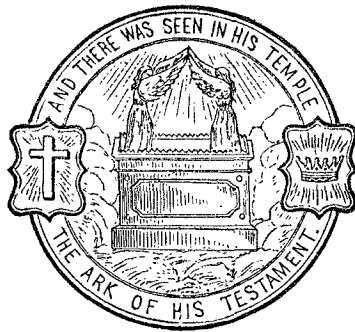


# ADVENT



# 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*.

#### WEARY IN WELL-DOING.

I WOULD have gone; God bade me stay:  
I would have worked; God bade me rest.  
He broke my will from day to day,  
He read my yearnings unexpressed,  
And said them nay.

Now I would stay; God bids me go:  
Now I would rest; God bids me work.  
He breaks my heart tossed to and fro.  
My soul is wrung with doubts that lurk  
And vex it so.

I go, Lord, where thou sendest me;  
Day after day I plod and moil:  
But, Christ my God, when will it be  
That I may let alone my toil  
And rest with thee?

### 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.

#### PURIFYING THE HEART.

BY L. D. SANTEE.

TEXT. "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?" Jer. iv, 14.

THIS is one of the many solemn expostulations of the Lord to Israel by his holy prophets. The Jewish nation seems to have been under his especial care from the time of Abraham to the first advent of Christ. With the children of Israel alone was the key and repository of religious knowledge. The prophets, priests, and teachers, were all of the seed of Abraham, and their thrilling prophecies, their solemn warnings, their faithful admonitions, were confined alone to the Jewish people. One would naturally suppose that they, being under the guidance of the Almighty, and possessing a knowledge of his will, would be a holy people, and abounding in good works. Such was not the case. They, as a people, were stiffnecked, and noted for their hardness of heart, afflicting and persecuting the prophets that God in his mercy had sent unto them, besides disregarding their warnings. Even the iron hand of Egyptian servitude failed to draw them permanently to God. When the hand of the oppressor was felt, they cried to God for deliverance, but when the Lord by the hand of Moses had brought them out of Egypt with signs and wonders, their hearts were again filled with murmurings and unbelief. They had constantly the admonitions of holy men who spake as they were moved by the Holy Ghost.

We think that of all the prophets living at that time, there was none whose heart was more burdened with the welfare of Zion than was the prophet Jeremiah. The idolator and the pleasure-seeker trembled at his thrilling words. The sufferings he endured and the perils to which he was exposed from his kindred according to the flesh, could not awe him into silence; and naught but death could hush his voice in its stern denunciation of sin.

It would be impossible to utter a more earnest admonition than the words of the prophet as found in the first part of our text. "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved;" and as he sees how utterly his words have been disregarded, he cries almost in despair, "How long shall thy vain thoughts lodge within thee?" No doubt he felt as did the prophet Isaiah when he exclaimed, "All the day long have I stretched forth my hands to a disobedient and gainsaying people." Because his warning was unheeded, the Jews soon entered the Babylonish captivity, and were finally destroyed because of unbelief.

The words of our text, though spoken to the children of Israel, are no less applicable when addressed to us, for says Paul, 1 Cor. x, 11: "They are written for our admonition on whom the ends of the world are come;" and he commences the following verse with the word *wherefore*, indicating that he has drawn this conclusion from the preceding part of the chapter from tracing the early history of the Jews. "Wherefore, let him that thinketh he standeth take heed lest he fall." And oh, how important it is that we heed and profit by this caution in these last days of peril, when Satan would deceive if it were possible the very elect; when the world, the flesh, and the Devil, are arrayed against the soul of the Christian.

We are admonished by the history of the Jewish people to shun the sins that caused their rejection by God. We are warned by their punishment to yield obedience to him who is able to save or to destroy. Says the great apostle to the Gentiles, Rom. xi, 20, 21: "Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee."

We have before stated that the language of our text was applicable to us. We find similar warnings recorded in various places in the New Testament. It is given directly to those living at the close of time. 2 Tim. ii, 16: "Let every one that nameth the name of Christ depart from iniquity." Also James iv, 8: "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." It is our duty to give the trumpet a certain sound, that all may prepare themselves for the battle, though we have the inspired declaration that few will heed the warning and deliver their souls. Very many profess to be Christians, but alas, they do not follow Christ. They are loaded with the burden of their sins, but how few come to the only place where such burdens can be unloosed,—at the foot of the cross of Christ. How few yield obedience to all the commandments of God, and exercise faith in the Redeemer!

To the lukewarm professors, to sinners in the church as well as out of the church, the words of our text are a

solemn admonition: "Wash thine heart from wickedness that thou mayest be saved." It is possible for us to have sinful, covetous, and unregenerate hearts, and be unconscious of it. For instance, Bro. A. has embraced the truth, and keeps the Sabbath. He thinks that he is doing his duty. He rises very early Sunday morning and labors till darkness compels him to forbear, and this is a sample of every day in the week. When the Sabbath comes, Bro. A. is nearly worn out and in need of rest. He lies in bed very late Sabbath morning, and is finally compelled to arise by the drawing near of the hour for service. When there, Bro. A. feels very drowsy. He really wants to hear the sermon, but wearied nature demands rest, and will not be denied; so, very soon after the text is read, Bro. A. is fast asleep. This is the way in which Bro. A.'s Sabbaths are spent. As the result of this course, Bro. A.'s earthly treasure is increasing rapidly, while his heavenly treasure exists only in the imagination. And yet Bro. A. is a representative of a class of professed Sabbath-keepers. Is this glorifying God in our bodies and spirits which are his? Is this striving for the mastery? 1 Cor. ix, 25: "Every man that striveth for the mastery is *temperate* in all things." Covetousness is the mainspring of such a course.

Dear brethren, in the fear of the Lord I warn you to forsake your evil ways. In the language of the prophet, I cry unto you, "Wash thine heart from iniquity that thou mayest be saved." Rend your hearts and not your garments, and turn unto the Lord your God. Joel ii, 13. Then will the Lord pity you even as a father pitieth his children. Then shall you enjoy the blessing of God, as the former and the latter rain upon the earth.

Bro. B. would not hesitate in condemning Bro. A.'s course. Bro. B. labors temperately, yet if Bro. B. was measured by the inspired word, it would be said of him, Thou art weighed in the balance and found wanting. Bro. B. is a man given to appetite. His table must contain all for which the pampered appetite would lust. He has his tea and coffee. He indulges in the use of tobacco, an abomination filthier than the flesh-pots of Egypt. The cleansing, purifying power of the truth has not been able to cleanse his habits. He spends large sums for unnecessary and unwholesome articles calculated to injure and degrade him physically, morally, and intellectually. But Bro. B. pays Systematic Benevolence, and as he pays promptly, he thinks he is a faithful steward over his Lord's money. Oh! how loth I am to say it, how my heart aches to know that there are those among us professing to be looking for the Saviour, who are represented by Bro. B. May God in his mercy arouse such professors before they, like Ephraim, are so joined to their idols that it shall be said of them, Let them alone. Gluttony, in the Jewish dispensation, was punished with death; Deut. xxi, 20; and think you that the Judge of all the earth will approve in this enlightened age what he condemned in his people anciently? Be not deceived; God is not mocked. As a man soweth, so shall he reap. If you sow to the flesh, you shall of the flesh reap corruption. May the Lord help you. May his Holy Spirit apply the truth to your hearts, and let him that sinneth sin no more.

Bro. C. is a man differing from Bro. A. and B.

Bro. C. was constrained to embrace the truth by the incontrovertible evidence brought in its favor; but he does not like opposition. He says nothing about his faith or his hope only in the social meetings. In your intercourse with him, you listen in vain to hear him speak of religion; and if you apply the rule that out of the abundance of the heart the mouth speaketh, you must conclude that the love of God is not in his heart. Bro. C. is trying to live out the truth privately. His light is hidden under a bushel. One would suppose that he was ashamed of his religion. There are some timid ones among us, of whom Bro. C. is a representative.

Now my brother, or sister, have you that perfect love that casteth out all fear? Let your light so shine that men may see your good works and glorify your Father which is in Heaven. The servant that hides his Lord's talent in the earth will suffer loss at the last day. Truth is valueless unless it be practically applied. Science is of no avail unless it becomes an art. The mind may be stored with rich truths, but unless they are disseminated among those around us, their utility is gone. One may have the wisdom of a Solon or Solomon, and hoard it up in the mind and it is of no value. We all have a work to do for the Master in the upbuilding of his cause. We can not all be ministers, but we can be living examples of the sanctifying power of the truth; and daily, as we are pursuing our various avocations, we can scatter gems of truth among those with whom we have to do. God giveth the increase, and perhaps some word or deed of ours may lead a soul to the Lamb of God who taketh away the sin of the world. The dying are all around us. Oh! let us place before them, as far as we can, the bread of life. That soul will have need of mercy, who, with a knowledge of the truths of God, neglects to promulgate them.

We have made a wide digression from our text; but we have done so in order to point out sins that are among us, and that are retarding some of us in our progress toward sanctification. We must overcome these and all other sins, if we would stand in the day of the Lord. I might mention many other sins that are found in the church, but time forbids. I would that I could portray to your minds in all their enormity the sins which hinder your progress Zionward, that I could say to the guilty one, *Thou art the man*. It is better to have our sins uncovered, repented of, and forsaken now, while we have an Advocate with the Father, than to carry them with us to the great tribunal, and finally to seek in vain for an entrance through the gates into the city.

"Wash thine heart from wickedness that thou mayest be saved." We are plainly taught that a pure heart is necessary in order to secure salvation; but the process of purifying the heart is not so well understood. Some tell us that conscience is a criterion by which to go; that we have an inward monitor, and that our hearts will be right if we follow its teachings. We would not underrate the office of conscience. That it is an auxiliary placed within us by the Creator, and, when properly trained, urges us to do right, we believe; but conscience is a creature of education, and is formed in a great degree by the influences brought to bear upon us in our childhood. But we beg to differ from the opinion that conscience is a guide to go by, or that it will cleanse and purify the heart. We do not think this belief sustained either by the Bible or our own observation. Go with me to heathen lands where conscience is the only guide. Behold the mother cast her babe into the river Ganges. See the Hindoo widow burn herself upon her husband's funeral pile. Look at that devotee casting himself beneath the car of Juggernaut to be crushed to death beneath its ponderous wheels. Surely you will not question their sincerity when it is attested by their blood. And think you, they would immolate themselves before their sanguinary deities, if they had doubt in regard to its being duty? or if their conscience disapproved the act? Thus we see that conscience unassisted by divine revelation will never lead to God.

We will now turn to the Inspired Volume and there endeavor to gain some information respecting the manner of purifying our hearts. To those who desire clean hearts, who are children of the New Covenant,

God has promised, I will write my law in their hearts. Jer. xxxi, 33. Paul says to the church at Rome, "But God be thanked \* \* \* ye have obeyed from the heart that form of doctrine which was delivered unto you." Rom. vi, 17. What was the form of doctrine that Paul taught? He taught the perpetuity of the law and enjoined its observance. Rom. iii, 31, and vii, 12. In beautiful harmony with the above we find the command in Eph. vi, 6: To do the will of God from the heart. The will of God is contained in his law. Rom. ii, 18. David prayed, "Create within me a clean heart, O God." Ps. li, 10. How does he want his heart cleansed? Ps. cxix, 80: "Let my heart be sound in thy statutes." Jehosaphat sought the Lord with his whole heart. 2 Chron. xxii, 9. How? By keeping his commandments. 2 Chron. xvii, 4. Speaking of the pure in heart, David says, 'The law of his God is in his heart. Ps. xxxvii, 31.

From the testimony that we have examined, we must conclude that it is necessary to keep the commandments of God if we would purify our hearts. Oh! that we could all say when God shall come with a recompense, Thy statutes have been my songs in the house of my pilgrimage.

But can we purify our hearts by obedience to the law alone? No, we cannot. Peter speaks of God purifying their hearts by faith. Acts xv, 9. We cannot purify our hearts by works alone; for if we should yield a perfect obedience to the law from henceforth, our former sins would still rise against us; and perfect obedience could not atone for past offenses; hence the necessity of a Saviour. Jesus has done for us what we were unable to do for ourselves. He has provided a sacrifice through which our past sins can be atoned for; and if we come to Him in faith, we can claim as ours the precious promise found in Isa. i, 18: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Here we can see the necessity of faith in Jesus as well as obedience to the commandments of God in the work of cleansing our hearts. We are living near the close of probation. I have not time to speak on the signs of the times. It is obvious to every student of prophecy that we are approaching a crisis in the world's history. I shall therefore assume, without stopping to prove, that we are living near the end of time, and that Jesus is soon coming in the glory of his Father. The question now arises, What preparation is necessary in order that we may be translated, clothed with immortality. We learn in Rev. xiv, 5, that those who are redeemed from among men were pure and without fault. Then if we would not taste death, we must purify ourselves, and every one that hath this hope purifieth himself even as he is pure.

Oh! how good the Lord is to his people. Now, when there is a special work to be done to fit us for his glorious advent, he has given us instructions how to sanctify ourselves. The only agencies are at work in the land which could purify his people. The commandments of God and the faith of Jesus are being preached. They are the last message that will ever be proclaimed to fallen man. Let us heed the cry of the third angel, ere his voice is hushed and the reapers come to gather the harvest of the earth. May the Lord help us to wash our hearts from wickedness, to be sanctified through the truth, and receive life everlasting, for the sake of his dear Son. Amen.

BEAUTIFUL EXTRACT.—"Whatever we can do of good in this world, with our affections or our faculties, rises to the eternal world above us, as a song of praise from Humanity to God. Amid the thousand, thousand tones ever joining to swell the holy music of that song, are those which sound loudest and grandest here, the tones which travel sweetest and purest up to the Imperishable Throne, which mingle in the perfectest harmony with the anthem of the angel choir? A solemn and awful question!—Let your own heart answer it: and then say, may not the obscurest life be dignified by a lasting aspiration, and dedicated to a noble aim?"

A man had better have all the afflictions of all the afflicted, than be given up to a repining, grumbling heart.

#### MARK OF THE BEAST.

"AND the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus."

Some tell us that we cannot tell what the mark of the beast is. But it does not look consistent to me that God should threaten his creatures with such awful punishment if they worship the beast, and receive his mark, if no one can tell what that mark is. It would seem unjust in God to punish a man without mercy for what he could not understand. But if God has not given us some rule whereby we can tell what that mark is, we must remain in ignorance as to what constitutes this mark. But we think that God has given us a rule in his word, whereby we may understand it.

God has a sign to distinguish between his true people and the world. And it seems to me, that if we can find what constitutes the sign between God and his true people, we may find by the same rule, what constitutes the sign of the beast. But we find the sign that God has given to his true people, in Deut. v and vi. In the 5th chapter we find the ten commandments repeated unto the children of Israel by Moses, and in the 6th chapter he says, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

Here it is, in the forehead and upon the hand. It is the holy law of God lived out in the life. "And thou shalt write them upon the posts of thine house, and on thy gates." As the blood of the lamb was a sign to shield the children of Israel from the destroying angel, Ex. xii, 1-13, so the holy law of God lived out in our lives will be our shield and buckler in the seven last plagues. "His truth will be thy shield and buckler." Ps. xci, 4. "The law of God is the truth." Ps. cxix, 142. "Bind up the testimonies. Seal the law among my disciples." Isa. viii, 16. This is the mark of God in the forehead and in the hand.

Now what is the mark of the beast? It must be counterfeit commandments, that pass for the commandments of God. Most of the churches believe that the ten commandments of God are in full force now, but they hold the counterfeit for the genuine: Satan is a counterfeiter. He has always since his fall been at his work, counterfeiting the most important work of God, and passing it off, among cold-hearted professors, for the genuine. They live so far from God that they do not understand the difference. Satan has counterfeited the Sabbath. He has counterfeited baptism, he has counterfeited the power of God. The seventh day is the genuine Sabbath; but the counterfeit is in circulation. Immersion is the true baptism, but the counterfeit is in circulation. The power of God is manifested in his church; but the counterfeit is in the world to be passed to those who do not know the difference. But God's true, loyal people understand the genuine commandments, and they understand the counterfeit. They do not study the detector, so they do not know the difference. If they keep the counterfeit Sabbath, they know that they have the sign of the beast in the forehead and in the hand. They know that to whom they yield themselves servants to obey, his servants they are to whom they obey.

But the mark of God is his true holy Sabbath. God says, "I gave them my Sabbaths to be a sign, (or mark) between me and them, that they may know that I am the Lord, that sanctify them." Eze. xx, 12-20; Exo. xxxi, 13-17. God has commanded his people to

keep his holy law all the days that they shall live upon the earth, and that they teach their children. Deut. iv, 9-13.

God is a merciful God. He is too good to punish his creatures without mercy before he has revealed to them his will. The mark of God is in his holy law. Deut. vi, 1-9; and the mark of the beast is the counterfeit; for he has thought to change God's law. He has counterfeited it. Dan. vii, 25. And blessed will that man be that will repair the breach in the holy law of God, that the man of sin has made, and keep the genuine Sabbath. Isa. lviii, 12-14. Blessed will that man be that will keep the true Sabbath, and take hold of the holy covenant of God. Even them, God says he will bring to his holy mountain. Isa. lvi, 1-7. Blessed will they be who keep the holy commandments of God and the faith of Jesus. They will have right to the tree of life; they will enter in through the gates into the city. Rev. xxii, 14. The Holy One will say, Open ye the gates, that the righteous nation that keepeth the truth may enter in. Isa. xxvi, 2; Ps. cxviii, 19, 20.

I want to be one that shall enter in. I am trying to overcome all my besetments that I may go in with all the loyal people of God into the holy city. I have many trials to pass through, but I am not discouraged. I am sometimes cast down, but not destroyed. I know that it is through much tribulation that we must enter into that holy city. I love the truth for this time. The Health Reform has been a great blessing to me, and I am trying to live it out. I believe it is a part of the third angel's message. I believe that God is in it, and is purifying unto himself a peculiar people, zealous of good works.

