may not be overthrown with the wicked. What the need of sealing? Let me answer by an illustration.

A farmer has one great field in which he keeps a numerous flock of sheep; but they have become degenerated, and but a limited number are really valuable. He determines to save these, and consign the balance to slaughter. He therefore sends a servant whom he knows to be an excellent judge of stock, to make the selection. This servant carefully examines the sheep, one by one, and with brush and paint puts a conspicuous mark upon the head of every one that is found perfect. The day of slaughter arrives. He sends forth all his servants to take the sheep consigned to destruction; it does not now require a skillful eye to determine the good from the bad. "Take," says the master, "those that have not the mark."

It is said that the sealing angel was seen "ascending from the east." "Then," says the objector, "in order to rise from the east it should appear in Europe and Asia." How so? Is there any land on earth of which it can be said, There is none east of it? Ours is a nation of nations. God has chosen the poor of this world, and the poor of all nations flee to this country from the oppression of the rich in their own land. Would you proclaim the message to the Irish, Dutch, French, or English? Take those tracts and papers that lie idly upon your shelves and distribute them among your neighbors; and the work is done!

It is said the 144,000 have their Father's name written in their foreheads. The Father's name then is the seal. That name is found in the fourth commandment. The ark of the testament contained the two tables of stone. In 1 Chron. xiii, 6, it is called, "The ark of God the Lord that dwelleth between the cherubim, whose name is called on it." "Bind up the testimony, seal the law among my disciples." "The testimony of Jesus is the Spirit of prophecy." "Here are they that keep the commandments of God and the faith of Jesus." "And the dragon was wroth with the woman [church], and went to make war with the remnant [last end, final portion] of her seed, which keep the commandments of God and have the testimony of Jesus Christ." Rev. xii, 17.

The last church, then, is a church of commandment-keepers. "Bind up the law." The law, then, has been broken. Which? The fourth commandment. He that offendeth in one point is guilty of all. What publicly marks the remnant church as different from the great body of professed Christians? Ans. They keep the Sabbath. They hold the keeping of the Sabbath to be the first duty of those desiring to walk in the truth. Show me a consistent Sabbath-keeper, and I will show you a Christian.

A difficulty of seeming magnitude appears in the statement that the sealed ones are of the children of Israel. But St. Paul shows us that believing Christians are Israelites, and heirs of the promise to Abraham. See Rom. ii, 28, 29; also chapters iii and iv. If we claim the sealing for the Jews after the flesh, a difficulty still appears in determining the tribe to which each person belongs; for in the ninth year of Hoshea, king of Israel, the ten tribes were carried captive into foreign lands, and their genealogy lost.

The sealing work is entrusted to an angel of God; men may assist, but cannot affix the seal. Now, we are only preparing to be sealed. The professed people of God are being carefully examined, sifted, to ascertain if they are fit to receive the seal. When that seal is affixed, all who receive it will be perfect Sabbath-keepers, and no other true Christians will be living on the earth.

Sabbath-keepers will then be known as such, and

will be hated, and men will seek to kill them, but will not be able. Reader, if you and I live so as to be fit recipients of the seal, we need not be anxious about the tribe to which we shall be assigned; God will take care of that.

Would you, with a harp of gold in your hand, a crown of fadeless, immortal glory upon your head, and the name of the Highest upon your brow, whose corruscations no mortal eye could behold, stand with Jesus upon Mount Zion and sing the song of Moses and the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints?" Then become commandment-keepers.

May you, dear reader, with the humble writer of this article so live that we may be numbered with those of whom it shall be said, "They are worthy."

ADOLPHUS SMITH.

Ottawa Co., Mich.

### DEEP DELUSIONS.

SOME years ago the writer was called as a minister of the glorious gospel, to visit a criminal confined in prison, and condemned to die for a capital offense. He visited him a number of times, held frequent conversations with him, and found him invariably under the infatuation that he would not be executed. He did not dispute the fact that he had committed the act for which he was condemned, but he was under the impression (for which he had no warrant, and of which there were no indications) that he would be reprieved and pardoned. No remonstrances, no facts, no testimony however reliable, could shake this delusion. It appeared to be the strongest conviction he had, and kept him calm and firm until the end. Various measures were resorted to to convince him if possible, of his infatuation, and that the law in his case would certainly take its course.

A short time before he was executed the keeper of the prison resorted to an expedient to break up, if possible, this wonderful infatuation. His coffin and shroud were brought into his room, and placed before him, as the certain evidence that he must die, and that the time had come. He was again, with varied importunity and deep earnestness besought to "prepare to meet his God." He looked for a moment upon the coffin and shroud, then round upon the company assembled in his cell. When his eye rested upon the writer it glared with infuriate passion. His whole frame was convulsed with demoniac fury. His precise language was, "I see through the whole of it. You are all engaged in a conspiracy against me; you think to frighten me, but you cannot do it. All the devils in hell cannot frighten me." In one hour he was in eternity.

This solemn fact is not stated under the idea that any of your readers manifest such dreadful wickedness and delusion as this. To go to such an extent requires a long continued course of crime, and, as a just chastisement, Divine abandonment. But in one respect, every one of your readers who is untaught of God, and a stranger to Christ in his overtures of mercy in the gospel, may see his own perfect likeness. Young or old, moral or profane, hardened or comparatively tender, all are alike in this—a dreadful delusion entralls and perverts their active energies. They are under a more fearful condemnation than this—yet do not seem to care for it. Either they do not believe it, or hope for a reprieve and pardon, when they have reason to know that they have not fallen in with God's method of mercy through the glorious gospel of his Son. They are condemned, and yet do not fear and tremble. No anxious days, no sleepless nights are passed, until they have the assurance that their pardon is granted, sealed and secured in the new and living way of the gospel of peace. No earnest importunities are made for Christian counsel, sympathy and aid; no application to God is made for pardoning mercy through Christ as a merciful and faithful High Priest, and prevalent advocate before the throne.

Here, then, in this infatuated and wretched criminal, every unconverted man or woman, in all the variety of wickedness, or unbelief, may see his, or her own perfect likeness. Reader, how is it with you? If all the solemn warnings of the word and messengers of God, if all the divine judgments, and all the devils in hell, of whom you read in God's authenticated word, do not make you fear and tremble, so as to humble you before God and seek forgiveness, are not you in this respect precisely like this infatuated criminal?—*Journal and Messenger*.

Look Up.—We double all the cares of life by pondering over them. We increase our troubles by grieving over them. A scratch becomes a wound, a slight injury, a jest an insult, a small peril a great danger, and a slight sickness often ends in death by the brooding fears of the invalid.

### THE TWO-EDGED SWORD:

TWENTY-FOUR QUESTIONS TO BE ANSWERED BY THE CLERGY.

1. Is the soul a part of God or a part of man?
2. If it is a part of God, can it sin?
3. If it is a part of man, is it not mortal, and subject to death?
4. Is there an intimation in the Bible that God put a soul (mortal or immortal) into Adam at his creation; but, as he was made of dust, is it not said that this man of dust became a living soul?
5. If men can exist without bodies, why were Enoch and Elijah taken out of the world bodily?
6. If the body is a prison-house for the soul, are not these good old prophets still in prison?
7. If the body is a prison-house, why was Adam's soul put into it before it sinned?
8. When the soul (the prisoner) becomes guilty, why is the prison (the body) destroyed to let it out?
9. Did not Christ suffer the penalty due to Adam's transgression in making the atonement?
10. Then, if that penalty was moral or spiritual death, did not Christ suffer it?
11. If in Adam all die a spiritual death, will not all be made spiritually alive in Christ?
12. If the soul is an immortal or spiritual thing, must it not die a spiritual death?
13. As nothing can die except what is mortal, if the soul dies a spiritual death, must it not be spiritually mortal?
14. If the soul is a spiritual thing, and immortal, it must have spiritual immortality: how then can it die a spiritual death?
15. If literal death destroys a literal thing, must not spiritual death destroy a spiritual thing?
16. How could David say, "God will redeem my soul from the power of the grave," if the grave has no dominion over the soul?
17. How is it written that Christ's soul should be made an offering for sin; and, again, that he poured out his soul unto death, if his soul did not die?
18. If the soul is the conscious and responsible part, how is it that, by repentance, it escapes to paradise at death, and leaves the innocent body to suffer the penalty?
19. If the righteous go to glory at death, did not the serpent speak the truth?
20. If God spake the truth, does not that which he calls the soul return to dust?
21. But if that which man calls the soul does not surely die, did not the serpent speak the truth?
22. Are not the spiritual manifestations the ripe fruit of the popular doctrine of the immortality of the soul, —that is, "Ye shall not surely die?"
23. Is there any difference between this popular doctrine and rapping Spiritualism, only this: that the rapping Spiritualist is a little head of the popular church; she having taught the doctrine of the innate immortality of man, (not surely die,) and the rapping Spiritualist is (by satanic agency) pretending to prove it?
24. How can the clergy say that rapping Spiritualism is of the devil?—do they intend to say that he is proving the immortality of the soul, which they have long tried to do, but always failed?

### An Apt Sermon.

A LONG while ago, Rev. Lemuel Haynes, a colored preacher, was settled over the Congregational Society in Rutland, Vt. He was an able preacher, and remained the pastor of that church, if we recollect rightly, some twenty-five years. It is doubtful, by the way, whether said church even at the present day can measure up to its ancient antecedents on the score of brotherhood.

During the pastorate of Mr. Haynes, Rev. Hosea Ballou, one of the earliest apostles of Universalism in this country, came into this town and announced that on a certain Sabbath and at a certain place he would preach. Mr. Haynes' friends persuaded him to forego his third service on that day, and go over and hear Mr. Ballou. He did so. Mr. B. invited him into the pulpit. He went. After the sermon, the preacher turned and asked Mr. Haynes if he had anything to say. He arose immediately and delivered a fifteen-minute sermon—the most memorable one, probably he ever delivered in his life. His text was: Gen. iii, 4— "And the serpent said unto the woman, 'Ye shall not surely die.'" Topic, CHARACTER OF THIS PREACHER. He was:

1. An old preacher.
2. A cunning preacher.
3. A laborious preacher.
4. A heterogeneous preacher.
5. A presumptuous preacher.
6. A successful preacher.
7. A universal preacher.

