

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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WORK WHILE THE DAY LASTS.

The day is gliding fast away,
The night comes on apace,
Soon ends the time in which we may
Work for our fallen race.

The work is great still to be done,
Wide fields, already white;
And loudly the declining sun
Says, Work, with all your might.

Say not ye, There are months to come,
We need not be in haste;
The harvest must be gathered home—
There is no time to waste.

The reaper wages rich receives,
A glorious reward;
He enters, with his gathered sheaves,
Joint heirship with his Lord!

The joy that fills the Saviour's heart,
When his redeemed he sees;
In this the reaper has a part,
In measure it is his.

Then up, and toil with sacrifice,
It will not be in vain;
Suffer with Christ, you soon shall rise,
And ever with him reign.

R. F. COTTRELL.

Special Providence.

DOES the great Jehovah, the omnipotent Creator, who sits in the Heavens and rules the universe, does he have a particular care and special providence over his cause and his humble people in this dark world? We are not inquiring whether he has a care for them in a general manner, but does he take notice of them *particularly*? Does his special providence direct in the affairs of individual persons?

If special calamity, or adversity, if rich blessing, or good fortune, comes upon us, are we justified in recognizing God's special hand in it? Does God interfere in the ordinary affairs of life, in bestowing blessings, or bringing calamities, &c., upon us?

I most firmly believe that he does; and it has been one of the strongest consolations of my life. Do I have to suffer great misfortune and sorrow, how greatly it relieves it to believe that God's hand brought it about, or at least that he suffered it for a purpose and will bring good out of it. But is it reasonable that God should thus interfere in human affairs and change the ordinary course of things? We see nothing unreasonable in it. Indeed it seems very consistent.

The omnipotent Creator, who guides nature, and who is the author of all its laws, can certainly control and change these fixed laws at his will, or he can employ special agents and special forces to bring about any desired result at his will. How reasonable it is that he should do this, to assist, to deliver, and save, a humble soul who confides in him, and earnestly calls upon him in time of need. But does the Bible teach this? Most emphatically it does in every conceivable way, and, as it were, on every page. Otherwise there would be no meaning to all the exhortations to trust in God, to call upon him in trouble. If this were not so, then one of two things must follow—everything, even to the minutest affair of life, is decreed by God to come to pass, and they will take place just the same, notwithstanding all our desires and efforts to the contrary; or else God has simply established general laws which are inexorable, leaving the smaller affairs of life to be wrought out by every individual the best he can. Then God does not interfere at all by a special interposition under any circumstance. Both these positions would verily shut God away from earth, and cut off man from all

intercourse with his Creator. This is both unreasonable and unscriptural.

Let us for a moment consider the teaching of the Bible on this subject. The repeated and continual fulfillments of prophecy, indicate God's providence, as constantly directing more or less in human affairs. To illustrate: It was predicted that certain kingdoms should rise and fall in a certain order, that they should continue for a certain time, that they should perform certain acts, all of which duly came to pass. Now these kingdoms are simply made up of individual persons, and all their actions are performed by individuals. They seem to occur in the natural order of things, and we know that God's providence superintends it all.

Again, it was prophesied that Christ should come at a certain time, at a certain place, in a certain manner; and that certain things should be done to him. He came in exact accomplishment of it. An individual man arises, and, as it would appear, in the natural course of things performs the very acts predicted. At different times God has found it necessary to bring about great reformatations and revolutions in the church. To perform this, men of marked character were necessary; and these men have always been brought out at just the right moment; as for example, John the Baptist, Paul, Luther, and Wesley. The history of each of these men most plainly shows that they were raised up especially for the work which they did. It was not a mere chance, but God's especial providence in all the circumstances on which the course of their lives turned.

Who can doubt that God's special providence directed in the case of Martin Luther, in the time and place of his appearance, in the organization of his mind, in the experience of his soul, in his surrounding circumstances and the work which he accomplished. God's cause demanded just such a man, and at just that time, in that very place; and God's providence raised him up for it. His case stands out so bold that all can see these facts. If God's special providence guides in such marked cases, are not much humbler ones guided the same. Why may not their lives, more or less, be directed by the same providence? Who can doubt it?

But now let us come a little closer, even to individual cases. God has declared, "A man's heart deviseth his way; but the Lord directeth his steps." Prov. 16:9. This of course is a good man, one that fears God, whose steps are thus directed by the Lord; as we read in Ps. 37:23: "The steps of a good man are ordered by the Lord, and he delighteth in his way." Again, the psalmist says: "The meek will he guide in judgment; and the meek will he teach his way." Ps. 25:9. These scriptures most clearly teach that a good man's ways are controlled, are ordered, and are guided, by the Lord. Does God see him laying plans which are not good, then the Lord interferes, and in mercy and love breaks up his plans and leads him in a way he knew not of.

Let us take a few illustrations of God's dealings with his people. When Abraham's servant went to secure a wife for Isaac, he asked a sign of the Lord, viz.: That the woman who should be Isaac's wife might offer him water to drink, &c. While he was yet speaking, Rebekah came to the well, and did the very things he had asked. This was a very ordinary affair. Did Rebekah have any idea that God was providentially leading her to the well, just at that time, and to do just what she did? It would almost seem beneath the great God to interfere in so small an affair. It all appeared to occur in the natural course of events, yet the Lord directed in the whole of it.

Take the case of Joseph, his being sold into Egypt, &c. When Jacob was mourning for him as dead, and while his brethren were enduring the remorse of a guilty conscience, did there appear to be any especial providence in it? Certainly not, but the reverse; yet when it is all written out, we

can plainly see the hand of God in it, and that, as Joseph himself declared, God meant it for good. This, however, did not justify his brethren in their wrong, yet God overruled it for good.

A very striking illustration of God's special providence is seen in the case of the babe Moses. In her last extremity, his pious mother committed him to a little ark, made of bulrushes, and placed it in the flags by the river's brink. Just then Pharaoh's daughter came. Her heart was touched, and she saved him, adopted him, and gave him that education, without which he never could have led God's people. At the time, it must have seemed to be a small affair, an accidental occurrence; yet now we know that it was all providential. Though that mother's heart was wrung with anguish by the necessity she was under of leaving her babe where she did, yet God was in it. Are we not justified in believing that when we shall see all things as they are, we shall recognize God's hand in occurrences which we now pass over without thinking of it? He that keepeth Israel never slumbers or sleeps; his watchcare is never withdrawn. No good thing will he withhold from them that walk uprightly. How consoling to believe.

The case of David—his being delivered from the hand of Saul, is a striking illustration of the special interposition of the Lord. In 1 Sam. 23:26, it will be seen that Saul had encompassed David about and was on the point of taking him.

There seemed to be no escape for David. Then the next verse says: But there came a messenger unto Saul, saying, Haste thee and come; for the Philistines have invaded the land." So Saul had to leave pursuing David, and David escaped. Certainly, this was not a happen so; but the providence of God arranged this in order to save his faithful servant. At another time when Saul was pursuing David, David went down one night into Saul's camp and took his spear and a cruse of water from Saul's bolster, and went away undiscovered, because a deep sleep from the Lord was fallen upon them. 1 Sam. 26:12. The Lord did this probably to test David's integrity, to show to Saul that God was fighting against him and for David.

The history of Mordecai and Esther, from beginning to end, most forcibly shows God's especial providence in human affairs. Take one point in it: When the Jews were about to be slaughtered, and the set day had nearly come, there seemed to be no hope for them. It did not appear that any human power could save them.

Mordecai fasted and prayed, and so did Esther. Then we read, "On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king." Esther 6:1. In these records was found what Mordecai had done for the king. The next day he was exalted, and he finally saved his people. Why could not the king sleep that night? Manifestly because God sent an angel and troubled him.

John 9:1-3, furnishes an example in point. "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him." Here was apparently a poor, unfortunate man. From his birth he never enjoyed the pleasure of sight. How sad he must have felt. It was nothing that he could help. It certainly had not come from any sin of his. Why, then, should he thus suffer? Probably he often grieved over it, and perhaps was inclined to murmur at the providence of God. Why should this be so? What good could it possibly accomplish? Why could he not be like other men? But wait awhile and all this shall be explained. At length the Son of God comes, and he declares that this was not brought upon him for his sins, nor for

the sins of his parents, but that the works of God should be made manifest in him; then he opened his eyes. Such a thing had never been heard of before, that one born blind should receive his sight. This showed the power of God, and that Jesus was his Son. What a joyful day to that poor, unfortunate man. It would seem to atone for all he had suffered. This very calamity that he had deplored, was, in the order of the Lord, to glorify God and his Son. Who would not be willing to suffer for a like purpose, could he only understand it? Will not the day of Judgment reveal the fact that very many of our sorrows, trials, and adversities, were ordered in the providence of the Lord, the same as this. A few of these cases, now and then, God has seen fit to explain to us. Before they were explained, they looked as dark as many things that we see occurring around us; but when a prophet of God lifts the veil, then we see the hand of God in it.

When we look at the lives of God's people, as recorded in the Bible, it is easy to believe in, and see, the providence of God in their individual cases. We do not, we cannot, doubt it. Nay, further, we can often recognize the hand of God in the cases of our brethren; but when we come to apply it to our own cases—to ourselves—how different we feel! How much faith it requires to really believe that the mighty God is leading us and shaping events for our good, that the things we suffer are sent in mercy to refine and purify us, and that God's hand is behind the curtain, ordering all things. May we not believe this? Is it not our privilege? Is it not true? Has not Jesus declared that even the hairs of our heads are all numbered, and that not one falls to the earth without God's notice? Is that true, and do we believe it? If so, how much more events of much greater moment must have his attention.

Oh! for a more living, active faith in a mighty God, to trust him and believe him at all times. For this, I earnestly long, and my soul cries out for it. Have I a living God whose hand has made the worlds? Have I an almighty Father who is both able and willing to help me at all times, and do for me all that is for my good? Can my prayers move his arm? Can I really go to him with my daily cares and trials, and cast them upon him? I believe it, but oh, how hard to realize it, and act upon it! But this is just what God wants of his people. Then he can work for them, and be glorified in them. When we refuse to recognize the providence of God in our lives, how can he continue to work for us? Oh, that I had trusted God more in all my ways, then peace and joy had been mine where it must now be regret and sorrow. It is good to trust in the Lord.

D. M. CANRIGHT.

Reflections.

ANOTHER year has taken its leave, and with it, all the good and evil. Broken vows, neglected duties, ill and vain conversation, harsh, unkind words and feelings, have all been faithfully recorded in the books above. Could I look back upon the past year without feelings of regret, it would be a satisfaction which I never yet have realized. But while I feel dissatisfied with the advancement I have made, and that I have accomplished so little good, yet my faith never was stronger in the great work in which we are engaged, and hope never was more buoyant. I commence the year by consecrating myself more fully to God and his cause. The past year has been one of great events, a precursor of what is yet to come, before our divine Lord and King will be ushered in with great power and glory to take his ransomed and redeemed people home. The glorious day is hastening on. A little space intervenes from the present to their deliverance, and during this time Satan will work with great power. The power of Satan is to increase greatly,

near the close of time. He sees the church rallying around the standard of truth, that mighty efforts are being made to get the light before the people, that the interest is rising and honest souls are embracing the truth, and he is aroused, and his ire will be stirred against the people of God. I think I never realized more than in the past year that he is at war with the remnant.

At times I have felt so oppressed with discouragement that it seemed almost impossible to rise above it; and again, thick darkness would settle upon me. Then I would thank God for the Testimonies, which are a great help and comfort to the church. Had it not been shown that Satan would throw darkness to perplex and discourage the saints of God, I should not have understood my experience. But through faith in Christ, the darkness was made to recede, and I could discern that the cloud of his presence still went before me.

But how vain to think of contending with the power of the enemy without having on the whole armor. We may not be called to lay down our lives for Christ, but if we go through the closing scenes of time, we shall find, I think, that

"There is suffering ere the glory,
There's a cross before the crown."

But what is suffering here, even should we have to suffer unto death, when compared with the glory that shall be revealed at the revelation of Christ? It would, in comparison, be nothing to the consecrated child of God. Oh! that the commencement of this year might be the beginning of a new era with every unconsecrated heart among Seventh-day Adventists, that submission and obedience might be the motto of all. Let us make thorough work, that we may not finally be weighed in the balance and found wanting. C. LAWTON.

Dallying with Temptation.

THERE are many persons who have the light of truth made clear to them, and whose minds have become greatly exercised about the Sabbath. Many are persuaded that the seventh day is the only day binding upon them. Others have about made up their minds to embrace the truth, and keep that day. At this point, people will bring forward all the arguments they are capable of in favor of the first day and against the seventh, to perplex the mind and to dissuade them from obeying the truth and keeping the Sabbath. They will tell you, if you are a mechanic or merchant, that it will injure your business; or if you have a family to support by your daily labor, that nobody will employ you without you work on that day, and your family will come to want. They will tell you also that almost everybody has kept the first day, and been blessed and prospered by so doing.

Don't stop to listen or pay attention to anything they may say contrary to the divine command; but dare to do right, and move forward in the path of duty regardless of the consequences, and leave the event with Him who has commanded us to remember the Sabbath day to keep it holy. For, after we have received the light, and the truth has been made plain to us, and we are fully persuaded that the Sabbath of the fourth commandment is the day that God has enjoined upon us to keep, if we reject the light, and disobey his commands by listening to the voice of the enemy, we shall be brought into a dangerous place. Gross darkness will cover our minds, and, without the interposition of God's mercy through Jesus Christ, we shall be left to ourselves, and at last be found among those who shall drink the wine of the wrath of God, poured out without mixture, &c. The Lord pity such!

