

# ADVENT



# REVIEW

## And Sabbath Herald.

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

VOL. XXX.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 10, 1867.

NO. 26.

### The Advent Review & Sabbath Herald

IS PUBLISHED WEEKLY BY

The Seventh-day Adventist Publishing Association.

J. M. ALDRICH, PRESIDENT.

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

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

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

#### FOREVER.

Forever to meet the Lord on high;  
Forever to live, no more to die;  
Forever like Christ, our Lord, to be,  
Forever his smiling face to see.

Forever to reign with Christ above,  
Forever to share his matchless love;  
Forever to sing his praises sweet,  
Forever to worship at his feet.

Forever to walk the streets of gold,  
Forever partake of joys untold;  
Forever with friends we love to meet,  
Forever the saints and angels greet.

Forever our harps and voices raise,  
Forever to chant the Saviour's praise,  
Forever to eat of life's fair tree,  
Forever to drink life's waters free.

Forever the domes and arches ring,  
Forever with glory to our King;  
Forever we'll raise the glad refrain,  
Forever be with the Lord, amen.

SARAH F. SHARPE.

Sandusky Co., Ohio.

### 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.

#### EXPERIENCE

Of Repairers, and Restorers of Paths to Dwell In.

BY ELDER JOSEPH BATES.

TEXT. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." Acts. iii, 19-21.

THESE words are a part of the prophetic discourse spoken by the apostle Peter, soon after the day of Pentecost, to an excited gathering of thousands of people to see a man who was born lame and had been healed: "And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the beautiful gate of the temple; and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as

though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord," &c. Chap. iii, 9-19.

Our text refers us to five prominent points of doctrine; two of which cover the whole gospel dispensation, while the other three have their prominence in the end of this age. We will now examine them in the following order: 1. Repentance. 2. Conversion. 3. Restitution. 4. Refreshing. 5. Blotting out of sins.

I. REPENTANCE. Repentance is the first condition of the remission of sins. Without repentance there is no salvation. It is clearly taught in both the Old and New Testaments.

"Wherefore I abhor myself and *repent* in dust and ashes." Job. xlii, 6. "Therefore say unto the house of Israel, thus saith the Lord God, *Repent* and turn yourselves from your idols; and turn away your faces from all your abominations." Eze. xiv, 6; and Heb. xii, 17.

New-Testament testimony: Said John the Baptist, Repent ye, for the kingdom of Heaven is at hand." Matt. iii, 2. Said the Saviour, "The time is fulfilled, and the kingdom of Heaven is at hand: *repent* ye and believe the gospel." Mark i, 15.

"There were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish." Luke xiii, 1-5.

The Lord is "not willing that any should perish, but that all should come to repentance." 2 Pet. iii, 9. "But now commandeth all men everywhere to *repent*, because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained," &c. Acts xvii, 30, 31.

After the resurrection of our divine Lord, he opened the understanding of his disciples, and taught them, saying, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv, 46, 47.

By the foregoing testimony we learn that *repentance*

was to be preached unto all men, and those that do not *repent* will perish in their sins.

What is repentance? Says Paul, "Now I rejoice not that ye were made sorry, but that ye sorrowed to *repentance*: for ye were made sorry after a godly manner. . . . for godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." 2 Cor. vii, 9, 10.

1. What are we commanded to repent of? Answer. Sin. 2. What is sin? The transgression of the law. 3. What law? The law of ten commandments. Exo. xx, 3-17. Says John, "Whosoever committeth sin, transgresseth also the law: for sin is the transgression of the law." 1 John iii, 4. Again the apostle Paul says, "By the law is the knowledge of sin." Rom. iii, 20. "For where no law is, there is no transgression," or sin. Chap. iv, 15. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. vii, 7. The apostle here quotes the tenth commandment, and thereby shows that he had reference to the moral law of God. Here we learn that every sinner lives in violation of one or more, of the ten commandments, and should repent of his sins, and seek forgiveness of God, through Jesus Christ our Lord, who died to save his people from their sins.

II. AND BE CONVERTED. Said David, "The law of the Lord is perfect, converting the soul." Psa. xix, 7. The apostle James shows that conversion is a change from error to truth. "Brethren, if any of you do err from the truth, and one *convert* him; let him know, that he which *converteth* the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. James v, 10, 20.

Again, converts are new creatures. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. v, 17.

By these testimonies we understand that sinners who truly and sincerely confess, forsake, and repent of all their sins, and God for Christ's sake forgives them, all such have turned from the error of their ways and are truly converted to God, and their names are at that time recorded in the book of life. See Phil. iv, 3. Rev. xiii, 8. To all such the Saviour says, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." Rev. iii, 5.

To be converted is the beginning of our Christian experience. To overcome, is salvation and eternal life; the end of all our Christian experience. The requirement to overcome, we understand is addressed to all such as are converted, and their names written in the book of life. Some have supposed if they have once been converted and made just before God, that they should certainly be saved. Such are in a great error; for Solomon has said, "There is not a just man upon earth, that doeth good and sinneth not." Eccl. vii, 20. These sins then must all be overcome during our Christian experience.

How may the anxious, repenting sinner, when forgiven of God, know it, and know that he is converted? First, by losing all his burden of sin, and feeling the

love of God shed abroad in his heart. Secondly, by his strong desire to tell God's dear children how he feels, and what Jesus has done for his soul.

Again, John the beloved disciple who had a long and continued experience in the work of converting sinners to God, shows in two ways how all converts may know.

1. "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death." 1 John iii, 14. 2. "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." Chap. v, 2, 3.

III. THE RESTITUTION. "And he shall send Jesus Christ, . . . whom the Heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Chap. iii, 20, 21.

The holy prophets have spoken God's unadulterated word; and his "word is truth." But these truths have been adulterated, misinterpreted, and wrested from their true meaning, by wicked men, by idolatrous and pagan nations, especially Papal Rome, the harlot who has been "drunken with the blood of the saints." Rev. xvii, 6. "It has cast down the truth to the ground." Dan. viii, 12. "It has spoken great words against the Most High, and has worn out the saints of the Most High, and thought to change times and laws, and they have been given into his hand until a time, times, and the dividing of time." Dan. vii, 25. Is not the truth, then, first to be restored? We think it is.

And has not God also spoken by the mouth of his holy prophets in relation to the order of this restoring, and specified the class of his people who will restore back to their proper place his precious truths? We believe he has. Thus he speaks by the mouth of his holy prophet Isaiah: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. lviii, 12-14.

Mark! this company are called repairers of the breach and restorers of paths to dwell in. As before shown, the popes have "thought to change times and laws." After trying their best to do so, they teach from their catechisms thus: "Who changed the Sabbath into Sunday? Ans. The governors of Rome." Rome has been governed by popes for more than thirteen hundred years, during which time they have required all their subjects, by a universal law, to keep Sunday for the rest day, instead of God's Sabbath of the fourth commandment. This is the breach they have made in God's covenant of ten commandments which those who are called "repairers" are restoring. When the restorers make the Sabbath a delight, then they delight themselves in the Lord, and feed on the heritage of Jacob, in other words, they feed on the sure promises of the inheritance of the saints; "for the mouth of the Lord hath spoken it."

From the testimony adduced, it appears that the Sabbath of the fourth commandment spoken by the mouth of God is the first precious truth for the repairers of the breach to restore. The stated time to commence this important work of restoring was proclaimed to all the world at a definite period of time, as follows:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, fear God and give glory to him: for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. xiv, 6, 7.

When the proclamation of the judgment-hour cry

was finished, calling for a reformation in the worship of God, in the fall of 1844, "the third angel followed them, saying with a loud voice, . . . Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Rev. xiv, 9, 12.

Here we say, then, are the repairers of the breach, since the fall of 1844, beginning to restore the Sabbath of the fourth commandment; worshipping Him that made heaven, earth, and sea, as the prophet Isaiah has taught that all flesh will do, when they shall come to worship before God from one Sabbath to another in the earth made new. Isa. lxvi, 22, 23.

"Paths to dwell in." "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi, 16. Said David, "show me thy ways, O Lord; teach me thy paths. All the paths of the Lord are mercy and truth to all such as keep his covenant and his testimonies." Psa. xxv, 4, 10. Again, "Make me to go in the path of thy commandments; for therein do I delight." Psa. cxix, 35. "Thy word is a lamp unto my feet, and a light unto my path." Verse 105. "That thou mayest walk in the way of good men, and keep the paths of the righteous." Prov. ii, 20.

Here in the old paths is found mercy and truth. The word of God is a lamp to the feet and a light to the path of the good and just, that keep the covenant of God, and his testimonies, and make his commandments their delight. As this company of restorers increase and multiply in their onward track, along this pathway, seeking rest for their souls, methinks their joyous songs will be raised in unison with one of old, saying, "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. iv, 18. God, by the mouth of his holy prophet, describes the beauty and glory of this path, with its over-joyful company of restorers, away down in the perfect day, shouting their everlasting songs of redemption, thus:

"And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness; and sorrow and sighing shall flee away." Isa. xxxv, 8-10.

Fathers, mothers, children, and friends, come and enlist under the banner of the third angel, and go with us on this highway, this pathway of the just, down to the perfect day, where sorrow and sighing shall flee away.

IV. TIMES OF REFRESHING. We understand that the times of refreshing means the out-pouring of the Holy Spirit of God upon his people, to qualify them to carry out the loud cry of the third angel's message, similar to the wonderful refreshing at the day of Pentecost. Acts. ii, 2-4.

Some teach that this miraculous work of God was all accomplished at that time, because Peter then quoted a part of the prophecy of Joel. Chap. ii, 14-21, saying, "This is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh," &c. Now Peter could not understand that the refreshing at the day of Pentecost was the only and last one, because he afterward (in the text) speaks of refreshings on God's people at the time of blotting out of sins. Joel also shows that a most powerful work of the Spirit of God will come on the servants of God at the time his voice is heard from Heaven (yet future) to deliver his people. Chap. iii, 15-17; ii, 28-32; Dan. xii, 1.

Again, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse." Mal. iv, 5, 6.

Matt. xviii, 1-18, informs us, that while the Saviour was being transfigured on the mount, Moses and Elias were with him. Elias represented the living saints that would have the same spirit for translation at the second coming of Christ as he had; while Moses represented the righteous dead that would be called from their graves.

When the Saviour charged them not to tell the vision to any man, &c., "his disciples asked him saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias has come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Verses 10-13.

Luke makes it still plainer, thus: "But the angel said unto him, fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John . . . and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God, and he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people, prepared for the Lord." Chap. i, 13, 15, 17.

Here we understand, it is not the person, but the spirit and power of Elias who was filled with the Holy Ghost. This same Spirit will be given to the people of the Lord just before and after the great day of the Lord.

1. Malachi's third chapter represents a people preparing for the coming of the Lord. In verse 10, he says, "Bring all your tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." This blessing coming from Heaven upon his willing and obedient people will qualify them to carry out the loud cry of the third angel's message.

2. Then again, at the voice of God, after the message has closed, in the time of trouble, as we have already shown from Joel iii, and Dan. xii, 1; and lastly, at the change of the living saints, 1 Cor. xv, 52, and the resurrection of the just.

Says God, "O my people, I will open your graves, and bring you into the land of Israel. And I shall put my Spirit in you, and ye shall live." Eze. xxxvii, 12, 14.

These we understand are the refreshings from the presence of the Lord.

V. BLOTING OUT OF SINS. This work we understand will take place between the first and second refreshing, at the close of the loud cry of the third angel's message and end of the gospel age, where the scape-goat, the Devil, the author of their sins, has them placed upon his head. Said Jesus, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life," &c. Rev. iii, 5. Here at the overcoming place, the end of probation, the saint's names will be retained and their sins blotted out, while those who fail to overcome will have their names blotted from the book of life. Says God, "I, even I, am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins." Isa. xliii, 25. Again, "I have blotted out as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." Chap. xlii, 22. Here is the blotting out, at redemption.

Dear friends, let us heed the teaching and admonition of the text, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Amen.

ELDER SWAN used to say, that, if the doctrine of universal salvation be true, the Bible ought to read, "Wide is the gate and broad is the way which leads to Heaven, and everybody goes there; strait is the gate and narrow is the way that leads to hell, and you can't find it if you try."

## MY HEART'S PRAYER.

My heart was ill and pressed with want;  
Its fullness needs must overflow;  
It spoke in language weak and scant;  
A drop welled from its depth of woe;  
One drop, a feeble word of prayer,—  
Of fainting, trembling, weeping prayer.

It spoke again; and then it seemed  
A something raised its weakness up,  
A ray upon its darkness beamed,  
A sweet drop in its bitter cup:  
Aloud it cried in earnest prayer,—  
In yearning, pleading, struggling prayer.

My heart went singing on its way,  
Its burden grown so strangely light,  
God's love-smiles had lit up the day;  
His favor made as fair as night;  
It answered back in grateful prayer,—  
In reverent, trustful, loving prayer.

E. E. L.

## DEACON GRAY'S CONVALESCENCE.

DEACON Gray was assisted carefully into his chaise, then his wife mounted beside him. Things were reversed since his long illness—she took the driver's seat and the reins. As for the faithful old family horse, he was a slow-going beast at the best, such as old ladies like to drive, and the deacon's wife was verging on to sixty.

"Mother's hair was really beginning to turn now," Jane, the eldest daughter, said, (Jane had gray hairs herself) and so it was; but 'mother,' blessed, good woman, didn't care. She had lived a spotless life, and the peace of her soul had given to her face a sweetness of expression that was better than beauty.

"Deacon, are you warm enough?" Mrs. Gray always called her husband deacon, but now there was a peculiar intonation of tenderness in her voice, never very musical.

"Oh, yes! I'm comfortable. Dear, dear, how sweet the clover smells. I didn't know as the fragrance would ever come up to me again, Marthy, when I lay there in the south chamber choking for breath."

"Never mind, deacon, we won't talk of the past now. See Uncle Biah's medder; don't it look splendid? And the corn over there, why it's grown a sight since yesterday. Do see Dr. Baird's apple trees; don't they look beautiful?"

"Everything looks beautiful, Marthy," said the deacon, a light breaking over his rugged, somewhat hard face.

"So it does," and the good woman's eyes were lifted to the sky, across which the softest, whitest clouds were floating; with a motion so airy that they seemed like spirits of the upper ether, taking forms of grace and beauty.

"Don't care about stopping anywhere do you, father?" asked the wife, as the old horse jogged along.

"Well, yes, guess we might as well get out at old Joe's, in the lane."

"Old Joe's!" exclaimed Mrs. Gray, aghast, "aren't you afraid he'll worry you, now you are so weak, deacon?"

"Well, no, guess not, Marthy, he's a poor critter, and—and you know I feel different about such things. Forty years of health goes nigh to hardenin' a man's heart, Marthy," and he sighed as he spoke.

So Dobbin was reined up at the head of the lane, and Mrs. Gray, making herself a support for the deacon, went toward the homely little house, over whose door, poor and lonely as it was, the honeysuckle wandered, full of sweets.

"If I ever did! Here's Deacon Gray a coming!" cried Joe's maiden sister, smoothing her hair.

"I don't want to see him," cried Joe, moving uneasily on his bed.

"Good morning, and how are you all?"

It was Martha's cheerful voice, and Joe could not choose but turn, and when once his faded eyes caught sight of the deacon's altered face, they stayed there—fastened by the new expression of pallor, of tenderness that rested on those weather-beaten features.

"Joe, I didn't know as we two sho'd ever meet again," said the deacon, holding out his hand. "I've thought of you every day since I was laid on my sick

bed. How hard it must be for you to stay here month after month!"

Joe's lips trembled a little. These words coming from a man who had more than once reproached him with shiftlessness and shamming, touched his heart.

"Well, yes, it's sort o' hard," he answered, "but I suppose I'll have to bear it. There's them that's wuss off."

"What can I do for you, Joe?" asked the deacon, his voice still soft with that strange tenderness. "Is there any thing you'd like? Is this bed soft enough? Perhaps you could use my sick-chair. It wheels about, and you might go to the door, or even outside in it. You're welcome to it, Joe, only say the word. And anything in the way of jellies, or delicate things that you'd fancy to eat, and books and papers, if you'd want 'em. Don't make a stranger of me, Joe, send to me as you would send to a brother."