This, as may well be imagined, fell like a bomb into the enemy's camp, stirred up an intense excitement, and gave rise to a long, voluminous, and more or less bitter controversy.—*The Messenger*.

## The Review and Herald.

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

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

URIAH SMITH, EDITOR.

### THE DAYS OF THE WEEK.

BRO. SMITH: Will you please give in Review, at your earliest convenience, a history of when the days of the week were named, Sunday, Monday, &c., and by whom, and their signification? I have many inquiries by those reading the History of the Sabbath; and some are inclined to attribute the naming of them to the apostles.

C. L. PALMER.

St. Jo. Co., Mich.

The following from the Encyclopedia Americana, gives the information for which Bro. P. inquires.

"The week approaches pretty nearly to a quarter of a lunation; but this division of time has no obvious foundation in nature. It appears, notwithstanding, to have prevailed very extensively over the world from the earliest times, and, what is remarkable, the days of the week are generally named after the sun and planets, only six planets having been known to the ancients. This manner of distinguishing a series of seven days is found to be the same among the ancient Egyptians, Indians and Chinese. Still the order is not that of the distances, magnitude or brightness of the planets. The following ingenious conjecture has been adopted to account for the origin of the names and arrangement of the days of the week:—The planetary arrangement of Ptolemy was thus: 1. Saturn; 2. Jupiter; 3. Mars; 4. the Sun; 5. Venus; 6. Mercury; 7. the Moon. Each of these planets was supposed to preside successively over each hour of the twenty-four of each day, in the order above given.

In this way, Saturn would preside over the first hour of the first day, Jupiter over the second hour, Mars over the third, the Sun over the fourth, and so on. Thus the sun, presiding over the fourth, eleventh and eighteenth hours of the first day, would preside over the first hour of the second day; and, carrying on the series, the moon would preside over the first hour of the third day, Mars over the first hour of the fourth day, Mercury over the first hour of the fifth day, Jupiter over the first hour of the sixth day, and Venus over the first hour of the seventh day. Hence the names of the days yet used in the learned professions:

1. *Dies Saturni*, day of Saturn (Saturday). 2. *Dies Solis*, day of the Sun (Sunday). 3. *Dies Lunæ*, day of the Moon (Monday). 4. *Dies Martis*, day of Mars (Tuesday). 5. *Dies Mercurii*, day of Mercury (Wednesday). 6. *Dies Jovis*, day of Jupiter (Thursday). 7. *Dies Veneris*, day of Venus (Friday)."

The modern names of the days of the week, as shown in the parentheses, above, are simply the translations of the Latin appellations, given to the days by the ancient heathens.

### INIQUITY ABOUNDING.

It was a misstatement in the Review of Jan. 7, saying that Mr. Hamilton, Member of Congress from Ohio, was killed by a railroad accident. He was killed by his son, a young man of twenty years, who is now a maniac.

While the papers are filled almost with the reports of Fenian outrages, especially the blowing up of "Clerkenwell prison," an outrage far more fiendish in its nature, was lately attempted in Kentucky. A colored man kept a school for colored children, in Hardinsburg, and at its close held an "exhibition," as is common in other schools. The house was filled with children and their fond parents, and it is said the exhibition was highly pleasing to them, as well it might be, to see their little ones gathered together for acquiring education; a privilege so long denied by law to the poor slaves and their children. Fortunately the exercises closed early, and soon after its close an explosion was heard, and the house was in ruins! On examination it was found that a keg of powder had

been concealed in a hole under the desk, to which a slow match must have been attached with the intention of destroying both children and parents at the exhibition, which was only prevented by the early closing.

This is but a single manifestation of the feeling existing toward the unfortunate race, by those who cannot longer enslave them; while a certain class of politicians are complaining constantly that the negroes are about to inaugurate "a war of races;" and as an interesting sign of the times, the present position of the country looks strongly to the restoration of that class to political power.

Thank the Lord there is a better foundation to rest our hope upon than political victories. The time is drawing near when the oppressor will be overthrown, and a King shall reign in righteousness; when truth and right, so often crushed beneath the heels of majorities, shall gain an everlasting triumph.

J. H. WAGGONER.

Lake Co., O., Jan., 1868.

### LABORS OF BRO. AND SR. WHITE AND BRO. ANDREWS IN VERMONT.

It is with a good degree of satisfaction that we look back to the interesting and profitable meetings which were held by Bro. and Sr. White and Bro. Andrews in West Enosburgh, Vt., commencing on Friday evening, Dec. 26, 1867, and continuing till the next Monday, at 2 o'clock P. M. Owing to the bad roads which made it hard traveling with sleighs or wagons, some did not meet with us who otherwise would; yet it was thought that the brethren in this State spared no pains to attend these meetings.

During the entire series of meetings our hearts were made glad by the assurance we had that God has wrought for Bro. White healthwise; and that he is using him and Sr. W. as an effectual means to accomplish a great work in the furtherance of the cause of present truth, and is giving them the needed testimony to awaken the church to a new engagedness in the service of God, correct the erring, cheer the desponding, help backsliders to get out of the snares of the enemy, and lead the unconverted children and youth of Sabbath-keepers to give their hearts to the Lord.

With heartfelt gratitude to our Heavenly Father I am happy to say that just this kind of work was accomplished among us by these servants of the Lord, aided by Bro. Andrews.

Sabbath morning at 9 o'clock we had a sweet prayer and social meeting. The remarks made by Sr. W. on worldly mindedness, and doing more for the salvation of perishing souls around us, were timely, and well calculated to make a lasting impression upon the minds of all present relative to the importance of this subject. Following this meeting Bro. W. spoke one hour and a half on the subject of baptism. In the course of his remarks he clearly showed that it is right and proper for Sabbath-keepers to be baptized in the third message, whether they were baptized by immersion before they embraced all the commandments or not; that those who have left the Lord, and backslidden from the truth since they were baptized, if they repent and get converted, and start anew in the service of God, should have the privilege of being re-baptized; and that children, aged even from five to eleven years, who have given their hearts to the Lord and desire to be baptized, should have their wishes gratified.

In the afternoon Sr. W. spoke nearly two hours on an interesting subject indicated by the words of the apostle in Rom. xii, 1, 2. The importance of our not being conformed to the world; but of being transformed by the renewing of our mind, that we may prove what is that good, and acceptable, and perfect will of God, was clearly demonstrated in a manner to greatly interest the candid hearers from without.

In the evening after the Sabbath, about one hundred and fifty participated in the ordinances of the Lord's house, after which Bro. White spent one hour in relating to the congregation circumstances and incidents of interest which came under his observation, and with which he was connected during the past year. This truly was a refreshing season unto us all.

Sunday morning we had another good prayer and social-meeting, in which Bro. Andrews' timely and

weighty remarks were appreciated, as they were also on other occasions. Then Bro. W. preached one hour, taking as his text "JESUS;" Matt. i, 21: "And thou shalt call his name Jesus; for he shall save his people from their sins." It was plainly shown that if we preach Jesus in a Bible sense we necessarily preach the law. "He shall save us from our sins." "Sin is the transgression of the law." 1 Jno. iii, 4. Again we are required to have, first, repentance toward God, because we have transgressed his law, and then faith toward our Lord Jesus Christ. Hence Paul says, "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii, 31. And of the last church it is said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv, 12.

At 1 P. M. Sr. W. occupied one hour and a half, dwelling considerably on the health reform from a Bible stand-point. In the evening meeting, plain testimonies were given and earnest appeals made to professed Sabbath-keepers who were not connected with our churches, backsliders, unconverted friends, and children and youth; and quite a number of them expressed their determination to serve the Lord. We had thought of having this as our closing meeting; but the interest came up to such a pitch that it was decided to have another meeting the next morning at 9 o'clock.

Monday morning the meeting commenced with a good interest. The good work progressed till 2 o'clock P. M., when by request of Bro. White, six long seats near the pulpit were vacated, and then filled with those who during these meetings had decided to make a new start for the kingdom. Then those who felt it their duty to be baptized were requested to arise upon their feet, and forty-two arose, twenty-seven of whom were not church members, but mostly individuals who at these meetings had become deeply convicted that they should make a full surrender of themselves to the Lord. These were examined one by one, and received into the church by vote as candidates for baptism; and just before the setting of the sun, when the thermometer stood at 20 degrees below zero, we went down to the branch nearly one mile from the meeting-house, where I stepped down from the ice into a clear stream of water, and baptized eleven, among whom were my aged and respected father and mother. This was a solemn yet a blessed scene to nearly all the beholders. It is expected that quite a number of the candidates will be baptized in this place next Sabbath.

After these meetings my brother and myself accompanied Bro. and Sr. White and Bro. Andrews to St. Albans on their way to their next appointment; and as we parted with them, I looked back to our experience as a people during the past two or three years, and saw that our soul had almost fainted in us on account of the deep afflictions that these servants of God endured. But we cried unto the Lord in our trouble, and he delivered us of our distresses. Oh! let us praise the Lord for his goodness, and for his wonderful works to the children of men.

Last Sabbath forty of the brethren and sisters from Enosburgh accompanied us to Berkshire, the distance of ten miles, where we had a good meeting in a school-house near Bro. Austin's. Elder Stone and my brother were present and we all had good liberty in speaking to the church. We were glad to see the good work still going on, especially for those whose privilege it is to become more fully identified with God's people.

A. C. BOURDEAU.

West Enosburgh, Vt., Jan. 8, 1868.