DEXTER DANIELS.

#### IMPORTANT POINTS TOUCHED UPON.

The following article appeared in Review Vol. xxi, No. 13. One of our preaching brethren prefaceing his request with the remark that the article is worthy to appear in every volume of the Review, desires its republication; with which wish we cheerfully comply.—Ed.

#### SANCTIFICATION, OR THE OBSERVATIONS OF FORTY YEARS ON CHRISTIAN EXPERIENCE.

Jacob and Theodore Schoonerhoven were brothers, and strikingly alike in some things; among which, was quick and strong perception, which gave them a talent for making property; for honest labor makes property, and shrewd perception takes it.

Jacob and Theodore were strikingly unlike, in what philosophers call conscientiousness. The face of each projected over the eyes, like the cornice of a house; but whether they were alike in the higher organs of the brain, where conscience is supposed to dwell, I cannot tell.

Theodore, who was two years the elder, often said to his brother, "Come on Jakey, what if mother did forbid it, she will never know it. It is a little thing, and mother is notional." Thus Jacob, by the greater energy of his brother, was often drawn into mischief, for which he lay sleepless and weeping at night, until his pillow was drenched with tears; and he often slipped from his bed in the earliest morning light, to confess faults to his mother of which she had never heard.

They were educated in the sternest Calvinism. Theodore who, from his peculiar constitution, expected every good thing, and every advantage belonged to him, was rather pleased with the doctrine of election, having a vague, but comforting assurance that he was elected if anybody was. Jacob, however, who was constitutionally generous and unselfish, felt that if anybody was reprobated, it was most likely to be himself.

When the brothers were sixteen and eighteen, a fatal epidemic prevailed and many were dying. A general awakening occurred, and religious meetings were held night and day. Theodore was frantic with fear, when his confidence in election was shaken by a doctrinal sermon. He screamed aloud in the congrega-

tion, and rent the air with cries for mercy, distressed not so much by reflection on particular sins, and on the bearing of such sins on the law and honor of God, and the welfare of men, as by a general idea that he was a sinner, and exposed to hell. The struggle was not long. He was soon rejoicing in an assurance of pardon. Whether he was influenced by constitutional peculiarity, or not, it seemed comparatively easy for Theodore to be satisfied that he was pardoned and accepted. Jacob wore a serious countenance, sometimes wept, yet said but little, and attracted little notice. He was, however, pained beyond description by a view of his sins, seen in the light of the divine character and law, as seen in their bearing on human welfare, and most of all, as seen in the light of the divine goodness. When he received the "oil of joy for mourning," he put on "the garment of praise" with great meekness, and quietly adored God, the beauty of whose attributes, character, will, laws and government, he beheld with new eyes; he heard the voice of God with new ears, and his melting heart received every divine impression. Every one said, "What a remarkable display of divine power in the conversion of Theodore Schoonerhoven. Jacob is rather thoughtful, and may become pious, but Theodore is a perfect Gideon: what a gift in prayer and exhortation, and how he shouts!"

Theodore was foremost everywhere, urged on, flattered and praised. Everybody knew him. Jacob labored by precept and example, to save men, making no display. Few knew him.

\* \* \* \* \*

Jacob Schoonerhoven was asked to give his views of "Sanctification."

The interrogator walked him into the altar, and each seated himself in a chair. It was the interval between services and they were alone.

"It is forty years," said Mr. S., "since my brother Theodore and myself experienced religion. Soon after our conversion, he professed sanctification, and urged me to seek for it. I considered the subject. Theodore, after being sanctified, was more forward, more confident, but no more disinterested. He was greedy of gain, shrewd in speculation, taking advantage of his keen perception to amass wealth; having his constitutional selfishness still strong, still blinding his judgment, and causing him to think he ought to be favored with all good fortune; men ought to work for him cheap; he ought to receive high wages for public service or mechanical labor; what he sells ought to bring a high price; what he buys ought to be got for little. My brother has never scrupled to buy property at a low price, which he knew was about to rise in value, and to sell at a high price that which was about to fall; he has not scrupled to buy cheap as possible young animals of great promise, from men who knew not their value, and to shift off young animals of no promise, to men who knew not their worthlessness. All this he said was according to law, upheld by public sentiment, and agreeable to his conscience. I considered the subject of Sanctification, in the light of loving God with all my heart, and loving my neighbor as myself,—not so much a work of the emotions as of the judgment,—a work not of one moment but of a life time; agreement, union, and harmony with God; self-lost in humanity; self-lost in God; living for the honor of God and for human welfare, at all times, seven days in the week, 365 in the year; in all places, at home or abroad; in the sanctuary, at the mill, or at the market; in all business; laboring, buying or selling.

"I went into the woods and prayed for Sanctification, when the Lord said:—'Jacob, dost thou love my will, my law, and my government with all thy heart?' I said, I do, Lord; and the Lord said:—'dost thou love thy neighbor as thyself? I answered, I do, Lord. The Lord said: "Very well, and now Jacob, prove thy word in thy life."

"I went to my house in a happy frame, singing hymns. A week after this I took down a work on military science, and was reading, having a great ambition for martial fame. The Lord said: 'Jacob, remember thy word.' I saw my ambition was self; I dropped the book and never took it up again.

"I had made an arrangement to join a lodge of Ma-

sons, was on my way, riding fast, when the Lord said: 'Jacob, remember thy word.' I saw that my desire to be a Mason was self, I turned and rode home. I had coveted two colts, which I knew would become horses of great value. They were rough and lean, and the owner, not knowing their value would sell them low. I was on my way to buy them. The Lord said: 'Jacob, remember thy word.' I saw I was not loving my neighbor as myself; I went on and said: 'Peter, keep your colts, they will make the most valuable horses among all I know.' Peter said, 'I did not think them valuable; but I believe you, for you and your brother know more about horses than any men I ever saw; I would give a thousand dollars for your knowledge. But now Mr. Schoonerhoven, the fact is, I must sell them to save my house and land which is mortgaged.' 'I will lend you the money,' I said, 'to save your house; keep your colts.' He did keep them, and finally sold them for five hundred dollars.

"A man came to me to buy some city lots. I was about to take the price which he offered, when the Lord said:—'Jacob, remember thy word.' I said:—'Mr. Broderick, I cannot in conscience sell you those lots; that part of the city must fail in a few years. It did fail, and I turned those lots into a farm.

"Thus my Sanctification went on. These lessons were never forgotten; self was banished from my buying and selling; the quick discernment of the value of property, and the foresight of coming changes which the Creator had given me, I no more used for my own increase and wealth. It was evident to me that no man could gain wealth by speculation, and yet love his neighbor as himself. I have instructed hundreds of the honest, industrious poor, and kept them from the gins of speculators. My eye was single, my light increased, and my knowledge of right and wrong, of justice and humanity; my perception became keen to understand what was consistent with loving my neighbor as myself, to understand what it was to do to others, as I would be done by.

"One morning I was awakened by the voice of the Lord: 'Jacob, arise, and be sanctified. Remember thy word.' I arose, and, coming from my lodging-room, I met a committee of three, informing me for the part which I took in an anti-slavery meeting, I must recant, or come to trial. I remembered my word, stood my trial, and was excluded. To be separated from the church of my early choice, tore my heart. The Lord said: 'Jacob, lovest thou me more than these?' I answered, 'Yea, Lord, I love thee more than all.' The cause of temperance long before cost me a similar trial.

"I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the clear impression that a sore trial was coming. At evening I stopped in my barn and cried:—'Speak, Lord, for thy servant heareth,—The Lord said: 'Jacob, art thou ready to be sanctified in the loss of all?' I said: 'Yea, Lord, take all. Thou gavest, and, if thou takest all away, blessed be thy name.'

"I answered a rap by stepping to the door. Three fugitive slaves, a mother and two daughters were there. The mother mournfully said: 'Will you send us back?' And the Lord said: 'Jacob, wilt thou obey my laws or the laws of man?' I answered: 'I will obey thy laws, Lord.' 'Come in,' I said. I landed them in Canada. I went to jail, and lost all—house, land, herd, and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled, my peace is like a river, and my treasure in heaven."

"I believe Bro. Schoonerhoven, that you do not profess Sanctification. I never heard you speak of it." "I never speak of it," said Jacob; "the word has a term of reproach. Selfish, willful, proud men make high professions of Sanctification. My brother Theodore is often referred to as a model sanctified man. He has amassed a fortune of a hundred thousand dollars by speculation, has always sought popular favor and civil office: has ever remained pro-slavery, opposed to the Maine Law, and has gone with the most profane and debauched political party. The judge, by whose decision I was stripped of all my possessions, professed Sanctification. I deem it my duty to make no noisy profession. We should, however, be sanctified every day, in all our volitions, motives, purposes and designs; in our affections, in our temper and spirit, and in all of our business transactions. All other Sanctification is mere emotion, excitement and enthusiasm; and is consistent with selfishness, cruel oppression, and grinding the faces of the poor."—*Wes. Meth. Magazine.*

## The Commentary.

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

### Infidel Objections to the Bible Answered. No. 21.

*The companions of Saul on the occasion of his miraculous conversion HEARD the voice of Christ.* "And the men which journeyed with him stood speechless, hearing a voice, but seeing no man." Acts ix, 27.

*The companions of Saul, on said occasion, DID NOT HEAR the voice of Christ.* "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me." Acts xxii, 9.

In the common version there is a seeming contradiction of the sacred historian in the foregoing texts, but rather than admit the objector's claim that the inspired writer has really and plainly contradicted himself, in saying, first, that the men *did hear* the voice, and then making Saul say that they *did not hear* it, we prefer to adopt a rendering warranted by the original text, which produces a perfect harmony in the two statements, and doubtless expresses the fact in the case.

The word "hearing," in the one text, and "heard," in the other, are both from the Greek *akouo*, which is sometimes rendered *understand* or *understood*, as in 1 Cor. xiv, 2. "For he that speaketh in an unknown tongue, speaketh not unto men, but unto God; for no man *understandeth* him." (Margin, *heareth*.) This text is an exact parallel to Acts xxii, 9, which should read, And they that were with me saw indeed the light, and were afraid; but they *understood* not the voice of him that spake to me. J. M. A.

No. 22. *Moses says 24,000 died by the plague.* "And those that died in the plague were *twenty and four thousand.*" Num. xxv, 9.

*Paul puts the number at 23,000.* "Neither let us commit fornication as some of them committed, and fell in one day *three and twenty thousand.*" 1 Cor. x, 8.

An objection is offered on account of a discrepancy in the above figures; but when we compare the scriptures touching the case in question, all ground for such objections is removed.

While Paul, in the latter text, stated the number that fell in *one day* by the plague, Moses, in the former text, gave the *whole* number that came to their death in consequence of the sin referred to, embracing, not only the 23,000 that fell in one day, as stated, but also those that were *slain* by express command. Verse 5. "And Moses said unto the judges of Israel, Slay ye every one his men that were joined unto Baal-peor." J. M. A.

### Running to and Fro.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

The word translated, *run to and fro*, is metaphorically used to denote investigation, close, diligent, accurate observation—just as the eyes of the Lord are said to run to and fro. The reference is not to missionary exertions in particular, but to the study of the Scriptures, especially, the sealed book of prophecy." *Duffield on prophecies*, p. 373.

Dr. Clarke's note reads as follows:

"*Many shall run to and fro.* Many shall endeavor to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it, viz., 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

The most eminent modern Hebrew scholars all agree with Clarke in giving this sense. Scott's opinion seems to coincide with Clarke's, though he gives both meanings in his notes; but manifestly gives the preference to the one which expresses the idea of searching out the meaning of the prophecy.

Matthew Henry comments freely on the passage, and among other things says:

"They shall read it over and over, shall meditate upon it; they shall discourse of it, talk it over, sift out the meaning of it, and thus knowledge shall be increased."

The French translation, published by the American

Bible Society, renders the passage following, "the time of the end," thus:

"When many shall run all over it, (or through it) and to them knowledge shall be increased."

The old English Bible, printed by Barker in 1580, has this marginal note:

"Many shall run to and fro to search the knowledge of these mysteries."

Dr. Gill says:

"*Many shall run to and fro, and knowledge shall be increased*; that is toward the end of the time appointed, many shall be stirred up to inquire into these things delivered in this book, and will spare no pains or cost to get a knowledge of them; will read and study the Scriptures, and meditate on them; compare one passage with another, spiritual things with spiritual, in order to obtain the mind of Christ: will carefully peruse the writings of such, who have lived before them, who have attempted any thing of this kind; and will go far and near to converse with persons that have any understanding of such things; and by such means, with the blessing of God upon them, the knowledge of this book of prophecy will be increased, and things will appear plainer and clearer, the nearer the accomplishment of them is; and especially when prophecy and facts can be compared: and not only this kind of knowledge, but knowledge of all spiritual things, of all evangelical truths, and doctrines, will be abundantly enlarged at this time."

### ARTICLES SELECTED.

THE world has had, and still contains, many thinking men and women; and many things have been said and written that are true, and yet many things that are not true. From the many books and papers that now flood the world, might be made noble selections, choice articles with which no one could find any fault, and have no objection to their appearing in just such a paper as the Review. But should not a paper engaged in heralding the last and most solemn message to the world, be mostly filled with original articles? I think so. Among the many thousand readers of the Review, are there not enough who are capable of writing out their thoughts, who can and will engage themselves immediately in this duty? It is needed. The paper should be filled with stirring appeals in favor of the truth. Who cannot pen a few thoughts? Who cannot give a bit of experience? Who cannot tell a little of their determinations? of their joys? their hopes? their fears? what trials of faith, what persecutions they have to endure? and how they are delivered out of them all? Who, I say, cannot add some of these things and so fill our paper with interesting, original articles?

You did write once, did you, and it never appeared. There was probably a good reason for it. So try again, and if you fail, "Try, try again." Or may be you have written two or three times, and one piece appeared. Well this is encouraging. Try again. Write oftener.

Come, brethren, let us be up and doing. The editor needs our help. Let us fill his drawer to overflowing, with pieces fresh from the heart, thoughts dictated by the Spirit of God. Let us pray for a fresh baptism into this work, and what we have to do, do it with our might.

Does it not indicate a low state of spirituality on the part of the church, to see the paper filled with selections? To say the least it seems to indicate a lack somewhere. Shall this lack be on our part? I hope not. I will try that it shall not be so with me. Who will be another, and another, till there shall be an abundance of good, wholesome material with which to fill the paper?

I was led to these thoughts from a view of my last paper; and at this present writing I have read considerable of it. It is all good. I have no objections to the selections, only it seems they do not speak with the same power as those coming from a living witness. Who will answer to this call?

H. F. PHELPS.

Pine Island, Minn.

### THE SAINTS' REWARD.

AIR: "Tramp, Tramp, Tramp."

Sons and daughters of the Lord,  
You who trust his faithful word,  
Trim your lamps and let them now be burning bright;  
Soon the Saviour will descend,  
All your conflicts have an end,  
For you'll all be numbered with the saints in light.

CHO.—"Sing, oh sing, ye heirs of glory;  
Shout your triumph as you go;"  
Though you're scattered, bruised, oppressed,  
Soon you'll reach the Heavenly rest, [woe.  
Where there'll be no sickness, sorrow, pain nor

Oh, 'twill not be very long,  
Till the saints, an army strong,  
Shall mount up to meet the Saviour in the air;  
Then they will, a mighty throng,  
Sing their first victorious song,  
As they to the New Jerusalem repair.

CHO.

To the pearly gates they'll come,  
Of the New Jerusalem,  
For they all have been forever freed from sin;  
And the gates will open wide,  
For the saints who have been tried,  
And have kept the truth of God, to enter in.

CHO.

Now their trials are all past,  
For they've reached their home at last,  
Where with Jesus and the angels they will dwell;  
Of the tree of life they'll eat,  
Cast their crowns at Jesus feet,  
And the song of praise to God forever swell.

CHO.—Sing, oh sing, ye saints in glory;  
No more conflicts you shall know;  
You were scattered, bruised, oppressed,  
But you've reached the heavenly rest,  
Where there'll be no sickness, sorrow, pain  
nor woe.

H. A. ST. JOHN.

Battle Creek, Mich.

### I CAN IF OTHERS DO.

How easy it is for us to measure ourselves by others. We do it unconsciously. "I can if others do." I caught myself saying those very words. And I presume that they find a place in our thoughts, and an expression in our actions, many and many a time when they are not expressed in words. Yes, it is a sad truth. Instead of measuring ourselves by the Bible standard, to ascertain if we are right, we measure ourselves by some poor, erring mortal. It is some one who stands in a prominent place. Yes, who is looked up to; who is considered an example, and it may be is an example, safe to follow; still he or she is only a mortal, liable to do wrong, and it is not safe for us to take such an one for our pattern *exclusive* of the Bible rule.

Is not this one great reason of the sad state of cold-heartedness, of inattention to real heart searching, which exists among the young, and which has called forth a testimony from that God whom we profess to love and serve?

Let us heed the warning. Do not read it once or twice and say, "It is a solemn testimony," and then forget all about it, and join the first, gay, giddy person you meet in a tirade of foolish, senseless words. There is a work to do, if we ever get our carnal hearts subdued, and stand among the purified, ready to look up to the fearful, rolling clouds, and with joyful hearts say, "This is our God."

Dear reader, shall you and I in that great, decisive day call for rocks and mountains to hide us from the presence of him we now profess to love and serve? My young friend, have you read Testimony No. 12? If not, get it, read it, study it, and heed its faithful, solemn warning. If you do this you will study your Bible more, pray in secret more, love God, his cause and people more, love the world and its dying pleasures less, and soon find that there is no sympathy, no congeniality, between yourself and those who make this world the center of all their hopes, thoughts and feelings. Oh! let us strive with all our energies to be more faithful in the performance of

duty, and no longer measure our conduct by that of erring mortals.

MARY J. COTTRELL.

Rochester, N. Y.

