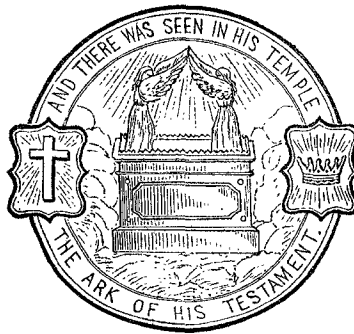


ADVENT



REVIEW

And Sabbath Herald.

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

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

THE TWO ADVENTS.

He came not with his heavenly crown,
His scepter clad with power;
His coming was in feebleness,
The infant of an hour;
An humble manger cradled first;
The virgin's holy birth,
And lowing herds companioned there
The Lord of heaven and earth!

He came not with the robe of wrath,
With arm outstretched to slay,
But on the darkling paths of earth
To pour celestial day,
To guide in peace the wandering feet,
The broken heart to bind,
And bear upon the painful cross
The sins of all mankind.

And thou hast borne them, Saviour meek,
And therefore unto thee,
In humbleness and gratitude,
Our hearts shall offered be:
And gently as the festered bough
That on thine altar lies,
Our souls and bodies shall be thine
A living sacrifice.

Yet once again thy sign shall be
Upon the heavens displayed,
And earth and its inhabitants
Be terribly afraid;
For not in weakness wilt thou come,
Our woes, our sins, to bear,
But girt with all thy Father's might,
His vengeance to declare.

The terrors of that awful day,
Oh! who shall understand?
Or who abide when thou in wrath
Shalt lift thy holy hand?
The earth shall quake, the sea shall roar,
The sun in heaven grow pale;
But thou hast sworn, and will not change,
Thy faithful shall not fail.

Then grant us, Saviour, so to pass
Our time of trembling here,
That when upon the clouds of heaven,
Thy glory shall appear,
Uplifting high our joyful heads
In triumph we may rise,
And enter with thine angel-train,
Thy temple in the skies!

—London Wesleyan Magazine.

"THREE things," said the Rev. Dr. Henry, "appeared to have been uninjured by the fall: the song of birds, the beauty of flowers, and the smile of infancy, for it is difficult to conceive how either of these could have been more perfect had man remained holy; as if God would leave us something pure to remind us of the Paradise we have lost, and to point to us that which we shall regain.

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.

A SHORT SERMON ON DUTY.

BY H. A. ST. JOHN.

TEXT. "Choose you this day whom ye will serve." Josh. xxiv, 15.

THE language of our text is that used by the venerable Joshua on a very important occasion. By an examination of the context, you will discover that this man of God had caused to be assembled at Shechem, all the tribes of Israel. To this vast concourse of God's then peculiar people, Joshua, their prime minister, delivered his final and farewell address. And it was not because he meant to retire as a superannuated servant of the church, for the evidence is lacking, that God had any such place of retreat for his people, aside from the grave. Joshua, as he informs us himself, was old, "and stricken in years;" and was about to go "the way of all the earth." And we would certainly suppose that the words of such a man, upon such an occasion, and at such a time, would be listened to with the greatest deference, and sink deep into the heart. He recounted in their hearing very many of the interesting events in their past history, that would serve to remind them of the unbounded goodness of God, as manifested in his dealings with them, and of their eternal obligation to serve and obey him. By facts and illustrations, he vividly portrayed before them, the direful consequences of serving other gods. This brings us to notice the words to which we have before referred. "Choose you this day whom ye will serve." In the examination of this important injunction of the prophet of God, we wish to notice particularly, three points.

- 1st. The matter of choice.
- 2d. The time to choose, and,
- 3d. The action consequent upon the choice.

First, then, the matter of choice. We would remark, the very first word of this inspired declaration, is, in our mind, a complete upsetter of that pernicious, soul-destroying, doctrine of the Devil, known as election, or predestination; which doctrine denies the accountability of man, and teaches that man is but a mere machine, acting only as he is acted upon, and doing only those things that the Almighty had predestined before his existence that he should do, leaving the creature no option at all in the matter. "Choose you," says the prophet, plainly giving us to understand, without any necessity of inferring, that the vast multitude whom he addressed, were free moral agents, possessing the requisite ability to exercise choice. In short, it is a positive proof of human accountability, for who would think of addressing a machine with such language. This however, is but one of many testimonies that might be adduced to prove the same point. In truth, the Bible itself is but one continued elucidation of the same great fundamental fact. We call it fundamental, because it evidently lies at the very bottom of a sound religious faith. How much would a man fear God, and tremble at his word, if he be-

lieved himself to be morally unaccountable for his actions? We have heard ministers of the gospel, thank God, that this doctrine of unconditional election was "dying out." We should be most happy to unite with them in this kind of thanksgiving; but must confess that we cannot see it. On the contrary, stubborn facts prove that it is startlingly on the increase, though it may be in a new phase, and bearing a new name. Modern Spiritualism, that last and most gigantic deception of the Devil, in various ways inculcates the same idea. May God help us to ever realize that we are accountable beings, amenable to him for all our actions here. We are placed on trial, on probation. Eternal life, or eternal death shall be our portion, according to our own option. They are within our grasp, and which will we choose? Oh! may we make the wise choice, and make that choice now. This brings us to the second point, viz:

Second, The time to choose. "Choose you *this day* whom ye will serve." Not to-morrow, or next day, or at some future time, but *now*, "this day." Very frequently in the Scriptures of truth we are exhorted to seek without delay the favor of God. Says Paul, "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. vi, 2. Says Jesus, "Seek ye *first* the kingdom of God, and his righteousness." Matt. vi, 33. Says David, "I made *haste*, and *delayed not* to keep thy commandments." Psa. cxix, 60. Procrastination is still the worst thief of time. Eternity alone can reveal the dreadful consequences of delay. How many unfortunate ones have been struck from existence in a single moment, with no time allowed them to carry out their good resolves. They intended to be Christians, but alas! their probation is ended, and their good intentions can never avail them anything. In the great day of accounts, what can they answer? Oh! that every one might realize the importance of improving the *present time*. "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Prov. xxvii, 1. Read the Saviour's parable of a certain rich man. Luke xii, 16-21, and note particularly the 21st verse. Also read James iv, 13-17. And when we take into consideration the solemn fact that we are living in the closing hours of probation, it becomes, if possible, of vastly more importance, that we dally not with the precious moments, so graciously given us to prepare to meet God. Jesus pleads for us *now*. His blood avails to cleanse from sin *now*. The fountain for sin and uncleanness is open *to-day*. The good Shepherd, with outstretched arms, is *now* calling for the wandering sheep. He can *now* be touched with the feeling of our infirmities. But in a little from this, the momentous work of man's redemption will be finished. *Now* our calling and election may be made sure; *then* it will be found *too late*.

Third, The action consequent upon the choice. The first thing that engages the attention, with regard to the action expressed, is its decisiveness. It is "Choose you this day whom ye will serve." Not whom you *desire* to serve, or *want* to serve, or will *try* to serve; but whom you *will* serve, regardless of the consequences that may follow. Says Paul, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether

of sin unto death, or of obedience unto righteousness?" Rom. vi, 16. We are servants of God or of Satan, accordingly as we yield ourselves to either. How many times our hearts have been filled with sadness on beholding the seemingly undecided course of professed followers of Jesus. At times they appear to be serving God, and at other times, serving themselves. There appears to be with them no settled decision, no fixed principle as to whom they shall do service. And when we have discovered in our own hearts and lives, the same indecision, the same lack of energy and continuity, how deep has been our grief! How sad to think of spending the hours of this short life of probation to no purpose! To be continually vacillating in all our actions! Like the waves of the sea, driven of the wind and tossed, we continue our fluctuations till all is lost. May the Lord help us, dear friends to confess our sins before God with deep humility of soul, and take a firm, *decided* stand upon the platform of eternal truth; and "earnestly contend for the faith which was once delivered unto the saints." Let us make the noble and wise decision that Joshua did, as found in the same verse of our text; "But as for me and my house, *we will serve the Lord.*" Praise God for the light of present truth! Praise him for the testimonies from Heaven, with which we are so highly favored in these last days! May the Lord aid us to get into that humble place, where they may have their designed effect upon our hearts and lives. We are able to go up and possess the goodly land. Shall we do it? is the important question. "Behold I come quickly," says the Saviour, "and my reward is with me." Reader, may it be our great joy to share the reward of the righteous. Amen.

FRUITS MEET FOR REPENTANCE.

REPENTANCE, when true and heartfelt, is a tree that bears the most excellent fruit.

1. It changes a man's whole course of life.
2. It causes frank and hearty confession of sins.
3. It causes men to make reparation to every person that they have defrauded.

Satan, who does everything in his power to lead us into sin, does his utmost also to prevent us from repenting. It is repentance that is the shameful thing, not sin—the thing that we only need to fear and shun. Yet, in the sight of God, repentance is an honorable and noble work, and such it is in the sight of all who love and fear him.

I am glad to give the following from Bro. and sister White, who deeply feel the danger of those who are disposed to cover the sin of extortion and deception:

The subject of restitution must be faithfully brought before the people, so that those who have wrongfully taken from others may see that the only way to free themselves from this sin is to fully restore. If they have not means to fully do this, let them confess their sin to those injured, and restore as far as their means will reach. If they have sufficient means, let them be sure and repair all the injury, in point of property, their sin has done to those they have wronged.

The frank confession of the brother at Norridge-wook who was waiting for baptism till he should restore to the one he had cheated before he had turned to the Lord, is a rare exception. Because the Lord will forgive such sins, thousands think their work done when they have confessed their sins in general, without repairing such injuries to others as taking from them wrongfully. Zaccheus would restore fourfold. These are not willing to restore that which they took without giving its value. Such cannot be saved with this sin upon them.

The following from the Christian is a candid and pointed illustration of this great subject. Mrs. W. has read it with deep interest, and we wish it set before the readers of the Review.

CAPTAIN BALL'S EXPERIENCE.

I was at work one afternoon in my garden, when a visitor entered and approached so silently that he stood within a few feet of me before I was aware of his presence.

"You appear to be very busy this afternoon," he said, calling my name.

I looked up, and was not a little astonished to see standing before me, with an embarrassed air, one of the most worldly-minded and irreverent characters in the village.

"Yes, Capt. Ball," I answered, "I was giving these young pea-vines something to climb upon."

"And very busy thinking also?"

"Yes, neighbor, I was thinking how much we are like these pea-vines. How much we need something to climb upon—a spiritual staff to lift us above the tangle of worldliness."

"Mr. Rainsford," said the visitor in a choked voice, "I—I am trying to find such a staff."

"My brother," I exclaimed full of sympathy and joy, "there is but one staff; that Christ planted for us. We may all rest upon him as a pillar of support, and love, and truth. You have not far to seek—you have only to reach out the tendrils of your heart in aspiration and faith, and they will clasp it. The command is, 'Repent and believe.'"

He was a middle-aged man, whose head had grown early gray with worldly cares; whose eyes were unaccustomed to tears; and it was affecting to see that hard face soften, and melt at last almost to weeping, as he grasped my hand.

"I have had a strange experience," he said, recovering himself, but still speaking with much emotion. "It began about three weeks ago. I had lately been making good trades, and one night I was riding home, reckoning on my gains, and feeling a pride and triumph in the start I had got in the world by my own shrewdness and exertion. It was starlight, and very still. I could scarcely hear a noise but the field crickets, and the tramp of my horse on the dark road, when suddenly a voice said, 'What shall it profit a man if he gain the whole world and lose his own soul?'"

"Was it actually a voice?" I questioned, as he hesitated.

"No; I knew it was n't at the time. It was (I have no doubt) in my own mind. But the expression was just as distinct and unexpected as if it had been spoken by some person in my ear.

"The words I probably learned when I was a child, but had forgotten them, and had to look in my Bible afterward to see if they were there. I found them, and found a good many things besides, which seemed to have been intended expressly for me, to break up entirely my way of life, and trouble all my calculations. The thing has been working ever since, and I can't stop its working. I have come to the conclusion that I must be a different man, and live for a different purpose; and I have come to talk with you about it."

Having commenced giving the captain's story as he related it, I shall continue it in his own words, as well as I can remember them.

The reader, however, must imagine several weeks to have elapsed since my first conversation with him; the scene to be changed for an evening meeting, where the captain, after a long struggle with himself, got up to state his experience.

"I went to talk with the minister," he continued, after having astonished many others as much as he had me with the repetition of the above narrative.

"I wanted to get into the church, where I thought I should be safe. I had no conception of repentance and a change of heart. I supposed our pastor would commence questioning me about doctrines, etc., to let me know what I would have to understand and believe before I could become a church member. But he did n't take any such course. He made me go into the house and sit down in his study, when he talked with me a long time about the blessedness of religion, and its value above all things in this world, independently of its reward hereafter. Then he said:

"Capt. Ball, do you know the first requisite to be done if you would be a Christian?"

"I did not know.

"The Christian life, the life of a faithful follower of Jesus Christ," said he, "can be founded only upon repentance. Now it is easy to say we repent of sins, and even to think we repent; but the only repentance that is worth anything, is an active repentance—by which I mean, not only sorrow for sin, and an earnest desire to avoid it in future—but one that goes to work, and seeks, as far as it is in his power, to make amends

for every wrong he has ever done. Is there a person in the world, Capt. Ball, who can look you in the face, and say you have wronged him?"

"He knew my weak point," added the captain. "I meant, however, to confess something which I supposed was known to everybody who knows me,—my horse trade with Peter Simmons last spring."

"Did you wrong Peter?" said the minister.

"I shaved him a little," said I.

"How much?" said he. "Tell me honestly what you think."

"I let him have a ring-boned and wind-broken nag that I had physicked up to look pretty gay—worth for actual service not over ten dollars—and got in return a sound, steady beast, worth sixty dollars, and twenty-five dollars to boot. So I honestly think that I shaved him out of seventy-five dollars."

"And with seventy-five dollars in your possession belonging to poor Peter Simmons, do you think you can commence a life of Christian purity? Do you think that Christ will hear your prayers for pardon?" said the minister.

"I said something about a trade is a trade, and they must look out for themselves when they swap horses—but he cut me short.

"Your own soul," said he, "will not admit the excuses which your selfishness invents."

"But the rule you apply," said I, "will cut off the heads of church-members as well as mine. There's Deacon Rich, he trades horses, and shaves when he can."

"No excuse," said he, "whose head it cuts off; no matter what Deacon Rich does. You have to deal with your own soul and with the Lord. And I tell you, whether you are out of the church or in it, a single dollar which you have unjustly or knowingly taken from any man without rendering him its full value to the best of your ability—a single dollar, I say, will be like a millstone hung upon your neck, to sink your soul and body into the sea of spiritual death."

"I could n't stand that. The Spirit of God used these words with terrible effect upon my heart. The truth spoken by the pastor appealed to my understanding with irresistible power. I went away, but I could not rest. So I took seventy-five dollars, and went to Peter and paid him; making him promise not to tell anybody, for I was ashamed to have it known that I was conscience-stricken, and paid back money."

"Then I went to the minister and told him what I had done. He did n't praise me, as I thought he would. He took it as a matter of course, and no more merit in me than it is to wash my hands before I sit down to supper. On the contrary, he seemed to suspect that my hands were not clean yet. He wanted to know if I had wronged any body else besides Peter. I tried to say, No, but my conscience would n't let me. I could have told a plumper lie than that once, without flinching; yes, and flattered my own heart to believe the lie. I was discouraged; I felt bitterly disheartened. It was, indeed, so much harder being a Christian than I supposed, that I had regretted going to talk with the minister at all. Like the young man who had great possessions, I was on the point of going away sorrowful. But my heart burned within me, and I was forced to speak.

"In the way of business," said I, "no doubt I have taken advantage here and there as everybody else does—as church-members themselves do when they can."

"What everybody does is no rule for you and me, captain Ball," said the minister. "It is to be Christians in the fullest sense—not simply to be church-members—that we must strive with all our hearts. The fact of being in the fold does not make the lamb; there are wolves in the fold, alas! but we are by no means justified in doing as the wolves do, even when they appear in sheep's clothing."

"I felt the rebuke. 'Well,' said I, 'there is Deacon Rich; I think he paid me a note twice. The first time he paid it, we were transacting other business, and by some mistake, the note wasn't destroyed. I found it among my papers afterward. I was a good deal excited, and lay awake more than one night thinking what I ought to do about it. The deacon was a

hard man, I considered, and took advantage of people when he could. He had driven more than one hard bargain with me.' (The deacon, who was present and heard these allusions to himself, winced and coughed uneasily. Captain Ball went on without appearing to mind him.) 'So,' said I to the minister, 'I concluded I would serve the deacon as he would probably have served me under similar circumstances. I kept the note by me a good while, and when I thought the particulars of our settlement had slipped his mind, I said to him one day, may be he would like to take up that note which had been due considerable time. He was surprised—looked excited and angry—said he had paid it, and finally he took out his pocket-book, and, with some pretty hard words paid it over again with interest.'

"And now," said the minister, "What are you going to do about it?"

"I suppose," said I, "the money must be paid back." So I went to the deacon the next day, told him that on reflection I was convinced that he was right and I was wrong about the payment of the note, and returned him the money—one hundred and thirty dollars—a good deal to his astonishment. (The deacon coughed and wiped his forehead.)

"I hoped then all was right," continued Capt. Ball. I tried to satisfy my conscience that it was all. But I was afraid to go back to the minister, he had such a way of stirring up the conscience and finding mud at the bottom, when we flatter ourselves that, because it is out of sight, there is no impurity there. And I knew that, as long as I dreaded to see the minister, something must be wrong; and on looking carefully into my heart, I found the little matter of a mortgage, which I had foreclosed on a poor man, and got away his farm, when he had no suspicion but I would give him time to redeem it. By that means had I got into my possession property worth two thousand dollars, for which I did not actually pay, and for which Isaac Dorr never actually realized more than half that amount. But the proceeding was entirely legal, and I tried to excuse myself.

"But my awakened conscience kept saying, 'You have taken a poor man's land without giving him a just return; the law of God condemns you, although the law of man sanctions the wrong. You shall have no peace of soul, your heart will burn you, until with justice you wipe out your own injustice to him and to others whom you have wronged.'