NO CROSS, NO CROWN.—Endure hardness. Never dream of a delicacy. Think not to find God in the gardens of Egypt, whom Moses found not but in the burning bush. Many love Canaan but for the wilderness; commend the country, but look upon the conquest as impossible; would sit in the seat of honor with Zebedee's children, but not drink the cup of affliction. No wearing the crown but by bearing the cross first. Christ himself was not glorified till first crucified.—Trapp.

INVITE Jesus, for he always says: "I will come." He may wait three days, as He did with Martha and Mary, but "I will come" is His intention. Expect Him till He comes.

## THOUGHTS

Suggested by the Recent Labors of Bro. and Sr. White and Bro. Andrews among Us.

✓ THE meeting of Bro. and Sr. White and Bro. Andrews, which we have anxiously looked forward to and prepared to enjoy, is in the past. And it was indeed a good meeting. Our expectations (considering the brief period it occupied) were fully realized. More than a score of souls made a start for the kingdom, while upward of forty offered themselves for baptism. And if we are to judge from the nature of the testimonies given by the brethren and sisters, we may safely say that a large majority of the believers present received a fresh supply of strength and courage, to help them in their journey heavenward.

But the question arises in my mind, Who will be permanently benefited by this meeting? This question deserves our serious attention; and in order to answer it properly we should bear in mind the object of this recent gathering, which was to deeply and solemnly impress our minds with the times in which we live, and our duties with reference to them, and to encourage and help us to live accordingly. Those alone who earnestly labor to carry out this object will be really and permanently benefited. And let it be remembered that this object cannot be fully accomplished until our probationary work is done, and the people of God have developed perfect characters.

Many act as though the object of such a gathering could be gained before the meeting closes. They are, perhaps, shut up to the solemn convictions produced by the truth spoken in the demonstration of the Spirit and with power, and are satisfied with enjoying a good time, characterized with flights of feeling, while the meeting lasts. Such have, at best, but a contracted view of the subject, and are, generally, selfish in their devotions. We should not stop with conviction, without bringing forth fruit meet for repentance. The Spirit at times mightily enforces the truth, not that we may selfishly enjoy a blessing, but that we may carry out our convictions of duty by laboring, not only for our salvation and happiness, but also for the salvation of others and the glory of God.

Additional light and blessings bring with them additional duties and responsibilities; and it is not in vain that we have been favored with our recent general gathering. Heaven requires that we be more consecrated and devoted to the cause of truth than we were before the meeting. Unless we are, we cannot have the favor of God, and the light that is in us will become darkness. And how great will be that darkness? It will be proportionate to our light, blessings and privileges. This accounts for the great fall of so many who once stood high in the favor of God; and God is no respecter of persons. We know not what course we may be led to pursue if we do not come up to our duty and privileges. God save us from indifference on this point, is my prayer.

The time has now come to live out our confessions and resolutions. We should not be elated over past blessings; but should let the goodness of God lead us to repentance, and reduce his blessings to practice; for every blessing of God involves and enforces some sacred obligations, and increases our responsibilities.

We should remember that Satan will now be on the alert and work with unwonted wisdom, power and perseverance, to hinder us from carrying out our resolutions. When the Lord works in a special manner, to arouse his people, Satan may be expected to work also; for there is something at stake. He is in danger of losing his hold on the church. How many blessings have been lost in this manner. Therefore we should redouble our earnestness in the work. We should watch unto prayer and gird on the whole armor, and fight the good fight of faith.

Satan will come in a manner that we least expect. He will try to intimidate, shame and discourage some who are inexperienced, while he will come to others in a more careful, gradual and subtle manner. He has snares prepared for such, adapted to temperaments and organizations; and if he reaches us, it will be at our weak points. How important, then, it is to examine ourselves, to know our weak points, and guard against them. Let us remember that worldly-minded-

ness is one of the principal avenues through which Satan comes to the church; and that the way to overcome it is to sacrifice for God and his cause, be much in prayer, read the word of God daily, and dwell much on the glories and riches of the world to come.

We need not backslide and be overcome by Satan. It is our privilege to improve upon God's blessings, and to be changed from glory to glory in the image of Christ, that when we reach another general meeting, we may have it to say that we have made progress, and are prepared to take another step in advance.

D. T. BOURDEAU. ✓

West Enosburgh, Vt., Jan. 8, 1868.

## ✓ THE YOUTH OF NORRIDGEWOCK, MAINE.

QUITE a large number of young persons have embraced the truth here, and are trying to serve God. Knowing the many snares and temptations before them, we have felt very anxious for them. Few young persons get the work deep enough into their hearts to hold them long. Hence we were glad of the coming of Bro. and sister White, hoping that their labors would help them. It seemed rather discouraging while they were here; but we can now begin to see some fruits of it. Several have lately made a start for the kingdom. All met at our house one evening, and I freely talked to them about their dangers, such as lightness, jesting, and joking, going to parties, &c. Some said, "What shall we do for amusements? Shall we not have any?" After discussing this point fully, they all concluded that there was amusement enough in that which was useful; that it is not necessary to seek amusement in fun, lightness, novel-reading, and such like.

We found that but very few had ever read the Bible through, nor had they read much of other useful matter. So it was unanimously resolved by them to give up entirely their parties, begin with the year and read enough in the Bible each day to read it through during the year; also to read Sister White's Testimonies, Spiritual Gifts, How to Live, and other books like them. This I thought was a good move. If carried out, it will bring the blessing of God upon them. I recommend the same amusement to all young Sabbath-keepers.

I am thoroughly satisfied that all, both old and young, might be, and ought to be, better informed on the different points of our faith than they are. We have excellent reading matter which is not read. This should not be so. Standard histories should also be read by young men and women. I would mention such as History of the United States, of England, of the Reformation, &c. It seems to me to be entirely wrong for the young to idle away their time in simple chit-chat and amusements which do nothing toward feeding the mind or enlarging the intellect. Let all improve these precious moments which never return.

D. M. CANRIGHT. ✓

## REPORT FROM BRO. STONE.

My last report ended with the meeting at Wolcott, Nov. 1. The next Sabbath and first-day I also met with the church at Wolcott, and in the evening attended an appointment at North Wolcott, about six miles distant, where I spoke with much freedom on the nature of the kingdom of God and the saints' inheritance, to a congregation of Methodists, Baptists, and a few others, who heard with good attention and apparent appreciation.

Sabbath, Nov. 21, met a few brethren and sisters at the house of Bro. Loveland in Johnson, where we found sister Loveland and her only son sick with fever. They were, however, doing well in the use of nature's simple remedies.

✓ Sabbath, Nov. 28, together with Brn. A. C. and D. T. Bourdeau, was called to visit Stowe on account of the sickness of sister Churchill, who had been suffering with sickness for over three months. She was very low and given up by her physicians to die. On the Sabbath the church came together, and Bro. D. T. Bourdeau gave two interesting discourses on the nature of true conversion, much to the edification, and we trust profit, of all present. On first-day we were requested to visit sister Churchill, and by her request

prayer was offered in her behalf. The Lord heard and answered. Our sister was blessed and strengthened and has continued to gain ever since, and is now, Jan. 5, able to sit up over three hours at a time.

Sabbath, Dec. 12, met with the Charleston and Irasburgh church at the house of Bro. Colby, where I gave two discourses, and heard good testimonies from the brethren and sisters. On fourth-day rode to Wolcott and met with the church in that place on the following Sabbath.

Dec. 26, left home to attend the meeting at Enosburgh, as appointed in Review, where the following Sabbath we had the privilege of meeting with Bro. and Sr. White, Bro. J. N. Andrews, and a large representation of brethren and sisters from Vermont and Canada. It is not my province to report this meeting, and I will only say, in our mind it was in advance of any meeting that has been held in Vermont.

We were happy to meet again our much-loved Bro. and Sr. White, and to hear from their lips the plain, close testimonies of God's word, spoken in love, and reaching the heart. May God bless those dear servants with health and strength still to labor on in his cause. They have our sympathies and prayers.

Sabbath, Jan. 4, the Quarterly Meeting for the Berkshire church was held in a school-house near Bro. N. Austin's. Present at this meeting were the Brn. Bourdeau and a good collection of Brn. and sisters from Enosburgh and other towns. The interest at this meeting was good, and appeared not to have abated since Bro. White left.

During the labors here reported, as much time has been spent in visiting the Brn. at their homes, as other duties, such as traveling, writing and study would permit. I would say that I feel encouraged still to labor on in this cause. Fifty-five years of my life have been spent, professedly in the service of God. His promise is sure. I have never known his word to fail, but have often seen it verified. Had I a thousand lives to live I would give them all to him.

ALBERT STONE. ✓

Sutton, Vt., Jan. 7, 1868.

## MEETINGS IN IOWA.

BRO. BUTLER met with us at Lisbon, Jan. 4 and 5. Brethren were present from Anamosa, Fairview, and Tipton. We had not heard preaching for a long time, and began to feel our leanness; but as Bro. B. spoke to us in his solemn, forcible manner, of those practical duties so necessary to be heeded in these last days of peril, we felt that we were receiving meat in season. And from the testimonies in our conference meeting, it was evident that the labors of Bro. B. were appreciated. We all felt that we had truly had a good meeting.

Bro. B.'s appointment was changed from Anamosa to Marion, it being the time for the Monthly Meeting at that place. The good meeting at Lisbon had raised the interest to such a height that there was a general turn-out at Marion on the 11th and 12th. Most all of the Sabbath-keepers in this part of the State were present. It seemed that much of the good Spirit of the Lisbon meeting was brought to this. Sabbath evening, as Bro. B. spoke of the 144,000, who they were, and of their final triumph, we felt in our hearts as though we wanted to be of that number. Sabbath morning, while Bro. B. was speaking on the subject of faith, we felt that we lacked much on this very important point; but from the testimonies in our conference meeting, it was evident there was a determination to come up on all points of present truth. Sunday morning, while Bro. B. was speaking of the blessings which it is the Christian's privilege to enjoy, and the conditions to be complied with on our part in order to their enjoyment, it was evident from the many tears shed that the good Spirit of the Lord was accompanying the word to the hearts of many.