God's people are to be a tried people; and if we are striving to do his will, we may expect to be reviled and have our names cast out as evil, and suffer reproach for Christ's sake; but if we suffer with him for the sake of the truth, we also have the promise that we shall reign with him. And it is written that it is better, if the will of God be so, that we suffer for well-doing than for evil-doing. 1 Pet. 1:17.

We have but a short time allotted us in which to form characters that will stand the test, and be acceptable to God, and will give us a passport to that better country where Jesus has gone to prepare mansions for those who endure unto the end. We have no time to listen to anything but the truth. Oh! then let us cling fast to the truth, that we may be sanctified thereby, and be made meet for an immortal crown. Then if we suffer for righteousness' sake, we can with

full confidence of faith exclaim in the language of the apostle, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18.

WM. GATCHELL.

Cumberland Co., Me.

Catholicism and Protestantism—Will they Unite?

FOR more than two score years, Seventh-day Adventists have been proclaiming that the United States government was prominently noticed in Revelation; and that, according to that revelation, this government would, contrary to the declaration of its independence and its constitution, unite church and State.

Other voices than those of Seventh-day Adventists have been, and are, warning the people of this government that evidences, plain and conclusive, are tending toward such a result. Although they did not apparently base their faith upon the infallible word of God, but merely upon the prominent evidences before the eyes of all.

"Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Rev. 13:14. We understand that the expression, "Make an image to the beast," implies an action on the part of the two-horned beast that will be pleasing—satisfactory to "the beast." (Rev. 13:2.) An author dedicates a book to some particular friend, or noted person, whom he wishes to please or honor. That the beast of Rev. 13:2, is the papacy, is the view taken by most Protestant commentators. That the beast of Rev. 13:11, is the United States, two facts connected therewith sufficiently prove. 1. There has been, and is, no other government to which all the specifications in reference to the two-horned beast can apply. 2. All these specifications do harmoniously apply to the United States.

That a national religion is signified by the language of this chapter, can be conclusively shown; but of the many proofs we will advance but few, and those founded on the premise that "the beast" is the papacy, and the two-horned beast, the United States. Papacy was, in its palmy days, a power combining religious and civil authority. The pope, the head of the church, could enthroned and dethrone; none could resist his mandates with impunity. Indeed the pope has commanded his feet to be placed in stirrups by the hand of a king, and the command was obeyed through fear. Again, by order of the pope, a king was compelled to stand exposed to a piercing wintry blast until nearly frozen. History mentions these incidents as facts. And what of this? Merely the evidence that in one man, and he the head of "the beast" (papacy), was vested sovereign rule. In him was acknowledged to be concentrated the power to depose a king from his throne or consign a soul to the pains of "purgatory." This, then, was church and State—a government religion—a national religion. As the "head of the church" defined religion, so it existed among his supporters.

Now an image is very like the object it represents. The beast that arose from the earth (Rev. 13:11) does make an image to "the beast" (papacy). What else? And exerciseth all the power of the first beast before him. . . . Rev. 13:12. Now if this two-horned beast (the United States) exerciseth all the power of the first beast before him, will he hold ecclesiastical and civil control over his subjects? How can we avoid this conclusion? We take it for granted that the "image" made by the United States government, will not be a small affair or power, set up aside from, but is a part and parcel of, the government itself, so much like the old papal power as to be a very true likeness of it—the very image of it in power. And what are the tendencies now before us? Will Catholicism be converted to Protestantism, or vice versa? We think neither, wholly. From the movements of both sects we think there will be a gradual blending—a sliding into each other, and out of these two elements will arise the image.

Do we see any symptoms of this coalition? We think we do. There has been a gradual softening down of the enmity existing between Catholic and Protestant. The respect for each other has of late rapidly increased, especially since the pope has lost his horns—those horns of infallibility with which so many Protestants have been theoretically tossed into the imaginary

heretic's hell. We say the respect for each other is rapidly increasing. We venture to present some of the proofs.

The Roman Catholic church has split—become twain; and under the stress of the great cry of "liberality" now raised by all who wish to throw off sectarian restraint, it is easy to predict which will become the major party, the Jesuit, or the Dollinger and Hyacinthe.

We quote from the *American Messenger* and *Christian Union*; the italics are ours:

MOVEMENTS OF OLD CATHOLICS.

"Detailed reports have been received of the proceedings of the great Congress at Munich of those who are opposed to the supremacy of the Jesuit faction of the Roman Catholic church, and to their adoption of the unscriptural dogmas they have introduced. . . . The leading measures of their proposed programme, which we have already published, were adopted with almost entire unanimity. The cautious Dr. Dollinger, however, was unable to restrain the movement he originated to merely speculative opposition to the papal dogmas. The Congress aimed at practical results; and, though declaring their attachment to the old catholic faith, and holding fast to its old constitution, they demanded radical reforms, denounced the Jesuits as the authors of the derangements in the church, called for their suppression by the civil power, and took measures for the establishment of a national church that could include advanced Catholics, Protestants, Greeks, and other sects."

This is across the water to be sure, yet there are Catholics in this country, and this great union scheme will be hailed with delight by many of the enlightened Catholics of the United States, and, doubtless, by as many of those Protestants who are so anxious to unite all denominations in one great body.

The *Christian Union* finds that, "While uniformity among Christians was never farther off than now, unity is betokened by many signs. The prime condition of such unity—religious freedom—is fast becoming universal throughout Christendom. The best way to secure unanimity is to allow men the privilege of differing if they choose. With the removal of external restraint, comes this freedom, and with this freedom, comes love, hand in hand. As concerns the Protestant and Catholic churches, there are those in both who, looking across the chasm that separates them, discern the faces on the other side as those of brethren. Among the sects of Protestantism is visible a growing disposition to respect and honor one another. From within the church of England there is a movement toward intercommunion with the Greek church. Among the different churches of Scotland there are movements toward organic union. Among ourselves, we have the example of the two great Presbyterian bodies reunited. The alienation between the Methodist churches, North and South, it is felt will be of only short duration. In the West, the Baptists and the Disciples, offsprings of a common stock, are seeking for common ground upon which they can unite. There are not wanting other like indications. Throughout the church now the centripetal force prevails, and this wide seeking after a closer fellowship is a very great and cheering fact."

And thus it goes. The great struggle for a national religion has commenced. The dailies, weeklies, and monthlies, teem with the cry of union of the different sects. Already thousands are interested in the subject of amending the Constitution so that the "Christian religion" can be recognized. Already the chains are being forged that are to bind the consciences of United States citizens. Already laws are upon the statute books of several States, contradicting the Constitution, contradicting the declaration that all men are created "free and equal," and that they can "worship God according to the dictates of their own conscience." "The seventh day is the Sabbath of the Lord thy God." If several of the States should put their Sunday laws into effect, how could people worship God according to the dictates of their own consciences who believe that the seventh day and not the first is holy time? Soon Protestant and Catholic will join hand in hand, and walk to the ballot, and there help make the "image to the beast." F. A. BUZZELL.

DIVINE THREATENINGS.—What are the threatenings of the law, but the warnings of Divine love? They are a fence thrown round the pit of perdition to prevent rash men from running into ruin.—*Waugh*.

What Has Become of all the Little Girls?

WE look in vain into many pleasant homes, or into the streets, cars, or steamers, for what was once a common sight—and was then, and ever must be, the sweetest object in nature—a simple, artless little girl, with all the pretty, unaffected ways and manners of unsophisticated childhood, fresh and beautiful, about her. There is no lack of small beings, dressed in such a marvelous style that Darwin himself would be puzzled to make out the class to which they belong; but we find nothing to remind us of the little girls we used to know, either in dress or manners.

In former times a pretty muslin bonnet, or a simple close-fitting cottage straw, we thought the most appropriate covering for a little head—protecting the bright eyes from too intense light, and shielding the rosy cheeks from the sun's too fervid kisses. But now we see something placed on the sunny curls—leaving eyes and cheeks entirely unprotected—which is elaborately trimmed with bows, feathers, a flower-garden, or perhaps a mingling of both; for, although it is too small for even a good-sized doll, the milliner, with an ingenuity which would have been praiseworthy if exercised in a more sensible manner, has contrived to pile up trimming enough to hide even the faintest suspicion of a bonnet. But, what is sadder than the lack of true taste and good common sense in this stylish affair, we see no semblance of childlike simplicity in the wearer. And the bonnet is but the beginning of this unfortunate change which we mourn. The pretty "baby waist," the plain white dress, the neat muslin or merino, so appropriate, which little girls used to wear, are supplanted by incomprehensible garments—the fac-simile of the grand dame's attire—flounces, fringes, bows, and double-skirts looped and festooned in an astounding manner, the child's—no, we mean the young lady's height, there are no children in these days—is less than her circumference. This dress is put on over a hoop, and the "mite" who is made to carry such an incongruous burden, totters about on high-heeled boots. This tiny specimen of womanhood, hardly weaned from her mother's breast—or, more probably, a wet nurse's—shakes out her redundant robes, bending and twisting her small body in grotesque imitation of the women spoken of by the prophet Isaiah, "with haughty mien; walking and mincing as they go." See how the little ape looks over her shoulder, as she tottles about, to be sure that her hoops give her dress and figure the correct wiggle her sharp eyes have observed in the stylish mother and her fashionable friends. It is lamentable that all the simplicity and beauty of babyhood and childhood should be destroyed by fashion.

Added to the absurdity of the dress, these little women attempt to discourse on the "latest style." With their companions or dolls you will hear them imitating the discussions on this subject that they daily hear in the parlor or nursery, from their mother; or, still imitating, with a contemptuous toss of their little heads, they will inform their listeners that they could n't think of 'sociating with those girls, because they are not stylish!"

A few days since as we passed out of a store on Broadway our attention was arrested by the conversation of two little figures seated in a fine carriage, waiting, doubtless, for mamma to finish her shopping. They were dressed in a style positively overwhelming. Their hats were wonders of skill, their gloves had the orthodox number of buttons with bracelets over them, a dainty handkerchief suspended from a ring attached by a chain to another ring on the little doll-like fingers. The dress was simply indescribable. The elder was speaking to the younger, who, scarcely more than a baby, sat demurely by her side. "Oh, mercy! just look at that horrid little girl who is crossing the street! She has no hoops on, and not a single flounce—no trimming at all on her dress! And, oh! see her gloves! why she has only one button! Pshaw! she's nobody, not a bit of style!"

The youngest lisped a reply, which we lost as we passed on; but it was painful to think of the training they must have received which enabled them at that early age to judge, a child of their own years so quickly by the rules of fashionable dress, and because her attire was not in exact accordance with that week's style, turn from her with contempt as something too low for their notice.

Then, again, how soon a child taught by daily precept and example learns to watch her little companions with envious or exultant feeling, as the case may be. How quickly she begins to grow hollow-hearted and deceitful; receiving, as she sees her elders do, a companion with open arms, or a welcoming smile; expressing the greatest affection, but the moment she leaves begin to criticise or make unkind remarks.

"I don't like Nellie one bit, mamma; she's such a proud, stuck-up thing! I suppose she thought I should feel bad cause her dress had more trimming and was a little newer style than mine. I didn't let her know that I noticed it. But I do think it real mean, mamma, that she should have nicer things than mine. Papa is twice as rich as her father. It made me mad to see her show off her dress; and she kept looking at mine and sister's in such a way."

"I hope, my dear, you were polite to Nellie."

"Oh, yes! But, mamma, I was awful glad when she left—though I was just as smiling and pleasant as could be to her face."

"That's a good girl. You must always be very polite and cordial to your companions, you know. But I must say I think Nellie was quite vain; and you must never show that you are proud of your clothes. I shall go out to-morrow and get you that pretty dress you teased so for, I think!"

"Oh, mamma! I am so glad! And as soon as it is made I'll go right over and call on Nellie. Won't she feel bad when she sees my new dress! It will be ever so much prettier than hers."

And the mother smiled complacently, with never a thought of the improper and wicked feelings she was cultivating. Oh, mothers! how can you be so blind! Both by precept and example you are teaching your children to make dress their idol; and to know very little of anything but that which pertains to fashion; to be envious or contemptuous of their little friends and companions according as they are dressed better or worse than themselves. Can you ever reflect that God did not commit such treasures to your keeping without meaning some day to call upon you to render up the account of your stewardship? What can you say, when asked how you have trained the young souls given to your care? Can you reply, We have been instant in season and out of season in teaching them—what? To work for the good of others, to learn to do right, in all simplicity to love and obey the Saviour, who, taking a little child in his arms, said, "Of such is the kingdom of Heaven." Of such! Ah, no! Not of those children that you are training to avoid—not evil communications—but unfashionable companions, to look on the outward adorning, and not on the heart.