### MY BROKEN COVENANT.

MORE than six months have rolled away since numerous brethren and sisters, my unworthy self included, took upon themselves the solemn covenant recorded in 2 Chron. xv, 12. I well remember with what deep feelings of solemnity, realizing that Heaven recorded the act, I rose to my feet, thus pledging myself in no trifling manner to seek the Lord with all my heart; not merely for a day, a week, nor a month, but till I found him to the joy of my soul. My brethren and sisters seemed nearer to me than before we were additionally bound together by this solemn covenant. I wished I might ever have their society, and turned away sadly to go to my place of employment among the world.

For some weeks I felt that the fulfilling of this covenant by prayer, meditation and the study of God's word, must occupy all my spare moments. And the Lord was not slack concerning his promise, but met with me, and blessed me in proportion to my faithfulness. But it was often difficult to find a place of retirement; frequent prayer was gradually neglected and soon became less earnest. And just to that degree indifference and selfishness took possession of my heart, until I exclaimed with sorrow and bitter remorse as I went before the Lord, *Alas! my broken covenant!*

And while reading in Testimony No. 12, the "Appeal to Young Sabbath-keepers," I felt compelled to respond to a large portion of it, Lord, it is I.

Were it not that the mercy of the Lord is very great, I should now despair. But I humbly trust that God will grant to me that godly sorrow which "worketh repentance unto salvation not to be repented of." I am striving to be faithful in my daily duties, in seeking meekness and humility, and in searching for my sins and the evil traits of my character, that I may overcome them all. I trust the Lord will, and does, help me in this work, and I will leave it to him to bless me with joyful feelings when I can use the blessing to his glory.

I do desire to be thoroughly converted and consecrated to God, strive to work out my own salvation, and would that I might be the means of saving some precious soul and be not a reproach to the cause of truth.

I have learned by painful experience that lost ground is hard to be regained. But the Lord is good. He is faithful. Oh! for more of that love in our hearts which Jesus has for his weak, erring children.

I am thankful for the privilege I have enjoyed of attending the late meeting at Roosevelt. Dear brethren and sisters, let us hold fast the help we have received. The Lord has blessed the faithful labors of his servants, and done a great work even in our midst, as well as in other parts of the field. Oh! let us perform our vows to the Lord, so shall we enjoy the light of his countenance. Dear, lonely traveler, Look up. Press forward yet more earnestly. The time is drawing near when there will be no lonely ones.

Your sister in hope of life,

S. E. LINDSLEY.

Oswego Co., N. Y., Nov. 10, 1867.

### ARE WE OBEYING THE REQUIREMENTS OF GOD?

THIS is a question we would do well to consider. Are we obeying the light of present truth as it is being brought to our knowledge in these last days? Are we obeying the Health Reform to the very letter, or only in part? Are we still using, or looking back with desire for those things which, instead of building up and making strong, tend to destroy both body and mind? If so, how can we with a clear conscience go before the throne of grace, asking our Heavenly Father to bless and guide while we are not on our part willing to obey? We may assert that we believe the testimonies to be of divine command; but if we fail to obey and still walk contrary to them, do we not deny the assertion, and prove that we have not the truth at heart?

Brethren, why should we be so lukewarm? Why so cold and indifferent in the things which so much concern our spiritual welfare? Who is there that does not cherish life as sweet and precious, even this poor, mortal life which is so subject to pain, disease and death? But when we look forward to that immortal life which our Lord and Redeemer hath purchased for those who love and obey him, should we not be more sanctified to God and his requirements?

In Testimony to the church No. 13, we read, "In the last vision given me, I was shown the startling fact that but a small portion of those who now profess the truth will be sanctified by it and be saved." Truly this is startling; to know that but few who are professing to be followers of the meek and lowly Jesus will be saved. Brethren, let us see to these things. Let us get on the whole armor, and with determination press forward with the remnant few to that promised land.

Wm. PEPPER.

Alton, Ill.

### THE LAMP FOR OUR FEET.

I WAS belated. It was very dark and my path led through a lonely wood beside a river. What should I do! I procured a lantern which cast a dim light just ahead, by which I was able to keep the path. But at times the light emitted was so faint that I had to tread warily, and slacken my pace, lest I should go astray. Again the volume of light cast upon my pathway would be so great that I could tread safely and at a rapid pace; and from the window on the distant hill, beyond the waters, whither I was going, shone the beacon light to tell me I was nearing home.

And so it is with the Christian, whose pathway leads through this dark world. He must needs have a lantern to avoid the gins and snares set for his feet. Such a lantern is supplied in the Bible, which is as a lamp to our feet and a guide to our path; and according as he attends to, or is careless of, what it teaches, will his light be brilliant or obscure.

And then, too, borne on the wings of hope, comes the light from the mansions on the heavenly hills, where the greater effulgence of the glory of God has caused the sun, abashed, to hide his head.

Can you and I, Christian brother, sister, point to that heavenly beacon and truthfully exclaim, "There is my home?"

"A home in Heaven! when our pleasures fade,  
And our wealth and fame in the dust are laid,  
And strength decays, and our health is riven,  
We are happy still with our home in Heaven.

A home in Heaven! when the faint heart bleeds,  
By the Spirit's stroke, for its evil deeds;  
Oh! then what bliss, in that heart forgiven,  
Does the hope inspire of a home in Heaven?"

ADOLPHUS SMITH.

Ottawa Co., Mich., Oct., 1867.

### THE MEANEST, MIGHTY WITH GOD.

NOTHING is more remarkable in the Bible than to see how God, as if to teach us to trust in nothing and in none but himself, selects means that seem the worst fitted to accomplish his end. Does he choose an ambassador to Pharaoh? it is a man of stammering tongue. Are the streams of Jericho to be sweetened? salt is cast into the spring. Are the eyes of the blind to be opened? they are rubbed with clay. Are the battlements of a city to be thrown down? the means employed is, not the blast of a mine, but the breath of an empty trumpet. Is a rock to be riven? the lightning is left to sleep above, and the earthquake with its throes to sleep below, and the instrument, a rod, is one much more likely to be shivered on the rock than to shiver it. Are people to be converted by preaching, and won from sensual delights to a faith whose symbol is a cross, and whose crown is to be won among the fires of martyrdom? leaving schools, and halls, and colleges, God summons his preachers from the shores of Galilee. The helm of the church is intrusted to hands that had never steered aught but a fishing-boat; and by the mouth of one who had been its bloodiest persecutor, Christ pleads his cause before the philosophers of Athens, and in the palaces of Rome. And when he chose the weak things of the world to

confound the strong, and the foolish to confound the wise, what God meant to teach us, was, that we are to look above the instruments to the great hand that moves them; and that, whether it was a giant or a devil that was to be conquered, the eyes of the body or of the soul that were to be opened, walls of stone, or what are stronger, walls of ignorance and sin that were to be overthrown, men are but instruments in his hand—the meanest mighty with, the mightiest mean without, Him.—*Dr. Guthrie.*

### IS ALL WELL?

"Twelve o'clock at night, and all's well."

False prophet! Still and statue-like at yonder window stands the wife. The clock has told the small hours; yet her face is pressed against the window pane, striving in vain, with streaming eye, to pierce the darkness. She sees nothing, she hears nothing—but the beating of her own heart. Now she takes her seat; opens a Bible, and from it seeks what comfort she may, while tears blister the pages. Then she clasps her hands and her lips are tremulous with mute supplication. Hist! there is an unsteady step in the hall; she knows it! many times, and oft, it has trod on her very heart-strings. She glides down gently to meet the wanderer. He falls heavily against her, and, in maudlin tones, pronounces a name he had long since forgotten to "honor." Oh! all enduring power of woman's love!—no reproach, no upbraiding—the light arm passed around that reeling figure once erect in "God's own image." With tender words of entreaty, which he is powerless to resist, if he would, she leads him in. It is but the repetition of a thousand such vigils! It is the performance of a vow, with a heroism and patient endurance too common and every day to be chronicled on earth; too holy and heavenly to pass unnoticed by the "registering angel" above.

"All's well!"

False prophet! In yonder luxurious room sits one whose curse it was to be fair as a dream of Eden. Time was when those clear eyes looked lovingly into a mother's face—when a kind loving father laid his trembling hand, with a blessing, on that sunny head—when brother's and sister's voices blended with her own in heart-music around the happy hearth. Oh! where are they now? Are there none to say to the repenting Magdalen—"Neither do I condemn thee—go and sin no more." Must the gilded fetter continue to bind the soul that loathes it, because man is less merciful than God?

"All's well!"

False prophet! There lies the dead orphan. In all the length and breadth of the green earth there was found no sheltering nest where the lonely dove could fold its wings when the parent-birds had flown. The brooding wing was gone that covered it from the cold winds of neglect and unkindness. Love was its life, and so—it drooped!

"All's well!"

False prophet! Sin walks the earth in purple and fine linen; honest poverty, with tear-bedewed face, hungers and shivers, thirsts, "while publicans stand afar off!" The widow pleads in vain to the ermined judge for "justice;" and, unpunished of Heaven, the human tiger crouches in his lair, and springs upon his helpless prey.

"All's well!"

Ah! yes! all is well; for He who "seeth the end from the beginning" holds evenly the scales of justice. "Dives shall yet beg of Lazarus." Every human tear is counted. They will yet sparkle as gems in the crown of the patient, enduring disciple! When the clear, broad light of eternity shines upon life's crooked path, we shall see the snares and pitfalls from which our hedge of thorns has fenced us in, and in our full-grown faith, we shall exultingly say—"Father, not as I will, but as thou wilt."—*Fanny Fern.*

### Rules for the Present.

STOP grumbling. Get up two hours earlier in the morning, and begin to do something out of your regular profession. Mind your own business, and with all your might let other people's alone. Live within your means. Sell your horses. Give away or sell your dog. Smoke your cigar through an air-stove. Eat with moderation, and go to bed early. Talk less of your own peculiar gifts and virtues, and more of those of your friends and neighbors. Be cheerful. Fulfill your promise. Pay your debts. Be yourself all you would see in others. Be a good man, and stop grumbling.

—One hour lost in the morning will put back all the business of the day; one hour gained by rising early will make one month in the year.

## Historical Department.

Prophecy is History in Advance.

### JERUSALEM TRODDEN DOWN OF THE GENTILES.

JERUSALEM, as it now stands, bears no mark of being anything save a city of the Gentiles. There is nothing Jewish about either the inhabitants or their dwellings. It is as truly Gentile in its aspect, and customs, and buildings, in its bazaars, and thoroughfares, and costumes, as Alexandria or Cairo. In passing through it no one feels this is Israel's capital; nay, no one would be led to say this is a city of Israel at all. It does not retain one Jewish feature, save in those parts which cannot change—its rocks, its valleys, its hills. These are the same as in other ages, and they are the only unchanged memorials of the wondrous city—beautiful for situation, the joy of the whole earth.

Yes, Jerusalem, as it now stands, is a Gentile city. Its walls, and towers, and gates, and streets, are all in the hands of the stranger. One cannot pass along its streets, or look down from some height upon its desolations, without feeling that the "times of the Gentiles" have not yet run their course. Jerusalem is the standing proof of this transference of dominion from Jew to Gentile; the great exhibition of Jewish degradation and Gentile supremacy in the earth. These times of the Gentiles have lasted long; they may be said to have begun in the age of Nebuchadnezzar; they may, perhaps, be fast running out; but they are not yet ended; and the evidence of this (even were there no other) is *Jerusalem*.

The Turkish empire may be feeble and ready to crumble into fragments; still its sovereign is the Lord of Jerusalem. The Egyptian Viceroy may be a hated tyrant, ruling over his own Arabs with an iron rod; still he bears sway in Jerusalem. The kingdoms of Europe may be divided among themselves, some of them hardly able to maintain their own throne and crown; still the Consul of the weakest of them exercises more authority in Jerusalem than all the Jews together. The Arab, the Egyptian, the Greek, the Latin, all have some kind or amount of influence in Jerusalem; the Jew alone has none. The various nations of East and West have their political representatives in Jerusalem; the Jew alone has none. Without power, or influence, or weight, he is exposed to the oppression of every Gentile, whom covetousness, or malignity, or pride, may stir up against him. He has no protector, no friend, no impartial judge.

It is not, however, of the *Jew* himself, but of *his City* that we mean to speak. On him, no doubt, the rod of the Gentile has lain, in all its weight and sharpness, for ages; on his hands and feet have the fetters of the stranger been fastened; but still it is specially of his city, his metropolis, that the Lord speaks, when he uttered the prediction, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." It was specially of the city and its temple that he had been speaking in the commencement of the chapter, and hence it is especially on its doom that he dwells. It was the magnitude of its buildings that had called forth the admiration of the disciples, as if its greatness could never be affected by time, nor its glory turned into shame; so it is specially the desolation of this their magnificent metropolis that he predicts—destruction to be perpetrated by Gentile hands; destruction not such as that wrought by Nebuchadnezzar or Antiochus,—from which the city was, in the course of a generation, to rise with renewed splendor,—but destruction to be prolonged for ages—ages during which Israel was to be scattered like the leaves over all the earth; and Israel's city was to be not merely in the hands of, but under the feet of, the Gentile oppressor.

All the four Gentile monarchies have, in their turn, trodden down Jerusalem. First came the Babylonian, then the Persian, then the Greek, and then the Roman; and the representatives of these may be said, at the present day, to have their feet upon the city.

Every part of it they have trampled down, and on every part of it they are still trampling. Hence, it is that every vestige of ancient Jerusalem has been obliterated. Its stones, indeed, are there, vast and massive, but they are tossed hither and thither, and some of the finest and greatest occupy the obscure corner of a wall, or are buried under some modern structure, as if these only relics of former greatness that survive were to be used for the treading of Gentile feet, or the foundations of Gentile walls and towers. No place of honor has been assigned by the Gentile to these stupendous fragments. He has treated the very stones of the Temple as only fit to be trodden on or cast out of sight.

Ancient Jerusalem has completely passed away, or rather, we should say has been buried under ground; and it is upon the top of this city that the modern Jerusalem stands. Hardly has any city been so completely ruined as has Jerusalem by the various Gentile nations that have held it in subjection. In token of the utter ruin to which they had reduced it, it is said that the Romans ploughed it up, or, at least, made their plough to pass over it, as an emblem of its complete and hopeless overthrow. Thus it may be said that each Gentile possessor has acted. They have driven their ploughs remorselessly over its ruins till every trace of the beautiful city has been obliterated, so that it stands before us not like Samaria, a city that has fallen into ruins, and sunk, as it were, by its own weight; but as a city which has been first laid in ruins by some hostile hand, and then had these ruins tossed hither and thither, mingled and remingled in wasteful confusion, till nothing has been left which might tell either of the splendor of its early greatness or of the grandeur of its sad decay. Across its ruins first went the plough of Rome in the first century. In after centuries came the so-called Christian occupants, the Greeks and Latins, who defaced it with their wretched superstitions. Then came the Saracen, and drove his plough across these ruins once more. Then came the Crusader, and ploughed up the ruins once more. Then, again, came the Turk, and re-ploughed the whole. Since that, during the last three or four centuries, all Gentile nations may be said to have been doing this same work. The Gentile does what he pleases with the dust of Jerusalem. The Jew looks on, but can only sigh. He sees the Gentile turning the very foundations of his city upside down, and casting out the memorials of the once glorious Jerusalem; but he cannot utter a word. He is, no doubt, the descendant of David, the representative of its rightful lords, the true heir of the city and the land; but he dare not interpose. The Gentile is his lord, and he may do with himself, with his city, and with his dust, all that caprice, or cruelty, or pride may dictate. "Jerusalem is trodden down of the Gentiles." When looking on such a scene, or hearing the report of such desolations, with what point, as well as power, do the words of Scripture come home to us, "Behold, I am bringing evil upon Jerusalem and upon Judah, that whosoever heareth of it, both his ears shall tingle . . . and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down." (2 Kings xxi, 12, 13.)

The foot of the Gentile is everywhere, both in Jerusalem itself and in that region which surrounds it; that girdle of hills and valleys that formed at once its ornament and its bulwark. Look where you will, and you will find the traces of Gentile lordship, if not of Gentile oppression.

Suppose we take our seat upon the slope of the Mount of Olives, which commands so full and so fair a prospect of the city. Look behind you, before you, around you, beneath you, you see the traces of this down-treading. Look behind you, and there upon the top of Olivet you have two things: first an Arab village filled with poverty and filth, whose inhabitants hate the Jew and worship the Impostor of the East. Then you have what is called the Church of the Ascension, pretending to mark the spot from which the Lord ascended, but desecrating the scene by its Gentile mockeries of superstition, and holding up before the eye of the Jew and in full view of Jerusalem an amount

of abominable idolatry, such as even Babylon of old did not surpass.

Look beneath you, where the valley of the Kedron winds along, and there, just at the extremity of Gethsemane, and hard by that bridge by which the Lord must so often have crossed on his way to Bethany, you see another Latin or Greek erection—the tomb of the Virgin—as if the Apostate Gentile Church had seized upon the holiest spots for parading its mummeries before the eye of the Jew.

Lift up the eye, and you see the slope of Moriah, from Kedron up to the walls of the city, covered with the tombs of the Gentile. It is the Moslem burying-ground. They have chosen Moriah for their place of sepulture, as if to defile the sacred hill with ashes—as if to prevent its being recognized as a spot which Israel had ever occupied. The whole side of the hill is hidden by the white tombstones which in thousands lie scattered over that sloping platform, where not the *debris* of the city, but the dust of the temple lies buried. The bones of the Gentile unbeliever have been scattered over the most sacred spots of the city. Nay, and it would seem, too, as if this spot had been chosen in mockery of the Jew; for, while the Gentile burying ground thus occupies the temple-hill, the eastern slope of Moriah, the Jewish burying-ground, where they and their fathers had laid their dead from time beyond memory, lies opposite, on the slope of the valley of Jehoshaphat, which ascends to the Mount of Olives. The ashes of the Jew seem cast out of their own city and precincts, and the Gentile occupies the place where they should have been.

