

THE ADVENT REVIEW

And Herald of the Sabbath.

"Here is the patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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HYMN.

BEAR the burden of the present,
Let the morrow bear its own:
If the morning sky be pleasant,
Why the coming night bemoan?

If the blackened heavens lower,
Wrap thy cloak around thy form;
Though the tempest rise in power,
God is mightier than the storm.

Steadfast faith and hope unshaken
Animate the trusting breast;
Step by step, the journey's taken
Nearer to the land of rest.

All unseen, the Master walketh
By the toiling servant's side;
Comfortable words he talketh,
While his hands uphold and guide.

Grief, nor pain, nor any sorrow
Rends thy heart to Him unknown;
He to-day and he to-morrow,
Grace sufficient gives his own.

Holy strivings nerve and strengthen;
Long endurance wins the crown;
When the evening shadows lengthen,
Thou shalt lay the burden down.

—Sel.

LIFE OF WILLIAM MILLER.

BY ELDER JAMES WHITE.

INTRODUCTION.

BEFORE us is a plain volume, the title page of which reads; "Memoir of William Miller generally known as a Lecturer on the Prophecies, and the Second Coming of Christ. By Sylvester Bliss, author of Analysis of Sacred Chronology, a Brief Commentary on the Apocalypse, etc."

Sylvester Bliss was for more than twenty years the local and able conductor of the *Advent Herald*, published at Boston, Mass.

The publisher of this volume, Elder Joshua V. Himes, Mr. Miller's most intimate fellow-laborer and friend, in his preface says:—

"The name of William Miller, of Low Hampton, N. Y., is too well known to require an extended introduction; but while well known, few men have been more diversely regarded than he. Those who have only heard his name associated with all that is hateful in fanaticism, have necessarily formed opinions respecting him anything but complimentary to his intelligence and sanity; but those who knew him better, esteemed him as a man of more than ordinary mental power,—a cool, sagacious, and honest reasoner, a humble and devout Christian, a kind and affectionate friend, and a man of great moral and social worth. That the impartial reader may be able to form a just estimate of one who has occupied so conspicuous a position before the public, the following pages are compiled.

"However his public labors may be regarded by a majority of the community, it will be seen, by a perusal of his life, that these were by no means unproductive of great good. The revivals of religion which attended his labors are testified to by those who participated in them; and hundreds of souls will ever refer to him as a means, under God, of their awakening and conversion.

"It is believed that the influence exerted by Mr. Miller will not prove evanescent in its results. The attention which was given to his arguments caused many minds, entirely to change their preconceived opinions respecting the millennial state, who have since remained devoted Christians, ardently looking for the Nobleman who has gone into a far country to receive for himself a

kingdom, and to return.—Luke 19:12. As the public learn to discriminate between the actual position of Mr. Miller and that which prejudice has conceived that he occupied, his conservativeness and disapprobation of every fanatical practice will be admitted, and a much more just estimate will be had of him.

"These Memoirs were commenced by Eld. Apollis Hale, who prepared the first three chapters. Other duties having interfered with his progress in the work, its completion has devolved on another."

It would doubtless be very interesting, and highly gratifying, to many to read all the particulars given in the first part of this volume, of the parentage and early life of William Miller. But for the want of room we pass hurriedly through the first sixty pages, until we come to his deeply interesting Christian experience, giving only the leading facts. These we state, as far as possible, in his biographers's words.

CHAPTER ONE.

ANCESTRY AND EARLY LIFE—MARRIAGE—DEISTICAL SENTIMENTS—MILITARY LIFE.

William Miller was born at Pittsfield Mass., February 15, 1782. He was the eldest of sixteen children, five of whom were sons, and eleven were daughters. His grandfather, William Miller, moved from West Springfield, Mass., about 1747, and settled on the place in Pittsfield now familiarly known as the Miller farm. His father, William Miller, was born December 15, 1757, and remained on the farm taken up by his father until he moved to Low Hampton, N. Y., in 1786. At the time of this removal the subject of this sketch was four years old.

"In his early childhood, marks of more than ordinary intellectual strength and activity were manifested. A few years made these marks more and more noticeable to all who fell into his society. But where were the powers of the inner man to find the nutriment to satisfy their cravings, and the field for their exercise?

"Besides the natural elements of education, the objects, the scenes, and the changes of the natural world, which have ever furnished to all truly great minds their noblest aliment, the inspiring historical recollections associated with well-known localities of the neighboring country, and the society of domestic life, there was nothing within William's reach but the Bible, the psalter, and prayer-book, till he had resided at Low Hampton several years."

"In a newly settled country, the public means of education must necessarily be very limited. This was the case, at the time here referred to, in a much greater degree than it usually is with the new settlements of the present day. The school-house was not erected in season to afford the children of Low Hampton but three months' schooling in winter, during William's school-boy days. His mother taught him to read, so that he soon mastered the few books belonging to the family; and this prepared him to enter the 'senior class' when the district school opened. But if the terms were short, the winter nights were long. Pine knots could be made to supply the want of candles, lamps, and gas. And the spacious fireplace in the log house was ample enough as a substitute for the school-house and lecture-room. But even the enjoyment of these literary advantages subjected the zealous student to a somewhat severe discipline.

"The settlers generally on our frontiers are under the necessity of exercising the most stringent economy in the use of everything which takes money out, or brings money in. The most moderate liberality in the scale of living is often as ruinous to their prospects as indolence, intemperance, disease or death, could be. Many a hardy farmer, or his widow and children, have

been compelled to give up their claim to the spot on which they had settled, just as it began to afford a comfortable subsistence, simply because they had not the means at command to lift the mortgage. There are always human sharks enough to devour all they can. And woe be to those who are at the mercy of the common mortgage-holder! Such were the circumstances of William's parents that they had a plain question to settle: with health, hard labor, sobriety and economy, the farm they had cleared might become their own, to leave to their children; the absence of any one of these items, in the condition of success, was sure to make it otherwise. It was on this view of the case that William's parents declined to provide him with candles to read by; and this led to the expedient of the pine knots.

"Another difficulty called for another expedient. As soon as William's age and strength rendered him able to assist his father about the farm, it was feared that his reading by night might interfere with his efficiency in the work of the day. His father insisted therefore, that he should retire to bed when he retired himself. But the boy could not be kept in bed. When the other members of the family were all asleep, William would leave his bed, then find his way to the pitch wood, go the fireplace, cast himself down flat on the hearth, with his book before him, thrust his pitch wood into the embers till it blazed well and there spend the hours of midnight in reading.

"He possessed a strong physical constitution, an active and naturally well-developed intellect, and an irreproachable moral character. He had appropriated to his use and amusement the small stock of literature afforded by the family, while a child. He had enjoyed the limited advantages of the district school but a few years, before it was generally admitted that his attainments exceeded those of the teachers usually employed. He had drunk in the inspiration of the natural world around him, and of the most exciting events in his country's history. His imagination had been quickened, and his heart warmed, by the adventures and gallantries of fiction, and his intellect enriched by history. And some of his earliest efforts with the pen, as well as the testimony of his associates, show that his mind and heart were ennobled by the lessons, if not by the spirit and power, of religion.