"But you know I ain't a brother, I ain't one of your kind, deacon, I,—"

"Never mind," said Deacon Gray, assiduously avoiding an argument now, as before he had plunged into one, "never mind what your opinions are just now; the Lord sees, and may be He'll bring you round to my way of thinking yet. What I am after now is to make the body comfortable. And I just want to ask your pardon for all my hard ways and ungenerous speeches. I know I've done wrong; the Lord forgive me. I couldn't tell what a difference sickness makes in the body and mind, then, but I can now. Come, Marthy, we'll be going, and Joe, I'll take it hard if you don't tax me for something. God bless you, Joe. Good morning."

The two had vanished, but it seemed some way as if the sunshine streamed more genially over the place they had left.

"Well, I never," cried Joe's sister.

Joe himself was silent for a long time.

"What ailed the deacon?" he asked, at last, as his sister came back to his bed-side.

"Diphtheria, they said."

"Putty sick, wasn't he?"

"Thought he'd die; folks said so."

"Well, it's done him more good than all—no matter," and Joe ended abruptly.

"To think how he used to fret and fume!" muttered Joe's sister. "And what a blessing that chair will be, and how you've wished you could git one, an' he coming and offerin' it himself. Well, I'll never say Deacon Gray ain't a Christian again, never!"

Meantime, Deacon's wife was lifting the attenuated frame of her husband into her carriage again, her vigorous shoulder his main support. There were tears in her eyes, but she bustled about, looking this way and that, tucking the big shawl over the deacon's knees, and pressing him snugly back, as if she feared a gust of the strong spring wind might blow him away. Oh! but in her heart it seemed as if she had never felt such a wealth of tenderness. The one thing this good but severe man had lacked was now, almost by a miracle, it seemed, wrought into being, and had taken its lodgment in his heart. In his face a new and holier benignity shone, even on the strongly-seamed forehead, in the deep lines that toil, and thought, and care had worn in his cheeks. The eyes, the gray eyes, that only on extra occasions had lighted up with a human beauty, seemed now to have gained an almost unearthly softness.

"Marthy, Christ knew, didn't he?" he asked, in a quiet, tender voice.

"Knew what, dear?" the good woman started at her own gentleness—at the unusual term of affection.

"Through suffering," and he turned to his wife.

"How to pity us; oh, yes! and he took it all on himself."

"It was put on us, thank God! I wouldn't have taken it, no, no. Humanity shrinks—shrinks from the suffering, from the cross. Forty years of health, Marthy, is a fearful test. I don't know, looking at the past as I do now, feeling what I have lost and what I have gained, I don't know as I had grace enough to save me, Marthy. It didn't seem to me once as if anybody need to be sick. Many a time I thought folks give up because they were weak and lazy. I don't know but it seemed a sort of sin to me to be sickly and

ailing. But you see, God knew what I needed. Stop Dobbin, Marthy; there's poor Stephen's little lame boy; I wonder if something can't be done for him?"

So Dobbin was stopped, and the child gladdened with a kind word and a handful of coppers that set his face to shining, with delight and surprise, bringing tears again to the good wife's eyes, for children had rather avoided the deacon, sterling man though he was.

"I'll see if that boy can't be helped," the deacon went on. "I've heard that if his father could only afford it, there is a place where he might be cured. He's a fine little fellow, and it's a shame to see him go stumping through life."

"Shan't we turn round again, deacon?" asked his wife.

"I think I'd like to go to Tom Blake's; he's another cripple, and more likely to be worse than better."

"But, deacon, you hadn't heard, I suppose. The truth is Tom has been taken to the poor-house."

"Marthy, is that so?" cried the deacon, the old sternness coming back to his face.

"It is so. He grew so bad that they couldn't find any one willing to be burthened with him, so they just put him there."

"I've heard him say, many's the time, he'd rather die than go there, poor Tom!"

"Yes, it was very hard."

"Well, drive there, Marthy."

"There was another refolding of the shawl, after the good woman had turned Dobbin's dull head in the direction of the poor-house. The deacon went in, leaning on the arm of his wife, and was led directly to the room of the old man, Tom Blake.

Tom looked askance at the deacon, from whom he had taken many a long sermon—for Tom was as near infidel as that other godless man, poor Joe—then, at the sight of his pale, mild countenance, the old man faltered, he put up his thin hand, turned aside his face, and burst into tears.

"Tom, I'm sorry to see you here," said the deacon, placing his own withered hand on the old man's shoulder.

"I'd rather you'd seen me in my grave, Deacon Gray," sobbed the old man, "but I won't die here"—a look of defiance crossed his features.—"It shant be said that Tom Blake died a pauper. No, sir, I'll crawl on my hands and knees at the last gasp, and I'll find strength to do it, too, out of this pauper place."

"Tom, you shan't stay here," said the deacon, resolutely.

The old man looked up, his face was pitiful to see, all dabbled with tears.

"No, Tom, I know how you feel. When I was choking, with that awful sickness, I thought I'd give worlds, if I had them, for one easy breath."

"Yes, and I am choking in here, every mouthful I eat chokes me."

"You shall come out, Tom; be patient and bear it as well as you can, you shall come out. If nobody else will take you, I'll take you myself."

"Oh, bless you, Deacon Gray! God bless you for a true Christian," cried the grateful old man, tears of joy falling from his dim eyes. "I used to say hard things about you, Deacon Gray, because you tried to make me a better man, but the seed you sowed is there, deacon, and if it takes root and ripens, it will be because I see your faith and your works go together. You've made a new man of me, God bless you, Deacon Gray!"

Old Dobbin took a quicker step on his way home, oats in prospect. As for mother Gray, the way she kept patting and tucking that old shawl, looking up every now and then into the deacon's gray eyes, with a love that made her old face quite angelic, was a treat to see. And as for the deacon, he thought to himself that he had always held religion as one would an ear of corn, ignorant of its uses; but now, Christ had taught him to strip off the husks and taste of the sweetness within, and any one looking at him might know he had a feast.—*Watchman and Reflector.*

Employ leisure in study, and always have some work in hand.

The weakest spot in any man is where he thinks himself the wisest.

## The Commentary.

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

### PARAPHRASE OF PSALM VI.

In thy fierce anger, Lord, rebuke me not,  
Nor may thy hot displeasure be my lot;  
Thy mercy, O my God, on me bestow,  
For I am weak, and sore, and full of woe.  
My very bones are vexed with sorrow strong;  
To me return, my God, O Lord, how long?  
My soul deliver for thy mercies' sake,  
Nor let me of death's awful pangs partake.  
In death, remembrance of our God doth end,  
And from the grave no thanks to thee ascend.  
I'm wearied with my groanings and my fears,  
And all the night my bed doth swim with tears.  
Mine eye consumes by reason of my grief,  
And waxeth old; O Lord, now send relief.

Ye workers of iniquity, from me depart,  
The Lord my weeping hears, and stills my heart.  
My supplications to his ear ascend,  
My prayer is heard, my sorrows soon will end.  
Then let my foes confused and vexed retire,  
With sudden shame before the Lord's fierce ire.

W. C. G.

### Matt. xxiv, 15.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whose readeth let him understand.)"

THIS language was spoken by our Lord, in reference to the destruction of Jerusalem; and the desolating power here mentioned, as spoken of by Daniel the prophet, has by some been supposed to be the same as that brought to view in Dan. viii, 13, under the terms, "transgression of desolation." This has been an occasion of some difficulty, as the desolating power thus described in this passage in Daniel, is understood to be the Papal Roman power; while the power by which Jerusalem was overthrown, and to which Matt. xxiv, 15, refers, was the Pagan Roman power—the Papal not having been fully developed till nearly five hundred years afterward.

There are two supposable ways in which this difficulty could be met: first, on the ground that the reference in Matt. xxiv, 15, is to some portion of Daniel's prophecy, other than Dan. viii, 13; and secondly, that the "abomination of desolation" spoken of in Matthew, is not the same power that is described as the "transgression of desolation," in Dan. viii.

We notice in the first place, that the terms used are not identical in both passages; hence the powers referred to may not be the same. The "abomination of desolation," is not necessarily the same as the "transgression of desolation," although the similarity in the form of expression might suggest such an idea.

But we find further, by a reference to the original, that the forms of expression are not so similar as our translation would make them. Bloomfield's New Testament has this note on the passage: "The abomination of desolation." Dan. ix, 27; xii, 11. Here *βδέλυγμα* [abomination] has (by Hebraism) the force of an adjective; as in Luke i, 48; the 'low estate of his handmaiden,' for his 'low [or humble] handmaiden.' The sense is, 'the abominable desolation;' i. e., the Roman army; always abominable, as composed of heathens, and carrying idolatrous standards; but then abominably desolating, as being invaders and destroyers."

In the light of this criticism, the mind is not so naturally taken to Dan. viii, 13, as to Dan. ix, 26, 27. This last is undoubtedly the true reference. Here is a desolating power brought to view which is identical with the one referred to in Matt. xxiv, 15; but this is not the same as the transgression of desolation of Dan. viii. Hence we see that our Lord did not quote from that portion of Daniel's prophecy which describes the Papacy; and consequently, the passage is freed from all difficulty.—Ed.

### Replenishing the Earth.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. i, 28.

In this passage Spiritualists profess to find proof of

a pre-Adamic race of men. They base their argument on the word "replenish," which they tell us has the sense of *filling again*, showing that the earth had once been peopled, but the former race having, for some reason been destroyed, Adam and Eve received command to fill it again. They fall into this error through a mistranslation. The word, replenish, in the sense of filling again, does not convey the sense of the original, which contains no such idea. The Septuagint use the word *πληρωω*, which has no other meaning, according to Liddell and Scott, but to fill, make full, complete. The Hebrew word used, is *mahlah*, which occurs over two hundred times in the Old Testament, and is in almost every case rendered full, or filled, as in Psa. xlviii, 10: "Thy right hand is full of righteousness;" not that God's hand had ever been empty of righteousness, and had to be filled again; but the word expresses the simple idea of fullness. Gesenius defines this word, "to fill, to make full," and gives no other essential meaning; never, to fill again. Hence the instruction to Adam and Eve was, not to fill again, but simply to fill up, the earth, or give it its first race of inhabitants.—Ed.

### Report of the Battle Creek Bible Class.

To add to the interest of our Commentary Department, we propose to give occasional reports of the sessions of the Bible Class in Battle Creek. Our practice of late has been to take a portion of a chapter for a lesson each Sabbath, a single verse being read at a time, followed by questions, answers, and remarks, from the leader and from members of the class. The exercises are thus rendered very interesting and profitable, and the study of the Scriptures a source of mutual improvement.

W. C. G.

### MARK XIV, 1-21.

VERSE 1. After two days was the feast of the passover, and of unleavened bread; and the chief priests, and the scribes, sought how they might take him by craft, and put him to death.

Ques. What was the passover?

Ans. The passover originated just before the exodus of the children of Israel from Egypt. When the destroying angel passed over the land to slay the first-born of every household, the children of Israel were instructed to sprinkle their door-posts with the blood of a lamb, slain for that purpose, in order that the angel might pass over that dwelling. The feast was observed annually, and lasted seven days. The paschal lamb was eaten on the first day of the feast, in the night, and unleavened bread was eaten throughout the whole of the seven days.

Q. Why did the chief priests seek to take the Saviour by craft?

A. Because they feared the people. The miracles of Christ had made him popular among them, and a large number were assembled to eat the passover (as it was to be eaten only at Jerusalem), who were believers in Christ as the Messiah.

Q. Where were the chief priests assembled?

A. At the palace of Caiaphas, the high priest. See Matt. xxvi, 3.

Q. What prophecy was fulfilled in this matter?

A. Ps. ii, 2: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed." Also quoted in Acts iv, 26.

Remark. In this quotation Peter and John use the word *Christ* instead of *his anointed*, showing that the two terms are synonymous.

VERSE 2. But they said, Not on the feast-day, lest there be an uproar of the people.

Q. Why did they fear the people?

A. Because "the common people heard him gladly," and on the occasion of the feast, when so many were assembled, it would occasion a tumult to attempt to take him or put him to death.

VERSE 3. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it on his head.

Q. When did this probably occur?

A. The narrative is evidently thrown in here by Mark out of chronological order, as the account in John xii, 1-9, states that it was six days before the passover.

Q. Who was Simon the leper?

A. Probably the father of Judas Iscariot. John xii, 4.

Q. What was an alabaster box?

A. Alabaster is a kind of stone resembling marble, and may be fabricated into beautiful vases, perfume boxes, &c.

Q. What is meant by breaking the box?

A. Breaking the seal by which the odors of the precious ointment were prevented from escaping.

Q. Who was this woman?

A. Mary, the sister of Lazarus. John xii, 3.

Q. What was the value of this ointment?

A. Three hundred Roman pence (verse 5), or about forty dollars.

VERSES 4, 5. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

Q. Who was it that was so indignant?

A. The account in Matt. xxvi, 8, says, "his disciples;" it appears, however, from the account in John xii, 4, that Judas was the chief instigator in this jealousy and indignation, because he was a thief, and desired to appropriate the money to his own use.

VERSES 6, 7. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always.

Q. In what consisted her good work?

A. It was a token of her love and respect for the Saviour, and indicated the tenderest emotions of gratitude and affection.

Q. What was meant by the expression, "me ye have not always?"

A. Christ was about to be removed from them by crucifixion, and they would have no opportunity to bestow their marks of affection upon him personally, but would always have the poor to assist and comfort, with the assurance that, "inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

VERSE 8. She hath done what she could: she is come aforehand to anoint my body to the burying.

Q. Did she, while anointing him, have his burial in view?

A. Probably not. The disciples seemed to utterly fail to realize that their Lord was about to be taken from them, even after he had repeatedly told them of the fact.

VERSE 9. Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of, as a memorial of her.

Q. What is meant by "this gospel?"

A. The glad tidings of salvation, through a crucified Redeemer, embracing the plan of redemption entire.

Q. How is it spoken of as a memorial of her?

A. It is recorded by inspiration in connection with the life of our Lord, and thus goes wherever the gospel is preached. Its example should be imitated in relieving "the Lord's poor" among us.

VERSES 10, 11. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

Q. How much money was promised Judas?

A. Thirty pieces of silver. Matt. xxvi, 15.

Q. What prophecy was fulfilled in this bargain?

A. Zech. xi, 12: "So they weighed for my price thirty pieces of silver," &c.

VERSES 12-16. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And whosoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will show you a large, upper room furnished and prepared; there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover.

Q. What two disciples did Jesus send?

A. Peter and John. Luke xxii, 8.

Q. What attribute of Christ does this circumstance illustrate?

A. His foreknowledge. The chain of events must be met in every particular; the disciples must go at the right time, must meet the right servant, &c., and a failure in any one particular would cause a failure of the whole plan.

VERSES 18, 19. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me, shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?

*Remark.* This must have been a startling announcement to the disciples, who had such implicit faith in Christ and confidence in each other,—a confidence which was evinced by their anxious inquiries, "Is it I?" instead of saying "Is it Peter, or John, or Mark?" showing that they were as unwilling to believe such a thing of one another as of themselves.

VERSE 20. And he answered and said unto them, It is one of the twelve that dipped with me in the dish.

Q. Which one of the twelve was it?

A. Judas Iscariot. Matt. xxvi, 25.

Q. What custom is here referred to?

A. In cases where great friendliness and familiarity existed, the persons dipped their bread in the same dish. This was probably the case with Christ and the apostles, and Judas dipped in the same dish with his Lord and Master, while his heart was full of wickedness and treachery.

VERSE 21. The Son of man indeed goeth as it is written of him; but woe to that man by whom the Son of man is betrayed.

Q. What is meant by "as it is written of him?"

A. Numerous prophecies were on record, describing the betrayal, mock trial, insults, and death, of our Saviour, all of which were fulfilled, "as written."

Q. If all this must transpire, why is a woe pronounced upon the instrument?

A. Because man is a free moral agent, and can choose for himself. Judas was not compelled to betray his Lord, but chose to do so of his own free will.