"Against the decree of my conscience, I rebelled a long time. It was hard for me to lose a thousand dollars, together with the interest due from the time the mortgage was foreclosed; and it was like taking a portion of my life to be obliged to subtract so much money from my gains, and give it to a man who had no legal claim upon me. I groaned and mourned over it in secret, and tried to pray, but that mortgage came right up between my prayer and God, and Heaven looked dark and frowning through it. At last I could not resist the appeals of conscience any longer, and went again to the minister, told him my troubles, and asked him what I should do.

"There is a simple test," said he. "Do you love your neighbor as yourself? If you do, you will be just to him, if it takes from you the last dollar you have in the world."

"That was a terrible sentence. I went out staggering from it as if I had received a blow. 'O God,' I said, 'how can I be a Christian?'

"But I had help beyond myself; otherwise I could never have ended the struggle. I knelt before God, and solemnly vowed for his sake, for the sake of his pardon and love, I would not only do justly to the poor man I had wronged, but I would give up, if need be, all I had in the world, so that I might find peace in him.

"A strange, soothing influence came over my soul, and a voice seemed to say, 'Though you lose all, you have God and Christ; and the blessings of a heart pure and at peace shall be left you—the best and only source of happiness and life.' And in the solemn night time, after I gave up the struggle, that comfort came to me, so great and precious, that I felt willing, if it only stay with me, to accept poverty and go into the world poor and despised, hugging that priceless blessing in my heart.

"The next day I felt as light as if I had wings. Nothing could keep me from going to see Isaac Dorr, with a couple hundred dollars in my pocket, and a note for the remainder of what I owed him.

"Well," said the captain, with tears running down his cheeks, 'I only wish that every person here could have seen the Dorr family when I visited them, and made known my errand.'

"Poor Isaac had grown discouraged, and had just made up his mind to quit his wife and children, and go to California. His children were crying, and his wife was in the extremity of distress and despair. She received me a great deal better than I anticipated. 'I had acted according to law,' she said, 'and Isaac, careless and improvident, was greatly to blame.'

"Yes," said Isaac, with the firmness of a desperate man, 'it was a savage game you played on me, but I was a fool ever to get in debt as I did, and then fancy that any one would not take the advantage when the law permitted it. I am ruined in consequence; and here you see this woman and these babies—the poor fellow broke down as he looked at them, and cried like a child.'

"Isaac," said I, as soon as I could speak, 'I have come to show you that a man can be honorable, even when the law don't compel him to be. I want to do right, Isaac, because God commands it, and I have come to tell you that you need n't leave your wife and babies yet, unless you prefer.'

"Prefer to go off into a strange land, and leave them here to suffer!" he cried; and he caught the children in his arms, and wrung his wife's hand, and sobbed as if his heart would break. Then I counted out the money I had brought, and explained what I intended to do, and gave him the note, and such surprise and kindness I never saw.

"They would all have kissed my feet if I would have let them. It seemed to me as if Heaven had opened then and there—and it was opened in my heart, with such a flood of light and joy as I had never experienced or thought possible before.

"My friends," added the captain, his once hard voice now almost as mellow as a woman's, his cheeks still moist with tears, 'I have been constrained to make this confession; I thank you for listening to it. The minister tells me a man can be a church member and not a Christian. I mean to be a Christian first, and if I fail——' He could proceed no further, but sat down with an emotion more effective than any words.

"I have nothing to add to this narrative, except that he became a church member, and that his example of thorough repentance, of child-like faith in Christ, and of vigorous, practical, every-day righteousness, elevated many degrees the standard of Christianity among the people."

The experience of Capt. Ball illustrates a kind of religious reformation, which, we are sorry to say, is less frequently met with than is desirable. The religion of theories and articles of faith is hardly equal to the task of saving some of the shrewd business men of the present day. They need a salvation like that which came to the house of Zaccheus, when he "stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken anything from any man by false accusation, I restore him fourfold." Luke xix, 8, 9.

I commend the experience of Capt. Ball to the readers of the Review. He did his duty in the case, and no more. Reader, do you desire the blessing of God here, and a part in his kingdom hereafter? Then go thou and do likewise. J. N. ANDREWS.

Prize the Bible.

"Oh! what mines of wealth are there in the Bible, of which most of us know nothing. This is one use and need of afflictions; they make the word of God precious. A single text becomes more to us in hours of trial than was the whole Bible before. We cling to it as a drowning man clings to the plank which saves him from a watery grave. We bear our whole weight upon it, and find it strong enough to bear us and not break. Hear Bunyan: "Ah! what did I now see in that blessed sixth of John? 'and him that cometh unto me I will in no wise cast out.' Oh, many a pull hath my heart had with Satan for that blessed sixth of John! A word, a word to lean a weary soul upon. It was that I hunted for."

AN EARNEST WORD.

I LOVE to contemplate the coming day of joy and glory, that awaits the servants of God. That day when death shall be destroyed, when sin shall have an end, when sorrow and sighing shall flee away, and God shall be all and in all. But yet to many that day shall bring no gladness. It shall be the day when the sinner shall for the first time fully see his great mistake. Despair is truth seen too late; and men will feel it then. As the Christian's days of toil and sorrow shall have an end, so also the sinner's hours of scorn, and mockery, and carelessness, shall all be past. The gayest shall become sober then, and awful reverence shall seal the blasphemer's lips. Hard hearts shall break, proud wills shall bend, brazen foreheads shall bow, and mockers shall be dumb.

And when I think that all who read these pages must meet those grand events, and when all things in heaven and earth are warning me that the solemn and decisive hour draws near, I cannot refrain from saying an earnest word to the careless, the thoughtless, the wanderer from the Lord.

The scenes of future light and blessing which the prophets bring to view, are glorious, grand, eternal facts. But the day of judgment, the resurrection of the dead, the wrath to come, the damnation of hell, and the perdition of ungodly men,—these are just as certain and just as true. If, in that day of glory, "the righteous shall be recompensed in the earth," even so, "much more the wicked and the sinner" shall receive their recompense therein. The lake of fire is as real as the city of our God, and the "second death" is as certain as "the first resurrection." The day of Lot's escape was the day of Sodom's downfall; and the day when God's people shall enter their glory, will be the day when the ungodly shall receive their doom.

"Come ye blessed," and "Depart ye cursed," will be the words of welcome or of woe which shall either call us to eternal joys, or clothe our skies in sackcloth, and consign us to the devouring flames.

The world to come will be a holy world. No sin, or shame, or sorrow will find entrance there, and if we would share it, we too, must be among the pure in heart, who alone shall see the Lord in peace.

My friend, whoever you are who may read these words, I solemnly testify to you of these eternal facts.

I warn you of the necessity of repentance, the danger of delay, the approach of death, the nearness of the judgment, and the certainty of the eternal doom. But with this warning, thank God, I can bring you words of hope. Your sins are many, but Christ has borne them in his body on the tree. Your guilt is great, but a greater sacrifice has been slain to give you peace and rest. His blood can make you clean; his grace can purge your heart from every inward fault and lust and stain.

And He who gave his Son for you, is your friend. He who died for your sins on the cross, is your friend. The Holy Ghost that convinces the world of sin and of righteousness and of judgment, is your friend. The angels that are sent forth to minister to the heirs of salvation, are your friends. The servants of God who proclaim your danger and unfold to you the way of peace, they also are your friends. All Heaven bends lovingly over the wayward, erring son of sorrow and of shame.

Christ, the companion of publicans and sinners, the pitying and gentle-hearted Man of Sorrows, the Good Shepherd seeking to save the wayward sheep, only unfolds the love of God to sinful men. "Why will you die?" is the entreating word of God. "Ye will not come unto me that ye might have life," is the piteous complaint of him who died for man; and the Holy Spirit still re-echoes these entreating words within your soul from day to day.

O my friend, I pray you heed these warnings and invitations, and turn to Christ and live. In him you can find peace, in him you may have salvation. And then when his glory shall be revealed, you too may behold it and rejoice for ever more. May God grant it for his name and mercy's sake.—Ryle.

Personal Religion.

WHAT does it matter to you or to me what John Calvin said, or John Wesley either? They were glorious men, and did a world of good in their day, but instead of wishing to wear their shoes, let us wear our own; for they are far more likely to fit our feet; and let us come to this Book, and find out what God would have us know, by the use of our own personal judgment. This will make men of us. To be fed upon spoon victuals forever will leave us nothing but babes, such as sects might delight in, but such as men should not desire to remain. "To law and the testimony" let us come. It is the best way of creating a Christian unity; and, throwing aside the prejudices of birth, and all other prejudices so far as we can, let us seek to believe the whole Gospel, for we are put in trust of it as such, and although we may, and must I suppose, make some mistakes, yet we should come as nearly as we can to the holding of the whole counsel of God.—Spurgeon.

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 IX.

- 1 To thee, O Lord, with my whole heart,
I bring my song of praise,
I'll show the marvels of thy works,
The wonders of thy ways.
- 2 With gladness shall my heart abound,
In thee will I rejoice;
And to thy name, O thou Most High,
Sing praise with cheerful voice.
- 3 When all mine enemies turn back,
When they are smitten all,
They at thy presence perish, Lord,
At thy rebuke they fall.
- 4 For thou hast well my right maintained,
Thou hast upheld my cause,
Thou satest in thy heavenly throne
Dispensing righteous laws.
- 5 The heathen thy rebuke have felt,
Our foes are put to rout,
And evermore from under heaven,
Their name hast thou put out.
- 6 Destructions, O thou enemy,
Have wholly thee consumed,*
And cities, thy memorial,
Shall never be exhumed.
- 7 But God forever shall endure,
His throne he hath prepared,
To render to a guilty world
Its true and just award.
He judgment to the people in
Uprightness shall dispense,
- 9 And make the oppressed in troublous times
A refuge and defense.
- 10 And they, O Lord, who know thy name
Shall all on thee rely,
For thou hast not forsaken them,
Who seek thy throne on high.
- 11 Sing praises, yea, sing praises to
The Lord who dwells above,
Among the people loud proclaim
His deeds of power and love.
- 12 For when in wrath, he searches out
Dark deeds of crime and blood,
The cry of all his humble poor
Is in the ear of God.
- 13 Have mercy, Lord, and mark the ills
Which from my foes I meet,
O thou who from the gates of death
Dost turn my trembling feet.
- 14 That I may show thy praises forth
Where Zion's children dwell,
For thy salvation is my theme,
I joy thy power to tell.
- 15 The heathen in the pit are sunk
Which they for others made,
Into the net for others hid
Is their own foot betrayed.
- 16 Thus by the judgments he performs
The Lord of hosts is known,
The wicked in his own vile schemes
Is snared and overthrown.
- 17 All they shall into hell be turned,
And fierce perdition find,
And all the nations who their God
Bear not in reverend mind.
- 18 The needy shall not always seem
Forgotten of the Lord,
Nor shall the poor forever wait
To meet his just reward.
- 19 Arise, arise, O Lord of hosts
And let not man prevail,
And in thy sight, let all the boasts
Of all the heathen fail.
- 20 Down to the depths of fear and dread
The hearts of nations bring,
That they may know themselves but men
And God alone their king.—Ed.

* This psalm from its title, *muth-labben*, "the death of the strong man," is supposed to have been written upon the death of Goliath; and it is thought that the expressions, "the heathen, the wicked," &c., refer to the Philistines, the hosts of whom were routed and slain before Israel. Dr. Boothroyd renders verse 6 thus: "Desolations have utterly consumed the enemy. Thou didst destroy their cities, their remembrance is lost."

Are the Dead Conscious? No. 2.

GEN. xxxv, 18. And it came to pass, as her soul was in departing, (for she died,) that she called his name Ben-oni: but his father called him Benjamin.

As this scripture speaks of the soul's departing, it is seized upon with avidity by believers in the conscious state of the dead, as proof that the soul is a separate entity and can exist in a disembodied state, as it is something which departed when the person died. For instance, Luther Lee remarks upon this passage:—

"Her body did not depart. Her brains did not depart. There was nothing which departed which could consistently be called her soul; only upon the supposition that there is in man an immaterial spirit, which leaves the body at death." In reply, the reader needs not to be reminded that *neh-phesh*, the word here used for soul, signifies something else besides brain and body. For our part, we much prefer the exposition of Parkhurst, that *neh-phesh* may here signify the breath. And such an idea is in the strictest accordance with reason and matter of fact; thus, it came to pass as her breath was departing (or, as the breath of life was leaving her); for she died, &c. Compare this with Gen. i, 20, 30, margin.

In these latter references, the same word, *neh-phesh*, is used to denote that which is possessed in common by the fish and living creatures in the sea, the beasts of the field, and the fowls of the air. In the one case the margin says, "soul," and in the other, "a living soul." The last writer in the Bible, uses soul in the same sense, and says that under the second of the seven last plagues, "every living soul died in the sea." The word here used for soul, is the word which answers to *neh-phesh* of the Old Testament; and if it proves an immortal soul for the human race, it proves the same for the lower orders of animals. It is the breath of life which gives and sustains life. Gen. ii, 7; vii, 22. And when this breath of life departs, death is the result.—Ed.

Report of the Battle Creek Bible Class.

MARK XIV, 43-65.

VERSE 43. And immediately while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

Ques. Of what had he been speaking?

Ans. He had been rebuking his disciples for their heaviness, and foretelling his betrayal.

Q. Was it necessary for the multitude to arm themselves with swords and staves?

A. It was not. No resistance would have been offered on the part of Christ, as his time had come, and he was ready to be offered. It is probable that they made this manifestation in order to inflame the minds of the people, and induce them to believe they were in pursuit of some desperate and daring malefactor.

VERSE 44. And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

Q. Did Judas expect Christ would suffer himself to be taken prisoner?

A. Probably not. He had seen the Saviour exercise his divine power on former occasions, and doubtless expected he would do so again; and he would thus get the money, and no one be injured by the operation.

VERSE 45. And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.

Q. What conversation took place not recorded by Mark?

A. "Jesus . . . went forth, and said unto them, whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. John xviii, 4, 5.

Q. What effect did Christ's answer have upon them?

A. "They went backward, and fell to the ground." John xviii, 6.

Q. Did Judas think to deceive Christ in thus kissing him?

A. Probably he did. The original Greek signifies, "he repeatedly kissed him;" thus making a great show of affection, with the evident design to deceive him.

VERSES 46, 47. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear.

Q. Did they bind him?

A. They did. John xviii, 12.

Q. Who was the one that drew the sword?

A. Simon Peter. John xviii, 10.

Q. Who was the servant?

A. His name was Malchus. John xviii, 10.

Q. What miracle was wrought on this occasion?

A. Jesus touched the wounded ear and healed it. Luke xxii, 51.

Q. What rebuke did he administer to Peter.

A. "Put up again thy sword into his place; for all they that take the sword, shall perish with the sword." Matt. xxvi, 52.

Q. Was it customary or lawful for the disciples to be armed?

A. In those days the country was infested with robbers, and almost every citizen went armed for self-protection. We are not to infer from this, however, that Christians may thus arm themselves. Indeed, Christ's rebuke to Peter plainly implies that Christians should not use weapons.

VERSES 48, 49. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled.

Q. What scripture must be fulfilled, and how?

A. Ps. xxii, 16: "For dogs have compassed me; the assembly of the wicked have inclosed me; they pierced my hands and my feet." In order for this scripture to be fulfilled it was necessary for Christ to be taken just as he was, by a mob or rabble, composed of just such elements as would naturally congregate on such an occasion. Had he been taken in the temple he would not have been compassed by "dogs" (Gentiles), nor inclosed by the "assembly of the wicked," as such characters would not have been allowed in the temple, although the priests and officers were willing to use them in their service on this occasion.

VERSE 50. And they all forsook him, and fled.

Q. What facilitated the escape of the disciples?

A. Christ acknowledged himself as the one whom they were seeking, and said, "Let these go their way." John xviii, 8.

VERSES 51, 52. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked.

Remark. This young man was probably awakened by the noise and turmoil, and throwing some portion of the bed-clothing around him, went out to see what was going on. His appearance attracted the attention of the mob, and as they had not been able to indulge themselves in a riot, owing to the peaceable surrender of Christ, they probably thought to indulge their propensities by an attack on him, but he escaped as described. This incident is not recorded by any other writer, but it adds much to the credibility of the narrative, as it was something very likely to happen, but very unlikely to be invented.

VERSE 53. And they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes.

Q. To whom did they first lead him?

A. To Annas, father-in-law of Caiphas. John xviii, 13.

Q. What was the office of the high priest?

A. He was the chief man in the religious worship of the Jews, and also acted as their counsellor in civil matters.

Q. What legal cause had Christ to object to his trial?

A. It was commenced in the night, which was contrary to the Jewish laws. Beside that, Caiphas had given judgment beforehand, John xviii, 14, which was contrary to an established principle of justice.

VERSE 54. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

Q. Why did Peter follow afar off, and take his position among the servants?

A. He feared that he might share the fate of his Master, if he was found too near him.

Q. How did Peter gain admittance into the palace of the high priest?

A. By the request of another disciple, who was acquainted at the palace. John xviii, 16.

Q. Who was this disciple?

A. Probably John. The fact is recorded by him, and he speaks of "that other disciple," &c., a common form of expression which he uses when speaking of himself.

VERSES 55, 56. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together.

Remark. The Jewish council or sanhedrim was at this time very corrupt, and would take the testimony of false witnesses for the sake of furthering their

wicked designs. This was evinced on this occasion, and also at the trial of Stephen, Acts vi, 13, where they "set up false witnesses," &c.

VERSES 57, 58. And there arose certain, and bare false witness against him, saying, we heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

Q. How was Christ misrepresented in this?

A. His words were not correctly quoted. Referring to his own body he said: "Destroy this temple, and in three days I will raise it up." John ii, 19.

VERSE 60. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witnesses against thee?

Q. Why did the high priest address Christ?

A. He had been unable to find in the testimony of these witnesses anything by which to prove him guilty, and he hoped to find something in his answer to condemn him, and thus have him self-convicted.

VERSE 61. But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

Q. What prophecy was fulfilled in this?

A. Isa. liii, 7: "As a sheep before her shearers is dumb, so he opened not his mouth."

Q. How did the high priest address Christ the second time?

A. "I adjure thee by the living God."

This was equivalent to being put under an oath, and a false answer under this adjuration was deemed perjury, and even silence was deemed proof of guilt. Hence the high priest had recourse to this measure in order to compel Christ to answer.