"What, now, would have been the effect of what is called a regular course of education? Would it have perverted him, as it has thousands? or would it have made him instrumental of greater good in the cause of God? Would it have performed its appropriate work, that of disciplining, enlarging, and furnishing the mind, leaving unimpaired by the process its natural energies, its sense of self-dependence as to man, and its sense of dependence and accountability as to God? or would it have placed him in the crowded ranks of those who are content to share in the honor of repeating the twaddle, true or false, which passes for truth in the school or sect which has 'made them what they are'? We think it would have been difficult to pervert him; but where so many who have been regarded as highly promising have been marred by the operation, he would have been in great danger. He might have become externally a better subject for the artist; but we doubt if he would have been a better subject to be used as an instrument of Providence. There are those who survive the regular course uninjured. There are those who are benefited by it so far as to be raised to a level with people of ordinary capacity, which they never could attain without special aid. And there is a third class, who are a stereotype representation of what the course makes them: if they raise a fellow-man out of the mire, they never get him nearer to heaven than the school where they were educated.

"Whatever might have been the result of any established course of education, in the case of William Miller, such a course was beyond his reach: he was deprived of the benefit, he has escaped the perversion. Let us be satisfied. But still we must record the fact, that it would have been extremely gratifying, if something of the kind could have been placed at his command. He desired it. He longed for it with an intensity of feeling that approached to agony. He pondered the question over and over, whether it was possible to accomplish what appeared to him to be not only a desirable gratification and honor, but almost essential to his existence.

"It should be noticed, however, that his circumstances became somewhat relieved as he advanced in years. The log house had given place to a comfortable frame house; and, in this, William had a room he was permitted to call his own. He had means to provide himself with a new book, occasionally, and with candles to read at night, so that he could enjoy his chosen luxury, during his leisure hours, in comparative comfort.

"It was on one of these times of leisure that an incident occurred which marked a new era in his history, though it did not introduce fully such an era as he desired.

"There was a medical gentleman in the vicinity of his residence, by the name of Smith, who possessed an ample fortune, and was known to be very liberal. In the plans which had passed through the mind of William, to secure the means of maturing his education, he had thought of Dr. Smith. At any rate, it could do no harm to apply to him. The plan was carried so far as to write a letter, setting forth to that gentleman his intense desires, his want of means to gratify them, his hopes and his prospects, if successful.

"The letter was nearly ready to be sent to its destination, when William's father entered the room, which we may properly call his son's study. Perhaps it had not occurred to the son to consult his father in the matter; and to have it come to his notice in so unexpected a manner somewhat disturbed him for the moment. But there was the letter in his father's presence. He took it, and read it. It affected him deeply. For the first time, he seemed to feel his worldly condition to be uncomfortable, on his son's account. He wanted to be rich then, for the gratification of his son, more than for any other human being. There were the irrepressible yearnings of his first-born, which he had treated in their childish development as an annoyance, now spread out in manly but impassioned pleadings to a comparative stranger to afford him help! There were plans and hopes for the future, marked by an exhibition of judgment and honor that could not fail of commanding attention! All that was tender in that father's heart, all that was generous in the soldier, and all that could make him ambitious of a worthy successor, was moved by that letter. The tears fell, and words of sympathy were spoken; but the plan was impossible.

"The letter of Williams was never sent. It had the effect, however, of changing his father's course towards him, so that he was rather encouraged than hindered in his favorite pursuits."

"The facts connected with the early life of Mr. William Miller, and the incidents in his personal history, now spread before the readers of this work, will enable them to see, in the boy, a type of the future man. The most embarrassing circumstances of his condition could not master his perseverance. And if he could not accomplish all he desired to, the success which attended his efforts, in spite of great discouragements, was truly surprising."

William Miller was happily married in 1803, and settled in Pultney, Vt. His biographer continues:—

"One of the first objects of his interest,

after he had become settled, was the village library. His constant use of its volumes brought him into the society of a superior class of men. His wife took a deep interest in his improvement and promotion; and made it her pleasure and business to relieve him as much as possible from all the family cares which might call him away from his books. She felt very sure that it would not be lost time on his part, or lost labor on her own part. Still, the time he could devote to books, on the best possible arrangement, was not so much as he desired; for he had been trained to the farming business, and he made that his employment, for some years, in Poultney.

"One effort of genius, though trifling in itself, which attracted towards him the public attention of the village and its vicinity, was a poetic effusion, the inspiration of his patriotic ardor. Preparations were going on, at the time, for the public celebration of the anniversary of our national independence; and the inspiration of that memorable day seized Mr. Miller while he was hoeing corn in the field. He had written poetry before; and so, after the labor of the field was done, he put his thoughts into a written form, to be adapted to the familiar old tune, called 'Delight.'"

"In his worldly advancement, there was a serious and dangerous departure from the Christian sentiments which were instilled into his mind during his early life. Still there was no defect in his character which the most rigid worldly standard of external morality could detect. He was perfectly upright and honorable in all his dealings. He was generous, almost to a fault, with his friends; compassionate and liberal to the poor, and he held in the highest contempt every act that could tarnish a man's personal and private honor. He was not profane, even to the extent that too many are who pass for gentlemen. He was not intemperate, although he was very much exposed to this ruinous habit, from the example of those into whose company his business called him—a habit which had broken down some of his predecessors in office, by rendering them incapable of attending to their business. He escaped from it without the least stain.

"It could be shown, from sentiments embodied in some of his essays, in addresses delivered before societies existing at the time, and in his poetic effusions, that his moral and religious views were of a type that would pass with the world as philosophical, pure, and sublime. But the men with whom he associated from the time of his removal to Poultney, and to whom he was considerably indebted for his worldly favors, were deeply affected with skeptical principles and deistical theories. They were not immoral men; but, as a class, were good citizens, and generally of serious deportment, humane and benevolent. However, they rejected the Bible as the standard of religious truth, and endeavored to make its rejection plausible by such aid as could be obtained from the writings of Voltaire, Hume, Volney, Paine, Ethan Allen, and others. Mr. Miller studied these works closely, and at length avowed himself a deist. As he has stated the period of his deistical life to have been twelve years, that period must have begun in 1804; for he embraced or returned to the Christian faith in 1816. It may fairly be doubted, however, notwithstanding his known thoroughness and consistency, whether Mr. Miller ever was fully settled in that form of deism which reduces man to a level with the brutes, as to the supposed duration of their existence. And the question is worthy of a little inquiry, To what extent was he a deist?"