The afternoon meeting was the best of all. While washing one another's feet, and partaking of the emblems of the broken body and spilt blood of our Lord Jesus Christ, the good Spirit of the Lord rested down upon us in a powerful manner, and we had a time long to be remembered. I think this was the most interesting meeting we ever enjoyed at Marion.

At the close of this meeting we all felt that we had received strength, and were more determined to press forward and make advance steps in the great cause of present truth. To God be all the praise.

J. T. MITCHELL. ✓

## THE CHRISTIAN'S HOME.

It gives my soul fresh courage here,  
While in this world I roam,  
To look by faith to Heaven above,  
And view the Christian's home.

When I am weary, worn, and sad,  
My heart with grief oppressed,  
It comforts, cheers, and quickens me,  
And gives me peace and rest.

When pain and sickness here I feel,  
All my poor soul can bear,  
There's balm in Gilead for me,  
And a Physician there.

When earthly friends I fondly prize,  
From me become estranged,  
That home presents a world of love,  
And friends that never change.

There God my Father ever reigns  
Upon the great white throne.  
And when his children cry to him,  
He hears their faintest moan.

Ten thousand holy angels dwell,  
Within those courts above,  
Who oft to saints on earth descend,  
With messages of love.

There Jesus our High Priest has gone,  
Who pleads the sinners' case  
Before the righteous law of God,  
In the most holy place.

And oh! my soul rejoices now,  
To think the time draws nigh,  
When God will call his children home,  
To dwell with him on high.

Shall I the invitation hear?  
Will Jesus welcome me?  
Shall I go through the gates of pearl,  
And eat of life's fair tree?

Yes, if I watch, and fight, and pray,  
And in God's law delight,  
I shall go there, and have a place,  
When faith is lost in sight.

THIRZA M. FOSTER.

Vienna, Wis.

## PERSONAL.

At an interview with several brethren and sisters, Bro. Andrews and Bro. and Sr. White being present, the substance of this article was talked over and it was thought best that it should be mentioned through the Review. Hence I write.

It is often the case that some one family of Sabbath-keepers, living near the place of meetings, has to bear the main burden of all meetings in lodging and feeding those who come, and in furnishing hay, &c., for their teams. It is near the meeting-house, so those who have no teams go there. Women who come with small children can get to meeting from there with them the easiest, so they go there. The feeble and old are not able to go far, so they go there. Those who come from a distance with teams, wish to stop at the nearest place, so they go there. Those who are strangers in the place all stop there, and so on, till this family catches a good share of those who come to meeting, or till every corner of the house is full. Now, such families are generally lovers of hospitality, and enjoy having their friends stop with them. They give a general invitation for all to come there as long as they can find any room. They do not feel like turning any away. Other families living out a mile or two further have little or no company at all. This is not equality. However freely it may be given, hay and oats, bed and board, cost something. It can not be otherwise than that this should be felt, especially by those who have but limited means, and have to work for what they get. If they were to receive pay for all this, it would more than liberally pay their s. b. for the year. Yet they are expected to give just as liberally on s. b. as those who live further away and have no such burdens to bear.

The case that suggested this was that of Bro. Geo. Barker, who lives near the meeting-house at Norridge-wood. He has a large house and barn, and it has been very handy for all to put up there, and he has been very free to invite them. But he has a large family

of his own and only ordinary means of living. From a two-year's trial, it became apparent that he must do one of three things: either, 1, Stop receiving so much company constantly; or 2, Pay little or no s. b.; or 3, Move away and deprive his family of the benefit of the Sabbath-school. We advised him to do the first. The same is true of Eld. Putnam. So it is with Bro. Fellows at Athens, and of others at other places.

Now, what shall be done? Shall we tell our friends from abroad to stay at home, or go to the hotel when they do come? Oh no; we are always anxious to have them all come to meeting. I suggest two things: 1. That those who do come to meeting be a little more willing to go out around among those who live a little further off. I have often noticed a great lack on this point. 2. That those who are situated near meeting-houses and hence are overburdened with company, use a little more prudence themselves about inviting so many. I have seen as great a fault here as on the other hand. It is no one's duty to invite brethren to his house already full, when they are able to go a little further where there are those who would esteem it a privilege to entertain them.

We offer these facts and suggestions for the consideration of our brethren and sisters. I see no reason why any reasonable person should be offended by these remarks.

D. M. CANRIGHT.

## A FEW WORDS TO THE YOUNG.

DEAR YOUNG FRIENDS: Let us who are hurrying on through life so swiftly, stop a moment and see to what end we are hastening. Let us ask ourselves whether we prize as we should the privileges we enjoy of associating with those who are trying to keep the commandments of God and the testimony of Jesus. Are we trying to seek the Lord with all our hearts, and, by overcoming daily, getting an experience in the things of God? We believe he will hold us accountable for the way we spend our time, and do we always stop at evening to think how we have spent the day, to see if in every place we have done right? And if we can see any place where we might have done better, do we ask God to forgive and give us more wisdom in future?

A Christian friend once said to me, that "with great privileges many backslide." This must not be so with us that profess to be followers of Jesus in these last days, but rather with the opportunities that are ours to enjoy, we must be growing stronger in the Lord, and getting ready for the coming of Jesus, which is near. My earnest prayer is that the Lord will pity us, and pardon all our past sins, and help us to be faithful from this time onward till Jesus comes, that we may then be gathered home to dwell with him in glory.

There we hope to meet our dear friends whose society we have enjoyed so much here, but have bade good bye for a little time,—those loved ones whom we so often bring in faith to the arms of our Savior, to have them with us kept by the power of God from all the snares of Satan.

I praise God for the light of present truth, and for what he has done for me. I sometimes feel, Oh! that I could do something to repay him for his love and care for me; but this I cannot do, for when I have done all I know that I am an unprofitable servant, only have done my duty. But Jesus pities; he has died for us, and is now pleading our cases before the Father, and for his sake we can, if faithful, be admitted into the society of the pure and heavenly host. My soul longs to be there! I will be wholly the Lord's. I praise his holy name for the health reform, and for the blessings we enjoy. May the Lord help me to spend my whole life in his service.

I wish to say a few words about the dress reform. Perhaps my experience may have been like that of some others. When I heard the testimony that was given us on this subject, and was convinced that it was our duty as a people to adopt this style of dress, then the question came to my mind, Can I, will I do it? Oh! thought I, how odd it will make me look! I fear my friends that know or care but little about the present truth will not think half so much of me! But then came the precious words of Jesus, "If the world hate you, ye know it hated me before it hated you;" and

again, "He that loveth me not, keepeth not my sayings," &c., I was satisfied the testimony came from Heaven, and decided to take up the cross and leave the result with the Lord. I can say I found the way of the cross a good way, it brought me nearer to my God. And now my young friends, please allow me to say to you, do not wait to be tempted by the enemy. Of course we expect he will oppose every step that God's people would take in advance, but let us who are young come out and take a stand on the side of truth, try to bear every cross, and see if we cannot at least be a little help to those dear servants of the Lord who have labored so long and faithfully in his service. If we cannot help, we do not wish to, no, we must not, add anything to their burdens.

May the Lord help us all to cheerfully take up the cross, and get near to God, that our hearts may be so filled with his Spirit and love, that wherever we are we may by all we say or do confess Jesus to all around us.

Truly yours, hoping to meet you in the kingdom of God.

A. M. PATTEN.

Battle Creek, Mich.

## PLANS OF THE CATHOLICS.

It is very evident that the Catholics are in earnest to get the control of this country. During the past twenty-five years they have been gaining ground here very rapidly. They now have great power in the political elections, and a large influence in religious matters. Many prominent men in this country are Catholics. No pains are spared to bring the youth under their influence. The abolition of slavery has opened a new and important field to them. The ignorance of the freedmen makes them easy subjects for the shrewdness of the Catholic priesthood.

At the late Catholic Congress, held at Malines, where distinguished men made speeches, some noted American prelates were present. Among the rest was Bishop Lynch, of Charleston, S. C., who delivered an address, of which it is said in the Catholic Mirror: "After giving some interesting details concerning the late Council in Baltimore, and the progress of Catholicity in the United States, the Bishop spoke of an enterprise somewhat novel in its character, which owes its origin to the late civil war in America, which was nothing less than the evangelization of the freedmen. Their number was estimated at 4,000,000, which has been reduced by war, famine and other casualties, to 3,500,000. Of this last number the Bishop estimates that 150,000 are Catholics. These last are generally good Catholics, many of them very exemplary. They are a testimony of what the church can do for the blacks. 'There are negroes and negresses, in religious orders, who are,' says the Prelate, 'our consolation and our joy. It is the aim of the church to enlighten and elevate these pariahs of American society.' It has prepared special catechisms for them, it has enrolled them in confraternities, it has founded new churches for them as in Baltimore, New Orleans, St. Louis, and in Charleston, where her eminent Prelate will open one for them on Christmas day. 'In the meantime,' asks the pious and zealous Bishop, 'can nothing more be done for these poor unfortunates: I ask you this question: How was your Europe civilized? Was it not by the monastic orders? How did the Jesuits found the *Reductions* of Paraguay, destroyed by your modern philosophy, which preferred a return to savage life to the civilization of the gospel? The moment appears to me opportune. St. Philip commenced a work because he was poor, because he had in his purse but twenty centimes. Well, Messieurs, I am poorer than St. Philip Neri. I have nothing; yet I begin! (Applause.) Alas! I have less than nothing. I have seen my cathedral in ashes, my seminary burned, religious houses, orphanages, asylums ravaged by the bombs and bullets of civil war; have seen the religious seek the forests to live, or rather to die!' The Prelate, overcome by emotions, in which his auditors participated, paused for a while, and then proceeded. 'However, I commence, I put my hand to the work. (Applause.) It is decided, it will be done. (Acclamations.) I have been borne down with grief, my head blanched by sorrow, yet there is enough courage left in me to undertake this work. I propose to buy an island of 600 pectares on the confines of my Diocese, and establish there religious orders, and open there the Benedictine colonies of Paraguay and California. (Applause.) A Protestant minister said of them, 'the blacks are like a fallow field' and will belong to whoever can secure them.' Well, Messieurs, the negroes will belong to the church. In ten years we will have ten colonies. The Protestants wish to imitate us; they will not succeed, and we will accomplish at last, what is our grand aim, the introduction of multitudes of saints into Heaven.'