Q. What is the meaning of the words "the blessed"?

A. A title applied by the Jews to God.

VERSE 62. And Jesus said, I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.

Q. To what event did Christ allude?

A. His second coming in glory.

Q. How would the high priest and those wicked Jews see him?

A. By a special resurrection. We learn from Rev. i, 7, that "they which pierced him" shall behold him; and to do this they must be raised from the dead prior to his advent.

VERSES 63, 64. Then the high priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

Q. Why did he rend his garments?

A. It was a custom among the Jews, and indicated great indignation and astonishment.

Q. Why was he adjudged as guilty of death?

A. The crime of blasphemy was punishable by death, and of this they believed him to be guilty. See Lev. xxiv, 16.

VERSE 65. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

Q. What is the meaning of the word "prophecy" as here used?

A. In blindfolding him they deprived him of the use of his eyes; then when they had struck him they wished to test his power by compelling him to prophesy or divine unto them who it was, without being able to see them.

Q. What is the meaning of the word "buffet"?

A. To smite with the clenched fist.

Remark. We have here an example of fortitude and forbearance under insult and abuse worthy of example for every follower of the meek and lowly Jesus, and the spirit of which all would do well to cultivate.

QUESTIONS.

The following questions were considered by the class, which, together with the decisions, are given below.

1. Please explain Deut. xiv, 21: "Ye shall not eat of anything that dieth of itself; thou shalt give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the Lord thy God."

The idea which seems to demand an explanation is the apparent permission to sell or give to others that which is unfit to eat, or unwholesome as an article of food. But this principle is not necessarily involved in the text. It should be borne in mind that the children of Israel were forbidden to eat the blood of anything, as "the blood is the life," and was used in their ceremonial ordinances. By an animal that died of itself we are not to conclude that it died of disease,

but by accident, such as strangulation, or in some similar manner. Dying thus, its blood would remain in it, which would unfit it for the use of the Jews, although the Gentiles might eat it, as they had no such prohibition upon them.

The import of the text, then, is doubtless of a purely ceremonial nature.

2. Please explain 1 Cor. xv, 29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

After a general and free expression of opinion, it seemed to be the opinion of the class, that being baptized for the dead signifies, being baptized to show our faith in the resurrection from the dead. That is, why should we be baptized with reference to a subsequent time when we being dead shall rise, if there is no resurrection and the dead will not rise? Why do we place ourselves "in jeopardy every hour," verse 30, by taking such a step, if we are to gain no advantage by so doing? This seems to be the apostle's idea in the matter, and not that we are baptized for, or in behalf of, those who are now dead.

3. Is the woman of Rev. xii identical with the woman of Rev. xvii; or in other words, did the woman of Rev. xii become corrupt after being driven into the wilderness?

All will agree that the woman of chapter xvii, is a symbol of the Papal church, in all its stages, in connection with the Roman kingdom. But the woman of chapter xii, was persecuted by this same power, which shows that they existed together, and hence cannot be the same.

Again, the woman of chapter xii exists and retains her identity all the way down to the last days, for in verse 17, we find the dragon wroth with her, and making war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. This must find its location in connection with the giving of the third angel's message, which precludes the idea that the woman or church brought to view in chapter xii became the woman or corrupt church of Rev. xvii. w. c. g.

Scripture Notes.

THE SPIRIT IN WHICH WE SHOULD GIVE.

2 Cor. ix, 7. God loveth a cheerful giver.

A beautiful specimen of unsophisticated Christianity is exhibited in Tyerman and Bennett's Journal. Speaking of Huahine island, they say: "When a missionary association was first established here, and contributions were solicited, the people were explicitly informed, that they should not be compelled to give any thing; whatever they did, therefore, must be of their own free will. One day a native brought a hog to Hautia, who was the treasurer, and, throwing the animal down at his feet, said, in an angry tone, 'Here's a pig for your society.' 'Take it back again,' replied Hautia, calmly; 'God does not accept angry pigs.' He then explained to the man the objects of missionary institutions, and the necessity that those who supported them should do so from right motives, especially enforcing the scripture words, 'The Lord loveth a cheerful giver.' The man was obliged to take his hog home again; for, though exceedingly chagrined to have it rejected—refusal being considered a great affront when a present is offered—Hautia was too sternly conscientious to accept it. In Tahiti, on a similar occasion, a person brought a quantity of cocoa-nut oil to Pomare, in a like bad spirit, exclaiming, 'Here are five bamboos of oil; take them for the society.' 'No,' said the king, 'I will not mix your angry bamboos with the missionary oil; take them away.' And he dismissed the reluctant contributor from his presence, with his gifts in his hands, bitterly mortified at having betrayed his meanness, and exposed himself to such a rebuke before his neighbors. He would afterward have been glad to redeem his character with twice the number of bamboos, but the reproach clung to him."—*Jenks*.

COST OF THE EARTHLY TABERNACLE.

Ex. xxxviii, 24. All the gold that was occupied for the work in all the work of the holy place, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

Dr. A. Clarke, (see his calculation, and Prideaux,)

makes the total value of the gold employed in the tabernacle to be £198,847 12s. 6d. Of the silver, 603,550 Israelites gave 18d. each, equal to £45,266 5s. The value of the brass at 1s. per lb. will be £513 17s. The gold of the holy place weighed 4245 lbs. The silver of the tabernacle, 14,602 lbs. The brass, 10,277 lbs. troy weight. Total value of all, £244,127 14s. 6d. [over 1,000,000 dollars]. Total weight, 14 tons, 266 lbs. avoirdupois. By thus applying their riches, God's worship was rendered august and respectable—incitements to sin and low desires (as vanity, covetousness, &c.) removed, (for the Israelites needed not this wealth in the wilderness,) and the people instructed to consider nothing valuable, but so far as it might be employed to the glory and in the service of God.—*Jenks*.

A MORNING SACRIFICE.

Go thou in life's fair morning,
Go in the bloom of youth;
Go buy for thine adorning;
The precious pearl of truth.
Secure this heavenly treasure,
And bind it on thy heart;
And let not worldly pleasure,
E'er cause it to depart.

Go while the day-star shineth,
Go while thy heart is light,
Go ere thy strength declineth,
While every sense is bright:
Sell all thou hast and buy it;
'Tis worth all earthly things,
Rubies and gold and diamonds,
Scepters and crowns of Kings.

Go ere the clouds of sorrow
Steal o'er the bloom of youth,
Defer not till to-morrow;
Go now and buy the truth.
Go seek thy great Creator,
Learn early to be wise;
Go place upon his altar
A morning sacrifice.

Anecdote of Douglas Jerrold.

CHARLES DICKENS relates the following of Douglas Jerrold: "Of his generosity I had a proof within these two or three years which it saddens me to think of now. There had been estrangement between us—not on any personal subject, and not involving angry words—and a good many months had passed without my ever seeing him in the streets, when it fell out that we dined, each with his own separate party, in the Stranger's Room of the Club. Our chairs were almost back to back, and I took mine after he was seated and at dinner (I am sorry to remember), and did not look that way. Before we had sat long he openly wheeled his chair around, stretched out both hands in an engaging manner, and said aloud, with a bright and loving face, that I can see as I write to you: "Let us be friends again. A life is not long enough for this." Jerrold was not a Christian, but his conduct in this case was worthy of a Christian character. On a dying bed how insignificant will appear many things about which we contend in bitterness and wrath! Life is too short, its inevitable sorrows so many, its responsibilities so vast and solemn, that there is, indeed, no time to spare in abusing and maligning one another. Let not the sun go down on your wrath. Never close your eyes to sleep with a heart angry towards your brother and fellow-sufferer. See him and be reconciled to him if you can. If he is a true man and a Christian, he will listen. If he is not, you will have done right, and your soul will be bright with the sunshine of Heaven.

VERY BENEVOLENT.—Mrs. A. was a church member; she thought herself very benevolent; she gave to almost every cause. We shall see how benevolent she was. She gave six dollars for a pocket handkerchief, and having half a dollar left after the purchase, dropped it into the box for "foreign missions." She gave forty dollars for a crape shawl, and two dollars the same day for "domestic missions;" she gave ten dollars for a pair of ear-rings, and a quarter of a dollar to the "tract society;" three hundred dollars she expended on a fashionable party when her daughter Amelia "came out," and fifty dollars went out toward repairing the church and paying the pastor. Her elegant cut-velvet hat cost fifteen dollars—she paid fifty cents toward a new Sunday School library. She gave three dollars for Eliza Anna's wax doll, and one dollar toward educating a young pupil in Africa. Will God be satisfied with the *driftlets* which chance to remain in the Christian's purse, after every elegant taste has been satisfied, and that too, when the world is perishing?

THE NEW YEAR.

SWIFT as the motion of the spheres
On rolls the steady flow of years,
Again we hail the boon of Heaven,
Another New Year's morning given.
Loud chime the bells, and notes of song
Roll gladly from the joyous throng;—
Hushed be each sigh, and dried each tear,
Joyous we greet the dawning year!

But though another year is done,
Its gladness and its sorrows gone,
Its pains and toils, its joys and woes,
Deep buried 'neath its drifting snows,—
Yet unto man, the hand of Heaven
No other rolling year hath given;—
For He who from eternal time
Lives on through endless days sublime,
Who, through the maze of countless years,
Unnumbered stars and planets steers,—
Who only knows the priceless worth
Of moments given to sons of earth,—
Bestows not time by days and years,
Marked by the roll of heavenly spheres,
But while the glancing seconds run,
Doles them to mortals one by one.
Nor can we for our sojourn here
Secure a day, a month, a year;
No hour, no moment of our own
Withholds us from the judgment throne;
For all our times are in the hand
Of Him who can our lives command,
And it is not for us to know
Their ebbing fall or tidal flow.
Each rolling year, each transient hour,
The Father holds in his own power.

Swiftly as runs the arrowy tide,
So swift our fleeting moments glide:—
As on the spangled brow of night,
The hurrying meteor in its flight,
Leaves but a momentary glare,
And fades in gloom and darkness there,—
So like the sparks from flaming spheres,
Fall off the swift departing years,
So pass away the flying days,
So fleet the moments from our gaze,
Bearing away our hopes and joys,
Our treasures rich, our trifling toys.
And with them we are speeding on,
And quickly we shall all be gone.

We stand upon the point "To-day;"
All other time has fled away;
The future,—an unopened book,
In which no earthly eye can look;
Its words to mortals all unknown,—
Lies sealed before the heavenly throne;
Our narrow circle reaches back
Where memory sees a fading track,
And round, where, rushing to their goal,
Present events tumultuous roll.
Day-crowds on day, and flying fast
Soon shall all mortal time be past;
And sudden as the lightning's gleam
Shall end the godless worldling's dream,
And awful as the thunder's roll
Shall the last earthquake rouse the soul:
For man must hear the trumpet's tone,
And wake to see the judgment throne,
And meet the Lord revealed in fire,
In glorious majesty and ire.

Far as extends the wandering gaze,
Marvels and wonders crowd our days:
Throughout this last departing year,
Sorrow and dread, and joy and fear
Have come in haste, and sped away,
Marking with change each passing day:—
With glittering blade and blazing brand
War has outstretched its gory hand;
Kaiser and king in fierce array
Have struggled in the fatal fray,
And many a form beloved, has lain
Lifeless upon the gory plain;
Countries have changed their ancient bounds,
Princes have lost their thrones and crowns,
And others still impetuous go
To meet their final overthrow;
And all the nations wait in pain,
Till He whose right it is to reign
Shall take the kingdom and the throne,
And make the ransomed world his own.

Bitter beneath the Eastern sky,
Rises the agonizing cry
Of breadless multitudes oppressed,
Who only in the grave find rest.
Destruction wide at noonday walks,
And Pestilence in darkness stalks;
Nations are torn and tempest-tost,
Battles are won but blessings lost;
Bondsmen, disburthened of their chains,

Groan while misrule and bloodshed reigns;
Still rages earth's unceasing broil,
Still swells its furious, dark turmoil;
Nor cometh peace with beauteous tread
At beck of crowned or mitered head;
And power and zeal, and wit and will,
And art and science with their skill,
Toil vainly on, and seek to bless
A world estranged from righteousness.

What though in ocean's silent depth,
Where death and darkness long have slept,
Lies the attenuated wire,
Along which leaps celestial fire;
What though, out-traveling the sun,
The flashing tidings swiftly run;
What though, defying wind and tide,
Strange vessels through the waters glide;
What though, with rush, and roar, and scream,
Chariots like midnight meteors gleam;
What though invention's wondrous wand
Conquers the sea and rules the land,
Annihilates both time and space,
Spurning the ancient bounds of place,
And casts o'er nature's powers its chain,
Leading them captive in its train?—
Vast as is Knowledge's great increase,
War hath its gain as well as peace;
And sin, and fraud, and crime, and shame,
Their progress and new arts may claim,
And speeding on they hold their place
Among the foremost in the race.
With science and with art, begin
New phases, shades, and styles of sin,
And crime, in forms before unknown,
Mounts with gigantic strides his throne,
And ruling with an iron rod,
Tramples on men and mocks at God.

Meanwhile with wealth in coffers stored,
Men scorn the judgments of the Lord,
And prophesy of days of peace,
And sunny joy and halcyon bliss,
And still in confidence they say,
"Soon shall earth's troubles pass away;—
The thunder of the rolling drum,
Marshals the golden days to come;
The shouted cannon's murderous roar,
Proclaims that war will soon be o'er;
The monitor and needle-gun
Presage the bright millennium."
And thus these drowsy watchmen tell
The same old story, "All is well,"
And call the watches of the night,
With lanterns paled by morning's light.

Thus earth still sleeps and slumbers on,
And will till mercy's hour is done,
And then shall wake to judgment dire—
The vengeance of eternal fire,—
When wrath like that on Sodom hurled,
Shall overwhelm a sinful world,
And with its fierce, consuming flame,
Purge out each dark polluting stain.

O earth, what woes and sorrows then
Shall crush the souls of guilty men;
What vain regrets, what fruitless tears,
Shall gird the bound of endless years;
What agony, what mental strife,
Shall mark the last vain plea for life,
When downward through the lurid gloom,
Men plunge into the burning tomb,
And gain at last their treasured ire,—
Their portion in the lake of fire.

Swift as the bolts by archers hurled
Rolls to its end a groaning world;
No arm its hurrying course can stay,
No might avert the fatal day;
No power prevent the final throes—
The climax of convulsive woe.

Till then, upon a world like this,
There dawns no day of rest and bliss;
Earth still must feel the scourging rod:
No peace the wicked have, saith God;
Peace is the fruit of righteousness,
And only comes when sin shall cease;—
When guilt and crime shall pass away,
Then peace shall come, and come to stay.

When earth's last anguished hour is past,
Then comes the day of joy at last—
The Sun of righteousness shall rise,
And bless the world with glad surprise;
And as he spreads his healing wing,
The slumbering saints shall wake and sing;—
Sing their glad songs of joy sublime,
Beyond the woes and tears of time;
And lift the ever-growing strain
Of glory to the Lamb once slain.

Then angel throngs, and cherubim,
Answering shall join the choral hymn;

And swelling still the anthem loud,
Shall sing the vast encircling crowd;
And sweet as music of the spheres
Shall chime along the endless years
The song of triumph and of love,
Filling the holy Heavens above,
And, rolling downward like the strain
That rang o'er Bethlehem's silent plain;
Till everything above, beneath,
That lifts a voice or draws a breath,
Shall swell the sound of boundless joy
That bursts like thunder through the sky;
And lifting high those mighty lays,
Shall fill the universe with praise.

Toll on, O bells, toll out these years
Of blighted hopes and bitter tears;
These years of tempest, storm, and flood;
These years of bondage, strife, and blood;
These years of carnage, sin, and curse;
These years of waxing worse and worse.
Chime on, chime on, O joyful bells,
Of coming bliss your music tells;
Ring till the days of sorrow cease,
Ring in the year of joy and peace;
The year of endless glory blest,
The year of jubilee and rest,
The year that ends earth's bitter pain,
The year of Christ's eternal reign—
Ring on, till every foe shall fall;
Ring on, till God is all in all;
Ring till he breaks the spoilers' rod;—
Ring in THE GREAT NEW YEAR OF GOD.

—The Christian.

THE OLD YEAR AND THE NEW.

I SAW the *Old Year*; he was lying on a bed of gathered leaves. The grass around was brown and withered; save here and there, close by the edge of the snow-patches, where it retained somewhat of its greenness. The turf was almost as hard as the pike—the smooth and stony pike, that glared in the lamp-light, and rung under the rattling hoofs and wheels of the passing mail. Of course, it was a secluded spot: away from the tide, with its ships and steamboats; and away from the wire, the rail, and the whistle. The spring gurgled out from the hill-side; but was almost hidden by the long icicles that hung thick from the moss-line, on the front of the over-jutting rock, down to the very basin of the fountain, nor was it seen long, for, as it came out between the icicles, it slipped under the ice that covered its channel, and again found itself almost as much in the dark as it was before it escaped from the inner crevices of the hill. Over the rude couch of the dying year, the trees spread their leafless, snow-sprinkled branches, as though they would gladly have sheltered him if they could; and the breeze moaned by his side, as tenderly as though a woman's sympathy had touched it into piteous sweetness. The air was very keen, and very clear: and the barking of the distant watch dog, startled by that passing mail, sounded loud and fierce, as if on the very border of the glen.

That glen was thronged with an almost innumerable spiritual multitude. The four seasons were there. The twelve months were there. The fifty-two weeks were there. Three hundred and sixty-five days were there. Three hundred and sixty-five nights were there. More than half a million minutes were there. And more than thirty millions of seconds were there. The seasons were distinguished by the varied color of their robes—white, green, yellow, and purple. The months had a fillet of silver net-work on every forehead, adorned with a crescent of shining pearl. The weeks wore a seven-hued girdle, with a brilliant clasp—adorned with an altar, olive-branch and trumpet. The days bore an image of the sun on every breast-plate. The nights held a star, downward, on the head of every sceptre. The hours, minutes, and seconds, carried each a miniature diamond-chronometer: those of the hours, with an hour-hand alone; those of the minutes, with a minute-hand alone; and those of the seconds, with a second-hand alone.