"It is generally true, that those who become decided skeptics take that most hopeless position, because they have become so depraved or perverted that they feel the want of an infidel theory to afford them a license and quiet, in their chosen course. It was not so with Mr. Miller. In the days of his greatest devotion to deistical sentiments, he desired something better. He had his difficulties with the Bible under its current interpretations, and he tells us what these difficulties were. But a man like him could never be made to believe it consistent or safe to abandon the Bible, unless something more worthy of his trust were first put in its place. And such a condition must secure to that matchless book a certain and permanent supremacy. This was Mr. Miller's safety.

"But if the poison which had infused its taint into the system did not appear as a loathsome blotch upon the surface, its victim was not only kept away from the sole

remedy, but that remedy was treated by him with an afflicting and dangerous levity. This was now the painful feature of his case. Once it was not so. When he was a mere boy—'between the years of seven and ten'—as he tells us, a sense of the plague of his heart and of his lost condition caused the deepest concern in reference to his future prospects. He spent much time in trying to invent some plan whereby he might find acceptance with God. He tried the common and most natural course, in such a state of mind, that of being 'very good.' 'I will do nothing wrong, tell no lies, and obey my parents,' he thought. But his mind was still unsettled and unhappy. Good works are very proper, but they can never be accepted as the price of pardon and redemption. He thought, too, as all do in the same state of feeling, that something might be effected by sacrifice. 'I will give up the most cherished objects I possess.' But this also failed. There is only 'one offering' that can avail. In that, every sinner must rest his hope and plea, or remain without peace with God. The experience of Mr. Miller's childhood made him thoughtful and serious, if it did not result in the attainment of this inward sense of peace. Under his inward conflicts and apprehensions of worldly sorrow, when a young man (in 1803), he poured out his soul to 'religion' in this touching strain:—

"Come, blest Religion, with thy angel's face,
Dispel this gloom, and brighten all the place;
Drive this destructive passion from my breast;
Compose my sorrows, and restore my rest;
Show me the path that Christian heroes trod,
Wean me from earth, and raise my soul to God!"

"Two things, says D'Aubigné, are essential to sound Christian experience. The first is a knowledge of our condition as sinners; the second is a knowledge of the grace of God, in its manifestations to the soul. Mr. Miller, like most if not all others, had learned the first in his early life; but he had evidently not then attained the second of these elements of a true religious life. And, by not attaining that important position in the process of deliverance from our fallen condition, he became wearied of a sense of his need, if he did not lose it entirely. In the chosen employment of his intellect, with a more ample supply of books at command; in the midst of an admiring and merry social circle; in receiving the honors of the world from the hand of his superiors, and in reaping an honorable portion of the treasures of the world, why should he desire any other source of enjoyment—and one altogether unknown, unappreciated and unpopular, in the circle where he moved? What use had he for that religion he had seen verified and felt the need of, in the less cultivated family circle at Low Hampton?"

"If those who never become acquainted with the lessons of truth may be satisfied without the consolation of which its lessons speak, with those who are made familiar with these lessons, it is generally very different. They can seldom feel satisfied with themselves without making a hearty surrender of life, and all God has given them, to his service. As they know this is their reasonable service, anything short of this, they know, must be unreasonable. But how few take this narrow path! How many turn away to join the multitude! The talent, however, is in their hands. They must dispose of that, if they will not submit themselves to the disposal of its Giver. Some make it the reason for entertaining and venting a more malignant and blasphemous form of hatred against everything which bears the name of God. This quiets all fear of being reproached as religious, and it is the awful snare into which many are led by the fear of man. Another class of these unfaithful recipients of the talent of truth try to get along with a popular external expression of respect for its claims; and thus they escape the dreaded reproach.

"A third class, naturally too frank even to appear to venerate what they do not heartily respect, and too deeply impressed with the goodness of the Deity to become blasphemers, but still too fearful of man to encounter his frown, seek to save themselves from it by making the defects of the humble but unpopular representatives of truth a subject of merriment. This course was taken by Mr. Miller. This is the class to which he then belonged. He banished from his memory the impressions of his early life, and must silence all fear of reproach on account of them; so he gave to his skeptical associates an assurance that he had mastered his superstition, as they deemed it, by performing, for their sport, the devotions of the worship to which he had been accustomed, and especially by mimicking the devotional pe-

culiarities of some of his own family relatives.

"Among these pious relatives there were two, in particular, whose presence or names were calculated to remind him of his repudiated obligations, and whose influence over him he labored to repel, by making them the theme of his mirth. One of these was his grandfather Phelps, pastor of the Baptist church at Orwell; the other was his uncle, Elihu Miller, who was settled as the pastor of the Baptist church at Low Hampton, in 1812. These were men of unpolished exterior, but of decided character, strong voice, and ardent devotion. Men whose features were so strongly marked would make fine subjects for striking portraits; and if all their traits could be brought out, there would be found a large bestowment of the treasure of heavenly wisdom and virtue in the earthen vessels. It was the excellence of the heavenly traits, and the roughness of the earthly, which made them so desirable and so ready subjects of caricature.

"These humble ambassadors of Christ, and other pious relatives, often visited Mr. Miller's house at Poultney; and, although he received them with affection and respect, and entertained them in the most generous manner, he was in the habit of imitating, with the most ludicrous gravity, their words, tones of voice, gestures, fervency, and even the grief they might manifest for such as himself, to afford a kind of entertainment for his skeptical associates, which they seemed to enjoy with a peculiar relish.

"Little did he then think, that he was measuring to these faithful men what was to be measured to him again, pressed down, shaken together, and running over. And probably it was not known to him, that these praying men had already expressed the hope—almost a prophecy—that their prayers would be answered, and that he would some day be engaged in perpetuating the work they were endeavoring to advance.

"There was more than one heart that was almost inconsolably afflicted by this conduct of Mr. Miller. His mother knew of it, and it was as the bitterness of death to her. Some of his pious sisters witnessed, with tears, his improprieties. And when his mother spoke of the affliction to her father Phelps, he would console her by saying, 'Don't afflict yourself too deeply about William. There is something for him to do yet in the cause of God!'

"Many were the prayers that ascended in his behalf; and some of those who were the most deeply interested for him would pass away before their prayers would be answered. But the great lessons of long-suffering, of faithfulness, and of the power to deliver out of the most artful snare of the adversary, would be the more magnified, on the part of God; the praying, who were yet alive, would hail the answer with greater joy, and the delivered one would be the better prepared to take others, in the same fearful condition, by the hand, and lead them to Him who came to seek and save the lost!

William Miller received a captain's commission, and entered the army in 1812. His biographer gives more than thirty pages relative to his military life, in which those whose hearts are fired by reading of victories gained by the use of carnal weapons, can see much to admire in him as a patriotic soldier. But as our principal object is to bring him before the prejudiced public as an intelligent Bible Christian, a bold soldier of Jesus Christ, and an able and sound expositor of the word of life, we pass over his military career, giving only one incident, which will be of interest to the Christian reader.