Q. What doctrine is disproved by this woe?

A. Universalism. If all men are finally saved, then Judas will be better off than as though he had never been born, for eternal life in the kingdom of God, even although we pass through fiery trials and sufferings before it is obtained, is certainly preferable to non-existence.

#### QUESTIONS.

The following questions, sent in from abroad, were submitted to the class for decision:

1. Would it be breaking the fourth commandment for a Sabbath-keeper to let a Sunday-keeper take a job of peeling a certain quantity of bark on a wild lot of land, lying some distance from the residence of the said Sabbath-keeper (but owned by him), and have this work performed as Sunday folks usually work, i. e., on the Sabbath?

2. Would it be breaking the fourth commandment for a Sabbath-keeper to let out or lease his farm with stock upon it, say horses, sheep, and cattle, to a first-day-keeper for a certain sum of money, for a specified time, under the control of the first-day-keeper?

3. Would it be breaking the fourth commandment for a Sabbath-keeper to hire out his team and out-fit to a Sunday man, for a certain period of time, to go into the lumber woods or with a threshing machine, &c., for a stipulated amount of money, and have the team worked as first-day people usually do?

On the first question it was decided that it would be a violation of the fourth commandment.

On the second, the class were not united in opinion. Nine voted that it would, and twelve that it would not, be a violation of the commandment, while a large number were not prepared to vote at all. Even those who voted that it would not, were united with all the rest in counseling against such a step if it could possibly be avoided.

On the third question the class were unanimous in deciding that it would be a violation of the commandment.

#### Scripture Notes.

##### THE NAME, MACCABEE.

Ex. xv, 11: Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

1. Who is like unto thee, O Lord? 'Judas Maccabæus had the initial letters of the Heb. of these words, M. C. B. I. on his standards; whence the name Maccabee remained to the Asmonean family.' CALMET.

##### THE SABBATH FROM THE BEGINNING.

Ex. xvi, 22: And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses.

It is evident that the miracle, on this occasion, consisted in the larger quantity of manna that fell on the sixth day; which caused it to be so much thicker on the ground than at other times, that the people gathered twice the quantity, with little additional labor; and not in a subsequent increase of the quantity which

each person had gathered. As the rulers came to inform Moses, that the people had gathered twice the usual quantity, it may be supposed they were appointed to superintend the distribution, and wanted his directions in the present case; and this gave him the opportunity of more fully stating to them, and by them to the people, the obligation of keeping the Sabbath as a holy rest unto the Lord. \* \* \* \* \* It is remarkable that three miracles were wrought every week, in honor of the Sabbath, even before the promulgation of the Mosaic law. Double the quantity fell the day before; none fell on the Sabbath day; nor did that corrupt which they kept for that day. This confirms the opinion, that the institution of the Sabbath was from the beginning. Indeed, the whole narrative implies that reference was made to an institution before known, but not properly remembered or regarded; and not to any new law given on the occasion. Neither the inquiry of the elders, nor the language of Moses, can be consistently interpreted of an entirely new institution. SCOTT.

#### VISITING INIQUITY ON THE CHILDREN.

Ex. xx, 5: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.

Visiting the iniquity, &c.] 'This doth not contradict Ezek. xviii, 17: "The son shall not die for the iniquity of his father;" meaning, one man shall not be condemned for the sin of another, unless by commission, approbation, or some other way, he make it his own. But it is otherwise with temporal punishments, 2 Sam. xxiv, 15, 17; 1 Kings xiv, 12, 13.' ASSEMB. ANN. Every day's experience, shows us children suffering for the sins, vices and follies of their parents, by hereditary diseases, poor constitutions, bad education and example, bad name, intemperance, and a thousand other parental sins, and disobediences of God's natural laws, so called. JENKS.

#### Names and Titles of our Lord and Saviour Jesus Christ, Found in the Bible.

##### I.

1. 2. JESUS, HUSBAND of the Bride, Matt. i, 21; [Eph. v, 25.]
3. PRINCE OF PEACE of valor tried, Isa. ix, 6.
4. CAPTAIN of the ransomed host, Heb. ii, 10.
5. BLESSED SAVIOUR of the lost, Luke ii, 11.

##### II.

6. 7. Fruitful VINE, bright MORNING STAR, John [xv, 1; Rev. xxii, 16.]
8. 9. SUN whose LIGHT is seen afar, Mal. iv, 2; [John viii, 12.]
10. ADVOCATE before God's throne, 1 John ii, 1.
11. 12. TRUE AND FAITHFUL, CORNER STONE. Rev. [xix, 11; 1 Pet. ii, 6.]

##### III.

13. BREAD, our starving souls to feed, John vi, 48.
14. FOUNTAIN to supply our need, Jer. ii, 13; [John vii, 37.]
15. 16. PASCHAL LAMB, BELOVED of God, John i, 29; [Eph. i, 6.]
17. 18. David's BRANCH, and Jessie's ROD. Zech. iii, [8; Isa. xi, 1.]

##### IV.

19. SHEPHERD of thy fleecy fold, John x, 11.
20. Judah's LION, noble, bold, Rev. v, 5.
21. 22. Faithful BROTHER, Constant FRIEND, Heb. ii, [11; Matt. xi, 19]
23. THE BEGINNING AND THE END. Rev. xxii, 13.

##### V.

24. The HIGH PRIEST whose name we plead, Heb. [iv, 5.]
25. 26. 27. JUDGE, REDEEMER, promised SEED, Acts x, [42; Job. xix, 25; Gen. iii, 15.]
28. Kind PHYSICIAN in our woes, Jer. viii, 22.
29. 30. Gilead's BALM, and Sharon's ROSA. Jer. viii, [22; Song ii, 1.]

##### VI.

31. PROPHET of thine Israel, Acts vii, 37.
32. 33. MESSENGER, IMMANUEL, Mal. iii, 1; Isa. vii, [14.]
34. "ROCK OF AGES cleft for me," Isa. xxvi, 4. [margin, Isa. ix, 6.]
35. FATHER OF ETERNITY.

##### VII.

36. 37. SON OF GOD, and SON OF MAN, Matt. xvi, 13. [16.]

38. 39. WONDERFUL, the great I AM, Isa. ix, 6; John [viii, 58.]

40. 41. CHRIST, THE LORD OUR RIGHTEOUSNESS, Matt. [xvi, 16; Jer. xxiii, 6.]

42. Timely REFUGE in distress. Heb. 6, 18.

##### VIII.

43. 44. MIGHTY GOD, and COUNSELLOR, Isa. ix, 6.
45. 46. Heaven's TEMPLE, Heaven's DOOR, Rev. xxi, [22; John x, 7.]
47. 48. MEDIATOR, HIDING PLACE, 1 Tim. 25; Isa. [xxxii, 2.]
49. BISHOP, full of truth and grace. 1 Pet. ii, 25.

##### IX.

50. 51. Great MESSIAH, WORD OF GOD, Dan. ix, 25; [Rev. xix, 13.]
- Clothed in vesture dipped in blood,  
Bearing on thy robes these words,
52. "KING OF KINGS AND LORD OF LORDS." Rev. [xix, 16.]

##### X.

53. 54. RESURRECTION, PRINCE OF LIFE, John xi, 25; [Acts iii, 15.]
55. VICTOR in the mortal strife, 1 Cor. xv, 55-57.
56. FIRST BEGOTTEN of the DEAD, Rev. i, 5.
57. Of the Universe THE HEAD. Eph. i, 22.

##### XI.

What a treasury divine, Eph. iii, 8.  
Dwelleth in each name of thine!  
All this wealth thou givest me,  
From thy cross on Calvary! 2 Cor. viii, 9.

##### XII.

All these treasures thou dost give, John iv, 10.  
All these treasures I receive, John i, 16.  
Chief of sinners though I be, 1 Tim. i, 15.  
Child of sin and misery. Eph. ii, 3.

##### XIII.

Now I'm washed in thine own blood, Rev. [i, 6.]  
Now I am a child of God, 1 John iii, 2.  
With thee, SAVIOUR, I am heir, Rom. viii, 17.  
In thy glory I shall share. Rev. iii, 21.

##### XIV.

I will sing thy precious name, Ps. lxxxix, 1.  
I will celebrate thy fame,  
While I have a pilgrim room,  
Till I reach my heavenly home. Heb. xi, 13. [14.]

##### XV.

There thou hast prepared my place, John [xiv, 2.]  
There I shall behold thy face, Rev. xxii, 4.  
Oh! what rapture shall be mine! Rev. vii, [14-17.]  
Oh! what glory shall be thine! Rev. xxi, 23.

##### XVI.

Dearest Jesus! how I long, Phil. i, 23.  
To begin the choral song, Rev. v, 9-14.  
Shadows! swiftly speed away!  
Haste thee on, eternal day! Song iv, 6.  
—Christian Press.

A CHURCH that never sends a son into the ministry, and never prays or cares about an increase in the number of ministers, may expect to be left in the course of time either without a pastor, or to one whose ministry is barren. A church which has never learned to worship God with its money, and does not regularly contribute to carry on the work of the Lord in the home and in the foreign field, may expect that its light, which, like all other lights, can only shine as it consumes, will go out in darkness. A church that neglects discipline, and allows offences to go unrebuked, may expect this cancer will eat away its life. A church that allows its prayer-meeting to go down, because its officers and members are averse to praying in public, may consider itself in a spiritual consumption, with its right lung already gone. A church that loses all fervor of desire and effort and prayer, not only for the instruction, but also for the conversion of her children, and of the poor and ignorant, and for those out of the way in its immediate locality, may expect to be found in the next generation frozen to death.—Southern Presbyterian.

PRAYER is an errand to God; it must be reverent, earnest, and definite. When you do errands of this kind for other people forget yourself.

## THE MODEL REPUBLIC.

UNDER this heading we find in the last Methodist a sermon from Cyrus D. Foss, Pastor of St. Paul's Methodist Episcopal Church, New York, from which our readers will be gratified to have us quote quite largely, inasmuch as it has a direct bearing upon a prophetic question which is to us of great interest. The sermon sets forth these United States as the model Republic, erected by the direct providence of God, and destined to fulfill a glorious mission in the evangelization of the world. But while we cannot endorse the statements concerning the great and good work to be accomplished by this government, believing them to be but a part of that peace-and-safety cry which was to be raised when sudden and final destruction should be impending over the world and its guilty inhabitants, yet the extracts we present are important as giving many reasons why it might be reasonably expected that this nation would be a subject of prophecy, as it unquestionably is one of God's providence. It shows also the prevalent and unwrought conviction in the minds of thinking men, that this nation, although they do not attempt to find a place for it in prophecy, must yet be an especial instrument in the hands of God in accomplishing the providential events of history. But all such instruments he has noted in his prophetic book. How, then, can it be otherwise than that this has a place therein? We are more and more confirmed from day to day in the view that it is a subject of prophecy. How can it be possible that a nation so remarkably developed, and at such a peculiar time, a nation of such power and resources, a nation of such a peculiar profession, and one to which the eyes of the whole world are turned, as to a prodigy among the governments of earth, a nation with which the people of God, if he has a people now on the earth, are specially connected;—how can it be possible, while all other governments with which his people have had any connection, and some of them of much less importance are noted on the prophetic page, that such a nation as this should be passed over in silence? But if it is noted in prophecy, where else but in Rev. xiii, 11-18? But to the sermon, which says:

Let every thoughtful American bless God that he lives in this age of the world and in this country on the globe; not in the dark past, where greatness and even goodness could accomplish so little; not in the Oriental world, where everything is stiffened and is hard as cast-iron; but just now where such mighty forces are at work for the uplifting of humanity, and just here at this focal point of power.

In no vainglorious spirit, but with a sincere desire to awaken your gratitude to Almighty God for his astonishing mercies to us as a people, I propose this inquiry: What is the place of America in history? God gives each nation a work to do. For that work he bestows adequate and appropriate endowments, and to it he summons the nation by a thousand trumpet-calls of providence. If those calls are unheeded, if the nation is hopelessly recreant, he dashes it in pieces like a potter's vessel. Witness Assyria; witness the Jewish people; nation after nation—a long procession—has faded away at the blast of the breath of his nostrils.

I maintain to-day that God has signalized this great American nation, this democratic republican nation, this Protestant Christian nation, above all the nations there are or ever have been upon the face of the globe, by the place and the work he has assigned it. Look at its place on the globe, and its place among the centuries. What a magnificent arena for a young nation to step forth upon and begin its march to a destiny inconceivably glorious! Suppose an angel flying over all the earth two hundred years ago, looking down upon the crowded populations of Europe and Asia, and the weak and wretched tribes of Africa, perceiving that humanity never rises to its noblest development, save in the north temperate zone—turning his flight westward across the Atlantic, there dawns upon him the vision of a new world—a world unpopulated save by a few scattered and wandering tribes of aboriginal savages, and by thirteen sparse colonies of the hardest and best of emigrants along the Atlantic coast. He beholds a continent marvelously beautiful, with unlim-

ited resources to be developed; its rivers open all parts of the country, and bring all into communication with two great oceans and with the tropic gulf. He sees a soil inexhaustibly fertile; he sees the mountains (for an angel's eye can search their treasures) full of gold, silver, copper, iron, and coal. He sees a country insulated by three thousand miles of ocean from all the nations, needing contiguity with none—a Cosmos in itself. Would not this angel-gazer say, "My God has assuredly made and endowed this peerless continent for some glorious end. The rest of the world is occupied, and the most of it cursed by occupation. Here is virgin soil; here is an arena for a new nation, which, perchance, profiting by the mistakes of the long, dark past, may, by the blessing of God, work out for itself and for humanity a better destiny?"

Note again the place of America in the scale of the centuries. Why was this continent hid from the eye of Europe so long? And why, after its discovery, was it kept unsettled for a century and a quarter longer, the thought of it all that time being only a disturbing leaven in the mind of Europe? Ah! God would not suffer it that tyrannical ideas of government or religion should take root here. He veiled the New World from the vision of the Old, until the Old had cultivated a seed worthy to plant the New. No crowned despots, no hooded monks were to flourish here. No hoary superstitions, no ancient usurpations were to take root here. Why was the era of this nation's birth coeval with that of the development of inventive genius? Why was it that this land was comparatively unsettled until the iron horse was ready to career across its plains, leap its rivers, dive through its mountains, and bring its most distant cities into vicinage?—until Leviathan stood waiting to plough the ocean, and bring the nations into brotherhood?—until the fiery steeds of heaven were being harnessed to fly with tidings in a single instant across the continent or under the ocean? Why was the beginning of our national history delayed until the doctrines of civil and religious liberty—a thousand times strenuously asserted and bravely defended—had emerged into prominence and power, so that the American freeman of to-day stands upon the shoulders of thirty generations of heroic battles for the right? Why—most remarkable coincidence of all—why does it occur that just at the time of the vigorous infancy of this favored nation the church of God should awake from the slumber of ages, acknowledge the universal bond of brotherhood, and begin in this age, within the lifetime of men here present, those sublime evangelizing agencies which are the chief glory of the century, and which are to bring this world to the feet of Jesus? No candid man can ponder these thoughts without wondering what God designs for this young giant which he has so located on the surface of the globe, and on the scale of the centuries.

The thesis I shall defend is this: God designated the United States of America as the *Model Republic* and the *great evangelizer of the world*. The questions I have just propounded suggest a line of argument which will prove this proposition, and by proving it, devolve upon us here in this country a responsibility, the like of which has never been laid upon any nation. Let me premise two things essential to the argument. America is certainly the observed of all observers. The eyes of all nations are upon her. This free government, this "experiment at free government," as European absolutists have sneeringly termed it, fixes the gaze of the whole world. There is no nation, no tribe, civilized or semi-civilized, on the whole earth, that does not look this way, and feel that humanity has a stake in this land. This Hercules, who, when in his cradle, bearded and defeated the British Lion; who, in his callow youth, repeated that feat on those watery plains, where, till then, the foe had ranged acknowledged lord, and who has just now, in his vigorous manhood, throttled and slain the many-headed hydra of rebellion—secession, treason, and slavery—this Hercules, somehow, has come to be gazed upon by all lands, and, somehow, the oppressed of every nation on the face of the earth have reached the conviction that he is their champion.