But look a little higher still, and there, on Moriah itself, stands the Mosque of Omar, enclosing the whole area of the Temple. That Mosque alone, into which no Jew can enter, and hardly ever any Christian—were there nothing else—points to the treading down of Jerusalem by the Gentiles. The great temple of the Eastern impostor, the finest Mahometan structure in the world, save Mecca, stands upon the ruins of Israel's shrine; and that strange mass of rock, which seems to have been the spot where the Holy of holies was, and which remains to this day untouched by the tool of man, as in the days of Araunah the Jebusite, has been fixed upon by the Moslem as the place over which the spacious dome of the mosque has been built. The Gentile has not merely entered into the sanctuary and made it a desolation; he has not merely trodden it down and desecrated it; but he has erected over the holiest spot of all the great monument of his false faith—the manifestation of his hatred to the Jew, and his determination, not merely to defile their city and their temple, but to make that defilement and down-treading perpetual.

But pass beyond the Mosque, and look over the city. There you have mosques and minarets—I was almost about to say without number—all of them symbols of the great down-treading. Besides these you have the churches and convents of the Greek and Roman apostasy rising in different parts; and in these there is even bitterer enmity to the Jew than in the Moslem mosque. They have planted upon the ruins of the desolate city, and on the head of the hapless Jew, the foot of more remorseless hatred and persecution than has been done by the blind devotees of Mahomet. They are the great treaders-down of Jerusalem; nor are they less to be accounted so because they take the name of Christ into their lips, dedicate churches to his name, and build tombs in honor of his saints.

Look again over the fair city as it lies before you on that sunny slope, and see the flags of many nations waving in the wind. At each Consulate these banners are flying; but they are all Gentile, and seem as if waving over a conquered city. The banners of all Europe are there, and distant America as well, with all varied symbols—such as the French eagle and the British lion. But in all that array of banners the Jew has no place. He has no emblem, no banner. The lion of the tribe of Judah, the wolf of Benjamin, the stag of Naphtali, or the vine-branch of Joseph—these have no place in that gay display of national emblems. For this is the day of Gentile sovereignty; and the Jew is reaping the sorrow and the degradation which

he has sown. Their sin has found them out, and has been tracking them for ages. Blood is upon them! The cry of innocent blood has risen up against them. "We have no king but Cæsar!" was their shout when they rejected their own Messiah; and that Gentile supremacy which they thus chose for themselves has been manifesting itself, age after age, in a hundred various forms—oppression, persecution, contempt, extortion, bondage, denial of privilege, and rule, and honor,—even in their own city. Not only does the Jew not rule the Gentile anywhere, but he is not allowed to rule himself, even in his own land. The scepter of Judah has departed, and in its place has come the iron rod of the Gentile—the prison, the chain, the sword. And the centre of all Jewish calamity, the scene of Israel's lowest humiliation, has ever been Jerusalem, whose special doom has been to be trodden down of the Gentiles.

Different from all other desolations has been the desolation of the once holy city—a sorrow and ruin peculiar to herself. Her ruin has not been like that of Sodom, which the Lord overthrew in a morning and covered with a veil of waters which has never since been removed. Not like Samaria, whose glorious beauty was to be a fading flower, as the hasty fruit before the summer (Isaiah). Not like Gaza, on which baldness was to come (Jer. xlvii. 5). Not like Ar or Kir of Moab, which were to be laid waste and brought to silence (Is. xv, 1). Not like Bozrah, which was to be a perpetual waste (Jer. xlix, 18). Not like Damascus, of which we read, "I will kindle a fire in Damascus" (Jer. xlix, 27). Not like Babylon, which was to be a desolation—a dry land, a wilderness, a land where no man dwelleth (Jer. li, 43). Not like Sidon, of which it is written, "I will send unto her pestilence and blood" (Ezek. xxviii, 23). Not like Tyre, of which it was prophesied, "I will bring up the deep upon thee, and great waters shall cover thee" (Ezek. xxvi, 19). Not like Egypt, of which it is said, "I will spread out my net over thee with a company of many people; I will leave thee upon the land; I will cast thee forth upon the open field, and I will lay thy flesh upon the mountains" (Ezek. xxii, 3). Not like the doom of these nations or cities has been the doom of Jerusalem, but something altogether her own. Her sin was peculiar, and so has been her judgment. She exalted herself above the Gentiles; she has been trodden down by them. She gloried in her honors as if she were the mistress of all the kingdoms of the world; she has been placed not merely under the power, but under the very feet of the Gentiles; and the spot which of all others has been most degraded by the Gentile has been that very temple of which she boasted as the badge of Jehovah's favor, which could never be taken from her.

How true do we find it to be that as each sinner has his own sin, so has each sin its own judgment. For God does not smite at random, nor punish without special reason and meaning; but not less truly is there judgment for each sin, and condemnation for each sinner, than there is the one great cleansing from all sin—a cleansing which would have sufficed even Jerusalem if she would but have known it in her day—a cleansing which suffices, to this hour, for any sinner upon earth, whether Gentile or Jew, for there is no difference; for all have sinned and come short of the glory of God.—*Dr. H. Bonar.*

#### NURSING TROUBLES.

SOME people are as careful of their troubles as mothers are of their babies; they cuddle them, and hug them, and cry over them, and fly into a passion with you if you try to take them away from them; they want you to fret with them, to help them to believe that they have been worse treated than anybody else. If they could, they would have a picture of their grief in a gold frame hung over the mantle-shelf for everybody to look at. And their grief makes them ordinarily selfish,—they think more of their little grief in the basket and in the cradle, than they do of all the world beside; and they say you are hard-hearted if you say "don't fret." "Ah! you don't understand me—you can't enter into my trials!"—*Blind Amos.*

*Religion.*—Religion is the best armor that a man can have, but the worst cloak.—*Bunyan.*

#### WHO CONFIRMS THE COVENANT?

BRO. ORROCK:—Please say to whom the personal pronoun "he" in Daniel ix, 27 refers, and oblige. Yours, c. c.

The text referred to reads thus in the common version, "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

We know of no passage of scripture of the same length that has such a variety of readings as Daniel's famous prophecy of the seventy weeks. Dr. Adam Clarke has collected "upward of thirty various readings in the compass of four verses, and several of them of great moment." In the expression, "He shall confirm the covenant with many for one week," the pronoun "he" is supplied by the translators, but in the judgment of many of the best critics, it is implied. We understand it as being properly supplied and as having reference to the Messiah.

Albert Barnes says, "There has been a difference of opinion, however, as to the proper nominative to the verb confirm—whether it is the Messiah, or the foreign prince, or the 'one week.' Hagenberg prefers the latter, and renders it, 'And one week shall confirm the covenant with many.' So also Lengerke renders it. . . . It seems to me that it is an unnatural construction to make the word 'week' the nominative to the verb, and that the more obvious interpretation is to refer it to some person to whom the whole subject relates. It is not usual to represent time as an agent in accomplishing a work. In poetic and metaphorical language, indeed, we personate time as cutting down men, as a destroyer, &c., but this usage would not justify the expression that 'time would confirm a covenant with many.' This is obviously the work of a conscious, intelligent agent; and it is most natural, therefore, to understand this as of one of the two agents who are spoken of in the passage. These two agents are the 'Messiah,' and the 'Prince that should come.' But it is not reasonable to suppose that the latter is referred to, because it is said (verse 26) that the effect and the purpose of his coming would be to 'destroy the city and the sanctuary.' He was to come 'with a flood,' and the effect of his coming would be only desolation. The more correct interpretation, therefore, is to refer it to the Messiah, who is the principal subject of the prophecy; and the work which according to this, he was to perform was, during that 'one week,' to exert such an influence as would tend to establish a covenant between the people and God. The effect of his work during that one week would be to secure their adhesion to the true religion; to confirm to them the divine promises, and to establish the principles of that religion which would lead them to God. Nothing is said of the mode by which that would be done, and anything, therefore, which would secure this would be a fulfillment of the prophecy."

That Titus, the "prince" who led the Roman army at the siege and destruction of Jerusalem, A. D. 70, was not the one who was to "confirm the covenant," is obvious from the fact that no covenant ever existed between him and "many" of the Jews to be confirmed by him. No trace of such a transaction can be found in Josephus, or the Latin histories; and the obstinacy and infatuation of the chiefs of the Jewish factions at that time were such as to preclude the idea of any league between them being consummated.

The attempt of some writers to carry the prophecy into the future for a fulfillment by some Roman or Syrian "prince," we regard as untenable. We have never seen reason to consider any other than the Messiah as being the subject of it. As Mr. D. N. Lord remarks:

"He filled the great office ascribed to him in verse 27. He confirmed the covenant to those who listened to his voice during the period of his ministry by appearing himself as the Son of God to take away the sin of the world, and promising eternal life to all who believed on him; by working innumerable miracles, by which he demonstrated his deity; and at length, by dying on the cross to make expiation for sin. He confirmed it also, after his death, by his resurrection, by com-

missioning his disciples to preach the glad tidings of redemption through his blood; and by pouring out the Holy Spirit and renewing a great multitude of the Jews, and giving them assurance of their interest in his salvation by the supernatural knowledge and miraculous powers with which they were endowed. This confirming of the covenant with many of that people, continued through three years and a half; when his disciples were directed no longer to confine the proffer of salvation to them, but to proclaim it also to the Gentiles.

"It was, in consequence, accordingly of this confirmation of the covenant which he accomplished by his ministry and death, that in the midst of the week he caused the sacrifice and oblation to cease. As He whom the sacrificial offerings typified had come and wrought the expiation by his blood which their blood foreshadowed, there was no longer necessity for the presentation of animal sacrifices. And we find in fact, that after his resurrection those offerings were discontinued by his disciples. Not a hint appears in the Gospels, and the Acts, or the Epistles that a solitary victim was presented by any believer, after his crucifixion.

"All that is foreshown in this verse, thus had a full and sublime verification in him. It must, therefore, be taken as its true and only fulfillment it is to receive. To deny it, is to deny that acts and the only acts that correspond to the prediction have any title to be considered as its accomplishment: and that is to turn the prophecy into a mockery. What more shocking desecration of the passage can be conceived, than to strike from it the Redeemer, as those writers do, and substitute in his place, in the greatest and most gracious acts of his life and death—a mere man, whom these very authors depict as being, and to be, the greatest monster that ever strode the earth!"—*Advent Herald.*

#### DEVELOPED HIMSELF.

If a young minister wishes to work for Christ, he will find enough labor in any field to task his powers of mind and heart; but if one thinks of improving himself more than of winning souls to Christ, he is likely soon to lose both earnestness and power. Dr. Brainerd tells the following story:

"We once introduced a young minister to a missionary congregation in the suburbs of a great city. The people were highly pleased with him and invited him to settle among them. He came to consult me on the subject. As he was an unmarried man, he regarded the salary as adequate. He had no fault to find with the number, the attendance, the attention and interest of the occasion. I urged him to give an affirmative answer. He hesitated.

"I am afraid," said he, "it is not the place for me to develop myself," alluding to the plainness of the people. I replied:

"It is an excellent place to develop the gospel of the Lord Jesus Christ; but I know not whether it is the place for you to develop yourself."

"He left the field, and has since 'developed himself' by giving up the ministry. 'He that exalteth himself shall be abased.'

"The little congregation, under the labors of better and purer men, has also 'developed' itself into one of the most numerous, intelligent, affluent churches in the land."

#### FUTURE CHARACTER KNOWN TO GOD.

As the eye of the cunning lapidary detects in the rugged pebble just digged from the mine the polished diamond that shall sparkle in the diadem of a king; or as the sculptor in the rough block of marble newly hewn from the quarry beholds the statue of perfect grace and beauty that is latent there, and waiting but the touch of his hand; so He who sees all, and the end from the beginning, sees oftentimes greater wonders than these: he sees the saint in the sinner—Paul the preacher of the faith, in Paul the persecutor of the faith.—*Archbishop Trench.*

—Those are the best Christians who are more careful to reform themselves than to censure others.

To make moments hours, all that is necessary is to mix them with a little jealousy.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, Nov. 26, 1867.

URIAH SMITH, EDITOR.

### CONSISTENCY.

We clip the following from the Voice of the West, thinking our readers will be interested to know that Eld. Preble has at least one endorser among his preaching brethren:

#### THE HOLY SABBATH.

Thank you, Bro. Himes, and the Lord too, for your frank and open avowal in your *Journal* of this week's Voice (October 23), [29?] of your faith in the *first-day Sabbath*. Glad you can, with me, call the *Lord's day* a "holy day."

The *Sabbath* is a *holy institution*. Would to God our dear brethren would carefully and prayerfully examine this subject as we have done, and I am sure they would endorse our views, to the glory of God and the good of our perishing fellow-men. How I rejoice that my eyes have been opened to the truth of the *holy Sabbath of the Lord*. Once I was in *bondage* to the "seventh-day-of-the-week" theory; then, again, to the "no-holy-Sabbath-in-this-dispensation" theory! Now, praise to our Heavenly Father, I am *free*! I am *happy* in the truth. May many others soon come into the light and freedom of the gospel Sabbath—the *holy Sabbath*.—T. M. Preble.

We can also rejoice with Eld. P., in the "frank and open avowal" of Eld. Himes, in his faith in the first-day Sabbath. Not that we are pleased to see him established and confirmed in an error, but because an open avowal of his position must of necessity lead to more consistency in the columns of the Voice on the subject of the Sabbath.

Now, if the first-day Sabbath is a *holy day*, as Eld. H. declares, then those who are promulgating the no-Sabbath doctrine, are engaged in an *unholy work*, and should be sharply rebuked; and certainly Eld. H. ought to be qualified, by age and long experience, for this very work, so that when Eld. Sheldon or Mr. Bailey, or other no-Sabbath advocates, offer their contributions on this subject for the columns of the Voice, they should be indignantly spurned, and their authors told to engage in better business than tearing down the sanctity of the Sabbath institution. From this point we may expect, if not a retraction of what the Voice has said in endorsement of such work, at least a more consistent course of conduct in this particular.

And, seriously, let us ask Eld. P. and Eld. H., and all others who believe in first-day sanctity, if we who teach the observance of one day as holy, even although it be the seventh, are not engaged in better business than those who would do away with *all Sabbath*, and strike a death blow at the moral law of God?

Another reason why we rejoice in Eld. Himes' committal to this position is, that it must be encouraging to Eld. P. to have a little gleam of comfort in this direction, for if we are correctly informed, Eld. H. is the only Advent preacher of any note who has unqualifiedly endorsed Eld. Preble's book. Those who speak of it at all, are so exceedingly cautious in their approval that it must be anything but flattering to Eld. P., or conducive to the sale of his book.

We had hoped that it might be otherwise, for a general endorsement of this or any other position, would place our opponents on ground where we might know how to find them, and thus be enabled in meeting them to avoid striking in the dark. w. c. g.

### A WORD OF EXHORTATION.

"Be careful for nothing; but in everything by prayer and supplications with thanksgiving let your requests be made known unto God." Phil. iv. 6.

Great is both the duty and privilege of prayer. It is the language of dependence, and ever since man became a fallen being, and a Saviour was promised, it has been his duty to ask, that he might receive. It is by prayer that ourselves, and not God, become acquainted with our wants.

To be successful in prayer how important that the hindrances are removed. Perhaps there is none

greater than the one named in the text: anxious care. Not but that we should give everything pertaining to our work, temporal and spiritual, sufficient thought that duty may be done, and then leave the event with God.

Prayer is ejaculatory, secret and social. Ejaculatory prayer is raising our desires to God when our hands are employed, that he may continually be our help. Secret prayer is having a time and place when we leave the labors of our hands, and go before God where no mortal eye sees us and there ask and hold converse with God, that he may reward us openly. Matt. vi. 6. Social prayer is uniting with our family or the church, two or three, or more, that all may be of one accord and the united prayer of faith prevail with God. Matt. xviii. 19.

We have many examples in the word of God to encourage us to pray. When Israel was engaged in sore conflict with Amalek, Moses' hands were raised toward Heaven, which was the token of dependence, and when weary, were stayed up by Aaron and Hur; and then Israel prevailed. Ex. xvii. 11. When a decree had gone forth for Daniel to be put into the lions' den, three times a day he was found praying in his chamber, and the lions' mouths were shut, and no harm was done to this praying prophet. Dan. vi. 10.

Christ says to Peter, "I have prayed for thee that thy faith fail not." Luke xxii. 32. Therefore though Peter hastily denied his Lord, a look from his Master caused him to repent, and he dies a faithful martyr.

Our Saviour prays, "If it be possible let this cup pass from me." Matt. xxvi. 39. He was relieved from his sufferings in the garden, where he might have died, until he went to the cross where he made a public exhibition of his willingness to suffer for the sins of the world. There was prayer at the house of Mary and the prison gate is opened, Peter's chains fall off, and he goes free.

And how many witnesses have borne testimony to the utility of prayer every day before engaging in the common duties of life. Then our minds are stayed on God and we trust in him for help, while we engage in that which is lawful and right. And let me say here, that all prayer is offered to God in the name of Christ our great High Priest, who says, "Ask in my name." How important then that the hindrances to prayer are removed. How many professed Christians awake in the morning and their first thought is, the business of the day. They enter upon it without first going to God in their closets. The hour of family prayer arrives, and it finds them early in the day filled with anxious care, and thus family worship is neglected, or hindered. The hour or day for prayer with the church arrives, and then you hear the excuse, "I was so weary and I had so much to do I could not get to the house of prayer." Thus they take the matter into their own hands and live as though there was no need of help from God. Brethren, these things ought not so to be. Let us return unto the Lord. If ever, at one time more than another, prayer was important, it is now with Seventh-day Adventists. John Fletcher, when traveling, stopped for refreshment. He heard the landlady mention the name of Methodist. He asked who they were. She said they were a people who prayed to God night and day. He said if there were such a people on earth he would find them. And let me ask one and all, Do you pray in secret? Do you pray with your family, if you have one? Do you do your part to sustain the prayer-meeting? And are you as regular in this work as you are in your daily work? Reader, the above questions are to you.