The pale Patriarch, thus surrounded by his immense host of descendants, summoned me into his immediate presence. I passed through the parted lines, and knelt by his humble pallet. "I have called you hither"—said he—"not for your own sake alone, but, for the sake of the church and congregation to which you minister. I have called you to commit to you, for them, my last and most solemn message. I am only one of

the six thousand Princes of time. Time is the son of eternity. Eternity is the son of God. Next to his being the Father of the Lord Jesus Christ, the most glorious title the Almighty bears, is that of the Father of eternity? From eternity, down to the youngest second, all ages, and years, and seasons, and months, and weeks, and days, and nights, and hours, and minutes, are his messengers: intrusted with his richest benefits, and commissioned to bear them to man. My mission, like that of my predecessors, is ended. Before their departure, they reminded you of God's goodness. Before my departure, I remind you of the same. My office has been one of ceaseless love. If you marvel that I am encompassed by such a host, I have only to inform you, that they have been my faithful assistants as well as my affectionate children; and that the reason of their multitude is the multitude of God's benefits to man. A smaller number would fail to distribute his abounding mercies. There is not one, in all this array, who has not been thus employed."

"Ere I die"—he continued—"I will question them in your presence, and you must report their testimony to the worshipers in the sanctuary:

"SEASONS!—What have you given to man?" And the four Seasons answered—"God's benefits!"

"MONTHS!—What have you given to man?" And the twelve Months answered—"God's benefits!"

"WEEKS!—What have you given to man?" And the fifty-two Weeks answered—"God's benefits!"

"DAYS!—What have you given to man?" And the three hundred and sixty-five Days answered—"God's benefits!"

"NIGHTS!—What have you given to man?" And the three hundred and sixty-five Nights answered—"God's benefits!"

"HOURS!—What have you given to man?" And the nearly nine thousand Hours answered—"God's benefits!"

"MINUTES!—What have you given to man?" And the half-million Minutes answered—"God's benefits!"

"SECONDS!—What have you given to man?" And the thirty millions of Seconds answered—"God's benefits!"

"Servant of God!"—said he—"Ministers of Christ! You have heard their uniform answers. With my own fast-failing breath I confirm their truth. I have superintended their toil. I know that our whole mission has been occupied in the distribution of 'God's benefits.' Return to your charge! The chapel will be open and illumined. The people will be assembled. You anticipate the solemnity of the occasion; and honestly and earnestly desire their profit. Tell them, that you have seen the dying year. Tell them, that they themselves must die. Tell them, that when their own death-time shall come, the world will be withered around them, as it is now withered around me! Tell them, that they, too, must lie down on the dead leaves of their summer prosperity! Tell them, that every garden of pleasure will then be as desolate to them, as are now these fields of nature to me—the verdure all wasted, the trees all stripped, the streams all frozen, and the air crisp, and cold and still! Tell them, that they will then have but one hope, as I have now! See!"—said the weary and dying pilgrim—lifting his kindling eye, and pointing, with his finger to the heavens—"See! though the sphere of my labor on earth is all blighted and drear—no change is there! Or, if, in that high place of reward, there be any change, it is only for the better. Behold! the blue skies are bluer now, and the bright stars brighter now than they were in mid-summer. Nothing withers or declines there! There is the inheritance which is incorruptible, and undefiled, and that fadeth not away! That is my hope: that is their hope: that is our only hope! But, thank God! it is a sufficient and glorious hope!

"Go!—and tell them, that 'God's benefits' begin with life, but do not end with death; that they commence on earth only to multiply in Heaven: and that, while they enrich us in time, they will endure throughout eternity! Go!—and tell them, the old Year—looking back from his pallet of dry leaves to scenes of freshest beauty and bliss: and looking up, from this wasted world to a universe of imperishable grace, glory, and rapture—breathes out his last prayer in their

behalf, that every one among them may immediately and solemnly consider the great and pressing question, asking, with the Psalmist—"What shall I render unto the Lord for all his benefits toward me?"—and answering with the Psalmist, also—"I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, now, in the presence of all his people!"

So saying, the dying year drew from his bosom a many-leaved scroll, and put it into my hand, saying: "Take this scroll. You will find it composed of hundreds of messages, severally addressed to your hearers. Distribute them, as a final token of my regard for them! But see!" said the fainting Old Year, kindling again as he spoke—"see! they come!"

As he spoke, a pale, long-drawn light, as though the milky way was settling earthward, descended through the thin air, and rested, like a glimmering mist, on the dusky range of the horizon hills. I rose, gazed, and drew back from the coming of one, glowing with angels' glory, and yet with the countenance of a younger brother of the waiting pilgrim. He stooped by the humble pallet: and the leaves, and grass, and snow, and icicles, and frosted trees, and hills, all glittered with a golden sheen! Behind him, fairer seasons, and months, and weeks, and days, and nights, and hours, and minutes, and seconds, in far-gleaming perspective, dimly waved their line. I saw the New Year kiss the Old: and the Old arose at that token, and stood by his brother's side, and acknowledged him as his successor, and resigned the scepter to him, and embraced him, and blessed him, and bowed to his attendants, and then beckoned to his own, and ascended with them softly and beautifully as the scintillations of the aurora, vanishing at last among the conscious and welcoming stars. The New Year and his host glanced, smiling at the quick and happy transit: and then dispersed on errands of mercy, through all the earth; to meet again, when another New Year shall hang out his signal in the sky, and come to enter on his reign.

But lo! the New Year stands in the aisle! I see his angel beauty; and welcome him among us. One of the seasons is with him—the white-robed Winter. One of the months is with him—with the fillet of silver net-work, and crescent of shining pearl. One of the weeks is with him—with the seven-hued girdle, and brilliant clasp; adorned with the altar, olive-branch, and trumpet. One of the days is with him—bearing the image of the sun on his breast-plate. One of the nights is with him—holding up a star, on the head of the sceptre. Twelve hours are with him; and more than seven hundred minutes, and more than forty thousand seconds, are waiting without.

"Why art thou here?" thou youthful Prince of Time!

"I am here"—he answers—"to strengthen your appeal. I am here, to promise a continuance of 'God's benefits' to those who shall honor his cause. I am here, to say to the people—If, during all my term, ye would have every month, and week, and day, and night, and hour, and minute, and even every second, bless you—attend to the blended interests of personal and social salvation: cherish the church, which Christ hath purchased with his own blood."

"I cannot, indeed,"—he proceeded—"make special promises. It is not mine to say—Whether the body shall live or die; whether the soul shall retain its powers, or lose them; whether the family shall remain united, or be separated; whether business shall flourish, or decline; whether civil and ecclesiastical relations shall be strengthened, or impaired; or whether chastenings shall be many or few, slight or severe. But this I must and do aver—that he who remembers 'God's benefits' toward him, during the term of my predecessor, with the most grateful devotion, has the greatest reason to hope for their renewal and increase throughout my own. At any rate, whatever the guise in which they come, 'all things work together for good to them that love God.'"

But why does the New Year kneel in the aisle? And his train—why kneel they all?

Behold! A still diviner form stands by the table! He, who, of old, when "the door was shut," came in among the disciples, and stood in their midst, and

said, "Peace be unto you!" and showed them his wounds, and accepted their homage, and confirmed their faith—even he has entered here. Behold him! Hear him!

"Ye are my witnesses!" "This do in remembrance of me." "Take the cup of salvation, and call upon the name of your Lord. Pay your vows unto your Lord, now, in the presence of all my people."

Is it not Jesus? Let us pray!—*Christian Unionist.*

"IF I HAD THOUGHT IT WAS JESUS." / 10

A few days since, a sermon was preached in D—, from the text: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." The preacher set forth that Christ Jesus, the Lord, is represented in all his disciples. That if a man strike a disciple, the Lord feels the blow. That if injustice makes even the humblest Christian weep, tears of sorrow course down the Saviour's face. On the other hand, that whatever kindness is bestowed on a disciple is all the same as if bestowed directly upon the Lord himself. Assuming this to be the doctrine of the text, the preacher exhorted his hearers to visit the poor in the spirit of liberality and kindness that would actuate them, as if it were the Saviour who received their benefactions *in person.*

After the service was closed, a gentleman, whose liberality is known in all the churches, remarked:

A few days since, I carried to a poor Christian woman a comforter, warm, but well worn, and two loaves of bread—good bread but a little stale. The weather was very cold, and the comforter was gratefully received. The poor woman was hungry, and the bread was better than she usually obtained. But while listening to the sermon to-day, I thought that, had I reflected that it was Jesus I was visiting, in the person of one of his disciples, I would have taken a new comforter and fresh loaves of bread."

The remark is worthy of remembrance by Christians, when about to go on an errand of mercy, or perform a deed of good-will to man.

When the wise men came from the East to visit the new-born Lord of the universe, they brought gold, frankincense, and myrrh—rich and costly gifts. Now, we cannot visit the holy manger; we cannot pour costly ointment upon the Saviour's head; but God has placed it in our power to perform services equally acceptable to him. He sits in many a lonely hut, with the children of misfortune and misery, and all our visits to him there, and all our benefactions, will be recorded upon his holy heart, and the record will be imperishable.

On the other hand, if any man hopes to secure the favor of God by professions of personal piety, while he is guilty of an act of cruelty, injustice, or neglect—even though the person suffering thereby may be the least of human creatures—let him read the concluding passages of the twenty-fifth chapter of Matthew. He will find the grandest and most forcible exposition of the nature, necessity, and importance of practical religion ever recorded in any book.—*Religious Telescope.*

The Sinner's Case Fully Met.

SATAN has been saying to you, "You have broken God's law, you have offended him, you have been a sinner." Soul, if thou hast any wit left, cut the Devil's head off with his own sword; say to him, "I am a sinner, but it is written, 'It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' What sayest thou to that, Satan? If I be a sinner, he came into the world to save sinners. If I had not been a sinner, Jesus would not have come to save me, for it is nowhere written that he came to save those who are not sinners. The more clearly I prove that I am a sinner, the more clearly I prove that I am an object for the Saviour's mercy."

Perhaps conscience whispers, "You are not a sinner of an ordinary kind; you have gone to the greatest lengths, and you have made your heart hard; you are a lost sinner." "Ah!" say you, "I will catch at that then, for the Son of Man is come to seek and to save that which was lost. He did not come to seek those who did not want seeking; he did not come as the Great Shepherd, to find out the sheep that were in the fold, but those which had gone astray; and I, being a lost one, when I see the Shepherd going over the mountains after the lost ones, I will bleat like a lost sheep, for mayhap he has come to look after me." But conscience says to you again, "You are such an undeserving one; you are not only a lost sinner, but you are utterly unworthy." Sinner, catch at that, and say, "God is a God of mercy. If I deserved anything, there would be the less room for mercy; for something would be due to me as a matter of justice; but as I am a sheer mass of undeservingness, there is room for the Lord to reveal the abounding of his grace." When the God of mercy comes down to distribute mercies, he cannot give it to those who do not want it; but you need forgiveness, for you are full of sin, and you are just the person to receive it.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 31, 1867.

URIAH SMITH, EDITOR.

THE IMPORTANCE OF FAITH.

THE word from which faith in the New Testament is in every case translated, with only one exception, is thus defined by the lexicons: "Belief, firm persuasion of the truth and veracity of any one." *Greenfield*. "Firm persuasion, confiding belief in the truth, veracity, reality of any person or thing. As in classic Greek, *ἰσχυρῶς* and generally, faith, belief. . . . In the N. T. *πίστις* [faith] is used specially in reference to God and divine things, to Christ and his gospel, and thus becomes in some sense a technical word, particularly in the writings of Paul; denoting that faith, that confiding belief, which is the essential trait of Christian life and character."—*Robinson*. "A being persuaded, faith, belief. It generally implies such a knowledge of, assent to, and confidence in, certain divine truths, especially those of the gospel, as produces good works."—*Parkhurst*. To these we add one of the definitions given by Cruden in his Concordance unabridged: "Justifying faith is a saving grace wrought in the soul by the Spirit of God, whereby we receive Christ as he is revealed in the gospel to be our prophet, priest, and king, trust in and rely upon him and his righteousness alone for justification and salvation. This faith begets a sincere obedience in the life and conversation. The apostle to the Hebrews calls faith the substance of things hoped for, the evidence of things not seen. Heb. xi, 1. It assures us of the reality and worth of eternal, invisible things, and produces a satisfaction and assured confidence that God will infallibly perform what he has promised, whereby the believer is as confident of them as if they were before his eyes, and in his actual possession."

Every age of the world has its present truth; and living faith is, according to the above definitions, implicit confidence in, and obedience to, that truth. In addition to general truths, in which the devils believe and tremble, it includes confidence in the special leadings and dealings of God in respect to his people at any given time. In this sense we use the term in this article.

Faith is one of the fruits of the Spirit, Gal. v, 22, and it is one upon which the Scriptures place an especial value. This we learn from various considerations:

1. The want of it is severely censured. In Deut. xxxii, 20, God threatens to hide his face from those who forget him, because they are "children in whom is no faith." On various occasions Christ reproved his disciples for having so little faith. See Matt. vi, 30; viii, 20; xvi, 8; xiv, 31; Mark iv, 40. Those who have it not are styled unreasonable and wicked men. 2 Thess. iii, 2.

2. Without faith, it is impossible to please God. Heb. xi, 6. It is thus shown to be the basis and groundwork of all religious experience. Without it, the word of truth cannot profit us. Heb. iv, 2. We may hear, but faith alone makes the word effectual.

3. The work that is accomplished by it. By it, we overcome the world. 1 John v, 4. By it, we purify our hearts. Acts xv, 9. By it we are sanctified. Acts xxvi, 18. By it, we obtain righteousness. Rom. iii, 22. By it, we are justified. Rom. v, 1. By it, we have access to God. Eph. iii, 12. By it we stand. Rom. xi, 20. By it, we become children of God. Gal. iii, 26. By it, we obtain salvation, and inherit the promises. 1 Pet. i, 9; Eph. ii, 8; Heb. vi, 12. There is not a Christian work which we can perform, or a heavenly promise which we can obtain, without this grace.

Faith is to be of especial value in the last days. A commodity is valuable according to the proportion between the demand and supply; when gold becomes scarce, it immediately rises to a premium. Now faith, in the last days, is to be a rare excellence. Said Christ, Luke xviii, 8, "When the Son of man cometh, shall he find faith on the earth?" This we take to be a declar-

ation, put in the interrogative form to give it greater intensity, that faith, at the time the Lord appears, will be a virtue scarcely to be found upon the earth. It will be therefore proportionably valuable. Hence the many exhortations to the people of God to follow faith, keep the faith, hold fast the profession of our faith, &c.

Again, an expression made by the apostle Paul, shows the infinite importance of faith to the people of God in the last days. He is speaking of the trials of the remnant church, Heb. x, 37-39, and says: "For yet a little while, and he that shall come, will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul." We have italicized two words in the foregoing quotation, to show the place faith occupies in this work. This language applies at the time when the Lord is about to appear. He will come, and will not tarry. And now, at this time, the just shall live by faith. Faith, in a spiritual sense, is all their living. And further, they do not draw back at the perplexities and trials of the way, but believe, have faith, to the saving of the soul. It is evident from this, that belief and confidence in the special work of God for this time, is included in faith; for a person might still believe in God and the general features of the plan of salvation, and yet draw back from following the special work of God in the last days, so as to fail of a preparation to meet the Lord at his coming. But believing and following on in the work of the Lord, our salvation is sure; failing to have faith in it, our perdition is certain. In language which applies to the same time, the prophet says, Hos. vi, 3, that we shall know, if we follow on to know the Lord, that his 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.

From these considerations, it is easy to see why the faithful and true Witness, should specially counsel the last church to buy of him the gold tried in the fire that they might be rich, Rev. iii, 18; or, in other words, to secure that faith, which, taking hold of God, and all his work, will anchor us to the present truth, and qualify us to encounter the peculiar perils we are to meet in these closing days of time.

To complete our argument on the importance of faith, it is now only necessary for us to show that faith is the chief element in the gold which the true Witness gives us this especial counsel to buy of him. There cannot be too much importance attached to that which we are counseled to obtain first of all, by Him who so well knows our cases, the demands of this time, and the momentous events of the future.

1. We may remark then, first, that faith well answers to this gold which the church lacks, in that we do not naturally possess it. We read of children in whom there is no faith. Deut. xxxii, 20. The children of Israel, whose experience is held up for a warning to us, failed to be profited by the gospel which was preached unto them, because there was not on their part the requisite faith to make it effectual; or as Boothroyd says, it was "not accompanied by a heart-affecting belief of the truth." They lacked faith; and we are exhorted to fear lest we come short after the same example. Heb. iv, 1, 2. Christ often reproved his disciples for their lack of faith.

2. The true Witness, of whom we are counseled to buy the gold, is the one to whom we are to apply for faith. He is its author. Heb. xii, 2. The disciples of our Lord appealed to him for faith. "Lord," said they, "increase our faith." Luke xvii, 5. They lacked faith, and naturally turned to the Lord of faith for an increase of that heavenly grace. Again, when a certain one besought the Lord in behalf of his son who was possessed of a dumb spirit, and the Lord had told him that if he could believe, all things would be possible to him, he cried out, "Lord, I believe; help thou mine unbelief." That is, give me faith in place of all doubts or unbelief. "It is equivalent," says Cobbin, "to saying, 'strengthen my weak faith.'"

3. As a person, to be rich in this world, must possess gold or its equivalent, so the grace which the Bible expressly takes to represent spiritual riches, is faith. "Hearken, my beloved brethren, hath not God

chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Jas. ii, 5.

4. The comparison between faith and gold is still further most strikingly and beautifully carried out, by the former being subjected to tests and trial, and the latter to the process of refining. This is not a comparison we are obliged to institute ourselves; the Scriptures furnish it to our hand. We are to buy gold tried in the fire. Is there any Christian grace that goes through a process which may justly be represented by the refining of gold by fire? There is only one of which we have any information in the Scriptures; and that is faith. Peter says, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and glory and honor, at the appearing of Jesus Christ." 1 Pet. i, 7. Here, the trial to which our faith is subjected is expressly likened to the refining process to which gold is submitted. And as gold is made more precious by being refined, so are we to esteem the trial of our faith of great value. And not only is the comparison here made between pure gold and tried faith, but the language applies to the time that just precedes the appearing of Jesus Christ, the very time when the true Witness counsels us to buy of him gold tried in the fire. The comparison alone which Peter makes is enough to show that faith is the grace which is represented by the term "gold," in Rev. iii, 18; but when, in addition to this, we take into account the time to which both passages apply, and find it to be the same, that conclusion is placed beyond all further question.