"There were a few men in the 30th regiment of infantry who were known as men of prayer, and undoubted piety. And an incident in their history which Mr. Miller has often spoken of with great interest, should be mentioned. One of these men, if memory has not failed me in the case, was Sergeant Willey. His tent was occasionally used for the purpose of holding a prayer meeting. On one of these occasions, when Mr. Miller was 'the officer for the day,' he saw a light in this tent, and, wishing to know what was going on, as his duty required, he drew near, and heard the voice of prayer. He said nothing at the time; but the next day, on recollecting it, he thought it was a good opportunity to try the sergeant's piety, and indulge his own relish for a joke, by calling Sergeant Willey to account for having his tent occupied by a gambling party the night before. When the sergeant appeared, Captain Miller affected great seriousness, and spoke in a tone

bordering on severity, as follows:—'You know, Sergeant Willey, that it is contrary to the army regulations to have any gambling in the tents at night. And I was very sorry to see your tent lit up for that purpose, last night. We cannot have any gambling at such times. You must put a stop to it at once. I hope I shall not have to speak to you again about it!'

"The poor sergeant stood thunderstruck, for a moment, to hear such an imputation cast on him and his associates. And then, hardly daring to look up, he replied, with the most touching simplicity, and in a manner which showed that he was alike unwilling to suffer the scandal of entertaining gamblers, or to make a parade of his devotions, 'We were not gambling, sir!'

"Captain Miller was touched with his appearance. But, still affecting greater severity than at first, being determined to press him to a confession, he said to the sergeant, 'Yes, you were gambling! And it won't do! What else could you have your tent lighted up for, all the evening, if you were not gambling?'

"Sergeant Willey now felt himself under the necessity of being a little more explicit, and answered, in a manner deeply expressive of his grief and innocence, 'We were praying, sir.'

"Captain Miller, by this time, was almost in tears; and indicating, by a motion of his hand, that he was satisfied, and that the praying sergeant might withdraw, he continued alone for some time, sensibly affected by the courage manifested by these Christians in that ungodly camp, by the becoming deportment of their representative under such a serious scandal, and by the doubtful course he had taken in reference to them.

"The watchful Providence which guarded him in the hour of deadly peril; the long-suffering which spared him while neglecting the talents bestowed, or misusing them in rebellion against the Giver; and that wisdom and grace which overruled all the dangers experienced, and the derelictions practiced, as in many other persons of distinguished usefulness, demand our hearty adoration."

FAITH.

FAITH lifts the cloud that veils our mortal sight,
And bids us look beyond this land of tears,
This weary pilgrimage of pain and woe,
E'en to the peaceful realms of paradise.
And as we upward gaze with faith's clear eye,
We feel upon our brows the cooling breeze;
We bask in fields of living green, beside
The crystal stream that flows by life's fair tree.
Sweet strains of music fall upon the ear,
And waken in our hearts a glad response,
And earthly cares and sorrows fade away
Before the glorious antepast of Heaven.
Less cruel seem the thorns that pierce our feet,
And lighter are the burdens that we bear;
Gladly we bow beneath the cross, and walk
The straight and narrow way that leads to God,
Cheering our hearts with songs of holy joy.
Christian, arise, and gird thine armor on,
Let faith thy guiding pole-star be, put thou
Thy trust in God, and in his living word,
And safely thou shalt ride above the flood,
The tempest, and the storm, and when at last
Life's battles all are o'er, and victory
Is thine, serenely then thy bark shall glide
Into the haven of eternal rest.

GETTIE W. DAVIS.

Battle Creek, Mich.

A YEAR OF EVENTS.

A GLANCE AT 1872.

Some of its Tragedies, Disasters, Results, and Sensations.

[From the Boston Herald of Dec. 30, 1872.]

NEVER, perhaps, in the history of the world has any year witnessed so much which has a peculiar interest to the general reader as that which is now closing. There have been numerous and appalling disasters by fire, flood and wind, attempted assassinations of crowned heads, massacres innumerable, political revolutions, fierce agitations of questions of social reform, earthquakes and volcanic eruptions, and in every field in which the newspaper seeks to become the chronicle of the day, from the depths of degradation and depravity to the pinnacle of sublime thought and morality, from the inception of gigantic enterprises to the wreck of fortunes in an hour, come scores of events which bear the impress of sensation and have startled by their suddenness the reader as well as those engaged in perpetuating their history. In the accompanying glance at the events of the year we do not pretend to give an exhaustive review, but only to call the reader's attention to a summary of the leading events in the briefest manner possible:—

Our Local History

is replete with incidents of sensational character, among which, scattered throughout the year, is a succession of

DEEDS OF BLOOD.

The first of these (happening before the year began, but not entering the calendar published in the HERALD at the close of 1871) was on

Dec. 25. The murder of Patrick Sullivan in Haymarket square by Chas. A. Hobbs.

Dec. 31. Attempted wife murder in South Boston, by Michael McCarty.

Jan. 20. John McLane fatally stabbed in a seaman's quarrel on board the steamer Tiber at East Boston, by Samuel Hanson.

Feb. 17. Murder of Charles F. Storer in Chelsea by Azro B. Bartholomew, on account of a woman.

The Review and Herald.

"Sanctify them through Thy truth: Thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, JAN. 28, 1873.

ELD. JAMES WHITE,
" J. N. ANDREWS,
" J. H. WAGGONER,
URIAH SMITH, } . . . EDITORS.
RESIDENT EDITOR.

The Claims of Philosophy.

AFTER the Bible, what next? When the word of God pronounces upon a question, what further evidence is needed to sustain the position, or what evidence is strong enough to break its decision? What can human reason, science, and philosophy, do for a theory upon which the Scriptures have written, "Ichabod"?

We have in previous articles examined the teaching of the Bible on the whole subject of man's creation, nature, death, intermediate state, and final doom. We have found that man was not created absolutely mortal or immortal, but relatively both: immortality was within his reach, and mortality lay as a danger in his path. He sinned and became absolutely mortal. Then death becomes an unconscious sleep in the grave, and his destiny beyond the tomb, if he does not secure through Christ, eternal life, is an utter loss of existence. But there are some who think that reason, science, and philosophy, are sufficient to prove these conclusions; or, at least, that they are so strong that the Bible record must be made to harmonize with the claims drawn from these sources. But they forget that much that we call reason is in the sight of God "foolishness," that there is a philosophy which the Bible pronounces "vain," and some kinds of science which it says are "falsely so called."

We are willing to grant philosophy the privilege of trying to substantiate its claims. It may boast like Goliath, but it will be found weaker than Belshazzar before the handwriting on the wall.

It is claimed that the soul is immaterial, and cannot therefore be destroyed, and hence must be immortal. Luther Lee says:—

"If God himself has made the soul immaterial, he cannot destroy it by bringing material agents to act upon it."

This claim is good if whatever is indestructible is immortal. But this is a manifest error. The elements of the human body are indestructible, but the body is not therefore immortal. It is subject to change, death, and decay. But if it is claimed that the soul, being immaterial, is without elements, then perhaps it might follow that it is indestructible; for that which is nothing can never be made less than nothing.