But it is not alone the worldly-minded, who make no pretense to any higher law than their own selfish gratification, who bow the knee to fashion. Christian mothers, are you guiltless? Think of the time, the health and strength, given to dress, the bondage which compels you to pervert all real taste, to do violence to your own natural instincts of neatness and true elegance, and accept the absurdities of fashion, simply because the ruling style requires it. If you are thus influenced and beguiled, do you flatter yourselves that your children will not, from their earliest years, regard such bondage as important? We do not think it wrong to dress neatly and in as good taste as possible. We blame none for giving so much thought to their own dress and their children's as to provide those articles that are appropriate and becoming to the different styles of face, figure, and complexion. It is natural, and we think right, for a mother to dress her darlings as neatly and prettily as she can without unnecessary waste of time and strength; but we do think it sin to spend money and time lavishly in following the dictates of fashion, and not of good taste and common sense; No one pretends to believe that there is either of these in the present style of dressing. It is utterly destitute of grace—is ridiculous to the last degree, but fashion compels, and women—*Christian women*—obey, and teach their little daughters like obedience! Oh, the money, time, and strength, given to destroy, by the absurdities of fashionable dress, every vestige of beauty and grace which God gave you in your little ones! Take the week through, hour by hour, do you not give more time and thought to your own and your children's dress than you can spare for your Master's service? Do not your children

gather from your daily walk and conversation that to be fashionably dressed is of more importance than loving and serving the Saviour who died for them and you? Judging by your daily conversation, which will they think of the greatest importance, the service of God, or devotion to fashion? To which do they see you giving the largest part of your time—the adorning of their little bodies, "the plaiting the hair, the wearing of gold, and putting on of apparel"—or in teaching them that which is not changeable, "not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price"? What can you say, fashionable Christian mother, when He calls you to give an account of your stewardship?—*The Christian Union*.

THE LORD'S PRAYER,

BEAUTIFULLY paraphrased into an acrostic, by Thomas Sturtevant, Jr., a soldier of the 29th U. S. Infantry, and a prisoner of war in the province of Upper Canada during the war of 1812-15.

OUR Lord and King who reigns enthroned on high!
FATHER of light! mysterious deity!
Who art the great I AM, the last, the first,
ART righteous, holy, merciful and just,
In realms of glory, scenes where angels sing;
HEAVEN is the dwelling place of God our King,
HALLOWED the name which doth all names transcend,
Be thou adored, our great Almighty Friend,
THY glory shines beyond creation's space,
NAME in the book of justice and of grace;
THY kingdom towers above the starry skies;
KINGDOMS satanic fall, but thine shall rise,
COME, let thine empire come, O thou Holy One,
THY great and everlasting will be done!
WILL God make known his will, his power display?
Be it the will of mortals to obey!
DONE is the great and wondrous work of love,
ON Calvary's cross he died, but reigns above;
EARTH bears the record in thy holy word,
As Heaven adores thy name, let earth, O Lord!
In praise transcend in the eternal skies,
Is praised in Heaven, for man the Saviour dies!
In songs immortal, angels laud his name,
HEAVEN shouts with joy, and saints his love proclaim.

GIVE us, O Lord, our food, nor cease to give
Us that food on which our souls may live!
THIS be our boon to-day and days to come,
DAY without end in our eternal home!
OUR needy souls supply from day to day.
DAILY assist and aid us when we pray.
BREAD, though we ask, yet Lord thy blessing lend,
AND make us grateful when thy gifts descend.
FORGIVE our sins, which in distraction place
Us, the vile children of a rebel race.
OUR follies, faults, and trespasses, forgive,
Debts which we ne'er can pay, or thou receive,
As we, O Lord, our neighbors' faults overlook,
We beg thou'dst blot out from thy memory's book.
FORGIVE our enemies, extend thy grace
OUR souls to save, e'en Adam's guilty race!
DEBTORS to thee in gratitude and love,
AND in that duty paid by saints above.
LEAD us from sin, and in thy mercy raise
Us from the tempter and his hellish ways.
NOT in our own, but in his, name who bled,
INTO thine ear we pour our every need.
TEMPTATION's fatal charms help us to shun,
BUT may we conquer through thy conquering Son.
DELIVER us from all which can annoy
Us in this world, and may our souls destroy.
FROM all calamities which men betide,
EVIL and death, oh! turn our feet aside;
FOR we are mortal worms and cleave to clay,
THINE 'tis to rule and mortals to obey.
Is not thy mercy, Lord, forever free?
THE whole creation knows no God but thee.
KINGDOM and empire in thy presence fall;
THE King eternal reigns the king of all.
POWER is with thee—to thee be glory given,
AND be thy name adored by earth and Heaven.
THE praise of saints and angels is thine own;
GLORY to thee, thou everlasting One.
FOREVER be thy holy name adored!
AMEN, Hosanna! blessed be the Lord!

The Love of the Truth,

AND THE DANGER OF EMBRACING "STRONG DELUSION" BY NOT RECEIVING IT.

"AND for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:11, 12. For what cause shall this strong delusion be sent? The context, verse 10, clearly shows: "Because they [meaning those who are deceived by this agency of Satan] received not the love of the truth, that they might be saved." God, therefore, does not willingly send them this delusion. In one sense, they bring it upon themselves by rejecting the truth. There is much implied in the words, "The love of the truth." Those who receive the truth in the love of it, will obey it. Such, not only take hold of the truth, but the truth takes hold of them; and they can exclaim, like the psalmist, "Oh! how love I thy law." They take delight in doing the will of God. They love God, love his truth and his people, and so long as they cling to the truth, they will escape the strong delusion.

This strong delusion is spiritualism; for it is "after the working of Satan with all power and signs and lying wonders." Is not spiritualism one of the last great efforts of Satan to deceive the church and the world? Are not the manifestations of spiritualism powerful? and has it not been powerful in its seductive influences? Let

from ten to twelve millions, who have embraced it, answer. How great are its signs, how forcible the language which describes its manifestations as *lying wonders*. No other power or agency of the enemy can answer the fulfillment of this prophecy but modern spiritualism. Abundance of Scripture evidence can be given, and is given, in the work entitled, "Nature and Tendency of Modern Spiritualism," to show that it is not of God. The point which we wish to notice particularly in this article is the danger of embracing this delusion by rejecting the truth.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1. Here we have the prediction, and we can clearly see its fulfillment in the great apostasy which has taken place, and is now going on, in the church. This prophecy was given to warn the church against its corrupting influences; thus pointing out the danger of departing from the faith. Those who have come partially under its influence, and have escaped, know the power which it has over them, and can more fully weigh the meaning of the words, *strong delusion*. Like the serpent, it is fascinating, and like the serpent, the nearer you get to it, the more apt you are to be swallowed up. It holds out promises—tells you, "You shall not die," but shall live forever even though you may go on in sin.

To seduce means "to draw aside from the path of duty in any manner, by promises, flattery, bribes, or otherwise." Hence they are called seducing spirits, and those who come under this influence are just as likely to be drawn away by this strong delusion or deception, as the man who is nearing the falls of a mighty river is in danger of going over the awful precipice. But says one, I wish to attend a spiritual circle just one evening, to know how they perform. Thus to satisfy an idle curiosity the first step is taken. This curiosity-and-wonder-seeker is introduced to some of his departed friends by shaking hands through the medium. He goes again to make new acquaintances, and to learn something more, until finally, he is completely under its satanic influence. Let all take heed to the words, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20.

How true it is that one false step has ruined thousands. I am acquainted with a young man of talent, a friend, who once could not say too much in favor of the Bible. He was opposed to spiritualism, and even debated against it in public. In process of time he came under its influence by attending spiritual parties and circles. Now he has become a confirmed spiritualist, and pronounces the word of God a fable. No doubt he will indorse the doctrine of Moses Hull, and deem the blood of Jesus Christ no better than that of an ox. The awful prophetic truth of Heb. 10:29, that they shall count the blood of the covenant an unholy thing, has been already set forth in the REVIEW. That we may be on our guard against the allurements of spiritualism, we need to watch and pray; for Satan holds out the bright side of the picture, and has the power of transforming himself into an angel of light (2 Cor. 11:14). Let us see what they claim, and the reader can judge in regard to its truthfulness.

"It is an acknowledged fact by both friend and foe, that where there is the most intelligence, enterprise, and refinement, there also will be found the most spiritualism." It's true that there are men of intelligence in their ranks, but is that any proof that they are right? Is not Satan intelligent? Has not the strength of their minds been diminished by this almost irresistible hallucination? Truly, this satanic influence "leads to bewilder, and dazzles to blind." They may have enterprise, if enterprise consists in attempting to dethrone God, and to overthrow all things sacred in Heaven and on earth. It can be shown from their writings that they deny and blaspheme God.

Again, they say the "New Philosophy is the sworn enemy to ignorance and vulgarity, and so the inseparable companion of intelligence and refinement." If refinement consists in breaking down all distinction between right and wrong, then they are refined. They are, no doubt, opposed to vul-

garity, as they have progressed to that state in which they are "past feeling," and "glory in their shame."

"There is scarcely a reform of the day not heralded by spiritualists." Bold assertion! It is policy for them to move out in some of the reforms, but the one watchword which characterizes them all is, "Whatever is, is right."

Still further, they say, "The churches are infected with this new system of religion, and every college in the land is infected with ideas about spiritualism; and two or more professors in many of our first colleges are avowed spiritualists, and also many of our statesmen in Congress." This boasting in regard to the churches professors, and statesman, is only to the writer's condemnation, and proves the truth of the prophetic word, that many shall depart from the faith, giving heed to seducing spirits, &c.

Those who believe that the soul is not immortal have the great safeguard against this work of the enemy. Let all, then, who would escape "strong delusion," be careful how they refuse to "receive the love of the truth," either in regard to the state of the dead, the sanctuary, the Sabbath, the coming of Christ, or any of the kindred truths of the third angel's message.

How careful, then, should we be that we may not be among that company who are fulfilling the prophecy in not receiving the love of the truth, that they might be saved.

WM. PENNIMAN.

Judge not Unkindly.

IN our intercourse with our fellow-men, too much heed cannot be observed by us in our censures of the intentions of others, too great a care cannot be exercised in our judgments upon their actions. We are altogether too prone to forget the beam in our own eye, beyond which we discover the mote in that of a brother, and we all too naturally incline to judge others as we would not wish to be judged ourselves. Who has not faults, who around us that points to his neighbor's error with so much earnestness, at times, but is apt to commit the same or a grosser fault? Let us be charitable, kind, forgiving, then; for appearances are often deceitful.

At a distance a dew-drop has the appearance of a gem. From different positions, we have entirely different views of the same object. We should not judge a man's character by a single transaction. Would you express your opinion of the value of an edifice by one loose stone? Then judge not a man by one act of his life. He may have a store of good traits which you have not discovered. What has been the ruling passion of the man? Has he endeavored to elevate his fellow-man? If so, forgive his one error; it is but a feather's weight in comparison to his good deeds and virtuous achievements.

To condemn and denounce a man for one hasty word which he has spoken, one revengeful sentence he has uttered, one spiteful paragraph he has written, one wicked combination he has entered into, one slander he has repeated, one falsehood he has told, or one vicious step he has taken, is the height of injustice, oppression and cruelty. Not so did the early Christians; not so did the apostles; nor so did the Saviour. Love and forgiveness they breathed from their wounded hearts. Imitate them, and judge only by a thorough examination, and deep conviction of duty, and you will never have the unhappy reflection of those who have been the instruments of driving to destruction men, who, but for one fault, would have been ornaments to society, and rich blessings to the world.

A LEARNED clergyman was accosted in the following manner by an illiterate preacher who despised education: "Sir, you have been to college, I suppose?" "Yes, sir," was the reply. "I am thankful," rejoined the former, "that the Lord opened my mouth without any learning." "A similar event," retorted the clergyman, "took place in Balaam's time; but such things are of rare occurrence at the present day."

IS IT not a shame that we are always afraid of Christ, whereas there never was in Heaven or earth a more loving, familiar, or milder man, in words, works, and demeanor, especially toward poor, sorrowful, and tormented consciences? Hence the prophet Jeremiah prays, saying: "O Lord, grant that we be not afraid of thee."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 30, 1872.

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

Agitation of the Sunday Question.

OUR friends frequently send us newspaper notices of efforts made by public meetings and otherwise, to put down the Sunday laws; and they sometimes express surprise that we do not appear to take a deeper interest in these movements. Now we are very much interested in them, not only as items of news, but as a means of producing an agitation which must hasten the development of certain features in our national policy to which we have looked forward for years as the fulfillment of prophecy. And, according to the statements of the prophecies, we believe that when our national policy assumes the shape indicated, we, more than any other people, shall be interested in the result.

But we have not chosen to give prominence to these anti-Sunday movements, because we were not able to sympathize with the parties carrying them on, and we do not wish to be placed in a false light in these matters. It is of course well understood that we as a people teach that Sunday is not the Sabbath, and that it should not be kept instead of the Sabbath of the Lord. But we do not consider that a reason why we should sympathize with the current anti-Sunday demonstrations in our large cities. Our explanation is this.

1. Had we no regard for the Bible or Bible institutions, we should accept the civil laws of the land requiring the observance of a day of rest from common labor, as a prudent or even a necessary arrangement for the preservation of health and of social order. Whether these laws required the observance of Sunday, Monday, or any other day, we should not care a whit, as the obligation would only be of a civil or physical nature, and any one day would answer the purpose as well as another. But it is easy of demonstration that, in a physical and civil point of view, a day of rest in each week is a desideratum. Our opposition to Sunday has a conscientious basis; we oppose it because it is taught and observed as a substitute for the Sabbath. And our effort is to lead men to disregard the spurious that they may accept the genuine. And this is our only effort; for we never make any effort to lead men to disregard the Sunday laws, who do not or will not regard the "Sabbath according to the commandment." We are opposed to the no-Sabbath practice as well as to its theory. But, at the same time, we are obliged to warn them that they are not obeying God in such observance; it is a matter of civil obligation only. Now it is a well-known fact that this anti-Sunday movement set on foot in our cities, is an open no-Sabbath movement. It is decidedly irreligious, and based upon no conscientious convictions. If carried out to the uttermost limit designed by its institutors it would not add a particle to the progress of any religious truth; but, on the contrary, would result in a state of recklessness and disorder that would strongly tend to place men beyond the reach of truth and of religious impressions. This, we think, every careful observer and thoughtful mind will admit. But this being the case, it will be readily seen that we have little or no interest in common with such anti-Sunday demonstrations.