We feel assured that great importance should be attached to the language of Paul, which we have already quoted: "Now the just shall live by faith." Heb. x, 38. The connection in which it stands here, as well as in the prophecy of Habakkuk, from which Paul quotes it, shows that it applies to the remnant church, who are waiting for the coming of Christ. Can anything be more important, or occupy a more prominent position, than that by which we are to live through these perilous days, and by which we are to secure our souls' salvation in the end? As in a worldly sense, gold, or its equivalent, constitutes our living,—as by it we secure the necessities, comforts, and conveniences of this life, so faith is the medium through which we secure all the graces and elements of spiritual life. None of them are to be found where faith is wanting; all flourish and grow when faith is in lively exercise.

Chief among the graces which grow from faith, as a stalk from its root, or a branch from its trunk, is love. Faith worketh by love; and without works it is dead. Gal. v, 6. With the requisite faith, love will be in perfect exercise; we shall have unfeigned love of the brethren, loving them with pure hearts fervently. 1 Pet. i, 21, 22. So inseparably are these two graces connected together, that they are both taken to represent the same piece of the Christian armor. Let us, says Paul, who are of the day, be sober, putting on the breast-plate of faith and love, and for a helmet the hope of salvation.

We need more faith and love among us. We need the gold which the true Witness counsels us to buy of him. There are some who are beginning to show their lack of this in an alarming degree; some of whom it may be said that the prospect of their believing to the saving of the soul is growing fearfully dim, and the danger of their drawing back to perdition increasingly imminent. The counsel of the true Witness is timely. Will they disregard it, and in their unconscious wretchedness perish forever? or will they heed it, and secure the heavenly riches, faith in the work of God, and a title to the eternal inheritance, upon which the overcomers soon will enter?

In connection with this article, the reader may remember a previous number of the Review, in which the claims of love to the position we here assign to faith were strongly urged. This is not written for controversy; and in reference to that, we have only to say, May all who read that, get love; and may all who read this, get faith. We shall then be still more closely united; for the two work together, and are linked to each other with sacred and indissoluble bands.

ONE YEAR SINCE. 13

Just one year ago to-day, December 19, Mrs. W. and self left home to resume our labors, from which we had been held by feebleness for nearly two years.

We look back upon the past year with feelings of gratitude to God for his goodness, and his especial blessing upon our feeble labors. During no year have the people of God received us so readily as in the past, and during no year has our testimony been so plain and pointed, and during no year have we seen so many backsliders reclaimed, and so many in bad habits, such as the use of tobacco, reclaimed, as during the past year.

And no other than the plainest testimony would have reached these cases, and so effectually corrected the errors of hundreds. And now we have the fact to record, astonishing as it is to us, that as we look back upon this battle-field of the past year, where so many have feared that many would be killed by the plain testimony, no one, no, not even one, has been driven from the church or from the Sabbath. Hence the plain testimony has united hundreds firmly, and we hope permanently, with the body, while no one has been driven from the body.

Our testimony has been principally for those professed Sabbath-keepers who were already separated from our churches, either in name or in spirit, or in both. If one-half of such had been reclaimed, and the other half fully driven away, the result would be as favorable as might be expected. But what a fact I have this day to record, that not one soul has been turned from the Sabbath cause, while we have borne so pointed a testimony to move hundreds of unconsecrated men and women to consecrate themselves to the cause of present truth. To God be all the praise.

Who are they who separate the flock, and divide and scatter the precious sheep and lambs. Answer, Those who have not much courage to speak the truth, and who scringe, and sympathize with those who are justly reprov'd. Let such get out of the way of the work of God. Let God's servants raise one united voice in speaking the plain and pointed truth in love. And let all the people say, Amen.

Portland, Me., Dec. 19, 1867.

JAMES WHITE.

REPORT FROM CORNVILLE AND ATHENS, ME. 14

Dec. 14 and 15, we held our Monthly Meeting at Cornville. Owing to the bad state of the roads, and to the fact that we had been holding many meetings in this section of late, there was not a very large gathering at this meeting. In view of what had occurred here for a few weeks past, we felt very anxious about how things should turn at this meeting. So on the Sabbath we freely talked about how we looked at the past course of the brethren in this State, the testimony which Bro. and Sr. White had given them, and what we thought their duty was for the future. Then we were rejoiced to see the brethren and sisters come forward and heartily make confession of their wrongs in the past, of their lack of faith in the whole work, of their fault-findings, and of their ingratitude to the servants of God in the past. It was proper that they should make this confession, and we felt satisfied with it. They then publicly endorsed the whole message, and took their stand upon it. May God help them to live it out.

We stayed a few days and labored with the church at Cornville. We found many discouraging things here, but were encouraged with the result of the meetings on the whole. Tobacco had nearly ruined several. They now resolved to make an effort to get rid of it. If they do not, we have no hopes of them. Unbelief and distrust with regard to some parts of this work have made some as weak as water, and have nearly overthrown them. But we hope that things will be different here now.

Sabbath and Sunday, Dec. 21 and 22, we spent at Athens. We occupied the whole time in meetings for examination and confession. We found them more ready to see their wrongs and errors than we had feared. The trouble with them was that they had failed to embrace the whole message, which God is

giving his people; hence they were in a condition to easily fall into doubts and trials, and to be overthrown. Satan had taken the advantage of them in this. We tried, and not without effect, we think, to make them see these things and the importance of them. Those who had been reprov'd, acknowledged the testimony and reproof, made confession, and promised to reform. Systematic Benevolence was re-organized. We also organized a church of ten members, to which six were added by letter. They now have a good house all paid for, which cost \$1000. On the whole, we feel satisfied with our visit to Athens.

D. M. CANRIGHT.
J. B. GOODRICH.

REPORT FROM BRO. LAWRENCE. 15

In my last report I had occasion to speak of my extreme poor health, occasioned by a heavy cold settling on my lungs. With grateful thanks to God, I have to say that I have recovered so that I feel as well as ever.

I started from home the 15th of November, much improved in health, still having a hard cough, and weak lungs. I came to Holly and spent the Sabbath and first-day, and spoke to the church once each day. Had a prayer and social meeting each day. They are doing very well, but are not up with their privilege.

Monday, the 18th, came to Saginaw, and stayed over night with a relative. Tuesday, took the cars for Tittabawassee, and to Bro. Hawley's. Met Brn. Cornell and Strong. Spent the rest of the day in visiting and consultation with them. From this time until the 2d inst., I spent with the brethren in meetings and visiting from house to house. I preached twice. The church was organized in the time, of which you have been informed. After much prayer and deliberation, it was decided that on account of the state of my lungs, Bro. Strong should go to Midland with Bro. Cornell, and I should visit the churches in Tuscola.

Accordingly, I started Monday, the 2d inst., and reached Vassar the same night. The next day circulated an appointment for meeting. In the evening I spoke to the church from 1 Pet. iv, 7. Wednesday, visited four families. In the evening spoke on Purity. It was followed by social meeting. The Lord was with us. The truth took effect.

Thursday, at 8 o'clock, they came together, and at four o'clock went to the river, where three were baptized,—Bro. Pennell and wife, formerly Methodists, both sixty years of age, and one young sister. In the evening spoke on the death of Christ, 1 Thess. iv, 14.

Friday, Bro. Belknap took me to Tuscola. Here I spoke five times on Sabbath and first-day, and had one social meeting. The weather was very cold, and but few were out. There are some here that love the truth.

Monday, Bro. Spooner took me to Bro. Doud's, eight miles from Watrousville. Tuesday, his team took me to Centerville, sixteen miles. Here the church is small. A few have left the truth. The rest seem firm. I preached three times, one a funeral sermon on the death of sister Miller. Here I met a fanatic by the name of Stiles, who professes to be inspired of God to correct the shepherds in their misapprehensions of prophecy. He said he had spent a large property in the United States and Canada to carry out his mission. I asked him how many converts he had made. He said he had nothing to do with making converts; he was inspired to correct the shepherds. He seemed very earnest and sincere. He professes to keep the Sabbath. What will the Devil start up next?

Bro. Van Giesen took me to his house, at Waujamega, Friday. In the afternoon I walked to Watrousville, four miles. Here the brethren met from all the churches in the county. The Lord gave liberty in speaking. I spoke three times. Held one social meeting, in which nearly all took part. About sixty Sabbath-keepers were present. On account of the school-house being occupied in the village on Sunday morning, we went one mile and a half, out to a school-house, and when we arrived we found a Protestant Methodist minister, and some half a dozen persons. He had an appointment at the same hour. He kindly gave way, and I spoke to a house full, on the Saints' Inheritance, with good freedom.

The preacher got quite happy, if we may judge from his frequent and hearty Amens. In the p. m., I spoke on the Saints' Eternal Glory.

These were good meetings. The brethren and sisters are greatly strengthened and encouraged in this county.

Bro. Pennell took me to Vassar, where, on Monday I visited four families. In the evening the church met and celebrated the ordinances. The Lord was present by his Spirit to bless.

I bless the Lord for the good Spirit that attends his word, when faithfully presented, and faithfully obeyed. Tuesday, Bro. Pennell brought me to Saginaw. Thence by railroad I came to this place last evening. I was gone from here fifteen days, preached sixteen times, held four social meetings, baptized three, had one ordinance meeting, and feel much better than when I left.

R. J. LAWRENCE.

Tittabawassee, Mich., Dec. 18, 1867.

QUARTERLY MEETINGS IN MINNESOTA. 16

I wish to say a word in relation to our last Quarterly Meetings in Minn. Our meeting, Nov. 16 and 17, at Greenwood Prairie, was well represented. There were brethren present from Deerfield, Ashland, Mantorville, St. Charles, Enterprise, and Oronoco. Bro. Pierce was with us. Union prevailed all through our meeting. It was a good time, and a time of fresh courage. Some were added to the church. This church has taken a consistent course, and has reaped the fruits of well doing.

Our next meeting was at Pine Island. Our brethren after having a feast at Greenwood Prairie rallied again and met with us. The Methodists were kind enough to open their house of worship, which was gladly received. We had good liberty in preaching the word. The people in the village gave us a good hearing, and our meeting was excellent, and the brethren felt well paid for the trouble they had been to in coming to this feast. One was added to the church.

Meeting at Deerfield was the next Sabbath and Sunday. On Thursday we had quite a snow storm, but on Friday, I made my way, with my horse and buggy, for 35 miles over the broad prairies to the place of meeting. We were some disappointed in not meeting with Bro. Pierce, but our house of worship was well filled, and the blessing of the Lord was with us. This was the best meeting I ever had in this place. I trust the mind of the Lord was made known so fully that this church was convinced that it was not the purpose of God to raise up one half of the church at the expense or overthrow of the other part. Hearty confessions were made, and all saw the importance of taking hold of the work together. The most tried and desponding said a great work had begun and took courage.

I would say relative to the calls of brethren from the west or frontier, that I will visit them in about two weeks, if the Lord permit. WM. S. INGRAHAM.

Cherry Grove, Minn., Dec. 14, 1867.

REPORT FROM BRO. MATTESON. 17

The meetings in Racine are closed at present. I could not have the court-house any longer, and I thought that it would be better to discontinue the meetings awhile. Prejudice is very strong against us, and the very ones who would be most benefited by the meetings are kept away. Six souls have taken a decided stand for the commandments of God, and several others are favorably disposed.

I have labored here about three weeks and a half, and sold about \$20.00 worth of books. We think that the Lord has many more people in this place, but at present there is no way to reach them. They are highly excited by their leaders and will not listen. Those who have come out will meet on the Sabbath and Tuesday evening for prayer-meeting. May the Lord bless them and help them to be faithful, that others may be gained by their good conversation. Oh, that they may get ready for the soon-coming of Jesus.

I am now in Raymond, fourteen miles from Racine. I intend to labor here awhile and then go back to Racine. One family in this place has already embraced the commandments. Pray for us, that the Lord may work with us and bless the preaching of his word for Jesus' sake.

JOHN MATTESON.

Thompsonville, Racine Co., Wis., Dec. 18, 1867.

LIFE'S AIMS.

An earnest, faithful laborer in thy vineyard, Lord,
I fain would be,
Gathering and garnering with swift, willing hands
Rich fruits for thee;
Sowing broad fields with seeds of truth and righteous-
ness;
Reaping blest harvests of immortal joy and peace;
Coming each eve with humble heart and penitence
For sins of mine,
And bringing such offerings as thou dost accept
With love divine.

Once I believed that human love or worldly fame
Might yield pure joy;
But, testing these, I've found, alas! in each of them,
The base alloy;
Have found that love is but a fragile, fading flower;
Have found that fame, however bright, dies in an hour;
Have learned the vanity of pleasure, pomp and power!
All these have failed
To satisfy the aspirations of my soul;
But now, unveiled,
Mine eyes a fount of joy above them all behold!

Now life's ambition is to add some sweetness to
Each cup of woe,
And over Doubt's despair, or Grief's deep-gathering
glooms
God's light to throw!
God's blessed light, which, when my way was dark as
night,
Because I would not "walk by faith," but must have
"sight,"
Illumed my soul with love, and led my feet aright.
I would now share
These gracious gifts with others—would have them
also learn
Each cross to bear
With meekness, for the sake of God's dear Saviour
Son?

I would go forth each morn with eager, hope-shod
feet,
And seek to find
Some proud, rebellious, faithless heart—most like my
own—

Wretched and blind,
Groping its way through labyrinths of doubt and sin,
Searching in vain for good 'mid earthly pleasure's din,
Yet finding all without unreal, all corrupt within.
I would go plead
With such a heart to cast away its stubborn pride,
And own its need
Of the Redeemer's all-atoning, precious blood.

I would go tell the "weary," "heavy-laden" ones
Who'll give them "rest,"
And breathe into the ear of waning, faltering faith,
Some promise blest,
And cheer the chastened ones with words of hope and
love.
Thus would I labor, Lord, for thee, if thou approve.

Yet am I all too prone to stray away myself;
Too weak and frail
To keep my wayward self "unspotted from the world,"
And e'er must fail
To lead a fellow-wanderer back to thee—
Unless, my Father, thou shalt aid and strengthen me,
And teach me how to teach of grace and pardon free.

I WILL PUT MY LAWS INTO THEIR MIND

"For this is the covenant that I will make with the
house of Israel, after those days, saith the Lord; I
will put my laws into their mind, and write them in
their hearts: and I will be to them a God, and they
shall be to me a people." Heb. viii, 10.

Previous to the above declaration, Paul was speak-
ing in relation to the old covenant, which was faulty,
and then in verse 8 says, "For finding fault with
them [the people, because they did not continue in
his covenant, the ten commandments], he saith, Be-
hold the days come, saith the Lord, when I will make
a new covenant with the house of Israel, and with the
house of Judah: not according to the covenant which
I made with their fathers, in the day when I took
them by the hand, to lead them out of the land of
Egypt; because they continued not in my covenant
[the ten commandments], and I regarded them not,
saith the Lord." We understand that the ceremonial
law was added because of transgression until the
promised seed should come. Christ being the seed of
promise, that law expired at the cross by limitation,
and was taken out of the way. At the beginning of
the gospel dispensation, God changed the ministration

of the ten-commandment law, and called it a new cov-
enant. In the minds of all those who by faith yielded
to the claims of God's law, and obeyed the principles
which Jesus gave, he wrote his law. This was true
with respect to the early church. They were a class
of law-abiding and commandment-keeping Christians,
such as God owns and approbates. During the wicked
and oppressive rule of that Antichristian power, the
Papacy, the work of God almost ceased, except with a
few who were worried and hunted like the wild beasts
of the forests, and even martyred for the word of God,
and the testimony which they held. At such a condi-
tion of things, the prophet might well say, "And judg-
ment is turned away backward, and justice standeth
afar off; for truth is fallen in the street, and equity
cannot enter." Isa. lix, 14.

God has promised a restitution of truth. Thy law
is the truth. (Psa. cxix, 142.) The law will be res-
tored to the people of God. This will be completed
and finished under the third angel's message, which is
now being proclaimed. When the third angel pro-
nounced his solemn message to the world, and the aw-
ful threatenings of wrath upon those who worship the
beast, and his image, and receive his mark in his fore-
head, or in his hand, he further adds: "Here is the
patience of the saints; here are they that keep the
commandments of God and the faith of Jesus." Rev.
xiv, 12. The work of God in writing his law in the
mind, is progressive, and so far as his people live out
the principles of the law, it being a transcript of the
divine mind, so far they will be sanctified through the
truth, and thus be fitted for translation. Christ will
soon present to himself a glorious church, not having
spot, or wrinkle, or any such thing. Dear reader,
may you and I be numbered among those of whom it is
said, "Open ye the gates, that the righteous nation
which keepeth the truth may enter in." Isa. xxvi, 2.
F. GOULD.

I ALWAYS PAY MY DEBTS.

THERE had been a sad failure in our community. A
prominent business man was obliged to suspend pay-
ment and give up his business. Investigation showed
that he had not been prompt in his dealings. He
never paid his little debts, and they at length so accu-
mulated, that they brought on the sad crisis.

A prompt business man speaking of the affair, said:
"It is unpardonable. The man ought to fail. He
should have paid his debts when he could. I always
pay my debts as I go along, and so always know where
I stand. I have not now a single debt," he continued.

A friend standing by, gently placed a hand on his
arm, saying:
"You mistake, Mr. H—; I know a debt that you
owe."

"It is false," was the quick reply; "I challenge
you, or any one else, to lay a finger upon a cent that I
owe."

"But I can do it," continued the friend. I know of
One who lent you the fine house you live in, the mon-
ey you have in the bank, all the riches by which you
are surrounded, and call them your own. More than
this, He gave you health and friends. How much have
you ever paid Him?"

"Ah! that is a different thing. I don't think much
about such things, but I always pay every cent I owe
my fellow-men."

"You are like a merchant who pays all his little
debts and lets the great ones go, and then boasts: 'I
always pay my debts.'"

My friend, the great debt of gratitude is yet unpaid.
Take care lest the Master cast thee into prison; thou
"shalt not come from thence till thou hast paid the ut-
termost farthing."