But if the soul of man, being immaterial, is thus proved to be immortal, what shall we say of the souls of the lower orders of animals? for they manifest the phenomena of mind as well as men. They remember, fear, imagine, compare, manifest gratitude, anger, sorrow, desire, &c. Bishop Warburton says:—

"I think it may be strictly demonstrated that man has an immaterial soul; but then, the same arguments which prove that, prove likewise, that the souls of all living animals are immaterial."

Whoever, therefore, affirms the immortality of man from the immateriality of his soul, is bound to affirm the same, not only of the nobler animals, but also of all the lower orders of the brute creation. Here, believers in natural immortality are crushed beneath the weight of their own arguments. If it be said that God can, if he choose, blot from existence the immaterial soul of the beetle and the titmouse, we reply, so can he that of man; and then its immortality is at an end, and the whole argument is abandoned.

"Matter cannot think." This is the fundamental proposition on which the airy phantom of the immortality of the soul relies for its support. Since man does think, and matter cannot think, the mind or soul must be immaterial and immortal. It is one thing to make such an assertion; it is quite another thing to prove it; and the proof lies not within the power of man. That mind like electricity may be a property of matter, or result from material causes, Sidney Smith, in his Principles of Phrenology, 1838, very clearly states as follows:—

"The existence of matter must be conceded, in an argument which has for its object the proof that there is something besides, and when that is admitted, the proof rests with the skeptic, who conceives that the intervention of some other principle is necessary to account for the phenomena presented to our experience. The hidden

qualities of this substance must be detected, and its whole attributes known, before we can be warranted in assuming the existence of something else as necessary to the production of what is presented to our consciousness. And when such a principle as that of galvanism or electricity, confessedly a property of matter, can be present in or absent from a body, attract, repel, and move, without adding to or subtracting from the weight, heat, size, color, or any other quality of a corpuscle, it will require some better species of logic than any hitherto presented to establish the impossibility of mind being a certain form, quality, or accessory of matter, inherent in and never separated from it. We do not argue thus because we are confident that there exists nothing but matter; for, in truth our feeling is that the question is involved in too much mystery to entitle us to speak with the boldness of settled conviction on either side. But we assume this position, because we think the burden of proof falls on the spiritualists, and that they have not established the necessity of inferring the existence of another entity besides matter to account for all the phenomena of mind, by having failed to exhaust all the possible qualities or probable capacities of that substance which they labor so assiduously to degrade and despise.

But while they have altogether failed to establish this necessity, whereon depends their entire proposition, they have recourse to the usual expedients of unsuccessful logicians, by exciting the ignorant prejudices of bigotry and intolerance, against all that is dignified with the name of dispassionate philosophy.

"The truth is, it is time that all this fudge and cant about the doctrine of materialism, which affects the theory of immortality in no shape whatever—as the God who appointed the end could as easily ordain that the means might be either through the medium of matter or spirit—should be fairly put down by men of common sense and metaphysical discrimination."

On the same point Mr. W. G. Mozierieff says:—

"Often do we hear the words, 'matter cannot think,' and the trumpet of orthodoxy summons us to attend.

In our simplicity we have been led to reason thus: Matter cannot think—God made man of the dust of the ground—then of course man cannot think! He may grow like a palm tree, but can reason no more than it. Now this argumentation seems really valid, and yet every human being in his senses laughs it to scorn. I do think is the protest of each child of humanity. Then if you do, we respond, in your case, matter must perform the function of reflection and kindred operations. More than living organization you are not, and if you declare living organized matter incapable of thought, we are bound to infer that you have no thought at all. Accepting your premises, we must hand you the conclusion. The logic is good, but we are generous enough to allow that we cannot subscribe to it. It has often occurred to us as a fair procedure, just for the sake of bringing orthodoxy to a stand, to assert that spirit cannot think; of course, we are only referring to created beings, on this occasion. We have often tried to understand the popular idea of a spirit; and we must confess that it defies our apprehension. It is something, nothing; a substance, an essence; everything by turns, and nothing long. To believe that such a production could evolve thought, is an inordinate demand on human credulity. How the expedient was resorted to we cannot tell: was it because thought is invisible, that this invisible parent was sought for it? Then why not trace heat beyond the fire, perfume beyond the rose, attraction beyond the sun, and vitality beyond the branching oak? Of all insane fancies, this popular idea of the human spirit is the most complete; we have no wish to give offense, but the truth must be spoken."

We arraign this theory also before the majesty of the brute creation. What about the immaterial minds of the lower animals? Does matter think in their cases? or have they also immortal souls? Dogs, horses, monkeys, elephants, &c., have been taught to perform different acts, imitate various movements, and even to dance the same tune over and over again, to accompanying strains of music: acts which involve the exercise of memory, will, reason, and judgment.

The exercise of high mental powers is shown in the intelligence and sagacity of the horse and elephant, in the manifold cunning of the fox, in the beaver and bee, who construct their houses with such mechanical ingenuity, in the mules of the Andes which thread with so sure a foot, the gloomy gorges and craggy heights of the mountains, and in the dogs of St. Bernard, as they rescue benighted and half frozen travelers in the passes of the Alps. Hogg, the Ettrick Shepherd, speaking of the sagacity of one of his dogs says:—

"He had never turned sheep in his life; but as soon as he discovered that it was his duty to do so, and that it obliged me, I can never forget with what anxiety and eagerness he learned his different evolutions; he would try every way, deliberately, till he found out what I wanted him

to do; and when once I made him understand a direction, he never mistook or forgot it. Well as I knew him, he often astonished me, for when hard pressed, in accomplishing the task which was set him, he had expedients of the moment, that bespoke a great share of the reasoning faculty."

John Locke, the distinguished writer on metaphysical questions, says:—

"Birds' learning of tunes, and the endeavors one may observe in them to hit the notes right, put it past doubt with me that they have perception, and retain ideas in their memories, and use them for patterns. . . . It seems as evident to me that they [brutes] do reason as that they have sense."

Pritchard, On the Vital Principle, says:—

"Sensation is an attribute of the mind, and the possession of mind certainly extends as far as its phenomena. Whatever beings have conscious feeling, have, unless the preceding arguments amount to nothing, souls, or immaterial minds, distinct from the substance of which they appear to us to be composed. If all animals feel, all animals have souls."

H. H. Dobney, Future Punishment, p. 101, says:—

"While consciousness, reason, and the sense of right and wrong, are among the highest attributes of man, these in a degree are allowed to be possessed by some at least of the brute creation. Dr. Brown, according to his biographer, Dr. Welsh, 'believed that many of the lower animals have the sense of right and wrong; and that the metaphysical argument which proves the immortality of man, extends with equal force to the other orders of earthly existence.'"

Similar views are attributed to Coleridge and Cudworth.