The other preliminary thought is this: In stating

the mission of America, I have mentioned two things—that God meant it to be a model Republic, and the great evangelizer, and these two are one. We cannot consider them separately, and draw out entirely distinct lines of proof. It is idle for any nation at this age to expect greatness without acknowledging God, and falling into the ranks as an obedient subject of his kingdom. In ancient times, the case was different; but now Christian nations control the world, and, depend upon it, brethren, the hands will never go backward on the dial. France tried to get on without a God in the time of her first revolution, but Napoleon, for reasons of State, restored the Catholic religion. His most appreciative historian, M. Thiers, gives us a deeply interesting account of this singular passage in his history. Napoleon said: "For my part, I never hear the sound of the church-bell in the neighboring village without emotion." He knew that the hearts of the people were stirred by the same deep yearnings after God which filled his own, and so he proposed to restore the worship of God to infidel France. The savans of Paris ridiculed the proposal, laughed it to scorn, declared it was weakness in him to yield to a superstition that had forever passed, and that he needed no such aid to government, and that he could do what he pleased. "Yes," said he, "but I act only with regard to the real and sensibly-felt wants of France." Negotiations were opened with the Pope, and the Romish worship was set up, amid the enthusiasm of the nation. The historian utters this reflection: "Whether true or false, sublime or ridiculous, men must have a religion." Later, and with deeper meaning, Perrier, successor to Lafayette as Prime minister to Louis Philippe, said, on his death-bed: "France must have religion." So I say to-day concerning that better faith, which overthrows what Romanism sets up; which breaks the shackles Romanism binds on: which is the only security of national permanence—America must have religion. In order to be the model Republic, she must be the great evangelizer.

The two evangels of civil and religious liberty are ours. There are two great methods by which God indicates his will concerning a nation—by the providential training he bestows upon it, and by the resources he puts within its reach. Now, in the light of these two criteria, let us look at this country and see if God does not proclaim his will as plainly as though he had written it in letters of fire on the sky over every American sunset, or deeply graven it in rocky characters on the crest of every American mountain: "My will is, that on this new continent, the nation I plant here shall be the model Republic and the great evangelizer of the world." I have already indicated in general outline this train of argument; but let us now look first behind us at our history, and then around us at our resources, and see what are their teachings. While we do not believe in "manifest destiny," in the sense of blind fate, or of results absolutely certain without regard to national character and endeavor, we do believe that the breath of God has inspired the heart of America with a sublime idea, and that the hand of God has marvelously led her along toward its realization, and has gifted her with munificent resources for the completion of this great work.

Glance backward at our history, and keep in mind the question what it all meant. This country was discovered by a religious navigator, sent out by a religious queen, and the ruling motive in the minds of both of them was a religious one. Isabella and Columbus both intended to give the gospel to the natives of any lands that might be discovered. America was discovered just after the art of printing had begun its marvelous quickening of the human mind. Now, who shall settle it? Papists? They found it. Spaniards? Frenchmen? Both wanted it. No; God's plan will be imperilled unless colonists of a certain language, and of a certain religious faith, shall be the first settlers of the land. The settlers must have the truest religious faith there is on earth, and must speak only that language which, more than any other language, is full of the inspirations of liberty. They came—and for what? With the noblest motives that ever inspired the bosom of an emigrant, see them land from the Mayflower upon the frozen beach, amid

the storms of winter, dropping tears which freeze as they fall, and yet tears of gratitude.

"What sought they thus afar?  
Bright jewels of the mine?  
The wealth of seas, the spoils of war?  
They sought a faith's pure shrine.  
Aye, call it holy ground,  
The spot where first they trod;  
They left unstained what there they found—  
Freedom to worship God."

They had trouble enough from the aborigines to drive them together, and to drive them to God. They had the utmost simplicity of manners, the utmost reverence for the Bible, and the utmost detestation of tyranny, whether in the church or State. They had not for the love of freedom left their homes in the Old World to become slaves in the New. The God who instituted the Colonies moulded their history. He kept them connected with the mother country until they were strong enough to stand alone among the nations, and then he overruled the manner of their breaking away so as to inspire them with a perpetual hatred of all oppression. Why the British parliament should have passed the Stamp Act, and why, in repealing it, it should have re-asserted the false principles underlying it; why it should have so long persisted in treating Englishmen here as Englishmen there would never have submitted to be treated at all, no man can explain on any other hypothesis than this: that England was judicially blinded, in order that America might be free.

And this is not merely the opinion of Americans spoken a century after. It was the opinion of British statesmen at the time. The halls of Parliament, the whole realm, rang with notes of warning at that hour. Lord Chatham said: "The gentleman tells us that America is obstinate, America is almost in open rebellion. I rejoice that America has resisted. Three millions of people so dead to all the feelings of liberty as voluntarily to submit to be slaves would have been fit instruments to make slaves of the rest." This was said in Parliament ten years before the Declaration of Independence. Wesley, who is usually represented as having been the foe of our independence, and to whom history has at length done tardy justice, on the very first day after the reception of the news of Lexington and Concord, sat down and wrote to Lord North and the Earl of Dartmouth, each an emphatic letter: "I am a High-churchman, the son of a High-churchman, brought up from my childhood in the highest notions of passive obedience and non-resistance, and yet, in spite of all my long-rooted prejudices, I cannot avoid thinking these, an oppressed people, asked for nothing more than their legal rights, and that in the most modest and inoffensive manner that the nature of the thing would allow." "And if arms were to be resorted to, how could it happen that Great Britain should fail in the contest? How could it be that she should not be able, after overpowering the fleets and armies of the first nations of Europe (and this is an Englishman's question), immediately to discomfit the farmers and merchants of America?" There is but one explanation: "We got not the land in possession by our own sword, neither did our own arm save us; but thy right hand and thine arm, and the light of thy countenance, because thou hadst a favor unto us." God released the young giant from the swaddling-bands of Colonial dependence. And why should it not be so? Why should a country like this, the most magnificent of any country on the earth, a country in whose lakes England might have been thrown and buried, whose descending seas made her greatest rivers appear, in comparison, like brooks and rivulets, whose cataracts might have drowned out her cities—why should this magnificent country be shackled by the chains put on it by the selfishness of its parent? It was not according to the will of God. He chose that here, in an independent career of unparalleled freedom to man, this country should go forth on its path of progress, and hold its place among the nations, unsurpassed by any until human happiness and grandeur this side the grave should be no more.

The ideal of government is popular government. The divine right of kings is an exploded fancy. The best ends of government can never be realized by the rule of one or of a few. God gave to Israel a king in

his wrath. The rights of man, the dignity of man, the direct relation and responsibility of man to God—these ideas stand forth most clearly where there is no king, no noble nor ignoble pedigree, no bar between the poorest boy in the land and the highest post of honor. Many an experiment of republican government had failed for the lack of general intelligence and of a pure religion. Absolutists pointed to Rome, to Sparta, to France, and sneered at the democratic idea. For the grandest and final experiment of self-government, God reserved this peerless continent. Such a new work, politically, can be best accomplished on virgin soil, where no old castles, no effete conservatism should bind men subserviently to a blundering past—where all things summon them to hold communion, not with dead men's bones, but with nature, with freedom, and with God.

A rapid glance at the resources of this country will deepen our conviction of the grandeur of its mission. We shall see that it has ample resources, material and moral, for the great work to which it is summoned. We have the heart of the continent, the north temperate zone. If you will study history, you will find that no great nation has ever existed on the earth except in that zone. There must be the hardening of the muscles and the fibre, and the quickening of the mind, which can be only where summer's heat gives place to winter's frost.

We have also a coast-line greater than that of any other nation. The relation of this fact to the theme will quickly appear. Arnot counsels fearful Englishmen to turn for comfort from the newspaper to the map. He bids them notice that the coast-line of Great Britain is three times greater than that of France, and thence argues that the commercial and naval supremacy of Great Britain is forever assured. The argument is sound. Now, our coast-line is several times greater than that of any other nation. We have two oceans, the Gulf of Mexico, and the great lakes; and rivers piercing the land bring all the country right down to the sea. The commercial and the naval greatness of America can easily be all that they need it to be for the accomplishment of those things which we believe God has assigned for this nation to accomplish in the world. Our agricultural and mineral resources, and the rapidly increasing population which is developing them, must have a few words.

Sir Morton Peto, the great railroad manager, whose travels in our own country excited so much attention in financial circles, went back to his own country amazed at our resources, and wrote a book which you ought to read. It would astound you by its revelations of the greatness of our country, which we ourselves do not begin to understand. Let me give you two or three facts concerning our resources. In 1850 the ten Western States produced 46,000,000 bushels of wheat; in 1860, 102,000,000. The mines of gold and silver are nearly all on public lands, and Governor Walker says: "They are the property of the Federal Government, and their intrinsic value exceeds our public debt." It wants only the Pacific railroad to make them yield \$150,000,000 annually. In Missouri there is an iron mountain 228 feet high, covering an area of 500 acres, and containing 230,000,000 tons of pure ore, and every foot of descent below the surface will give 3,000,000 tons. The upper seam of the coal-field about Pittsburgh contains over 53½ thousand million tons of coal—that is, 2,000 tons for every dollar of our national debt; and the Keystone State, which in other ways contributed so nobly to the national cause, came forward in the hour of our sorest need, and poured into our finances an element of marvelous quickening and strength—oil, which lubricated the machinery of the government, and helped to illuminate the night of our trial. In 1862, 42,000,000 gallons of petroleum were exported, and its benefits extended far beyond its cash value. It employed labor and rewarded capital; it stimulated internal industry and external commerce. But all our people are employed; how, then, can these immense resources ever be developed? By the rapidly multiplying millions. In 1800, there were in Indiana 4,875 inhabitants; in 1860, 1,350,428. In 1849, in Minnesota, 4,000 inhabitants; 1864, 350,000. In 1850, there were 1,900 acres of land ploughed in Minnesota; in 1860, 433,276 acres.

Now, what is the bearing of these startling facts upon our argument? A great nation must be materially great. It must have room to stand on and a field to work in, for only work can make a man or nation great. These amazing resources are to furnish us the machinery for a splendid career of civil, moral, and religious progress.

#### DO WE BELIEVE GOD?

ABRAHAM believed God; and it was accounted unto him for righteousness. How many of us have faith like Abraham's. We profess to believe God; but are we as willing to trust in him, and take up every required cross, as did Abraham, and the faithful ones of old? Let us read again the eleventh chapter of Hebrews. Here we have a very good description of faith. It was faith, that caused Abel to offer unto God a more excellent sacrifice than Cain. By faith Enoch was translated; for, before his translation, he had this testimony, that he pleased God. But without faith, it is impossible to please God.

Do we realize our present condition as we should? I have thought on this subject much of late, especially during the last sickness of my dear companion. It is a very easy thing to say we believe God, or we believe his word. We may think we do, and yet be much deceived; for the heart is deceitful above all things. Faith, says the apostle, is made perfect by works. I will show you my faith by my works. Faith, without works is dead, &c. I know thy works, says the faithful and true Witness. Let us carefully examine ourselves, and see whether we are really in the faith, as we profess.

God in his infinite goodness and mercy, has provided a way by which we poor, unworthy sinners, may be saved. He has placed before us exceeding great and precious promises. But they are offered only on the condition of our obedience to his will. Are we ready to obey him in all things? He requires no impossibilities, but will not accept of a lame sacrifice. He requires the whole heart, and in return will give us a whole Heaven. Do we have to bear the scoffs and frowns of the world, and pass through many sore trials and afflictions here? Remember the Lord will not willingly afflict, nor grieve the children of men. He says, As many as I love, I rebuke and chasten. Are not these comforting words to all the lone sorrowing ones, who are willing to take God at his word, and are striving to do his will in all things? Is this the case with us? Have we separated ourselves from this evil world, as God requires? If we do this, he says, I will receive you; and ye shall be my sons and daughters. Blessed promise!

Do we believe that the second coming of the blessed Jesus, the Life-giver, is very near? Does not the apostle say, He that hath this hope in him purifieth himself even as he is pure? Is it not an especial duty for us now, to cleanse ourselves from all filthiness of the flesh? Then let us live out the health reform, and regard it as a timely blessing from Heaven, to help fit us up to appear without fault before the throne of God. Let us remember that without holiness no man shall see the Lord. How many of us will be sanctified through the truth and be saved? Lord, help us to be in earnest; to gird on the whole armor, and fight the good fight of faith.

How sad to feel that, according to the last testimony, the greater part of those who now profess the truth, will, like Israel of old, fall, through pride, unbelief, and hardness of heart. Heaven will be cheap enough, let it cost what it will. Ours is a blessed hope. Blessed, because it is in harmony with the word of God, and founded in truth.

Gilsum, N. H.

ALDEN GREEN.

DO YOU KEEP THE SABBATH?—If you do not keep God's Sabbath on earth as he directs, can you expect him to give you a Sabbath in Heaven as you desire? See Isa. lviii, 13. The Sabbath is a test of our loyalty to God. Refusal to "keep it holy," is rebellion against him; and he that neglects it, shows that he is not under his government. He belongs to another.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 10, 1867.

URIAH SMITH, EDITOR.

### CLOSE OF THE VOLUME.

THIS number closes the first volume of the enlarged Review. We ask the readers to glance at the index, and behold as it were, at one view, the amount of matter that has been furnished them during the past six months—matter on a great variety of subjects, yet all tending to the same end, to point out the signs of the times, warn of coming dangers, defend the truth, herald the approaching day of God, make plain the way of holiness, and exhort to a preparation for the end of all things.

It is with some satisfaction that we close the volume with respect to the enlargement, entered upon partially one year ago, and fully accomplished six months since. We now have a paper adequate in point of size to the wants of this growing cause, and we have a cause, the interests of which are adequate to the sustaining of such a paper. With the blessing of the Lord, conducted in the spirit of the present truth, the paper may be an instrument of untold power.

To the lonely ones, many of whom never have heard a sermon on present truth from the living preacher, and most of whom very seldom hear one, the past volume has borne twenty-six sermons on the great themes that pertain to these last days. This department has now been kept up, without a single omission, for one year, with a continually growing interest. We appeal to the preachers in behalf of all those who so prize these their efforts, that this department be continued.

But though the volume has closed, we are reminded that the message has not closed, nor the work ceased. As week by week, ere one paper is finished we are engaged upon another, so we cannot at the close of a volume sit down to contemplate our work; for the old volume is not fully finished, ere the new is on our hands.

We have said the work has not ceased. On the contrary we believe it is entering upon a new era of life and power. So it must be. The times call for greater efforts, unceasing exertion. So labored the apostles. The record is that they "ceased not" in their work for the salvation of men. This was one secret of their great success. So must we labor, brethren and sisters. The work must not cease till the rapidly-passing days of probation are all finished. Cease not to labor for your own soul's salvation, for your neighbors around you, and for the edification of the household of faith, through the medium of the paper.

We turn to the opening volume. We trust its yet unwritten leaves may record a marvelous advancement on the part of the people of God in this great work. We want our hearts endued afresh with the spirit of the message.

"Turn and look upon us Lord,  
And break our hearts of stone."

Take away all indifference, eradicate from our midst all seeds of carelessness and stupidity. Let the burden of the work rest upon us.

From the labors that may fall to our lot we would not shrink. We only regret that they are marked with so many imperfections. But we shall labor on with good courage, only too happy in the hope that the "Well done" of the faithful servant may, through the merits of Christ, be ours at last.

Many thanks to our many contributors, by whose words of encouragement and sympathy we have been cheered, and through whose efforts we have received, and still hope to receive, essential and efficient aid.

### THE STAR SHOWER OF NOV. 14.

THE star shower predicted for the 14th of last month, it seems was such, in many places, as to attract considerable attention. An unusual number of shooting stars were visible in this place, but not enough to

make the occasion worthy of special note. The great sign in this respect we consider was fulfilled in 1833. And although a similar scene occurring now would be no less a sign, yet the very fact that it had been predicted, and was expected, would tend to prevent its making any remarkable impression upon the people as an unusual phenomenon, and especially as a prophetic event. Observations have been reported through various papers taken in Philadelphia, New Haven, Chicago, Des Moines, Minneapolis, New Orleans, Louisville, Richmond (Va.), New York, Leavenworth, (Kansas), &c. From some accounts it appears, also, there was a display in Europe, more or less brilliant, on the 13th ult. Most of these are reported merely as scientific observations, some few connect the occurrence with that event of which it is one of the signs, the coming of the Son of man, and the end of this dispensation.