A BEAUTIFUL INCIDENT.—A naval officer being at sea
in a dreadful storm, his wife was sitting in the cabin
near him, and filled with alarm for the safety of the
vessel, was so surprised at his serenity and composure
that she cried out:

"My dear, are you not afraid? How is it possible
you can be so calm in such a storm?"

He rose from his chair, dashed it to the deck, drew
his sword, and pointing it at the breast of his wife, ex-
claimed: "Are you not afraid?"

She immediately answered, "No."

"Why?" said the officer.

"Because," rejoined the wife, "I know this sword
is in the hands of my husband, and he loves me too
well to hurt me."

"Then," said he, "I know in whom I believe, and
that he who holds the wind in his fist, and the waters
in the hollow of his hand, is my Father."

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 Bro. Ernst.

DEAR BRETHREN AND SISTERS: It is with great
pleasure that I again converse with you through the
Conference Department of our highly-prized Review.
How thankful we should be that the Lord, amidst
the perils of the last days, has given his people the
means of communicating their thoughts to each other.
How it cheers my drooping spirits to read the testi-
monies of the dear brethren and sisters. Although
the forms and faces of most of you would be strange
to me at sight, I know that if we prove faithful to the
grace already given, we shall soon see the King in his
beauty, and clap glad hands of joy in the everlasting
kingdom. Yes! fellow-pilgrim in this world of sin,
soon, very soon, will Jesus with all the blood-washed
through stand on Mount Zion. Reader, will you be
there? Shall I be there? Let us strive earnestly,
make it a daily work to overcome our sins and set good
examples before those with whom we associate; for
precious souls all around us are perishing for want of
the right counsels of God; and we shall have to give
an account of our stewardship.

Dear brethren and sisters, let us pray earnestly for
the prosperity of the cause of truth. Let us take hold
of this work as people of the world do worldly matters,
and get all our energies to work. And let us follow
on to know the Lord, whom to know aright is life, joy,
and peace in the earth made new. God will hear and
answer our prayers if we humble ourselves as we
should, and stand ready to say, "Speak, Lord; for
thy servant heareth," and then be willing to do the
Lord's bidding, whether it comes from the operations
of his Spirit, or from his servants at the head of the
work. Though we have a small gift, we are just as
responsible if we do not use what we have, as if we
had more. Then let us use our abilities in the fear
of God. As God has given so let us distribute. If we
can write a sermon, let us write; if an exhortation,
let us exhort. If we can encourage by our testimo-
nies, let us testify to the glory of God. If we are
blessed with worldly means, let us give liberally, that
the cause of our blessed Master may move onward.
Then let the Review and Youth's Instructor be filled
with original matter and lighten the burden of the ed-
itors. And, above all, pray earnestly for more of the
spirit of the blessed Saviour. W. T. ERNST.

Branch Co., Mich.

From Sister Belnap.

DEAR BRETHREN AND SISTERS: I believe the world
is receiving the last message of mercy spoken of in
Revelation xiv, and I am trying to learn of the true Wit-
ness, that I may be prepared for the time of trouble,
which I believe is very near. I have passed through
many trials and temptations, but the Lord has been
my help. I feel resigned, because I know the Saviour
has traveled there before me. "He knows what sore
temptations mean; for he has felt the same;" and it
is by trials patiently borne that we are to gain char-
acters for that rest that remains for the faithful.

I also believe that the health reform is from the
Lord, and am trying to live it out as far as circum-
stances will permit, believing that to be patient we
must be temperate.

Let us be up and doing, taking heed to the admoni-
tions and testimonies which we are weekly receiving,
which I believe are meat in due season. I feel, in view
of the shortness of time, to gird up the loins of my
mind, and watch and pray, lest I be overcome by the
cares of this life. It is time that we were watching
jealously over our ways and words while in company
with those that are not of our faith. They watch us
and expect us to adorn our lives with a well-ordered
life and a godly conversation. This will not be done
until we get the truth not only in our heads but down
into our hearts.

I find great consolation in trusting in the Lord, who is able to help all that call upon him. I rejoice in the light that is now shining on the path of the little remnant. How good the Lord is to admonish such unworthy creatures, by leading us as he did Israel, by the path we know not. He is now trying and proving us, to know if we will overcome all our carnal desires. For one I feel determined not to stop short of a perfect victory. Let us not fear what man shall say, but look to the Lord and he will help in every time of need. I praise the Lord daily, for all his goodness and bearing so patiently until I learn his will. What amazing love!

I have adopted the short dress and find it convenient, comfortable, and healthy. I am ready to meet all opposition in this direction. I know it is a step, dear sisters, calculated to humble us; but is this not in answer to our prayers? We certainly cannot expect to go through with pride in the heart. Let us rather rejoice that the Lord has a word for us, and as we advance willingly we shall feel the dross begin to consume, and the gold will begin to shine, and the Lord will lead us on, step by step, in the path of duty until all our own wills are subdued, and we become prepared for the latter rain, which will enable us to stand through the time of trouble, and at last see the King in his beauty.

L. I. BELNAP.

St. Clair Co., Mich.

From Bro. Demmon.

DEAR BRETHREN AND SISTERS: We are living in a grand and awful time! Satan is working with mighty power, and unless we cry mightily to God, we shall be overcome, instead of overcoming. We are receiving greater light now than God's people have been blessed with for eighteen centuries past, and the question for us to settle is, Are we living up to the light that we are receiving? Oh! how thankful we ought to be that there is so much light shed upon our pathway through the gifts that are in the church. Do you say that the way thus marked out is a straight way? Permit me to ask, Did Jesus shun the cross to save a ruined world? and did he not say that we must be baptized with the baptism? Are we seeking the applause and friendship of the world? Are we ashamed to be called the filth and offscouring of the world? Are we willing to live soberly, and not join in the parties of pleasure, in the jesting and joking, and dressing to please the world, and in eating and drinking with them to the same excess of riot? Let us be careful how we grieve the spirit of the Lord; for it is a very tender spirit; and if we love the world more than we do Jesus and his truth, we are unworthy of everlasting life. Unless we keep pace with the message we shall be left behind for the enemy to pick up. Solemn thought to be sifted out after professing the truth so long; better never have known the way, than to turn from the holy commandment delivered to us.

There is no shunning responsibility. We are either for or against. Either advancing or retreating. Let us study well 2 Peter i, 2-12, remembering that we must take the last step in the Christian graces in order to be prepared for the seal of the living God. Yours striving to overcome.

THOS. DEMMON.

Port Andrew, Wis.

From Bro. Miller.

BRO. SMITH: Again would I speak a word to the scattered ones through the Conference Department. While I find in my onward journey toward the "city that hath foundations, whose builder and maker is God," a great many trials and crosses, I feel that I can say, as I compare them with the inheritance that we all hope for, "These light afflictions which are but for a season shall work out for us a far more exceeding and eternal weight of glory."

My brethren and sisters, all who are under the third angel's message, let us consider well wherein our strength lies. The apostle exhorts his Ephesian brethren to "be strong in the Lord and in the power of his might." But how are we to become strong in the Lord? Simply by following the directions given; by putting on "the whole armor of God, that we may be

able to stand against the fiery darts of the enemy." In these days is it especially necessary. The enemy has come in like a flood, and the promise is that the Spirit of the Lord shall raise up a standard. Yes it is no ordinary foe with whom we have to do, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." The evil day is already upon us, and days of still greater evil are immediately before us. No silver-slipper religion is going to answer in these last days. We must be prepared to fight the good fight of faith. We must have our "loins girt about with truth,"—unalloyed truth. We must have on the "breast-plate of righteousness" to ward off the poisoned arrows of the adversary. And what is the breast-plate but the law of God written on the heart?

Then we must have our "feet shod with the preparation of the gospel of peace." But there are two kinds of peace. There is a peace that results from compromising the truth. Shall we seek this kind of peace? Never! Then there is a peace that flows like a river—a righteousness that is like the waves of the sea. But this is attained to only when we keep all the commandments of God.

Next comes the shield of faith. Yes we must have the commandments of God and the faith of Jesus. It will not do to substitute the one for the other; we must have both. Then comes the helmet, the hope of salvation. Let hope ever be kept bright; it is the only safeguard against errors of the head. So long as the hope of salvation is bright, doubts and skeptical notions will find no lodgment there.

Thus far we have only been preparing for defense. But having thus prepared ourselves we are now expected to fight. But where is our weapon? "Take the sword of the Spirit which is the word of God." Some people commence wrong end foremost in this matter; they grasp the sword by the blade instead of the hilt, thus wounding themselves. Getting some scripture that they think is pointed they "cut and slash," but it simply has a tendency to disgust sensible people. It is not sufficient that we know how to quote scripture; we must have the Spirit of God to attend it, "praying always with all prayer and supplications in the Spirit and watching thereunto with all perseverance and supplication for all saints."

Brethren and sisters, be strong in the Lord and the power of his might.

J. S. MILLER.

Westerly, R. I., Dec. 8.

From Bro. Hinton.

BRO. SMITH: I would say to the brethren scattered abroad, that I still love the precious truths of the third angel's message. I love the Review, and prize its weekly visits very highly. I am glad that the cause has so prospered as to require the first and second enlargements of the paper. I would now try to contribute my mite to make it interesting to others as it is to me, as I scan its truthful pages.

I am here alone in this part of Iowa, tried and tempted, with none of like faith to meet with from Sabbath to Sabbath as many of you have. Still, by God's grace I am determined to make my way to Mount Zion. My hardest struggle is to conquer self, to crucify it to the world and to the lusts of the flesh. Oh! how I want to be made willing to do little, small errands for my Saviour. My heart is full of the pride of life; but I am determined to have it all eradicated, so that when Jesus comes, I can go with my dear brethren to the Christian's home in Heaven. I want to see Jesus and the holy angels, and the golden streets of the New Jerusalem, where we shall meet with no more of the conflicts of this life.

I would say, I am a health reformer as far as it is my privilege to be, or as far as I can consistently be. I am a firm believer in the health reform, and would gladly enter into it.

May God bless it to the good of all who can improve upon its blessings.

W. T. HINTON.

Toledo, Iowa, Dec. 12, 1867.

SISTER B. STROUT writes: I am determined still to hold on by faith. God's promises are yea and amen.

He has promised that all they that put their trust in him shall be as Mount Zion that shall never be moved. I am very thankful for the sermons that come through the Review. They are all the preaching I have. I prize the paper, and endorse all the principles it advocates.

BRO. I. MARTIN writes from Bennington, N. H.: I feel that we are living in a very solemn time. My heart has been made glad of late by reading in the Review that the Lord is reviving his work in the hearts of his people in many places; and if I am not altogether deceived, I should rejoice to see the work of the Lord prospering here in N. H. May the Lord hasten the time when some of his faithful servants will come this way, and proclaim the present truth in power. Wickedness is fast increasing. The world seems about ripe for destruction. God grant that I, for one, may realize the time in which we live, and strive to get ready to meet Christ at his coming.

SISTER L. M. DAVIS writes from Niagara Co., N. Y.: As there is not another one of like faith in this place, and as it is eight miles to the nearest place of Sabbath gatherings, I do not very often have the privilege of the meetings. I therefore prize especially the sermons in the Review. I want to gird on the whole armor and breast-plate of righteousness, that I may be able to say when Jesus comes, Lo! this is my God; I have waited for him and he will save me. I see by the paster on my paper that some unknown friend has paid for it to volume 32, No. 1. May the Lord highly reward the person, whoever he may be, for so doing.

SISTER MARY L. RANDALL writes: I have often wanted to say a few words through the Review to the dear brethren and sisters scattered abroad, more especially to the tried and lonely ones, as I am one of that number. I do earnestly desire to be found among the overcomers at the last, and I feel as if I could not neglect any known duty. I desire to thank our Heavenly Father that I have the privilege of reading the Review and of trying to live out the truths contained in it; and I am also trying to live out the principles taught by the Health Reformer. Although I have seen but few of like precious faith, yet I feel to take courage, and press my way on when I read the excellent sermons, and the many good exhortations contained in the paper.

SISTER M. S. IRISH writes from Cattaraugus Co., N. Y.: I feel that I have great reason to be thankful to God for his mercies to me and my family, and at this time especially; for I have been raised from a serious illness of typhoid fever. I felt that I had rather live and suffer on a little while longer, if it was the Lord's will, than to leave my children with no one who would try to guide them to God and Heaven. Prayer was offered for me, and I believe that I was raised in answer thereto. Afterward two children were taken sick the same day, but the Lord was merciful; and one is now well, and the other nearly so. I will try to do the Lord's will.

BRO. D. VAN LUVEN writes from Winnebago Co., Wis.: I have reason to thank and praise God for the Review and some other publications from Battle Creek, for what they have done for me. And now another family has come out, and are keeping the Sabbath of the Lord, and believe firmly in the third angel's message. They started about four months ago to keep the Sabbath. May the Lord help them to be faithful to the end.

SISTER F. A. RUSS writes from Royalton, Vt.: I am one of the lonely ones, and desire the prayers of believers that I may endure to the end. How thankful we ought to be for the light that God has given us. I feel to thank the Lord day by day for what he is doing for me. I was very near the grave, but commenced to live out the health reform, and have been gaining ever since.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 31, 1867.

THE N. Y. JUDICIARY. We took up the following paragraph for the purpose of making a comment on it for the Review, but conclude it needs none. It is a description from an unquestionable source, plain enough to show to any one that we have reached the time when "judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street and equity cannot enter." Such were the days before the flood, to be acted over again just before the coming of the Son of man. Of the N. Y. Judiciary, Henry Ward Beecher thus speaks:—

"All the framework of society seems to be dissolving. On every side we find men false to the most important trusts. Even the judges on the bench are bought and sold like meat in the shambles. One must go into court with a long purse to obtain justice. The judiciary of New York stinks like Sodom and Gomorrah. Men say they hardly know a court in which to trust a case. It is no longer an honor to sit on the bench, for if the judge be an upright man his character will be contaminated by the great majority of his associates."

ALL OUT!—Recently, our small tracts have disappeared from the shelves like dew before the morning sun. At present, the editions of several are exhausted, so that we cannot supply until reprinted. We shall have to print immediately "Matthew Twenty-four," "The Transgressor's Fate," "What is Truth?" "Much in Little," and "Scripture References." We do not mention this to keep our friends from ordering, for they can all be re-produced almost any day, but rather to show the interest that is waking up on the subject of tract circulation. This is as it should be. These little tracts have been written by men of God, and are potent preachers in declaring the truth. Let the good work keep moving, brethren. And as the little waifs sally forth in a thousand different directions, in the great wide field now white for the harvest, may the prayers of the faithful be offered that these little leaves of truth, like seed flung from the hand of the careful husbandman may lodge in good soil, and bring forth fruit, thirty, sixty, and a hundred fold.

G. W. A.

WORDS OF COMFORT.

"COMFORT ye, comfort ye my people, saith your God." Those who believe in God and his beloved Son, and faithfully obey his word, find that sacred treasure, a never-failing source of "exceeding great and precious promises," which through Jesus they may meekly claim as theirs, though passing through manifold temptations, and the dark night of discouragement and trial.

Says David, "Unto the upright there ariseth light in darkness." And again, "Light is sown for the righteous, and gladness for the upright in heart." "Weeping may endure for a night, but joy cometh in the morning."

Have any fallen under the power of the enemy, and done that which is wrong; have they grieved the Holy Spirit, wounded the cause of their Heavenly Master, or injured the church, or reproached their brethren, and for this now sincerely repent? Let such remember the precious promise, "Whoso confesseth and forsaketh his sins shall have mercy." And again the words of the beloved disciple, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John ii, 1.

For us he now intercedes. May we all zealously repent of our sins, heed his counsel to fallen man, and make him a welcome guest to our hearts. "Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me." Infinitely rich, unspeakably precious repast! Come in, O come in, blessed Jesus! We long to feel thee near to us, and to commune with thee.

Earthly friends, perhaps, have no time to listen to our sorrow; but Jesus has. Or they may not know

how to sympathize with us; but he does. And he knows how to "deliver the godly out of temptations." "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted."

"In every pang that rends the heart,
The Man of Sorrow has a part;
He sympathizes with each grief,
And to each sufferer sends relief."

Oh how blessed the reflection that there is a true and constant Friend, Jesus, the Son of God, to whom we may ever appeal for help and comfort! Believe, he bids you be of good cheer. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Yes, and he will help you and me in the great work of overcoming. Then let hope revive, and we go forward with courage to meet the trials by the way.

Again the children of God may be comforted with the thought that he is their refuge. "The eternal God is thy refuge, and underneath are the everlasting arms." Deut. xxxiii, 27. On this point David says, "The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour; thou savest me from violence." 2 Sam. xxii, 2, 3. "The Lord also will be a refuge for the oppressed, a refuge in time of trouble." Ps. ix, 9.

The prophet, looking forward to the time of trouble, but a brief space in the future, when the seven last plagues shall be poured out, and thousands and tens of thousands shall fall, when the "slain of the Lord shall be from one end of the earth even unto the other end," in view of the protection and safety of the people of God in that awfully solemn and eventful day, says, "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and shew him my salvation." Ps. xci.

Oh! how safe and secure the people who have God for their friend and refuge, when the storm of his wrath shall sweep over the earth.

How bright and glorious the prospect as we contemplate the coming of Christ, the resurrection of the sleeping saints of every age and nation, and the change of the righteous living to immortality, and their final deliverance as they are caught up to meet their Lord in the air, and are borne to the Holy City of the New Jerusalem, and enter the mansions of all the redeemed host, to suffer and die no more. There they shout their sufferings o'er.

"Hark! the choral strains are ringing,
Wafted on the balmy air,
See the millions, hear them singing,
Soon the pilgrim will be there."

In view of this soul-inspiring hope let us heed the apostle's injunction, "Wherefore comfort one another with these words." 1 Thess. iv, 18.

A. S. HUTCHINS.

Health Institute, Dec., 1867.

SELF-DENIAL.

How many can reflect upon the self-denying life of Christ without feeling a strong sense of condemnation resting upon them, as they must see a great lack of the spirit of self-denial in their hearts? A spirit of selfishness arises in many hearts when you speak to them of denying self. Oh! for a spirit of sacrifice and self-denial in us as a people. Still there are a few who realize that their lives should be lives of self-denial. They are trying to deny self, take up the cross and follow in the footsteps of our sacrificed Redeemer.