'We cannot express,' says the reporter, the enthusiasm with which the Bishop's speech was greeted.'—*World's Crisis*.

## THE COMING REVOLUTION IN ENGLAND.

THAT Great Britain is gradually tending to a social and political revolution is assured by countless indications. The English people are very conservative, and this peculiarity belongs also to the Scotch and the Welsh. The Irish are the extremists, and are the impracticables. The Reform bill of thirty-five years ago arrested the growth of that revolutionary spirit—which in 1867 refused to be appeased by an additional but partial reform in the suffrage. In that thirty-five years liberal ideas have made wonderful progress in Europe. Germany has been emancipated; the millions who have been broken up into small fragments, and ruled by hosts of petty tyrants, are now uniting under one government, and that one founded upon the unity, freedom, and intelligence of the people. The hand of reform has fallen crushingly upon the despotism of Austria. Despised Hungary is now the priceless jewel in the crown of the Emperor. Concordats have lost their value; religious liberty has been established; Church and State have separated; and the popular Legislature has become the law-making power of the empire. It is but natural to suppose that this progress, which has been so universal, should have had some effect even upon the staid, if not sluggish, mind of the British people. Two years ago the house of Commons rejected a bill granting an extension of the suffrage; but within a year the House of Commons has been compelled by an unmistakable demonstration of popular feeling to enact a bill far more liberal than that which was rejected the year before. But the reform has been delayed too long to be accepted as a favor. The people who had waited thirty-five years for the privilege of voting, refuse to regard that as a favor, which is conceded with conditions and restrictions of the most objectionable character.

In discussing the popular tumult and the uneasiness in England occasioned by the Fenian excesses, and the popular policy of the government in relation to the suppression of sedition, the Saturday Review, an extreme Tory organ, has the frankness to say:

"The Irish are not the only discontented portion of our community, nor is discontent confined to the lowest class in either kingdom. There is another class far above this—a class of men not wealthy nor yet very poor, with the education, the tastes and the habits of the highest ranks, a class containing some able and many disappointed men, a class which is equally offended by the presumed insolence of the aristocrat and the vulgar pretensions of the rich *parvenus*, a class which does not sympathize with the 'citizen-brothers' of the friends of the people, but which, on an emergency, would gladly use, and be used by them. From this would come, in a critical time, the leaders of the popular insurrection; men with tongues and pens capable of kindling the passions of a people, even if they were incapable of calming them. These men are quiet or active according to the vigor or weakness of the government. They love comfort and safety too well to throw their lot in with a doomed cause. But their discontent, disaffection, and ambition might make them, for a time, powerful leaders against a vacillating and blundering government."

The Saturday Review applauds the policy which has been adopted by the government, of arresting, indicting and punishing men for the expression of opinions. That is the very way to swell the ranks of the discontented people of England. The discontents embrace all those Englishmen to whom political standing is denied; they embrace the thousands of artisans who are bereft of the privilege of voting because of the want of a few pennies in their annual rates. It embraces all those men who, having votes, whether workmen or tenants, have to vote openly and not by ballot, and whose representation in Parliament bears no adequate proportion to their numerical strength in the aggregate of population. It embraces every Englishman, rich or poor, who finds that every day the soil of England is passing into the hands of a narrowing circle, and that soon there will be but very few Englishmen who can say that they have any pecuniary interest in the land of the kingdom. The separation of the people from the ownership of the soil, is of all things, the most certain to produce discontent. To tell the people that they shall never own the land upon which they are to toil, and from which they are to earn their bread, is to condemn them to lives of hopeless labor without one relieving thought. These people in all parts of the United Kingdom may be set down as willing to avail themselves of any revolutionary proceeding that may take place; they may not all take part in popular tumults, nor in disorderly proceedings, but their sympathy, their feelings, hopes, desires and interests are all enlisted in the overthrow of that ministry which obstinately stands still and refuses to recognize the happiness and freedom of the people as the objects of all true government.—*Chicago Tribune*.

TEMPTATION.—High places are dangerous places. "Those that stand high are concerned to stand fast."—*Henry*.

## 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.

BRO. J. DEMING, Jr, writes from Kickapoo, Wis.: I take the privilege of writing a few lines to let you know that we are trying to live out the truth in this dark corner. We are truly among the lonely ones. We have had no preaching here, since L. G. Boatwick was here, but his influence is wearing away, and there are some inquiring after truth. Oh! how it becomes those that are trying to live Christians to put forth all their energies to live it out before the world; for practice is the strongest preaching. My prayer is that there may be more holy preachers, who will live out these truths that others may see our good works and thus glorify God in their bodies and spirits which are his. I wish so to live that I may be found among the faithful when Jesus comes to call his children home. Oh! blessed thought, that one day we shall be set free from the effects of sin. I want to be there where we shall see Abraham, Isaac and Jacob. Shall I be there? should be the question that each should ask himself.

SISTER M. A. SCRIPTER writes from Water Valley: For more than a year I have been striving to keep the Sabbath of the Lord our God, and I am not weary, but delight in his law, although surrounded by the trials and temptations of life.

"But though affliction be our lot,  
Our hearts with anguish riven,  
Still never let it be forgot  
There are no tears in Heaven."

I believe the Lord is on the giving hand, and willing to hear even me. The Review comes weekly laden with precious truths. It is sent to me free, for which I am very thankful.

SISTER E. M. WOOD writes from Johnson Co., Iowa: I am thankful that we have this privilege of speaking often one to another through the columns of the Review. We, a little church in Iowa City, are striving to live out the truth and the health reform. It is doing a good work in my family. I praise God for his goodness. It is my determination still to walk in all the light. Though the way be narrow, if we are willing to be led by the Spirit, we need not fear. The Lord's arm is strong, and he will give us grace and strength.

BRO. S. W. RANDALL writes from Haverhill, Mass.: I wish to express my thankfulness through the Review, in union with the remnant of God's people, for the Testimony through sister White; that he has not ceased to care for his people by giving us instruction, that we may know our own hearts, and learn to purify them by strict obedience to that testimony. They tend to the purifying of God's people, that Jesus may present them blameless before the Father and the holy angels. I would also express my thanks for the health reform. I think it a great help in the purifying process; and if there was ever any one needing it more than another it was myself. I often have fear of coming short, but I am determined to strive to be an overcomer. Is it possible to be cleansed so that there will be neither spot, nor wrinkle, nor any such thing? Oh! for the tried gold, and a meek and quiet spirit.

SISTER E. MOTT writes: I have been in a state of mind in which it seemed no use for me to make any further effort for salvation. It has seemed to be beyond my reach. Thus I have groped along in midnight darkness, with scarcely a ray of light to pierce the thick clouds that surrounded me, until I read the experience of Brn. Rhodes and Lamoreaux. Since reading of the victory which they have obtained over the strong foe, a little gleam of hope has sprung up in my heart, that the Lord will yet be gracious to one so

poor and unworthy as I am. I deeply regret my past wrongs, and earnestly desire to forsake every evil way, and like the prodigal, return to my Father's house once more. I am trying to search my heart by the aid of the Holy Spirit, and my daily prayer is, Lord what wilt thou have me to do? In all my darkness I have never yielded up one point of present truth. The Review has always been a welcome visitor. I believe all the Testimonies to the church, and take pleasure in reading them, and mean to try to heed the solemn warnings therein contained.

If any should read these lines whose feelings I have ever injured, I would humbly ask their forgiveness for all that I have said that is wrong. I hope my sad experience will be a warning to all who are suffering affliction and trial, and lead them instead of yielding to the tempter, to cast their burden upon the Lord and he will sustain them. All these struggles will only make rest the sweeter if we are so happy as to be found among the redeemed when Jesus shall come.

SISTER J. M. REYNOLDS writes from St. Joseph Co., Mich.: It is nearly a year since I began to look for the weekly visits of the Review, as one looks for the coming of a dear friend. I think the people who sustain it the nearest to the Bible in doctrine of any I am acquainted with. I have long been a believer in the doctrine that the Saviour, in like manner as he ascended, would, at the appointed time, descend from Heaven to take his weary children home. I have been striving for more than forty years to so purify my soul by obeying the truth that I shall not be left behind.

"Have fought through many a battle sore,  
And ready stand to fight through more."

Through a marvelous train of events, I had the privilege of associating with a little handful of this people in the town of Greenbush in this State, and truly feel to thank God and take courage. My strength increases and my path grows brighter. I then embraced the Sabbath, and have kept it the best I could since that time. I am a lone one, and have attended meeting with this people but once since I left Greenbush. Am indebted to a dear sister of that place for the many rich feasts I have had in reading the Review, which is all the publication I have. I am watching with deep anxiety the progress of the cause among you, and feel that it is truly time to gird on the whole armor. The lions are roaring on every side; but, praise the King of kings, their chains have their length, and while we are in the way, there is no danger. More than forty years' experience has taught me that it is safe "to trust in the Lord and mind his word;" a lesson I learned at my mother's side nearly sixty years ago. It is wise and good counsel now. Would that people would heed it, instead of following cunningly devised fables. How is it? Do we who profess to follow Christ strive daily to put off the old man with his deeds? Do we seek to crucify the flesh with the affections and lusts? How many Abrahams are there among us? The Lord in mercy grant an increase of the light of his Holy Spirit, that we may see ourselves as we are seen, and enable us to work while the day lasts. Deny thyself, is the first injunction of the Saviour; and everything of which God would have us deny ourselves (though seemingly hard), is but exchanging dross for the purest gold. Take every idol, O our Father. May we purify our souls and bodies, that we may become fit temples for the Holy Spirit.