2. Another important fact, not to be overlooked by the lover of order and of correct principle is this. There has been connected with these demonstrations a strong opposition to all laws restricting, or prohibiting the sale of intoxicating liquors. This is quite enough to show the immoral tendency of the movement, and instead of looking upon it with favor, we have been constrained to look upon it with regret. Some say it breaks the power of tradition over men's minds, and frees them from superstitious reverence for Sunday. But we add, it carries with it a feeling of freedom from just restraint and teaches that it is right to do injury to our neighbors, for our mere gratification, and that the law has no business to offer protection to the innocent who suffer for the wrongs of the guilty. As long as this movement carries with it this anti-temperance sentiment we must look upon it as subversive, not only of order, but of the sum of the rights of the citizen—the right of protection

by law. For if there is any one thing more than all others, in which the rights of suffering, helpless, innocent women and children are invaded, and trampled under foot, it is the abominable vending of intoxicating liquors. We, as people who oppose the observance of Sunday on conscientious grounds, and teach obedience to God's law, loving order, and advocating the strictest and highest principles of temperance, have great reason to regret that movement by which our opposition to Sunday may be despised and abhorred by lovers of order and temperance, because opposition to Sunday on the part of others, carries with it such demoralizing associations. We think nothing is gained in rooting out a noxious weed, if it is only to make way for the planting of one more poisonous.

But here we are constrained to say, that we look upon the Sunday-law advocates as demonstrating that they are not acting in harmony with justice and right in this matter. Why do they not organize as extensively, and labor with as much determination against the anti-temperance movement as they do against the anti-Sunday movement? When this is answered, a new and important field will be opened before them. Their Sunday laws, when fully carried out, will oppress and persecute a class of conscientious reformers. To stop the liquor traffic would not invade the rights of any, unless it be assumed that they have a right to do wrong! They may, indeed, say that they do not intend to oppress the conscientious. Nor did Eve intend to curse her posterity by her action. If you do not intend to burn your neighbor's house, pray do not build a fire under it which you cannot stay when it rages. Human nature is not to be trusted too far; and if you would not see religious zealots and bigots, of whom there are an abundance in our land, persecuting their conscientious and God-fearing neighbors, then do not put the power in their hands. Leave us to our rights of conscience, and we will reason with our fellow-mortals on no other ground.

But we do not expect to be exempt from the oppressiveness of civil enactments in this matter. The word of God leads us to look for it. We do not dare it or defy it. On the contrary, having the weakness of humanity, we dread it. But while we are in the way of duty to God, we dare not ask that we may be exempted from trials, however severe they may be. We only pray that we may have grace to bear them as becomes the servants of God and followers of his Son.

J. H. W.

Calls for Help.

NEVER in our experience have the calls for ministerial labor been so many and so urgent as at the present time. We do not speak of the appeals from our various Conferences; of the requests of our churches for labor in their midst, but of the calls from new fields and from entire strangers. A number of letters have been sent from the Shenandoah valley in Virginia. Petitions have come in, enough to move the sympathy of the indifferent, could they read them, for help in Tennessee. Bro. D. T. Bourdeau, who recently went to Kentucky, is already calling for a tent. With our present supply of ministers, it does not seem necessary to call for means to buy tents just at present. If, when the tent season arrives, circumstances seem to require a tent in Kentucky, and Bro. Bourdeau will take the responsibility of running it, a tent can doubtless be furnished to him. If he cannot do this, he should not raise an expectation in that direction, as a disappointment might have a depressing influence on the newly-found friends there; and at present he should not expect to call efficient tent labor to his help from other fields. It probably cannot be had.

A lonely sister in Iowa sends ten dollars, with a request that some preacher will come and preach the truth to her neighbors. This manifests a real interest. May God hear her prayers.

From a new State farther west comes a petition signed by seventeen persons, saying, "There are about fifteen hundred inhabitants in this town, and the country about here is well settled, and there is not a church in the town nor in the county; there is not a minister of any note." With this is an urgent request for one of our ministers to preach our faith to them. Any of our efficient preachers would rejoice to occupy that field if they could be spared from other engagements.

And so the calls come in. We do not give

the localities, as we do not wish to have such interest abused by some self-sent pretenders going to spread confusion. Any persons recommended by the Conference Committees of the States in which they live, will be informed on application; provided they have experience and perseverance to do the Lord's work.

Our especial object in noticing these calls is to impress upon the minds of all our brethren and sisters the necessity of praying the Lord of the harvest to send forth laborers. The call for a season of fasting and prayer for this object seems timely; and we exhort all to prepare their hearts to spend February 10 and 11, as days of earnest prayer and humiliation before God. Let us afflict our souls together, and we shall be made to rejoice in his salvation. We must have help from God.

J. H. W.

"In the Side of the Ark." Deut. 31:26.

THERE has been a great query in many minds in regard to the exact meaning of the above expression; and some have been in doubt whether the construction put upon it by the authorities recently quoted by Bro. Canright was natural and necessary, or one only adopted to suit their own ideas of the facts in the case. The first is correct; it is the only just view that can be taken of that passage.

The original (Heb. *tzad*), is used thirty-two times in the Old Testament, and is translated in the side, by the side, beside, &c., but it is never used to denote position as of the contents of anything of which it is spoken. The nearest approach to that use is found in Gen. 6:16: "The door of the ark shalt thou set in the side thereof;" but the door of a house is no part of the contents of the house. A few instances of its use will give a correct idea of its true significance.

Josh. 3:16: "The city Adam, that is beside Zaretan."

Josh. 12:9: "Ai, which is beside Bethel."

Ruth 2:14: "And she sat beside the reapers."

1 Sam. 6:8: "And put the jewels of gold . . . in a coffer by the side thereof."

1 Sam. 20:25: "And Abner sat by Saul's side."

Ps. 91:7: "A thousand shall fall at thy side."

Its occurrence in 1 Sam. 6:8, is exactly parallel with that of Deut. 31:26. The ark of God was sent home from the land of the Philistines, and a trespass offering was put in a coffer (Heb. *tzad*) by the side of the ark. And so would Deut. 31:26, be literally rendered. *Tzad* is several times translated in the side, but never inside; nor will it bear that construction in any case of its occurrence in the Scriptures. By the ark, and not in the ark as a part of its contents, was the place of the book of the law. This book was to be frequently read in the hearing of the people, and was, therefore, frequently brought out of its place of deposit. But they were not permitted to open the ark. Every consideration shows that the book of the law, written by Moses, was not put into the ark.

J. H. W.

Oratory in Prayer.

THE subject of "speech-making in prayer," is thus deprecated by the *Christian Advocate*, New York:

"Should prayer offered in public be an oration? A few months ago we went to church on a Sunday evening in a large country town, and heard something that so impressed us that we have since thought about it very often. It was not the sermon; there was nothing memorable in that. It was a prayer, or at least, when the minister began he said, 'Let us pray,' and the people bowed their heads as if in supplication. Then we heard a brief eulogy on human nature, setting forth its dignity and independence. Then there was a description of the horrible, enslaving effects of superstition, and of false views of the character of God, which have always been entertained in the Christian church. After this the results of modern theological criticism were summed up, and the prayer concluded with a sketch in outline of the 'good time coming when a man will be emancipated from the bondage of traditions, and rites, and superstitious usages, and will reverence and worship the Divine only in his own nature.' This is no caricature; it is an accurate report of what we heard on the occasion referred to, and in important respects it is much like what we have often heard in our own denomination and in others. There is a great deal of praying in public that closely resembles speech-making. Of course we intend no criticism of the obvious ideas and opinions of the minister whom we heard; we

only ask whether such an oration can properly be termed a prayer?"

The above just remarks are upon an interesting subject, and almost every one can remember prayers like that described. Some professors of religion seem to have scarce any idea of what a true prayer is, and many ministers recite an essay, or give a short lecture on theology when they attempt to pray. Some use prayer as a means of chastising an opponent; and these are the most sacrilegious of all. I heard a minister, at a large political gathering, where were present two governors, a U. S. Senator, and other notables, on being requested to pray, raising his hands upward and closing his eyes, give a regular political stump speech, frequently saying, "O Lord," as if to make his irreverence more complete. I once attended a "Ministers' Conference" of first-day or no-law Adventists, in Maine, wherein one minister, on his knees, gave to the Lordan exposition of the doctrines of the Bible, and another responded, saying, "It's truth, Lord!" Whether the Lord was convinced by all this I doubted; more than that, I was shocked, at the boldness of the impiety. Yet these ministers professed to be advanced and enlightened Christians and ministers of the word of God. There is food for reflection in these facts. Let us all see to it that our words are well-chosen, few as the case will require, and all our ways reverent before God.

J. H. W.

Misapplied Wit.

IN the following lines, the poet, O. W. Holmes, attempts to be very witty at the expense of believers in the second coming of Christ. He heads them, "Latter-day Warnings," a heading which is, in one respect, very appropriate; for Paul foretold that in the last days scoffers should appear:—

When legislators keep the law,
When banks dispense with bolts and locks,
When berries, whortle—rasp—and straw—
Grow bigger downward through the box—

When he that selleth house or land
Shows leak in roof or flaw in right—
When haberdashers choose the stand,
Whose window hath the broadest light—

When preachers tell us all they think,
And party leaders all they mean—
When what we pay for, that we drink,
From real grape and coffee-bean—

When lawyers take what they would give,
And doctors give what they would take—
When city fathers eat to live,
Save when they fast for conscience' sake—

When one that hath a horse on sale
Shall bring its merits to the proof
Without a lie for every nail
That holds the iron on the hoof—

When in the usual place for rips
Our gloves are stitched with special care,
And guarded well with whalebone tips
Where first umbrellas need repair—

When Cuba's weeds have quite forgot
The power of suction to resist,
And claret bottles harbor not
Such dimples as would hold your fist—

When publishers no longer steal,
And pay for what they stole before—
When the first locomotive's wheel
Rolls through the Hoosac tunnel bore—

Till then, let Cumming blaze away,
And Miller's saints blow up the globe;
But when you see that blessed day,
Then order your ascension robe.

The foregoing lines afford ample proof that learning and genius are no substitute for grace. The effect of a cultivated mind on a person whose heart is filled with mockery, is, not to lead him to reverence sacred things, but to enable him to scoff in more polished sentence and smoother phrase, or even, as in this instance, to send forth his muse on an errand of mockery at some of the most solemn truths of the word of God. But the most singular feature of these lines, is the utter misapprehension which they reveal. When all these evils which he so graphically describes are put away from among men, then, says Mr. Holmes, we may expect the end; and his language very plainly implies that the end is not to be expected till this is brought about; whereas the word of God declares that this very state of things, which he acknowledges exists, this utter lack of principle, this all-absorbing selfishness, are the very things that indicate that an incorrigibly apostate race are near the close of their rebellious career. Thus the very signs of the end, which are given to arouse men to a sense of their danger, are, by a piece of satanic legerdemain, transformed into soothing opiates to lull them into a still deeper feeling of carnal security and repose.

Our Lord, in Matt. 13, says that the wheat

and tares shall grow up together till the harvest, and that the harvest is the end of the world. Joel (3:13) says that this harvest comes on account of the wickedness of the people; "Put ye in the sickle, for the harvest is ripe; come get you down for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes, in the valley of decision; for the day of the Lord is near in the valley of decision." Our Lord again says, Matt. 24:12, that just before the end iniquity shall abound, and the love of many shall wax cold. And Paul says, 2 Tim. 3:1-5, that in the last days men shall be lovers of themselves, covetous, boasters, proud, blasphemers, and so on, through thirteen other dark particulars. And as it was in the days of Noah, when the land was filled with violence, and in the days of Lot, when it was filled with lust, so shall it be when the Son of Man shall come. Luke 17:26-29. Yet men say, Wait till all these evils are overcome by that gentleness, goodness, faith, and purity which are the fruit of the Spirit, before you have any fears that the end is near. Alas! that, before this unfortunate generation, the chances for eternal ruin so infinitely outnumber the probabilities of their salvation, and alas! that any should, under these circumstances, deliberately lend their powers to mislead the minds of men, and thus hinder them from receiving the truth that they might be saved.

U. S.

"No Lie is of the Truth."

THIS is a self-evident proposition, yet an apostle, inspired by the Holy Spirit, has stated it, that it might be impressed upon our minds.

Truth is wholly truth—no part of it is a lie—and it is not sustained or aided in the least degree by lies. It stands firmly upon its own basis, and needs no false props. "No lie is of the truth."

If it is a truth that the first day of the week is the Lord's Sabbath, there was a time when it became such. When was it? We inquire,

1. Was it the first day of the week that God blessed and sanctified at the beginning, because that in it he had rested from all his work? If so, the first day has been the Sabbath from the very first, and there need be no change to make it the Sabbath since that time.