Dalton in his treatise on Human Physiology, p. 428, says:—

"The possession of this kind of intelligence and reasoning power, is not confined to the human species. We have already seen that there are many instinctive actions in man as well as in animals. It is no less true that, in the higher animals, there is often the same exercise of reasoning power as in man. The degree of this power is much less in them than in him, but its nature is the same. Whenever, in an animal, we see any action performed, with the evident intention of accomplishing a particular object, such an act is plainly the result of reasoning power, not essentially different from our own.

"The establishment of sentinels by gregarious animals to warn the herd of the approach of danger; the recollection of punishment inflicted, for a particular action, and the subsequent avoidance or concealment of that action; the teachability of many animals, and their capacity of forming new habits, or improving the old ones, are instances of the same kind of intellectual power, and are quite different from instinct, strictly speaking. It is this faculty which especially predominates over the other in the higher classes of animals, and which finally attains its maximum of development in the human species."

With these testimonies from such eminent witnesses, we leave the friends of the rational argument inextricably mixed up with the brute creation. The legitimate result of their theory is to confer immortality upon all orders of animated existence. We are sometimes accused of degrading man to the level of the brute. But if our friends of the other side elevate all brutes up to the level of man, how does that practically differ from what they accuse us of doing? The result is the same. If all come at last upon the same level, it matters not whether brutes come up or man goes down.

But our view is not open to this objection. While we deny that immortality is proved for either man or beast by any vital or mental powers which they may exhibit, our theory finds a superior position for man in his more refined mental and physical organization, whereby he becomes possessed of a higher mental and moral nature, and is the proper recipient of the hope of immortality.

(To be Continued.)

Objections to the Sabbath Answered.

SECOND OBJECTION.

Nine of the ten commandments are brought over into the New Testament; but the Sabbath, or fourth commandment, is not.

Answer. This means that nine of the ten commandments are either repeated, re-enacted, or referred to in the New Testament, while the fourth is not. We will examine each point. The ten commandments as given by God may be found in Ex 20:1-17. I often meet with persons so ignorant of the Bible as not to know whether these are in the New Testament or not. With them an assertion that they are all there but the Sabbath, is received as the truth; and many religious teachers seem willing to take advantage of this, and to carry the impression that all the commandments except the Sabbath are

repeated word for word in the New Testament. But such is not the case. Neither the first, second, third, nor fourth commandments, are anywhere repeated in the New Testament. A large reward is frequently offered to any one to find either of these there; but they are not to be found. They are not there. This is an important fact, as it shows that the New Testament does not propose to give a new code of laws, but simply refers to that already existing.

The other six commandments are quoted in the following passages in the New Testament: Matt. 5:21, 27; 15:4; 19:18, 19; Mark 7:10; 10:19; Luke 18:20; Rom. 7:7; 13:9; Eph. 6:2, 3; James 2:11. If, then, the Sabbath is not now obligatory because that commandment is not directly quoted in the New Testament, then also the first three are not now binding, and it is no sin to have other gods, worship images, or profane God's name! What a monstrous conclusion this theory drives its advocates to! So it always will be found that every argument framed against the Sabbath comes with equal force against other of the commandments.

But our opponents, yielding the point that there are several other of the ten commandments as well as the Sabbath, not quoted at all in the New Testament, next claim that there were nine of the ten commandments re-enacted in the New Testament, not indeed in the very words of the old law, but in substance the same. It is painfully amusing to see them try to find these commandments as thus re-enacted. Here is the mode generally adopted. First commandment, 1 John 5:21: "Keep yourselves from idols." How plain! But stop! When was this written? Not till A. D. 90, or about sixty years after the resurrection. Here, then, were sixty years before the first commandment was re-enacted—sixty years in which there was no law against idolatry! If to evade this terrible conclusion, it is admitted that this passage is not the place and time where this commandment was re-enacted, but only a quotation of it as already existing, then the whole point is given up. For thereby they admit that they have no record of the time when, or place where, this was re-enacted. It only shows that there was a law against idolatry, and this is simply a reference to it as previously existing. Here they are compelled to admit the whole truth, and come squarely upon our ground. That commandment with the time and place of its enactment is nowhere to be found in the New Testament; but is found in the decalogue, Ex 20:3.

But it puzzles them very much to find the second commandment re-enacted in the New Testament. Matt. 22:37, is generally quoted as the nearest to the point—"Thou shalt love the Lord thy God with all thy heart." If a man loves God with all his heart, he will not worship any image. But try that a little further. Would he have other gods? No. Then this includes the first commandment. Would he profane God's name? Certainly not. Would he violate God's holy rest-day? No. This then includes the fourth commandment as well as the first three, and so proves too much for our opponents.

But this language was spoken by Christ some time before his crucifixion, at which time they claim the old law was abolished. So they have a part of the law re-enacted before it is abolished! But the simple fact is, this is only a quotation by Christ from the Old Testament. The lawyer asked him which was the great commandment in "the law"—the law already existing, not a new law which Christ should give. In answer to this, Jesus quotes verbatim from Deut. 6:5, the great commandment, to love God with all the heart, and from Lev. 19:18, the second, to love your neighbor as yourself. If, therefore, the giving of these two great commandments was to supersede the decalogue, then it must have passed away in the days of Moses, B. C. 1500!

Look at the places where the other commandments are claimed to be re-given. In Matt. 19:16-19, Jesus, in answer to the young man, quotes the fifth, sixth, seventh, eighth, and ninth commandments just as found in the decalogue.

This was no re-enactment of them; but simply a quotation from the law as already existing. This, too, was before they claimed the law abolished so that Christ re-enacted these before he abolished them, if this be a re-giving of them! So Paul, in Rom. 13:9, quotes five of the ten commandments. This also is seized on as a re-enactment of those commandments. But were they re-enacted both by Jesus and by Paul, and then again by James? Chap. 2:8-12. Such a position is so manifestly absurd that it is strange how a candid man can for a moment maintain it. How much more easy and natural is the simple fact that both Christ and the apostles were only quoting from the law before given by the Father, than whom there could be no higher authority. On this point, then, we conclude that there is no evidence that any of the commandments were ever re-enacted in the New Testament.

If it is claimed that nine are referred to while the fourth is not, this is false. The Sabbath is mentioned in the New Testament oftener than any other of the ten commandments, being not less than fifty-nine times in all. It is worthy of notice that in all these numerous references not one word is spoken as derogatory to the honor and sacredness it had always possessed. Notice

LONGINGS.

THE world is full of care:

I long to find some garden of repose,
Where hedges thick and green shall round me close,
And balsams fill the air.

The world is full of woe,

Its narrow streets are choking with the dust,
Where beggars scramble for a wretched crust,
And clamor as they go.

The world is full of sin:

Poor human hearts are crushed and overborne;
But most I feel my own, and weep and mourn
For that which burns within.

O sin, and woe, and care!

God help us to arise and cast aside,
In the strong help of him who loved and died,
These burdens of despair!

—Christian Age.

Progress of the Cause.

That goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him.

Otranto and Richland, Iowa.