Says the Louisville Democrat: "Though not so grand as the famous display of 1833, yet it was a spectacle of wonderful, and to us, of unexampled splendor,—the rehearsal of that awful scene when the systems of suns and satellites shall be dissolved and the fearful heavens be rolled up like a scroll."

Under the head of "Falling Stars, Hurricanes, Floods, and Volcanic Eruptions," with accounts of which the papers of late have been so full, the N. Y. Herald asks, "What next?" and then says:

"When we turn from signs in the heavens to signs on earth, it must be conceded that the disciples of Cumming and Miller are apparently justified in their expectation that the end of the world is approaching."

The Boston Journal of Nov. 28 says:

"The meteors fell in such profusion in Leavenworth on the 14th, that the deck hands on board the steamer Hensley became frightened, and, falling upon their knees, called upon God for mercy, satisfied, as they were, that the day of judgment was at hand."

### FEELING AND PRINCIPLE.

#### A CONVERSATION.

WE frequently meet brethren professing faith in the present truth, whose views of the worship of God may be illustrated by the following conversation, supposed to have passed between Bro. Feeling and Bro. Principle. One worships God as he feels, the other worships from principle.

*Bro. Feeling.* Good morning, Bro. P. I praise the Lord that there is something better for us than the formality, worldly wisdom, and cold reason, exhibited in Bro. B.'s discourse last evening. I felt like death about it, till I decided to be a free man and move just as the Lord would have me, and not be bound or led by any one. Since I came to this decision I have felt free again.

*Bro. Principle.* The discourse of last evening, Bro. F., I think was a good one. I was instructed, interested, edified, and much blest while Bro. B. so clearly set forth the principles which should govern us in worshipping God in Spirit and in truth. And I think his kind, though close, remarks against extremely-impulsive worship, and moving altogether from feeling, which leads to confusion and extravagances, were in place.

*F.* But I cannot stand so much formality. I want to be led by the Spirit, and have the power. I must and will be a free man. Glory to God, I will be free. Paul speaks of the sins of those who have a form of godliness, and commands us to turn away from such.

*P.* Hold, Bro. F., you are too much excited to reason candidly and well. Now wait, and let us read from 2 Tim. iii, 1-5. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

It is not the form of godliness that the apostle holds to be objectionable. He states that those of whom he speaks have the form, simply to give the idea that they profess the principles of Christianity, while they

are corrupt, and deny the power. The injunction to turn away from them is not because they have the form, but because of the eighteen sins mentioned, and their denial of the power of true godliness.

The Bible nowhere condemns form and order, but speaks of them in words of highest commendation. Paul, so far from condemning these, as you suppose, thanks God that his Roman brethren had from the heart obeyed the form of doctrine delivered to them. Rom. vi, 17. To Timothy he says, "Hold fast the form of sound words which thou hast heard of me." 2 Tim. i, 13. In another place he teaches that all things should be done decently and in order.

God is not the author of confusion. He brought harmony and a world robed in beauty out of chaos six thousand years ago. What order is seen in the six days of creation! Order ruled in the salvation of Noah, his family, the beasts, birds, &c., while all was confusion and destruction outside the ark. With what order God led the Israelites from the confusion of the distracted power of Egyptian slavery. And that entire system of religious service instituted to bring the Jews nearer to himself, and make them a mighty people, and a praise in all the earth, was one grand series of form each passing year. He who departed in the least particular was worthy of blame. Has God changed?

*F.* Changed! I hope, Bro. P., you will not go back into the Jewish dispensation for rules of order to govern Christians! They were well enough for the Jews, but not for us.

*P.* Wait, Bro. F.; I was about to say, God is the same in all dispensations, a God of order as well as the author of spiritual worship. Satan is the same, and fallen human nature does not improve. The confusion of the world, the flesh and the Devil, are the same in the Christian dispensation as in the Jewish. And, be assured that the change of dispensations does not consist in the least degree in a change from form to confusion. God instituted form and order with the Israelites because they were indispensable to their prosperity. And they are needed none the less in the present dispensation. Why not Christians be taught by the order of the typical system as well as by any part of it? And then Christians have the double lesson in the direct language of the apostles in favor of form and order in the church of Christ.

*F.* The Lord looks at the heart, and is not as particular about our words and other little matters that Bro. B. is so particular about. I believe in being free and speaking right out just what one feels.

*P.* True, the Lord looks at the heart. He looks mercifully upon our good desires and intentions and errors. The heart, or the condition of the mind, is shown by words and actions. A tree is known by its fruit. Unsanctified words and acts prove an unsanctified mind and spirit. You may class the use of the tongue among little things. But James makes it a matter of the greatest importance. Hear what he says, chap. iii, 2-13. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed, of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive-berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you?

let him shew out of a good conversation his works with meekness of wisdom."

The apostle teaches that he who fully controls his tongue, has the complete control of his whole body, and is a perfect man. He also teaches that this is the most difficult task performed by man. The horse may be made obedient to the bit, the ship is turned by the helm, and all kinds of beasts, birds, and even serpents, are made tame and obedient. But to control the tongue, so as not to offend in word, is a greater work, and is the best proof of Christian perfection.

Says Paul, 1 Tim. vi, 3-5: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

To Titus he says, Chap. ii, 8: "Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

My dear Bro. F., the longer you are governed by impulse, the less prepared you will be to govern your tongue. And if you do not control this member, so that no guile is found in your mouth, you will be lost. I entreat of you to learn to speak and move from principle.

F. I am inclined to think you are half right. But what shall I do with my experience?

P. As to your experience, leave that, Bro. F., till you have clearer light. You know that you have moved wrong in some things, and much of your experience you have prized so highly, is very doubtful to say the least. Let me point out to you some of the evil tendencies of your impulsive experience.

1. It has led you to think you had much of the Spirit of God, when you have been almost destitute of it, not knowing what spirit you were of, much of the time.

2. This has made you self-righteous, independent and rash, so that when you have been opposed, or your views have been crossed, it has stirred your spirit, and in the heat of your feelings you have despised restraint, and declared your freedom, and, being in a condition only a trifle better than one crazy, you have talked boisterously, often repeating the words, "bless God," and "glory to God," when you were destitute to a great degree of both reverence for God and respect for man.

3. At such times, when you are almost void of reason, Satan takes great advantage of your heated feelings, and gives you impressions which you think are from the Lord. And if you continue to follow feelings, instead of being balanced, guarded, fortified, and directed by sound principles and good judgment, you will soon be fast in the terrible delusion that you are led by the Spirit of God in all your actions, words, and even your thoughts, while at the same time you are under the full control of the Devil. I have seen persons in just this condition. Such sometimes reach that imaginary state of perfection, where, as they say, they cannot sin. Terrible delusion this! I do not say that there is no help for any such persons, but my experience teaches me that it is a difficult task to rescue them.

This almost-fatal position is reached by different persons in different ways. Some are led into it by the idea that they are especially endowed with certain spiritual gifts. I knew a sister, far gone on the route to this position, who, when her views and wishes were crossed, would manifest passion, then fall into a condition resembling a hysteric fit, in which she would view matters and things unfavorable to those not in harmony with her. This all passed as the work of the Spirit of God in the estimation of many, especially herself, till she was plainly told upon good authority that her exercises were the result of anger, assisted by the spirit of Satan.

4. You are aware that some of your views of truth, and of worship are reproved more or less in the Testimonies to the Church and Spiritual Gifts, and you are also aware of the fact that this is the reason why you

are not in harmony with your brethren as to the perpetuity of spiritual gifts, and their manifestation among us, to correct the wayward and to comfort the desponding and weak. You realize that you are not in harmony with the church in this respect, and if you persist in your impulsive movements, the inevitable result will be your full and final separation from the church. You are drawing off already. The Devil tempts you to believe that those who try in every way to help you have a crushing spirit. And the reason it is so hard to help you by appealing to your reason is, you have long followed feeling instead of reason.

5. Another bad fruit of impulsive religion in you is your lack of interest in the scriptural, reasonable, and just system of benevolence adopted by your brethren. There is too much form, system, and, I like to have said, too much common sense, in this efficient arrangement for you.

Both Scripture and reason have not had half so much weight with you as your mistaken idea of experimental religion. You have considered yourself far in advance of your brethren; hence you could not be taught by them, when they, as you viewed matters, needed instruction from you. It has been a most difficult task to approach you. Satan has had you in just the position that has pleased him. Your brethren could not unite with you in hopes that by so doing they would induce you to take a right position. Such a course on their part would have confirmed you in error. All their appeals to your reason were of no use while you were ready to denounce their efforts as the wisdom of this world, which is foolishness with God.

I am very glad, my dear Bro. F., that you heard the excellent discourse of Bro. B. last evening, and that you are so far convinced of your errors, and of the necessity of moving from principle, as to patiently listen to me. God bless you, and when we meet again, may you be fully converted, and stand free in sweet union with your brethren, with the blessing of Heaven upon you.

JAMES WHITE.

Norridgewock, Me.

#### AT HOME AGAIN.

We reached home the 30th ult., somewhat weary, but in good spirits, and thankful to our Heavenly Father for his care over us during the whole period of our absence, which was nearly one year and six months. During this period we have traveled between six and seven thousand miles, and have been enabled to stand at our post where our help was needed; and as we look over the past, our greatest astonishment is that we have passed through what we have. But the Lord has been with us and sustained us, and we have had the benefits of the health reform.

It has indeed been a privilege and a source of encouragement, and we trust, real benefit, for us to attend the interesting and profitable meetings at Battle Creek and Roosevelt, on our way home. Such a heart-searching time, and such a powerful and victorious time, I had never before witnessed. May this same good work progress and spread, till the entire cause is affected by it. It is just the work that must precede the latter rain, and the loud cry of the third message.

I now appreciate a period of rest and retirement, that I may replenish my wasted energies, and more fully prepare to act my humble part in the great work before us. I rest well, and expect to be stronger in the spring than I have been for years. Brethren, pray for me that I may make the most I can of the privilege I now enjoy.

Last Sabbath I met with the church in this place, and spoke to them twice on the conversion needed at this stage of the message; and the words spoken seemed to be appreciated.

Nov. 24. I wrote the above the week after I reached home; but through mistake it was not taken to the post office, and thus it has been delayed until this late hour. But from the experiments I have made in laboring with my hands, I am prepared to state for the encouragement of all, that I find myself in a better condition to labor physically than I have been for years. I can labor to advantage from six to ten hours a day, according to the kind of work I engage in. I

see that though I feel the wear of past labors, yet I have been undergoing favorable changes healthwise. Thus far I have spoken to the church every Sabbath, and attended the prayer and social meetings. I desire to keep the object of my coming East in view, viz.; to gather more strength to spend in promoting the cause of present truth.

D. T. BOURDEAU.

#### MEETINGS IN CENTRAL DISTRICT, MICH.

ACCORDING to appointment in Review, we met with the church in Jackson, Sabbath, Nov. 9. Our meetings were encouraging and interesting. Brethren present from Pomphins, Parma, and other places, expressed their increasing desires to go forward with the remnant of God's people in the third angel's message. Expressions of Christian fellowship and union were still more manifest in the celebration of the ordinances of the Lord's house.

Sunday A. M. and evening, to gratify and accommodate some of the scattered brethren and their neighbors, we held two meetings several miles from Jackson, near Bro. Van Horn's father's. Many came to hear and listened attentively. Blessed Lord, help them to give their unceasing attention to the cry of the third angel's message, and the doctrine of their soon-coming Lord.

November 15, Bro. W. Carpenter came for, and took me to his hospitable dwelling in Hanover. Here we held three profitable meetings, and rejoiced in spirit at the celebration of the ordinances. Bro. C., who always has manifested a deep interest for his neighbors to hear and be benefited by the reception of the third angel's message, was much gratified to see such a general attendance at our last meeting in the school-house on Sunday evening.

Tuesday, 19, on our way we stopped at Hillsdale, and held one meeting, and visited the Brn. Bro. I. C. Vaughn took us to Ransom Center, where we spent five days. Visited and prayed with the families and sick for blessings and healing mercies. Held six interesting meetings; some who had before confessed the truth and gone back, started again; two others fully believed and were buried with Christ in baptism. One family came fifty miles from Ohio to the meeting; the mother was baptized, and we left her rejoicing in the Lord. Our last meeting at the school-house was solemn and impressive. The people seemed anxious to hear about the soon coming of the Saviour. With willing minds the church united in the celebration of the ordinances, and were much blessed of the Lord. May they with all the remnant of the people of God, which are now moving onward, follow on to know the Lord whose "going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth,"—the great refreshing from the presence of the Lord.

JOSEPH BATES.

Hillsdale, Mich., Nov. 28, 1867.

#### REPORT FROM BRO. CORNELL.

THE interest of the meetings at Tittabawassee Center still continues. Forty-one have been baptized. Bro. Dr. H. T. Hawley was unanimously chosen Elder, and Bro. John McGregor Clerk. The church numbers forty-two members at present. Several others will go forward the first opportunity.

After much consultation, Bro. Lawrence decides to go to Tuscola county, and Bro. Strong joins with us in an effort at Midland City, to return and meet with this church on the Sabbath, for a time.

The subjects of health and dress reform, and Spiritual Gifts have been thoroughly canvassed here. The opposition has nearly ceased, and our own confidence and interest in these things has greatly increased. We labor on with new courage, hoping for the prayers of God's people.

M. E. CORNELL.

Tittabawassee, Mich., Dec. 2.

FAITH is as necessary to the soul as the sun is to the world; were it not for these bright, prolific lights, both the one and the other must remain dark and fruitless.—Charles. Howe.

Confession of a fault makes half amends.

## EARNEST WORK.

AIR.—"We shall walk through the valley in peace."

EARTH's legions gather for the fight,  
A conflict fierce and strong;  
Who'll fearless stand for truth and right,  
And face the coming storm?

CHO.—We are almost through, but there's work to do,  
For the willing and the brave;  
There's a crown to win, a kingdom to gain,  
And a precious soul to save.

Shall error with unblushing face,  
With advocates appear;  
And boast their mighty conquests o'er  
Their blinded votaries here?

CHO.—We are almost through, &c.

Who'll dare the great commands of God  
To keep in truthfulness?  
Nor fear to wear the spotless robe  
Of Jesus' righteousness.

CHO.—We are almost through, &c.

We need a host of lion hearts,  
And iron wills to wield  
Those weapons that will tell for God,  
That dare not, will not yield.

CHO.—We are almost through, &c.

There's precious seed that must be sown,  
By brooklets, rills and seas;  
Life-boats to man for the coming storm,  
For shipwreck'd mariners.

CHO.—We are almost through, &c.

To water that neglected flower,  
Bind up the bruised stem;  
The weakest child through Jesus' power,  
Has a place in his diadem.

CHO.—We are almost through, &c.

To study self is earnest work,  
And poise the scale with care;  
And weigh the motive for each work  
That we're achieving here.

CHO.—We are almost through, &c.

To watch our love for ease, and pelf,  
Then take the steady helm,  
And steer between the rocks of self,  
And reckless martyrdom.

CHO.—We are almost through, &c.

VESTA N. CUDWORTH.

Springfield, Mass.

## PEACE IN CHRIST.

How many of us can say with good and honest hearts that we have sweet peace in Christ; peace that floweth as a river; peace that none but Jesus can give? To-day, while meditating on the past, present and future, I am led to exclaim, When will our joy and peace be complete? I answer, When Jesus comes. Oh! what a joyful day that will be to God's true children. Dear reader, let us all strive to be there. Even now, peace fills my inmost being in anticipation of the glory that awaits us on the other shore. Here we have some little peace, but it is mingled with much tribulation. Jesus says, "In the world ye shall have tribulation, but be of good cheer: I have overcome the world." John xvi, 33. Again, there are times that we feel sad and sorrowful; we see our loved ones torn from our fond embrace by the cruel hand of death, and see them borne away to the narrow confines of the tomb. Jesus says, "I am the resurrection and the Life; he that believeth in me, though he were dead, yet shall he live." John xi, 25.