2. Did the first day become the Sabbath for the reason that the blessing and sanctification of the seventh day pertained to an indefinite seventh part of time? Then the first day has been the Sabbath from the beginning to the full extent that it is now, or ever can become, without the appointment of the specific day; and such appointment would subvert the original design; namely, that the Sabbath should be any one day of rest after six days of labor. With this indefinite-day theory no definite day can become the Sabbath without overturning and nullifying its very foundation. Therefore the first day always was the Sabbath as much as it is now, and it is no more the Christian Sabbath than any other day of the week, the seventh day not excepted.

3. Did the first day become the Sabbath at the birth of Jesus Christ? as the Roman church hold that he "was born upon a Sunday." If so, it was not the Sabbath before, and has not become such since.

4. Did Christ make the first day the Sabbath by his teaching? If so, it was not the Sabbath from the beginning, nor from his birth; neither could it become the Sabbath at any subsequent time, from the fact that his teaching had already made it such.

5. Did the first day become the Sabbath at the resurrection of Christ? Then it was not the Sabbath before, and could not be made the Sabbath afterward.

6. Did the outpouring of the Spirit upon the apostles on the noted day of Pentecost, bless and sanctify the first day of the week as the Sabbath? Then it had not been the Sabbath from the resurrection of Christ; for it could not be the Sabbath before its sanctification, that is, before it was set apart for this use, and it could not become the Sabbath by any act or saying of the apostles afterward, because it was already appointed. They might refer us to the fact, that the day was blessed and sanctified on the day of Pentecost, but their acts and teachings could not make it the Sabbath.

7. Was the first day made the Sabbath by the action or commandment of the apostles? In that case it had not been the Sabbath from any point of time mentioned before.

Again, we ask, When did the first day become the Sabbath? If it is the Sabbath because it is the very day on which God rested from the work of creation, then there has been no change; and therefore every effort to prove a change is false. Away then with all these false positions; they are not needed; for "no lie is of the truth."

Or, if it is the Sabbath by virtue of its being one day in seven, it always has been just what it now is. Hence all efforts to prove that it became the Sabbath at any subsequent point of time, are vain, and every added prop is false. It could not become what it already was. To say

it became the Sabbath afterward is false; and no lie is of the truth—lies do not help the truth in the least degree.

But if the Sabbath was changed at the resurrection of Christ—if the first day then became the Sabbath instead of the seventh, which had been the Sabbath before, the position that it had been the Sabbath from the creation by virtue of its being a seventh part of the week, is false, and should be abandoned; for no lie is of the truth.

In answer to the question, When was the change of the Sabbath made? our friends are obliged to say that it was brought about gradually—that Christ in his teaching laid the foundation for the change, that by his resurrection and by the outpouring of the Spirit—two events fifty days apart—he pointed out the day, and left it with the apostles to give the decisive and authoritative instructions in regard to it to the church, which, by the way, they neglected to do.

Yes, my friends, the change was gradual; and the grade was much longer, and consequently not half so steep, as you imagine. Instead of the descent being made in the first century, during the lifetime of the apostles, the change in the law of God was not fully made and the first-day Sabbath completed, till in 538 the church of Rome decreed that all, in the country places as well as in cities and villages, should rest from labor on that day, and anathematized all those who still adhered to the original Sabbath. And it was many centuries later still, when the discovery was made that the fourth commandment could be fully obeyed, in letter and in spirit, by keeping holy the first day of the week. The Roman church claimed the right and authority to change the day, but it remained for Protestants to discover that there needed no change, but that Sunday was the Sabbath by virtue of the original enactment as expressed in the fourth commandment, because it was a seventh part of the week. Any one may be satisfied of the truth of these statements who will read the history of the Sabbath during the present dispensation.

And now every conceivable position is taken, silly, absurd, discordant and contradictory, all that we have named, and how many more of the same sort, or, rather of a like heterogeneous and contradictory character, perhaps no one living can tell, all to prove that we ought to keep the first day as the Christian Sabbath; or, at least, that we need not keep the day that is named in the commandment. As no one place can be found where the first day became the Sabbath, it is said that the argument is cumulative which sustains the change, and hence search is made from the beginning of the Sabbath institution to the present time, to find reasons for holding that the Sabbath has been changed without any revelation to sustain it. No lie is of the truth; and since these contradictory positions cannot all be true, why not throw away all of them, except the true one, and tell us how and when the first day became the Sabbath? Is not that theory false, which needs so many false props? The different steps in the "cumulative argument" contradict each other. They cannot all be true. But no one can be spared; and it is thought, that taken altogether the argument is exceeding strong; and the more strange and contradictory ideas that can be added, the stronger, it is thought, their mountain stands.

The truth has no need of a single lie to sustain it. But the difficulty is this: When you have abandoned every false proof that Sunday is the Sabbath of the Lord, nothing remains.

R. F. COTTRELL.

Time—Its Value.

"SO TEACH us to number our days, that we may apply our hearts unto wisdom." Ps. 90:12. Actuated by the spirit which indited this petition, no moment can hang heavily upon the hands of the earnest Christian. He sees too much to do in the cause of his heavenly Master for fast-flying moments to be a burden. He would number them all in the application of his heart unto wisdom, which is profitable to direct.

A great work lies before the servant of God. A heavenly race is to be run. A battle is to be fought with the powers of darkness. A mighty foe is to be vanquished. A victory is to be gained. A crown is to be won. He has a soul to save, and a work, to win others to Christ. Time is only just long enough to finish this work and get ready to hear the Master say, "Well done thou good and faithful servant." Has such an one time, precious, priceless moments, to spend to no account? No; in view of his great and important work, and the rapidity with which he is borne on to its conclusion, life seems as an "hand-breadth," as a "vapor," as a "dream," or as a "flower," that is quickly cut down.

Says Peter, "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." Dear brethren, we are only sojourners here. We are passing away, passing away. The King of glory is quickly coming. Oh! shall we be ready? "Let us not sleep as do others; but let us watch and be sober, redeeming the time, because the days are evil."

Where we have failed to use our time to the

glory of God, may we all awake. Awake at once. Awake to righteousness. Awake to the wants of the cause we love. Awake to the Master's call. Awake and stand at our post.

"O Thou, who in the garden's shade,
Didst wake thy weary ones again,
Who slumbered at that fearful hour,
Forgetful of thy pain,

Bend o'er us now, as over them,
And set our sleep-bound spirits free;
Nor leave us slumbering in the watch
Our souls should keep with thee!"

A. S. HUTCHINS.

Have We a Message?

FAR be it from us to boast, as if we were the especial favorites of Heaven, and were therefore endowed with special powers and privileges; but we inquire whether God has in his providence and in the unfolding of his purposes, laid upon us the responsibility of a special message of truth. We know from his word that the advent messages must be given before the second advent of the Lord; and that event being unmistakably near, we look around for the fulfillment of these three messages. We find them exactly fulfilled in the great advent movement of the past and present, and can see their fulfillment in nothing else under the sun. So we are shut up to the conclusion that Adventists have been called by God to proclaim these messages; and, if so, the message on the commandments of God and the faith of Jesus, being preached by S. D. Adventists, is the actual fulfillment of the third angel's message, which is the last warning to mankind before the great day of God's wrath. If this be so a tremendous responsibility is laid upon us, but, indeed, is no cause of boasting. A solemn work is ours, and the danger of unfaithfulness is great.

But we can and must have unlimited confidence in the success of the work, and the salvation of those who prove faithful to the end.

There is no room left to doubt that the children of God will be gathered by this message and prepared as one to hail the advent of the Saviour with—"We have waited for him, and he will save us."

Who is sufficient for this work? Evidently none. But God will give his Spirit to the humble and faithful, and the work will be done.

Our highest ambition is to have a part in this work.

R. F. COTTRELL.

Men and Things.

HATRED OF THE TRUTH.

THE following from the Winterset Sun, Iowa, is rather amusing than provoking, and yet it shows the deep and bitter feeling which many ministers have against the truth.

"The pastor of the Christian church of this city, Mr. Chase, has called upon us several times, until we have discovered him to be an agreeable and apparently worthy individual. He says the opposition to Christianity is, at present, exceedingly formidable and widespread in the land. He regards the attack that is being made upon marriage as being very significant of evil. He regards Mormonism, Spiritualism and Adventism as being the three unclean spirits that are foretold in the New Testament as going forth to deceive the world."

It will be seen that the impression is sought to be made that Adventism is associated with Spiritualism and Mormonism in opposing the proper marriage relation, than which nothing could be more slanderously false. Either Mr. Chase makes this assertion, being ignorant of the people he is slandering, or else it is made up wholly from the malice of his own heart. In either case, he is without excuse. But I give it, not to review it, but to let the reader see how we are treated by some of our neighbors who have much to say about "charity."

WONDERS OF THE TELEGRAPH.

Rev. S. Osgood, D. D., in the *Christian Union* says:—

"Mr. Field told me that he had just sent a message to Japan, and that, if the operators were pushed to do their best and quickest, an answer from Japan could be obtained in ten minutes!"

Surely, this almost partakes of the nature of a miracle. Is not the hand of God in all this, preparing the way for his last and solemn warning to be sounded over all the world in a short time? In good harmony with this, Beecher says:—

"All the world is stirred up—Religion, Political Economy, Sociology, Morals, Philosophy, are undergoing fermentation. Men are in every state of transition."

UNION OF ALL THE CHURCHES.

That the signs of the times indicate a speedy union of all the "orthodox" and "evangelical" churches on some general principles, no candid observer can deny. Doctrinal points of faith are coming to be regarded as of small consequence, provided each can, in some way, aid the advancement of the other. "Union of the

churches" is the cry on all hands, and the thing is becoming popular. Let this be accomplished, and what a mighty power these churches will become in the land! Their pride and presumption will know no bounds. The facts are thus stated by a popular minister and editor, H. W. Beecher, in the *Christian Union*:—

"There are, at this time, signs of the approaching union of all Christ's followers, such as have, perhaps, never appeared since the church's earliest days. And while, knowing how easily human judgment may be deceived, we rest our surest confidence of this grand result on the simple promise of Christ, we have a right to cheer ourselves by the hope that the signs of the times afford.

"He must indeed be sanguine who can discover any present prospect of universal agreement as to doctrinal statements, and forms of worship and of government. *Uniformity*, like that of a regiment on parade, never looked farther off than now. But *unity*—the relation of men linked to serve in a common cause, and support each other even unto death—is betokened by many signs. Among the different churches of Scotland there are movements toward organic union. Among ourselves we have the conspicuous example of the two great Presbyterian bodies reunited. The alienation between such kindred organizations as the Methodist churches, North and South, is felt to be but a matter of time. In the West, the Baptists and the Disciples, offspring of a common stock, are seeking for a ground on which they can unite. It is impossible to mistake all the indications of this kind, which are seen on every side."

D. M. CANRIGHT.

Advent Tidende.

THIS is the name of the Danish monthly now printed by the Publishing Association. The first two numbers are sent out, and I have received many letters from the friends, expressing their joy and gratitude, on reading the first number. None, but those who have tried, can realize the disadvantages under which I have labored among this people the last eight years, having no periodical in their language to circulate, and but few tracts. Other denominations speak through their organs in the Danish language, and tear down the truth, but we have had no chance to speak in favor of the truth. Churches, which cost much wearing labor to raise up, have been languishing for want of constant instruction and encouragement. And it is indeed a wonder to me that they have not gone down, but rather increased. Yet much more could have been done if we had had a periodical. We therefore hail the prospects now brightening before us, with deep gratitude to God. And we hereby express our heartfelt thanks (I speak in behalf of my nation) to the General Conference and Publishing Association, for the interest they have taken and the active assistance they have rendered to us in starting the publication of a monthly journal in our language. This is a work that will constantly bring to our minds the existence of the S. D. A. P. Association and form a connecting link between us and them, which we knew nothing of before, and which will continue to endear our American brethren to our hearts until Jesus comes; especially as we read in our own tongue the valuable productions of Bro. and sister White and other dear servants of God, who have long experience in the work, and have been guided by the Spirit of the Lord.

It is not without feelings of anxiety that we look to the future, knowing that Satan is determined to hinder every good work. But we believe that this work is the Lord's, and that he will kindly care for it. And we sincerely hope and pray that this journal may not be diminished, but go on in its mission until the work shall be finished.

The sentiment expressed above I know to be the unanimous sentiment of our people. And I would not omit to mention, that the providence of God has seemed to favor the undertaking very much so far. When I was called away from the field, others were raised up in my place, and two brethren, although beginners, have been laboring in Wisconsin, the last two months with some success; whilst there is prospect of others starting out. I expect also in future to spend most of my time in the field. This week I go to Chicago to commence labor again. The Lord is able to raise up preachers, and writers, and printers for this journal, as many as are needed. And if my humble help should fail, the Lord can draw out help from a hundred other sources. This work is the Lord's. Into his hands have I committed my portion of it. And I will not disgrace my Heavenly Father by thinking he would not give me strength to perform my part, though weak in body and mind, and having many severe battles to fight without and within. Neither will I doubt, that he will raise up more help when needed. The cause is one. And this cause is the Lord's. The Lord lives and reigns. He designs that we should come out pure and white through the fiery trials. By the grace of God we will do so; and then give all the praise to God and the Lamb through the glorious ages of eternity.

JOHN MATTESON.

Battle Creek, Mich., Jan. 28, 1872.

THE NIGHT COMETH.