There are others who look upon the health reform with a murmuring and complaining spirit, thinking it is costing too much to deny their lusts and desires, and to bring their unsanctified wills into subjection to the divine will. Let such, if they can, with their finer sensibilities benumbed under the effects of tea, cof-

fee and tobacco, and other stimulants, let them remember the sacrifice of our glorious Redeemer in leaving the courts of Heaven where he ruled King of kings and Lord of lords, before whom the angels bowed and did homage. Behold the same lovely King resign all the glory of Heaven, and the society of pure and holy angels for a life of over thirty years of self-denial and suffering. Let the mind wander back to the scene when the sins of the whole world were upon him, when, in his agony, he prayed to his Father that if it were possible, the cup might pass from him, but if not (behold his submission) the will of his Father be done. Oh! let us feel ashamed to call it self-denial to give up some, even all, the idols of this idolatrous age. Let us feel that we are even repaid in this life for trying to live temperately. Let us not condemn the ancient people of God for murmuring and complaining as they traveled through the wilderness, when we, as a people, if tested as they were, would, perhaps, not even one reach the promised land. Oh! let us be more zealous, strive more earnestly to walk in that way, that we may not deny his name, that, in the great and final day, we may endure the searching test, have the privilege granted us of sitting on the throne of our Redeemer, as he overcame and has set down on the throne of his Father.

PHEBE ANN HOLLY.

Whiteside Co., Ill.

A HOME IN HEAVEN.

A HOME in Heaven! how it gladdens my heart,
To think of that realm where no sorrows invade.
Where storms never come, nor friends never part,
Nor joys, nor beauty, nor loveliness fade.

A home in Heaven! how cheering the thought,
To meet there our friends who now sleep in the tomb.
A glorious change in our being wrought,
Mortality changed to immortal bloom.

A home in Heaven! where sweet anthems of praise,
Will flow from our lips in unceasing strains;
Bright angels of glory their voices raise,
To join with us in the glad refrain.

A home in Heaven! with Christ our king!
There to faultless bow at the heavenly throne!
O haste the glad day, when with joy we'll bring
Our tributes of praise to its peaceful dome.

MARY E. GUILFORD.

Castalia, Ohio.

SCATTER TRACTS.

SCATTERING tracts was forcibly brought to my mind some time since, while waiting at the railroad depot for a train going east, when a train going west, stopped and a large, healthy looking man of Lancaster Co., Pa. jumped off the train and cried out, "Read! gentlemen read!" and at the same time scattered tracts in every direction to perhaps a hundred persons eager to read. I picked one up, and found it was advertising Mishler's Herb Bitters.

It then occurred to my mind that if we were as energetic in spreading the last message of mercy to a perishing world, as others are in making money, and destroying souls with their drugs and nostrums, thousands more would soon be rejoicing with us in those glorious truths which we so much love.

A partly torn, dusty tract, first brought light to my mind; and I have scattered more than twenty dollars worth of tracts in five years, and I am glad to say that some have received the truth as the result. Scatter tracts; they may enlighten the mind of some honest soul.

JESSE HIESTAND.

NOTHING TO WRITE ABOUT.

As I sat by the fire one evening musing, feeling little disposition to read, and considering what to do to call my mind from the busy things of the world, the question proposed itself, Why don't you write for the Review, and the answer immediately came, I have nothing to write about. But why, continued I, have nothing to write about? God's mercies are abundant, his blessings innumerable; my daily wants are supplied. Truly I have enough to write about. But feeling an indisposition about the matter, I desired to know the reason. It is simply this: Being for sometime pas-

pressed with labors pertaining to things of this world, and allowing myself to be wholly occupied therewith, I had almost forgotten the injunction of the apostle, to "be temperate in all things." I had been intemperate in work, but very intemperate, to my own loss, I find, in those things which pertain to my spiritual advancement. Temperate as to time for meditation and prayer, the reading of the word of God, searching my own heart, trying my own motives, and judging of myself by the light of God's word, till I find myself so very far behind what I might be, and, not to boast of my own attainments, somewhat behind what I have been, that I am ready to exclaim, "Oh! my leanness, my leanness!" and I see the necessity of making due diligence to retrace my steps, making haste to overtake those who are far in advance in the Christian race, and not to be satisfied with this even, but, pressing on, try to attain unto all that is in store for those who follow on to know the Lord.

And thus I muse. And as I write, I begin to feel again the warmings of the Spirit of God on my heart, and again I feel those unutterable longings for holiness of heart, for purity of purpose, of desires, of motives, a hungering and thirsting after righteousness, which must be the earnest desire of every heart, if they would share in the refreshing which is just before us. And this desire must be followed by an individual effort. And I pray that in me, and all my brethren and sisters, this desire may be strengthened and an effort put forth that shall correspond with the solemnity of the times, and the end to be obtained, "Nearer, my God, to thee."

H. F. PHELPS.

Pine Island, Minn.

Man the Life-boat.

It is worse to see a soul wrecked than to see a boat go down. It would be heart-rending to stand on some shore at night-fall and see a gallant ship struggling for her life with the elements, at last yield and sink before your eyes! But sadder far, to see a man leaving all the promise and glory of a better life for the fleeting mirage of earth, and getting wrecked with Heaven in view. McCheyne's thrilling lines come back when we see a gay young girl, beautiful, bright and buoyant,

Choosing the world and its giddy crowd,
Choosing the world and its endless shroud.

"She hath launched her boat
On life's treacherous sea,
And her all is afloat,
For eternity!"

My friend, if you heard a cry for help ring in your ears from some surf-dashed coast, you would not hesitate what to do. The book might be heart-inviting, the home never so happy, but to your heart would thrill the call of a fellow-creature in peril, and the magnetism which makes our nature a brotherhood, would urge you to be up and doing. So listen to the call from souls that are ready to perish. Do something for those for whom Christ died!

Save from ship-wreck, if you can, the brother, sister, friend or neighbor, who is within the sphere of your influence.—*American Presbyterian.*

A **SUBLIME FAITH.**—Faith rests with confidence on the word of God, assured that his promises cannot fail. When one has right views of the Divine character, he feels that he could sooner doubt his own existence than doubt the promises of God. The Bible itself furnishes no finer illustration of a sublime faith than the following reply of a poor Scotch woman to Rev. John Brown, of Haddington:

Mr. Brown had been pressing her with hard questions, to test her knowledge of the Scriptures, and the strength and depth of her piety. At last he asked:

"Janet, what if God, after all he has done, should break his promise and drop you into hell?"

The poor woman promptly replied: "Let him do as he likes. If he does, he'll lose mair than I do!"

It would be hard for any one to go beyond this in right conceptions of the faithfulness of God.

God has had on earth one Son without sin, but *never one without afflictions.* The road to Heaven is soaked with blood of fifty millions of martyrs. Rivers of water ran down their eyes. Yet they all, even when on earth, regarded sin as the worst evil in the universe. Oh, avoid the very appearance of evil. God has a right to expect that you will honor him. Do it, and he will honor you. But if you now sin against him, you shall be lightly esteemed.

News and Miscellany.

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

HEAR not ill of a friend, nor speak evil of an enemy. Believe not all you hear, nor report all you believe.

MR. JAY once remarked to John Newton, in relation to the conversion of a very wicked man: "If this man is a true penitent, I shall never despair of the conversion of any one again." "Oh, I never did!" rejoined Mr. Newton, "since God saved me."

A **SUBURBAN** resident proposes as a subject for discussion in country-debating societies, "The killing of hogs in the front-yards of dwellings or on the public streets, as a means of educating young children into a healthy sentiment, and of accustoming them to the brutalities of civilized society."

GOD tells you, if you repent, you shall find mercy; and will you not believe him? Because thou hast been a sinner, wilt thou make God a liar!

—A Mississippian writes to a Kentucky paper: "The state of things is appalling. Distress, want and misery are even now stalking abroad. What it may come to in the dead of winter and spring, God only knows. Every kind of business here is prostrated. Planters are bankrupts by the failure of the crops, and involve the merchants who advanced for them on the strength of the growing crop. The distress here will be equal, I am afraid, to the Irish famine of 1847 and 1848. I assure you, you never saw such a distressed and ruined people as the people of Mississippi, and I presume the citizens of other cotton States are in the same condition, and I see no remedy except within the fold of the Union." There is said also to be great want and suffering in Louisiana.

—A formidable revolution has broken out in Yucatan, Mexico. It is a rebellion against president Juarez's government. The revolutionists have pronounced for Santa Anna as dictator, and that personage was expected there, but at last accounts he was in Havana. Affairs throughout the republic of Mexico appear to be rapidly relapsing into that confusion and disorder for which that unfortunate country is notorious.

—The inhabitants of Lee county, Virginia, were recently thrown into great panic by the wonderful spectacle of three suns rising at the same time. The central orb was encircled by a beautiful rainbow, and surmounted by another iris which extended on either hand above the attendant suns. The two surplus suns were, of course, but reflections of the bona fide sun on the clouds, and after a brief space these suddenly dissolved and vanished, leaving the real sol solum.

Great Britain.—LONDON, Dec. 27. Another of those fiendish outrages which characterized the operations of the Fenian Brotherhood has just been perpetrated at Dublin. Telegrams from there were received to-day, giving the following particulars: An unusually large number of letters have recently been received at the post office, at Dublin, directed to prominent officials. Each one of these letters was loaded with explosive materials, designed to kill the person addressed. Several exploded before their real nature was ascertained, but up to this time no person has been killed. A policeman who received one of these letters, was horribly mangled by the explosion. It is not known how many of these dangerous missiles have been despatched. Considerable excitement prevails, both in Dublin and elsewhere throughout the country, on the discovery of this, the latest Fenian outrage. The authorities are actively investigating, and will no doubt probe the matter to the bottom.

The Times has an editorial article on the Fenian question. It shows that no less than three thousand special constables have been sworn in and are now serving in London. The writer calls attention to the grave public danger, and calls on the provincial cities and towns to emulate the precautionary measures of the metropolis.

The Eruption of Mount Vesuvius.—Despatches received from Naples mention that the eruption of mount Vesuvius is continually increasing in power and splendor. Immense sheets of white, yellow, and crimson flame rise hundreds of feet above the crater, and at night the Bay of Naples is lighted up for miles. Lava is pouring down the mountain side in immense quantities, and large stones are occasionally thrown out from the mouth of the volcano. A deep rumble, like reverberating thunder, is heard from time to time, as in the bowels of the earth, and many of the people in the vicinity have left their homes, fearing an earthquake, or other calamity. No such eruption has probably occurred in Vesuvius for centuries, and the spectacle is regarded as one of the most magnificent and sublime ever witnessed in nature.

Man Proposes, but God Disposes.

It may not be generally known that but for one of those accidents which seem to be almost a direct interposition of Providence, Prof. Morse, the originator of the magnetic telegraph, might have been now an artist instead of the inventor of the telegraph, and that agent of civilization be either unknown or just discovered. We publish from Tuckerman's "Book of the Artists," just from the press of G. P. Putnam & Son, the following reminiscence of Prof. Morse:

"A striking evidence of the waywardness of destiny is afforded by the experience of this artist, if we pass at once from this early and hopeful moment to a more recent incident. He then aimed at renown through devotion to the beautiful; but it would seem as if the genius of his country, in spite of himself, led him to this object, by the less flowery path of utility. He desired to identify his name with art, but it has become far more widely associated with science. A series of bitter disappointments obliged him to "coin his mind for bread," for a long period, of exclusive attention to portrait painting, although, at rare intervals, he accomplished something more satisfactory. More than thirty years since, on a voyage from Europe, in a conversation with his fellow passengers, the theme of discourse happened to be the electro-magnet; and one gentleman present related some experiments he had lately witnessed at Paris, which proved the almost incalculable rapidity of movement with which electricity was disseminated. The idea suggested itself to the active mind of the artist, that this wonderful and but partially explored agent might be rendered subservient to that system of intercommunication which had become so important a principle of modern civilization. He brooded over the subject as he walked the deck, or lay wakeful in his berth, and by the time he arrived at New York, had so far matured his invention as to have decided upon a telegraph of signs, which is essentially that now in use. After having sufficiently demonstrated his discovery to the scientific, a long period of toil, anxiety, and suspense intervened before he obtained the requisite facilities for the establishment of the magnetic telegraph. It is now in daily operation in the United States, and its superiority over all similar inventions abroad was confirmed by the testimony of Arago and the appropriation made for its erection by the French Government.—*Scientific American.*

Growth of the United States.

From an article in the Methodist, headed, "The Prospective growth of the United States," we make the following extract, which will be of interest to our readers:

It is a remarkable circumstance that even while the question of a perpetuation of our national unity is hardly settled, the country begins to expand in all directions. The first step in this direction was made last year by the purchase from Russia of Russian America. It is a country thinly populated, but a vast tract of land. On its mercantile value, there is not yet a full agreement of opinion; but if the action of the United States Senate reflects in any way the opinion of the people, the purchase is acceptable to the large majority of them, for—a thing not frequent in matters of this kind—the purchase was ratified by all save two votes. While thus foreign rule ceased in the extreme north of our continent, negotiations were actively carried on for the purchase of the Danish islands in the West Indies. These negotiations have recently been concluded, and now await ratification by the Senate.

At the same time, it is asserted that the Spanish Government has made to the United States a formal offer of Cuba and Porto Rico for the sum of one hundred and fifty millions of dollars. The report needs verification; but though it may be premature, it is by no means improbable. The statesmen of Spain cannot be so blind as not to see the extreme improbability of their being able to retain much longer their hold on their American colonies, especially of Cuba. The spirit of independence in this island is visibly growing from year to year. A steadily-increasing proportion of the children of the educated and wealthy classes receive their education in the United States, and there imbibe the spirit of independence and of republicanism. The fact that it is the revenue of Cuba which with difficulty keeps off from old, sluggish Spain the impending bankruptcy, is coming to be better understood in Cuba, and produces a general hatred of Spanish dominion.

Cuba has now its Cuban and American press in opposition to the Spanish, and it is evident that it is only the despotic rule of the Spanish officials which arrests the rapid march of native sentiments. Under these circumstances, Spain must expect the speedy outbreak of revolutionary attempts, which must become more dangerous as the native population increases, and as the intercourse of the people with the independent States of America becomes more intimate. Spain, moreover, knows that Mexico and the republics of

South America are most eager to give the greatest possible encouragement and aid to every revolutionary movement in the Spanish colonies, and that this sympathy cannot fail to shake the Spanish power, and to hasten on the day of its downfall. Considerations of this kind must dispose the Spanish Government favorably toward the idea of selling what, in the course of time, it will be unable to retain. From reasons too obvious to need any explanations, it cannot expect to find any other purchaser than the United States.

It is reported, with what degree of truth we do not know, that, in addition to the offers and purchases mentioned above, other offers have been made, and other negotiations have been carried on. Sweden and Holland are said to be anxious to sell out their American possessions, and even England has been said not to be altogether opposed to the sale of at least some tracts in British America. The United States Government, on the other hand, is reported to have negotiated for the purchase of the Bay of Samana, in the island of San Domingo, and to be anxious to secure the Sandwich islands, the government of which will become extinct on the death of the present childless king.

Taken as a whole, these facts and reports unquestionably point to a strong tendency toward the expansion of our national territory. We do not stop to-day to discuss the soundness or unsoundness of this tendency; we intended only to adduce the facts which appear to establish its existence. But it is evident that there are great principles at the bottom of this movement which should be thoroughly elucidated and understood. The inhabitants of the European colonies in America are in a condition of political childhood, and it is natural that, both among these peoples and among the inhabitants of the independent American States, a strong desire should be manifested that all American territory should outgrow the humiliating condition of being European dependencies. This desire must steadily grow as America more and more outgrows Europe in rapidity of development, with the certain prospect of, at no remote time, excelling it in population, power, and influence. And it is therefore a question well worthy the consideration of a Christian and civilized nation, how this great prospective change in the American growth can best be effected in a peaceable, becoming, and lawful manner, and insurrection and bloodshed be avoided.

The Failure of the Roman Conference.

It will require a better knowledge than we possess at present of the diplomatic negotiations between the European courts during the present month, to comprehend fully the extent of the new defeat of Louis Napoleon; but what we do know amply proves the fact of the defeat. From the utterances of the official papers of France and other countries we know that the diplomatic agents of France at every court of Europe made the utmost efforts to obtain the acceptance of the invitation to the Conference for the settlement of the Roman question. The efforts of the agents were energetically supported by the official and semi-official press, which, by systematic misrepresentations of the progress of the transaction, tried to spread the belief that the Conference was a fixed fact, and that only the want of agreement upon some insignificant details retarded its convocation. How persistent the French press was in this misrepresentation, may be seen from the fact that even a few days ago, when the advices from London, Berlin, and St. Petersburg concurrently announced the failure of the scheme, the *Moniteur* continued to assert that the Conference would take place.

The attitude of the great powers of Europe with regard to the French proposals indicates not only a failure of this particular scheme, but a general decline of France in the international counsels of Europe. Napoleon, according to his custom, tried to keep all parties in the dark as to his real designs. He opposed the claims of Italy to Rome, not as the open and outspoken defender of the pretended rights of the Pope, but on the ground of a right of France to intervene in an Italian question. Nothing in the official language of the agents of Napoleon indicated that, like the statesmen of Spain, he aimed at obtaining new guarantees for the perpetuation of the present dominion of the Pope; but the only thing that could be inferred from the hints that had been thrown out from time to time was that Napoleon had in view some new combinations of European powers for securing the independence of the spiritual authority of the Pope, under the leadership of France. The clerical party in France and elsewhere have been jubilant at the last move of Napoleon, as it opposed the claims of Italy upon Rome; but the speech of M. Moustier, the Minister of Foreign Affairs, which we gave the day before yesterday, carefully refrained from indorsing the views expressed in the name of the clerical party by the Archbishop of Paris and others. The French Senate is a thoroughly Ultramontane body. Nearly all the speakers were ardent exponents of the claims of the Pope; not a solitary champion of the rights of the Italians was to be found among the speakers; but the Minister, while blandly pretend-

ing to a thorough sympathy with the views of the Ultramontane speakers, managed to make his speech as ambiguous as are usually the addresses of his Imperial master. A later speech by M. Rouher seems to have stepped a little beyond his usual reserve, and indicated that at the Conference he would openly oppose Italy. The great courts of Europe have emphatically disapproved both the insidious silence of M. Moustier and the clerical tendencies of M. Rouher.