Dear ones in the Lord, I am looking forward with a bright hope to the morning of the resurrection, when those loved ones that have long slept in the cold and silent tomb will come forth from their dusty graves clothed with immortality and eternal life. Oh! how sweet the thought, that, if faithful, we shall one day sit down in the kingdom of God with Abraham, Isaac and Jacob, to go no more out, there to swell the joyful song of Moses and the Lamb. Oh! how complete will be our happiness there; not a shade of transgression

can ever enter that peaceful abode. Glory, glory, be to God.

Dear readers, there is a great storm gathering, but if we have peace in Christ, we are safe. The humble child of God can say, Let the winds blow and the storm rage; let persecution come; I can bear all without a murmur, only give me a home with Jesus. It is but a little while longer we shall have to face the storm. Soon, if faithful, we shall enter into that rest that remaineth for the children of God. Let us then strive to overcome every thing that is unlike Jesus, that we may be found with that people that shall have come out of much tribulation, having their robes washed and made white in the blood of the Lamb. Rev. vii, 14. May it be our happy lot to be there, for once safely inside of the kingdom, we can enjoy the smiling countenance of the Saviour forever. There our joy and peace will be complete.

Your sister in the faith and hope of the gospel.

N. JANE LUCAS.

Hartford, Me., Nov. 17, 1867.

## HOPE IN GOD.

It is the privilege of the humble follower of Jesus Christ, while on probation, sojourning in this vale of tears, tried and buffeted by the enemy, to be cheerful and happy. Like the traveler returning to his home after a long absence, buoyant and hopeful with the thought of soon seeing cherished friends, he may take courage and rejoice with joy inexpressible in view of the far more exceeding and eternal weight of glory in reserve for him. What difficulties would not be overcome, what obstacles surmounted, what dangers braved by the former, to effect his purpose? And has the Christian less to inspire him with zeal and energy? Does the one feel sure of success, and has not the other still stronger reason to hope, when all Heaven is interested in his behalf, and God is pledged to render him every needed assistance? Can we not take God at his word? Do we not believe that what he has spoken he will also perform? Are we not sure that if we put our trust in him, lie passive in his hands, willing to go at his bidding, to spend and be spent in his service, do whatever he requires of us, that we shall be enabled by his grace to overcome? Yes, our confidence in God is unbounded. We know that he is not a hard master; and our shrewd enemy satisfied that our fortress is at this point impregnable, instead of being at all dismayed, with cunning ingenuity brings his artillery to bear upon us at another quarter. He arrays before us our sins, and diverting our minds from Heaven, our only source of strength, makes us feel our weakness and presses his darkness upon us, until we become discouraged, and seem to forget that it was sinners for whom Christ died, and that it is "not by might nor by power," but by the Spirit of God and his grace that we are to overcome, and that it is only through the merits and intercessions of a compassionate Saviour that we can hope for pardon. And thus we grope our way on in darkness, until almost ready to yield to the suggestions of Satan and sink in despair, when, through the tender mercy of God, our minds are again turned heavenward, if perchance we are so fortunate as to recover ourselves from the snare of the Devil.

But I fancy our greatest danger is in not being fully decided. We have not made up our minds to have Heaven at any cost; are not really expecting to overcome and to attain unto holiness. We set our mark too low, consequently must come short. Perhaps we are not willing to let self die, and submit ourselves unreservedly to God.

In a thousand different ways is Satan seeking our destruction, and if he can only accomplish his purpose, little does he care in which of his snares we are taken. Whether we, from the leaks in our bark, become discouraged and cease our efforts to weather the storm, or, through stupidity and indifference, sleep on our oars, or recklessly take the fatal leap, our doom is equally certain, and Satan's object as surely gained.

But why will we not arouse ourselves and shake off this lethargy? this death-like stupor which we are assured is from Satan? Our all is at stake. The plagues of God's wrath are soon to be poured out, either to be shared or shunned by us. Eternal life with all its glo-

rious realities is either to be gained or lost, and how can we be contented without a daily evidence of our acceptance with God. The story will soon be told, our destiny forever and unalterably fixed, and although it is a fact as true as it is solemn, that many who now profess the truth are to fall by the way, yet none need be discouraged. The reason is plain. God has not changed. The plan of salvation remains the same. The same Saviour pleads our cause, and now, as ever, we are requested to forsake all and follow Christ. Now the question to be decided is, Will we do this? This question is easily answered in the affirmative, but in no better way can we determine the decision of our own heart than by noticing how we are getting along to-day. How are present trials and difficulties borne, present duties discharged? and are we willing now to make a sacrifice? Let us examine ourselves closely, and may God help us to make thorough work and to rejoice in hope of final victory.

JOHN Q. FOX.

Madison Co., N. Y.

## OUR SALVATION NEARING.

"AND that knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us cast off the works of darkness, and let us put on the armor of light." Rom. xiii, 11, 12. While looking through the Bible, these verses fell with weight upon my mind. If the apostle could say in his day that it was high time to awake out of sleep, and that salvation is nearer, how much more the remnant people down here in these last days, where we have passed the signs that were to be given before the coming of the Saviour, and that have heard the sound of the last message of mercy that this world will ever receive. Can we not say in truth with the apostle, "that knowing the time, that now it is high time to awake out of sleep?" Yes; it is death to sleep. The faithful and true Witness counsels us to buy the gold that is tried in the fire, the white raiment and the eyesalve, if we would stand in the great day. Now is the time for us to work. Time is short. What we do must be done quickly. The night is far spent, the day is at hand; let us cast off the works of darkness. It will not do for the remnant to be conformed to the world; but we must lay aside the works of the flesh. We must be clad with the armor of light in this dark night of time. We are living in solemn times, in the hour of Judgment. Jesus is doing his last work in the heavenly sanctuary. We must confess all our sins; and before we can confess them we must know what sins we have about us. It will take self-examination to find out what sins are lurking about us, and this is a work we cannot do within ourselves; we must have help from on high. Jesus our High Priest will help us. Holy angels will help; and our dear brethren and sisters will assist in this great work.

It will not do for us to deceive ourselves and then plead ignorance. The light of truth is shining too plain not to be seen: and now, while the light is shining, is the time to arouse out of sleep. It is a great work to overcome and be ready for the coming of Jesus, to be found without spot or wrinkle in that great day. We cannot overcome without a struggle. Satan will bring every influence to bear upon us that he can to destroy us. Now is the time to watch and pray, lest we be ensnared by this wily foe.

Every step we take in the great reform will bring us nearer to God, and farther from the enemy's ground. Then let us put on the whole armor of God, so that we may be able to stand. We have made many vows that we would live better. Let us pay those solemn promises.

There is a blessing connected with every sacrifice that we make. Praise the Lord for his goodness. He has promised help in time of need. I here wish to say that the health reform has been a blessing to me. It is designed to be a great help in overcoming. It is not right to try to make ourselves odd; but try to live in such a way that our life will have a gathering influence. May the Lord help us all to realize the time in which we live; and may we overcome, and at last be saved in his kingdom is my prayer.

D. T. SHIREMAN.

Marion, Iowa.

## SERMONS vs. PRAYERS.

How often have I been pained by prayers turned into sermons. Many is the meeting, the harmony and good of which have been marred by the too common practice of preaching to listeners when professing to pray to God. Many such are begun by telling God who he is, and what we are, where he is, and all his attributes. He is then informed of what he has and might have done, and can not do; what we have and have not done, and ought to and may do. The great truths of religion are then unfolded to him who knoweth all things, and sometimes untruths and false systems. And probably before the prayer is done, the whole state of the world will be described to him whose eye seeth to the ends of the earth. In fact, such seem to me to be intended, not for the Lord's ears, but for men's. Ought it so to be? Is it like the child-like simplicity recommended by the Great Teacher? Verily not. To me it seems a species of hypocrisy, unconscious, truly, but nevertheless displeasing to our ears, and I fear to God's. While listening to such a prayer I am reminded of that class who, for a pretense, make long prayers.

Brethren, as everything in the worship of God should be done "decently and in order," let sermons for the people be reserved till the prayer to him is ended.

P. C. TRUMAN.

Harlan, Iowa.

## THE COMING OF THE LORD DRAWETH NIGH.

LIVING as we are, down here in the closing scenes of this world's history, how important that we heed the injunction of the apostle, to establish our hearts, for the coming of the Lord draweth nigh. Oh! we must be established in the present truth. We must have it deep in our hearts, and it will cause us to hunger and thirst after righteousness; and the promise is to such, They shall be filled. Blessed promise to the hungry and fainting soul. Oh! for more faith in the exceeding great and precious promises of God. We must draw near unto the Lord with full assurance of faith. We must be in earnest. We must have a mind to work and seek the Lord with all our hearts, and he will be found; and love, peace, and joy shall be ours.

We may be very intimate with our dear, Heavenly Father. He is always ready to attend to our wants, and he that toucheth you toucheth the apple of his eye. The love of God is boundless; who can measure it? 'Tis past finding out. Jesus, our blessed Advocate ever lives to plead for us. Ye doubting ones, draw near! Jesus speaks. 'Tis the voice of my beloved! Hear his melodious voice: "Him that cometh unto me I will in no wise cast out. Praise his holy name! this great salvation is full and free.

Draw near, ye thirsty souls, and drink from the living fountain. Quench your raging thirst from the wells of salvation and it shall be a well of water in you, springing up into everlasting life. Oh! endless life! Oh! bliss beyond compare! Oh! immortality! Can it be ours? How ravishing the thought! To dwell forever with Jesus, our adorable Redeemer in that beautiful city, which hath no need of the light of the sun, nor of the moon, for the glory of God does lighten it, and the Lamb is the light thereof. We shall not hunger nor thirst any more, neither shall the sun light on us, nor any heat; for the Lamb which is in the midst of the throne shall feed us, and shall lead us unto living fountains of water, and God shall wipe away all tears from our eyes. Oh! blessed hope, soon to be realized!

The day is dawning. Already its orient beams are discerned in the distant horizon. Lift up your heads, ye saints, and rejoice. Our Lord, for whom we have waited, is soon coming. Up, and adorn thee! Be clothed in your bridal attire. Get on your shining raiment. Trim your lamps, for behold the bridegroom is coming! I long to see his glory, to behold his lovely countenance.

When he gathers his jewels, I must be there. I must walk the glittering streets of the beautiful city, and join in that song of triumph, Unto Him that hath loved us and washed us from our sins in his own blood, to him be glory forever and ever.

Away ye worldlings, nor dim the bright vision. Tell me not of earth's glittering store. No time for trifling now. Ye live in pleasure and vanity now, but when you see Jesus coming with all the bright angelic hosts, fear and trembling will seize upon you; your faces will gather paleness, and you will wail because of him, who cometh to take vengeance on those who obey not the gospel of our Lord Jesus Christ.

L. E. MILNE.

## 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 Dibble.

DEAR BRETHREN AND SISTERS: How good is the Lord that he has prepared a way for his scattered and tried people to cheer and comfort each other by coming together, as it were, in the Conference Department. When I unfold my paper I hasten to see what is on the last page, next, who is at the Conference, then who is to be our preacher on the Sabbath. But last week we had no conference. Why? Were there no testimonies at hand? Were the friends all sick, or have the few faithful ones done their duty, and left speaking for those who perhaps feel like myself, as if what little they say will do no good; and where little is given but little is required. We are to bear in mind that the one talent was required to be improved as much as the ten. Neither are we the judge of our influence.

May the Lord pour out his Spirit upon his people until it will flow out through the pen in words not to be mistaken. All feel their weakness no doubt; but I have never seen a testimony yet that I could for a moment think had better been left out. Let us not get weary of well-doing, but gird on the gospel armor, and be ready, with our lamps trimmed and burning, to go forth and meet our blessed Lord when he shall come to take his waiting ones home.

I truly feel the importance of keeping all the commandments of God, and had thought we were doing so to the best of our ability; but it has of late been suggested that we are violating the fourth commandment by permitting a family to live in our house who do not keep the Sabbath.

Now we do not wish to live so that the world around can condemn us, and that, too, by the very law that we are professing to obey. But it never occurred to us that it was a violation of the law, while the family were not in our service. Brethren and sisters, how is this? We are thankful for the light of truth, even though it may come from those who cannot seem to comprehend a truth when held before them in its clearest light. Our enemies sometimes prove our best friends; for they will tell us of our faults, while our friends will overlook or excuse. But as I consider the matter, and review the commandment, I feel almost sure the decision will be with our accusers. Well, truth and light is what we want, and we will try to learn obedience from the things we suffer, and still struggle on for the kingdom. Pray for us.

M. F. DIBBLE.

Wayne Co., N. Y.

From Sister Merickle.

BELOVED BRN. AND SISTERS: I have been cheered on my way Zionward by your welcome testimonies which I always look over the first thing as I receive our much-loved Review, anxious to see what brother or sister has made a new promise to go with me through to my Father's house. I see more and more beauty in keeping his holy commandments and trying to live out the faith of my blessed Jesus. We have no other teachings but the Review; but we are very thankful for that.

We were in hopes of having a messenger meet with us in Quarterly Meeting at Bass Lake, but were disappointed. However, God did not disappoint us of a blessing. He owned and blessed us there, and his

love ran from heart to heart. A beloved brother in expressing his feelings told the hearty desire of most of us. He wanted his soul filled with the glory of God. He wanted to take it home; for his neighbors needed it. I thank the Lord that he does answer our feeble petitions, and fill our soul with his love, and that our dear neighbors have got a taste of it, and are waiting with ears wide open to hear, saying that if some one of our preachers would come to Mapleton, they could hear. We truly hope some one will be sent this way soon. I feel unworthy. I feel that if I make an effort to cheer some lone heart, it is a poor one indeed; but yet I cannot be idle. If it is a cross, it seems a duty that I owe to you; and it is a great privilege that this way was provided for you and me to converse together, that our hearts may be knit together in love for God and each other.

Let us, one and all, be more faithful. Let us put on the whole armor of God, and not be ashamed to show our colors, as S. D. Adventists, and not forget our duty in sending our witness for king Jesus to our beloved paper. The arch-enemy is doing his last and great work. I want to hear from you all often, to know that you are still on the right road, that you and I may come to the end of our pilgrimage together; for you have my heart and hand to meet you in that heavenly land.

PHEBE J. MERICKLE.

Blue Earth Co., Minn.

From Bro. Upson.

DEAR BRETHREN AND SISTERS: I desire to let you know how I am getting along in this good cause. I feel no less determined to serve the Lord than I did when I first started, and I mean to live up to all the light we have through the Review, the testimonies, and the gospel. We cannot too greatly prize the privileges and blessings we are favored with, in having that which will guide our feet in the narrow way of life that leads to glory and to God through Jesus Christ.

In answer to prayer, and through the labors of Bro. Whitney, the Lord is doing a great work for his people here in Genoa. Five have been added to our number by keeping God's holy Sabbath; and we have been made to rejoice with angels in Heaven over repenting sinners. To God be all the glory! How much our hearts should be fired with love for God and our fellow-beings, and zeal for the salvation of sinners.

Cayuga Co., N. Y.

DAVID UPSON.

BRO. A. W. OLIVER writes from Oswego Co., N. Y.: I have had your paper about a year. Met last Sabbath with the few in Oswego, for prayer meeting. The power of God was there. It was the best meeting I have had for ten years. I have belonged to the church for 40 years. This is the first Sabbath that I have kept in my life. I there received some instructions in the health reform, diet, &c. I believe I can live out the truth. We should be glad if some preacher could call this way. I begin to have another spirit in me to follow the Lord wholly.

BRO. S. A. HOWE, Fulton, Gratiot Co., Mich., writes: The Review is our only minister, as we live away from any considerable number of Adventists. I have never heard a sermon, only through the Review. It is now about two years since I began to keep the Sabbath, and I hope through the grace of God to be able to meet the remnant of God's people when the last trumpet shall sound, and receive a crown of eternal life.