SISTER S. J. McFERRIN writes from Richland Co., Ohio: I love the true Sabbath of the Lord, and hail with delight its weekly return. Its holy hours of peaceful rest bring strength to heart and life. Most highly do I prize the sermons that come to me each week through the Review. They are precious to me because we are left without a minister here.

I have been trying to serve the Lord since 1844. At that time I was blessed under the sound of the first angel's message. But from that time to this, have been deprived of meeting with any of like precious faith. I am trying to be a possessor, and not a professor only, and not like the unworthy servant, saying, "My Lord delayeth his coming," and thinking there is no danger of indulging a little longer in some sinful lust of the appetite, or some other evil, and so come short of the blessed promises that the Lord has given to them that are faithful. I have been trying to live out the health reform as far as I can understand it. I have often been made to rejoice while reading the letters from the lonely ones, setting forth their determinations to serve the Lord. I would say to them, Be not weary in well doing. God has promised to be with all them that love him. There are a few of us here who are trying to keep the commandments of God and the faith of Jesus; and we would humbly ask of all who have access to the throne of grace, to pray for us, that we may grow in grace and the knowledge of the Lord, and be prepared to meet you all on Mount Zion.

## The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 21, 1868.

**THE UNITED STATES TAKING THE LEAD.** In literary enterprises, as well as in many other particulars, the United States, it seems is now leading the world. Mr. G. W. Child, proprietor of the "Public Ledger," Philadelphia, has just erected a magnificent building in which to carry on the publication of that journal, which is said to be "the most extensive and complete newspaper establishment in Europe or America."

✓ We learn from the last N. Y. Independent that the millennium is about here, the year 1868 opening as a most brilliant precursor thereof. A "reverend" contributor to its pages says:—

The year 1868 rises more brilliant with the light of heaven than any of its predecessors. It may be presumptuous to name it the morning star, or to believe that it is the immediate precursor of the day when the "earth shall be filled with the glory of the Lord." But that its splendor is more full orb'd than that of any of the years now mounting to the zenith of their yet accumulating influence, or of those which are sinking to the horizon of the forgotten past, will hardly be questioned.

### THE DAYS OF CREATION.

WERE these literal days of twenty-four hours each, or long periods of time as Geologists guess? Biblical commentators are pretty generally agreed that they were literal days. The following authorities on this point, are quoted by N. V. Hull in a late Sabbath Recorder:

✓ J. G. Murphy, D. D., T. C. D., in his Commentary on Genesis, published the present year, on page 44, says, "The days of the creation were natural days of twenty-four hours each. We may not depart from the ordinary meaning of the word without a sufficient warrant, either in the text of Scripture or in the laws of nature. But we have not yet found any such warrant. Only necessity can force us to such an expedient. Scripture, on the other hand, warrants us in retaining the common meaning, by yielding no hint of another, and by introducing 'evening, night, morning, day,' as its ordinary divisions. Nature favors the same interpretation. All geological changes are, of course, subsequent to the great event recorded in the first verse, which is the beginning of things. All such changes, except the one recorded in the six days of creation, are, with equal certainty, antecedent to the state of things described in the second verse. Hence no lengthened period for this last creative interposition."

Knapp, in his "Christian Theology," page 177, speaking of the six days of creation, says, "By days, Moses appears to have meant common days of twenty-four hours."

The Comprehensive Commentary, Baptist edition, page 19, in the body of the work, says on verse 5, "This was the first day's work; the evening and the morning were the first day, not only of the world, but of the week." In a note at the bottom of the page, Poole says, "It is acknowledged that the evening and the morning are not to be understood according to our common usage, but are put by a *synecdoche*, each of them for one whole part of the natural day."

Such, also, are the views maintained by Edward Hitchcock, D. D., LL. D., in his "Religion of Geology." On page 61, he says, "It supposes the six day's work of creation to have been confined entirely to the fitting up of the world in its present condition, and furnishing it with its present inhabitants."

Dr. J. Pye Smith holds essentially the same views.

John Harris, D. D., holds the same opinion, and says, "Now, that the originating act, described in the first verse, was not meant to be included in the account of the six Adamic days, is evident from the following considerations:" &c. (Preadamite Earth, page 280.)

CENTURIES are required to build up an empire; an hour is enough to reduce it to dust.

### RULES FOR BIBLE READING.

At this time, when so many are beginning with the year to read the Bible through, we take pleasure in laying before them the following "rules," sent us for the Review by D. F. Newton, author of *Shining Light*, &c. We believe that much benefit will be derived from a practical application of them.

- I. *For the improvement of the understanding.*
  - Rule 1. Begin your Bible-reading with prayer for the divine instruction.
  2. Attend carefully to the narrative.
  3. Observe the doctrine.
  4. Note every prediction and promise, together with times and institutions, both civil and religious.
  5. Attend to the types of Jesus Christ.
  6. Attend to the characters and conduct of the principal persons, and consider their excellences and defects.
  7. Consider the practical uses to which the different texts may be applied.
  8. Observe God's faithfulness in keeping his promises and in fulfilling his prophecies.
  9. Render thanks to God for the light you receive, and ask his blessing to attend the endeavors you are making to become wise.
- II. *For the improvement of the heart.*
  - Rule 1. Read the Bible in the spirit of constant prayer.
  2. Believe what you read.
  3. Cherish a humble desire to learn and know the truth, and that you may feel its power and sanctifying influence.
  4. Read a little, frequently, and meditate on what you read.
  5. Receive the whole Bible as God's instruction for the salvation of your soul.
  6. Read the whole Bible in connection, and compare one part with another, so as to know the whole truth, and its saving application.
  7. Use such helps as you have, to ascertain its literal meaning.
  8. Observe the testimony of the whole Bible to Jesus Christ.
  9. Believe in the Lord Jesus Christ, and thou shalt be saved.

### THE BIBLE ITS OWN INTERPRETER.

A careful, candid comparison of parallel passages of Scripture will remove a number of infidel objections. Worthy of all attention is the remark of Bishop Horsley: "It were to be wished that no Bibles were printed without references. Particular diligence should be used in comparing the parallel texts of the Old and New Testaments. It is incredible to any one who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for each other. Let the most illiterate Christian study them in this manner, and let him never cease to pray for the illumination of that Spirit by which these books were dictated; and the whole compass of abstruse philosophy, and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake the learned Christian's faith."

"Upon this life's uneven way,  
As we are swiftly driven,  
It sheds a bright, celestial ray,  
It points to an eternal day,  
And bids us strive for Heaven."

### THE YOUTH'S INSTRUCTOR.

ACCORDING to previous notices, both in the Review and Instructor, our Secretary has now cut off all subscribers on the Instructor who have not paid up to the beginning of the present Volume,—i. e., to Jan. 1, 1868. In all, some over 800 names have been discontinued. We are very sorry to part company with so many readers, whom perhaps we might assist in the rugged road to Mt. Zion; but could it be expected, after the repeated notices that the "advance-pay system" would be adopted in *all* cases, that we should continue to send the Instructor to those persons who did not have interest enough to even drop us a line and say whether they wanted it or not? Of course we do not wish to send the Instructor to those who don't want it. But we would not for twice the subscription price discontinue it to any person who should receive it, and wants it.

In the January Number we stated as follows:

"We will send the Instructor FREE to ALL who are NOT ABLE TO PAY, and at HALF PRICE to those WHO ORDER FOR THEIR FRIENDS." This certainly

throws all the responsibility on our patrons, whether they will take the paper or not; and as we remarked in the January Instructor, so we now repeat again, "We do not wish to part company with one of our readers." At present, our actual subscription list is some less than 2000 subscribers. Think of this, in connection with the fact that this people probably numbers about twenty thousand! Is there not evidently a lack somewhere? and where is it? and how shall this lack be remedied? We propose that all good Seventh-day Adventists take hold of this matter with a zeal which is worthy of so good a cause. 1. Let the elder of every church, or community of Sabbath-keepers, see that the Instructor is circulated as it should be. If there are poor persons that should have it, let the church assume the responsibility of having it sent to those persons free, at half-price, or as is thought best,—only be sure and have it sent. 2. Let all those who would esteem it a privilege to do something in so good a work, and are able, send the Instructor to their unbelieving friends, and others. To such it will be sent for 25 cents a year. This, considering the quality of the paper used, and the smallness of the type (small type costs much more than coarse type), and the fact that most of the articles are original, makes the paper well worth that price.

We are very much in earnest about the Instructor. Something more must be done. It is not flourishing as it should. Is the fault in the editor, or in the people? or both? If it is in the editor, let him see it, and if he can't do better, let a new one be chosen as soon as possible; but if the fault is in the people, certainly they should be stirred on the point, and made to understand what their duty is. Let us all look to this matter at once, friends, and see what is required of us.

God bless the youth and children, and may it be in all our hearts to feed Jesus' lambs. Who will set about this work at once? G. W. AMADON. ✓

P. S. There is one most valuable feature of the Instructor which should not be overlooked, and that is the S. S. lessons for small children, in each number. This will make it especially serviceable to the faithful S. S. teacher. G. W. A.

### THANKFUL FOR LIGHT.

BRO. L. L. HOWARD writes from Dartmouth, Mass., Jan. 6, 1868: As I am unaccustomed to writing for the press, I have thought I might be excused from that task; but after passing through an experience of some weeks in company with Bro. and Sr. White, I may be permitted to say that I feel sincerely thankful that God in his providence sent them to Maine. I know it has removed a great amount of prejudice from the minds of many, and I trust placed the cause on a footing where it will prosper.

In regard to myself I can say that the experience of the few weeks past has wonderfully relieved my mind, so that I can heartily support the cause of present truth on points where before there were lingering doubts remaining. I see now more clearly than ever before the necessity of the Testimonies in connection with the third angel's message; and I can say, Thank God, for giving us light to guide us in this hour of great peril.