JAN. 1, I came to Otranto. A severe snow-storm prevented having any evening meetings or public meetings at all; so I enjoyed a good, long, and much-needed rest, at the quiet, hospitable home of Bro. Sutherland. Only had meetings Sabbath and Sunday.

Sabbath, we organized a church of ten members. These are all intelligent persons, strong in the truth, and are about of one age, being in the prime of life. I see no reason why they will not be a strong little church.

Sunday, we re-organized s. b. amounting to \$90, which they immediately raised by special donations to \$107. Sold some books and obtained a number of subscribers on our periodicals. Had no opportunity of ascertaining outside interest.

Tuesday, Jan. 7, arrived at home in Monroe after an absence of just eight months. Staid only one day. Had a pleasant meeting at evening. Bro. and Sr. Landes made my stay so comfortable and pleasant that it seemed hard to leave.

Jan. 9 to 16, at Richland. Brn. Nicola, McCoy, and others came in from surrounding churches. The people turned out and crowded our new house full. The Methodists tried to hold meetings, but no one went. God gave me good freedom in preaching the truth. Sabbath, we had a melting time, and eight came forward for prayers. The doctrinal sermons on Sunday seemed to tell forcibly on many. I think the cause never stood in as good a condition in this community as now. For this we feel to thank God and take courage. They began here three years ago with ten or a dozen; now there are about thirty-five keeping the Sabbath and they have a good, new meeting-house 28x40, which cost them over \$2000. Most of this they raised within themselves, Bro. John Stroup giving \$800. I sold some books, and obtained quite a list of subscribers for the REVIEW.

As reported by Bro. Butler, Eld. Good-enough of the Marion party, recently spent about a month here, trying to divide and break up the church with objections to the visions and a few other points. A few had been affected by him and were having opposition meetings, though they were not at all satisfied with his doctrines. These had embraced the truth under our labors, and were very near and dear to us. They again attended our meetings, and saw that the good Spirit and blessing of God were there. I visited and talked with them, and answered their objections as far as I could learn them. Finally we all came together and spent all day hearing and answering objections, giving the history of that party, the men who have engaged in it, &c. Then we called on these brethren to know how they felt. One after another arose and confessed themselves fully satisfied or greatly relieved. As they began to confess their way back, the good, melting Spirit of God was felt, tears flowed freely, the brethren broke down and made a full surrender. We all wept together and embraced each other, and praised God for joy. Every one returned who had been with us before. Five were added to the church. To God be all the glory.

D. M. CANRIGHT.

Vermont.

AFTER NOV. 4, 1872, I continued holding meetings and visiting in East Charleston over the next Sabbath and first-day. Some were hindered from attending these meetings in consequence of the epizootic among horses.

Nov. 16, held three interesting meetings with the church at home. The attendance was large. Enjoyed freedom in speaking the word, and the testimonies which were given in quick succession, were cheering to all present. The next week, spent three days at West Bolton. Sabbath, held three preaching meetings and one social meeting. Sunday, organized the church in working order, relative to the Missionary and Tract Society, and preached once, Monday evening.

Four weeks previous to that time, Eld. Hutchins had moved away from West Bolton, and the clergy in the place had taken the opportunity of his absence to hold protracted meetings for three weeks, having, as their object, to crush down the Sabbath-keepers in that vicinity; but their effort failed to meet their purpose, as it resulted in leading one more to embrace the Sabbath, and another one fully resolved to keep the whole truth.

The next Sabbath and first-day, Bro. Bean and I met with the few friends in Huntington. A severe snow-storm hindered them and ourselves from attending a meeting in Starksborough, at that time, as we had designed to do. A sister in H. told us then how she had sent copies of the REVIEW and several small tracts to her sister in Waterbury, who in reading them had become interested in the truth, and had embraced the Sabbath.

Dec. 6-8, attended the quarterly Tract and Missionary meeting for the first district, at Bordoville. Held six meetings. The business meeting was deeply interesting. A good start was made in pledging for the health book fund, and for the poor fund, and several good reports were handed in which showed that some had tried to labor in the missionary field. Yet there are many more who should take an active part in this work. A hard snow-storm and very cold weather made it impracticable to hold meetings in Berkshire, Dec. 10, and in Richford, the 11th, as I had arranged.

Dec. 14 and 15, attended the quarterly meeting for the second district, in East Charleston. On account of deep snow and stormy weather, not many of the old friends of the cause from Irasburgh and vicinity were present; yet we had a good attendance of the new friends of the cause. Two were buried in baptism by my brother, and others are expected to be baptized soon.

Bro. Hutchins was present and aided in preaching the word. Arranged to have him fill my appointment for Sutton, the next Wednesday; and I spent five days in visiting families in West Charleston, Brownington, Irasburgh, Eden, and Johnson, soliciting means and pledges for benevolent purposes, encouraging the brethren to pay their pledges on s. b. up to Jan. 1, 1873, and to renew their figures for the ensuing year, &c.

Sabbath, Dec. 21, held two preaching meetings and one social meeting, in Wolcott. The cold weather prevented our holding a business meeting, the next day, for the third district. Since then, have received a full report from the agent in that district.

Dec. 28 and 29, Bro. L. Bean and I, accompanied by Bro. and sister W. J. Cross, attended the quarterly meeting for the fourth district, in Bristol. Several new friends of the cause were present from Starksborough, Huntington, Richmond, and Shelburn, a distance of from seventeen to twenty-five miles, who enjoyed the meetings much. Four united with the church.

The next Wednesday, held a profitable meeting at Bro. R. M. Pierce's, in Andover, and Sabbath and first-day, Jan. 4 and 5, 1873, held seven meetings in Jamaica. These were our most important meetings. This is next to the largest church in Vermont. While several persons there may be reckoned as being true friends of the cause, it is evident that the enemy has been working through certain influences to cause division in that church, and to lead some to take positions, and to advocate views that are opposed to some of the fundamental principles of present truth. We have reason to believe that God did assist by his Spirit, as we tried to work in these meetings. While the remnant church in this closing work of reform are trying to walk in the light that shines on their pathway, step by step, the only safe way for us is to try to keep pace with the body. Let us not be "of them who draw back unto perdition; but of them that believe to the saving of the soul."

Nearly twenty-five dollars were raised for benevolent purposes, and several became members of the Tract and Missionary Society by the payment of one dollar each. Bro. Bean's help was appreciated in these meetings.

On our way home, last Tuesday evening, we enjoyed a good season at the house of Bro. Dr. Tagart, in Shelburn, with Brn. Tagart, Basford, and Fletcher, and their families, three of whom have recently embraced the Sabbath by reading our publications, and are all searching after the truth. In looking over the field, we find that since last spring over forty new ones have embraced the Sabbath in this State. My brother and I design now to interest ourselves, for several weeks, under the management and advice of the President of the S. D. A. P. Association, in translating and helping to prepare works to be published in French.

A. C. BOURDEAU.

Bordoville, Vt., Jan. 10, 1873.

HAPPINESS is a roadside flower growing by the highway of usefulness. Plucked, it shall wither in thy hand; passed by, it is fragrance to thy spirit.—Sel.