LOST TIME.—Lost wealth may be restored by industry; the wreck of health regained by temperance; forgotten knowledge restored by study; alienated friendship smoothed into forgetfulness; even forfeited reputation won by penitence and virtue; but who ever again looked upon his vanished hours—recalled his slighted years, stamped them with wisdom, or effaced from Heaven's record the fearful blot of wasted time?

It has been beautifully said, that "the veil which covers the face of futurity is woven by the hand of mercy."

## The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 10, 1867.

As we noticed the convalescence of Bro. Cottrell last week, we are happy to give, this week, a note from Bro. Fuller, showing him also to be on the road to recovery. May these laborers be speedily raised up to act their part again in the vineyard of the Lord.

We have just enjoyed a pleasant visit from Bro. Dr. Abbott, of Will Co., Ill. He expressed himself highly pleased with our publishing facilities, and the plan, principles, and management of the Health Institute. The readers of the Review and Reformer will doubtless hear from him soon. He united himself with the church in Battle Creek, it being more easily accessible to him than any other.

### TO BRETHREN IN MAINE.

ONE of the most important items in health reform is the use of good Graham flour. Wheat raised in this State does not make good Graham flour.

1. It is not as free from oats and barley as Western wheat. The hulls of oats should not be taken into the human stomach.

2. The skin or bran of the wheat grown in Maine is thick, tough, and hard, and as Graham flour is usually ground, the skin is left nearly, or quite, whole. This is very bad for diseased stomachs.

Some form an unfavorable opinion of Graham flour because in their first experience of its use they obtain a poor article of flour, and have no experience in cooking it. Failing in both these essentials, and not having cultivated a taste for plain, healthful food, they are disappointed in this branch, and are tempted to condemn the entire reform.

We earnestly recommend you to first obtain good Graham flour, then purchase the work entitled, "How to Live, for sale at the Review Office, which gives full directions for preparing and cooking food. With these you may prepare food, which, after cultivating a natural, healthful appetite, you will decide is the most palatable and healthful you ever enjoyed.

Bro. M. B. Cyphers, of Skowhegan, Me., keeps the best Graham flour, which he sells at a reasonable price. At present, it costs no more than poor flour from wheat grown in the State.

Bro. P. Z. Kinne, of Kirkville, N. Y., a practical miller, furnishes Bro. Cyphers with this flour. Bro. K. makes it from pure winter wheat. The kernel of this wheat is full and round, with a thin, tender skin, containing less bran than custom-wheat. And Bro. Kinne has his mill-stones so prepared as to cut the bran comparatively fine, and yet the entire product of the wheat is neither too fine nor too coarse.

Bro. Kinne and Cyphers are both men of unquestionable integrity. They engage in this matter for less profits than other branches of their business gives them. The deep interest they take in health reform leads them to do this. And as is usually the case with those men who are ready to sacrifice for the good of others, these brethren are both destitute of the means necessary to advance to carry on this business. It will therefore be necessary for those who wish to obtain this flour, to advance means as often as six times during the year, at regular periods, to the amount necessary to pay for the amount of flour they wish to consume during each period. Especially should those do this who wish the advantages of obtaining a barrel at a time. Pay your money to Bro. Cyphers in advance; this will enable him to send it with the order to Bro. Kinne, which will give him means and time to produce a quantity at the lowest figure. And if such order amounts to ten barrels, something will be saved in the transportation.

We believe this arrangement to be safe, and that by it you can secure a better article for the same amount of money than in any other way. We earnestly recommend this kind of flour to all as more healthful and sweeter to a pure taste than fine flour. We hope you will all enter into this arrangement. Try this branch of the health reform.

JAMES WHITE,  
J. N. ANDREWS.

### CONVALESCENT.

PERHAPS it would be well for me to say a few words in regard to our afflictions. Myself and oldest son were prostrated with typhoid fever the 22nd of Aug. Two and a half months is nearly a blank to me. My mental powers gain very slow. I am able to do a few light chores. The son that was taken at the time I was, is not able to walk yet without help. Our second son is now sick with this dreadful fever.

Eight of us have had the fever, including our son's wife. She had it lighter than the rest. Six of us were helpless at a time. Our house has been a hospital indeed for three months and over. Our Brn. and sisters have cared for us more than could be expected, as we live quite isolated from most of them.

The neighbors have been extremely kind to us. One could not take care of us all; during the night, it took at least two, and we had no lack for eight weeks. May God bless and reward this kind-hearted people.

Some thought it very strange that we did not use medicine, or employ the physicians of this place; but I doubt whether we should all have been alive now had we done so. We called Dr. J. F. Byington, from the Health Institute, Battle Creek, Mich. He tarried with us one week, and rendered efficient aid.

But in regard to the cause of the fever, I was guilty of transgression; I over-labored and took cold. My son also over-labored. This fever goes through families, as the members are constantly with it. But by the blessing of God we are all spared thus far, for which I trust we feel truly thankful.

I regret very much that I am kept from laboring in the cause of God. But it is so, and I cannot say just how long it will be that I shall be detained, but I trust not many weeks. We hope still to be remembered in the prayers of God's people. In hope.

N. FULLER.

### CHURCH AND STATE.

THAT there is an intention on the part of many of the mistaken reformers of the day to unite church and State there can be no doubt. Many indications are to be seen here and there floating upon the current news and literature of our time, and many have been published in the Review, all showing whither the would-be reformers of the 19th century are drifting.

At a late State Temperance Convention at Newark, a platform of principles was adopted, one plank of which was this:

"Here, in God's name, we take our stand, and we invite Christians of every name, temperance men of every organization—all who are unwilling to see the Sabbath blotted out—to unite and stand with us. We shall be denounced and sneered at, but better men have been before us, and it does not alarm us. It will be said we are seeking to legislate men into morality—to unite church and State."

From this we infer that the subject of intemperance is to be made a matter of legislation, as it may well be; for drunkenness is a crime; but how is it possible, by any moral law, to enforce the sanctification of the first day of the week as the true Sabbath? and how strangely infatuated must that community be, which mingles first-day observance or non-observance with intemperance!

JOS. CLARKE.

### ONE GREAT DANGER OF MINISTERS.

THERE is great danger that ministers will forbear to reprove and warn rich and influential men when they know that they need it. Paul not only exhorted Timothy to "preach the word," but also, to "reprove" and "rebuke." This is as necessary sometimes as it is to exhort and comfort. But this is the hardest part of the minister's duty. Here is a man who is wealthy, influential, has some, or even many, good qualities; always welcomes the minister to his house and often helps him. This man has serious faults which injure him and the cause of God. The minister sees it, and even talks about it with the brethren. Now what will he do? Often go away without mentioning it to the man himself, though he freely talks about it with the brethren.

But has he done his duty? Nay, verily. If that

soul is lost, his blood will be required at the hands of that minister. Is this true? If it is, what an awful responsibility rests upon the man who is set to watch for souls! But let us hear the word of the Lord. "Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman, if when he seeth the sword come upon the land, he blow the trumpet and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come and take him away, his blood shall be upon his own head; he heard the sound of the trumpet and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand." Eze. xxxiii, 2-8.

This is a solemn warning to the watchmen on the walls of Zion. It is easy to rebuke an open enemy; but to reprove a man who has always been friendly to you is indeed hard. It is an unpleasant job, one which brings no pleasure, nor honor, nor friends to the one giving it. And hereby may be known the man who indeed watches for souls, and the one who goes for the honor and the pay. The former often has this work to do and get many enemies for doing it; while the latter never meddles with such work, as though it were no part of his duty, and hence is called a clever fellow, and has no enemies. But what a fearful account this man will have to settle in the Judgment! May the Lord deliver me from it. "Them that sin, rebuke before all, that others also may fear." 1 Tim. v, 20.

D. M. CANRIGHT.

Athens, Me.

### RECEIVING WITHOUT ASKING.

In a late Spiritualist paper, in "an invocation to the Infinite Spirit," we read the following:

"We know thou wilt tenderly care for the thoughts of all thy children, and every aspiration shall be registered by the recording angel, and all answered in due time. Therefore, we crave no blessing. We pray for no favors, for thy lovingness bestoweth all, and thy wisdom knoweth when and where to bestow."

We copy this to show the wide contrast between the teaching of this gigantic system of infidelity and that of Holy Writ, which plainly directs us to ask, that we may receive, thus implying, that if we do not ask we shall not receive. It seems that even our Lord himself felt called upon to ask for assistance from the Father, whenever he desired it. Matt. xxvi, 14: "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." And again, when the Master was betrayed, and the multitude came upon him with swords and staves, and one of his disciples drew his sword and cut off the ear of the servant of the high-priest, he was thus reproved by the Master: "Put up thy sword. \* \* \* Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" This same Jesus has commanded us to watch and pray.

Let none be misled by this latter-day deception, a deception which would take even the very elect were it possible; and let none think that they can live without either prayer or watchfulness. Those only who ask, need expect to receive.

E. G. R.

Battle Creek, Mich.

REVERENCE IN THE PULPIT.—Children are impartial judges, and their judgment, as in the following case, should be heeded. A girl in a neighboring city had often heard the fame of a popular preacher, and she desired her mother to take her to his church. The mother gratified her request, and when the little child

was returning home, she looked up and said, "Mother, I don't like the preaching of Mr.—." "And why do you not?" "Because he speaks of God just as if he was his cousin."

### ONE DAY MORE.

ONE more day has fled forever,  
Bearing on its silken wings,  
Yearnings of the heart, which never  
To the aching bosom brings,  
Hungry though it be and thirsting,  
Back its joys; yet faith will wait,  
Though the heart is crush'd and bursting,  
At hope's silver anchor'd gate.

One more day of fruitful actions,  
Words and thoughts, oh! moments rare;  
Lightest purposes unspoken,  
Angels treasured up with care;  
Even latent thoughts of mercy,  
Which uncalled, were never born;  
Written out in sunny measures,  
Woven into angel song.

Up within the heavenly archives,  
Faithful records of the past—  
May be wrongs, o'er which the heart grieves,  
And would fain wipe out at last;  
All are stored; and angels grieving,  
Bend to read the tear-dimmed page;  
Nor can time those dark stains whiten,  
Sins will ne'er grow dim with age.

One day more! the thought how blessed!  
If I own a title fair,  
To the mansions of the saved,  
I am one day nearer there;  
Nearer to those mansions holy,  
Rich, imperishable, good,  
Where the meek of earth, the lowly,  
All are gathered home with God.

But with awe I'm now advancing  
Through the dimly lighted gate;  
Yea, within the portal standing,  
Of another unborn date,  
Made of precious hours and minutes,  
Messengers of good or ill;  
Bearing on their stainless bosoms,  
Blanks, each day for us to fill.

VESTA N. CUDWORTH.

Springfield, Mass.

### QUARTERLY MEETING AT PINE ISLAND.

THIS meeting was held as appointed in Review. Brn. Pierce and Ingraham were present, to minister in word and doctrine. There was a good attendance. Brethren came in from our sister churches, Pleasant Grove, Greenwood Prairie, and Deerfield. We would here acknowledge with gratitude, the kindness of our Methodist friends, in granting us the use of their house of worship on this occasion. Meeting commenced with the Sabbath, by a discourse from Bro. Ingraham. Sabbath, A. M., prayer and conference meeting, which was quite interesting; followed by a discourse from Bro. Pierce, in which he exercised his gift with plainness of speech, showing us the character which should pertain to the people of God in the last days. Please read the texts quoted. Micah vii, 1, 2; Eze. vii, 16; read the whole chapter. Zech. xii, 9-14. How very far from this do we, many of us, act. Joking and jesting, instead of mourning and weeping. May we all be enabled to heed the testimony given. In the afternoon, attended the Lord's supper. Preaching in the evening by Bro. I.

First-day, the Methodists occupied the house in the forenoon. In the afternoon and evening, Bro. I. spoke on the saint's inheritance. The attendance was good, especially in the evening. Good attention was given. It is the general opinion that these meetings have done good. We feel quite certain that prejudice gave way to deep thinking on the part of some. May the fruit of these meetings yet be seen.

Another solemnly-interesting feature of this meeting was the marriage of Bro. F. W. Morse and Maggie A. Merry. Late, Sabbath p. m., a few repaired to the house of Bro. Brown, where the ceremony was performed by Bro. Pierce, not with pomp and vain show, but with candor and sobriety, manifested by all. As was expressed, there was once a marriage in Cana, of Galilee, and Jesus himself was there. We felt that Jesus

was here by his Spirit, to bless and sanction this celebration of one of Heaven's earliest institutions; for they were of one faith, one hope, and we trust of one heart and purpose to glorify God in all things. Oh! how much better, in selecting a bosom friend for life, to make such a choice, than to make choice of one of opposite faith, or perhaps, of no faith at all. Such certainly do not marry in the Lord. I would here say, that the next Monthly Meetings of the churches of Greenwood Prairie, and Oronoco, will be held, the first at Greenwood, Dec. 21; the second, at Pine Island, the third Sabbath in Jan. 1868. These meetings will be at a season of the year when it will be necessary to put forth some effort and perseverance to get out. Shall we make the effort, or shall we not? Let us seek to do the will of God in all things.

H. F. PHELPS.

Pine Island, Minn.

### Notice.

I WISH to say to my brethren of the Ill. and Wis. Conference that my post office address now is Genesee Grove, Whiteside Co., Ill.

IVORY COLCORD, Treasurer.

### Notice.

THE friends of Eld. J. P. Hunting, M. D., wish to learn his present P. O. address. Send it to L. H. Hunting, Osawatimie, Miami Co., Kansas.

### IMPORTANT THOUGHTS.

I COPY the following from Josephus' complete work, page 826. I think the ideas worthy of a place in the mind of S. D. Adventists.

C. O. TAYLOR.

"In whatsoever ways I shall find you, in them shall I judge you entirely. So cries the end of all things. And he who hath at first lived a righteous life, but toward the latter end falls into vice, these labors by him before endured, shall be altogether vain and unprofitable, even as in a play, brought to an ill catastrophe. Whosoever shall have lived wickedly and luxuriously may repent; however, there will be much time to conquer an evil habit, and even after repentance, his whole life must be guarded with great care and diligence, after the manner of a body, which, after it had been a long time afflicted with a distemper, requires a strict diet and method of living; for though it may be possible, perhaps, to break off the chain of our irregular affections at once, yet our amendment cannot be secured without the grace of God, the prayers of good men, the help of the brethren, and our own sincere repentance and constant care. It is a good thing not to sin at all; it is also good, having sinned, to repent,—as it is best to have health always; but it is a good thing to recover from distemper. To God be glory and dominion for ever and ever, Amen."

### OUR FASHION PLATES.

#### GENTLEMEN'S STYLES.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil.

"Stand, having your loins girt about with truth, and having on the breast-plate of righteousness,

"And your feet shod with the preparation of the gospel of peace.

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God."—PAUL.

#### LADIES' STYLES.

"Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or putting on of apparel.

"But let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God, of great price."—PETER.

These styles are a little out of fashion now, what our fine ladies and gentlemen would call "dowdyish," but they were worn by Paul and Peter, and many of the fine ladies and gentlemen of Ephesus and other Eastern cities in that day; and we must say, that we even now look upon a person thus clad as being exceedingly well dressed.—*Morning Watch*.

## Appointments.

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

THE next Monthly Meeting for the churches of Mackford and Marquette, Wis., will be held at Marquette Dec. 21. Meeting to commence at ten o'clock A. M. A general attendance is solicited.

RUFUS BAKER.

THE next Quarterly Meeting of the Mackford and Marquette churches will be held at Mackford, Jan. 4, 1868. We hope to see a large gathering at this meeting. Come, brethren, in the name of the Lord, that he may grace this meeting with his presence.

By order of the churches.

RUFUS BAKER.

THE next Quarterly Meeting of the Seventh-day Adventist church of Monroe, Green Co., Wis., will be held, Dec. 21 and 22. Can a preacher of this Conference meet with us? The churches of Albany, Avon, and McConnel's Grove, are expected to meet with us.

GEO. ADAIR.