Since Bro. and Sr. White, and Bro. Andrews left Maine and New Hampshire, the work is still onward. Some new ones are coming in, and brethren and sisters are making haste to get ready for the day of trouble which is at hand.

### MEETING AT WEST ENOSBURGH, VT.

A WORD about our meeting held in this place last Sabbath, the 11th inst., I think, will not be out of place. The expectations that we had entertained about having a good time, were fully met. The brethren, as usual, were quite punctual in coming to the house of worship in good season for the meeting. Several of the neighbors and friends also attended.

In the morning, I spoke one hour and a quarter on a subject as indicated by the following words: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. xviii, 19.

My brother followed about thirty minutes on the same subject with affecting and stirring remarks to parents and children. Then we invited the young and others who expected to be baptized that day to speak, and several cheering testimonies were given, which affected even some of those without that were present.

In the afternoon we went down to the branch, near Bro. A. A. Cross' house, where eighteen were buried in baptism. Here I experienced for the first time the convenience of wearing a rubber baptizing suit in administering this ordinance. Thirteen of those who were baptized became members of the Enosburgh church, making in all twenty accessions to this church during the past three weeks.

We shall spend next Sabbath with the church in this place, after which my brother and myself intend to spend a short time in visiting our old friends at the Grand Lign Mission in Canada East, and a few families of French Sabbath-keepers in Northern New York.

A. C. BOURDEAU.

West Enosburgh, Vt., Jan. 14, 1868.

#### MICHIGAN CENTRAL RAILROAD.

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

##### GOING WEST.

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

##### GOING EAST.

LEAVE.	MAIL.	DAY EXP.	EVE. EXP.	NIGHT EX.
Chicago,.....	4:30 A.M.	7:00 A.M.	4:15 P.M.	9:40 P.M.
Battle Creek,	11:45 A.M.	1:05 P.M.	10:38 P.M.	4:50 A.M.
Detroit, Arr'd,	5:45 P.M.	6:10 P.M.	2:45 A.M.	10:00 A.M.

### News and Miscellany.

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

—The receipts of the New York theaters for the last year far exceed those of London or Paris. Twenty-two establishments in New York and its suburb, Brooklyn, return over three million dollars as their receipts. Niblo's seems to have made, from a single spectacle, double the amount of money of any of the other theaters—a striking comment on the state of the drama at the present day. Wallack's and the Olympic come next in order of receipts, and the circus follows close on their totals. The fall and winter season, despite the stagnation of business, exhibits an increase of patronage in the majority of the theaters.

**The Condition of Italy.**—Italy, for the present, has abandoned the notion of going to Rome. It has answered the "Never" of the French Minister by a renewal of the solemn declaration that Rome is her natural capital, and has wisely acknowledged the necessity of the situation by supporting a Ministry whose principle seems to be patience and good government now, and hope for the future. The nation could hardly be more rudely awakened from its dream than by the budget laid before the Italian Chambers for 1868. The contents of this important paper, of which the cable gives a summary, are uncongenial facts for a nation of artists. The people of Italy are called upon to consider the very serious question of national bankruptcy. They are informed that to meet the liabilities and expenditures of the ensuing year, it will be necessary to impose new taxes to the amount of 190,000,000 liras (about \$88,000,000) and to authorize a new loan of 400,000,000 liras, \$80,000,000. The Italian deficit for the current year is thus more than a hundred million dollars, and the amount of indebtedness for the past six years amounts to 390 millions of dollars.

**Italy Recognizes the Mexican Republic.**—FLORENCE, January 14. Italy is the first of the European powers to recognize the restoration of the Mexican republic by diplomatic appointment. Senor Soca Vasso, now Colonel General at Belgrade, has been appointed Minister to the Republic of Mexico, and will leave at an early day for the Mexican capital.

**New Treaty.**—VIENNA, January 14. The Dabatta, a journal of a semi-official character, asserts that negotiations between France and Italy for a new treaty in regard to Rome, to displace the September convention, have been rapidly progressing and are now nearly concluded.

**France and Italy.**—The complications in the relations of Italy and France, in regard to the Roman question, seem to be rapidly approaching a crisis. The Italian Ministry has been defeated in the popular branch of

the Legislature, by a much smaller majority, it is true, than we had expected to see—only two votes; but the cabinet has thereupon resigned, and it is believed that Ratazzi will again be called to the head of the ministry, which he will organize on a basis of hostility to France. We expressed the belief, a few days since, that in case the contingency which has now occurred should arise—the resignation of the present Italian cabinet—it would be difficult to preserve the peaceful relations between France and Italy. The Italian Parliament is unmistakably controlled by the party of action, and has already refused to fulfill the national agreement to pay the interest upon the debt of the provinces formerly belonging to the States of the Church, which Italy had assumed when she annexed these provinces. It is evident that the Italian people are resolved not to be longer bound by the provisions of the September Convention, and that the Parliament, in obedience to the popular demand, is even determined to risk a war with France in the attempt to regain the possession of Rome.

It is asserted, with what truth remains to be seen, that the Emperor Napoleon and King Victor Emanuel have already commenced negotiations for the abrogation of the September treaty. It will be well if this can be peacefully accomplished, for Victor Emanuel is plainly powerless to maintain his portion of the obligation. Unless this peaceful settlement can be arrived at, the Convention will, no doubt, be washed out in war. The other European powers, to whom it is proposed to submit the matter for final approval, will not be likely to cavil at any basis of settlement which shall be agreed upon by these parties most interested, for Italy will be content with nothing short of the repossession of Rome, which is rightfully the capital of Italy, and the suppression of the Pope's temporal sovereignty. We do not see how any agreement can be made between France and Italy which does not involve this result as the final conclusion of the controversy. Less than this will not satisfy the Italian people, and Napoleon can afford to concede so much. In the meantime, matters in the peninsula are assuming a decidedly bellicose appearance; and the Pope's allocution, congratulating his adherents upon the defeat of Garibaldi, and the preservation of the Holy See from great danger, may be, after all, premature.—*Chicago Republican.*

#### Distress in East London, England.

FROM AN APPEAL which has been issued by the East London Mission and Relief Committee, we learn that terrible destitution prevails in a district north of the Thames, which, according to the Census of 1861, had a population of 636,056. The following extract from the Appeal will give a little idea of the state of things:

"The workhouses are filled by 6,374 inmates, and 24,163 persons are in receipt of outdoor relief.

"The poverty has gone on steadily increasing for twelve months past, and it is estimated by those resident and visiting through the district, that in addition to the ordinary misery which tries to hide its head, or finds refuge in the workhouse, or receives outdoor relief, there are among the masses at this moment, at the lowest estimate, more than 12,000 men out of employment, and that they with their families amount to upward of 50,000 souls in destitution, of whom at least 15,000 are children, almost naked and starving. These were in great part sufferers last year in the period of cholera, and, though then aided, had first exhausted all their little means. Last summer, instead of being, as usual, a time for recruiting their resources, was, from want of work, an aggravation of their poverty, and the coming winter will find them stripped of everything usually available to pawn for bread, and still unemployed.

"The details furnished by the visitors, of strong men starving, and wives and children dying from want of sufficient food and clothing, are even now so harrowing as to prove that when winter sets in, the mass of misery and loss of life will be perfectly appalling. Able men walk for miles, from place to place, to seek employment—hundreds are all day assembled at the dock gates, awaiting the casual work there found, and frequently failing to do so, return to their homes penniless and unfed. A great body of Spitalfield's weavers, who heretofore found work at the docks, have lost their work by competition of stronger men, and are now unemployed. \* \* \* \* \*

"To effect relief on a scale at all commensurate with the need, at least £50,000 will be required, and a staff of 250 visitors."

#### The Prevailing Distress.

From the Boston Journal.

THE employees of the Pacific Mill, at Lawrence, (Mass.) have received notice that after the 15th inst. a reduction of fifteen per cent. will be made in their wages. A reduction was made some time since in the

wages paid at the iron rolling mills, and accepted, as the hands were convinced that it would be better to keep the mills in operation, and thus secure employment, than to refuse a reduction of wages, and thus oblige the mills to close. The step taken by the Pacific Mill will be followed by others, and indeed a general movement on the part of manufacturers, in the present depressed condition of the market, is inevitable. Some of the manufacturing corporations which paid a dividend the present month, drew upon their surplus funds, and it would be better for the interests of stockholders if the mills were to close until trade revives.

From the Troy (N. Y.) Times.

No one can form any idea of the number of persons that seek work daily and cannot secure it. Hundreds are out of employment in this city, and merchants and others who employ help are looking to a reduction of salaries. Provisions generally are rising in price, while a reduction is taking place in the price of clothing.

The New York World continues to give statistics of the number of workmen out of employment. It recently stated that 50,000 wanted work in New York city, and 10,000 in Brooklyn, and now says that the depression in New England throws out of work at least 160,000 people—10,000 in Maine, 20,000 in New Hampshire, 30,000 in Connecticut and Rhode Island, and 100,000 in Massachusetts.

#### The Gomorrah of the Nineteenth Century.

A WRITER in the Chicago Tribune describing the present moral condition of the city of New York, says:

The wickedness of New York no one pretends to deny. It is a city of moral filth and spiritual decay. You learn that a fine house in a good location is to let at a very low rent, for the simple reason that next door is a brothel. New York is horrible in the indulgence of the basest of appetites. Tens of thousands of men go that road alone into the company of vile women, and as many women to whom dress and pleasure mean corruption. The aristocracy of New York is not an aristocracy of wealth, but of self-indulgence. The ambition of the young bloods is not to have plenty of money, but to riot with money or without, in gilded sinks of iniquity. And these gentlemen of the metropolis, whose blood grows fouler every day, are as well pleased with themselves as the proudest lords of the proudest aristocracy in the world. Nowhere can you see faces baser and more insolent than you may see in Fifth avenue.