Leslie, Nov. 11, 1867.

JOHN BRINGTON.

"Out of some eight hundred thousand various readings of the Bible, that have been collated, about seven hundred and ninety-five thousand are of just about as much importance to the sense of the Greek and Hebrew Scriptures, as the question in English orthography is whether the word honour shall be spelled with a *u* or without it. Of the remainder, some change the sense of particular passages or expressions, or omit particular words or phrases; but not one doctrine of religion is changed, not one precept is taken away, not one important fact is altered, by the whole of the various readings collectively taken."

### HOW I WAS ENCOURAGED.

I HAD labored long and hard in giving a course of lectures. At first the interest seemed good and many came out to hear. But at length many dropped off until but few came to hear and these manifested little inclination to obey. Under these circumstances, I felt almost discouraged. My faith almost failed me, and I thought that I had mistaken my calling, that I had no ability to present the truth aright, and that I had better abandon the work and go to work with my hands again.

Just then I took up a Review and found a report from Bro. A. He had just closed a series of meetings and the result was—*nothing!* There, thought I, we know that he is a good, faithful minister, and that he does not lack ability. If souls are not converted, he is not to blame. I have made no greater failure than he. If he is not discouraged, why should I be? Here is a report from Bro. B., a man whom we all know to be faithful and efficient in the work. He has been holding meetings in a new place. After several week's labor, only *five* came into the truth. Doubtless this was not very encouraging to Bro. B., but to me just then it was quite consoling. I also read reports from others, some of which were only reports of *labors* with small *results*.

After reading those, I felt quite encouraged and strengthened to work on. So I concluded that it is best to "report labors" whether I have any results to report or not, and that even a fruitless meeting may be encouragement to some one. Brethren, report the dark as well as the light side.

D. M. CANRIGHT.

### ADVENTISM.

MUCH obloquy is thrown upon Adventists because they advocate views which are peculiar and uncommon.

It is admitted that those who believe in the soon coming of our Lord are peculiar; but why is it so? Simply because the world in general disbelieve this doctrine. Also we admit that Sabbath-keeping is peculiar. Why? Because the world and most of the churches keep a day of their own choosing, versus the true Sabbath. Under these unfortunate circumstances you are in a dilemma. Either you must deny facts and disobey the moral law, or be peculiar. Whichever of these you choose, decides your true sentiments and groundwork of character.

Nothing elicits more ridicule than Millerism, as it is called, or Adventism; and in the newspapers of the day, and the common conversation of the people, and from the pulpit itself come the most caustic satires, and sarcasms aimed at Adventists. A late number of the New York Tribune thus vents itself upon those who look for the coming of the Lord:

"We notice that those who believe in the speedy second coming and an approaching millennium, are holding camp-meetings in different parts of the country. It is now a quarter of a century since the Rev. Mr. Miller, aided immensely by a large and unexpected comet, created considerable excitement and some alarm by predicting a final terrestrial conflagration, the same having been figuratively foretold by the prophet Daniel and St. John the divine. The idea of the abolition from the solar system of this great globe is an old one. It was entertained in the earliest days of Christianity, and frequently revived during the Middle Ages. Its origin, we suppose, is partly religious, partly scientific, and partly intellectual. In the first place, the world is too wicked to wag much longer, and while it does last, should, by every rule of right reason, belong to the saints. In the second place, other heavenly bodies have come to grief, and why should not ours? Thirdly, we naturally attach the idea of end to all materiality, for it logically follows beginning.

"We have no wish to throw any discredit upon anybody's religious belief, and are ready to admit that many learned men have had full faith in mundane destruction. Although we are forced ourselves to go on from day to day precisely as if there never would be an end of publishing, we know in our secret soul—much, we admit, to our mortification—that the morn-



ing will come when no Tribune will be published. Nor are we singular in our perseverance. Believers in an approximating millennium never cease to attend to the vital economies. They sow in the seed-time; they take and give notes at six and nine months; they purchase land, and they make provision for the heirs of their bodies. It is next to impossible for any man to dis sever himself from his earthly relations; it is only death which can unmesh us from the toils in which we are struggling. \* \* \* \* \*

“The world may be destroyed, but it is our opinion that the democratic party will go first. While Mr. Vallandigham continues to make speeches, those who fear the orack of doom may take courage. When Sir Charles Lyell was in this country he attended a Millerite meeting, and the predictions which he there heard, if we may credit his journal, did not in the least disturb his scientific serenity. Instead of becoming low-spirited at sermons about the image of ‘fine gold, his breast and his arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay,’ Sir Charles fell back upon his geology, and derived much comfortable assurance therefrom. This was wise. Any person, without objection from us, may believe that the world is coming to an end in 1868, as the new saints solemnly affirm. We only insist that to-day and to-morrow, whatever his hands may find to do, he shall do with all his might.”

Respecting the Sabbath, the worldly churches and those in their influence, are almost indignant. Lately a pleasant speaker of the Methodist order, thus relieved himself of the venom that was in his heart. Speaking of some of his father's experience on a certain occasion in opposing Sabbath-breaking, meaning breach of the first-day observance, he said, “Would to God every Sabbath-breaker had died at that time!” I ask, if his wish had been satisfied, would the speaker now exist to bless us with his presence, and terrify us by his fulminations? Alas! how few would now live, if that wish had been fulfilled; in fact there would be no need of missionaries or missions, ministers or people of the earth would truly have been destroyed; for all the nominal churches even, are in fact Sabbath-breakers in the letter, and by far the most of them in spirit; for the true Sabbath is not only ignored by them, but it is derided. JOS. CLARKE.

#### THINGS IN MAINE.

We have now passed through the Maine Conference, and have learned pretty well the condition of things in this State. At Norridgewock, there is a large church composed mostly of excellent material, and well united. They were converted from the world and from the different churches, and are free from many things which hinder most of those who were Adventists before they embraced the Sabbath. There are many other good brethren in the State who have been converted from the world, or from the different churches within the past three years, who stand as free from the errors, prejudices, and false notions of nominal Adventism as this dear people at Norridgewock.

As far as this State is concerned, those converted from the ranks of the nominal Adventists, are generally the most difficult to get along with. Those converted from the churches are the next best, while those converted from the world are generally the best. This I account for on the grounds that those converted to any form of error, or to religious theories based mostly upon errors in theology, are not made better, at least so far as their heads are concerned, but are in a worse condition than before. In order that they may be truly converted to God and the truth, they must be first converted from their errors, which requires in most cases, more labor than to convert five sinners out of the world. And then when you get them free from their errors, they need a thorough conversion to God and the spirit of the truth. Religious experience mixed with error is a terrible misfortune to any, especially to those of a cast of mind and temperament disposing them to fanaticism, and making them liable to fall under the strong spirit of error. Such seldom so far recover as to stand free and be as much help

to the church as they burden it. They may have been taught that organization is wrong, that order is no part of gospel truth and duty; and so much of their experience has been in disorder, that it is almost impossible to bring them where they can share the benefits of healthful discipline.

Some of this class are rash, and fault-finding, and under the profession of plain dealing will wound the hearts of conscientious, feeble, precious souls, and will strengthen the hands of those who have the same unsanctified, unteachable, untamable spirit as themselves.

Others take the opposite extreme, and feel hurt when wrongs and errors are faithfully reproved and rebuked, and are ready to sympathize with those who are justly reproved. They turn the reproof, which might be a blessing, into an injury. This is the better of the two classes of persons, yet their position and course is more directly in the way of establishing order than the first named. The person who wounds the hearts of God's dear children in the exercise of assumed authority not given him of God, commits a great sin. But he who shields the guilty from just reproof, the very reproof that meets the case of the erring, and the only thing that in many cases can help those deceived by Satan, and lead them to recover themselves out of the snare of the Devil, takes upon himself a terrible responsibility. Organization and thorough discipline will help both of these, and save the church from the withering influence of both.

The great advent movement has been of God, and all men who have had a good second-advent experience in the movement have been made better. The good experience of such is just what is needed in the cause at the present time. But most of those who are converted from nominal Adventism have had an experience in such errors as definite times for the Lord to come since the prophetic periods terminated in 1844. With all these false time-movements there has been more or less fanaticism. The most prominent fruit of these movements with many has been a spirit of irreverence and recklessness in language and general conduct in the house of God. They talk of God with as little solemnity as we would of a horse, and speak of going to Heaven as though it were a common-place event of about the same importance as going to market with a load of potatoes. They seem to delight in rude, clownish expressions which move the mirthfulness of a certain class, which is mistaken for the spirit of God, giving rise to disgusting shouts of glory, amen, &c.

These men seem to have no taste for order, hence see no special need of discipline and union. They are ready to war against organization, and finally drink in hatred to all restraint. They become perfectly unteachable, and boast of their liberty, that they will not be bound by any man, and the most congenial element for them is where confusion and self-exaltation reigns. A few such souls, assisted by the father of disorganization, are capable of getting up confusion enough to distract the whole 144,000.

A good second-advent experience is a priceless treasure. A bad experience, as above described, is a dreadful curse. A good experience qualifies one to be a great help in the cause, while a poor experience disqualifies persons to be any help, until they be thoroughly converted from their errors. In fact, until they are thus converted they are a burden to the church, and if they refuse to be reformed they are sure to be a curse to the cause.

There are, however, exceptions to these general statements. There are those buried in all the errors of nominal adventism, who, on receiving the message, at once become humble and teachable, and immediately come out free and clear from all the effects of false teachings. These are precious souls, and are worthy of double respect and love for their commendable course.

We pity those who choose not to be corrected, and we pity the church on their account. We must patiently labor with such in great faithfulness. But of all the labor required of ministers and churches, none is so difficult and trying as to help those who think their condition better than that of their brethren, better than that of ministers who have long led off in the

cause, and, therefore, they refuse to be helped. How inconsistent is their course. They receive the Sabbath and the third message, and profess to believe that God's hand is especially in the work of bringing these truths to them by his servants. But before they are converted from the spirit of error, even while their heads are hardly out of the shell, or their eyes, like young kittens, are but partially opened, they begin to view God's servants with distrust, and are soon so puffed up by the Devil that they feel fully capable of teaching their teachers who have long labored, studied, prayed, and wept, and toiled in the cause. They seem to forget that these ministers were in the truth which they have partially received, while they were in error, and that these ministers have not changed to come down to them, but they have changed more or less as far as they have come up to the positions occupied by these ministers, and all those fully converted under their labors. Could they wait, before looking for the errors of those who have the truth, till they should be fully converted themselves, they would not see errors in their teachers to talk about, and in thus doing grieve the Spirit of God, and ruin their own souls. The sad course of such is frequently like this.

1. They embraced but a portion of the present truth.

2. Having but little truth and less consecration, with a large proportion of error and false notions, they consider themselves qualified to teach others, and they talk with all apparent confidence of the errors of Seventh-day Adventists.

3. They soon feel that the work of pointing out our errors is laid upon them, and that we must give up much that we regard as sacred truth, and thus come down and meet them half way.

4. In doing this they are controlled by a wrong spirit, fall under the direct power of Satan, become grieved, agitated, and sometimes angry, because they cannot convert us, and some of them will give up what little truth they have acknowledged; or, if they do not do this, they become our bitterest enemies. And it suits Satan all the better for them to hold on to a profession of the Sabbath and some other points, and attend the large gatherings of this people where they can have a chance to exert a blasting influence in talking out their feelings of bitterness against Spiritual Gifts, Organization, &c.

The plain and pointed testimony borne in reference to these persons will result as follows:

1. Some of them will be reformed and saved by it.

2. Those in danger from their influence will be saved from it, and

3. Those who cannot be saved will be separated from the good and humble by faithful scriptural dealing.

It is lamentable that such things should exist. The thought is agonizing that time and toil must be expended by our ministers to meet the influence of these persons, and to save the flock from being scattered by them. Could they enter new fields, sustained and backed up by all who profess the Sabbath, how rapidly would the ranks be increased.

Again, the course of these persons makes it necessary to expose them, and their course. And the fact brought out that such things do exist with some Sabbath-keepers, stands greatly in the way of honest persons, who, were it otherwise, would embrace the truth. All this suits Satan well, as it enables him to hold precious souls who would receive the truth under favorable circumstances.

But as things are, some are safe in his power, and they will be finally lost. Precious souls lost! And their blood will be found in the garments of men and women professing godliness, yet who were too proud and willful to be corrected. Terrible thought! Precious souls, one of them worth more than a thousand worlds, forever lost! Beings capable of enjoying an eternity of bliss if saved, and of glorifying God throughout the ceaseless rounds of eternal ages, miserably destroyed and lost! May God help all to feel that unless they gather with Christ, they scatter abroad, and stand directly in the way of the salvation of men.

No State has suffered so much from the blighting influence of fanaticism as Maine. And yet it is a good field for labor. The work is hard at present, and will be till order is fully established, and all who profess the Sabbath present a united front. There are many good people in Maine, and we look to the future for a great ingathering of souls.

The soil of this State gives the laborer a scanty compensation, and from necessity the laboring classes have been disciplined to industry and economy, which are the best safeguards against intemperance, idleness, and other sins and vices so common in those States where the soil rewards the farmer many fold. But it is Satan's object to pre-occupy every good field, hence his impositions upon the good people of Maine in almost every form of fanaticism, in order to keep them from embracing the truth.

He imposes upon young men by impressing them with feelings of duty to preach. And perhaps no State has more who are ready to preach the Sabbath, and more or less of other points of present truth, than Maine. But in point of real laborers in the State, the destitution is great. The harvest truly is great, and preachers are as truly many, but the laborers are few. It is laborers, not preachers merely, that are wanted.

The people are too readily satisfied with preachers on whom God has never laid the burden of labor. And not until they see that such men are of no service to the cause will they turn from them and engage in the cry to the Lord of the harvest to send laborers.

The difference between these self-made preachers and laborers may be seen as follows:

Preachers gather a few ideas, and, parrot-like, repeat discourses, perhaps fluently, which they take from the lips of others. They may please the hearers, but fail to impress them with the solemnity and importance of the subject, for the reason that they do not feel it themselves.

Laborers are not unwilling to learn of others, and are ready to take the precious links of truth that have, with much study and prayer, been brought out by others. They feel the solemnity and vast importance of these truths, and are thus qualified to make a deep and lasting impression upon others. The Spirit of God is with them, and holy angels minister unto them. Their minds are fruitfully led into Scripture truth, and in their practical teachings, and their exhortations, a good degree of originality will be seen. At least, such men are not confined to the repetition of a few sets of ideas which they call lectures, and besides these have but little or nothing that they can say. A real laborer is always ready to take hold of work where it is needed to be done.

Self-made preachers get their eyes on the pay. Give them money, and they still profess that the gospel "woe" is upon them. Take from them support, and the "woe" falls from them as easily as the rain drops from the clouds. Then follow their complaints. They receive, if possible, the sympathy of some. Then unhappy divisions follow, if they can produce them.

Those called of God have the burden of truth and of the salvation of men upon them. It is purely the love of souls that leads them to the gospel field. Labor is first with them. Support is second. Give them support, and they will be grateful for it. Take it from them, and they will labor on until stern necessity drives them from the work. Abundance will not raise them above it. Want will not lead them to murmur and turn from it.

The reason why there are so many preachers rising up in Maine is because but few have just conceptions of the exalted character of this work. To bring men and women from the moral darkness of these times to the light of present truth, and lead them along step by step understandingly in all the great doctrines and principles of the third message, and establish them in order and Scriptural discipline, is a much greater work than many young and inexperienced preachers suppose. And the standard of moral fitness for the kingdom of God is much higher than they suppose. If these men realized the greatness and importance of the work they would not be so ready and willing to enter upon it. If they had any just sense of the value of souls, they would be slow to assume the responsi-

bilities of spiritual guides. God's ministers watch for souls as they that must give an account.

But the self-called preachers, not feeling nor understanding the sacredness of the work, enter upon the ministry much as they would upon worldly matters of little consequence, and at every step there is a tendency with them to lower the standard of godliness. The influence of such men is bad anywhere, but especially among our churches, the very place where these young, or inexperienced preachers choose to labor. A continued effort is necessary to keep the standard of piety high with the churches. These men do nothing to exalt it, but, rather, their influence brings it down to their ideas of things.

Laborers who are God's workmen, that need not be ashamed, brought the members of our churches to the truth. They have been organized by skillful hands, and led along by men of experience and piety, till they are, in most cases, far in advance of these young men who have the preaching mania. And now shall these, who need to be taught the first principles of the doctrine of Christ, become their teachers? What an absurdity!

The mechanic hews the timber from the tree, or cuts the stone from the solid ledge. He lays the foundation, and erects the frame, and from the rough lumber brings out the planed and carved work with which to complete the noble edifice. The building is finished, excepting the finest work, the paint, the polish, the graining, &c. This is left for some clumsy apprentice! What? No! These nice finishing touches call for the most experienced, skillful hand. So after God's laborers have done the important work of bringing out and organizing churches, if they must have ministerial help, it should be the very best.

These inexperienced preachers should have a chance to prove themselves, and make full proof of their ministry. This they never can do, and never will do, visiting from church to church. In entering into other men's labors, and reaping the benefits thereof, they not only fail to obtain a good experience, but are almost certain to become ease-loving, self-caring, indolent and selfish.

There is, however, a school in which these men must learn lessons which they can learn in no other—lessons they must learn before they can be of use anywhere. Let them, after they have been properly instructed, enter new fields, where a blow has never been struck, where they may feel all the responsibilities of teaching the people and leading them to the truth. Let their success or their failure (giving them time to prove themselves in new fields) test the matter as to their calling. If God has called them, and they feel the burden of the work, and are anxious to preach, they will, by much prayer, humbly consecrate themselves to the work, and labor in the desk, and from house to house, to bring people to acknowledge the truth. They will then learn how hard it is to convert men. And as they see the influences brought against these young disciples, and labor to cut them off, they will also learn that the only safe position for believers is to stand complete in all the truth of the message, with the standard of consecration and devotion to the cause raised high.