Time's sun is fast setting,
Its twilight is nigh,
Its evening is falling
In cloud o'er the sky;
Its shadows are stretching
In ominous gloom;
Its midnight approaches,
The midnight of gloom.
Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

The vision is nearing,
The Judge and the throne!
The voice of the angel
Proclaims—"It is done."
On the whirl of the tempest
Its Ruler shall come,
And the blaze of his glory
Flash out from its gloom.
Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

With clouds he is coming!
His people shall sing;
With gladness they hail him
Redeemer and King.
The iron rod wielding,
The rod of his ire,
He cometh to kindle
Earth's last fatal fire.
Then haste, sinner, haste! there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

Progress of the Cause.

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

Nolin, Kentucky.

At the date of my last report, I had given one lecture at Sonora, at the close of which five dollars had been raised to defray the expenses of future meetings. I have now delivered seven discourses in that place to quite large and deeply interested congregations. On some occasions there were as many as four preachers present, one of whom had come thirty miles to fill an appointment at the Baptist house, but had suspended one of his meetings to hear us. He urged us strongly to give a course of lectures in his place. All we could say was, We would like very much to go, but our hands are more than full in this section.

There is one thing that is very much against us at Sonora, and that will compel us to close our effort there this evening. The man who owns the house asks one dollar a night for the use of it, and duns the people about every other night for money, refusing us the privilege of taking the matter in our own hands and speaking when other meetings are being held in the place to ease the people, and claiming the right of closing the meetings at any time, and throwing slurs at the close of our discourses. Many are getting disgusted at his course, and see that the "high-toned plan" on which he wanted to have the lectures carried on was to put money in his own pocket. This, of course, makes the sale of our works very slow. The Advent doctrine has been pretty well cleared up, and prejudice has been removed. We know of no other way to reach the people but to finish up our work there with a brief effort with the tent next spring.

Last Wednesday we went to Bro. Brown's old neighborhood by way of Elizabethtown, and gave an introductory lecture in the evening in the Locust Grove school-house, which was well filled. Bro. Brown's brother who lives in this district has recently embraced the Sabbath as the result of Bro. and sister Brown's effort. Got one subscriber for the REVIEW.

I resume my lectures in this place this week. On this trip I formed some pleasant acquaintances in Elizabethtown, and was offered the town house to hold lectures in. I reserve this place for a tent effort, or for a time when I can have more help. The work there would be too heavy for any one man.

I have spent my Sabbaths and Sundays at Dr. Comb's, giving, on an average, from three to five lectures a day to the family and to neighbors. The doctor's daughter has decided to obey the truth. Others are investigating. There are but few school-houses in this country, and we need a tent here, if anywhere. D. T. BOURDEAU.
Nolin, Ky., Jan. 22, 1872.

Leslie, Mich.

I BEGAN labor in this place Friday evening, Jan. 12, and held fourteen meetings, closing up Sunday evening the 21st. I found a very sad state of things. Hard feelings toward one another had existed for years. This was caused by the unchristian course of some, but the tongue had done the greatest mischief, by magnifying the faults of others. It really seems too bad that brethren of the same faith should become so alienated in their feelings that they will not speak to each other. Had their bad influence been confined to them, and to the place where they live, it would not have been so bad; but it was affecting the whole Jackson church, and brethren in other churches. Things had gone as far as they could. There was no power among themselves to make things right.

But our meetings were promptly attended by all especially interested, and we were permitted to see a most happy result. Everything that had existed for years was raked up from the very bottom. By the help of the Lord we were

enabled to maintain a Christian spirit and feeling through the investigation of these things, though the enemy tried us sorely at times. A victory was finally obtained. A spirit of confession came upon all, and light from the Lord shone upon us, showing the way out of the difficulties.

Our two days' meeting of the Jackson church was a season of victory and rejoicing. Bro. Titus confessed his way out so that he felt free; and Bro. Richmond also confessed his wrongs and got into the light again. There was a unanimous vote of the members of the church present to release him from the censure he was under, and if the members who were not present coincide with this at the next monthly meeting, he will be a member again in good standing.

The further result of the meeting was as follows: Two united with the church. The brethren and sisters in Leslie chose by a unanimous vote, Bro. Richmond to lead their meetings. They also voted to hold their meetings at his house. A Systematic Benevolence collector was appointed, and Systematic Benevolence reorganized to the amount of \$68.12 per year. They all entered into a solemn covenant to forever bury the past, and to refrain from talking about it.

We left them a cheerful, happy company. May the Lord bless them, and may their future influence be such as shall heal up the past and win souls to the knowledge of the truth.

I. D. VAN HORN.

Wisconsin.

SINCE my last report I have spent seven weeks away from home with my wife, taking care of her while she was treated for the purpose of removing from her breast a very painful scirrhus cancer, by the constant application of a plaster which killed it and brought it out. We are at home again, and my wife seems to be recovering her strength. I hope I shall soon be able to fill some of the many calls for preaching.

Last Sabbath and first-day I attended a quarterly meeting of special interest at Monroe, where I was happy to meet Brn. R. F. Andrews, T. M. Steward, and brethren from Crane's Grove, Rockton, and Nora, Ill., and others from Avon, and Albany, Wis. Most of the preaching was done by Brn. Andrews and Steward. It was truly refreshing to hear the brethren and sisters testify in the social meetings of their determinations to press on and be faithful to the end of the race.

The preaching was pointed and stirring, and I think was meat in due season; and I trust the Lord will help us all to carry it out practically in our lives, that we may be sanctified through obeying the truth.

I. SANBORN.

Johnstown, Center, Jan. 18, 1872.

Pottville, Mich.

SABBATH, Jan. 20, was a good day for the church at Pottville.

We came here the 12th, to be in attendance at the quarterly meeting. Our congregations from without were large, and a deep interest was manifested. It seemed duty to continue here, which we are doing. Our brethren have quite a large house of worship, which has been filled nearly every night, while a part of the time the house could not seat all.

A rehearsal of the truths of the third angel's message afforded much strength and encouragement to the brethren and sisters as they listened to the discourses given night after night. When the Sabbath came, it was a touching scene to hear the heart-felt confessions of coldness and backwardness, and the resolutions to start anew, wet down with many tears, connected with a spirit of labor for the young and those who had become discouraged. Almost every person in the congregation bore their testimony. Quite a number made a start for the first time. At the close of the meeting we requested all who desired the prayers of God's people to come forward, when some thirty or more, eager to embrace such an opportunity, presented themselves.

At night, before a crowded house, the same was repeated, and one or two from without joined us. I have attended many revival meetings but never saw such a general breaking away as was there witnessed. There was no excitement, while sobs and tears indicated what was going on down deep in the heart.

Oh! that a general revival might go through all the churches and gather in all the children and discouraged, with many others. Many from without are under deep conviction, and we hope for some to take hold of the truth.

To the brethren of North Liberty I would say, I cannot meet with you at your next quarterly meeting as you request. I expect to meet with you on my return south, Providence permitting. Will appoint in the REVIEW.

In hope of eternal life.

E. B. LANE.

Michigan.

SINCE my last report I have labored with churches as follows: Alaedon, Hillsdale, Pottville, Bunker Hill, Jay, Johnstown, Burlington, Parkville and Greenbush. I might give particulars concerning these meetings, but probably the space will be better occupied by others.

There are good and faithful brethren in every church laboring to maintain present truth. Would that all would prove faithful. I have felt much freedom of mind while presenting the truth to others. The several points of our faith appear very clear. Jesus, our great high priest, is doing his last work as mediator. The signs are ominous of his soon coming. The commandments of God and faith of Jesus are made plain. This is our work, our duty. This is no time to look back. Remember Lot's wife. Our individual cases are soon to be decided in the Judgment. May we be found ready. J. BYINGTON.
Jan. 14, 1872.

Switzerland.

My letter of Nov. 23 made you acquainted with the state of things in Switzerland, and the steps which were taken to spread the truth.

Nov. 17, I came to this place to give a course of lectures. The way being open, I commenced lecturing, Dec. 6. But on account of Christmas and New-Year's I was obliged to omit a few lectures, but shall now continue regularly.

I commenced lectures in the meantime at another place near by. The attendance at this town is regularly from seventy to eighty persons. Their attention is good, but is still better in the other place. There the number of listeners is increasing. At first there were about one hundred and ten persons, but at our last lecture there were about one hundred and fifty, a large number, considering the circumstances. They are very attentive, and it cheers the heart to see them listening to the word spoken. I have no doubt the Lord is in the work, and hope a few will be reached, to become obedient to the word of God. May the Lord help, and open hearts more and more for his holy word and the influence of his Holy Spirit.

I have not tested them on the Sabbath question yet. That will decide. May I have wisdom from on high to speak the word, and to proclaim the last message of mercy to a fallen world!

I have to attend the weekly meetings of the few Sabbath-keepers of this place. And I can say we have some very good seasons. May the Lord be greatly praised for his great mercies he is bestowing on us. Pray for us, and for your brother, striving to overcome.

JAMES ERTZENBERGER.

Chaux de fonds (Ct. of Neuchatel), Dec. 25, 1871.

P. S. Letters will be received by addressing me as formerly at Tramelan (Jura bernois), Switzerland.

Dyer Brook, Me.

THE work has moved slow in this place. Eleven have commenced to keep the Sabbath. Others are convinced that we have the truth, but how slow people are to obey! If they would try as hard to find reasons why they should obey God's truth, his laws, and his commandments, as they do to frame excuses why they cannot, it would be a great blessing to themselves and those around them. But there is a great deal of prejudice existing in Aroostook County against the Advent doctrine, caused by setting so many different times; but just as soon as they learn that we, as a people, do not have any definite time to preach, they are more willing to hear. The most of the tongue of slander comes from those that know nothing of our views. There are some who delight in using the keep-away argument, and in misrepresenting us as a people. I wish people would remember the words of Paul: "Prove all things; hold fast that which is good." "Wherefore the law is holy, and the commandment holy, and just, and good." 1 Thess. 5:21, Rom. 7:12.

Soon after I commenced meetings in this place, and there seemed to be an interest to hear. An effort was made by one of the church members to close the house, but he did not succeed. My friends have increased in numbers, and I have been made welcome at their homes, for which I feel thankful. May the Lord help them to make haste, and delay not to keep his commandments and the faith of his Son, that they may be saved in his kingdom.

The lumbering business stands in the way of the work in this county this winter. The men (all that can leave home) are away in the woods at work.

We have organized Systematic Benevolence in Maro to the amount of \$67.60 a year. The most seem willing to do all they can to help forward the message. If all in Maine had the courage and interest in the third angel's message that one sister has who walked seven miles last Sabbath to get to meeting, things would move forward and souls would be brought into the truth. It is time for us in Maine to arise and take hold of this message as we never have before. The end is drawing near, and souls are perishing; the day of wrath is coming, and who will stand? God has provided a shield; will we accept of it? We shall be left without an excuse in the day of Judgment.

In looking over the past year of my life, I can see where I have made some mistakes, but is it best for me to give up? No; by the grace of God I will try to do better the year to come.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing pre-

cious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6. May the Lord help us to get the spirit of labor and sacrifice, and go forth without the camp, bearing his reproach. Jesus bore our sins in his own body on the tree, without a murmur. May the Lord save us from a spirit of fault-finding, and murmuring, and complaining. God is not well pleased with those who possess such a spirit, and his frown will be upon them.

J. B. GOODRICH.

Patten, Me., Jan. 16, 1872.

Beaver Dam, N. Y.

It has been with the most intense interest and anxiety that we have watched the progress of the work in this place while we have endeavored to present to the people the unpopular truths which are so dear to us. Not a few have freely acknowledged the truthfulness of our position, but they are slow to obey. Said the psalmist, "I made haste, and delayed not to keep thy commandments." Ps. 119, 60.

Would that all who profess to love the Lord were in possession of the same spirit of cheerful obedience.

Our quarterly meeting was held according to appointment, Jan. 6, 7. There was a respectable attendance of brethren and sisters.

We were assisted in labor by Brn. D. T. Fero and W. W. Stebbins, both of whom spoke with acceptance. So far as we could judge, an excellent impression was left upon the minds of the people. We would be glad if in the providence of God, Bro. and sister White could come this way and hold meetings. The Universalist church is yet open for us, and is sufficiently large to accommodate all who would attend. May the Lord direct.

JOHN LINDSEY,
SARAH LINDSEY.

Beaver Dam, Jan. 15, 1872.

Minnesota.

I LEFT home Dec. 21, for Brush Creek quarterly meeting. Our meeting was held at the house of Bro. Kelsey. Only two or three discourses were given before the interest began to rise. The neighbors came in nobly. Bro. Grant stayed with me one week and then went to Jo Daviess to attend the quarterly meeting there, where he had a good time and was made to rejoice by two backsliders taking a stand for the truth. I preached twenty-six discourses at Brush Creek. The church was fully organized. An elder and two deacons were set apart to fill their important stations. The church was greatly encouraged, and took hold of the work in earnest. Seven new ones took a public stand for the truth, all of them heads of families and of the right material.

We have in this vicinity over forty Sabbath-keepers, and their children in addition to the number, who meet on the Sabbath for worship. And as they have no house of worship, except private houses, it was thought proper to move forward immediately and erect a meeting-house. My health is improving, with the exception of my arms, which are no better. It is not possible to raise my right arm to a horizontal position. And my left arm is some affected. My mind is much clearer than it has been for a long time. Trials that have bound me in the past are vanishing, and the truth seems precious. I would express my gratitude for the sympathy manifested in my behalf by our late General Conference.

We rejoice in the prospect of more ministerial help in this State. The way is opening in every direction for the spread of the truth.

WM. S. INGRAHAM.

Kansas.