The defeat of France increases the hopes of the national party of Italy. They cannot expect the present conservative ministry to take any bold step toward the restoration of the national hope; but the knowledge that Prussia, Russia, and England disfavor the impetuous meddling of France in Italian matters will strengthen the national party, and increase the longing of the nation for Rome. An Italian Bismarck, under the present circumstances, would hardly let go the golden opportunity of concluding the national independence; but, unfortunately, Italy has yet to wait for its Bismarck.—*N. Y. Tribune.*

Clerkenwell.

The world is so full of folly that we ought scarcely to be surprised at any exhibition of a lack of common sense in the multitude; yet the course which the Fenians seem to have resolved upon following in England is so preposterously foolish that one can hardly help suspecting it must have been inspired by some of their secret enemies. The folly of the British Government in hanging the three Irishmen at Manchester, by way of warning the conspirators to rescue no more prisoners, has been exceeded by the folly of the Fenians who blew up the Clerkenwell jail and destroyed a number of lives, by way of protesting that the warning was lost upon them. We have expressed our conviction more than once that the worst thing at present to be apprehended from the Fenian movement is the kindling of a riotous animosity between Celtic and Saxon mobs in the English cities and towns. Both parties seem now to be trying their best to precipitate this apprehended disaster. The Government has entered upon a course of ill-judged rigor; the press has been holding up the halter as the great national panacea; and now the Fenians have allowed themselves to be provoked into outrages which, if they are not stopped at once, will render it literally impossible for the Crown not to hang, or for the English people not to hate them. The British bull-dog is a very savage and brutal creature when he is roused, and if he persuades himself that his house is to be blown up with gunpowder, Ireland may be turned into a second India or Jamaica. The men who tied Sepoys to the cannon's mouth, and justified the murders of Eyre, will have little compunction about a massacre of Irish insurgents.

But more than this, the Fenians are losing the countenance of their best friends. The spectacle of an oppressed people struggling manfully against their oppressors, falling or conquering in honest fight, striking at their enemies, and sparing the guiltless, cannot but awaken enthusiasm in all honorable breasts. But the incendiary and the assassin is every man's foe. No cause, however holy, can justify a deed like that at Clerkenwell, which brought death and suffering upon the harmless, and in no event could have been any serious advantage to the Irish people. By the execution of Allen and his companions, Fenianism made a tremendous gain; by this affair, it has suffered a tremendous loss.—*N. Y. Tribune.*

Obituary Notices.

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

DIED, in Acushnet, Mass., Aug. 12, 1867, of cancer in the stomach, Bro. David Chase, aged about 70 years. Bro. Chase was in all three of the messages and remarked in his last sickness, with much emphasis, that he regretted no step that he had taken in present truth. His endeavors were earnest in trying to promote love and harmony in the church; and may it be said of him "that being dead he yet speaketh." A short time before his death he said, "I have tried to fight the good fight of faith, and henceforth there is laid up for me a crown of life, and not for me only, but for all those that love his appearing." May God bless his feeble companion in her affliction, and she be remembered by the church in their prayers.

OBADIAH DAVIS.

DIED, of consumption, at her father's residence in Windsor, Mich., Dec. 20, 1867, Anselena, youngest daughter of Joseph P. and Orle Lewis. She was 16 years of age the 25th of last July, the day on which she was taken sick. She bore her sickness with Christian fortitude, without a murmur or complaint, and before her death, obtained a clear hope in Christ. We bless the Lord for that hope. Words of consolation at the funeral by Bro. Smith.

JOS. P. LEWIS.

Publication Department.

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

The Publishing Association.

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

The Advent Review and Sabbath Herald

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

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

The Youth's Instructor

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

The Health Reformer.

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

The Sabbath Question

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

Christian era, and the different steps by which the human institution of the first day of the week has usurped the place of the Bible institution of the seventh day, it is unsurpassed by any publication extant. Between two and three hundred quotations from history are given, to each of which is appended a full reference to the authority from which it is taken. It is replete with facts and arguments which challenge denial or refutation. Other works on this subject, from the penny tract to the largest size pamphlet, will be found noticed in our book list. There is no other Bible subject upon which a more extensive misunderstanding exists, than upon the Sabbath question. Circulate the books, and spread abroad the light on this subject.

The Second Advent.

The works upon this important subject to which we would call especial attention, are, The Prophecy of Daniel, The Sanctuary and 2300 Days, and The Three Messages of Rev. xiv. The first gives an exposition of the plain and thrilling prophecies of Daniel ii, vii, and viii, showing from the course of empire that the God of Heaven is about to set up his kingdom. The Sanctuary question is the great central subject of the plan of salvation, and yet there are but few, comparatively, who have any acquaintance with it. It gives a new interest to a great part of the Bible, leads to an intelligent view of the position and work of Christ as our great High Priest in Heaven, completely explains the past Advent movement, and shows clearly our position in prophecy and the world's history. The three messages bring to view present duty, and future peril. All should read these books, and ponder well their teaching.

Immortality through Christ Alone.

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

Packages of Tracts.

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

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

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

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

Our Book List.

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

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

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

—SPIRITUAL GIFTS, VOL. I; or, the Great Controversy between the forces of Christ and Satan, as shown in Vision. pp. 218. Cloth, 50c., 8 oz.

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

—SPIRITUAL GIFTS, VOL. III; or, Facts of Faith in connection with the history of holy Men of Old, as shown in Vision. pp. 304. Cloth, 60c., 8 oz.

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

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

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

—APPEAL TO THE YOUTH: The Sickness and Death of H. N. White; with his Mother's Letters. Excellent instructions for both youth and parents. Cloth, 40c., 8 oz. Paper, 20c., 2 oz. Without likeness, 10c., 2 oz.

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

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

—THE MINISTRATION OF ANGELS, and the Origin, History and Destiny of Satan. This is a new and interesting work; being a clear and forcible argument, and showing all that the title imports. 20c., 4 oz.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—THE END OF THE WICKED. 5c., 1 oz.

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

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

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

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

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

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

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

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

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

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

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

Tracts in Other Languages.

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

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

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

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

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

One-Cent Tracts.

—THE SEVEN SEALS: An Exposition of Rev. vi.

—THE TWO LAWS. The Distinction shown between them.

—PERSONALITY OF GOD. A popular error disproved.

—THE LAW of God, the Ten Commandments by John Wesley.

—APPEAL to Men of Reason on Immortality.

—THOUGHTS for the Candid on the Nature of Man.

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

—TIME LOST; or Old and New Style Explained.

—WHAT IS TRUTH? A series of Questions and Answers relative to the subject of Immortality.

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

Two-Cent Tracts.

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

—SUNDAY-KEEPING. The reasons for it examined and refuted.

—THE SABBATH: The time of its Institution.

—THE SABBATH: A stirring Argument by Elishu.

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

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

—WHO CHANGED the Sabbath? Roman Catholic Testimony.

—PREACH THE WORD: An Argument for the Sabbath.

—DEATH AND BURIAL; or, Scriptural Baptism.

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

—TRUTH.

—POSITIVE INSTITUTIONS; their Nature and Claims.

Three-Cent Tracts.

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

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

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

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

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

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

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

Charts.

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

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

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

Postage.

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

Address.

All communications in reference to the Publishing Association, the Review, Instructor, and any of the foregoing books, should be addressed to J. M. Aldrich, Battle Creek, Mich. All business pertaining to the Health Reform Institute, or Health Reformer, should be addressed to Dr. H. S. Lay, Battle Creek, Mich.

Form of Bequest.

Important bequests are frequently lost to the Association through informality. Those who wish to will property to the Association to be devoted to the spread of the truth, should adopt the following form of bequest:

"I bequeath to my executor (or executors) the sum of _____ dollars in trust, to pay the same in _____ days after my decease, to the Seventh-day Adventist Publishing Association, located in the city of Battle Creek, Michigan, to be applied by the Trustees of that Corporation, to its charitable uses and purposes."

Three witnesses should state that the testator declared this to be his last will and testament, and that they signed it at his request, and in his presence and in the presence of each other.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 31, 1867.

God's BENEFITS. Read the article in another column entitled, "The Old year and the new," and remember God's Benefits. The years are full of them. Be grateful for them, improve upon them. And as the old years of time are rapidly dying, one by one, so the great week of 6000 years of time will itself soon be brought to its dying hour, and a new year of a new dispensation will open. May that be to us all, a "happy new year."

W. B. CASTLE. The Conference address on Organization, is in tract form in the Report of General Conference.

BRO. EDWIN KINCAID, Butler Center, Iowa, wishes us to say that he would be glad to have any brethren passing that way call on him.

"Nuts for Boys to Crack."

To while away an hour or more occasionally on a long winter evening in the social circle at nut-cracking is usually accounted rare sport for the "boys." And who, indeed, among the older ones, cannot call to mind many a happy hour thus spent, before the days of hygiene dawned upon us?

But alas! for hygiene! We now learn that it is not for our health to eat nuts between meals, or in the evening, as we were wont to do. But although we have learned this important fact, we take pleasure in announcing, that we have for sale at this office "nuts for boys to crack" that are perfectly hygienic and may be partaken of without the least harm at any hour of the day.

Send for a package. Price \$1.00. Postage 12cts.

Lest any of our readers should entertain a wrong idea of the "nuts" we advertise, we would say that we refer to a most excellent book for boys, published by the American Tract Society, entitled, "Nuts for boys to crack." J. M. A.

REPORT FROM BRO. CORNELL.

OUR labors at Tittabawassee are closed for the present. The interest was good to the last. The church now numbers fifty-three. Their s. b. amounts to over six hundred dollars a year. Their legal organization is perfected and they are prepared to hold their church property. The diet and dress reform is being quite generally adopted; and those who have entered upon the plan like it much.

The effort at Midland city, did but little more than to confirm those already interested with us. The lumber interests stood in the way of raising an interest upon present truth. We now feel that our duty is done in this section and we are on our way to fill some of the many calls we have to go into new fields.

May the Lord still open our way before us, and give success in the work. M. E. CORNELL.

St Charles, Mich., Dec. 25, 1867.

Note from Bro. Waggoner.

I LEFT home on Friday morning, Dec. 20, for Ohio. It was a stormy time; and, as circumstances prevented my taking the early train at Coldwater, making it impossible to make connection at Toledo, I stopped at Hillsdale. It has been over two years since I saw the ever-dear friends at this place, and we were all rejoiced at this opportunity. Yesterday I spoke to them in the morning, and attended the Sabbath School in the afternoon. To-day I preached again in the forenoon; in consequence of changes of weather, the attendance was not so large as was expected.

To-morrow I expect to take the morning train east. My P. O. address, till further notice, will be Bowling Green, Wood Co., Ohio. J. H. WAGGONER.

Hillsdale, Mich., Dec. 22, 1867.

PATIENCE.—Patience is a tree whose roots are bitter, but the fruit is very sweet.

PRAYER.

ERE the morning's busy ray
Calls you to your work away;
Ere the silent evening close
Your wearied eyes in sweet repose,
To lift your heart and voice in prayer
Be your first and latest care.

MONTHLY MEETING IN MINNESOTA.

WE would like to say through the Review, that the Monthly Meeting for the churches of Oronoco, and Greenwood Prairie, which was appointed to be held at Pine Island, the third Sabbath in Jan., 1868, is changed to Greenwood Prairie, for the following reasons: As we suggested in the appointment that it might be necessary, we made due effort to get to the appointment given for Greenwood. The way did not open very favorably, yet we succeeded, and two or three brethren from here were going, designing to start Sabbath a. m. Daylight found us about ready when it began to snow. The storm increased in severity, accompanied with a strong, east wind, which we should have been obliged to face most all the way for seventeen miles, which is indeed no desirable job across these western prairies. We decided not to go. The storm continued most of the day, with but little abatement.

At the usual hour we went to the place appointed for prayer, little expecting to see many out. But soon they began to come in, and to our great surprise and joy Bro. Pierce came with them. Not many minutes passed ere the little company here were all together, not one missing. Bro. P. accidentally, or providentially, it may be, did not get his paper containing the appointment, and understanding that the first meeting was at this place, had come here.

We had a good time, an interesting Bible Class, as usual, a good exhortation from Bro. Pierce, followed by a few testimonies from those present. The Spirit of the Lord was present. As Bro. P. expressed it, we felt that there might be more than one angel in the room. One of our neighbors was in. She remarked that it was an excellent meeting. May she be led into the whole truth.

Had a prayer-meeting in the evening. We felt that the day had been well spent, and we concluded that it was in the order of the Lord that Bro. Pierce came, but were sorry our brethren at Greenwood were so disappointed, as they must have been.

Hope to be able to favor them the third Sabbath in January. And may the Lord meet with and bless them. H. F. PHELPS.

Pine Island, Minn.

It melts the heart to think that God is as full of mercy, as I am of sin; he, as free to forgive as I am to offend; he hath daily mercies for daily sins.

WHAT PRAYER IS.—Prayer is this—to look into the Bible and see what God has promised; to look into our hearts and ask what we want, and then for Christ's sake, ask and expect the promise to be fulfilled.

Appointments.

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

THE next Quarterly Meeting of the Waukon, Elgin, and West Union churches, will be held at Waukon, Iowa, Jan. 11, 1868. As no preacher is expected to be present, we hope all will come calculating to take part in this meeting. Come, brethren, praying the Lord to meet with us. C. A. WASHBURN.

THE next Monthly Meeting for Allegan Co., will be held in the Congregational meeting house in Otsego, Sabbath, Jan. 4, 1868. I will be present, if the Lord will, and speak at 11 a. m. J. N. LOUGHBOROUGH.

OWING to our being suddenly called away from the Office, the following notice failed to appear last week. ED.

As by making a change we can be favored with the

help of Bro. Hutchins, the Monthly Meeting in Burlington is changed from the 2d to the 1st Sabbath in January. J. BYINGTON.

THE next Quarterly Meeting of the church at Mauston, Wis., will be held Jan. 18, 19, 1868. It is earnestly requested that all the scattered members of this church will try to be present, or report their whereabouts and spiritual condition, as we wish to keep pace with this solemn message, and make an advance movement. Will some one of the preaching brethren encourage us by being present to labor in word and doctrine? By request. C. H. ROGERS.

THE next Quarterly Meeting of the S. D. A. church of Avon, Rock county, Wis., will be held at Avon, Jan. 18, 1868. We expect some of the brethren from Albany and Monroe and invite the Rockton church also to meet with us. Cannot Bro. Andrews or Sanborn come to this meeting? JOSEPH G. WOOD.

Business Department.

Not Slothful in Business. Rom. xii, 11.

IMPORTANT PUBLICATIONS! See CATALOGUE inside.

Business Notes.

L. H. RUSSELL: See report of Bible Class, in Review No. 2, on the Hop question.

Who is it? Some one writes from Avon, Wis., enclosing \$2.00 to pay arrearages on Review. *No name signed.*

SARAH E. LINDSLEY: Quackenbos' Advanced Course of Composition and Rhetoric.

RECEIPTS.

For Review and Herald.

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

\$1.00 each. Miss C McAllister 32-1, C Hitchcock 32-1, E Emery 32-17, G Thew 31-17, Mrs D L Truesdall for J Hanscomb 32-1, Mrs D L Truesdall 29-6, Mrs L Stowell 32-4, Mrs F A Strickland 32-1, A Sargeant 32-1, J W Hadley 32-1, J O Nodine 32-1, B Dutcher 2-1.

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Miscellaneous. A Damon \$2.00, 30-11, Mrs L C Stratten \$2.50, 33-1, Mrs C H Tubbs \$2.50, 33-3, C Johnson \$2.00, 31-1, M C Saunders \$2.00, 32-9, Wm Rogers \$2.50, 32-1, J H Rogers \$1.25, 32-12, J M Eiting 75 cts., 31-13, F S Dean \$2.00, 32-1, C O Stanbro \$1.16, 31-20, E Cummings \$4.00, 32-1, F Wilson, \$2.50, 30-9, C L Munger \$2.00, 33-1, H Crowell \$2.00, 32-9, C Prince \$2.70, 33-1.

To make up Advance Credits.

R Rundall 25c., L A Green 50c.

For Review to the Poor.

Maria Carter \$3.50.

Books Sent By Mail.

A Korb 50c, H Nicola \$2.50, I J Howell \$1.50, Geo S West \$1.35, S A Bullock 40c, Anna Bommen 92c, J Jacobson \$1.12, L H Russell \$2.00, L M Davis 30c, E Emery \$1.00, Lewis Hackett 50c, Wm P Andrews 40c, Mrs O F Guilford 40c, S Sellers 20c, B A Seal \$2.00, Wm F Crous \$2.00, P Potter \$1.12, C H Tubbs 15c, S T Fowler \$1.75, H Colvin \$1.50, John G Brown 30c, S M Fuller 65c, T P Burdick 50c, J Ayers \$1.50, M S Foster 20c, Wm S Bolser 50c, Lucy Harris \$1.40, J H Rogers \$1.00, Cyrus P Hilliard \$1.12, L E Sipe 35c, Chas Chaffee \$1.00, Rev Jas M Farland \$1.00, Hannah Clough 35c, Hiram Hunter \$1.30, C C Stanbro \$1.34, H Huntington 15c, E M Crandall \$1.00, F A Russ 15c, David Ferrin \$1.12, J Q Foy 15c, G W Newman \$1.30, H E Abbott 15c, Sarah A Beach 70c, C W Bisbee 50c, P S Cornell 10c, G W Burnham \$1.00, S E Lindsay 30c, S E Lindsley \$1.12.

To Publish Tracts for Gratuitous Circulation.

Jesse Hiestand \$1.00, C T Hall \$1.00.

Cash Received on Account.

Eld John Matteson \$17.46, A H Adams \$8.00.

Michigan Conference Fund.

Church at Onoda \$7.00, Church at Convis \$30.00, Josiah Miller s b \$2.00, Church at Winfield \$12.45.

General Conference Missionary Fund.

J H Mallory s b \$37.35.

On Shares in the H. R. Institute.

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

J H Rogers \$18.56.