The young minister, watching for souls as one that must give account, leading them along in the path of truth, duty and gospel order, learns fastest and best the true genius of church discipline, and is most rapidly preparing to perform all the duties of a Christian minister.

Those not called of God will prove their utter inability if thrown upon their own resources, in new fields, and seeing no permanent fruits of their labors, will soon give up the idea of preaching.

It is right and necessary that young preachers should attend more or less the large gatherings where experienced men are present to help them, and perhaps occasionally go with an experienced laborer for a time. But allow them to labor with the churches under party, and let them attend all the Monthly and Quarterly Meetings, where there are laborers present to do all the work, and they will neither feel the burden of the work, nor learn to do it. And soon their support becomes the chief matter of their anxiety, and the burden of their message.

Some young preachers, instead of striking out into a new field, attend all those meetings held by experienced laborers within their reach, with the excuse for so doing that they wish to learn. It is right to learn both by study and by observation; but do these men think to learn to preach by looking on while others preach? Does the apprentice become a finished mechanic by folding his arms and looking on? No. Give the boy suitable tools, and, under proper instructions, let him use them. So let the young preacher combine practice with theory, and being properly instructed, let him enter the work feeling the full weight of the responsibilities he takes upon himself.

Ten or twelve years since, a youthful preacher in Wisconsin, under the excuse of learning, attended course after course of lectures, large meeting after meeting, where our ablest men labored. A clever sinner said to him one morning, "Mr. —, Why do you follow these ministers round and round? Why not go to work and do something in the cause yourself?" The reply was, "I wish to learn how to preach." "But, Mr. —, Did you ever know the boy that learned to swim by sitting on the bank and looking on to see the other boys swim?" The rebuke was appropriate and timely. That youth is now an able minister in one of our western Conferences.

We close this lengthy article by stating that one of the greatest wrongs among us is early hints and expressions to young and inexperienced men relative to preaching, especially to those who appear to have a good degree of freedom in exhortation and prayer. Those who give such hints do not realize the fact that, independent of their influence, Satan calls three men to preach the present truth where God calls one. In fact, there is hardly a young man to be found among us, but has been imposed upon by Satan with impressions of duty to preach. And yet, brethren and ministers help on this work by expressions in prayer, hints in conversation, that this one or that should improve their gift. They may not say preach, yet mean it, and they are so understood. Satan takes the advantage of these incantations expressions and hints, and men are deeply impressed with the duty to preach who have neither the qualifications nor the duty upon them. They make a few efforts and fail, and the disappointment they see with others, and feel themselves, if they are men who can feel, cuts them terribly. The keen trial they have to pass through, God only knows, excepting those who have experienced it.

To raise a young man of fine feelings to the very pinnacle of the gospel ministry, then upon his failure, by looks, actions, and words, to cast him down in an unfeeling manner, is cruel beyond expression. It is a terrible jolt. It is a wound in his spirits he will ever feel. Yet many brethren, and even ministers, will set young men at preaching, then stop them, with as little feeling and reflection as they would call a day laborer from chopping wood to bringing water.

Many a young man who might have been a real help in the church, a good fire-side talker, has been set to preaching, and spoiled for the work he might have done. Could he have kept his place in the church, and exerted a good influence, and obtained a good experience, then God might have moved him to take a more public stand, and as he could bear it, called him to devote himself to the work of the ministry. A good minister said to me twenty-five years since, as he saw my mind struggling between conviction of duty to preach and to attend school, "The Lord calls young men to prepare for the ministry as well as to preach."

When you see a young man moving out in the conference meeting with unusual freedom, ability and feeling, pray for him, but let him alone. If you think him being called out for a more public stand, keep your thoughts to yourself. Pray for him. Say nothing to him about it. You may be mistaken, and should you talk to him about preaching you might hurt him. If you are not mistaken you can do him no good in talking preach to him. Hands off, brethren. If God is laying his hand upon him, keep yours off. Pray for him. Do not meddle. God has never laid upon you the work of calling and making ministers. It is probably as much as you can do to obey the teachings of those God has already called. Do your own work be-

fore meddling with that which is purely the Lord's.

If any are excusable for encouraging young men to preach, they are the experienced ministers at the head of the work. These, with all their experience, sometimes err. Their anxiety to see laborers enter the field, and to have the truth proclaimed, sometimes leads them to encourage men who prove themselves utterly unworthy. They finally have a duty to do to these unworthy men. They must be silenced, and their support cut off. This makes them their enemies. Some sympathize with the silenced preacher, and their bad influence is felt for some time. Now if experienced ministers sometimes fail greatly in judgment as to suitable men for the ministry, in the name of reason and religion we protest against novices calling men to preach the gospel.

Finally, brethren, let us all attend to our work, and let God do his. It is ours to pray the Lord of the harvest to raise up laborers. It is his to call and qualify them. Paul introduces himself in his epistles as follows: "Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God our Father who raised him from the dead." Gal. i, 1. An apostle is one sent. Paul was sent, not of men, neither of man, but by Jesus and the Father. It is by the authority and power of Him who raised Jesus from the dead, that men are called to the ministry. See Rom. i, 1; 1 Cor. i, 1; 2 Cor. i, 1; Eph. i, 1; Col. i, 1; 1 Tim. i, 1; 2 Tim. i, 1; 2 Pet. i, 1.

The Conference has given opportunity to correct many things in this State. Half a score have preached the message more or less in Maine, and yet but four receive credentials at present from the Conference. Some of these have needed much instruction. Others are left in the hands of the Conference Committee.

JAMES WHITE.

Norridgewock, Me.

## Conference Department.

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

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

From Sister Addison.

BRO. SMITH: As the opportunity is offered us in the Conference Department, of the Review, I will say a few words to the dear ones of our Heavenly Father's family, scattered over the length and breadth of the land. Although a stranger to the most of those of like precious faith, yet they all seem near and dear to me; and as I read their cheering testimonies from week to week, my heart is strengthened, and made glad, and I take fresh courage; resolved to "stand the storm," "to fight the good fight of faith, and lay hold on eternal life." I am looking forward with joyful anticipations to the time when I shall, if faithful a little while longer, meet all those dear ones face to face, whose names I so often see in the Review; meet them on Mount Zion, where the Lamb shall stand with his company.

It is about ten months since I embraced the Advent doctrine: five since I was slain by the law; and to-day I am a pilgrim and a sojourner here, with no sure abiding place, or continuing city, but I seek one to come. In the future I may give you a history of my experience in coming into the light of present truth, the blessed hope. Dear brethren and sisters, "Be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." MARIAM A. ADDISON.

Connecticut, Nov. 17, 1867.

From Bro. Dimmick.

BRO. SMITH: Permit me to say to the brethren of Minnesota that I am yet trying to keep all the commandments and with them get ready to meet the coming Saviour. I am now laboring with the brethren in the town of Jo Davis, Faribault Co. There is much interest manifested here in present truth. The large school-house is filled every evening, and some of the first families are becoming much interested in the

truth. Six have lately started with us for the kingdom, and the Lord is doing a great work here. There was an attempt made to deprive us of the school-house, but right has prevailed, and we have been permitted to continue our meetings; and the interest is increasing. I believe that more here will soon embrace the truth. Pray for us, that the Lord will preserve us until his coming and kingdom.

GEORGE M. DIMMICK.

SISTER C. R. RICE writes from Lee Summit: I have long felt it a duty to speak through the Review of the merciful kindness of God to me. I feel to thank his holy name for light on the third angel's message, and am determined to so live that I may gain strength daily, and with God helping me, overcome all trials, that I may be ready when Jesus comes. I feel that the time is short, and that we cannot be too diligent in a preparation for so great an event.

"I thank our Heavenly Father for the health I begin to enjoy since abstaining from tea, coffee, and pork; and I am aware that progress can and should be made still further in the way to live right, and as I do not wish to be left behind, I am determined to learn the way and walk therein. I would not do without the Review. It is a help to keep one's heart alive to duty, a comfort to read the testimonies of those who love the Lord. I know that God takes notice of the sayings of his saints. "Then they that feared the Lord spake often," &c. Mal. iii, 16. Should not the love of God constrain us to do all that is pleasing in his sight. I ask the prayers of God's people that I may be faithful to the end.

BRO. J. HEATH writes: There is everything that we could ask for to encourage us to go forward. A crown of eternal life will soon be given to all that are faithful. "Well done!" Oh! how good to hear these words from the lips of the Life-giver! Thou hast been faithful over a few things. But how will the sound, "Thou wicked and slothful servant," fall with crushing weight upon the ear. May this be far from any that are doing the commandments of God. We will try to have a perfect right to the tree of life, entering through the pearly gates. Sixty-one years of my life are in the past. I hope to live till the coming of Christ. I love the word of God more than ever before. The Review is of great worth to me. I love to read all of it, and I would say to the brethren, Write more for it; for I like to hear from all of you. Let us come up on all points of the present truth. The Health Reform has done much for me. We cannot be too faithful in serving God. We want stars in our crown, an abundant entrance into the heavenly kingdom. Oh! to be there with the saved of all ages of every clime, and with Adam partake of the tree of life, and live forever, with nothing to hurt or destroy, beyond the power of sin, safe forevermore! Shall I be there?

BRO. A. RUST writes from Gratiot Co., Mich.: Myself and companion are striving for eternal life. We love the precious truths of the third angel's message, and are trying to live out the same as we should. We believe that we should make a double effort now to rise above the cares of this life and prepare for the great change that the people of God will so soon experience, believing that the daily walk and conversation, the fruits, determine the moral worth of all. A profession of godliness without works to accord, is religion only in name, a name to live while being dead. Pray for us that our course may ever be that of consistent Christians waiting for their coming Lord.

SISTER L. M. BARTLETT writes: BRO. ALDRICH: I have been an Adventist ever since 1843. I opposed it at first, but soon became convinced that the alarm was of God, to rouse a sinful world from sleep to wake and prepare for judgment. Only lately have I kept God's Sabbath, though taught to keep Sunday from my youth up. We have a small Advent meeting here once in four weeks, but the brethren I think hold to some error. I sometimes combat their opinions of "no Devil, no Sabbath," except as civil law, and silence them; but do not know as they are con-

vinced of the truth; it is so hard to give up errors and own we are wrong. The Lord help his people to do so, and to reform in every thing, through Christ strengthening us. They receive the Review gladly, and it goes the rounds in this vicinity when I have read it, doing good I hope. I do not know of another Sabbath-keeper here, but I think I find a blessing in doing duty. I was almost to the grave when I commenced to keep the fourth commandment, and humbled myself, and sought the Lord for health and healing that I might labor longer for him. I trust he heard and answered me; and blessed be his name.

I hope I shall be faithful and go through to the promised inheritance.

SISTER S. B. SUTHERLAND writes from Vernon Co., Wis.: I am still trying to live out all the truth as circumstances will permit. I love God's people and hope to meet them all in the kingdom of God. It is quite lonely here; there is no Advent church, and only one other Sabbath-keeper here; and all the preaching we have is the Review. I believe that time is short and that Jesus soon will come; and I want to be fully prepared to meet him in peace and not with grief.

SISTER M. E. ARMSTRONG writes from Vanburen Co., Mich.: I am still striving to overcome every evil, and in the strength of the Lord, am determined to conquer. It is good to call upon the Lord in sickness and in health. What great love the Father hath for us. Will it not lead us to serve him and love him? I will love him; for he first loved me. I will try to keep his commandments, that I may glorify him here, and at last have a right to the tree of life. This hope is worth living for.

We are living in a time when sin, sorrow and wickedness abounds, and the love of many is waxing cold.

I have made some progress in the Health Reform. Tea and coffee injured me. My health is much better now than when I used these articles. I thought it would be a hard thing for me to overcome the habit of using them; but in the strength of the Lord it was easy. I have found myself blessed in so doing. My health is nearly as good as in my younger days. I praise the Lord for the Health Reform. I am wearing the health-reform dress, and find it much more convenient and comfortable. I hope it will be generally adopted. It is for our health, and looks well.

I feel thankful for the publications that I have from the Review office. They are welcome visitors. The paper comes laden with precious reading from my Master's table. I am truly thankful, it is sent to me free; for if it was not, I could not have it. It would be hard to do without it, as it is all the preaching I have.

### DANGERS OF THE AGE.

THE Archbishop of York, in a recent sermon at St. Paul's, thus notices the four chief dangers of our existing high state of civilization: *First*, The tendency to glory unduly in this material progress, forgetting the real littleness of man. *Second*, The temptation to seek and trust in riches; to enjoy our possessions, like Dives without thinking of Lazarus lying at our doors,—a danger to which all were liable, the strugglers for wealth as well as the wealthy. *Third*, the sensuality of the age,—a sensuality peculiar in this respect, that it is generally united with strength and hardihood, the votary of manly exercises by day being also the votary of dissipation by night; a sensuality without softness, none the less perilous because less repulsive. *Fourth*, The ultimate danger consequent on all this—of living for the present only, of substituting a blind materialism for the realization of the great verities of the eternal world.

THIS world is not made for a tomb, but a garden. You are to be a seed, not a death. Plant yourself, and you will sprout. Bury yourself and you can only decay. For a dead opportunity there is no resurrection.

THE best and sweetest flowers of Paradise God gives to his people when they are upon their knees. Prayer is the gate of Heaven, a key to let us into Paradise.

## The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 26, 1867.

In the Historical Department this week, we present an interesting sketch from the graphic pen of Dr. H. Bonar, or the treading down of Jerusalem. As the utter humiliation of the poor Jew is pictured before us, we can scarce restrain our pity for him; but his self-imposed fate is inexorable. His blood be upon us and our children, said the crucifiers of the Prince of Life; and they were taken at their word; and Jerusalem under the dominion of the Gentile, and the Jews wandering in every nation under heaven, a distinct people though so thoroughly scattered and dispersed, have stood forth since then, a striking monument of the truthfulness of the words of Him who predicted that such should be their fate because they knew not the time of their visitation.

**SUSPENDED.** The Herald of the Bridegroom, Newark, N. J., which has for the past two years advocated the coming of the Lord in the year 1867, has now suspended publication, the point to which it looked, having passed by. We would that Adventists might learn wisdom by these repeated failures, and be led to see the folly of continually attempting to re-adjust the prophetic periods when they have once been scripturally and harmoniously fulfilled. In its issue of Nov. 13, the Herald said:

"As we are now within a few days of the testing point in our argument, we have determined to suspend the issue of the Herald. This number therefore will be our last. For over two years we have been warning the Church and world of the coming of the Bridegroom, and now, having acted in harmony with our honest convictions, we calmly await the issue. By the time this number reaches our readers we shall have entered upon the period of the 'Feast of Tabernacles,' which is the last Jewish feast in the year. We are shut up to the faith that deliverance must come by its close at the latest, and therefore consistency demands that we suspend our labors and await the result. Believing as we do, we bid our readers, who are standing in a state of preparation to meet the Lord, *adieu* for a few hours, hoping to meet them in Isaiah's 'chambers.' Oh! 'keep your hearts in the love of God, and in the patient waiting for Christ.'"

Some, we trust, will have their eyes opened by this disappointment; some will, no doubt, be thrown from the track, and suffer a total wreck of their faith in divine things; the wicked will have new occasion to scoff; and the ears of many who perhaps might otherwise have been reached, will be more firmly closed against the reception of the truth. We rejoice that the "'67 movement" has been so limited in extent; and for the same reason we regret the movement on 1868; since from being a more extensive movement, its failure will be more disastrous.

We have frequently had our attention called to the reckless oddity and drollery in which many preachers among the first-day Adventists seem inclined to indulge for the purpose of appearing eccentric, or for some other reason, but which is very unbecoming, to say the least, in a minister of the gospel, in his sacred calling of warning the world of the impending Judgment. A notable instance occurred at the late Advent Camp meeting at Alton Bay, N. H., as reported by a Congregationalist minister who was present. As his report has been endorsed by the leading Advent papers as a fair and candid representation of the matter, we presume his statements are correct. Speaking of one of the prayers offered on the occasion, he says:

"I was a little surprised, however, when the praying minister told the Lord, regarding the one who was to preach, 'Lord, thou knowest he isn't much of a preacher. He is only an earthen vessel, and nothing but poor crockery at that!'"

Such expressions, to all sensible outsiders, must be disgusting.

### THE GOOD WORK IN NORTHERN MICH.

A good work is still going on in this place. Thirty-four have been baptized and several more will go

forward soon. Whole families that never before made any religious profession are converted and buried with Christ. The work is deep and solemn. Wrongs are being confessed and forsaken with zeal. Those who have newly started are already acquiring boldness in the faith.

Bro. Strong has been with us the last two days and we feel much encouraged. The Lord is making him an effectual laborer, a strong man in the truth. I would be a true yoke-fellow with him, that our labors may be blessed of the Lord.

We do not yet see any place or point where our labors here will close. The work is still deepening and some new ones are starting at nearly every meeting. We are resolved to hold on here till the work is ripe. May the Lord still prosper our feeble efforts for his own name's sake, is our prayer.

M. E. CORNELL.  
Tittabawassee, Mich., Nov. 18, 1867.

### REPORT OF MEETINGS IN OHIO.

I LEFT Bowersville the date of my last report, Oct. 8, and went to Bloomfield. My object in going there in advance of the meeting was to get a little rest, without which I was not able to do anything more in my feeble state. I improved the opportunity to bring up my writing which I had been obliged to neglect.

Bro. Mears was with me in this meeting. We found the church of Orwell in as good condition as we could expect. Most of them appear to be striving for a daily victory; but some, as we fear is the case in every place, need reviving in order to indulge a good hope. We were very sorry to find a strong sympathy existing for errors that have been exposed and reproved, on the part of some of a neighboring church. I am more and more convinced that the remarks made in the Review on Order were just and timely. The brethren are taking into consideration the subject of building a meeting-house there, which we hope may be accomplished, as a house of worship is very much needed. The church of Orwell has an earnest worker in their elder, and we are pleased to find the members so well united, so ready to second his efforts and encourage him in his labors.