SINCE my last report, Sep. 20, I have labored as follows: In Labette County, Kansas, Oct. 7-23, with some success. I labored some with the church at Avilla from Oct. 24 to Nov. 9. Nov. 10, went twenty-five miles to Dramond Grove. Spoke five times. Four were baptized. Thirteen went twenty miles to Seneca, where I remained until the 25th, holding a debate with a Disciple preacher from California by the name of Yocum. It is safe to say the truth gained a decided victory. Spoke four times at Dramond Grove on my way home, and baptized four.

I am now at home, in poor health, and shall remain some time unless my health improves.

The friends in Cedar Co., Mo., and other places will do the best they can. I hope to visit them as soon as my health will permit.

H. C. BLANCHARD.

Boston, Mass.

BIBLE truth is gaining ground in Boston. Prejudice is slowly but surely giving way. We came together on first-day evening, Dec. 31, 1871, and the Lord met with us and blessed us abundantly. Backsliders came forward. Others acknowledged their short-comings, and we all covenanted anew with the Lord and with one another to strive more diligently to serve the Lord the coming year. It was a refreshing season. Prayer prevailed. Since then, one precious soul has taken a decided stand upon present truth, and fully determined to keep the sanctified Sabbath

of the Lord. Others have become interested through reading our tracts and publications, which are being freely distributed. There is a great stir in this vicinity. People are becoming much interested, and even alarmed about the Sabbath. There is power in God's truth, and humble truth-seeking, God-fearing, commandment-keeping people will come off conquerors, and be permitted to stand upon Mount Zion and sing the song of Moses and the Lamb.

We are looking forward to the time of Elder J. N. Andrews' return with much pleasure, and shall lift up thankful hearts and voices to God when the few weeks of his absence shall have expired and he be returned to feed the hungry sheep. M. WOOD.

From Kentucky.

HAVING left Battle Creek for this place Sunday evening, Jan. 7, I came by rail to Cincinnati, took the packet to Portsmouth, one hundred and twenty miles up the river, landed at Springville on the Kentucky side, where Bro. S. Osborn from Iowa had given a course of lectures. Found some fruit of his labors in this place. Six were keeping the Sabbath. I learned that he was twelve miles back in the country, near a place called Lynn. The roads being muddy and no conveyance to be had, I left my baggage and started on foot through an unusually rough looking country, at least to an Iowa man. I arrived at this place a little before night, Wednesday, the 10th inst. Found Bro. Osborn well and glad to meet an old friend. At his request, I spoke that evening to thirty or forty attentive hearers, on the change of the Sabbath. We have given, since I came, six discourses in this place, these, with what Bro. Osborn had given before, make about twenty, covering most of the points on present truth. We closed for the present last evening, with a discourse on the mark of the beast. The congregation increased toward the last with a greater interest to hear than at any previous time. We move from here to another place, two and a half miles distant. This will call out some others that have not heard, and also give those interested in this place an opportunity to attend the lectures there. Not having our books, we have not done much in this direction; but we will have them out in a few days. There are four good souls here who will take hold of the Sabbath; and others are interested. The people are friendly. We have more invitations to visit than we can fill so far. I see no reason why Kentucky is not a good field for labor. The people are hospitable and kind. We hope to be able to do something for our periodicals soon. We must have help from the Lord in order to succeed in this work. Pray for us.

J. HARE.

Consecrated Culture.

A PREACHER had better work in the dark, with nothing but mother-wit, a quickened conscience, and a Saxon Bible, to teach him what to do and how to do it, than to vault into an aerial ministry, in which only the upper classes shall know or care anything about him. Make your ministry reach the people; in the forms of purest culture, if you can, but reach the people; with elaborate doctrine, if possible, but reach the people; with classic speech, if it may be, but reach the people. The great problem of life to an educated ministry is, to make their culture a power instead of a luxury. Our temptations are all one way—our mission is all the other way.

It is not, then, less education that our clergy need. It is inconceivable to me how any educated man can see relief from our present dangers, or from any dangers in that direction. Ignorance is a remedy for nothing. So imperfection of culture is always a misfortune. But we do need consecration of culture. This is the thing which the world is blindly craving.

Above all, we need faith in the Christian ideal of culture, which measures its value by its use. This was Christ's own ideal of culture; he respected no other; he denounced every other most fearfully. Not an act of his life, nor a word from his lips, gives any evidence that he would have tolerated the awful anomaly of clerical life, in which a man ministers placidly in a palatial church, to none but select and gilded hearers, with all the paraphernalia of elegance around him, and with culture expressed in the very fragrance of the atmosphere, while "Five Points," and "Boweries," and "Ann Streets," are growing up uncared for by any labors of his, within hearing of his organ and his quartette.

Our guard against the peril here indicated, then, is spiritual, as distinct from intellectual, in its nature. The cry should be, not "Less intellect! less study! less culture!" but simply, "More heart! more prayer! more godliness! more subjection of culture to the salvation of those who have little or none."—Prof. Phelps.

Lame Offerings.

THIS subject, presented a few weeks ago by Bro. St. John, caused serious reflections to pass through my mind. How many lame offerings are presented to the Lord, even by those who profess faith in his soon coming!

Our service in the prayer and social meetings is often an index of our lives when about our daily duties. There is so little earnest, secret prayer, so little watching, that our hearts are ill-prepared with thoughts to encourage others, when we meet to recount the goodness of God to us. Again, we often withhold the best, and present the Lord with our little remaining strength for his service, faintly hoping for his acceptance of it, and desiring his blessing—for what? To consume and use as we have often used it before. God gives us all we have, and when with our whole heart we present him with the best we receive from him, he will acknowledge the offering by conferring his blessing.

Have we money to give for his cause, or to pay for the life-giving truth for ourselves, let us present the best and brightest bills we have; that which is the least soiled or torn. Do the wants of the poor plead for something from our cellar or granary, let us give as good as we have, and hurt them not, nor insult the Lord, with that which we would not use ourselves.

Our bodies are required to be living sacrifices. Let us then strive to render them so, by a proper course of diet, with temperance even in this, that we may not have a lame offering in this respect. May we not be profited by Abraham's example, who, when he had prepared his offering and laid it upon the altar, watched it, and drove from it the birds and beasts of prey, who sought to take it away before it was accepted by the Lord.

We may learn from this to keep back from our hearts those covetous thoughts and selfish feelings which would hinder our offering from being complete and free-will. The Lord help us to present our offerings free from blemish or taint of sin or selfishness, that we may have his blessing and his favor. C. GREEN.

Battle Creek, Mich.

A Vision of Death.

I SAW—whether asleep or awake, I cannot tell—but this I know: I saw the dark and dismal door of death. It was narrow as the grave; and only one could enter at a time, and tread its winding steep. Yet thousands passed the door. At its threshold all left their earthly idols. Some cast a wistful look, as they pushed forward, and shrieked; some lingered, trembling; and some rushed forward, regardless of the consequences. There were seen all ages, all ranks, and all conditions, passing toward the door.

I saw the drunkard quaff his bowl of poison, burst open the door of death, and stagger in. I heard a groan, a fall, a hollow, dismal sound, and all was silent as the tomb.

Next came a voluptuary. He laughed, he danced, and leaped the fearful leap. The door closed on him. I heard a trembling cry. Spectators shuddered, and turned their eyes away, and nothing more was seen.

A selfish miser came. His head was white with care. His look was fearful with despair. Envy was his only attendant. He staggered to the door, laid down his gold, and wept. A dismal cloud enveloped him. A laugh was heard. And when the cloud was gone, gold, miser—all had disappeared.

There came a man of honor. His step was stately. At his nod many bowed and fawned. He, too, must pass the gate. He touched the secret spring. The door flew wide open. Darkness enveloped him. The multitude shrank back to follow some other leader. And now nothing was seen, save a few dried leaves of laurel.

I saw one other come. Hope sat on his brow. He smiled and wept; but, with a forward look, he traced the path, while in his hand he held a little Book, and often read. I saw he had a glass that penetrated the dark abyss, and left a ray behind. I heard him sing. 'Twas not a song of earth, but soft and sweet, like the melodious sounds of distant music on a summer's eve. He passed the door of death; and, like the sun whose rays have chased the flying clouds away, he passed, to rise more glorious on the morrow.

Dear reader, how will it be with you?

Beware of One Sin.

WHILE I was walking in the garden one bright morning, a breeze came through and set all the leaves and flowers fluttering. Now that is the way flowers talk; so I pricked up my ears and listened.

Presently an elder tree said, "Flowers, shake off your caterpillars."

"Why?" said a dozen altogether, for they were like some children who always say, "Why," when they are told to do anything. Bad children, those.

The elder said, "If you don't, they'll gobble you up."

So the flowers set themselves a shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose, which shook off all but one, and she said to herself, "Oh! that's a beauty; I'll keep that one."

The elder overheard her, and called out, "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet. I want to keep him. Surely he won't hurt me."

A few months after, I passed the rose again. There was not a whole leaf on her; her beauty was faded and gone; she was all but killed, and had only life enough to weep over her folly, while the tears stood like dew-drops on her tattered leaves.

"Alas! I didn't think one caterpillar would ruin me."

One sin indulged has ruined thousands.

God's Hand is Everywhere.

NO ONE can escape from the Almighty. Even a child must be struck by the following remarkable providence. In the United Service Museum, Whitehall Yard, London, are exhibited the jaws of a shark, wide open, inclosing a tin box. The history of this strange exhibition is thus given:

"A king's ship, on her way to the West Indies, fell in with, and chased, a suspicious looking craft, which had all the appearance of a slaver. During the pursuit the chased vessel threw something overboard. She was subsequently captured, and taken to Port Royal to be tried as a slaver. In the absence of the ship's papers and other proofs, the slaver was not only in a fair way to escape condemnation, but her captain was anticipating the recovery of pecuniary damages against his captor for illegal detention. While the subject was under discussion, a vessel came into port which had followed closely in the track of the chase above described. She had caught a shark, and in its stomach was found a tin box, which contained the slaver's papers. Upon the strength of this evidence the slaver was condemned. The written account is attached to the box."—*Rose, Shamrock, and Thistle Magazine.*

THE CHURCH MILITANT.—The administration of Christian churches sometimes irresistibly reminds us of the way in which some of our armies were handled by their generals during the war. There was most abundant supply of all kinds of munitions. There was rearing of elaborate defenses. The troops were incessantly drilled. The whole army resembled a splendid machine, every part adjusted on most scientific principles, every surface brilliantly polished, but no fire under the boilers! It was a grand army, but it never struck the enemy! Its own munitions and garnitures and preparations were too much for it.

The action of many ecclesiastical bodies seems to have a similar character. There is endless discussion of forms of doctrine and worship. There is careful nursing of denominational strength. All the internal relations of the church are elaborately adjusted. But the people perishing in misery in our great cities, the heathen at home, and the heathen abroad, are hardly touched at all.

An army is good for nothing except as it fights and conquers. A church is good for nothing except as it wins men to Christ, and raises them into better and happier ways of living.—*Christian Union.*

SOMETIMES love may fall upon unworthy objects, but how much better this than to have no love. Suppose the rain should say, "I will not fall, there are so many desert places where the sand only soaks me up and gives forth no verdure." No,—God's rain and sunshine fall upon the just and the unjust, and the waste places as well as the fruitful. So our love should reach all.

LEARN TO WAIT.—Of all the lessons that humanity has to learn in life's school, the hardest is to learn to wait. Not to wait with the folded hands that claim life's prizes without previous effort, but having struggled, and crowded the slow years with trial, see no such result as effort seems to warrant—nay, perhaps disaster instead. To stand firm at such crises of existence, to preserve one's self-poise and self-respect, not to lose hold or to relax effort, this is greatness, whether achieved by man or woman—whether the eye of the world notes it, or it is recorded in that book which the light of eternity alone shall make clear to the vision.

IN God are the springs of futurity, and it is trampling on his rights to wish to foresee what is to happen, in order that we may protect ourselves from coming evil by our own endeavors.

Obituary Notices.

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

FELL asleep in Jesus, in Lakeville, Conn., Jan. 12, Mr. Spencer Addison, in the seventy-first year of his age. His disease was consumption. Bro. Addison embraced the third angel's message about four years ago, and continued steadfast until his death. He leaves a wife and two children, who are also walking in the light of present truth, and rejoicing in the same blessed hope. Funeral services by the writer. Text, Job 14: 14.

WILLIAM H. WILD.

DIED, in Ocala, Florida, Nov. 25, 1871, my uncle, J. C. Gregory. The subject of this notice was a believer in the doctrines taught by Seventh-day Adventists.

A. HOLYOAK.

DIED, in St. Charles, Saginaw Co., Mich., Nov. 29, 1871, Elizabeth Jones, wife of Andrew Jones, aged forty-six years and eight months. We have laid her in the grave to rest until the Life-giver comes, believing that she died in the Lord. Funeral sermon by Bro. Bates from 1 Cor. 15, proving the resurrection.

Also, died, Dec. 14, 1871, Eleanor Overton, sister of the above, of lingering consumption, aged fifty-five years, nine months, and eleven days. She died in the triumphs of faith.

E. E. JONES.

DIED, in Healdsburg, Cal., Jan. 5, 1872, of consumption, Mrs. Anna L. Pool, wife of Joseph Pool, and only daughter of the wife of Bro. M. G. Kellogg, aged twenty-four years and fifteen days. Toward the last of her sickness, Anna resolved to keep all the commandments, and she indulged a hope to the last. Funeral services by the writer.