NO PROVIDENCE preventing, I shall be in Bowersville, Greene Co., O., to hold meetings with the friends there, the 21st and 22nd of Dec.

I. D. VAN HORN.

PROVIDENCE permitting, I will meet with the churches in Iowa as follows:

Laporte City, Sabbath and Sunday, Dec. 21 and 22. Lisbon, Dec. 28 and 29. Anamosa, Jan. 4 and 5.

We hope all the scattered brethren living away from these churches will make an effort to be present at these meetings, and that all will attend with a sincere desire to do good and get good; to enter anew into the work of self-examination and humility, that we may be prepared for the solemn scenes before us and the refreshing from the presence of the Lord.

GEO. I. BUTLER.

## Business Department.

Not Slothful in Business. Rom. xii, 11.

### Business Notes.

[S. N. WALSWORTH; The Review is going all right to B. Barrett.

### RECEIPTS.

#### For Review and Herald.

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

**\$1.00 each.** John Brant 30-1, C Judson 32-17, G Castle 31-17, Jane Coal 31-19, Mrs R Nye 32-1, I G Camp 32-1, A F Moe 32-1, E M Beekley 32-1.

**\$1.50 each.** J McGregor 32-1, Mrs S Irving 32-1, A Blake 32-1, A B Castle 32-1, D Myers 31-1, T M Foster 32-1, J F Fraunfelder 32-1, M Chandler 32-1, M A Beasley 32-1.

**\$2.00 each.** L Bullock 31-15, L Locklin 31-1, E Pratt 33-13, John E Smith 33-1, J E Potter 31-4, J H Thompson 32-10.

**\$3.00 each.** S Paine 33-1, J M St John 31-14, H D Bruce 33-1, H Lyon 33-1, F Nichols 33-1, T Francis 32-1, Wm Smith 33-1, C Church for B Carver 33-1, R Webster 33-1, M A Eaton 33-1, R W Day 33-1, R Baker 33-1, A S Olmsted 33-1, H Spears 32-9, F Nelson 32-9, J M Wilkinson 33-1, G F Evans 31-1, V B Gaskill 32-17, Mrs L Y Heller 33-8, P Sanborn 33-1, M S Kellogg 32-1, Job Spencer 32-22, A Belden 31-1, N S Warner 33-1, J Allen 33-1.

**Miscellaneous.** Samantha Lyon \$6.00 35-1, W Martin 4.00 32-1, C G Daniel 1.75 30-9, E Kincaid 1.75 31-5, S D Barr 3.70 33-1, W H Marvin 1.24 in full of account, B M Osgood 90c 32-16.

#### For Enlargement of Review.

J Chaffee 50c.

#### For Review to the Poor.

Thomas Newman \$2.00.

#### Cash Received on Account.

Jesse Dorcas \$2.00.

#### Books Sent By Mail.

O McKean 40c, B C Gay 50c, J A Graves 40c, C A Nichols 15c, B A Smith 15c, N Keyser \$1.10, V Ames 1.00, F Burnham 30c, E Stone 15c, S Haviland 15c, Dr W J Mills 15c, E A Poole 15c, A Chase 15c, E Rew 15c, S R Sutherland 15c, J F Thompson 15c, G J Hodges 15c, M E Armstrong 15c, E Lauder 15c, Mrs C R Rice 15c, J Vile 15c, H P Wakefield 15c, S E Hall 15c, M Dennis \$1.15, T Newman 1.00, A Cowell 40c, Jacob Maple 25c, N R Rigby 25c, L D Newton 30c, Albert Weeks 50c, A S Olmsted 1.50, D Myers 85c, Geo F Evans 2.18, Jas A Cushman 15c, Mrs D C Demarest 15c, Mrs A G Smith 15c, E Kincaid 15c, C H Sweet 30c, Wm Penniman 25c, L Y Heller 1.50, J Shepherd sr 15c, J Shepherd jr 7c, Eld Hoag 25c, C Spring 7c, J Huffman 17c, R Reynolds 12c, C Abbott 17c, E Hibbert 5c, M Eldridge 7c, S D Barr 1.15, M S Kellogg 20c, N Hanson 31c, A Udell 35c, T L Waters 15c, J Chaffee 40c, M A Tilden \$1.50, C A Osgood 10c, Harriet White 15c, S I Twing 15c, C W Bisbee 30c, C M Lunger 35c.

#### Books Sent by Express.

S Vincent, Portland, Cateraugus Co, N Y, \$10.00, S B Gowell, Portland Me 62.00.

#### Michigan Conference Fund.

RECEIVED FROM CHURCHES, Church at Ransom Center, \$34.00, Hillsdale 40.00, Vergennes 20.00, Oneida 9.00.

#### To Publish Tracts for Gratuitous Circulation.

Sylvester A Craig \$2.00.

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

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

R H Peck \$25.00, H D Peck 25.00, L H Robinson 25.00, R C Straw 25.00, J J Gilding 25.00, T M Foster 25.00.

## News and Miscellany.

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

—The mysteries of the war are being gradually cleared up, but there is one mystery still shrouded in darkness which demands a searching investigation. We allude to the case of Gen. Stone. Few officers of our army had a more enviable personal record than he, and few have had a more unfortunate history. There is a general impression that he was the victim of some unpardonable oppression, and for the credit of his superiors as well as his own reputation, a strict inquiry seems absolutely necessary. We trust that it will be no longer deferred.

—England's poor are crying for bread. They can find no work to do—no wages to earn—and the consequence is that starvation stares them in the face. Bread riots are getting common. Those at Exeter and Axminster have been quelled, but others have broken out in other towns in Devonshire.

**ROMAN CONFERENCE.**—Paris, December 4. The *Etendard* asserts that the European powers have agreed to the general conference proposed by France, with the exception of Holland and Belgium.

**VIENNA,** December 4. Count Crivilli, Envoy of Austria to Rome, has notified the Pope that the legislation of the Reichsrath must proceed on its course, even in antagonism to the Concordat, should the Holy Father refuse to release the Emperor, Francis Joseph, from the obligation of a treaty made before he became constitutional monarch.

Baron von Beust, in recent dispatches, urges a meeting of the European conference without a programme, so that each Power may be free to act.

—The Spanish war steamer *Francisco de Asis* sails on the 4th inst. for Porto Rico, with supplies of money and provisions for the sufferers by the hurricane on that island.

### Europe.

**MANCHESTER,** December 1.—To-day the obsequies of Allen, Gould and Larkin were observed here, with much solemnity, by the Irish inhabitants. A funeral procession paraded through the streets, and a meeting was held. No attempt was made by the authorities to interfere with the proceedings, and no disturbance whatever occurred. The demonstration, though considerable in numbers, did not equal the one made in Cork to-day.

**Vesuvius in Eruption.**—Florence, November 30.—A dispatch from Naples to-day, states that Vesuvius is now in a grand state of eruption.

**Strengthening the Fortifications of Civita Vecchia.**—FLORENCE, Dec. 2.—The fortifications of Civita Vecchia, are being strengthened and altered, so that a garrison of Papal troops can hold the city as an open gate for the return of French troops should the safety of the Pope hereafter require it. In addition to this precaution, Civita Vecchia is to be placed in direct telegraphic communication with Toulon, and for this purpose a submarine cable is ordered to be laid.

**The London Times on the Roman Question.**—LONDON, Dec. 2.—The Times has a leading editorial on the Italian question, which is considered important, as it reflects the policy of the British government, as well as the tone of public opinion. The writer makes strong argument against the continuance of the temporal power of the Pope; expresses belief that the conference called by Napoleon to solve the problem will never meet, and concludes with the opinion, that the Pope and Italy must get rid of their mutual distrust, and come to an agreement without the assistance of other European Powers.

**The Swiss Government and the Roman Question.**—PARIS, Dec. 2.—The Swiss government has accepted the invitation of France, to participate in a conference on the Roman question.

**More about the Late Earthquakes.**—NEW YORK, Dec. 2.—The Herald's Kingston, Jamaica, special, says: Earthquakes have occurred at St. Thomas, St. Croix, Tortola, Peter's Island, and Little Saba. The shocks were from 2 o'clock p. m. of the 18th to the 19th inst. Many lives and vessels were lost. There was also a volcanic eruption at sea, which raised 50 feet over the land, causing immense loss of life and merchandise.

—At midnight on the 30th ult., three shocks of earthquake were felt at Santiago de Cuba, and caused considerable alarm. Earthquakes are reported at Kingston, and a violent earthquake occurred at Mayaguez and Porto Rico, on the 18th ult. The convulsion at

St. Thomas is reported to have been a terrible one. Volcanic craters vomited lava, and the sea rose 50 feet. At San Domingo the shocks were very severe. Many houses were demolished, and a number of vessels driven ashore. The people of Little Saba are vainly striving to flee from the island, which was partially submerged simultaneously with the breaking out of the volcano and agitation of the earth.

**Great Fenian Demonstration in Cork.**—Over 20,000 Persons in Procession.—CORK, December 1, Evening.—A great demonstration of sympathy for the three Fenians executed at Manchester, was made here to-day. The ceremonies were similar to those which took place on Saturday last in London. The funeral procession was very long and imposing. It was headed by a lofty catafalque, trimmed with green and black, drawn by six horses. This was followed by nearly 20,000 persons, most of whom wore green emblems, shrouded with crape. Over 1,500 women took part in the procession, and several priests were observed marching in the ranks. Good order prevailed throughout the day.

**Marquis de Moustier on the Roman Question.**—Why the French Troops are in Rome.—The Proposed Conference.—PARIS, December 1.—Marquis de Moustier, Minister of Foreign Affairs, in addressing the French Senate yesterday, said the stay of the French troops now remaining in Roman territory would be brief, and it was only intended to ensure the safety of the Pope. The question between the Holy Father and Italy was one of distrust, and the object of the general European conference proposed by the Emperor was to remove this distrust.

**Italy in Doubt about the Conference.**—FLORENCE, November 30.—Italy has not yet acceded to the proposed conference. Yesterday an official was sent to France asking a certain explanation. The final answer of Italy will depend on the nature of Napoleon's reply.

**Beecher and Theater-going.**—Of Henry Ward Beecher's permission to have *Norwood* dramatized, the Baptist Examiner says:

If the dramatizing of his "*Norwood*," now in full operation at the New York Theater, had been done against the author's protest, we should only have regretted that in writing the story, full as it is of high descriptive genius, the Plymouth pastor had unassentingly contributed, in fact, a new play to the theater. But in the flaring announcements of the nightly entertainment, the name of "Henry Ward Beecher" has been prominent as having lent his "permission" to the dramatizing of "*Norwood*." And that the word permission was not used without reason appears from the correspondence just published by the New York Citizen, in which Mr. Beecher's letter to the dramatist is given. Mr. Beecher is responsible for his own influence; but to "interpose no objections" to the dramatizing of "*Norwood*" was to withdraw objections to the placing of it upon the stage, and to the seeing of it acted; and if a minister of the gospel may thus open the path to the theater in the case of one play, "destined to a great run," who shall close up the avenues to any other play in any "respectable theater?" It is our deliberate judgment, and we express it with the sincerest grief, that in thus interposing no objections to the putting of "*Norwood*" in stage dress, Mr. Beecher has done more to weaken the restraints upon theater-going, in circles where it had been held as demoralizing and forbidden, than any other man in the country could have done.

[By the Cuban Cable]

**More Earthquakes—The Sea Rises Fifty Feet.**—Much Damage to Houses and Shipping.—ST. THOMAS, November, 18.—Another earthquake, accompanied with volcanic eruptions, has occurred. The sea rose fifty feet, doing much damage to houses and shipping. A similar disturbance occurred at the Dutch Island of Saba, and at St. Domingo a slight earthquake is reported.

### Labor in England.

THE relative situation of the different classes in England, and the complaints of oppression and injustice made by the operative classes, will attract more attention than ever in view of the concessions lately made in the Reform Bill, and the renewed agitation in behalf of persons not allowed to enjoy the right of suffrage. The agitation now existing is the more observed from the coalition between Fenians and Reformers which is expected and not a little feared by many Englishmen. It is doubtless the hope of such a coalition that emboldens the Fenians into the imprudence manifested in the riot at Manchester, and in the trials and executions which have followed that event. The prisoners convicted; one and all, gloried in tones not unlike those of Emmet in the part they had severally taken; and although the sentences passed have been mitigated in some cases from death to moderate imprisonment, the effect of the punishment of those who were executed will be of more value

as an instrument of agitation than they will be of terror to like offenders. Indeed, the tone of agitators in all parts of England is so open and defiant that threats from this quarter are weighed, at least by the timid, against the power of the Government. The mere fact that in England these things can occur in open day, and with undoubted effect upon the sensibilities of the people, must attract much attention. They open the question afresh what further concessions must be yielded to the Reform movement, and at what point, if at any, agitation will be satisfied.

Mr. Jones, in a lecture delivered in Manchester during the pendency of the Fenian trials, directs his assaults mainly at the system of land-holding—the chief bulwark of the aristocracy; and he presents statistics of a very imposing character. "A constantly diminishing number of landlords owned land. In 1770 there were 250,000; now less than 30,000, of whom nearly 9,000 were in Ireland. Five of the aristocracy, the Earl of Breadalbane, the Dukes of Argyle, Athol, Sutherland, and Buccleugh owned one-fourth of the land in Scotland; twelve men possessed one-half; and half of England belonged to about 150 persons." It was for this reason that out of the seventy-seven millions of acres in the United Kingdom, thirty-four millions seven hundred thousand acres were uncultivated. Labor, he claimed, was therefore driven from agriculture to the already choked manufacturing districts; that, although the population from 1861 to 1861 had increased nearly 2,000,000, the agriculturists had diminished by 400,000. "More mouths to feed, and fewer hands to feed them." That only 300,000 persons were engaged in agriculture, out of thirty millions of population; and that of the 34,700,000 acres of uncultivated lands, ten millions of acres might be cultivated with advantage, giving employment to one million farmers and support to their families, amounting to say five million persons. The wages of agricultural labor in England, he said, were 12s., 10s., 9s., and 8s. per week in as many counties (not taking into view the periods of non-employment every year); and the 30,000 land-owners receive a clear income of £150,000,000 sterling per year. He insisted that if these 10,000,000 acres were not opened for cultivation, there was no resource for the people, as the channels of manufacturing industry were full, and England is not able to compete with the Continent in manufactures without reducing the wages of labor, which, to the laborer, amounted to destruction.—*Harper*.

**Asia.**—LONDON, Dec. 3.—Telegraphic dispatches from India, report that a disastrous cyclone visited Bombay and vicinity. In the city many houses were demolished, and crops in the surrounding country were destroyed, the ground being swept bare. Great damage was done to shipping, many vessels being sunk. The scanty details, so far received, make no mention of disasters to American shipping.

## Obituary Notices.

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

DIED, in Gilsum, N. H., Oct. 15, 1867, of consumption, my dear wife, Lydia P. Green, aged 29 years, 11 months, and 12 days.

I am now left alone with a daughter of eleven years, to mourn our loss. It being impossible to obtain a minister of our faith, as we much desired, Mr. Wood the Congregational minister of this place, preached the funeral sermon, from the words, "I shall be satisfied when I awake with thy likeness." Ps. xvii, 19. We were assured by the numerous attendance, and many tears that were mingled with ours in taking leave of the departed, that we were not without kind, sympathizing friends.

My companion longed for rest; but was constantly fearful, lest she should cherish a murmuring or impatient spirit. And when assured that she was considered very patient, she remarked, It is the blessing of God, and not in me.

Sleep on, loved one, now sweetly rest;  
Thy pain and sufferings all are o'er,  
And soon, if faithful, with the blessed,  
We'll meet thee on the happy shore.

No sin, no pain, no wasted forms;  
'Twill all be health and glory there;  
Oh! blessed hope; dear Saviour, come;  
We long thy gracious boon to share.

ALDEN GREEN.

Gilsum, N. H.

DIED, in Addison, Mich., Oct. 4, 1867, my mother, Polly Keyes, aged 71 years, 2 months, and 18 days. She has been a subscriber for the Review for a number of years, and it was an agreeable visitor to her; for she was glad to know what the Lord was doing for his people.  
P. B. KEYES.

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