Bro. Mears accompanied me to Strongsville. Bro. Sweet has moved to Columbia, and is connected with this church. We were specially rejoiced to meet with Sr. Pierce, of Indiana, who came to attend this meeting, and whom we have not seen since the tent was in Columbia. Sr. P. has for years been a reader of the *Earnest Christian*, and has tried to bear that character herself, making a "conquest of every sin," as D. F. Newton says, but not as he, excepting the violation of the fourth commandment. Her testimony as well as her presence was cheering to all. It was a meeting of encouragement, and we hope the counsel given there may bear fruit. A commendable zeal was manifested to profit by the warnings given, and we pray they may be steadfast to perform as well as ready to will.

The meeting at Wakeman, Nov. 2, 3, was good beyond our expectation. Past injudicious movements have left their influence over the cause here; and we hope by carefulness and humility the little flock may recommend this sacred truth to all around. It is important to remember that it "is the will of God, that with well doing ye may put to silence the ignorance of foolish men." It is the most effectual argument, and the only one that should be generally used unless there is a clear duty to teach. One was baptized and one confessed the truth. Several from the Strongville church attended this meeting adding much to its interest. Here we received Testimony No. 13, the reading of which made a deep impression on every mind. Will the Lord grant that it may be lasting.

The meeting at Clyde was the most solemn of all. I deeply felt for some over whom I saw evident danger impending. How wise the Saviour to foresee just what admonition is needed in these times; how precious the instruction to take heed lest our hearts be overcharged with worldly cares. This is a money-getting and a hurrying age. It is not possible to pay due attention to our religious duties when the mind is all absorbed and the body overtaxed with worldly business and labor. And how unprofitable would all

that labor prove if it should cause that day to come upon us as a thief! It is a plain duty for all to be "diligent in business;" but if it be permitted to engross our powers so that we are not "fervent in spirit," it may lead to our ruin. The testimony given to the parents was appreciated, and thankfully received. It was a time of much weeping, and we all felt that it was good to humble ourselves before God. May the Lord accept the offering, and give strength to perform our vows by daily watchfulness and obedience.

Nov. 16, 17, met with Bro. Van Horn at Bowling Green. It was a happy re-union, though we had been separated only a few weeks. This church is evidently rising from the influence of burdens and stumbling blocks which had hindered their progress in the past. They are again becoming active and united. They have borne and still bear quite a burden of the cause in this State, and I trust their labors of love have come with acceptance before the Lord. May they never be weary in well-doing, but ever remember that rest is promised when the Lord Jesus shall be revealed. 2 Thess. i. Till that time let us count it a privilege to labor, to bear and to suffer with our Master.

Bro. Smith, of Norwalk, was at the meetings at Wakeman and Clyde. The ordinances were attended at all these meetings except at Wakeman.

We now return to our homes for a short time to rest our minds from our incessant labors, and to attend to some matters which need our presence at this season of the year. We feel assured that the prayers of the dear friends in Ohio will follow us; and we shall not cease to pray for them and for the cause in this State.

J. H. WAGGONER.  
Bowling Green, O., Nov. 18, 1867.

### REPORT FROM BRO. MATTESON.

SINCE my last report I have labored in Freeborn Co., Minn., mostly among the Danish brethren at Riceland and vicinity. In the town of Bancroft I obtained the school-house for awhile among the Norwegians. A number of people came out to hear. Some were interested. But at the end of two weeks they would not suffer me to hold meetings any longer. The whole town was governed by Lutherans, and thus they could close the door whenever they thought best. We trust, however, that those who received the word in willing hearts may be blessed, and that this may be a beginning with them to receive the message and be saved. Much ignorance prevails among them, and they cannot easily be approached at once.

We had many blessed meetings with the brethren, who manifested a desire to know their true condition. May they grow in grace, and be enabled to exert a saving influence on those around them.

Brethren John Hanson and P. Peterson were unanimously chosen and set apart for Elder and Deacon. Three converts joined the church, and one commenced keeping the Sabbath. On first-day, Nov. 10, we had the pleasure of baptizing eight happy souls into the likeness of the death of our divine Redeemer. May they ever continue faithful in the patience of the saints, the commandments of God and the faith of Jesus.

JOHN MATTESON.  
Bussyville, Wis., Nov. 17, 1867.

### THE REVIVAL IN N. Y.

AND still the good work goes on here. We had held no meetings on the Sabbath in the meeting-house, till yesterday. The first Sabbath we were at Roosevelt, the second at Houndsfield, the third at Mansfield. Yesterday was a day of fasting and prayer, by most of the church, for a special object. We met for prayer at 9½ A. M. I spoke at 11, from Mark i, 6, dwelling mostly on the subject of baptism, showing its importance in some seven or eight directions, taking up also the subject of re-baptism, showing its necessity in some cases, and examples for doing so in other cases. After this we went to the water where ten were buried in the likeness of Christ's death, and rose to walk in newness of life. God owned the ordinance by giving a large measure of his Spirit. Three had never

been baptized, a brother and two sisters of one family. Seven were re-baptized.

In the evening we held a prayer-meeting, when six came forward for prayers, desiring a deeper work of grace in their hearts. As we closed the day's labor we felt satisfied that God will raise up his people when they will humble themselves by confessing their sins and putting them away. The church are humbling themselves in this county. To God be all the praise.  
C. O. TAYLOR.

Adams' Center, Nov. 17, 1867.

### SPIRITUAL GIFTS.

It is some twelve years since we became acquainted with the Seventh-day Adventists. At that time we were very deep in popular errors; but we did not then think so. We knew, however, that something was sadly wanting in the religion of 1855; and this had been our conviction from youth, that apostolic religion and sabbatic observance was far different from the practice of the Protestants of the nineteenth century. It was the Sabbath day when first we read the Experience and Views of sister E. G. White; and it was a solemn yet joyful day, never to pass from our memory. Even now, our inmost soul is moved as we think of the deep impressions made upon our mind at that time; and at each successive issue of the Testimonies, we felt a new impetus onward in the way of Zion; particularly when the Great Controversy was issued, throwing such a flood of light upon Scripture subjects. Bro. Van Gorder got a copy first, and we went down to his home and staid until late at night, to hear him read aloud a great part of that priceless work; and as each successive issue of Testimonies came, we waited with more longing eyes than those do who collect on the ocean's strand to get a view of the homeward-bound ship, bringing intelligence from friends far away. For is not this a divine missive, fresh from the glorious Heavens? What if it is testimony against us, not for us? Are not mercy's gates still open? And was not the Lord very thoughtful of us, to warn us before it was too late?

Testimony No. 13, the latest in the series, is evidence that God still cares for his people; and that he has not rejected them. Let us each make it ours. Each one of us will be proved. Oh! may we be as gold refined, and finally prove genuine, in the day when the jewels are numbered.

JOSEPH CLARKE.

### News and Miscellany.

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

THE Rev. Mr. Murphy, a Catholic priest in Portsmouth, N. H., was recently invited to offer the prayer at the opening of the Supreme Court in that city.

GARIBALDI, it is said, is to be exiled from Italy to the United States. He will receive an ovation in this country, if he comes, such as would be tendered to no other man in all Europe. Garibaldi claims to be a citizen of the United States, it is reported. We doubt if he was ever fully naturalized; but it is said that he declared his intentions to become a citizen, and took out his first papers in New York, many years ago. If this is true, it can easily be verified by an examination of the records in New York.

—Fear not to pray, because your tongue is stammering, your words feeble, and your language poor. Jesus can understand you. Just as the mother understands the first babblings of her infant, so does the blessed Jesus understand those who call upon him in prayer. He can read a sigh, and hear a groan.—*J. C. Ryle.*

—"One pound of cotton," says Mr. Gordon, "which formerly could only be spun into a thread of 108 yards long, can now, by the application of steam, produce a thread of 167 miles in length."

—THE trade between San Francisco and China is destined to be of immense importance. A dispatch from San Francisco, of Oct. 14th, says that the last steamer from China took nine hundred passengers, seven hundred tons of freight, and one million in treasure. Another indication is the fact that a submarine telegraph from San Francisco to Japan and

China is suggested; and the opening trade of the new line of steamships holds out strong encouragement for undertaking the enterprise. All of which goes toward making New York ultimately the commercial center of the world.

—In the department of the Home Journal entitled "chit-chat," we were informed that in a fashionable church in Pittsfield, Mass., strangers are seated according to their dress. Moire antique and honiton close to the pulpit, muslin half-way up the aisle, and last year's bonnets back by the door.

—The oldest city in the world, is Damascus. Tyre and Sidon have crumbled on the shore; Baalbee is a ruin; Palmyra lies buried in the sands of the desert. Nineveh and Babylon have disappeared from the shores of the Tigris and the Euphrates. Damascus remains what it was before the days of Abraham—a center of trade and travel, an island of verdure in the desert.

—A clergyman going to a miserly old lady to beg for a worthy object, found himself refused on the ground of poverty. Feigning himself much interested in her story, he expressed great surprise thereat, and said, "I had not thought you in such want;" and then taking out some money he said, "here is something that will do for the present purpose; when I call again, I will give you more." The old lady was so enraged that she gave him a good round sum to show that she did not mean she was a pauper.

**Sale of the Danish West Indies to the United States.**—Copenhagen, November 2. It is again reported that the United States have purchased the Danish West India Islands, but the amount to be paid is now stated to be \$14,000,000. Christensen, formerly Governor of St. Thomas, it is said, will be sent to Washington by the Danish Government to complete the transfer of the Islands.

**The Roman Question—The Pope's Temporal Power.**—London, November 16. The conference proposed by Emperor Napoleon for the settlement of the Roman question seems to be attended with difficulties. The Pope objects to any conference whatever, and the several Powers which have been invited to participate are divided on the question of the necessity for a conference. It is asserted that Spain is the only nation that supports the temporal power of the Pope in any event.

**Trichina in St. Louis.**—St. Louis, November 16. Two clearly defined cases of trichina died in the city hospital last night. At a post mortem examination, made at a meeting of the medical society this evening, the muscles of the men were shown which contained *cisicus gregarine*. One of the men had been treated for consumption and the other for typhoid fever.

**The Real Feeling of the South.**—Every Southern State reconstructed on the White basis is to day a Rebel State—shaped and ruled by men who execrated Lincoln's reluctant and tardy resistance to the Rebellion as a causeless and criminal aggression, and profoundly rejoiced over Bull Run as their victory. There is no paramount question of good faith or gratitude to the Blacks. Their votes are as necessary to the preponderance of White loyalty as to their own protection and security. Reconstruct the South, on the White basis, and every one of the fifteen States which held slaves in 1860 will be intensely, overwhelmingly Copperhead thenceforth and evermore. Allow to-day the plea that the Blacks are ignorant and degraded, and those whom you thereby clothe with power will take good care that the plea shall be as valid and well-grounded a century hence as it now is. Public Education and Civil Rights for the Freedmen can only be achieved and maintained through the ballot. "We are for Negro suffrage—the way they suffered in New Orleans," was the inscription on a banner borne in a late Conservative or Democratic procession in Baltimore; and the spirit which dictated that avowal is still rampant in the South. But for what is stigmatized as Military Despotism, it would daily avenge by outrage and infliction what it deems negro treachery to the Southern cause.

**The Evangelical Alliance.**—Observance of the Sabbath.—Some of the "sectional" meetings of the Conference were of a very interesting character. In one of these the question of the observance of the Lord's day came under review. It was the wish of the British Organization of the Evangelical Alliance to speak as decidedly in Amsterdam as in Geneva about the Continental mode of spending the Sabbath. M. Alexander Lombard, of Geneva, spoke with great earnestness and ability upon the subject. He said he advocated the cause of the Lord's day, not merely as a day holy unto the Lord, but from a social point of view. He expressed his hearty desire that the Conference should not separate without something more being done to improve the observance of the day on the Continent.

He thought committees should be formed in the various towns and countries of the Continent, and referred to what had been done in Naufchatel and other places after the Conference of 1861 at Geneva. He wanted to see an international league established for the purpose of directing general attention to the subject, and of stirring up continental governments to release workingmen from their seven days' toil. Eventually a resolution was unanimously adopted calling upon the representatives of different countries to use all their influence, upon their return home, to bring about a better observance of the Lord's day.

### Address of the Pope to the Officers of the French Troops.

PARIS, November 14.—Previous to the departure of the French troops from Rome, the Holy Father received the staff officers in a body, in the audience chamber of the Vatican, and addressed them in a most feeling manner. He expressed his happiness at having soldiers of France around him once more, but never had his happiness been so great as now, because of the recent peril to which he had been exposed. He returned thanks to the officers, to France and to the Emperor Napoleon for the deliverance of the Holy See. He was filled with grief to see that Italy had sent out as a vanguard against Rome a horde of anarchists upon whose flags were inscribed rapine and devastation. While the valor of the Pontifical troops had successfully defended the soil of the church, the army of France had come to crown the splendid defense. The Pope concluded by saying that, in the midst of his troubles, he had the consolation of receiving sincere expressions of Catholic sympathy from all parts of the world. His holiness then terminated the interview by giving his Apostolic blessing to the army, the people and the Emperor of France.

### The Emperor of the French.

It is within a month of sixteen years since Louis Napoleon struck Liberty an assassin's blow and laid her dead upon the soil of France. He stole upon her in the night, while she watched with faithful eyes the land she had redeemed, and her mortal blow came from the hand of him whom she had set to guard the gates against the foe. Never was there a worse treason since the world began; never was there a treason so little looked for; but never was there one so successful. From that day to this, one of the most cunning, cold-blooded, unscrupulous of tyrants has held his throne, not only against all foreign foes, but against murmurs, discontents, and warnings from his own people, and there seems no reason why he should not keep his grip upon the scepter until death and old age come hand in hand and lead him softly to a peaceful grave. Such lives as his, such deaths as his may be, put to shame all the accepted theories of Providence; to a casual eye, they show a God to whom the evil and the good are one; and it is not possible to explain the existence of such unmixt evils, working widespread ruin and misery unchecked and uncontrolled, by any dogmas of any sect. Before such mysteries, we can only stand in silence, happy if they do not strengthen our doubts or drive us into disbelief.

In one sense it may be allowed that, if the French people like this sort of government, it is no one's business but their own. If they like to have a chain about their necks, let them have it. If they like to have their press gagged, their freedom of speech taken away; if they relish being perpetually watched in their houses, dogged in the streets, questioned for every act, called to account for their comings and goings, told what they may read, and what they may not read, what plays they may see acted, and what songs they may sing—if a nation be sunk so low that it can love such things, let it hug this loathsome corpse of life in peace; we can hold our noses and keep to the windward. Meanwhile, it is not a little absurd to hear such a nation forever bragging of its high civilization, and claiming the right to lead the world of ideas as well as the world of national progress. But bragging, though offensive, hurts nobody, and France may be permitted to grovel and to brag unquestioned within her own domain.

It is only when this "vice of kings, this pick-purse of the empire and the rule," steps out of his own kingdom and undertakes to set straight the affairs of other nations as he has done those of his own, that we have a right to complain; and Louis Napoleon has now reduced his meddling to such a system that there cannot be a movement for liberty in any part of the world that he does not send his armies to crush it, if possible, at the very least to hinder it, by every cruel, desperate, and insulting means.

And so completely has his will domineered over the rest of Europe, that until Prussia rose and confronted him, there was no power to say him nay, or even dared hint displeasure at his acts. England lies at

his feet cowering like a threatened hound; her only conquests of late are over the wretched Fenians, whom her own laws have made beggars and exiles, over Indian-savages whom she frightens by a bloodthirstiness more awful than their own, over the merchant vessels of a nation with whom she is at peace, Austria, whose simple-minded heir has been inveigled by his cunning arts into a shameful death, makes haste to Paris to kiss the hands that shed his blood; Russia sends her Emperors to eat his salt who has brought her to open shame, and for a whole summer long, kings, princes, and nobles from every land that is owned by them have made crowns and coronets as familiar in Paris streets as the citizen's hat.

When we were in the mortal agony of our civil war, this man put all his infernal enginery at work, and tried both to secure our ruin and to destroy the life of a great neighboring State. Gladly would he have done both, and long and hard he worked to accomplish his purpose. It was a bitter day for him when he found that Americans are not Frenchmen, and that Mexicans are not Italians; a bitter day when the bone to which he had set his teeth was snatched from his paws, and he was beaten to his kennel. But Louis Napoleon learns no lesson. Made the laughing-stock of the world by his disgraceful defeat in Mexico, sneered at for a prophet, scorned for a promise-breaker, he tried again to meddle, and this time with Prussia. All the world knows the end of that meddling, and perhaps there never was a jest so relished by the world as Napoleon's defeat by Bismarck. It might almost seem as if fate were bent on forsaking her favorite, if his heel were not still planted on the neck of England and on the head of Italy.

Three times, now, has this man, acting from his own selfish desires, to be thought the contrivance of events, and, driven by his own fears of liberty, prevented Italy from ordering her Government as she thinks best. When he first set his blood-hound army at the throat of this fair fugitive from tyranny, all the world cried out at the enormity of his crime. But he defies the conscience of the world, as he defies God and Justice, and sat for fifteen years by the side of prostrate Italy holding her chains and threatening her with his sword. Since then, the world has watched, heart-sick and weary, waiting for the time when he should release his hold, and lend an ear to the mingled threats and pleading of the world. But we wait in vain. While this man draws his hated breath, Italy shall not live, nor her children draw a free breath. Coward that he is, he has at last found one nation too weak to shake off his bonds, and the luxury of tyranny is too great that he should easily forego it. Thwarted in Mexico, snubbed in Prussia, kept in order by America, uneasy at home, he has of late been stinted in his craving for meddling, and must bully Italy while as yet she has no friends to stand up for her. How long shall Napoleon rule to hinder Europe in her yearning for unity and freedom? How long must the world be obliged to sit in patience, while one man thwarts the will of millions, and by the mere virtue of a name quenches every noble aspiration of the people of Europe, and makes them his own slaves?—*N. Y. Tribune.*

#### The Pope's Lamentation.

THE last Encyclical of the Pope, contains the following outburst of sorrow, which shows either that the Papacy is not the branch of Babylon which says, "I sit a queen and am no widow," or that the time has not yet come for that boast. After speaking of various evils and calamities which threaten the Papacy, he says:—

"Amid all these calamities and sorrows which have burst upon the Church and upon ourselves, as there is no one save our Lord God alone who sustains the contest in our favor, we earnestly call upon you venerable brethren in the name of your love and zeal for Catholic interest, and in the name of your profound piety toward us, to unite your most fervent prayers with ours, to beseech and to supplicate God unceasingly, with all your clergy and your faithful people, that, mindful of his eternal mercy, he may turn his indignation from us and cause us and his church to escape the deluge of evils; that he may send the aid and protection of his almighty power to the children of that church, who in all countries, but especially in Italy, in the Russian Empire and the Kingdom of Poland are now a prey to so many attacks, and are afflicted by so many sorrowful trials; that he may preserve and strengthen them more and more in the profession of the Catholic faith, and its saving doctrine; that he will confound the impious scheme of the enemies of the church; and lastly, that he will withdraw them from the pit of iniquity and lead them into the path of his commandments.