M. E. CORNELL.

FELL asleep in Jesus, at Fairgrove, Tuscola Co., Mich., Dec. 25, 1871, Bro. Sherman Perkins, aged twenty-two years, eleven months, and twenty-three days. His disease was consumption. He died with a firm and enlightened hope of sharing with the people of God the promised joys of the new-earth state.

Funeral discourse by the writer from 1 Thess. 4: 13, 14.

A. N. FISHER.

DIED, in Brunswick, Cumberland Co., Maine, Jan. 7, 1872, Bro. William Litchfield, aged sixty-six. He leaves a wife and children to mourn their loss, but they have no reason to mourn; as those without hope.

Bro. Litchfield was much respected as a citizen; he was exemplary in all his dealings; a kind and accommodating neighbor, and a consistent Christian. He was firm in his religious principles, contending earnestly for the faith of Jesus, that faith which was once delivered to the saints, and was always ready to give an answer to every man that asked him, the reason of the hope that was in him, with meekness and fear.

Some few years since he became interested on the Sabbath question and other views which are held by us, and by hearing a discourse on the law by Bro. Canright he was fully confirmed in our doctrine.

In the Autumn of 1870, he had a fall from an apple tree which gave him a severe shock. Soon after he was stricken down with paralysis, which prostrated him for some time. He rallied after awhile so as to labor some, and was out to meeting several times the past summer. He kept about till within a very short time of his demise. He appeared to be as well as usual, till the close of that day, when the messenger came, and he passed away, suddenly and very quietly. Thus passed away another member of our little flock, but we have the sweet consolation and blessed hope that when the Life Giver comes he will have a part in the first resurrection.

Funeral discourse by Bro. Abram Barnes, from Rev. 14: 13.

WM. GATCHELL.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 30, 1872.

The Progress Department this week is unusually full and encouraging. God is ready to work for his cause and people. Let all take courage. And let all the laborers, for the information and comfort of all the friends of truth, report often.

U. S.

The revival work in this place is still progressing with so far very favorable results. Meetings have been held since Conference nearly every evening. Most of the real work, however, is done outside of the meetings. It is being clearly demonstrated that the most effectual way for a church to rise is to go to work themselves. The work seems to be taking deeper and deeper hold upon the hearts of those engaged in it, with a prospect for permanent results. Not only is the church being benefited, but the influence of the movement has spread, to some extent, outside of the church. And yet we rejoice, not so much in what God has already wrought, as in what he has promised, and in what we expect to see accomplished.

U. S.

Two Important Works.

The Health Institute has now in course of publication, soon to be issued, a very complete work by Dr. Trall, on "Tobacco-using." It is philosophical, full of truth of great importance, and cannot fail to be of deep interest to every lover of true reform. Under the head of "Moral Evils of Tobacco-using," a comparison is instituted between the effects of tobacco and liquor on the moral intuitions of those who use them. The following remarks will give an idea of the whole:—

"Tobacco-using, even more than liquor-drinking, disqualifies the mind for exercising its intuitions concerning right and wrong; it degrades the moral sense below the intellectual recognitions. Alcohol so disturbs the mind as to confuse the reason more than it degrades the conscience, while tobacco debases the moral sense more than it confuses the intellect."

This paragraph is worthy of careful attention; and Dr. Trall fortifies his positions with very forcible reasoning.

Every one must admit that the following remarks present the true basis of correct judgment concerning, not only the subject of this book, but every question of duty:—

"To perceive truth, one must live truthfully. To understand what relation the things of this world and the beings of this universe bear to each other, or to himself, one must be in normal conditions. To be the true interpreter of the book of nature, one must live in obedience to the mandates of the Author of that book."

Without any query as to the religious status of the writer, we will say, There is more genuine religion in the above paragraph than in many sermons we have heard.

The other book is made up of choice matter compiled from "Dr. Graham's Lectures on the Science of Life." Health reformers should be well acquainted with these writings, as Dr. G. was the true pioneer of health reform; and he grasped the principles of the subject and presented them to the world in a masterly manner. Indeed, we have sometimes thought, while reading Graham's Lectures, that he left but little to be done by those who followed him but to exemplify and illustrate the truths he laid down. His lecture on the teeth is valuable beyond computation. It is a clear and thorough refutation of the oft-repeated claim that the structure of the human teeth proves that man should be classed with meat-eating animals. We are sure our friends will hail these publications with pleasure, and procure, and read them with care. They will be advertised in due time.

These will be followed by other works by Dr. Trall, whom we consider the most scientific living exponent of the principles of health reform.

J. H. W.

The P. O. address of R. M. Kilgore is, for the present, Decatur, Burt Co., Nebraska.

News and Miscellany.

"Can ye not discern the signs of the times?"

SPAIN is in a state bordering on revolution. The following dispatch dated Madrid, Jan. 26, describes the very ominous scene that occurred on the dissolution of the Cortes, or the legislative assembly of the nation.

"A stormy scene followed the decree of dissolution of the Cortes. The House seemed taken by surprise, and the members seemed unable to conceal their indignation. Passionate speeches were made, which were answered with derisive cheers by the few supporters of the Ministry. One delegate exclaimed, 'The time has come for barricades.' The greatest uproar and confusion followed, amid which the sitting was declared to be at an end. It appears that Amadeus finally refused to accept the resignation of the Ministry, tendered by Senor Sagasta, and the decree dissolving the Cortes was issued in consequence. The people generally sympathize with the Deputies, and demand a retirement of the present government. The King is urged to accept their resignations and immediately form a new Cabinet. The agitation is very great in this city. Disturbances are feared, and the troops are under arms."

—The idea of ceding Cuba to the United States finds no favor in Spain.

"In the Spanish Cortes, Diaz Quintera said it was quite time to cede Cuba to the United States, but he was howled down by the whole House."

—There is reported to be no prospect of any immediate quelling of the revolution in Mexico. When she has sufficiently worn herself out by internal contention, her territory will probably be absorbed by the United States.

—Our difficulties with England respecting the Alabama claims, seem not so easily to be settled as many supposed they would be by the commission appointed to adjudicate the matter. A dispatch dated New York, Jan. 22, says:

"A London letter says, Englishmen are much dissatisfied with the statement of the American case submitted by the Geneva arbitrators, and it is stated that the English public, and probably the government, are startled at the extent of the demands made. The Britishers will warmly contest every point contended for by the Americans."

"Mr. Otway, M. P. for Chatham, addressed his constituents to-night, Jan. 26, upon political affairs. He expressed the opinion that the state of Europe was pregnant with complications which might lead to war. He also discussed, at great length, the Alabama question, and, in the course of his remarks, said that if the claim of the United States was granted, war between England and that country would become a necessity. He added that this blunder of the English government might become a cause for future discussion at Poland, and deprecated the honors which have been conferred upon the negotiation of the Treaty of Washington."

—In Paris all places of business were closed on the 27th inst., the anniversary of the capitulation of the city. Agents in behalf of the restoration of Napoleon are active. M. Thiers, during the recent crisis, said that if Napoleon had 50,000,000 francs, he would be in power in fifteen days.

—In Persia we have the spectacle of a country fast becoming depopulated by the horrors of famine. The Detroit Post of Jan. 23, says:—

The famine in Persia is becoming absolutely terrible. The agent of the London Relief Society at Isfahan telegraphs that ten thousand persons are dependent upon him for aid. Three thousand people in the whole country, according to the estimate, die daily from starvation. Fifteen thousand dollars a month would not provide food for those who have nothing to eat. This seems horrible enough in these days of plenty. Yet famines were somewhat common in Europe a thousand years ago, and frequent among the nations living previous to the Christian era. Probably the mortality was not so great, because the population was not so dense. But the same causes produced in those days the same effects. There was a want of agricultural knowledge and skill; a want of foresight, an inefficient government, and, more than all, isolation. Persia could be helped were she not isolated. In those ancient days all communities were more or less isolated. The masses of the people in Christendom who still have grievances, some of which are real, and some imaginary, are not exposed to be swept away by famine. They have advanced, at least, so far as that."

English Bibles.

We have on hand a good supply of English Bibles which we offer, post paid, at the following prices:

Diamond, Marg. Ref., Morocco, Gilt,	\$1.50
Pearl,	2.25
Nonpareil, Ref. after verse, "	2.75
Marg. Ref., Circuit,	3.25
Minion, Ref. after verse, Morocco, "	3.00
" Marg. Ref., Circuit,	4.25

Appointments.

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

THE next quarterly meeting for the churches of Convis, Newton, and Burlington, is changed from Feb. 3 and 4 to Feb. 17 and 18. Held at Newton. J. BYINGTON.

RICHLAND, Iowa, Feb. 10, 11. Meetings will begin early Friday evening. We earnestly invite all our friends to attend from Brighton, Washington, Pilot Grove, and Sigourney. Let us have a general turnout. Remember it is the time of the fast. Probably the meetings will be held in the village. D. M. CANRIGHT.

THERE will be a two days' meeting at the Socks' school-house, Gridley, Ill., Feb. 10 and 11, 1872. Let every member of the Gridley church be present. WM. H. SLOWN.

QUARTERLY meeting of the Greenbush church at the Colony school-house in Duplain, Clinton Co., Mich., Feb. 10 and 11, 1872. Will Bro. Van Horn, or some other minister, meet with us, to help us on the way? O. B. SEVY, Clerk.

MONTHLY meeting with the churches of Ottawa and Decatur, at the Beck's school-house, Burt Co., Nebraska, Feb. 10 and 11, 1872. We hope there will be a general gathering of the friends of the cause in this section. As we expect to labor in Nebraska, we wish to ascertain the most favorable openings. Remember, brethren, that these two days have been set apart by the General Conference Committee for fasting, humiliation, and prayer. Come, then, to engage in this work with us, and bring the blessing of God with you. JEFFERSON BARTLETT, R. M. KILGORE.

QUARTERLY meeting for the Rockton, Ill., church, Feb. 17 and 18, 1872. Brethren from other churches are invited to attend. Brn. R. F. Andrews and I Sanborn are expected. G. M. BOWEN.

LAPORTE City, Iowa,	Feb. 3, 4.
State Center, "	" 10, 11.
Lisbon, "	" 17, 18.
Mt. Pleasant, "	" 24, 25.

We hope these meetings will be well attended; and let every one who knows himself to be indebted on any one of our periodicals be prepared to pay up their honest dues. This matter must be attended to. Above all, let us come to seek the Lord. GEO. I. BUTLER.

My appointment given in last week's REVIEW for Civil Bend, Mo., Feb. 3 and 4, I am obliged to defer one week, to the 10th and 11th. I will be at Wolf Creek, Kansas, the week following. Will Bro. Plant or Elder meet me at Lawrence station, Tuesday, Feb. 13. R. J. LAWRENCE.

MONTHLY meeting for western New York with the brethren on the Hess Road, Feb. 10 and 11, 1872. A general invitation is extended to all. HORATIO LINDSAY, Clerk.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Note.

D. S. SUTTON: We refer you to the N. Y. Conf. committee.

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 to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 EACH. Mrs J L Powell 40-1, David Glunt 40-7, Joseph Glunt 40-7, Wm Alexander 40-7, M J Reed 39-1, F B Miller 40-1, H Dunbar 39-1, H Lockwood 40-1, Russell Haskins 40-7, S M Swan 39-9, Adolphus Cole 39-1, Sarah Eldridge 40-1, M B Clark 40-6, I D Cramer 40-1, G L Ashley 39-19, Ira Luce 39-16, E Wycoff 32-1, Mary E Stiles 40-1, Margaret Davids 39-20, Harvey Graves 40-1, Mrs H Johnson 40-9, C Weed 40-1, G O States 39-18, A O Thompson 41-1, L M Jones 40-7, L L Berry 40-7, H Hiestand 39-15.

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\$2.00 EACH. Wm White 40-12, J King 41-13, Matilda Fox 41-6, C A Mitchell 41-7, C E Child 42-1, Mary A Dickens 41-1, John S Myers 41-1, E Higley 41-1, N T Furman 41-1, C W Hartshorn 41-1, E M Chamberlain 41-1, J W Snyder 41-1, Wm Weaver 41-5, M H Bates 41-7, T E Morey 41-2, James Adams 39-1, D A Owen 41-12, Isaac Markle 36-16, A Rasmussen 41-1, M Wilkinson 41-4, Wm Avery 41-1, J L Baker 40-13, Jane Morang 41-1, C Larson 37-10, Eliza Stark 41-1, A M Potter 41-1, R L Simpson 41-7, Mary J Johnson 41-4, P S Stoddard 41-9, G S Kelsey 41-1, Daniel Robbins 40-24, N Atkins 41-1, C E Champlin 41-1, Simon B Randall 41-7, D Curtis 39-1, H P Wakefield 41-1, P Mott 41-4, Mary Hillard 41-1, E O Wolcott 41-7, Mary Child 40-7, L Turney 39-7, M E Trowbridge 41-19, S H Maycroft 41-1, Gideon Brown 41-7, C G Daniel 40-14, Wm Brown 40-1, L G King 40-9, Mary A Jameson 41-7, C R Arnold 41-7, A Gainard 43-13, B Aldrich 41-7, L M Whitney 41-7, T Rothen 39-8, Chas Lee 41-7, C L Palmer 56-1, John Fowler 39-4, M E Daniels 41-7, S Trull 41-7, O Stearns 40-16, Wm Covert 41-1, M A Dayton 41-17, E Hurd 41-1, E Lander 41-14, M J Bartholf 41-1, Polly Holcomb 41-7, L P Champlin 41-1.

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