Mitchell Co., Iowa.

PERHAPS some will be interested to know how we are progressing in this part of Iowa. At the time Eld. Sanborn was with us, we were organized into a prayer and social meeting. This was all he could do at that time as most of the brethren were using tobacco, which must be overcome. The names of twenty-two were on the list, who vowed to keep the commandments of God and the faith of Jesus; besides one or two others that we hoped would soon join us.

In June, we were taken under the watch-care of the Minnesota Conference (as we are situated in the northern part of Iowa). In the latter part of July, Bro. Grant was here laboring, and visiting us at our homes for more than a week, which encouraged and benefited us much; for the enemy had been working upon the minds of some, to draw them away from the truth. Others had moved away, and our numbers were so few that we had become somewhat discouraged and careless.

Soon after, Bro. Washburn and wife visited our church (or meetings), not knowing that we had joined the Minnesota Conference. We had several good meetings. We would thank Eld. Washburn for his labors among us, he coming from the Iowa Conference.

We have kept together and done as well as we could. One or two who professed the Advent faith have brought reproach upon the cause by not keeping the Sabbath holy. We were in this condition when Eld. Canright came here. He was with us last Sabbath and first-day, and organized us into a society of ten members, with proper officers. We have never had the ordinances; and did not, at that time, because it was very stormy, and we were unprepared. None use tobacco now. It was hard for some to overcome, which has kept us down; and now that it is removed from our midst, we all feel much freer. We see a difference in our meetings. None stay back because they are using that noxious weed, and so are unfit to testify, or bow in prayer.

The elder could only stay until Monday, and the roads being much blocked with snow, he thought best not to have meetings at the school-house at Otranto, hence he remained at Bro. Sutherland's, and the Sabbath-keepers that could get out met there and remained till the meetings were over. We would all thank Bro. and sister Sutherland for their hospitality, as it enabled several to be there that otherwise could not have been.

We have since learned that the Disciple minister at Otranto was ready to question Eld. Canright, or discuss the Sabbath question.

We raised our s. b. to \$89.96 (it was about \$76.00 last year), and donated to Conference \$17.00. We are few in numbers, but let us try more earnestly, brethren and sisters, to work for the Lord. I am determined to work and sacrifice more than I have done, for I feel that time is short, and I am very destitute of everything needful to prepare me for a home with Christ.

E. MILNE.

Jan. 7, 1873.

Vergennes, Mich.

THE quarterly meeting for the churches of Orleans, Bushnell, Orange, Greenville, and Vergennes, was held at Orleans, Sabbath and first-day, Jan. 4 and 5. Brethren were present from all the above-named churches. Although the weather on Friday, toward the close of the day, was severe, the wind and snow blowing at times so as almost to blind us, yet a goodly number were present.

Sabbath morning, Bro. Strong spoke to us from Gal. 6:2. A social meeting followed, in which nearly all took part. At 6 o'clock, evening, another conference meeting of an hour's length was held, after which Bro. Strong occupied an hour.

First-day morning, at 9 o'clock, met again for prayer and conference. All expressed a desire to make advancement the year to come, in the things of God.

At 10 o'clock, Bro. King called us to order, after which verbal reports were heard from those engaged in tract and missionary labor. An hour was spent in this manner, when reports from visiting brethren were called for.

Perhaps a word of explanation might not be out of place here, as all the readers of the REVIEW may not understand what is meant by "visiting brethren." At each quarterly meeting, there are two brethren chosen from each of the above-named churches, to visit a designated sister church in the interval between quarterly meetings. This is so arranged, if possible, as to have an elder and lay member, in order to have the ordinances. This breaks the monotony of the meeting, gets some members from home, and gives the church from which they are drawn a chance to act without their leader, once in three months, at least. Sometimes it is necessary to send two lay members. In such

case the church will not have the ordinances, unless the church visited have an ordained elder.

E. VAN DEUSEN.

Fiery Trials.

"Beloved, think it not strange concerning the fiery trial that is to try you."—1 Pet. 4:12.

GOD has ordained that through much tribulation we shall enter his kingdom. Having sinned, it is best that we should taste some of its bitter fruits, that we may learn to highly prize the redemption purchased for us through Christ. Lest the dangers in anticipation should appall us, we are cited to those who have gone before us, as examples of suffering affliction and patience, and discover that in no instance have the promises of God failed to those who have complied with their conditions.

Of Jacob, the Lord has said, I have "chosen him in the furnace of affliction;" of Christ, "he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver;" and of his own work in redemption, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

Has the reader suffered the loss of children, the infidelity of a companion, or the loss of property? Job was deprived of all these at one fell stroke; and while you weep in remembrance of your grief, copy his language of holy resignation, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Do you suffer bodily pain? and do friends reproach you? read his words of burning eloquence when all earthly hope had failed: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

Do you feel that you are a stranger here? and do you suffer persecution for Christ's sake? Study the history of those who, for truth's sake, suffered trial of cruel mocking and scourging; suffered bonds and imprisonments; were tempted, tortured, not accepting deliverance, that they might obtain a better resurrection. The Captain of our salvation is not one who cannot be touched with the feelings of our infirmities—he drank the bitter cup of human woe; he bore our sicknesses; he suffered our reproach. "When he was reviled, he reviled not again; when he suffered, he threatened not." "If they have persecuted me," said he, "they will also persecute you." "The disciple is not above his master, nor the servant above his lord."

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my name's sake. Rejoice, and be exceeding glad; for great is your reward in Heaven."—JESUS. "But my trials," say you, "are of such an ordinary character, that I cannot claim the promise in the text." Behold, in this, the work of a cunning enemy. He dare not attack you openly; for he knows that you would be prepared to meet him; but he makes use of trivial circumstances to torment you, and you know it not. Every one of these afflictions may be sanctified to your good.

Fiery trial! We draw back, instinctively, from the flame; but faith will reveal to us the form of the fourth, like unto the Son of God, walking with us in the fire. When sanctified, they prove to be light afflictions after all, being finally exchangeable for an eternal weight of glory. The scope of our mental vision is too circumscribed to comprehend the glory of Heaven. Enough that God has promised it, and that our redemption draws near.

"I'm willing to be cleansed,
And bear the daily cross:
I'm willing to be purged
From every kind of dross.
I see the fiery furnace,
And feel its cleansing flame;
The fruit of it is holy,
The gold will still remain."

A. SMITH.

Thy Will Be Done.

To be able to say this with genuine submission to God at all times, is an attainment which perhaps few of us have yet reached. It is, however, the standard at which we are aiming—a standard that must be reached before we can be truly overcomers, or walking in the light as he is in the light. Our own wills naturally reach after temporal things—things of this world; that seem desirable to our comfort or pleasure, which bring no reward, only in obtaining present gratification. But yielding ourselves to God's will, by seeking first the kingdom of Heaven, we shall find ourselves in the way to eternal life, and shall experience a joy