Consequently we desire that there be obtained in your dioceses a *triduum* of prayers within six months, dating from this day, and within a year in countries beyond the seas. In order to arouse the zeal of the faithful to assist in these public devotions and to pray

God themselves, we mercifully grant in the Lord plenary indulgence and the remission of their sins to all and each of the sex who, having confessed and communicated, shall assist devoutly in the prayers during these three days, and who shall pray to God, in accordance with our desire, for the present needs of the church.

To the faithful who, contrite at least in heart, shall have done the works prescribed upon one or other of the aforesaid days, we grant, following the habitual forms of the church, an indulgence of seven years and seven forty day periods for the penitences of any sort they may have incurred.

All these indulgences, remissions of sins and penitence, we grant in the Lord to the souls of the faithful in Christ, who, united with God in charity, have departed this life, application being made to them thereof through representatives, and this notwithstanding any opposition to the contrary.

Finally rest assured nothing can be more agreeable to us than eagerly to profit by the present opportunity of attesting and confirming the extreme good will with which we pray for you to God. As its strongest proof receive the apostolic blessing we bestow with all the warmth of our heart upon yourselves, venerable brethren, and all the faithful ecclesiastics and laity confided to the vigilance of each one among you.

Given at St. Peter's at Rome, this 17th October, 1867, in the twenty-second year of our pontificate.

PIUS, P. P. IX.

### Obituary Notices.

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

DIED, in Benton, Eaton Co., Mich., Nov. 15, 1867, of hemorrhage of the stomach and dropsy, Bro. Calvin G. Hayes, aged 57 years, 10 months, 13 days. Bro. H. had a living experience in all three of the messages, and was highly esteemed as an honorable, upright citizen and neighbor. A cloud of darkness had rested upon his mind a short time before his death, but through the mercy of God the power of Satan was broken, and he fell asleep in full hope of a resurrection to immortal life. Funeral discourse to a large and attentive congregation of sympathizing friends and neighbors, on Sabbath, Nov. 16.

WM. C. GAGE.

DIED in Roosevelt, N. Y. Sept. 22, of typhoid fever, Bro. Lyman Drake, in the 50th year of his age. Bro. Drake was converted under the preaching of the third angel's message, and was ever ready to move forward in the increasing light of present truth. He united with the S. D. Adventist church in Roosevelt at the time of its organization and continued an exemplary and faithful member of the same until his death. In his death sister Drake has lost an affectionate husband, and the church an exemplary, faithful member; but they sorrow not as those who have no hope. His funeral was attended at the S. D. A. meeting-house, where a discourse was given by the writer to a large number of sympathizing friends, from Rev. xiv, 13.

FREDRICK WHEELER.

DIED, in Medford, Mass., Oct. 14, 1867, of consumption, after an illness of two years and nine months, Charles W. Eaton.

Bro. Eaton made a profession of religion over two years ago and joined the Episcopal church, and thought to go through to the kingdom on first-day views; but God showed him the truth on the Sabbath, and a few months ago our dear Bro. Howard buried him with Christ in baptism. He died trusting in Jesus, and testified that Jesus was precious until the last. We trust he will come up in the morning of the resurrection, all glorious. He leaves a wife and four children to mourn for him.

Pray for us, that God may sanctify this affliction to our good.

A. M. EATON.

FELL asleep in Jesus, Aug. 16, 1867, Bro. Franklin E. Gilbert in the 61st year of his age.

Brother Gilbert embraced the truth under the labors of Brn. Cornell, Lawrence and Van Horn in the tent, and afterward united with the church in this place and shared with them the trials and triumphs of the cause.

He died after a severe and protracted illness during which he was a great sufferer, but bore all with patience. His mind was clear to the last moment. Just before he died he requested prayer that he might have strength to endure the trial, and that this dispensation might be blessed to the good of the living members of his family, and they be prepared to meet him in the earth made new; and taking an affectionate leave of each, he fell asleep.

Funeral discourse by Elder Russell in the Congregational house of worship.

J. WAKELING.

## Publication Department.

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

### The Publishing Association.

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

### The Advent Review and Sabbath Herald

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

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

### The Youth's Instructor

Is a monthly sheet, published as above, and designed to be to the youth and children what the Review and Herald is to those of riper years. You who wish to see your children instructed in the great truths which so interest you, will here find a sheet in which these things are set forth in a plain and interesting manner, free from the popular fables and errors of the age. It should not only visit regularly every youth and child who professes to be a follower of Jesus, but should be taken and read in every Sabbath-keeping family. Don't forget the children. See that they have the Instructor. Terms, 25 cts. per year in advance.

### The Health Reformer.

This is the title of a monthly health journal, "devoted to an exposition of the laws of our being, and the application of those laws in the preservation of health and the treatment of disease." It is an earnest advocate of the true philosophy of life, the only rational method of treating disease, and the best means of preserving health. Practical instructions will be given from month to month relative to water, air, light, food, sleep, rest, recreation, &c. Health, its recovery and preservation, is a subject of world-wide interest, whatever may be a person's tenets in other respects; and to this the Reformer will be exclusively devoted. Edited by H. S. Lay, M. D., Managing Physician of the Health-Reform Institute. Terms \$1.00 in advance for a volume of twelve numbers. Address Dr. H. S. Lay, Battle Creek, Mich.

### The Sabbath Question

Is becoming a theme of wide-spread and absorbing interest. To those who wish to give the subject a thorough investigation, we recommend the History of the Sabbath. As a work setting forth a connected Bible view of the Sabbath question, its history since the



## The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 26, 1867.

READ carefully Bro. Byington's "Word of Exhortation" in another column; and not only read it, but heed it. It is important.

**JOSEPH CLARKE:** Our view of the eagles and carcass will be found in Review Vol. xxix, No. 25.

**THE BATTLE CREEK JOURNAL.** This paper has recently changed hands, Hon. Geo. Willard being now Editor and Proprietor. In its new hands the paper presents a new face, and exhibits new life. With its departments of Choice Miscellany, Educational, Agricultural, able Editorials on the leading topics of the day, comprehensive digest of news, and full notice of local matters, it cannot fail to meet the wants of the community, and be a good exponent of the industry and progress of this flourishing city. Mr. W. in his connection with the legislature of this State has rendered us valuable service in the organization of the Publishing Association and the Health Reform Institute, which we shall long have reason to remember. We wish him abundant success in his new enterprise.

How often has the following truthful remark from a leading N. Y. paper, been verified by those who are endeavoring to defend the Sabbath of the Lord against the sophisms and cavils of its opponents:

"It is difficult to argue with a blind, besotted prejudice, grounded in ignorance and fortified by self-conceit. Devoid of reason, it is hardly amenable to reason."

### A Point Explained.

**J. H. W.:** The point to which you refer on p. 301 of Spiritual Gifts, Vol. iii, was noticed in Review, Vol. xxviii, No. 9, as follows:

"Obj. 38. A point occurs on p. 301 of Spiritual Gifts, Vol. iii, concerning which several good brethren have written, not as the objector, to find fault, and pick flaws, but for information. The language is concerning the system of sacrificial offerings which was established with Adam after the fall, and reads as follows: 'This system was corrupted before the flood by those who separated themselves from the faithful followers of God and engaged in the building of the tower of Babel.' An unfortunate typographical error which has crept in here, makes the language place the building of the tower of Babel before the flood. After the word 'flood,' a comma and the word 'and' have been left out. It should read thus: 'This system was corrupted before the flood, and by those who separated themselves from the faithful followers of God, and engaged in the building of the tower of Babel' [after the flood, of course understood]. It is a statement simply that both before and after the flood, the system of sacrifices was corrupted by mankind."

### FEW SAVED.

This is a doctrine very unpalatable to the carnal heart. But what of that! it is the utterance of Jesus that few will enter into life, and he spoke only truth. Could we wish it otherwise? Ought we not to praise God that he saves any of our race? Did he save one of the rebel angels? Not one. Is it not a wonder of mercy and compassion that one of Adam's race is redeemed? It is. But he saves an innumerable company of saints, yet it is only a few compared with the number of the lost. Why should men complain? All have the offer, and most refuse eternal life, and not only refuse but scoff at the Creator, who stoops to offer the precious boon. Who is there that would wish to enter Heaven with his carnal heart unsubdued? Better wail in the agonies of the second death, than be an intruder into Heaven; for although no intruder will enter there, we may well imagine the confusion of such as would enter that place, unprepared, were it possible for them to do so.

But serious considerations force themselves upon us. Shall I, or you, dear reader, be among those who

fail? It is a dreadful thought, yet it will come. Some will be lost of the church, some who exhort, some who preach, some who write. Lord is it I? And what shall we do with this question? Shall we treat it with neglect? No. We will answer it thus: We will set a double watch over heart and tongue; we will be more fervent and constant in prayer and meditation; more diligent in reading the word of God and thoughtful of its Spirit. We will seek to be daily renewed in the spirit of our minds by communion with God, and have our conversation on heavenly things. Our words shall be always with grace seasoned with salt. The faults and vices of the world around shall be shut out of our thoughts. We will, as far as possible, think well of all. Every inlet of evil to our minds shall be closed or guarded; and our minds shall from day to day be filled with all that is pure and holy and useful. Our plans shall be to convert souls to God as well as to convince them of the truth; and may the Lord fill us with his Spirit. Then the question, "Shall I be saved?" will be answered, and our minds will rest in sweet peace and assurance.

JOSEPH CLARKE.

### THE SABBATH.

**SYDNEY SMITH** pronounced the following sonnet one of the most beautiful in the English language:

With silent awe I hail the sacred morn,  
Which slowly wakes, while all the fields are still.

A soothing calm on every breeze is borne;  
A graver murmur gurgles from the rill;  
And echo answers softer from the hill,  
And softer sings the linnets from the thorn.  
The sky-lark warbles in a tone less shrill.  
Hail! light serene: hail! sacred Sabbath morn.  
The rooks float silent by in airy droves;  
The sun a yellow luster shows;  
The gales, that lately sighed along the groves,  
Have hushed their downy wings in sweet repose.

The hovering rack of clouds forgets to move.  
So smiled the day when the first morn arose.

A Chicago clergyman calls the opera "a handmaid of the church."

Among the base, merit begets envy; among the noble, emulation.

## Appointments.

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

The next Monthly Meeting of the Knoxville and Sandyville churches, Iowa, will be held at Sandyville, Iowa, the first Sabbath in December. Come, brethren, all you who have an interest in this holy cause. "Let this same mind be in you, which was also in Christ Jesus." J. H. MORRISON.

The next Monthly Meeting of the churches in Tuscola Co., Mich., will meet on the 7th day of Dec., 1867. The Vassar and Tuscola churches will meet together at Tuscola village. Will Bro. Strong or some of the other preaching brethren be present.  
A. N. FISHER, Clerk.

The next Quarterly Meeting of the Lisbon and Marion churches will be held at Anamosa, on the first Sabbath and first-day in December. Bro. Geo. I. Butler is expected to be present. Let there be a general turn out.  
S. T. CHAMBERLIN, Church Clerk.

The next Quarterly Meeting of the Iowa City, Washington, and Pilot Grove churches, will be held at Pilot Grove, December 7 and 8, 1867. Meetings to commence Sabbath evening. Come, brethren praying the Lord to meet with us by his Holy Spirit.  
HENRY NICOLA.

No providence preventing, I will hold meetings with the friends in Tompkins at the house of Bro. Weed, or as they may arrange, Sabbath, Nov. 30.

Also, a two-days' meeting in Parma at the time of their Monthly Meeting, Sabbath and first-day, Dec. 7 and 8.

Sabbath meetings to begin at 10½ A. M. Come, dear brethren and sisters, to these meetings to get nearer to the Lord.  
I. D. VAN HORN.

To the Ill. and Wis. Conference Committee.

The new meeting-house at Little Prairie, Wis., is finished, and we are anxious that it should be dedicated. There is a general inquiry all around when this is to take place. We also expect a protracted meeting to commence at that time. Please give notice through the Review. A general invitation is extended to all the surrounding churches and scattered brethren to come to that meeting. C. W. OLDS, Elder.

Arrangement for Meetings in Vermont and Canada East.

BEING authorized by the Vermont Conference at its session of September, 1867, to divide the Conference field into districts, and arrange Quarterly Meetings, we present the following:

The Conference field is divided into four districts, and three Quarterly Meetings in each district, thus making the meetings monthly for all the churches and brethren in each district.

In the first district the meetings will be held interchangeably at West Enosburgh, Berkshire, and East Richford, Vt., or Sutton, C. E., on the first Sabbath in each month.

In the second district, at Irasburgh, Sutton, Vt., and Compton, C. E., on the second Sabbath in each month.

In the third district, at Wolcott, Johnson, and Stowe, on the third Sabbath in each month.

In the fourth district, at Braintree, Andover and Jamaica, on the fourth Sabbath in each month.

A. C. BOURDEAU,  
For the Vt. Conf. Com.

According to the above arrangement I appoint Quarterly Meetings for the churches in Vermont and Canada East as follows:

At West Enosburgh, Vt., Dec. 7, 1867. Irasburgh, Dec. 14. Wolcott, Dec. 21. Braintree, Dec. 28. Berkshire, Jan. 4. Sutton, Jan. 11. Johnson, Jan. 18. Andover, Jan. 25. Sutton, C. E., Feb. 1. Compton, Feb. 8. Stowe, Vt., Feb. 15. Jamaica, Feb. 22.

A. C. BOURDEAU.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

### Business Notes.

W. JOHNSTON. Forward to Battle Creek.

### RECEIPTS.

For Review and Herald.

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

**\$1.00 each.** Jesse Gay 30-24, Esther Adams 30-7, H P Wakefield 31-8, T Chaney 31-24, F Crandall 29-1, Mrs C M Beebe 31-24.  
**\$1.50 each.** D D Haines 32-1, S Osgood 32-1, J Curtis 32-1, P Richardson 32-1, H S Priest 31-21, J S Miller 32-1, Mrs E D Scott 32-1, Mrs Geo Shephard 32-1, D E Elmer 32-1, H L Richmond 32-1, J F Carrman 32-14.  
**3.00 each.** Polly Leach 33-15, S S Van Ornum 32-18, L Graves 33-1, Geo Felschaw 33-1, A Fife 33-1, A C Hudson 32-1, H Gregory 31-21, J Clarke 32-1, A B Williams 33-1, R Sawyer 33-6, B G St John 33-1, B G St John 32-10, T B Lewis 31-15, Mary J Bell 33-1, L B Kneeland 33-1, F Howe 33-5, A Howe 31-1, J P Rathbun 32-14.  
**Miscellaneous.** G J Hodges \$2.00 31-1, S Bovee 4.00 31-1, M F M Fish 50c, 31-9, Electa Nichols 2.00 32-24, C A Haugey 2.00 32-24, J W Lucas 2.00 32-24, J Hrakefield 2.00 32-24, C Hoxie 2.00 32-24, M Paul 75c 32-1, A Z Pond 2.00 33-1, M A Walker 2.00 33-15, S K Bennett 2.00 32-23, C B Hasley 2.00 33-7, L G King 2.00 32-9, T Armitage 5.75, 33-1.

To make up Advance Credits.

Geo Felschaw 75c, A Fife \$1.00.

For Review to the Poor.

Mrs S S Van Ornum \$2.50.

Cash Received on Account.

H P Wakefield \$6.73, Joseph Clarke \$11.00, John Matteson \$5.00.

Books Sent By Mail.

Phebe A Foster \$1.15, Polly Leach 2.00, G J Hodges 15c, Mary E Armstrong 25c, E Lauder 15c, J Fisher 1.35, J Jones 11c, Mrs E Aldrich 11c, Mrs C Saxton 11c, E P Giles 30c, F N Saterlee 25c, T Burgess 1.10, A A Fairfield 1.00, W J Hardy 30c, F D Gilman 50c, M Marquart 15c, J DuBois 35c, E J Connet 1.00, A C Hudson 15c, F Morrow 30c, H P Wakefield 1.37, O W Austin 1.50, R Cochran 1.10, D D Haines 20c, S H Shewalter 88c, J Clarke 15c, M M Rencher 1.25, Mrs C Paul 68c, S E Hall 1.35, Eld J Bates 68c, Wm E Newcomb 1.45, L H Russell 1.50, B G St John 4.00, E Metcalf 25c, H Bowen 1.12, B M Osgood 30c, W Johnston 1.00, Lewis Hackett 15c, H S Gurney 50c.

Michigan Conference Fund,

Ch at Hanover \$7.00.

To Publish Tracts for Gratuitous Circulation.

E P Butler \$5.00, H S Priest 50c, E P & B M Osgood 70c.

On Shares in the H. R. Institute.

The following amounts have been paid on pledges previously given to the Health Reform-Institute.  
C K Farnsworth \$100.00, P Scarborough Jr. 10.00, Mrs F L Jordan 25.00, Edward Buckland 25.00.