The unceasing scramble for gain, and horrid squabble of half-mad scramblers, fill the whole stage of life in New York. Selfishness is the law, and success the gospel, of the millions whose noise fills the day here, as it were, with the groan of an earth-demon. Nobody cares, nobody hears, if any voice is raised but the voice of the market, and the song of pleasure. I speak of course with a reservation as regards the voice which may come direct from kind Heaven, through some inspired man or some signal event. Such a voice these hucksters and harlots would undoubtedly hear; but, alas, who is inspired of all the talkers, pious and profane, in the Babylon of our land? New York has no great preacher. Beecher, on the Brooklyn side, draws crowded houses year in and year out; but he is not a great moral power. His decided inclination to comedy has no redeeming background of tragic earnestness; hence the hearers of Mr. Beecher are entertained, but are not convinced. The fullness and charm of Mr. Beecher's sensibilities undoubtedly edify his disciples and please the crowd, as fine sentiments on the stage please the crowd. But they do not convict and convert. Mr. Beecher is essentially a weak man, because he plays with the truths of religion. People go to be entertained. And they go away merely entertained, because the great pulpit performer does not deal in downright, consistent, and powerful intellectual convictions, but in changing, inconsistent and practically feeble imaginations. The dreams of Mr. Beecher's soul are profoundly radical and heretical. The theology which he professes to teach is strictly orthodox. To avoid getting into trouble, Mr. Beecher attempts to discard logic and theology in favor of piety and religion. The result is that Mr. Beecher builds on shifting sands. He involves himself in a kind of intellectual dishonesty which is fatal to his power. He plays fast and loose with truths of absolute importance, until he becomes a player merely. If he could pass his nights for awhile, watching through the streets, with the leprous victims of sin, until a grand, grim earnestness became the supreme impulse of his soul, and then could sift, and weigh, and utter the soundest truths in a terrible honesty of clear conviction, his weakness would become strength. Instead of this, he puts his soul into a novel, and sells the novel for thirty thousand dollars to the Ledger.

ALL violent passions are evil, or, in other words, produce or tend to produce unhappiness; for evil and unhappiness are only commutable terms.

**The Roman Question in France.**—Our latest French papers bring a full account of the discussion of the Roman question in the French Corps Legislatif. Brilliant speeches were made on the part of the opposition by Jules Favre and Jules Simon, and on the side of the Government by M. Thiers and M. Rouher, the Minister of State. The attitude assumed by the latter, with regard to the Temporal power, was much more definite and emphatic than was expressed two weeks ago in the brief Cable dispatch. He clearly stated that France would not allow Italy to enter Rome, and on that account advised Italy to give up all idea of making Rome its capital. The declaration at once put an end to the Conference scheme.

A remarkable speech was made by M. Thiers. He entirely separated, in this question, from his friends of the Liberal Opposition. In point of style, his speech is pronounced, even by the Liberal organs, one of the greatest he has ever made; but as regards its sentiments, it professes the most shocking cynicism that ever any prominent statesman has dared to express. States, according to him, are, as regards their international relations, in a state of nature. It is force, not principle, which must regulate all conflicts. There are no international rights which have to be respected. The weaker States group themselves around the stronger, and ask their protection. The chief principle of their political system is the balance of power. The principle of nationalities is radically and totally false. The right policy for every strong power is to keep its neighbors down. France, therefore, ought to have prevented the consolidation of Italy and of Germany. Having failed to do this, she ought at least to prevent Italy from completing her national unity by the annexation of Rome. Thiers makes no profession of being a Catholic; he expressly states that he does not adopt the Pope's late Encyclical against the errors of modern civilization; but as the majority of Frenchmen happen to be nominal Catholics, he claims for the French Government the right to interfere in behalf of the independence of the Head of the Church.

That Berryer, who is a Legitimist and practical Catholic, should declare his adhesion to the conduct of the Government, was generally expected. When the vote was taken, only seventeen members, out of two hundred and fifty-four, voted against the pure and simple order of the day. Thus the Corps Legislatif, by a commanding majority, has approved the intention of the government to assume the perpetual patronage of the Holy See.

The Italian Parliament is as unanimous in asking for the annexation of Rome as the French Corps Legislatif is in opposing it. The overwhelming majority in all foreign countries profoundly sympathizes in this question with Italy.

### The Earthquake at Porto Rico.

A LETTER from Ponce, dated December 2, says:

The 18th of November will ever remain a memorable date to the inhabitants of these isles. The day was very sultry, and about 1 o'clock heavy, sullen, lead-colored clouds began settling down upon the mountains in the distance. The air became close and stifling; not a leaf stirred; not a bird was heard to sing; an overpowering calmness of the atmosphere prevailed; the clouds appeared immovable, and the sun shone with a strange light, its rays tinting the earth with a fiery copper color; the mountains exhaled thick vapors; at intervals, deep, rumbling sounds were heard, as prognosticatory of a coming tempest. Finally, at 2:42 o'clock, came the crisis. It is said that the shock lasted forty-five seconds, but others say, only forty. The oscillations were regular, excepting the few last, in which some little variations were observed; the direction was from southeast to northwest. Since the earthquake of Santa Rosa, in 1865, no such severe and prolonged shock has been felt. Many persons were in the streets, discussing the probabilities of an earthquake and visiting the points that suffered most on previous occasions, when suddenly a cry was heard. One second after, this cry was repeated by thousands of souls, and instantaneously, as if by magic, the town of Ponce was left deserted. "The sea! the sea! the sea!" shouted the populace, beside themselves with terror. "The sea is coming!" cried several men rushing past carrying children in their arms. "Run! run! to the cerro! to the cerro!" shouted others. Such was the severity of the shocks that in the faces of all were pictured anguish and terror. Men, women and children rushed toward the cerro, or heights, with such rapidity that in a minute its broad fields had the appearance of an immense camp. The people—no doubt terrified by the fabulous stories that had been circulated about the submersion of the Island of Tortola—did not stop to reflect, but rushed toward the nearest heights, self-preservation being their only thought. At the cries of "The sea! the sea!" the mother called to her children, the wife, to her husband; the air was filled with shouts that canged the stoutest heart to quail. Here, a young girl fell to the ground fainting; there, a child

was seeking its mother, lost in the crowd; a little further on, a poor, infirm old man vainly endeavored to reach the high ground; children were clustered around their parents; coaches and men on horseback were going to and fro, bringing weeping women and children; and amid all the disorder and horrible confusion, none seemed to give an instant for ascertaining what was the reality taking place. An hour afterward, when calmness and order were being restored, it became known that the sea, half an hour after the first shock, had receded to its natural level, but only to return again, submerging that portion of the town nearest the shore. Beholding the first advance of the sea, several persons on horseback had rushed into the town spreading the alarm; the subsequent panic accomplished the rest. At 5:30 o'clock, on the same afternoon, a few oscillations were felt, as were also some more severe shocks at 3 o'clock, on the morning of the 19th, since which time no record of the shocks experienced has been kept. In consequence of the earthquake, all the buildings of masonry have been abandoned, many of them having sustained considerable damage, particularly the theatre, which has one of its lateral walls cracked from foundation to roof. The church has not yet been opened, but it is thought that it has suffered severely. The government buildings and warehouses near the wharves have also been damaged, and almost all the chimneys of the boiling-houses on the estates have been leveled to the ground. All business is paralyzed, the stores are opened and shut to no purpose. The number of masons and carpenters is inadequate to the amount of work to be done. The time for gathering the crops is upon us, and there is no material wherewith to replace the ruined buildings. Add to this the misery and suffering of those rendered destitute, the exorbitant prices asked for articles of food and raiment that cannot be dispensed with, and what will come next!

### Obituary Notices.

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

DIED, in Jacksonville, Ill., Nov. 14, 1867, at the residence of his son, my beloved father, Israel Smith, aged eighty-two years. He was taken with the dysentery, but so far recovered, that it was supposed he would soon be around again. But one day, on getting up to have his bed made, while sitting in his rocking chair, leaning back with a pillow under his head, as he appeared to be asleep, his son's wife thought she would not disturb him, he was resting so well. In about an hour and a half, she thought she would awake him, and found she could not. By this time he breathed quite heavily, and in about two hours and a half, he was no more. Father had been a man of sorrows, having, besides many other afflictions, buried three wives, and four children. For many years he was afflicted with a fever sore, in consequence of which, his left limb was amputated above his knee. He was a lover of the present truth, but was lonely, as he was deprived of the privilege of meeting or conversing with those of like precious faith. He wrote to have his paper, the Review, continued. Said he did not know how to do without it. It seemed hard to part with my dear father; but this is my consolation, that if faithful, I shall soon meet him where death, sorrow, and sufferings will be no more.

Fare thee well my father,  
Until the trump shall sound,  
And wake thee from thy resting place,  
The cold and silent ground.

'Tis then we hope to meet thee,  
In a better world than this,  
Where tears are wiped from every eye,  
And all is perfect bliss.

No longer thou art care worn,  
Thy sufferings all are o'er,  
No trials shall afflict thee,  
As they have heretofore.

A star gem'd crown of glory,  
Shall round thy temples twine,  
And all the joys of Heaven,  
Shall be forever thine.

Thou'lt need no staff to travel,  
O'er the celestial plain,  
No friendly crutch to aid thee,  
Wilt ever need again.

But thou shalt range with pleasure,  
The verdant landscape fair:  
So farewell, dearest father,  
'Till we shall meet you there.

S. HLMER.

Ashfield, Mass.

## Publication Department.

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

### The Publishing Association.

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

### The Advent Review and Sabbath Herald

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

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

### The Youth's Instructor

Is a monthly sheet, published as above, and designed to be to the youth and children what the Review and Herald is to those of riper years. You who wish to see your children instructed in the great truths which so interest you, will here find a sheet in which these things are set forth in a plain and interesting manner, free from the popular fables and errors of the age. It should not only visit regularly every youth and child who professes to be a follower of Jesus, but should be taken and read in every Sabbath-keeping family. Don't forget the children. See that they have the Instructor. Terms, 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